

Light:

A Journal of Psychical, Occult, and Mystical Research.

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"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

A book of great thoughts has just been published by Messrs. Bale, Sons and Danielsson, London. It is by the author of 'From over the tomb,' &c., and is entitled, 'A Year-book of good counsel: Homilies in little from day to day throughout the year.' The book is better than its title, and is a decided improvement upon the ordinary Year-books, which usually provide only snippets of quotations. Here, every day has its page, and the page is filled with a worked-out thought on a stated theme; brief but sufficient: and not merely 'good counsel' but philosophy.

We are tempted to quote largely from these choice pages, especially from such 'Homilies in little' as those on 'The one religion that will last,' 'We feel that we are greater than we know,' and 'Irrational incredulity,' but we must be content with one quotation—one of many that might be cited on our subject:—

Spiritualism in its higher forms is one of the purest and most ennobling of faiths—it is that man is not alone here on earth, the Lord hath given His angels charge concerning him; that the spirits of those who have gone still have interest in and power over those they have left. What belief is likely to have more influence for good than this—that those we have loved still love and watch over us! It is not given to many, perhaps, actually to perceive this influence; some over-sensitive natures recoil from it: some narrow, rigid ones, finding it not set down in the articles, deem it malevolent; others, only too anxious, fancy themselves recipients of what is but imaginary; but all come within its power. What is the supposed influence of saints in Roman Catholicism but a limited doctrine of Spiritualism! Many of the decisions of the spiritual-minded are directed by this unseen force; if inclined to good, impelled towards it; if to evil, then towards temptation and evil; but the faith of Spiritualism must ever be a restraining influence of good.

The work is very pleasantly produced, and sells in two editions for 3s. or 4s.

We have received a copy of a racy little fortnightly, published by The Leys School, Cambridge. It contains a report of a Debate at the School's 'Literary and Debating Society,' on Ghosts. There must have been a strong attendance, for sixty voted at the close of the Debate. The voting took place upon the following resolution: 'That this meeting believes in the supernatural character of certain phenomena, such as apparitions, warnings, and other portents': forty-two voting for it and only eighteen against. That is a rather remarkable fact for schoolboys. The juvenile mover of the resolution made the sensible remark that 'so many incidents of this kind had happened that it was useless to ascribe them all to imposture or delusion. It was impossible to account for them by any natural cause. To those who were not hardened materialists there

was only one course open, to accept willingly the only rational explanation.'

'The Saturday Weekly Citizen,' under the head of 'Science and New Notions,' indulges in two columns of the well-known random rant against Spiritualism; but, in common with most modern ranters on this subject, it has to begin with the customary admission which every body now feels bound to make. 'The Saturday Weekly Citizen,' we must say, does it handsomely. It says:—

Spiritualism is one of the most interesting of all *fin-de-siècle* crazes. In nearly every class of educated and uneducated society there are to be found men and women who, with earnest and solemn conviction, proclaim their belief in the reality of the manifestations of the occult which are the stock-in-trade of Spiritualism. Even men of science, cautious and sceptical reasoners in all other branches of inquiry, display a most amazing credulity when invited to investigate the alleged phenomena of spiritualistic séances.

Thank you, 'Citizen'; but does it not occur to you that if so many persons 'in nearly every class of educated society' and so many scientific men think we are right, it might be just as well if people who evidently know next to nothing about us were a little more modest?

We have heard a good deal about two children—'Of course in America,' the enemy will say. Precisely so. The one is William Gwin, aged five; the other, Byron Gilbert, aged seven. The one, it is said, amazes physicians with his learning; the other has been admitted to the Bar, as a barrister, though not permitted to practise until he is twenty-one. Two capital portraits of these children have reached us; and our authority says—

Willie Gwin has two certificates of proficiency in anatomy. One was given him by Professor Edmond Souchon, of the chair of anatomy, Tulane University, New Orleans. Professor Souchon examined the child and certifies that he found him the most thorough anatomist of his age in osteology and conformation of the heart.

Another certificate was given him by P. Richard Taylor, M.D., Dean of the Hospital College, of Louisville, after a careful examination upon the osseous system and heart. He certifies that he found Willie the most thoroughly posted child he ever saw or read of, and he believes him to be the youngest anatomist in the world, being only five and a-half years old. He characterised the child's ready and familiar replies as remarkably intelligent.

Little Byron is a son of Judge W. D. Gilbert, who astonished the learned jurors the other day by leading the boy before the Judges of the Supreme Court and requesting that he be examined for admission. They all took the proposition as a joke, but Chief Justice Foster fired a simple question at him, and he answered it so promptly and with such a confident air that the justices were startled.

By degrees more profound legal subjects were led up to. For about an hour the boy withstood a cross fire of the most technical and perplexing questions from all three Supreme Judges. His ready and correct answers caused the greatest surprise. Time after time did the justices endeavour to entrap the boy lawyer, but every such effort was futile. Not only did the questions embrace fundamental law, as treated by Blackstone and Cooley, and as made by the general trend of decisions, but they also covered the technique of the law practice.

The boy was asked how he would handle different classes of cases, being given statements of facts. Either by intuition or actual knowledge he seemed to readily and clearly grasp

the case, and his idea regarding the proper mode of procedure was in every instance concurred in, not only by the judges but by the lawyers present. His judgment, as well as his knowledge of law, seemed infallible. By a unanimous court the boy lawyer was granted a certificate of admission to the Bar, which was duly drawn up by the clerk of the court.

We are surprised at 'The Humanitarian.' It says: 'Solomon did not say it; and we really thought we had heard that old error for the last time. Solomon said something like it; but, for for this quotation, we must go to Butler ('Hudibras') or Venning ('Mysteries and Revelations').'

The meeting of the Spiritualist Alliance on the 15th will be specially interesting as the occasion when Mrs. Essington Nelson will show some of her curious and beautiful occult paintings, and explain their meaning and the science underlying them. We believe they have never been shown in public, though many to whom they have been shown in private have both admired them as quaint works of art and been interested in them as a possible mode of spirit-communion of a very charming kind.

We have had presented to us a number of copies of a book containing choice extracts from the Bible, with favourite hymns and brief meditations, and nicely printed and bound. The donor wishes to have these placed in Old People's Homes, Hospitals, Convalescent Homes, Poor's Houses, or wherever they might be useful. Or they would be gladly given to any persons who are in the habit of visiting and reading to the infirm. Copies can be had free, at our Office.

COST OF THE APPROACHING CONGRESS.

Contributions are earnestly invited to a fund for meeting the expenses incident to the approaching International Congress, which are estimated at £250. Remittances may be forwarded to Mr. B. D. GODFREY, Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., and cheques may be made payable to the Treasurer, Mr. H. WITHELL. The following sums have already come to hand, and are hereby gratefully acknowledged:—

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PARIS.—'LIGHT' may be obtained from Mons. Leymarie 12, Rue du Sommerard.

ASTROLOGY.

THE EQUATION OF TIME IN DIRECTIONS.

II.

Mr. Clayton's second question refers to the established equivalence of a degree to a year in astrological directions.

This equivalence obviously depends on the correspondence of the annual and diurnal revolutions, the day being the year in miniature, and being approximately represented by one degree of advance of the sun (geocentrically speaking) in the ecliptic. So, too, the diurnal revolutions having to overtake the orbital progress from noon to noon by that degree, the latter becomes the measure of time, also, for what are called 'mundane' directions, it being the same thing, whether we direct (say) the meridian by 1° or by 361° . Thus the unit of measurement of the circle comes to represent the circle itself, temporally considered. This is in strict analogy or accordance with the principle of all natural or organic wholes, that they are totally in every part. A sensible evidence of this is afforded by the leaf which represents the structure of the tree in its own articulation. If it is conceded that the division of the circle into 360° is a natural one, it follows that the period of the circle must be implicit in the degree, which, in astrology, for some purposes represents a year, and for others a day. Comparing year and day with regard to the correspondence of their respective quarters or seasons, their alternation of light and darkness, temperature, &c., we see that the *idea* of both is the same, and that one may very well stand for the other, as, indeed, every language is full of such figurative substitution, and astrology, as throughout a science of natural correspondences, depends wholly upon them. There is just the same warrant for the equation of degree to year that there is for making the meridian point that of eminence, authority, and honour, or the ascendant that of life and vital relations. All is representative, by no fiction or convention, but by discovering the *idea* which are common to positions and relations in space, and to the events and interests of human existence. 'Directions' and the rule of equation in question merely apply the same law of natural correspondence as between the two circles of temporal measurement and their revolutions.

So much for the warrant of Nature. Mr. Clayton asks also to be referred to 'revelation.' I cannot, without a lengthy search, give him a list of the many indications of this equation (day for year) which are to be found in the Bible. Two at hand are Numbers xiv. 36 and Ezekiel iv. 5-6.

The equation has always been considered so natural that interpreters of the prophetic Scriptures have generally made it the basis of their calculations. Sir Isaac Newton, in his 'Observations on the Prophecies of Daniel,' repeatedly made use of it. To our oldest authorities on astrology, the rule seemed so unquestionable that Claudius Ptolemy, as far as I can discover, did not take the trouble to explain or defend it, nor did Placidius, the great exponent of the subject in the seventeenth century.

With Mr. Clayton's objection, that the number of recognised aspects deprives the frequent coincidences of events of any evidential value, I ought to have some sympathy, as, early in my own studies, it occurred to me as a formidable one. But when it is considered that for important events the direction should (1) be strong, *i.e.*, by one of the *chief* aspects; (2) that it must be *appropriate* (a right 'Promittor' being brought into the particular kind of aspect with a right 'Significator'); and (3) that astrologers are not satisfied with such direction unless it measures to within three or four months of the time of the event (that is, to about twenty minutes, or one-third of a degree), and that certain directions (*e.g.*, those of Mars) are known to generally coincide with the event to a still greater exactitude, it will be seen that this objection has no force for the experienced student.

And then there is the old stock suggestion that we count the hits and neglect the misses. This tendency has, indeed, been observable in the practice of some writers on astrology adducing a few selected cases, not merely by way of example, but evidentially. As I have formerly made this the subject of a special protest, and have endeavoured to correct it in several heads of astrological inquiry by an independent examination and numerical analysis of all the

obtainable cases under such heads, I can, at least, claim to meet this suggestion in a candid and scientific spirit. In order to test the value of any astrological rule by reference to ascertainable numerical probabilities, you have, in every case, to treat it as not merely an element in judgment upon a whole of modifying or crossing influences, but as having an absolute validity, independent of the totality of relations involved. The excess of coincidence over 'chance' probability is then too slight to be impressive, even when it does not disappear altogether. Much apparent failure is due to the fact that our experience is not all objective, does not all stand out in obvious 'events,' and the subjective fulfilment is lost for observation. The presumption in favour of astrology is from its antiquity, universality, and survival of the revolution in astronomical science, which it was thought must be fatal to it; also from the fact that nearly all genuine and persevering students are convinced of it. The few who can relate the ideal postulates of astrology to the deepest philosophy of universal life, while not having a complete key to its practical applications, can easily understand why, as a merely empirical science, it is and must be defective, and its professors fallible. For an excellent historical account of astrology, giving the answers to the principal objections urged against it, let me refer Mr. Clayton and others to M. A. Bouché-Leclercq's articles, 'L'Astrologie dans le Monde Romain,' in the 'Revue Historique,' November and December, 1897.

C. C. M.

COWARDICE AND SCEPTICISM.

A reader of 'LIGHT' resident in Buenos Ayres kindly sends us the following translation of remarks by our able contemporary 'Constancia':—

Humanity is cowardly, and scepticism is one of the most frequent forms in which its cowardice is manifested. Believing in nothing is an excuse for doing the least possible amount of thinking, which constitutes many people's idea of happiness. Investigation into the 'unknowable' frightens people of weak intelligence, who, shirking the trouble of personal inquiry, either resign themselves to accept as true the veriest fables, simply because they have been so accepted by many others, or resolve to convince themselves that they believe in nothing. The first is responsible for the propagation of many absurdities, the second for the existence of so much unbelief; both are really attributable to fear. A prudent man investigates, analyses, and seeks for the truth, threading his way through difficulties, and, from deduction to deduction, from reasoning to reasoning, arrives at concrete conclusions which force him to believe that the thing is either true or untrue, the belief in either case being the result of intelligent and conscientious investigation, worthy of all respect. Those who wish to do no thinking (and they form the majority) endeavour, in order to justify themselves to themselves, to give an appearance of logic to the false position which they occupy, to throw ridicule upon those who refuse to adopt the same method of procedure. Ridicule is a useful weapon, within the reach of the meanest intelligence, and is the usual cloak for ignorance; it takes for granted the foolishness of its adversary, and needs attempt to prove nothing itself. Humanity, with its usual cowardice, decides in nine cases out of ten to throw in its lot with the scoffers rather than with the ridiculed few, which accounts for the fact that in questions which from their nature are not susceptible of mathematical proof, the majority against any new truth is composed to a large extent of the lazy, the conceited, and the foolish. The struggle which frightens some natures only tends to strengthen others, and while the weaker will always endeavour to avoid difficult situations, with their attendant discomforts, the stronger will derive from them a satisfaction quite incomprehensible to their weaker fellows. The struggle against popular prejudice is nevertheless an almost hopeless one, and he who undertakes it must be prepared to absolutely ignore public opinion, satisfied with the approval of his own conscience.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.

THE SUBSTANTIALITY OF SOUL.

TRANSCENDENTAL PSYCHOLOGY.

By 'QUESTOR VITE.'

(Continued from page 166.)

It has been maintained throughout in this exposition, not only that the Universal Self and not-self are a dual-unity, but that this law of dual-unity is the fundamental basis in the constitution or signification of both Self and not-self; in being or essence and existence, in reality and appearance, and re-appears in every particularisation thereof; in masculine and feminine; in wisdom and love; in thought and substance; spirit and soul; in consciousness and sentience, feeling or emotion; in noumenon and phenomenon; in subject and object; in positive and negative; in propulsion and attraction; in electricity and magnetism and in duality of relation, *i.e.*, distinction and identification; in immediacy and mediacy.

It is the inter-action of the dual-unity of the Universal Self and not-self that entails self-conscious self-being. This inter-action occurs in dual mode both from within and from without. Only the latter process, however, is known to metaphysic and to science. The mediation from within is the process of the Universal Self through its derivative selves. It is the true immediacy and not that of sense as referred to in philosophy. The mediation from without is the process of the not-self through selves, and consequently through the Universal-Self in which they are comprised as derivative units. This process is again dual in its aspect, whether from within or from without; it comprises not only mental relatings but a flux of substance. Both processes of mediation or flux or relation, whether from within or without, entail influx and efflux; interiorisation and exteriorisation; receiving and giving; involution and evolution. Both processes entail reaction between soul and spirit; negative and positive, which constitute perception, ideas, images, thinking, and conception. This dual reaction between positive and negative elements is as much the precondition of mental generation, *i.e.*, of the conception of ideas, as it is in the conception and generation of living selves: in knowing as well as in being.

But the process of mediation from within is unknown to metaphysic and to science. It constitutes the process of revelation and is the main subject dealt with in this exposition. Philosophy and science deal only with the process of the flux from without or the relating of the without. Metaphysic certainly postulates a *priori* relation as necessary in order to constitute a rationalised theory of the Universe, but it knows nothing of that process, and even while it recognises distinction and identification, it does not present these as constituting a dual mode of relation. Introspective psychology deals with the *a posteriori* relatings of the without and with the discursive thought process, but not with the *a priori* process of mediation. Science deals with the process of the not-self through selves in the form of food and of air, &c.; but not with the preconditional becoming of the self, or the mediation of life from within. It deals with evolution and not with involution.

It is evident from the above that all particular insulations of the Universal Self, *i.e.*, selves, and all atoms of the vital not-self, whether as ethereal or material, must be dual in their signification and attributes; they must comprise the signification of thought and substance; of spirit and soul; of positive and negative. Consequently all the atoms of ethereal, psychic vitality we inbreathe from the world soul within the atmosphere, or the material atoms we absorb as food, carry the signification of spirit or thought within them, as well as substantial vitality or psyche, *i.e.*, sentient soul. The positive quality of the inflowing process reacts in the negative elements of the psychic mind or sentient soul of the percipient, and engenders conception, *i.e.*, an idea, an image therein, entailing the registration of that impression in the negative vital soul, as in a mental phonograph.

The reaction of this processus, or flux, within us constitutes a part of the 'manifold of experience which is unified

in the identity of selves, as well as the relations of the senses, and goes to make up our thinking and feeling. This flux of vital atoms of the not-self through selves determines the latter by the reaction of their quality in the selves; while the selves re-determine such atoms by their quality, and throw them off again, modified and qualified, into the not-self, the evolution of which is determined by its flux through selves. The psychic atoms so absorbed are integrated into man's soul, live comprised therein for a time, and are thrown off again. This vital emanation from man has been seen by many sensitives and clairvoyants. It constitutes the inductive effluence used in mesmerism, &c. We throw off material as well as psychic emanations. The same law applies on each plane of embodied man, and similarly and precedentially in discarnate selves.

It is recognised by many modern psychologists that man's nervous vitality is similar to electricity. It is a law in electricity that a current flowing through a conducting body, or magnet, sets up induced currents, or a magnetic field, as in an electro-magnet. This magnetic field has been photographed and shown to flow out and return back again in a circuit. Man's aura is such a magnetic field, induced by the electro-vital flux, flowing through his nervous system, which permeates the whole of his organism, and represents his psychic plane.

This flux in man's nervous system and brain has been seen by clairvoyants. It is this induced magnetic field, or psychic aura, that constitutes the basis of his sense relations. So even his mental perceptions, mediated by his senses, are dependent on his psychic soul as their basis of relation and of reaction.

Occultists have often dwelt on man's responsibility as regards the determination effected by him on these life-atoms or thought-units in their passage through and from his soul into the etheric world-soul or psychic not-self, to be absorbed from there by other men who will be influenced thereby. But these writers invariably omit to recognise that the man first referred to was himself a recipient, and was determined by the quality inherent in those life-atoms when inflowing or involving into him. The whole question is really one of the inter-action of the *a priori* process of the Universal Self, flowing through man's spiritual nucleus in his heart from within, with the process of the not-self flowing into his soul from without. Self and not-self are a dual-unity and while Self determines not-self, yet not-self conditions Self.

It is true that the world reflects man's qualities by the action of this law of exteriorisation, yet it is also true that the precedential law of interiorisation of the world-soul into man's soul conditions man. Selves cannot evolve, consequently, without having also to evolve the world-soul. The two are bound in inseparable solidarity.

It follows from the above that both spirit and soul, or the positive and negative significations implicit in vitality, *i.e.*, thought and substance, are necessary contributors in the reaction of Self and not-self, which constitutes thinking, *i.e.*, self-consciousness in man.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE.

The closing meeting of the winter series will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30 p.m. on Friday, the 15th inst., when there will be a social gathering of Members and Associates, for friendly intercourse and the interchange of thoughts on topics of mutual interest. In the course of the evening Mrs. A. P. Essington Nelson will make a few remarks upon 'Spiritual Art,' and will exhibit some specimens of automatic paintings. Tickets of admission will be sent to Members and Associates, and admission will be by ticket only.

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MR. W. EGLINTON'S SLATE-WRITING.

THE PHYSIOLOGY AND PHYSICS OF MEDIUMSHIP.

An article in 'The Literary Digest' of February 12th, entitled 'Expert Scientific Study of Handwriting,' refers to the views of M. Alphonse Bertillon, the inventor of the system of identification by anthropometric measurement, that is now used all over the world. The article enters into details as to the methods followed by the Paris police in the study of forgeries and disguised handwriting, quoting from articles recently published by M. Bertillon in the 'Revue Scientifique.' The remark that most closely relates itself to what follows is that 'at present M. Bertillon regards graphology as a twin sister of phrenology. But, he adds, all sciences have begun in magic: chemistry in alchemy, astronomy in astrology, and phrenology has led to craniometry, which has conducted us to judicial anthropometry. It would not be astonishing if graphology should follow the same course of evolution, and in the end contribute to the triumph of graphical identification.'

A copy of the 'Sun' was sent to me from home a short time ago; it contains a review of Mr. Frank Podmore's latest work. In that review special reference was made to Mr. Podmore's story of what the late Mr. Davey was able to do in the way of imitating the 'slate-writing' of mediums, and, as the impression sought to be conveyed both by the reviewer and the reviewed, appeared to me to be that slate-writing was all humbug and imposture, I will make a statement that has a bearing upon the subject, more particularly as Mr. William Eglinton was the medium who was good enough to assist me in my investigation.

When I was last in England, in the spring of 1885, I met Mr. Eglinton at the house of a friend, and after dinner we entered into some conversation, regarding the state of his health and the peculiarities of his nervous system, which interested me very much, as I have always laid great stress upon the necessity for inquiring into the physiological factors, the diathesis and temperament of the medium, when entering upon the study of spiritual and extraordinary psychical phenomena. Mr. Eglinton was good enough to assist in a slate-writing manifestation, where the management was entirely under my own control, the slate being held against the under surface of the table by me, and quite beyond the muscular manipulation of the medium. A short writing of about twenty-five words was given without delay, the message being dashed off at a great rate.

On seeing that I had a genuine example of extra-muscular mental projection, I asked the lady of the house if she had any letter or note written to her by Mr. Eglinton with which she could oblige me for comparison. She gave me a two-page note which very fortunately contained some of the words of the slate-written message. It was simply wonderful to see how like and how absolutely unlike some of the words of the two writings appeared to be. No man that ever studied handwriting minutely could for a moment hesitate to say that the cerebral and psychical combinations were in the one part of the slate-writing the same as those of the letter, and in the other part quite different.

Habits are established in the nerve centres, and not in the muscles, so that where there is a free externalisation of directed energy the result is the same, whatever be the medium of expression. A man's characteristic handwriting will show itself at the end of a broomstick as well as of a pen, and even when another has hold of it the mental individuality will tend to exhibit itself. The unconscious, though muscular, externalisation of thought through the instrumentation of the planchette is intermediate between the full conscious externalisation of ordinary handwriting and that extraordinary projection, without contact or apparent link, in which Mr. Eglinton was the prime mover. But the cerebral end of the chain is the same in all cases. Now, mark, I am not touching on the question of the spiritual causation of either the ordinary or the extraordinary—that is beyond question with me—so let no one be offended at the paramount importance I attach to the physiology and physics of mediumship.

I hold that on that memorable evening I had additional confirmatory evidence, if I needed it, that the invisible

force-bearing ether is in direct physiological, physical, and psychical connection with the cerebral mechanism of the animal-body. As the brain and nervous system is the conjoined instrument of limitation as well as of expression of the spirit or soul, so the ordinary mode of manifestation of soul energy or thought and will, through the agency of the muscular system (with all the train of physical consequences involved in using such a machine to the exclusion of a less wasteful one, as might be suggested by the electro-magnetic theory of light), stamps such limitation upon its products and leaves us to infer, from the data of a limited experience, that no larger mode can possibly exist. The soul becomes the slave of its own prejudice and habit; and though it seems a curious thing to say that the muscular mode is a *habit*, what other account can a thorough-going evolution give of it, provided it acknowledge spirit anywhere in Nature? Let us open our eyes and perceive the truth that the conservation of our ignorance has as much to do with the so-called stability of the order of Nature as the conservation of our energy!

The occurrence of variety in the nervous system of Mr. Eglinton, and men and women like him, permits the sleeping power of the soul to recognise its higher possibilities and the body its higher physical relations; so that, breaking through the physical inhibitions, which hitherto have bound it down to the level of the ordinary, the double-sided entity can link itself to its like, here and there and all over the universe of God. Let it be remembered that impression and expression are inseparably linked together in their modes. As vision and music are correlated on the ordinary side of life, so extraordinary sense impression and extraordinary motor expression must be bound together, the force-bearer being then the ether in one of its higher exchanges. New habits of the soul can then be established the results of which are at present unthinkable; the 'development' of the medium is the first indication of such a possible process of education.

I have Mr. Eglinton's slate message varnished for its preservation and his letter beside it for reference and confirmation of my inference.

Turlock, Cal.

JOHN E. PURDON, M.D.,

February 28th, 1898.

Surgeon-Major, A.M.D.
(Retired).

'THE VOICE OF THE SPIRIT.'

Under this general title, Mr. Howard Swan (Principal of the Central School of Foreign Tongues, Temple, London) has prepared a new translation of the main literary passages of the Bible, re-written in modern idiomatic English. This will be issued in four parts. The first two parts, (I.) Job and Joel (2s.) and (II.) Isaiah (2s. 6d.), will be published by Messrs. Sampson Low on April 14th. The other two parts, consisting of (III.) Ezekiel and Song of Solomon and (IV.) Matthew and Galatians, with notes on the Greek text, will be published later. The work has been undertaken on certain principles which are to some extent novel: (1) The Greek has been translated for the first time with the co-operation of a native Greek scholar of Athens, in imitation of the mixed stately and vividly colloquial style of the original. (2) The names of persons and places, which, like those of 'Pilgrim's Progress,' in all cases form an integral part of the passages, are translated into English and not left in Hebrew or Greek. (3) The Prophets have been treated on the principle that their words and phraseology, being abstract and subjective, were originally intended to arouse emotions—fear, remorse, hope, joy, &c.—in the minds of their readers; and not to recount events; and therefore that similar style and idiom and emotional effects in vigorous rhythmic prose should be sought, idea for idea, rather than literal word-for-word rendering. (4) The Gospel narrative has been treated, as in the original, as a spiritual history, the personification of a Divine Man, Jesus Christos, of the indwelling kind and upright spirit in humanity.

TO SOUTHAMPTON SPIRITUALISTS.—A widow lady at Southampton would like to converse with any Spiritualists in that town. Will friends there kindly send names, &c., to the office of 'LIGHT'?

DEATH, A GIFT OF GOD.

From a Sermon, lately preached by the Rev. Minot J. Savage, we take the following beautiful and consoling passages:—

It seems to me that the horrors that in our minds surround death are almost entirely imaginative horrors, no more real than the creatures that frighten a child as he is asked to go upstairs alone at night—creatures that exist only in the fancy of the child.

Death, then, what is it? We confuse it with a thousand things that are no part of it at all. The pains and sickness that are the result of our ignorance and carelessness, of our breaking the laws of life—these are no part of death. Purely natural death is only going to sleep, and, generally, is as painless as going to sleep, is as much a relief, a something sought with as great eagerness. Death is only the transition from this present mode of life to another. It is only another kind of birth—as natural as birth, as sweet, as blessed, as full of hope as birth.

I believe that the spirit world folds this lovely, beautiful old earth around like an atmosphere; and when you ask me where those we call the dead are gone, I do not believe that they necessarily have gone so very far away. Milton imagined and put into words his belief that millions of spiritual creatures walked the earth unseen, when we wake or when we sleep. I believe that this world of those we call the dead is close by us and all around us, and there is a difficulty about that to our imaginations only because we are the fools of our eyes and ears. We fancy that we see all there is, that we hear all there is; while, as a matter of fact, our clear-headed science has taught all those who have cared to find out its truths that it is only the tiniest part of this physical universe that we ever see or hear—just a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces. We talk about spirit as being shadowy, ghostly, thin, unreal. Why? The things that dissolve, the things that change, the things that disperse like shadows, are what we speak of as material things often, from the point of view of science. The things we cannot see and cannot touch are the mighty physical forces. There is nothing, then, in the science of the world to make it seem unreasonable that those we love may be close to us, watching our lives, able to render us services in ways that we can as yet only partly comprehend. This, friends, I believe. . .

There are thousands of people to whom there are two bitter things about dying. One is the leaving of those they love here, and the other is the fear that they are going into the unknown all alone. In the first place, if you take away the bitter accompaniments of death, the separation is only like the temporary separations that we voluntarily make every little while. Then, concerning this other matter, just as we came into this world into a place prepared for us, into the arms of love, and waked up with faces smiling down upon us, with ready hands to care for us, so I believe that over there we shall be received into arms of sympathy, arms of love, and not for one moment feel ourselves strange or deserted or alone. The love that has brought us here, the love that binds us together here, is to grow more and more as we go on. And so I dream that death is God's greatest, best gift to man, because it unfetters us when we have learned our lessons here, gives us the freedom of the universe, and enables us to take the next step up and on.

In the 'Infatuation of Amanda' by Mina Sandeman, published by Digby, Long and Co. we have an interesting and impressive study of feminine fantasy and masculine peridy. The story contains much that is striking and original. It is well told, and the interest ably sustained. Its strongest feature is undoubtedly its skilful interpretation and clever delineation of character. In Amanda and the Rev. Ferdinand Daintree we have a subtle study of contrasts—a comedy of sentiment—in harmony with every-day experience. The authoress would seem to have something more than a passing acquaintance with Spiritualism, and to hold pronounced views as regards vivisection and the kindlier treatment of animals generally.

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THE RESURRECTION OF THE SPIRIT.

The most significant commemorations of the Christian Year are Good Friday and Easter Sunday:—the contrast is so great, the truths taught by them are so profound. Regarded even as symbols only, and not as commemorations of historical events, they are alive with deep meaning. In miniature, they tell the story of the painful but blessed march on of mankind: for the crucifixion and uprising of Christ are, at all events, profound symbols of the betrayal and dying and restoration of the great Son of God, the Human Race.

Considered either way, however, the problem is—how to reconcile them both with the infinite wisdom and love. Why that awful process?—why suffer the well-beloved to pass by so terrible a path to his beautiful Easter morning? What if it is the only way? 'No cross, no crown' is not only the cry of rhapsody: it indicates a deep philosophy. It seems impossible for self-poised personalities to win anything without the payment of the price. That is the penalty of personality: and not the penalty only; it is also a necessity of that law which links cause and effect. An automaton can have everything done for it, to the last button and wheel: but a person must experience in order to know, must pay in order to possess: and that is the law and will of God:—or call it the inevitable in Nature, if we will.

In a very profound sense, then, it is God who is behind and beneath all things, making everything to be what it is. He is creator, not from without but from within: and, in a deep sense too, it is He who suffers, struggles, pays. He is not in the beautiful Easter Sunday uprising only, but in the black Good Friday. Was it not the Christ who himself said: 'Thus it behoved Christ to suffer—and to rise again'? And in that, too, Christ is a symbol, for God is still sending His beloved Son, and 'thus it behoves him to suffer.' And he too will rise again: for in all things Christ is our representative. Yes; and there is another 'behooved' in the Bible. Did not the writer of the Epistle to the Hebrews say: 'Wherefore in all things it behoved him to be made like unto his brethren'?—a great and fruitful thought!

God, then, is to be seen in the martyrdom of Christ, as He is ever to be seen in the surrender of the precious redeeming forces of the world in the unceasing struggle with evil: and so God is ever giving His beloved Son that whosoever believeth in him may not perish but have everlasting life, by rising from the animal to the spiritual, and being 'born again.' For all this is only process: it is not product. The cross does not finish anything; it only begins the work of redemption: neither does the grave end any-

thing; it is only a part of the process. The ultimate is Easter, the resurrection morn, escape from fleshly limitations, and entrance into life.

This will help us to understand the living and ever-permanent value of Christ's resurrection, interpreted in the light of his brotherhood. Thus understood, the helping mercy of God is shown in the manifestation of the consoling truth that *death does not kill*. Thus understood, the case of Jesus does not stand alone, but 'as he was so are we in this world,' and his fate is ours. Thus understood, God gives us through him the wondrous hope of life beyond the falling of the flesh—of a strenuous and triumphant persisting of the self into a spirit-sphere where the real being will be perfectly at home.

The great apostle Paul seems to have thoroughly grasped this truth. Discussing the resurrection of Christ, he passionately connected it with the resurrection of all. He dared to say, 'Christ is not risen if there is no resurrection of the dead'; as though he said: 'If resurrection is not a fact in nature, there has been no resurrection for Christ.' He sharply distinguished between matter and spirit, between body and soul, with differing 'glories.' 'You sow a natural (or a lower-plane) body,' he said, 'but what is raised is a spiritual body.' We do not care to interrupt the unfolding of this great truth by discussing whether Paul believed in a conventional 'last day,' and when he expected it. All the same, his grip of the superb truth concerning the resurrection of the spiritual body is clear. 'As we have borne the image of the earthy,' he said, 'so shall we bear the image of the heavenly.' We want nothing better than that; we shall never get beyond that.

What is it that keeps the world from feeling the absolute truth of this? What is it that, even in the Church, so much keeps up the mask of faith without the full and simple realisation of what that faith actually means? What is it that leads the majority of even so-called 'believers' to resent our frank taking them at their word? There is only one answer; and that answer is in one word—*Earthliness*. That is what is the matter with the world.

Well, there is evidently much for us to do. As a fellow-worker said, not long ago, of our outlooks: 'These views, set forth by a small but gifted company, must be wrought into the thought and life of the people as deep convictions. Whoever takes up this task will find in it light and power: whoever ignores it with wilful blindness will but gather dust and ashes in dead fields. With the reality of the spiritual body, opens a wide range of kindred thought.' We are sure of it. Creeds are dying; they must die: they are all, at best, only temporary expressions of guesses or trusts. Rituals and rites must slowly lose their meaning; they are all only the temporary symbols of hopes and confidences that will outgrow them and find better expressions. But the central fact of spirit-life can only gather about it light and power as we go on. It is the treasure in the field for the sake of which we may well be willing to sell all that we have.

So Easter is a happy time for us, and we can truly understand it, even though the open vision is denied us: as another comrade has said—

Beside the tomb an angel fair
Bade pilgrim Grief be welcome there;
And, smiling, like the dawn of day,
Grief cast her bitter myrrh away.

Back to believing Love she ran
With tidings how her joy began;
And Love believed, and Faith made song,
And that bright angel tarried long.

Then some one said, with gracious mien,
'How blest are they who have not seen!
So published forth from shore to shore
The blessing is for evermore.'

THE CONTRADICTIONS OF THEOSOPHY.

(Concluded from page 167.)

That every orb belongs to a septenary chain is one of the foundation-stones of Theosophy; but the details are so contradictory that it is almost impossible to evolve order out of the chaos.

In 'Esoteric Buddhism,' published in 1883, Mr. Sinnett writes, on the authority of the Mahatma Koot-Hoomi:—

'Besides the earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes: the one behind, and the other in advance of it. These two worlds, as a matter of fact, are Mars and Mercury; Mars being behind, and Mercury in advance of us: Mars in a state of entire obscurity now as regards the human life-wave, Mercury just beginning to prepare for its next human period. The two planets of our chain that are behind Mars, and the two that are in advance of Mercury, are not composed of an order of matter which telescopes can take cognizance of. Four out of the seven are thus of an ethereal nature, which people who can only conceive matter in its earthly form will be inclined to call immaterial. But they are not really immaterial at all. They are simply in a finer state of materiality than the earth' (p. 114).

In 'The Secret Doctrine,' published in 1888, Blavatsky strongly combated this view. Of 'Esoteric Buddhism' she says: 'It is an excellent book, and has done still more excellent work. But this does not alter the fact that it contains some mistaken notions, and that it has led many Theosophists and lay readers to form an erroneous conception of the Secret Eastern Doctrines. . . . The reader must not wonder if our volumes contradict these earlier descriptions in several particulars. . . . The time has arrived for the explanation of some matters in this direction. Mistakes have now to be checked by the original teachings and corrected' (I, 160-1). Of these 'mistaken notions' she lays especial stress on 'the erroneous statement that two of the superior globes of the terrestrial chain were two of our well-known planets. . . . This was a great mistake. . . . It is impossible for her to allow students to remain any longer under erroneous impressions, or to believe that the fault lies with the esoteric system' (I, 163). Again she says: 'As to Mars, Mercury, and the "four other planets," they bear a relation to earth of which no Master or high Occultist will ever speak, much less explain the nature. . . . But neither Mars nor Mercury belongs to our chain. They are, along with the other planets, septenary units in the great host of "chains" of our system, and all are as visible as their upper globes are invisible' (I, 163-4).

Though 'copies of all the letters ever received or sent, with the exception of a few private ones, "in which there was no teaching," the Master says, are with the writer'; the latter, 'feeling sure that the speculation about Mars and Mercury was a mistake, applied to the teachers by letter for explanation and an authoritative version. Both came in due time, and verbatim extracts from these are now given' (I, 163, 165). H.P.B. once told me, in answer to my inquiry, that these letters in 'The Secret Doctrine' were from Koot-Hoomi, Morya always writing to her on metaphysics; and this is also implied in pp. 165-8. In these letters Koot-Hoomi writes thus:—

'Our globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. Hence it only stands to reason that the globes which overshadow our earth must be on different and superior planes. In short, as globes, they are in co-adjunction, but not in consubstantiality, with our earth, and thus pertain to quite another state of consciousness. Our planet, like all those we see, is adapted to the peculiar state of its human stock; that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance; just as their respective inhabitants, the Jovians, Martians, and others, can perceive our little world; because our planes of consciousness, differing as they do in degree, but being the same in kind, are on the same layer of differentiated matter' (I, 166).

Later, Madame Blavatsky gives a diagram of the seven planets of our chain, our earth being represented as the lowest and most dense; above which there are three pairs of planets, each pair, ascending in the scale, being more and more ethereal (I, 172).

In the 'Ocean of Theosophy,' published in 1893, and enlarged by Mrs. Besant in 'Lucifer,' Vol. XII, pp. 516-17, as 'one of the most useful little books for inquirers we have seen . . . the most concise and clear statement of Theosophic teachings yet given to the world,' we find a third 'speculation':—

'The earth is seven-fold. It is an entity, and not a mere lump of gross matter. And being thus an entity of a septenary nature, there must be six other globes which roll with it in space. This company of seven globes has been called the "earth chain," the "Planetary Chain." . . . The earth is one of seven globes in respect to man's consciousness only; because, when he functions on one of the seven, he perceives it as a distant globe, and does not see the other six. This is in perfect correspondence with man himself, who has six other constituents of which only the gross body is visible to him, because he is now functioning on the earth, or the 4th globe, and his body represents the earth. The whole seven globes constitute one single mass, or great globe, and they all interpenetrate each other' (pp. 23-4).

The attack on the accuracy of 'Esoteric Buddhism' naturally caused some discussion in 'Lucifer'; after which Mr. Sinnett, like Brer Rabbit, 'lay low and said nuffin,' waiting, with much astuteness, until H.P.B. passed into Kamaloka, May 8th, 1891; when 'up he came with his little lot,' and in 'Lucifer,' 1893, wrote the following rejoinder:—

'In the original teaching which I received from the Masters, I was definitely informed that the planets Mars and Mercury formed part of the septenary chain to which our own world belongs. . . . After the publication of "Esoteric Buddhism," the great Adept who gave me the information wrote to me declaring explicitly that it constituted a correct exposition of his teaching. His words were: "Be certain that, the few undetectable mistakes and omissions notwithstanding, your "Esoteric Buddhism" is the only right exposition, however incomplete, of our occult doctrines. You have made no cardinal, fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book; but, on the contrary, will explain away any seeming contradiction." . . . Relations like those which were established between my humble self and Him in days gone by, are of a kind that do not come to an end except through the misconduct or faithlessness of the pupil. . . . I cannot leave Theosophists to suppose I acquiesce in the claims that have been made to correct my faithful exposition of the occult doctrine. . . . The strange misapprehensions into which Madame Blavatsky fell when writing "The Secret Doctrine," not merely as regards these questions of Mars and Mercury. . . . Within the last few months, since this subject has been under discussion, the Master himself, in communication with me, made the following comment on the situation: "If I had been capable of paltering with the truth, and playing with words in the way which has been attributed to me, not one line of all the manuscript of mine in your possession would have been worth the paper it is written on" (Vol. XII, pp. 577-83).

Thus H.P.B. and Mr. Sinnett mutually accuse each other of misunderstanding the teachings of the Mahatma; and Mrs. Besant editorially comments thus: 'In any doubtful matter, I prefer to follow H. P. Blavatsky's teaching; and in this particular case, it is more congruous with the whole evolutionary scheme than that of Mr. Sinnett' (Vol. XII, p. 577).

In 'Lucifer,' 1893, Mr. G. R. S. Mead, afterwards co-editor with Mrs. Besant, thus endorses Mr. Judge's hypothesis:—

'By means of analogy, the information given in "The Secret Doctrine" on the Planetary Chain supplements in a marvellous manner the information given as to the constitution of man himself and his various "principles," but this would be impossible if the "planetary chain" were composed of separate physical planets, as stated by the writer of "Esoteric Buddhism" (Vol. XIII, p. 58).

In the same volume of 'Lucifer,' Mr. W. Q. Judge's article in the 'Path,' Vol. VIII, No. 6, is quoted from; and here it will be seen that he endorses Blavatsky's interpretation, though it differs from that given by him in the 'Ocean of Theosophy':—

'The fact, not denied by Mr. Sinnett or anyone, is that the letters from the Masters from which the matter for "Esoteric Buddhism" was taken, came in the main through H. P. B.; for, although it is true that she "showed surprise" to Mr. Sinnett on seeing certain things communicated to him in letters from Masters, the surprise was not at teachings which were new to her, but surprise that they were divulged at all; for she knew the teaching, inasmuch

as she taught it under pledge as far back as from 1875 to 1878 in America. . . . I know, as surely as I know any fact, that the same teachers were giving her in 1887 and 1888, as before, information for that book ("The Secret Doctrine") in black upon white; and I am certain they dictated the corrections given in "The Secret Doctrine" upon the points now before us. Evidence, eyesight, and tradition confirm it; for in 1876 to 1878 I was given by her the same theories, and the clue to the misunderstanding which a desire for consistency as to mere words has now aroused' (Vol. XII, p. 172).

In the same volume of 'Lucifer,' again, Mrs. Besant attempts to cut the Gordian knot thus:—

'The solution turns on the words "Solar System." If that term be held to denote the solar system known to Western science, the sentence given by Mr. Sinnett is meaningless; but reference to the series of letters from which the isolated passage respecting Mars is quoted at once shows the meaning attached to the "Solar System" in the correspondence. I naturally turned to the letters themselves, copies of which I have, to solve the puzzle; and I found that Master K. H. used the term in a special and quite definite sense. He explains three kinds of Manvantaras, Pralayas, &c.; universal, solar, and minor. A minor manvantara is composed of seven rounds, i.e., the circuit seven times of a Planetary Chain of seven globes. To such a chain our earth belongs. A solar period consists of seven of such sevenfold rounds, i.e., forty-nine. Seven such planetary chains compose a "solar system"; in three of such chains our earth, Mars, and Mercury form the D globe. Globe D of the Mars chain and globe D of the Mercury chain are visible to us, because those chains are sufficiently near our own in evolution, one behind us, one ahead of us, for their matter to affect our senses; while the remaining four chains are too far away in evolution to have enough in common with us for visibility. Mars and Mercury bear a special relation to our earth in the whole evolution of the solar system, though not part of the earth chain. The other four planetary chains belonging to our solar system are too far behind us, or in front of us, for even their globe D to be seen. Other planets belonging to the solar system of science as arranged in the West do not belong to the solar system of the esoteric philosophy; it is the ignoring of this which has led to the confusion. A Western reader naturally gives the term his own sense, not knowing that in the teachings it was used in quite a different one. And so, once more, we find the Masters' doctrine self-consistent' (Vol. XII, p. 206).

But this 'explanation' merely makes the problem more complex, by introducing other factors, without removing the contradiction. If the letters, when fully studied, remove all contradictions, why did not H.P.B. and Mr. Sinnett discover it for themselves? and why are not the letters published in full, that all may know? Let us also remember how Koot-Hoomi disclaims any 'playing with words'; and that Koot-Hoomi, having received a European education, must have known what meaning Western scientists attached to the phrase 'solar system,' and hence would have been incapable of using this phrase in a different sense without carefully explaining himself to avoid misunderstanding.

But still later, in 'Lucifer,' 1895, Mrs. Besant, being evidently dissatisfied with her former explanation, wrote:—

'This original letter left no doubt as to the Masters' statement on the point, for it said categorically that Mars and Mercury made part of the chain of which our earth is the fourth globe. . . . The facts are these: the planetary chain consists of globes A, B, Mars, Earth, Mercury, F and G; and round these the great life-wave has swept three times and a-half, reaching Earth for the fourth time; the mass of humanity passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements—did not share in this general evolution. It came directly to the Earth from another region at a much later period of evolution, and had never been on Mars at all. Another fact, which H.P.B. evidently had in mind when writing on this question, is that Mars is also concerned in an entirely different evolution, as to which nothing can be publicly said' (Vol. XVII, p. 271).

But this explanation, though it flatly contradicts Mrs. Besant's prior statement, merely introduces a still further factor of evolution into the problem, leaving untouched the original contradiction.

Finally, in the 'Growth of the Soul,' 1896, Mr. Sinnett reiterates, on Mahatmic authority, his first statement; adding that 'Our own scheme had but one physical planet in its last manvantara, and will have but one in its next manvantara, though at present it has a triple manifestation on the

physical plane,' and that 'there are within the solar system three schemes of evolution to which no physical planets are attached, so that in truth there are not 7 but 10 schemes' (pp. 270-2).

There seem only five possible explanations of these discrepancies:—

1. That the Mahatmas do not agree in their 'speculations.'

2. That the same Mahatma contradicts himself when writing to different pupils at different times.

3. That one or other of these pupils has proved unable to comprehend what his Master really taught.

4. That one or other of these teachings was not Mahatmic, but evolved from the pupil's own inner consciousness.

5. That one or other of these communications was not Mahatmic, but a forgery, as Mrs. Besant now contends was the case with some later ones; and that the recipient pupil has been the victim of a cruel hoax.

In any case, Theosophy is left in a sad plight.

And after all, this teaching is not new. In his 'Arcana of Christianity,' published 1858, Mr. Harris wrote: 'There are orbs between Mercury and the Sun which form a chain, and are called the Sisterhood; but they are asexual, and not terrestrial, nor can external astronomy discover them' (par. 98). He thus anticipated the theosophical doctrine of 'chains,' and of the existence of 'ethereal' planets; and also Mr. Sinnett's recent doctrine that there are 'chains' which are entirely non-physical. Yet Theosophy has never acknowledged these prior teachings, which are now confirmed in the late Mr. Richard A. Proctor's 'Old and New Astronomy,' published 1892, where we read: 'The peculiar motion exhibited by the orbit of Mercury is attributed to the presence, between that planet and the Sun, of multitudinous small bodies, individually invisible.' In the 'Wisdom of the Adepts' Mr. Harris declares that the septenary chain is a principle in Nature; he also anticipates Mr. Sinnett's statement that the number of physical planets in a chain varies in different manvantaras, by declaring that 'The original planetary chain of which this earth is a member consisted of seven principal orbs of the telluric degree; of these our globe stood in the centre; Venus, Mercury, and a planet still more interior, being toward the Sun; and opposite, Mars, Jupiter, and a great planet which perished in the antecedent cataclysm, and of which Luna was a former attendant' (par. 867). And in par. 868 he anticipates Mrs. Besant's assertions by stating that 'there are systems of chains inwoven into the general chain of each solar system, chain being made to fertilise into chain.'

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AN APPARITION?

Herr R. Seithel, senr., writing on March 28th, from Freiburg, Baden, contributes the following brief narrative, for the truth of which he is in a position to vouch:—

On Wednesday last the servant girl of one of my friends here told her mistress in the morning, that awaking in the night preceeding, she saw her deceased father standing beside her bed. He told her: 'Your sister-in-law is very sick and near to death.' On her asking if she ought to go to attend her, he replied: 'No, your sister Rosa will come for that purpose!' Towards noon of the same day a telegram from the girl's brother arrived in which he said: 'My wife is very bad, come instantly.'

The girl took the train, but returned the next evening and said, 'I found my sister-in-law very bad; she had been confined and the attendant physician had had to stay the two preceding nights with her. My sister Rosa arriving unexpectedly, I was enabled to intrust my sister-in-law to her care.' This is certainly a clear case! Was it a dream? No, for the girl was awake. Was it a materialisation of the father? Perhaps so, for the girl and her father had an exchange of words. The girl, as well as the family with whom she lives, have no idea whatever about Spiritualism.

Your suffering blesses others; it teaches you sympathy; it gives them firmness and example. No man dieth to himself; for his pain and loss is for others, and, unconsciously to himself, brings with it to others joy and gain.—F. W. ROBERTSON.

A QUEER IDEA OF BROTHERHOOD.

The Judgeite Theosophists have lately re-organised as 'The Universal Brotherhood,' and judging by the 'constitution' of this new body, 'Universal Autocracy' would be a more appropriate designation. The whole-souled way in which the 'brothers' have thrown the entire authority into the hands of Mrs. Tingley is curious and interesting. Our readers can judge for themselves by the following excerpts from the constitution:—

ARTICLE IV.

SECT. 1.—There shall be one supreme office in which shall reside paramount authority regarding all matters which concern the welfare of the Brotherhood.

SECT. 2.—The title of the person filling this office shall be Leader and Official Head.

SECT. 3.—The Leader and Official Head of this organisation is Katherine A. Tingley.

SECT. 4.—The person filling this office shall serve for life or until her or his resignation.

SECT. 5.—The person filling this office shall appoint her or his successor.

ARTICLE V.

SECT. 1.—The Leader and Official Head shall be the executive officer of this Brotherhood.

SECT. 2.—The Leader and Official Head shall have the sole power to appoint all Cabinet and general officers, superintendents and agents, and shall have the power of removing any or all of them at her or his discretion.

SECT. 3.—The Leader and Official Head shall have power to declare the policy and direct the affairs of this Brotherhood.

SECT. 4.—The Leader and Official Head shall have the right to cancel or suspend the charter of any subordinate lodge, and shall also have the right to suspend or dissolve the membership of any person, whenever such action is in her or his opinion for the interest of the Brotherhood.

ARTICLE VI.

SECT. 1.—There shall be a Cabinet consisting of twelve members and the Leader and Official Head, who is *ex officio* member of the Cabinet.

SECT. 2.—The duty of the twelve members of the Cabinet shall be to aid the Leader and Official Head in promulgating and establishing the measures and policies emanating from that office.*

ARTICLE VII.

SECT. 1.—There shall be an executive committee of five, whose duty shall be to administer the affairs of the Brotherhood under the general supervision of the Leader and Official Head.

SECT. 3.—All official acts of this committee are subject to the approval of the Leader and Official Head, and are void and of no effect when disapproved by that officer.

ARTICLE VIII.

SECT. 2.—The Leader and Official Head shall be the custodian of the archives of the Brotherhood.

SECT. 3.—The Leader and Official Head may appoint agents for any purpose and endow them with whatever power she or he may elect to delegate.

ARTICLE IX.

SECT. 2.—There shall be a finance committee of three, whose duty shall be to raise and disburse money after consulting and obtaining the approval of the Leader and Official Head.

SECT. 3.—The official acts of this committee are void and of no effect when disapproved by the Leader and Official Head.

ARTICLE XI.

SECT. 2.—The bye-laws of subordinate lodges shall have the approval of the Leader and Official Head, and are null and void if disapproved by that officer.

ARTICLE XII.

SECT. 1.—A congress may be called by the Leader and Official Head to assemble at such place and time as that officer may designate.

SECT. 4.—The Leader and Official Head shall have the power to prevent the discussion of, or action on, any subject which, in the judgment of that officer, is against the welfare of the Brotherhood.

ARTICLE XVI.

SECT. 1.—The constitution may be amended by a two-thirds vote of a congress regularly called (by the Official Head), but no amendment shall be of force until approved by the Leader and Official Head.

This precious Magna Charta of 'The Universal Brotherhood' seems to have been drawn out by 'the Leader and Official Head' herself, for the resolution adopting it says:—

We fully and unequivocally adopt and accept the plan hereby presented by the recognised Leader of the Theosophical movement, and the Outer Head of the Esoteric School, Katherine A. Tingley.

This resolution further declares that the constitution from which we have quoted, 'provides for the carrying on of this great movement on the broadest possible lines of Universal Brotherhood,' and says that it is established 'for the benefit of the people of the earth and all creatures.' Still it seems that those who thus abdicated their rights and renounced their liberties were not quite blind to the autocracy they were imposing on themselves; for in a speech he delivered when the articles and resolution had been read, the chairman of the convention said:—

Shall we longer hold timidly back because they (some of the members) shy at the word despotism? Let us have a despotism of adepts! In the golden age they had a Wisdom Teaching, and there were those who held the mighty sway of King-Initiates. Those days will come, have come again; the Adept Leaders will live openly among men, and take once again the place they held in primeval days; it is under the guidance of a King-Initiate that the Universal Brotherhood will be ruled.

It will be interesting to note how the 'Universal Brotherhood' gets on under the 'mighty sway' of its Queen-Initiate, its 'Leader and Official Head.' In the meantime we can only say that the road the Judgeite Theosophists are travelling seems to us to be precisely the one which Spiritualists should most carefully avoid. We don't want popes, or 'King-Initiates.'

SPIRIT COMMUNION.

Mrs. Besant's views on spirit communion, published in her address in 'LIGHT,' and the article entitled 'Is Spirit Communion Unkind?' lead me to offer the following experiences and thoughts for those who are perplexed by the conflict of authorities in this matter.

It is often alleged (as, for instance, in connection with Mrs. Besant's opinion) that views which would discountenance the personal communication with influences in the earth sphere are the result of prejudice, as being part of a huge speculative system. Perhaps I might have shared in the same idea had not my own experiences led me to realise the purpose of spirit in all such manifestations. Certainly I commenced with no bias against any form of communication from the unseen universe. Rather the contrary. I was led to understand that I could be made a medium for such communications, and was prepared to allow myself to be so used. Yet I imagine this acquiescence was always subordinate to a deeper feeling that God's will might be done through me, whereby my life might be made of the greatest service. In this attitude of mind, I remained passive, and many influences manifested through me, some of whom were recognised, while the identity of others was uncertain. Yet throughout there seemed to be some guiding intelligence whose purpose with me was not to use me as a channel of communication from departed friends, but to bring such influences into our conditions as would assist in a predetermined work. Gradually the character of the 'controls' changed. I no longer felt a number of separate individualities, each with his distinctive mannerism, but all (as far as I was concerned) were merged in an animating spirit which consciously elevated and inspired me. Now, I could not feel a separateness from the influences or spirit which inspired me, although the state of exaltation transcends words, and the feeling of communion and nearness of spirit was more intense. I cannot express the feeling better than in Tennyson's beautiful lines—

'And all at once it seemed at last
His living soul was flashed on mine,
And mine in his was wound and whirled
About empyreal heights of thought,
And came on that which is, and caught
The deep pulsations of the world.'

* That is to say, 'the one supreme office,' filled by Mrs. Tingley.

From this time I realised what spirit communion could be. I had no further desire to seek manifestations on a personal or individualised plane, so poor as compared with this diviner state. If my dearest earthly friend passed over I would desire no other than this soul communion. I have been impelled to urge others to seek this inner experience, and to regard all external communion as a means, and not as an end.

Now I can quite understand Mrs. Besant's position. The words she uses may not be the best to indicate that our aspirations should be to spiritualise ourselves for communion rather than always to insist upon the materialisation of influences to our present level, but there is a truth underlying them. It is in many cases our own demands which give us the particular kind of manifestation. Obtaining what we desire, we still cling to the same manifestations. We have not learned the lesson of submission to change as a necessary accompaniment of growth; we would retain the same friends, with the same earth memories; we see the growth of the baby to the man and we rejoice, although there is little that we can recognise as common to both these stages of growth; death takes the loved one, but we will not help in freeing the spirit from its earth shell, which are its earthly desires and interests. We do not want a dragon fly, however glorious; we would retain as much of the grub as we can recognise with our earth faculties.

It is said, however, that as a matter of fact we do not bind our friends to earth when we seek this kind of communion; that they are as anxious to communicate as we are; that they can afford to wait for our arrival on the other side before entering a higher sphere.

We do not sufficiently realise that as our interests are here so they will be hereafter until some internal change takes place. Of course, all whom we love will interest themselves in our welfare, but as we consent to lose the manifestation of the earth identity, we do not lose in love and service. There is a double gain—a gain to ourselves and to our friends. We have gained the fellowship in spirit.

It will be realised, then, that it is not communion in itself which binds the spirit to earth, but communion on the basis of the old earth identities and memories. We cannot materialise our friends if our desires are spiritual, but we help to keep alive their material interests if we fly to them for guidance in mundane affairs. That many influences are as glad to communicate as we are to hear them is, of course, but the corresponding feeling raised by our own desires and sorrows. Our grief and desires act as a magnet. Our loves are the strongest and the most beautiful until a greater love is felt. 'When the half-gods go, the gods come.'

What is the consequence of these views? We too hastily assume that it is a summons to shut up every *séance-room* in the world. It would, indeed, be foolish if, in our desire to spiritualise mankind, we advised closing altogether the door by which glimpses of things spiritual have been perceived by so many. But there is an attitude of mind which we can cultivate which will be far more effective than closing the *séance-room*. We shall seek communion as an aid to the unfoldment of the spirits within. The *séance-room* will then be one for spiritual development for all who, leaving material cares behind, can aspire that God's will may be done in their lives, and that they may have such experience of the spirit power and presence as will fit and inspire them for His work. Each one will then feel that he is not present merely to fit some medium for a special manifestation, but is sharing a common growth, and according to the receptivity of his being is he benefited by the communion.

CHARLES E. SMITH.

THE EVOLUTION OF RELIGION.—Each greatest religion of the past, as it arose, rose out of a religion before it, drew up out of an earlier faith whatever was vital, transfigured it into a new and higher form, and thus the old lived on in the new. Thus Buddhism rose out of Brahminism, thus Christianity rose out of Judaism, thus whatever form of religion is coming in upon us must rise out of Christianity, and be a spiritualised Christianity—if the law of evolution still holds, and the experience of the past prophesies our future. The contents of the problems of religion do not change from land to land, from race to race. All that is needful for the growing man is to re-conceive those ancient problems and restate them in terms of the new knowledge.—HEBER NEWTON.

'MAGNETISME VITAL.'

By ED. GASC-DESFOSSÉS.*

The argument of this book is based on the existence of a universal energy, interpenetrating all cosmic and living bodies, and constituting the basis of mutual inter-action. This energy becomes transformed in mode within living organisms, constituting heat, vital electricity, psychic force and nervous fluid. Though distinct from any known force, it may, perhaps, be regarded as the cause of electro-magnetic phenomena, the manifestations of which in the physical domain are now being actively studied; but the searchers who dare to envisage this energy in its manifestations in the field of life, thought, and will are as yet few.

After establishing this basic principle in his introduction, the author proceeds to divide his presentation into an experimental and an inductive classification. The experimental portion includes descriptive cases of thought-transference and suggestion, which he compares to induction exerted from the nervous system of one person to that of another, by wave undulations, or vibrations transmitted through the intercommunicating ether, in a similar manner, probably, to that propounded by Hertz, who attributed the transverse vibrations of the ether which constitute heat, light, electricity, and magnetism to an invisible energy radiating directly through the ether.

An interesting summary of the experiments of M. Puyfontaine with an instrument similar to the Abbé Fortin's biomètre, but made with a very long silver wire induction coil, is given, demonstrating the existence of an invisible force radiated from the human organism, and its modification by will. The organism is consequently comparable to a battery.

The experiments of Reichenbach, of Dr. Luys, and of De Rochas are referred to, illustrating the perception by sensitives of the colours entailed by this radiation, and as illustrating that sensibility is carried by it. The experiments made by Crookes and by Count Gasparin are quoted to prove the dynamic energy (motricity) inherent in this radiation, and this energy is compared to that carried by electricity, from the fact that electrical discharges occur from some sensitives and from some girls at the time of their formation, entailing the movement of objects in their vicinity without contact. Illustrations of thought-transference, telepathy, or suggestion at a distance are then given, and presented as being constituted by the same radiation.

The inductive portion of the book quotes some interesting experiments by J. C. Gasc, with regard to the effect of electrification in the fecundation and of magnetisation in the growth of plants. The therapeutic effects of magnetisation are illustrated, and superiority in biological action is claimed for vital magnetism, as compared with that of static or dynamic electro-magnetism. Hypnotisation, it is stated, acts through the brain and sensor-motor system, and entails the subordination of the subject, while magnetisation acts through the solar-plexus, and does not disturb the equilibrium of the subject's usual character.†

The lucidity of somnambules in diagnosing patients' diseases and describing the state of their internal organs, is attributed to the relation established by means of their exteriorised sensibility, and to that extent resembles the inductive basis of therapeutic treatment by magnetisation.

The character of the energy radiated from man and called bio-magnetism may be compared to that defined by Crookes as radiant. Some interesting experiments by M. Aubert are given, showing that our muscles contain sufficient electricity to deflect a galvanometer. Some glands in the body are comparable to accumulators, and are similar to those existing in electric fishes. The bio-magnetic current can be transmitted through a chain of people, and also through a wire, like electricity. The exteriorisation of sensibility in zones surrounding the subject may be compared to the induced field produced by Tesla, in which an incandescent lamp becomes illuminated, and to the field of induction by means of which wireless telegraphy is effected.

Thought-transference is comparable to the radiated

* Editions Scientifiques: 4, Rue Antoine Dubois, Paris.

† Dr. Moutin and Durville maintain the same distinction.

influence that deflects the bio-metric needle, but it presupposes a tendency in two people to vibrate in unison. Affection also is another form of synchronising and permeating radiation, the effects of which are, perhaps, most strikingly illustrated in the passionate attractions or repulsions which, as Bertrand says, drag people as if by vertigo into a mental abyss.

M. Gasc-Desfossés' book presents an up-to-date summary of the recent discoveries that have been made in the various fields that have been found to be comprised in the domain of this till now almost unrecognised energy. The only confirmatory proofs it omits to deal with are the photographic registrations of this radiation obtained by Baraduc, Luys, Darget, and Durville, many of these being obtained without contact. Its value is enhanced by a most interesting preface by Professor Boirac, who remarks that the basis of thought-transference appears to consist in a force that radiates from the human brain and carries with it, not, indeed, man's thought and will, but an effluence that transmits and reproduces these in the recipient, as similarly an electric current transmits and reproduces a message at the end of the line. The already known phenomena of heat and of electricity render it relatively easy for us to understand this radiation of nerve force, which is not confined to the brain only, but is common to all neurons, and is the basis of action at a distance. 'It is rather by direct experimentation in the effects which may be exerted at a distance by one human being on another, that we shall come to understand the phenomenon of telepathy, and not by an endless collecting of cases of spontaneous telepathy such as is effected by the Psychical Research Society.'

MASQUERADING SPIRITS.

One of the puzzling, and to me, annoying curiosities in automatic and other forms of spirit messages, is the constant assumption of great names by so many communicants, given through all sorts and conditions of mediums. Though a partial explanation has been offered me when questioning names thus given, that names in other spheres stand more for spiritual qualities than for individualities, and all spirits in sympathy with the thought of such minds as Swedenborg, Emerson, Napoleon, or Lincoln, take the names of the leaders with whom they are most assimilated, no matter how far removed from such in strength or knowledge—yet it is always with a sense of annoyance and dissatisfaction that I find such names appended to communications through my hand. Such seem to me in a manner false and masquerading individualities, in which I have little faith.

In an article on the poet Tennyson, in the last number of his 'Borderland,' Mr. Stead remarks on the large number of such messages sent to him since the passing of that poet, purporting to come from him. I also had one such which I fear emanated from one of these masqueraders, and which I offer to the readers of 'LIGHT' as a curious specimen of these communications.

One evening I was engaged in reading Mr. George W. Smalley's book on 'Men of Our Times,' and was pleased with the following expression in regard to Tennyson's apparent lack of hospitality to the average lion-hunting visitor:—

'He was able to live his own life when once he had established a reputation for moroseness. It was his fixed resolve that he would not suffer his life to be frittered away in mere civilities.'

I liked this sentence so much that I took my pen and notebook, lying near at hand, to copy it, but first I read it aloud to my husband with some sympathetic comment. I was not thinking of automatic writing, but at once my hand began to move over the page of the open notebook, and this was written:—

'Thus spiritual gain comes—true living attained by fixed resolve to serve the Divine teachings and impulse.'

Q. 'Who says this?'

A. 'Spirit of Xenophon.'

I would call attention here to the fact that I had repeatedly been told that 'Pharos' acted as interpreter or amanuensis for others, and in that case it may be that two names of a somewhat like sound had been confused; or

if sound is not used, the mind impression of names of like rhythm may have been received. I could see no sense in Xenophon replying to what I had said, and asked:—

Q. 'Do you really mean that Xenophon, the Greek general and historian, says this?'

A. 'Tennyson was intended.'

Q. 'Is Tennyson present?'

A. 'Tennyson will answer.'

Remembering that Smalley had written that whenever Tennyson was asked to read aloud some of his own poetry, he had always preferred to read 'Maud' and one or two other of his shorter poems; and wondering if he really thought these his best, I questioned:—

Q. 'If Tennyson is present I should like to ask which of his poems he considers his best legacy to humanity?'

A. 'The one complete confession of his spiritual faith, "In Memoriam," which was the outcome of his spiritual vision and inspiration when overwhelmed by the problem of death *versus* life; when love was bruised and stricken by the seeming end of a loving, lovely, and beloved soul friend, Arthur Hallam, and all the philosophic questions we had so often discussed in regard to man's being and destiny sprang up afresh in the face of my great grief at the seemingly abrupt close of a life so full of gracious earthly promise, and the end of all hope on earthly lines for the fulfilment of that promise.'

Q. 'Then did the answer, as given in "In Memoriam," come to you from your own laboured thought, or was it flashed upon your mind from higher sources?'

A. 'As a spirit, though clothed in flesh, I was in affiliation with the world unseen—the mind or spirit world, of which all soul-force forms part, even in the least demonstrative of human beings. But I walked alone from boyhood with spirits of kindred sympathies, and was found an excellent sensitive through which the higher spirits could work. So it was while my own studies and trend of mind gave power and strength of diction, yet the Allness of spirit life awoke in me, when moved by loving despair, a realisation of the meaning and purpose of earthly life as part of the great plan of universal ascension of spirit from the area of battle called earth.'

Q. 'Then you are now convinced of the truth of spirit progression, which when here you could only guess at?'

A. 'Thou, as an embodied spirit, though lovingly longing to know all that spiritual life unfolds, canst never dimly guess at truths of spiritual experience.'

Q. 'Is it more joyful than we may guess?'

A. 'Ask not of joy! Life on earth is but the first sound of ascension toward joys of knowledge, love, peace,—clear reading of earth's hard problems, which, however, poets and prophets have been ordained to show glimpses of. Further ye may not know. Every step must be worked out in patience and hope!'

Q. 'Have you a further word to say?'

A. 'Alfred Tennyson is here, more Lord of himself than when such empty earthly title was foolishly bestowed by specimens of spirit power clothed in earthly regal rags which here show so full of rents of selfish vanity. I am ashamed now of acceptance of such follies of earth, but was myself so bound by the mortal pandering to baubles, that I masked my spirit nature and shamed my higher self by accepting earthly titles.'

SARA A. UNDERWOOD.

823, Broadway, Quincy, Illinois, U.S.A.

THE ROCHESTER INTERNATIONAL JUBILEE.

As the readers of 'LIGHT' already know, our American friends purpose holding an International Jubilee at Rochester, N.Y. The time fixed for the celebration was from June 1st to 8th inclusive, but 'The Banner of Light' now announces that the date has been changed, 'by force of circumstances,' to May 25th to June 1st inclusive; that is to say, one week earlier than was originally intended. In some respects the necessity for the alteration must, of course, be a matter for regret, but it will, at the same time, render it more easy, for the friends who desire to do so, to attend both the Rochester Jubilee and the London Congress, as there will now be a more convenient interval between the two.

NATURE is beautiful, and fellow-men are dear, and duty is close beside us, and God is over us and in us. What more do we want, except to be more thankful and more faithful, less complaining of our trials and our time, and more worthy of the tasks and privileges He has given us?—PHILLIPS BROOKS.

LETTERS TO THE EDITOR.

'Puzzled Orthodox.'

SIR,—As a Ritualist of the Anglican Church, may I, with your kind permission, ask instruction for my ignorance. We say daily: 'I believe in the communion of saints'; but it is *just* the 'communion'—that is, 'intercourse'—which our Church cannot give us, or does not. After that closing 'Earth to earth, dust to dust, in sure and certain hope of resurrection,' after that, in spite of our All Saints' Day festival and services, there is no voice, nor any to answer, when our hearts cry out for our dead!

I was taken to a séance at Mrs. Ayres, Jubilee-street. To my intense surprise, my aged father came, personified through a quite young man, and went through his dying farewell (which was only seen by us two), that I might have proof of his identity and guidance on a certain step in life I meditated.

Seeing also other meetings were held in Jubilee-street, Mile End, I went there. Another of my dear dead was vividly described, with flowers (of which she was passionately fond) tied with her own favourite light-blue colour. This girl was quite unknown in her brief life to anyone there. The medium, a lady, gave what they call 'clairvoyance'—fifteen different spirits, and all at once recognised!

Most wonderful were these descriptions—and not only people, but surroundings! A horrible description of the evil deeds once done in the region of Spitalfields, of poor souls decoyed and murdered, in the 'long ago' of the little 'huts' that stood on the waste ground (where now are the market and its buildings), and whose spirit tears and anguish were most heartrendingly given! All this some strange lady had brought, in what the medium called 'her conditions,' or, —I am told I should say—the 'control' of the medium.

I would ask, is Spiritualism the 'Open Sesame' of the Bible? Is this the true exposition of the visions of saints and angels, of Pentecost and miracles? At any rate it has sent me home to *think*, and to read my Bible in a very new light. But oh! why does our Church not teach us this fuller light!

PUZZLED ORTHODOX.

Remarkable Case of Spirit Identity.

SIR,—I beg to ask you to be kind enough to publish the following reliable proof of spirit identity, that it may encourage others to press onwards to the realisation of the glorious truths of spirit return.

My wife, who is a developing medium, was on a visit to some friends at Stratford on March 20th. On her arrival she found that her host and hostess were not at home, and after taking off her cloak, she sat down to wait their return. After a time a lady, an old friend of the host, was announced, and as she came into the sitting-room my wife saw clairvoyantly that the spirit son of the old lady accompanied her. My wife felt impelled to describe the spirit to the mother, and as she was doing so, the son was allowed to control my wife, exhibiting through her all the signs of his last illness, viz., bronchitis.

When Mrs. Clegg became normal the old lady told her that although she had attended a weekly circle since her son's death (he was a Spiritualist whilst in the flesh), she had been unable to hear or get any tidings of her son's survival.

It is needless to speak of the joy this experience brought the old lady, especially as she was quite a stranger to Mrs. Clegg, never having seen her before. This, to my mind, is a clear case of spirit return, which is worth more than if Mrs. Clegg had sat for it, and having occurred spontaneously is all the more conclusive.

ALFRED CLEGG.

37, Kersley-road, Stoke Newington, N.

THE DISPARITIES OF LIFE.—Are the cruel disparities of life never to be removed? Disparities of the *physical* life! Oh, let us hope so. But disparities of the *intellectual* and the *moral*, never! Universal equality of intelligence, of mind, of genius, of virtue!—no teacher left to the world, no men wiser, better than others—were it not an impossible condition, *what a hopeless prospect for humanity!* No; while the world lasts, the sun will gild the mountain-top before it shines upon the plain. Diffuse all the knowledge the earth contains equally over all mankind to-day, and some men will be wiser than the rest to-morrow. And *this* is not a harsh, but a loving law—the *real* law of improvement; the wiser the few in one generation, the wiser will be the multitude the next!—BULWER LYTTON.

SOCIETY WORK.

ETHICAL INSTITUTE, 277, BATTERSEA PARK-ROAD.—Next Sunday morning, at 11 a.m., discussion; evening, at 7 p.m. Wednesday, at 7.30 p.m., public circle.—E. HODDER.
SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—A tea meeting and musical evening will be held on Good Friday; tickets, 9d. each, may be obtained of the Hon. Sec., 72, Askew-road, Shepherd's Bush.—M. E. CHAPLIN, Hon. Sec.

CROYDON PSYCHOLOGICAL SOCIETY.—A conference will be held at Dennett Hall, Broad-green, West Croydon, on Good Friday, April 8th, at 6.30 p.m. All interested are invited to attend. Friends wishing to become members should apply to Mr. Albright, No. 1, Tamworth-road, near West Croydon Station.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday next (Easter Day), at 11 a.m., the usual public circle will be held; at 3 p.m., Lyceum; and at 6.30 p.m., 'The Resurrection and Its Application to Humanity.' Easter Monday, at 7.30 p.m., Jubilee social gathering; tickets, 6d. each.—W. E. LONG.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Clegg in the chair, the subject under consideration was 'Spirits in Prison,' the speakers being Messrs. Clegg, Kinsman, Jones, Emms, and Clark, also spirit friends through Mrs. Jones. The annual social meeting will be held as usual on Good Friday, at 7.30 p.m. Next Sunday, at 11.30 a.m., 3 p.m., and 7 p.m. Tuesday next, Mr. Foster on 'Astrology.'—J.B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. Andrew Glendinning was with us, and delivered an excellent address on 'The Phenomena and Philosophy of Spiritualism,' giving numerous experiences of spirit return and a few inspiring remarks on 'Brotherhood.' On Sunday next, at 6.45 p.m., Mr. Whyte ('Evangel'). Circle on Wednesday, as usual, for members.—H. BROOKS, Hon. Sec., 55, Graham-road, Dalston, where all communications should in future be addressed.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE-LANE.—On Thursday last some successful clairvoyance and psychometry were given by Mrs. Helyer. On Sunday last Miss MacCreadie's first visit to us was a great success, eighteen clairvoyant descriptions being given, every one of which was recognised, the most striking feature being the accuracy and precision with which she portrayed the death-conditions of the spirit friends. Next Wednesday, at 8 p.m., social gathering. Next Sunday, at 7 p.m., Mrs. Helyer.—A. G. DALLEY, Cor. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. J. Morse occupied the platform of the Marylebone Association of Spiritualists, and his inspirers delivered what proved to be a jubilee address—the subject chosen being 'Man's Debt to the Dead.' The splendid oratorical effort which characterised the closing portions of the address, in which an eloquent tribute was paid to those fellow-workers in the great beyond who, fifty years ago, had 'opened wide the gates,' and had established the movement of modern Spiritualism was enthusiastically appreciated, and the address throughout was of great merit. Ere concluding, the speaker referred to a rumour that had been somewhat widely circulated to the effect that the 'Strolling Player' (who had been so long associated with the mediumship of Mr. Morse) had now dissociated himself from the sphere of work in which he had so successfully laboured, and had won so large a measure of the esteem of his many hearers. 'The rumour,' said 'Tien,' 'is totally without foundation in fact, and our co-worker known to you as the "Strolling Player" will, we have every reason to believe, continue for many years yet, the work in which he has so assiduously laboured in times past, and his direct connection with our medium remains the same as it always has been.' This statement was received with hearty cheers. Prior to the address Mr. Morse read Lizzie Doten's beautiful poem, 'The world hath felt a quickening breath.' Next Sunday, at 7 p.m., Miss McCreadie, clairvoyance.—L.H.

NEW PUBLICATIONS.

'A Soul on Fire.' By FLORENCE MARRYAT. London: Bliss, Sands & Co. Price 3s. 6d.
'What is Science?' By the DUKE OF ARGYLE. Edinburgh: David Douglas.
'The Lyceum Banner,' for April. Special Jubilee Number. London: J. J. Morse, 26, Osnauburg-street, Euston-road, N.W. Price 2d.
'The Photogram,' for April, contains: 'An Art Critic's Suggestions to Photographers'; 'Portraiture'; 'American Notes'; 'A Picturesque People'; 'Two Studies of Wild Flowers'; 'Lantern Slide Order'; and a Collotype Supplement, 'Pollard Willows.' London: Dawbarn & Ward, Limited, 6, Farringdon-avenue, E.C. Price 3d.

INTERNATIONAL CONGRESS OF SPIRITUALISTS

And Others Interested in Psychical Science.

LONDON SPIRITUALIST ALLIANCE, LTD., 110, ST. MARTIN'S LANE, LONDON, W.C.

THE CONGRESS will be held in London, from June 19th to 24th, 1898, both inclusive.

THE RECEPTION OF VISITORS will take place as noted below.

ALL OTHER MEETINGS will be held in the various rooms of the ST. JAMES'S HALL, Regent Street, W.

PROGRAMME.

Sunday, June 19th.

A RELIGIOUS SERVICE in the Banqueting Room, St. James's Hall, at 7 p.m., conducted by the REV. J. PAGE HOPPS.

Monday, June 20th.

RECEPTION, from 10 to 6, at the Offices of the Alliance, 110, St. Martin's Lane, W.C., where a Register of names and addresses will be kept.

Tuesday, Wednesday and Thursday, June 21st, 22nd, and 23rd.

Two SESSIONS each day, from 2.30 to 5 p.m., and from 7 to 10 p.m., in the Banqueting Room, St. James's Hall. Addresses on subjects of vital importance will be given and discussion invited.

Friday, June 24th.

A GRAND RE-UNION in the Large St. James's Hall, at 7 p.m.

Editors of Newspapers and Magazines are respectfully requested to make the above arrangements known as widely as possible, and to send copies of their publications for the visitors' rooms.

Spiritualists everywhere are invited to co-operate, to insure well attended, animated and useful meetings.

All inquiries should be addressed to the undersigned at the Office of the Alliance, 110, St. Martin's Lane, London, W.C.

E. DAWSON ROGERS, President.

Promised Addresses.

Rev. T. E. Allen (West Dedham, Mass., U.S.A.), on 'Over-worked Telepathy.'

Dr. Georg von Langsdorff (Freiburg, Baden), on 'A Political Medium in St. Petersburg.'

Prof. A. Alexander (Rio de Janeiro), on 'Brazilian Evidence for Psychic Phenomena.'

M. le Commandant Darget (Vouziers, Ardennes), on 'Photographs of Psychic Radiations.'

Mr. Harrison D. Barrett (Boston, U.S.A.), on 'Dark Cabinets and Promiscuous Circles.'

M. Gaston Méry (Paris), on 'Psychic Phenomena in France.'

Dr. Helen Densmore (London), on 'The Philosophy of Mediumship and its Limitations.'

Signor Carlo Bonazza (Florence), on 'Occult Energies Latent in Man.'

Mr. J. J. Morse (London), on 'The Education of the Young in Relation to Spiritualism.'

Dr. Encausse, 'Papus' (Paris), on 'The Distinctions and Points of Identity between Spiritualism and Occultism.'

Dr. J. M. Peebles (San Diego, Cal.), on 'Spiritualism in all Lands.'

Contessa Helene Mainardi (Pisa, Italy), on 'Phenomena Observed in her own Home.'

Dr. Moutin (Boulogne-sur-Seine), on 'The Relations of Hypnotism and Mesmerism to Spiritualism.'

Mr. W. H. Terry (Melbourne), on 'The Bridge between the Natural and the Spiritual Worlds.'

Colonel de Rochas (Paris), on 'The Border Line of Physics.'

Mrs. Cora L. V. Richmond (Washington, U.S.A.), on 'Spiritualism in the Next Fifty Years.'

Mr. Thomas G. Newman (San Francisco), on 'The Effect of Spiritualism on the Religious World.'

Signora Paganini (Florence), on 'The Laws of Nature with which Spiritualism is mostly concerned.'

Mr. B. Tortenson (Skien, Norway), on 'Spiritualism in Norway.'

Dr. Baraduc (Paris), on 'Biometric and Photographic Demonstrations of Vital Force (with lantern illustrations). Physiologic and Therapeutic Deductions.'

Rev. Minot J. Savage (New York), on 'Personal Impressions of Spiritualism in America.'

Dr. Giovanni Hoffmann (Rome), on 'Attested Accounts of Experiments made at the Academy in the presence of Eminent Scientists.'

Mr. Henry Forbes (New York), on 'Some Striking Analogies between Early Christianity and Modern Spiritualism.'

Prof. Boirac (Dijon), on 'Suggestion and Mesmerism.'

Mr. W. T. Stead (London), on 'Automatic Writing; and the Subliminal Self.'

Dr. Berillon (Paris), on 'Hypnotism and Psychotherapeutics, illustrated by lantern pictures of Salpêtrière Subjects.'

Cav. Ernesto Volpi (Vercelli, Piedmont), on 'Spirit Photography.'

Prof. M. T. Falcomer (Royal Technical Institute, Alessandria, Piedmont), on 'Hypnotic Mediumship as observed during two courses of Séances.'

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At 6 p.m., by

A Mass Meeting.

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Editor *The Two Worlds*, and President of the National Federation Conference.

SPEECHES WILL BE DELIVERED BY

Mrs. ELLEN GREEN (Manchester). Mrs. M. A. STAIR.
Mr. G. H. BIBBINGS, B.A. Mr. WALTER HOWELL.
Mr. S. S. CHISWELL Mr. J. J. MORSE.
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TICKETS :- For Tea and Mass Meeting, 1s.; Children under 12, 8d.; Including Admission to Bazaar, 1s. 6d.; Children under 12, for Tea and Bazaar, 1s. Mass Meeting only, 6d. To be had at the Spiritualist Meeting Rooms, or 'The Two Worlds' Office, 18, Corporation Street.

EASTER SUNDAY,

A GRAND UNITED LYCEUMS DEMONSTRATION.

At 2 p.m.,

A Procession

Will be formed on the INFIRMARY FLAGS, headed by THE MANCHESTER PIONEER BRASS BAND, and march to the St. James's Hall, where exercises illustrative of Lyceum (Sunday School) Methods will be given.

Chairman: J. J. MORSE, Esq.,

Editor *Lyceum Banner*.

At 6 p.m. A GREAT

Public Spiritual Service.

Chairman: S. S. CHISWELL, Esq.

(OF LIVERPOOL).

Ten minute ADDRESSES will be given by

Mrs. EMMA H. BRITTEN, Mrs. M. H. WALLIS,
Mr. J. ARMITAGE, Mr. W. JOHNSON,
Mr. J. B. TETLOW, Mr. J. J. MORSE,
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[To Season and Tea Ticket Holders.]

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GRAND PUBLIC OPENING BY

REV. JOHN PAGE HOPPS,

London, Editor of 'The Coming Day.'

Chairman - S. S. CHISWELL, Esq. (Liverpool).

TICKETS, 1s. 6d.; AFTER FIVE, 1s.

EASTER MONDAY,

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Chairman - JOSEPH ARMITAGE, Esq. (Dewsbury).

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TUESDAY, APRIL 12th, at 3 p.m.,

OPENER:

J. J. MORSE, Esq., London.

Editor of 'Lyceum Banner.'

Chairman - JOHN VENABLES, Esq. (Walsall).

TICKETS, 1s. EACH. AFTER 6 P.M., 6d.

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