

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—*Paul.*

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NOTES BY THE WAY.

'The Theosophist,' still printing Colonel Olcott's 'Old Diary Leaves,' disinters a memorable letter from the present Viceroy of India, then only Mr. G. Curzon. This letter was written to Mr. Stead, in reply to his circular concerning 'Borderland,' and is more significant than ever. May we not hope that 'LIGHT' is on the path indicated in the following paragraphs?—

I entirely sympathise with your projected publication of a quarterly review dedicated to the examination of so-called spiritual or supernatural phenomena. The existence and reality of such phenomena appear to me to be as amply demonstrated by reliable evidence as are many of the axioms of exact science; and if your magazine can succeed in displaying, analysing, correlating, and popularising this evidence, you will perform a great public service by carrying conviction home to the public mind.

You may also be able, by slow degrees, to dissipate some of the suspicion in which the area of Borderland is enveloped, arising from the peculiar and unsatisfactory conditions under which many of the phenomena take place. I allude to:—

- (1) Their capricious, irregular, and fortuitous manifestation.
- (2) The apparently imbecile character of many of the so-called spiritual communications.
- (3) The unscientific nature of the media of communication commonly employed.
- (4) The general impression that such studies have an unsettling and mischievous effect, and can only be pursued at the cost of peace of mind, sometimes of bodily health also.

Your review will also be useful in facilitating that co-operation with others in which many inquirers would like to take part, without the preliminary difficulties now attendant upon any such action.

When Lord Curzon returns from India, he would greatly help in all this if he would tell us what he must have seen and heard in that land of mystery.

Writing in 'Eltka,' Mr. Lyman C. Howe, referring to Sir William Crookes' experiments with Mr. D. D. Home, says;—

I have not the prestige of Professor Crookes; but my word is just as reliable as his. Besides, a score or two of other witnesses will support all I say.

Among them are doctors, lawyers, scientists and clergymen. In New York at the home of Henry J. Newton, and also in a public hall—or theatre—several exhibitions of fire handling were witnessed, some twenty-five years ago: the medium being Mrs. Suydam. A committee was selected to examine her, and thoroughly wash her hands, arms and face, to be sure there were no chemicals on them. Then in presence of the audience she handled fire as freely as a boy handles a ball. Alcohol was poured over her hands and arms, and set on fire, and burned without scorching a hair. A lamp chimney was heated until a touch would blister ordinary hands, and she handled it freely, rolling it on her bare arms, pressing it to her face, and carrying it about the room to let anyone try it that wished. No one

could touch it without suffering a burn. She took charcoal from a hot furnace, blew it to a lively blaze and put it in her mouth and chewed it, spitting out the black deposit.

She was entranced during the whole time, and an Indian claimed to conduct the experiment. Now as a help to the 'Theory of explanation' one fact is notable. If all were quiet she was never burned. But any sudden noise or expression of surprise or excitement from any member of the audience was sure to cause her to be burned.

At Lily Dale some three or four years ago, Isa Wilson Kayner gave several exhibitions of a similar power over fire, but she was not—apparently—entranced. She not only handled fire with impunity but used it for healing the sick. She took the hands of several persons and held them in the blaze of a lamp, and they experienced no injury, but without her contact they could not endure it an instant. She borrowed a five dollar bill from a gentleman present and held it in the flame of a lamp, the blaze parting and surrounding it, but the bill was unharmed. There were no suspicious appearances or anything suggestive of trick in the performance.

A truly spiritual Spiritualism is or would be a truly human Humanitarianism. 'In the unity of the spirit' is a mighty phrase. When—if ever—that unity shall be won, the miseries of our social selfishnesses will disappear. At present, to a pitiful extent, the march on is more of a scramble than an ordered march. But we are improving. In this, from 'The New York Magazine of Mysteries,' we most firmly believe;—

There is no need of poverty, of discontent, of ill-health. We have only to awaken to that which is a reality, an understanding of primal force, to know that we are all one essentially, and, as such, dependent and interdependent upon and obligated to one another to the extent that as a whole no part of that whole should suffer for the selfish benefit of any other part, and if we are the cause of suffering that some time, somewhere, the law of compensation will exact from us the penalty.

It is the understanding that quickens the Father principles within ourselves. It was the understanding that made the Master say: 'I and my Father are one.' You in me. It is the law of life. It is religion. You can find it—in any creed. In the blue sky. The birds that sing, the gentle sighing of the wind, in the rustling of the leaves. It is Spirit, the essence of Life. The joy of living that needs only good deeds to fulfil the law. The magnet that attracts and heals the sick, uplifts the downtrodden. The X-ray that shineth in the darkness of the intellect. The Infinite that is in us. That has dominion over all. Sin, sickness, sorrow: the forces of the air. The activity to do as well as to think. To pray to the God which we know is within us, and know that the God within us will answer our prayers; that the higher self within us will light us on our way.

'The Theosophical Review' puts before us a practically serious question in an article by 'Clericus,' on 'The Christian and the Theosophic "Paths."' After tracing a close spiritual connection between what is generally known as 'Initiation' and what, by Christians, is called 'Regeneration,' 'Clericus' challenges the Christian world to answer for itself before the tribunal of its Christ: and the challenge does not miss its mark: indeed it could not, however poorly flung forth; the failure of the Church in relation to its Christ being so startlingly obvious. 'Clericus' says;—

If all that is meant by the Occultist and Mystic, by the Egyptian or Hindu, when he speaks of Initiation, is that which is meant by the Regeneration spoken of by Jesus, and referred

to in the mystic Gospel of John, then it is certainly a doctrine, and a fact, of far greater import than the Church to-day has any idea of, and an experience through which but few of its members or teachers have passed. Taking Regeneration in this fuller sense, how many Initiates are there in the Christian Church to-day? How many have been truly, fully born again, become members of the family of God, subjects of the Kingdom of God? How many have become 'perfect' in the sense of being initiated therein; 'perfect men' in 'Christ Jesus'? If this be indeed the sense in which Regeneration should be regarded, and was regarded by the Master Himself, and by Paul and the rest, what a degradation has it suffered at the hands of the many, and even of the Church itself, materialised and blinded by the influence of the Age and the World in which it lives! And if so, is it not high time that the deeper, richer significance of her own doctrines and terms should be re-discovered and restored, that with an intelligent and spiritual understanding of them consonant with that of her Lord, and of all her more mystical sons, she may be fitted to fulfil her mission in the world, and as a witness and guide to the realities of 'the Kingdom' may be able to take the lead in the growing spiritual movement that has begun for the world?

We are glad to note that our American cousins are fast waking up to the supreme value of fresh air and plenty of it. In fact, we are not sure whether they are not already ahead of us—as they are always apt to be in matters hygienic. A vigorous writer lately flung out the following challenge:—

Every man or woman in America, instead of breathing a pint of air or less at every breath, can just as easily have a quart. The price is the same; there is plenty of it, of excellent quality.

'Of excellent quality'! But that is where the trouble comes in. What is the quality of London air? or of Liverpool, Manchester, Leeds or Sheffield air? In these places it is probably better to take in a pint than a quart at a time. And the same remark may be made of many 'health resorts' like The Spa at Scarborough, where crowds of boys and men pollute the breath of the sea with their pipes, and crowds of women blend their 'scents' with the ozone. We seem to be too thick on the ground for deep breathing.

Mr. H. J. Mitchiner, F.R.A.S., gives us in 'Oranges and Lemons' (London: Smith and Ebbs) a pleasant glimpse into the meaning of an old city ditty, beginning with the title of his pretty book. Perhaps there is a trifle of fancy in some of the explanations, but, on the whole, we should say they are as accurate as they are entertaining. Thus interpreted, this old ditty has an instructive tale to tell of old London.

'The Sunflower,' a wholesome little Spiritualist paper, tells the following quaint and pleasant story, with the right spiritual tone in it:—

A story is told of a young man who came to his pastor with the inquiry if it would be unwise for him to learn the manly art of self-defence. He was, perhaps, somewhat surprised when the good man answered promptly that he considered such knowledge a most excellent thing. He had himself acquired it in his youth, and had found it invaluable. 'Indeed!' said the young man, much interested. 'And what system did you learn?' 'Solomon's' replied the clergyman, gravely. And then seeing an expression of perplexity on the face of his companion, he added, 'You will find it laid down in the first verse of the fifteenth chapter of Proverbs: "A soft answer turneth away wrath." It is the best system of self-defence of which I have ever heard.'

SPIRITUAL PRAYERS. (From many shrines).

Lord, I am about to engage myself in my daily work. As worldly business is apt to pervert the understanding, deaden spiritual susceptibilities and aspirations, excite avarice, cupidity, jealousy, pride, and all the baser passions, I humbly surrender myself to Thee, and beseech Thee to deliver me from these evils. I cannot venture to enter the regions of worldly trials and temptations without invoking Thine aid. Help me, Oh Heavenly Father!

MULTIPLE CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

VIII.—THE PROGRESS OF CONSCIOUSNESS.

Existence is progressive. We have seen that at each stage of development the Self is conscious on one or more planes, through organisms fitted for response and expression on those planes respectively. Each of these organisms is an intermediary conveying sense-impressions from the outer world to the Consciousness, and motor activities from the Consciousness to the exterior world. These organisms may be described as so many vehicles of the Consciousness; the physical body, with its brain and sense-organs, being the vehicle adapted to the plane of ordinary experience in relation to the material world.

The Self is continually reaching after new and higher impulses and phases of consciousness, learning to use the organisms appropriate to them, and casting off the vehicles corresponding to impulses which it has no longer any need to register for the purpose of volitional response.

Evolution in this higher sense, as also in the lower sense of the evolution of external forms of manifestation, is, therefore, a process of selection guided by preference (at first instinctive, later intuitive, and finally fully conscious and voluntary) for the more perfect in place of the less perfect, of the higher forms of vibrational impulse over the lower forms, of the ascending scale rather than the descending one. Any relapse into the lower forms appears to it as Evil, because less desirable; all rising towards the more rapid ones is progress towards the Good. But it is only the next successive stage of advance that can be immediately realised; hence Evolution must be ordered in its course as well as in its tendency, and must proceed by regular steps and gradations, gaining in turn each successive state of capacity for receptivity and manifestation.

We may thus compare the gradual ascent of the Consciousness to that of the fluid in the thermometer tube; or rather, as its range is limited, to the rise of the little double-headed indicating pin which marks the highest advance of the column. The two heads of this pin represent the upper and lower thresholds of the normal consciousness; and the scale, in its grand and minor divisions, represents the planes and sub-planes of impulse and action.

If we mark off on a vertical column the boundaries of the physical, vital, senso-motor, mental, and spiritual planes, by lines drawn at regular intervals, we may consider inanimate matter as belonging to the first; vegetable life to the first and second; animal life to the second and third; human life to the third and fourth; but each of these is aspiring to enter upon the next higher plane, and has relations with it through impulses transmitted through the planes upon which it consciously acts, and proceeding either from or through what we have called the Higher Consciousness, which, like the 'Daimon' of Plotinus, resides on the plane immediately above the highest seat of normal activity.

On a scale so marked, it will be seen that the normal human consciousness begins approximately where that of vegetables leaves off; the animal consciousness overlaps the vegetable and human, and begins where the response of non-vital matter ends. The physical forces which act upon the body do, of course, become sensible to the consciousness, but only indirectly through their action on the material substance.

The sub-consciousness extends down through the animal, and therefore to the higher vegetable plane. Thus there is a phase of vegetative consciousness which regulates in our bodies, as in those of animals and in the structure of plants, the changes known as metabolism, the growth of organs, and the renewal of tissue. These changes may be influenced, unknown to ourselves, by some impulse which proceeds from our volition, and may even, in the case of will and mind-cures, be consciously exercised, although we cannot feel this sub-consciousness at work; we can only give a suggestion and watch the results as they appear. Like a skilled workman in

possession of a trade secret, the Sub-Consciousness works in his own sanctum, and will not even admit his master across the threshold.

The normal Consciousness in man commences with the plane of sensation and voluntary movement, and extends to the mental plane, which is barely entered upon by animals, except through their extra-consciousness, which we call instinct. Man's consciousness occupies the whole of the mental plane, at least in potentiality; for while nothing that can be known on this plane is beyond the possible reach of man's intellect, there are obviously the greatest possible differences in the actual development of individuals, and even in their capacity for development. It aspires to the spiritual plane, but mainly in potentiality, through the action of the Higher Consciousness, which may be said to dwell on this plane. How far the spiritual plane extends, or what is the limit of human capacity as at present constituted, we cannot tell; neither can we say what exists beyond it, that is, between it and the Divine Centre of Absolute Existence—problems which are beyond our present consideration.

Each separate plane is sufficient unto itself, having its own laws, its own modes of sense and action. The Consciousness acting strictly on one plane is unable to take detailed cognizance of any other plane, or even to be fully aware of the existence of a higher plane. Matter is agnostic as regards anything higher than the physical forces by which it is acted upon, and is unaware whether they are directed by chance or by intelligence; in either case their action is the same, and the response to that action is unaffected by any question as to the nature of the power which sets them in motion. The thinking mind deals with what it perceives by logical process, without inquiring as to what implants in it the conceptions with which it so deals. Even the psychic, or lower spiritual plane, finding in itself an explanation of many of the guiding impulses which act on the mentality, is induced to regard itself as the ultimate cause of such action; it does not perceive more than its own governing laws, and is inclined to be incredulous as to the existence of still higher spiritual planes.

But the effect of the action of the higher planes on the lower, and the evidence that such planes really exist, are to be seen in the fact that, on each plane to which it has successively attained, the Consciousness feels an unrest, a striving after a higher mode of existence, a higher world of impulse (or perception), and of expression by volitional action. The plant does all it can to move towards the light, as the source of its impulse; the animal makes an attempt to associate ideas, and to develop a reasoning faculty; Man seeks for something which shall explain the why and the wherefore of the tendencies he feels, and justify his existence by placing it on a more permanent footing than the brief lifetime of the earthly body. The Soul that has become conscious of communion with others of its kind, whether in the body or out of the body, longs instinctively for a higher form of existence in which its dawning consciousness of forming part of a vast ordered Cosmos shall have a wider range, and where it shall see clearly what at present it only glimpses as through a glass, darkly. Having the assurance of an Order, it seeks to draw nearer to the Orderer, and the more it finds that Effect follows Law, and not blind chance, the more it desires to come into personal touch with the Source of that Law, and to partake in the great work intelligently, not merely in obedience to impulse—to be let into the secret of the Great Design, of the immensity of which it now begins to form some conception.

This craving, more clearly felt as the Intelligence progresses, leads it on from plane to plane in the path of Spiritual Evolution as a *guided emergence in obedience to ordered impulse*, and propels it, as from the material to the senso-motor, and from that to the mental, so from the mental to the psychic, and from the psychic to the spiritual; and so ever onward through the higher planes of Consciousness, until at last it becomes consciously united with the All, and a partaker of that Universal or Cosmic Consciousness which not only knows everything, but pervades everything, and identifies itself with everything, because it IS everything.

(To be concluded.)

WAR.

By 'W.,' ILFRACOMBE.

'All they that take the sword shall perish with the sword.' 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them.' 'Love your enemies.' 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?'

The nation has yet to arise which can act out the true Christian life in all its ideals of practical love and charity. That there are individuals in *all* nations and of *all* religions who strive to realise in their outward lives the divine ideal implanted in each heart, is, of course, true; and perhaps even more are so striving than is generally imagined. But when a nation—not merely the Government, but the Government with the authority of the whole nation to back it—takes the sword to smite its enemies, so-called, in the same light spirit with which it would go to a parade, that nation is *not* living the Christian life. That a warlike nation may also be prosperous for a time is well-known to every reader of history. May it not even be true that at certain stages of development war is unavoidable, and progress impossible without its discipline? Yet a nation that finally, and for ever, depends on the sword for its protection is foredoomed to perish when a stronger sword arises. The Christian religion should not be blamed because the Christian nations are the most warlike. It is not Christianity that has made them so, for Christ said, 'Love your enemies.' We live, politically, more according to the Mosaic law of an eye for an eye and a tooth for a tooth—only often enough, with interest and compound interest added.

The outward prosperity of warlike nations is no proof that war is a divine institution. In private life even thieves have been known to prosper and found noble families. And so long as men live in accordance with the saying, 'He may take who has the power, and he may keep who can,' war must of necessity be the rule.

It would be impossible to pass through the elementary stages of patriotism without war. But so slow is the growth of true and noble patriotism that even now one of the mottoes of the most progressive nation in the world is: 'My country, right or wrong.' If that is to be the universal rule, when and how can nations learn morality? The few who protest against so narrow a creed are often much persecuted and sneered at by the less advanced in moral law. Persecutions of whatever kind, whether the Inquisition, the Star Chamber, the modern laboratory of science, or the humbler kind for mere difference of opinion, always indicate a deficiency in the moral sense. Yet we who believe in universal brotherhood should not blame those of narrower vision. There are worse evils than war; and the war spirit is not limited to the battlefield. The man who builds up a big business by starving and underpaying his workpeople is guilty of robbery, if not murder. And so long as this *deadly* competition lasts so long will war be in the ascendent. They are two facets of the same black diamond. But let us take comfort in the thought that both are only stages in the process of evolution and progress.

First a man fights in protection of himself and family; then the boundary enlarges, and he takes his first lesson in patriotism when he fights in defence of the tribe at the command of a chief; in process of time the boundary again enlarges to a kingdom, an empire, or a nation. At first no mercy is shown to the enemy, and for various reasons they are often even eaten by the victors. *Now* we have the Red Cross and other societies ministering to the needs of the sick and wounded, and there are rules, more or less humane, regulating civilised warfare. Old boundaries are ever receding, and the liberality of one period becomes the conservatism of its successor. We should not, therefore, be *too* severe on those who 'believe in' war. Jesus did not tell Peter to throw away his sword when he struck off the ear of the servant of the high priest, as no doubt he would have done had he thought war to be altogether evil and unnecessary at all stages of development. Peter was simply told to put it back into its

sheath; 'for all they that take the sword shall perish with the sword.' And Christ's command to His disciples was to love their enemies. And all who realise the power of thought will appreciate the vital need for the command. When William Penn asked advice of George Fox about continuing to wear his sword, he was told to wear it so long as he could *conscientiously* do so. George Fox evidently understood that there are degrees of development and spiritual insight, and that people can only live and act in harmony with their spiritual evolution, and that it is useless to compel mere outward conformity and obedience. If the Divine within has not yet sufficiently evolved to illumine the outer personality, we should not *blame* such but do our best to enlighten them. From the cannibal at one end, up to the highest type of physical, mental, and spiritual evolution, there are many stages. Would it be possible to pass from one extreme to the other without the discipline of war?

It seems to be an universal law that every sentient being shall suffer more or less pain; it is but the reverse of the capacity to feel joy and pleasure. The two states or capacities are inseparable, the one necessitating the other. Those who go forth to battle may be spared other and worse pains; and it may be that those who are drawn to that mode of life can best learn *their* lesson that way. But let all who see beyond the material to the spiritual side of life do their best to help and enlighten their brethren—not always and of necessity condemning, but by pointing to the better way, the nobler life.

Shortly after the South African war began, I had a dream and vision which made me feel what a frightful affair it was going to be. Truly, as Cowper said:—

'War's a game which, were their subjects wise,
Kings would not play at.'

The dream was as follows: I was standing alone. Around me as far as I could see was a vast plain. In the distance I saw a waggon approach, drawn by one horse, but without a driver. I was curious to know what was on the waggon, and as it came near I was horrified to find it was the dead body of a man. While contemplating this ghastly sight, I presently saw another waggon coming in the same direction and following the trail of the first. But this one was so piled up that it seemed as if the load must fall off. The waggon was drawn by two or more horses. As it too came nearer I was still more horrified to find that the piled up load was a mass of dead bodies! Suddenly as such things do happen in dreams, I became conscious of a spirit form at my side, and I asked, 'Are these really all dead?' 'Yes,' was the reply, 'and for every one already killed in this war as many more as are on this waggon will perish.'

No wonder I awoke with a feeling of great horror, and was thankful to find it was 'only a dream.' But I kept passive to see if more could be discerned. Presently, while still awake, I seemed to see a map of Africa, and the two contending armies fighting, ever fighting, a muddling war. Then two in command appeared who seemed to bring a sort of order out of chaos, yet the state of things did not really improve. At last it got like a festering sore—when suddenly it ceased. Then I saw the Boers returning to their country, all looking like children, and rejoicing, but in the garments of nature only. The British were full grown men, but oh! so weary, worn out, and untidily dressed. Then all faded away. It will, of course, be a matter of opinion whether the dream and vision foreshadowed the real events of the war, but if the nation or the Church possessed true spiritual vision many wars would be avoided.

Ruskin said he was sorrowfully compelled to admit that the most noble nations had also been the most warlike. Yet so much did he disapprove of war that he advised everyone to avoid working for any trade where ammunition or instruments of war were made.

Many wars have been in the interest of trade, though other reasons have generally been given. We have also trade wars within our borders; strikes, lock-outs, and boycotts; adulteration of food for a little extra profit, and so 'cutting each other's throats' in the great 'haste to be rich.' This is social war, and equally needs amendment, which can only be

accomplished by the cultivation of the ideal and the evolution of the spiritual.

To forbid war before a nation is sufficiently progressed spiritually, if it were possible to do so, would probably cause more evil than it would cure. No government could go to war if the nation with one voice desired peace. It is useless, therefore, to lay *all* the blame on the government, or any special member of the government; the *nation* must take its share, which is the chief part.

The French Revolution, horrible as the details are, was probably an unavoidable and, therefore, necessary result of the state of society which preceded it. Even though so many innocent ones suffered, it was a question of 'losing the right hand' to save the nation from moral ruin. We have our own revolutions and persecutions to answer for, and many political crimes, some of which are morally worse than many a war. Yet through *all* we are progressing to a better state.

'One who has Worn the Red Cross' is very severe on the question of war when he says, 'Nothing wrong ever was, or ever can be, necessary.' Who is to decide? Who is *capable* of deciding, and so judging for other people, as to the rightness or wrongness of this or any other question? To the comparatively civilised meat-eater cannibalism becomes loathsome and horrible—a sin. Yet even with the meat-eater there are degrees of 'civilisation.' Sir Harry Johnston, I think it was, described very graphically how a party of African savages devoured the body of an animal he had shot, crawling in and out of the huge carcase like so many human maggots. Yet they were not cannibals, though probably little removed from that state. The modern meat-eater has evolved out of raw meat—as a rule—and prefers his animal food disguised by various forms of cooking. The vegetarian and fruitarian have made even greater progress and think the eating of any kind of meat to be wrong. Yet surely in comparison with cannibalism the eating of other meats is progress in the right direction. It is all a question of spiritual evolution, and what is right, and even an advance, at one period becomes wrong and a sin with greater knowledge and clearer vision. So it is with war. The savage who refused to fight would be considered by his comrades to be a coward. And would they be far wrong? There is no doubt that war has developed physical bravery—the forerunner of moral bravery. It would be a difficult task indeed to eradicate from one's mind and heart the feelings of hero-worship which the stories in history, both ancient and modern, but chiefly the former, have created. Yet if we are to consider war to be altogether evil, and always evil, then the heroes of old must lose their laurels. No one, however, would object to the fading somewhat of these laurels in comparison with the 'Christian crown of amaranth,' but the wearer must be *truly* Christian or his crown will fade even sooner than the laurels which crowned the heroes of old. It is the view we take of a subject, the thinking, which makes the difference often enough between good or evil, right or wrong.

They, therefore, who fight from pure and noble motives may be developing their spiritual natures in the way best suited to them, either individually or as a nation. But those who have risen to a *higher plane*, and with *clearer vision* behold the evil—and, to them, the *sin*—of war, it is imperative for progress that such should live out their advanced ideals in everyday life, being not merely professing, but real, Christians; loving their enemies; doing good to any who may chance to hate or persecute them; and if no other way be possible then by the power of thought, for:—

'A life of beauty lends to all it sees
The beauty of its thought.'

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

'A. S. H., and 'C. B.'—We think it best not to continue the subject. Authorities differ greatly.

'S.'—Just too late for this week.

A NEW WORK ON PSYCHIC PHENOMENA.*

A new work on the subject of psychic phenomena has just come into my hands, and although I have not yet had time to read more than the Preface, the Introduction, and the Conclusion, I think it is desirable to draw attention to it in the columns of 'LIGHT,' without the delay which an adequate perusal of its contents would necessitate.

The fact that the author is a doctor of medicine, that the preface is written by Professor Richet, and that the book itself is the result of ten years devoted to a careful and impartial investigation of psychic phenomena, is sufficient to attract attention. These considerations alone would lead one to expect that the volume deserves thoughtful study, and this expectation is very strongly confirmed by a perusal of the 'Introduction.'

The author states that he is not a Spiritist, *i.e.*, that he has not gained his belief in man's survival of death from his psychic studies, and that he is not convinced that the spiritistic interpretation of psychic phenomena is the true interpretation. He identifies the Christian religion with the dogmas of the churches,† and he seems to have come to the conclusion that the result of the so-called conflict between science and revelation will be disastrous to the latter. Although I do not share his view, either of the spirit hypothesis or of the Christian religion, I have read the introduction to his volume with feelings of unqualified respect and admiration for the author, and with confidence that a work written in this spirit cannot fail to be of service to the cause of truth.

The advantage which the reader may derive from it will, of course, depend largely on his possessing in some degree the qualifications of the author, *i.e.*, impartiality, a loyal and single desire for truth, the courage of his opinions, and last but not least, that rarest and best of qualities—modesty. It is these characteristics that give charm to M. Maxwell's brief introduction to this volume on psychic phenomena.

He approaches the subject with a 'mind to let'; he treats facts with large hospitality; he does justice both to psychics and to the students of psychism; he not only does them justice, he honours them with a generous, chivalrous appreciation of the difficulties of their position, and the courage which it requires. With the frank simplicity of the truth-lover who must needs act as he acts, because 'noblesse oblige,' he elects to share the lot of those who speak the truth and take the consequences. He says:—

'I do not seek to make proselytes, and it is not essential to me that my contemporaries should see things as I see them; but it is not a matter of indifference to me to see brave souls go forward alone, exposing themselves to the brunt of the conflict. There is something cowardly in believing what they declare, and leaving them alone under fire to bear witness to opinions which it requires some courage at the present moment to affirm. It is to these that I dedicate my book.'

Those who are standing for truth at all costs will know how to honour a champion like this. He may, and he doubtless will, suffer much at the hands of the orthodox conservative class both among scientists and theologians—suffer, *i.e.*, on account of the unpopularity of the attitude he assumes; but he will have countless friends among thousands who will gratefully accept the gift he makes to them and to the truth.

Of the impression which spiritistic gatherings have made upon him he writes in high terms:—

'I have been extremely interested in these gatherings, and I have the impression that I am watching the birth of a religious movement which has a great destiny before it.'

After stating that he is not himself prepared to accept the spiritistic interpretation of the facts, he continues:—

'I believe in the reality of certain phenomena that I have been able to observe on repeated occasions. . . I am dis-

posed to think they are the products of a force existing in ourselves. I believe also that the facts may be submitted to scientific observation. I say observation and not experimentation. . . We are in the position of the astronomer who places his eye to the lens of a telescope and observes the sky, but who cannot provoke by his own determination the production of celestial phenomena. My position is very simple. It is that of an unprejudiced observer.'

It is sincerely to be hoped that M. Maxwell's work will contribute, as he expresses the wish that it may, to get rid of the prejudices which prevent so many from studying this subject.

Professor Richet's Preface is short but valuable. Such sentences as the following are trenchant:—

'It is imperative that we should be fully convinced that the science of to-day, however true it may be, is terribly incomplete.'

'Whilst science is impregnable when it establishes facts, it is equally fallible and subject to error when it pretends to establish negations.'

'In politics one may be conservative or progressive: it is a matter of temperament. But in the search for truth it is necessary to be, resolutely and without reserve, revolutionary.'

'Audacity and prudence: these are the two qualities (which are in no sense contradictory) which are displayed in M. Maxwell's book. Whatever may be the fate reserved for the ideas which he supports, the reality of the facts, which he has carefully observed, will abide. I think that they contain the first draft of a new science, as yet formless.'

H. A. DALLAS.

FIELD-MARSHAL BLUCHER'S DREAM.

Field-Marshal Blucher, Duke of Wahlstadt, who reinforced the Duke of Wellington, and by so doing decided the up-to-then doubtful issue of the battle of Waterloo, retired in 1815 to a magnificent country house at Kreblowitz, in Silesia, of which he was very fond, and which had belonged for centuries to the Bluchers, an ancient noble family in Silesia. There he led a tranquil life, cultivating his fields, and not mixing himself with the affairs of the world. In spite of many letters of invitation from Frederick William III., then King of Prussia, Field-Marshal Blucher obstinately refused to appear in Berlin, but, after much correspondence, and vain efforts on the part of the King to attract him to the Court, Frederick William at last decided to go himself to pay a visit to his favourite general. The King, then, left for Silesia, arrived at Kreblowitz, and found the Field-Marshal well, but plunged in profound sadness. He wished to know the reason, and the Field-Marshal then told him that at one time, when young, he served in the Swiss army, in a regiment of the Hussars. He was taken prisoner by the Prussians at the battle of Suckow on August 29th, 1760. Having asked permission to go and visit his family, this was permitted on the condition that he would accept a post in the Prussian army, in the De Belling regiment.

He consented, and went to Silesia. Having arrived at the paternal house, he knocked several times and not receiving any answer, he decided to break open the doors. He ran into his father's room and found him, as well as his mother and brothers, profoundly troubled. They all indignantly refused his caresses. He then threw himself at his mother's feet, and would have embraced her, but, no sooner did he touch her hand, than the clothes which she wore fell off, and Blucher found in his arms nothing but a skeleton. He then heard mocking laughter, and his family vanished into space.

'Sir,' added the Field-Marshal, 'it is just three months since I saw, in a dream, all this scene reproduced exactly as it took place in my youth. The members of my family said to me, "We shall all meet again on August 11th." It is to-day.' . .

At these words, the Field-Marshal paled, and fell back in his chair. When the King Frederick William approached him, he found nothing but a corpse.

JOSEPH DE KRONHELM.

Gajsin, Podolia.

[It would be interesting to have absolute evidence of the authenticity of this story. Will our esteemed correspondent be so kind as to oblige us?—ED., 'LIGHT.']

* 'Phénomènes Psychiques: Recherches, Observations, Methodes.' Par J. MAXWELL, Docteur en Médecine; Avocat Général près la Cour d'Appel de Bordeaux. Félix Alcan, 108, Boulevard Saint Germain, Paris. 5fr.

† He seems to have in view more particularly the Roman Catholic Church, but not exclusively, I think.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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THE LINK IS ACROSS.

Now and then, at long intervals, one is encouraged to hope that prominent members of the Society for Psychical Research are really progressing with their A. B. C. Thus, Dr. Walter Leaf, reviewing Mr. Myers' great work, actually announces that, in his opinion, Mr. Myers just managed to carry across the grave the link 'between the infinite and the powers of sense.' We say 'just managed'; for that is all. Dr. Leaf does not find anything to warrant the belief that actual personality survives 'death' and achieves the other side. He only watches the flutter across of a more or less coherent and adhesive bundle of old rags of reminiscence.

Discussing Mrs. Piper, he admits her honesty, but puts all her communications down to her 'secondary personality' rummaging among dying memories, just as one might rummage for information amongst the contents of a waste-paper basket: the search being made more difficult because the rummager is himself (itself?) in a sort of dream. These dying memories, according to Dr. Leaf, are floating or fumbling about 'across the grave,' and they are 'full of the gaps and vaguenesses which we should expect to find as the forerunners of ultimate dissolution.' He does not tell us how these mouldering memories get across the gulf, or why they should go across at all. The master of the house is in the grave, and these separated rags of memory get across. That is all: and, 'that,' says Dr. Leaf, 'is the conclusion to which *Human Personality* (Mr. Myers' book) has brought me.'

But, before we proceed, let Dr. Leaf speak for himself: for we have given only our impression of his general doctrine. Here then is his own presentation of his 'conclusion,' respecting the mass of evidence submitted by Mr. Myers:—

Let me say first that the evidence which he brings is relevant and of the highest importance. It seems to me to prove much, but not all that he claims. And I say at once that it does seem to me to prove that something of us does survive death. It seems to me to show that after the death of the body there remains a more or less coherent complex of memories which is accessible to the subliminal self of certain living persons. What I do not as yet see is that this complex has such coherence as can enable us to consider it a personality, or that it is bound up with such continuing vital processes as may justify us in holding that life in the spiritual world is continuous with life in this. The evidence seems to point rather to an alternative which at least is consistent with analogy, and demands to be fully considered—that as the physical body only gradually dissolves into its elements after death, so the spiritual retains for a time a certain coherence which is no proof of life. Under certain circumstances the

physical body may be preserved in a way which enables us to tell, it may be centuries after, how the living man appeared externally in the world. It is possible that the same may be the case with the spiritual. There may be a process of dissolution, varying perhaps greatly under conditions of which we know nothing; and it may be possible for peculiarly gifted living spirits to behold the gradually disintegrating spirit, and bring us word, with more or less completeness, of what the spiritual man was during life.

Dr. Leaf calls even this 'a gigantic step.' 'At all events the great abyss has been bridged,' he says, 'and, with a foot on the other shore we have the possibilities of unknown realms to explore.' We do not want to make sport of Dr. Leaf, but we cannot resist the mental picture of a tramp pitching across the stream his old rags, more or less loosely tied together, preliminary to his swimming across himself,—if he can: for truly the rags want pitching across: but we do not see that this makes Dr. Leaf's bridge.

But now as to these fluttering bundles of memories that get across the river: will Dr. Leaf give us a theory, any theory will do, as to what a 'complex of memories' is? What is it made of? How do the rags or ingredients stick together? What is a memory apart from a rememberer? Who floats or ferries or wafts the memories across? We admit that Spiritualists, in some circumstances, have themselves to face these puzzling questions: but then Spiritualists *have* a bridge, and they are in a position to ask why a 'complex of memories' (a sort of little floating memory rag-shop without an owner) should be able to take the 'gigantic step' over 'the great abyss,' and the master of the memories tumble into the abyss and stop there.

But we see a thin ray of light. Dr. Leaf does not see, in what passes over, sufficient to allow us to call it a 'personality': and yet, before he finishes his paragraph, he calls that which passes over, a 'spirit'—a 'disintegrating' spirit, it is true; but still a spirit. Now, by 'a spirit,' we understand, and, in a vague way, most people understand, a personality; that is to say, a conscious unit of intelligence. Is it possible that Dr. Leaf has, after all, got over a personality, without knowing it? The weakest spirit will do,—any sort of a poor tramp—but with his bundle of 'complex memories' under his arm or comfortably cuddled in what serves as his brain. But surely, where the weak can go, the strong may: and where a compote of memories can find its way, the maker of the compote might.

What puzzles us most is that men like Dr. Leaf never seem to thoroughly grasp or to trust the idea of evolution. They appear to be fumbling along the typical backwood American road which leads nowhere in particular but which, as a rule, ends up a tree. We need not urge the plea based upon belief in a God of justice and purpose: it suffices that we take our stand upon the law of evolution, and draw inferences where we cannot follow with observations. We can, in a way, understand the old denial of the bridge, and the old denial of persistence of anything intelligible over it, but we cannot at all understand this miserly economy—this beggarly use of the doctrine of evolution—this ridiculous climax, or anti-climax, of the survival of old clothes, destined only to rot a little later than the being who wore them. No: even in the absence of evidence, one had better make a dash for emancipation and freedom, trust the mighty law of evolution, and believe in its splendid victories on the other side.

THE SERBIAN ASSASSINATIONS.

Mr. J. G. Piddington, honorary secretary of the Society for Psychical Research, has sent us, for publication in 'LIGHT,' a critical examination of the evidence for the prediction of the Serbian Assassinations, reported to have been made in March last by Mrs. Burchell. Mr. Piddington's contribution will appear in our next week's issue.

PRELIMINARY DIFFICULTIES.

By H. A. DALLAS.

IX.

Causes of Confusion—(Continued).

To sum up:—The causes of confusion which have been already touched upon are: 1. The fact that thoughts telepathically received from those still in the flesh may blend with or be mistaken for messages from the discarnate. 2. That the thoughts of the medium, whether in trance or out of trance, may also blend with and be mistaken for messages from the discarnate. 3. That the intelligence desiring to communicate may be unable to concentrate his mind sufficiently to control the medium's brain, and may have to use an intermediary, who may fail to receive the message correctly. 4. That several spirits may attempt to communicate their thoughts to the medium at the same time, and may interfere with each other without being aware that they are doing so. 5. The eagerness and possible agitation of the communicating spirit; and to this may be added the fact (6) that the very act of controlling another brain causes partial oblivion. Perhaps the common experience of forgetting a name when we are particularly desirous of recalling it may be a somewhat analogous experience. We say, 'I shall remember it if I don't try to think of it.' The effort to concentrate thought upon it seems to produce partial anaesthesia in those cells of the brain where this particular memory is stored. Communicators frequently state that experiences, familiar to them at other times, cannot be recalled, or can only be recalled with difficulty, whilst attempting to communicate through a medium's brain.

These causes of confusion should be borne in mind by all who seek experimentally to get communications from the departed, whether they do so through automatic writing or through trance mediumship. The failure to remember and recognise these facts has often resulted in disappointment, and also in the acceptance of communications as messages from Beyond when they are really nothing of the kind, but originate in the medium's own brain; being by him unrecognised as the product of his own mind working automatically. In this way much that is of an entirely mundane origin is attributed to a supermundane source.*

From the above consideration it should be obvious that to follow blindly advice given through mediumship is very unwise. If advice is given it should be acted upon only if the judgment of the receiver recognises it as sound. Men in this life are intended to learn wisdom by the exercise of their own faculties of observation and judgment. If one asks the advice of another on this plane he uses his judgment in the choice of a counsellor, and takes the advice received because he has reason to believe that the counsellor has experience which qualifies him to give an opinion; but those who seek advice through mediumship are often quite uncertain of the identity of the spirit purporting to give it, or if they have reason to think they can identify the spirit they often do not stop to consider whether they have reason to suppose that this personality has any special qualifications which would fit him to be a judge of the matter in question. The result of this seeking of advice by which to guide conduct and action, through mediumship, irrespective of the qualification of the communicator and without taking up the responsibility of personal judgment on the part of the inquirer, is sometimes disastrous in its consequences, and must always be debilitating to the character. If advice is asked or given, let it be weighed as fully as it would be if it emanated from some incarnate source. If the giver of the advice is known and trusted, still the personal judgment should be brought to bear upon the counsel given, for personal responsibility can never be eliminated except in the case of children or the insane.

* M. Delanne, the well-known French Spiritualist, whose able writings have been reviewed in 'LIGHT,' and who visited London at the time of the International Spiritualist Conference in 1897, has wisely emphasised this point in his last work, 'Recherches sur la Mediumité.' The passage is so valuable that I will translate it as an appendage to this article for the benefit of those who have not the opportunity of studying this valuable and elaborate work.

The wisest spirits always urge this exercise of personal judgment, and refuse to supersede it.* Let a man beware of any influence that would supersede the exercise of individual judgment, and would tend to keep men and women in leading strings. If mistakes are made (and we all of us make mistakes), it is far better that they should be made in the honest attempt to use the faculties God has given to us than that they should be made because we wrapped up our talent in a napkin, and gave ourselves up to be guided by the judgment of another, whether that other be a spirit discarnate or incarnate. I am not urging wilfulness, or that any man should refuse to consider counsel when he gets it from either sphere; but only that he should realise that it must be intelligently received, with the recollection that the final arbiter of his own conduct and destiny is within the man who receives it, and not in any other.

In the next article I propose to cite from various communications a few passages to show that the complications and difficulties above referred to are not surmised merely, but are repeatedly indicated by the spirits who communicate; and to notice one further source of confusion which I have not yet referred to.

Before concluding this paper I should like to touch upon one mode of communication which, whilst it cannot be appealed to as scientific evidence for survival, is in reality the most intimate and the highest phase of spirit communion, the most far-reaching in its effects, and the least liable to be marred by these confusions. Communication, as commonly understood, necessitates the use of language, but *Influence* can be communicated without language. The influence of spirit is something far more potent, far more subtle, than any spoken word; its potency consists in *being*; it is real, not phenomenal.

Phillips Brooks says: 'Some people seem to have almost exactly the influence of music. It is an inarticulate influence. It does not communicate ideas, but it creates moods.' And again: 'Some men are events; it is not what they say or what they do, but what they *are* that moves the world.' To be in communion with souls who by their loving influence refresh, invigorate, stimulate, enlighten—this is far more important, far more helpful, than to receive messages, however clear and good they may be.†

Communion is inspiration; communication is as a means towards the deeper realisation by each individual of the privilege of communion and the reality of influence; to substitute the one for the other can but lead to profound disappointment. Both have their value, but the values are not equal. To the man who stands in doubt of whether there are any souls to influence at all, and whether death is not the final climax of existence, it is of no use to talk about the blessedness of spirit communion. One little test of identity through a medium will be to him more satisfactory than any hope and assurance of influence which may be held out to him; let him first prove

* The following statement was published by Mr. Stainton Moses himself (in 'LIGHT' 1883). He says: 'I had found it hard to get any automatic writing; and as I wanted direction I forced on what I regarded as a communication, but which was in point of fact only the communication of my own thoughts. It was a most instructive experience, and I never repeated the experiment.'

† You are mistaking your own thoughts for our guidance. We do not influence you in your decisions as to associating yourself with others. . . .]

What do you advise?

Nothing; we do not meddle. . . . It is for you who know circumstances to decide.]

† Many persons are unaware that whilst Mr. Stainton Moses knew by personal experience all the various phases of mediumship, his guides taught him to regard all as subordinate to this highest experience and as means to promote it, not as ends in themselves. In 'LIGHT,' April 21st, 1883, we find the following extract from his automatic writings. Mr. Stainton Moses interrogated 'Imperator' as follows:—

'I want to be sure that I understand what you mean. You seem to imply that your influence was exerted over me unconsciously all my life; that there came a period when it was made manifest in objective mediumship; that the period of physical mediumship gradually gave way to mental, i.e., automatic writing and trance; that these are now waning and are giving place to the more interior mediumship, which consists more expressly in the exercise of the powers inherent in one's own spirit, but dormant in most persons. In short, complete control is giving place to advice and personal guidance; and abnormal to normal mediumship. If I am right in this I want to ask how far the cultivation of such an interior state is compatible with my work.'

'You have rightly understood. We have already told you that the cultivation of this state in such measure as is at present possible is not incompatible with the discharge of your duties.'

to himself that the dead are alive, then he will have taken the first step into the Kingdom of the Spirit; but let him not rest contented with this first step, but follow on to higher attainments.

H. A. DALLAS.

EXTRACTS FROM 'RECHERCHES SUR LA MEDIUMNITÉ.'

M. Delanne having alluded to automatic action in response to post-hypnotic suggestion, continues:—

'It is here that there is a possible connection with what occurs at spiritistic séances. It is important to consider whether a normal individual can, under the control of strong emotion, or of a fixed idea, or an ardent desire, produce in himself an analogous change. We must not let ourselves be deterred by the fear of giving a handle to those who oppose us, or of disturbing the minds of investigators unfamiliar with these kinds of studies; the first consideration is the *truth*, and no cost should be too heavy in order to discover it. The true spirit phenomenon is in no degree imperilled, moreover, by this careful scrutiny, which has been recommended by the best authorities who have written on these questions.'

He then proceeds to class converts to Spiritism in two categories:—

'On one side there are those who, whilst they are fully persuaded of the reality of Spiritism, continue to study the phenomena in order to discover the laws that govern it; and on the other, the believers who blindly accept all the facts—because they have been convinced of the reality of some of them—without inquiring whether the mediums are not, unconsciously and, consequently, quite in good faith, the originators. We regret that in many circles of Spiritualists, the critical faculty is not more developed, for it is not uncommon to find that all automatic communications are invariably attributed to the action of spirits, even when they reveal no trace of super-normality. This lack of discernment has brought our belief into discredit, and has hindered its propagation among educated people. Often the most common-place, foolish enunciations, signed by illustrious names, are accepted without question by those who indefinitely believe in the authenticity of all that is written by these pseudo-mediums.

'It is only by assuring ourselves of their reality by a minute analysis of the contents of the messages that we can avoid being invaded by fantastic theories born of the automatist's own imagination, and which correspond to nothing real. One cannot doubt but that a careful examination would rid us of a large number of equivocal documents and so-called tests, which only serve to overload the spiritist cause and hinder it, and which drown really valuable teaching in a deluge of worthless talk. . . . What we thus affirm is in complete accordance with the teaching of the spirits themselves in all lands.'

M. Delanne then quotes the following from Allan Kardec's 'Livre des Mediums':—

'*Question*: Can communications, written or spoken, emanate from the spirit of the medium?

'*Answer*: The spirit of the medium can communicate, as can other spirits; when it gets a certain degree of liberty it recovers its spirit faculties. You have the proof of this in the fact that the spirits of the living come to visit you and communicate with you by writing, often without your calling for them. For remember that among those with whom you communicate there are some who are still incarnate on earth, *then they speak to you as spirits, and not as men*. Why should it not be the same with the medium?

'*Question*: Does not this explanation seem to confirm the opinion of those who believe that all communications emanate from the medium, and not from other spirits?

'*Answer*: They are only wrong because they are exclusive, *for it is certain that the spirit of the medium can act by itself*; but that is no reason why others should not also act through his agency.

'*Question*: How are we to know whether the spirit that replies is that of the medium or some other spirit?

'*Answer*: By the nature of the communications. Study the circumstances and the language, and you will distinguish. It is in the somnambulistic state, or the state of ecstasy, that the spirit of the medium is most likely to manifest, because then it is freer; but in the normal state it is more difficult for it to do so. Moreover, there are replies that it is impossible to attribute to the medium. It is for this reason that I tell you to study and observe.'

M. Delanne quotes further from Allan Kardec's writings in 'Revue Spirite' as follows:—

'If it is indispensable, for the sake of personal dignity, to accumulate proofs of perfect good faith around physical experi-

ences, it is equally important to preserve spiritual communications from the ridicule which attaches readily to ideas and systems signed with great names which are really completely and for ever remote from them.'

(To be continued.)

PALMISTS AND PALMISTRY.

BY M^{LE}. MANCY, AUTHOR OF 'THE LIMITS OF PALMISTRY,' &c.

I should like to say a few words endorsing Madame Wheeler Wilcox's 'Counsel to Palmists,' in 'LIGHT,' of August 15th.

The advice she gives is excellent, but no palmist of repute would need it; none but the unqualified require to be told such things; but as, unfortunately, these are in larger numbers than is good for the public, such counsel, if acted upon, will prove beneficial.

It has been deplored from time to time that palmistry should be degraded by so often being taken up by 'all sorts and conditions of men' and women, who are frequently ignorant of the very rudiments of the subject they profess. Profess! I say, but that is too good a word, for they merely use it as a cloak for most frivolous remarks which are as far removed from true palmistry as the east from the west. I have a case in my mind now—and I believe it is not singular—of a young girl who was compelled to do something for a living, so she chose palmistry because it was 'so easy' (?)

I could not say positively that she did not read one book; she may have done that to discover the names of the principal lines; but I know that she made no pretence at studying the subject, yet she calls herself a 'palmist' and is practising her 'Art'—I will not say where, and her mother is quite proud that she earns (?) enough money to pay for her board and lodging and to clothe herself. Half-a-crown is her fee, and as many persons do not object to pay that sum for a little amusement her desire to make money is gratified, but to call such a person a palmist is a misnomer.

The genuine practitioners are those who suffer in the matter; they—who love their subject and make a life study of it, as a doctor does of medicine—have to bear the brunt of the sneers of 'wise' people who turn up their noses at palmistry and look down upon it as an imposition or a trivial amusement at best, because all the experience they have had of it is such as described in the preceding paragraph.

In my own practice I have had a few clients who came to have their hands read (or their fortunes told, as they erroneously put it), 'just for the fun of the thing,' and they have expressed great astonishment to find that what they looked upon as a frivolous pastime was really a serious study, and, as they afterwards confessed, a most interesting and beneficial one. Possibly I have had fewer of this class than some of my contemporaries, for people as a rule will not take the trouble to book an appointment unless they need advice, and have faith in, or some knowledge of, the one they intend to consult.

With your permission I will pursue this subject in another issue of 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Saturday, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

'DREAMS AND GHOSTS.'

I have lately been reading an English book entitled 'Dreams and Ghosts,' which has interested me much. The author, Andrew Lang, seemingly is not a Spiritualist himself, but he has, nevertheless, collected many most striking instances of the revelations from an unseen world. I will only direct the attention of your readers to one of them, a dream 'prior to, or simultaneous with, an historical occurrence represented in the vision.' I allude to Mr. Williams's dream of the murder of Mr. Perceval in the lobby of the House of Commons on May 11th, 1812. Mr. Williams lived till 1841. He was a man of substance, possessed Scorrier House, near Redruth, in Cornwall, and was interested in mines.

The first version of this dream, according to Mr. Lang, was published in the *Times* on August 28th, 1828.

'But two forms of a version of 1832 exist, one in a note to Mr. Walpole's "Life of Perceval" (1874), "an attested statement drawn up and signed by Mr. Williams in the presence of the Rev. Thomas Fisher and Mr. Charles Prideaux Brune." Mr. Brune gave it to Mr. Walpole. With only verbal differences this variant corresponds to another signed by Mr. Williams, and given by him to his grandson, who gave it to Mr. Perceval's great-niece, by whom it was lent to the Society for Psychical Research.'

The statement is signed by Mr. Williams himself in 1832, and is probably the most reliable. It is told in the following manner:—

"About the second or third day of May, 1812, I dreamed that I was in the lobby of the House of Commons (a place well known to me). A small man, dressed in a blue coat and a white waistcoat, entered, and immediately I saw a person, whom I had observed on my first entrance, dressed in a snuff-coloured coat with metal buttons, take a pistol from under his coat and present it at the little man above-mentioned. The pistol was discharged, and the ball entered under the left breast of the person at whom it was directed. I saw the blood issue from the place where the ball had struck him; his countenance instantly altered, and he fell to the ground. Upon inquiring who the sufferer might be, I was informed that he was the Chancellor. I understood him to be Mr. Perceval, who was Chancellor of the Exchequer. I further saw the murderer laid hold of by several of the gentlemen in the room. Upon waking I told the particulars above related to my wife; she treated the matter lightly, and desired me to go to sleep, saying it was only a dream. I soon fell asleep again, and again the dream presented itself with precisely the same circumstances. After waking a second time and stating the matter again to my wife, she only repeated her request that I would compose myself and dismiss the subject from my mind. Upon my falling asleep the third time the same dream without any alteration was repeated, and I awoke, as on the former occasions, in great agitation. So much alarmed and impressed was I with the circumstances above related, that I felt much doubt whether it was not my duty to take a journey to London and communicate upon the subject with the party principally concerned. Upon this I consulted with some friends whom I met on business at the Godolphin mine on the following day. After having stated to them the particulars of the dream itself, and what were my feelings in relation to it, they dissuaded me from my purpose, saying I might expose myself to contempt and vexation, or be taken up as a fanatic. Upon this I said no more, but anxiously watched the newspapers every evening as the post arrived.

"On the evening of the 13th of May (as far as I recollect), no account of Mr. Perceval's death was in the newspapers, but my second son, returning from Truro, came in a hurried manner into the room where I was sitting and exclaimed: "O father, your dream has come true! Mr. Perceval has been shot in the lobby of the House of Commons; there is an account come from London to Truro, written after the newspapers were printed."

"The fact was Mr. Perceval was assassinated on the evening of the 11th.

"Some business soon called me to London, and in one of the printshops I saw a drawing for sale, representing the place and the circumstances which attended Mr. Perceval's death. I purchased it, and upon careful examination I found it to coincide in all respects with the scene which had passed through my imagination in the dream. The colours of the dresses, the buttons of the assassin's coat, the white waistcoat of Mr. Perceval, the spot of blood upon it, the countenances and attitudes of the parties present, were exactly what I had dreamed.

"The singularity of the case, when mentioned among my friends and acquaintances, naturally made it the subject of conversation in London, and in consequence my friend, the late Mr. Rennie, was requested by some of the commissioners of the navy that they might be permitted to hear the circumstances from myself. Two of them accordingly met me at Mr. Rennie's house, and to them I detailed at the time all the particulars, then fresh in my memory, which form the subject of the above statement.

"I forbear to make any comment on the above narrative, further than to declare solemnly that it is a faithful account of facts as they actually occurred.

"(Signed) JOHN WILLIAMS."

One very curious circumstance in connection with the assassination of Mr. Perceval is the fact that a rumour of the deed had reached Bude Kirk, a village near Annan, on the night of Sunday, May 10th, before the crime was committed. But this might be in consequence of Mr. Williams talking to many people about his dream.

Having read Mr. Williams's statement with great interest, I have copied it for the benefit of your readers. It has many features in common with the recent experiences in regard to the assassinations in Serbia, which will make its publication in 'LIGHT' all the more appropriate at the present time.

(MADAME) T. DE CHRISTMAS-DIRCKINCK HOLMFELD.

DOUBLE CONSCIOUSNESS.

Dr. Forbes Winslow regards the mysterious disappearance of Miss Hickman—which is just now exciting very widespread interest and surprise—as a case of 'double consciousness.' Writing in the 'Daily News' of the 3rd inst., he said:—

'The mind of man is dual, and each half of the brain can think and act *per se*. The other half may be in accord with its fellow one or be of a distinct individuality. One half may be degenerated and diseased whilst the other half remains sound in every respect. There are many instances of this condition recorded. The human body is divided into, speaking generally, two organs of every description—two eyes, two nostrils, two lungs—and the reason why the duality of the brain has not received more attention is the fact that, not being visible to the naked eye, it has escaped observation. This duplication is a natural precaution that, in case one side be disordered, the other half should remain to act in a normal state.

'Most cases of double consciousness are found when one hemisphere of the brain is affected and the other normal. Many of the insane are found to sustain a conversation with themselves, when no one is speaking to them. They mistake the train of thought which occupies one hemisphere for someone addressing them, and they answer with the other. This condition, however, may exist in healthier minds. The late Lord Brougham was often accustomed to write his "Register" in court whilst listening to, as well as comprehending to the utmost, the observations of counsel.

'It is quite possible, in my opinion, for one individual mentally to be two complete personalities, one quite remote from the other. This is frequently seen in everyday life, though perhaps not noticed or marked at the time as anything out of the common, yet it exists. I could cite many instances of what I am now discussing to prove that we possess a double consciousness, and that during a certain stage many acts may be committed of which, when consciousness is regained, we are in complete oblivion, and wonder at the strangeness of our behaviour. That this is the explanation of Miss Hickman's case I feel convinced.'

'ESPERANTO.'

The following gentlemen, being interested in Spiritualism, are desirous of corresponding, in 'Esperanto,' with other Spiritualists, wherever resident—and especially with Spiritualists who reside in Great Britain:—

M. Michaux (Avocat), Boulogne-sur-Mer, France.

Francisko Barth, Prague VII-745, Bohemia, Austria.

Hugo Karlsten, Holmedals-Bergerud, Sweden.

William J. Coquelin, 75, Stiemens-street, Johannesburg, South Africa.

S. F. Poljansky, Kubarovski s. Amur, Russia in Asia.

V. de Maynov, 1715, Powell-street, San Francisco, California, U.S.A.

'GLAD TIDINGS OF GREAT JOY.'

It has always seemed to me that it is the Spiritualism of the New Testament which is the salt that savours it and preserves it against all the attacks of its critics. If it were possible to abstract the Spiritualism, phenomenal and philosophical, from its pages there would be but little left of value to the world. The secret of its hold over the affections of 'believers' will be found in its assurances of a future life and the 'evidences' it affords of guidance from the unseen. All the way through its pages this affirmation of, and belief in, the reality of the unseen runs like a golden thread. It is quite probable that after the death and reappearance of Jesus the early Christians, when discussing events among themselves, remembered more or less clearly many things which they had not previously understood, and it is practically certain that the writers of the records 'discovered' fulfilments of supposed (Old Testament prophecies and employed the phrase, 'This was done that it might be fulfilled,' &c.; but the fact remains that the New Testament is a spiritualistic book, in which Jesus, Peter, and Paul are represented as wonderful psychics or mediums. The life of Jesus, as here recorded, begins with angelic interposition and dream-warnings, and unfolds with visions, voices, healings, spirit appearances, physical phenomena, inspirational speaking, psychometric perception, thought-reading, and transfiguration, and the final tragedy is turned into victory by the reappearance and ascension of the crucified 'Son of Man.'

It is a curious but noteworthy fact that many people who believe that they are true followers of Jesus ignore one of the most important features of His mission. If we speak to them about the 'ministry of angels' (the manifestation of spirits), they stare at us with ill-concealed wonder or fear. So far as they are concerned, the departed have gone to that bourne from which no traveller has returned, and they calmly declare that it is impossible for us to know anything regarding the next world because 'no one has ever come back.' Yet they *think* they believe that Jesus was visited by Moses and Elias on the Mount of Transfiguration, and was ministered unto by angels; and that He fulfilled His promise to His disciples to return, and reappeared in their midst at Jerusalem to comfort them.

On the ever memorable Pentecostal morning, Peter defended his companions from the charge of drunkenness by explaining that they rejoiced because the promise made by their Leader before His death had been fulfilled, and he emphasised the fact by declaring that 'Jesus of Nazareth, a man approved of God unto you by mighty works, and wonders, and signs, who had been cruelly crucified and slain,' . . . '*this Jesus did God raise up, whereof we are all witnesses!*' Acts ii. 22 to 32 (Revised Version). This then was the triumphant keynote of the New Gospel. Life and immortality had been brought to light, death and the grave had been vanquished by the return of the arisen Master—and as He lived they would live also! These were the tidings of great joy which they had to proclaim. The 'outpouring of the spirit' had transformed them from broken and dis-spirited men into enthusiasts—triumphant in the knowledge of the fact of life beyond death.

The story of the trials of the early Christians (their undaunted front to their persecutors, the evidences they enjoyed of spirit presence, their reliance upon inspiration and their use of spiritual gifts) is all peculiarly spiritualistic. The martyrdom of Stephen cannot be fully appreciated save by those who are familiar with Modern Spiritualism. The Acts of the Apostles is one long record of spiritualistic occurrences: Peter's release from prison, his vision on the housetop, his visit to Cornelius, might have all been recorded of a modern medium. His memorable words, 'Of a truth I perceive that God is no respecter of persons but in every nation he that feareth Him and worketh righteousness, is acceptable to Him,' Acts x. 35 (Revised Version), are our charter for all time!

Saul's conversion as the result of the manifestation of His power by Jesus ('I am Jesus whom thou persecutest'), the spirit light and the spirit voice, the history of his cure from blindness through spirit guidance, except for the old-time

phraseology, read like modern spiritualistic experiences. Thereafter St. Paul seems to have travelled about working 'miracles'—or mediumistic phenomena—and teaching under the guidance and inspiration of spirit Jesus,* and the thrice-told tale of his conversion and subsequent doings loses nothing of its charm in the repeated telling. He was the most cultured, logical, and forceful of all the early Christians, and he based his claim for human existence after death upon the foundation fact of spirit return. He said: 'If there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain.' This he said after he had declared 'Now I make known unto you, brethren, the gospel which I preached unto you,' and had enumerated the instances of the reappearance of Jesus to the disciples and finally to himself, and he sums up his argument in these telling words: 'For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins,' which meant that they would perish, for Paul believed that the wages of sin is death, annihilation; and he continued, 'Then they also which have fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.' (1 Cor. xv.) Here, then, let me reiterate, we have the true Gospel—the glad tidings of great joy—Life and Immortality brought to light by the return of Jesus, for as He lives we shall live also.

Then if we come to the spiritualistic teachings of the New Testament—the general outline of which is all that is necessary—we find that when interpreted in the non-sectarian spirit they proclaim the innate divinity of man—his sonship to the Father. They teach that God is Love: that He seeks to reconcile man to Himself and would have him 'arise,' like the prodigal son, and return to his home. God sends His spirit messengers in all ages and never leaves Himself without a witness; He overshadows His children with the Christ-spirit and sends 'the Comforter' to tell them 'all things.' There are 'many mansions' in 'His Kingdom' and those who do His Will (who live the life) shall be happy therein. The Kingdom of Heaven is within and 'as a man sows so shall he also reap,' for each one goes to his own place. Man is a trinity of body, soul, and spirit. He possesses a physical (natural) body and a spiritual body; the physical body dies but the spiritual body rises to the spiritual plane where 'the filthy is filthy still and the righteous is righteous still.' Jesus 'preached to the spirits in prison' and there is hope for all. The wayward, wilful, weak, or wicked shall ultimately be brought to repentance through trial, suffering, and misery. Sooner or later, here or hereafter, all members of the human family shall be gathered home and, as Gerald Massey says:—

'All divergent lines at length will meet
To make the clasping round of love complete;
The rift 'twixt sense and spirit will be healed
Before creation's work is crowned and sealed;
The discords cease, and all their strife shall be
Resolved in one vast, peaceful harmony.'

A. R. S.

* 'The Spirit of Jesus suffered them not.' Acts xvi. 7 (Revised Version).

'THE UNSEEN PARTNER.'

Writing in the 'Christian World,' of August 27th, 'J. B.' expressed some ideas, under the heading 'The Unseen Partner,' which we think would be acceptable to Spiritualists generally. The following extracts indicate the trend of his thought:—

'Behind our atmosphere is a subtler ether. Behind the heat and light that, streaming perpetually on our planet from the sun, bring with them all the potencies of our physical life; behind the magnetic currents that, penetrating the rocks and sweeping from pole to pole, thrill our nerve systems as they pass, there are, we begin to recognise, streaming also upon us psychic and spiritual influences that cease not to mould the race for its future destinies. . . . We may ally ourselves with every noble cause, follow the truest inspirations of the soul, believe in and work for the best in man, in the absolute confidence that this is the winning side. For all that is highest in our consciousness is but the faint adumbration of that spiritual treasure which, by reason of man's league with the Unseen, is yet to become part of himself.'

'THE SPIRIT OF MAN.'

To complete my reply to Mr. W. E. Marsh, there still remains the question to be answered—What is conscience?

The word 'conscience' means, of course, to *know with*, i.e., to know with or in one's self what is right. Something is therefore implied that lies deeper than mere knowledge: for knowledge by itself is science. Con-science is something known more profoundly than with the mere faculty of memory. It is, in fact, knowledge of right and truth permeating the whole moral structure of the man, or built into his organisation.

We must be cautious in accepting the unqualified statement that conscience is the 'voice of God.' The author of 'Festus' touched the quick in saying 'Man's conscience is an angel or a fiend according to his deeds.' Both the Christians and their persecutors obeyed the dictates of conscience: for there can be no doubt that even those who killed the 'disciples' did so in the belief that they were 'doing God's service.' The modern questions of vaccination and education show us how variously conscience can speak. Is God, then, divided against Himself? As this cannot be the case we must look, for an explanation of these divergences, to the quality of the individual man. The same psychical impulses, acting upon two different persons, will produce different results and give rise to conflicting voices of God exactly to the extent that they differ as to the quality and degree of their goodness and truth.

The conscience of the child is, upon the whole, simply the reflex of the parents' conscience, example, and instruction. As the child grows to adulthood this primitive conscience is gradually displaced in normal cases, and the subject builds up his character upon principles selected independently, and becomes modified by his own environment. It is, therefore, possible that in his later years his maturer conscience may require him to act in entire contrariety to the demands of his primitive conscience.

Present unsuitable food to a healthy stomach, and what we may term its *physical conscience* comes into play. Its good quality and its capacity for wise discrimination urges it to reject the food. A stomach perverted by disease or drugs, having lost its good quality, loses also its discrimination, and may even crave for what is unwholesome. Yet upon the whole there is a consensus among stomachs as to what is suitable and digestible, and as to what is the reverse; and the impulse to accept the good and reject the bad is the stomach's conscience or 'voice of God.'

God's voice speaks in man when his quality is such that he receives the impulse, and is impelled through that quality to choose all that is in accordance with the known Divine Laws, and to inwardly reject what is contrary thereto. If, however, his moral nature has been perverted, his outer mind rejects the good and the true, and the voice of God is silent. If false religious principles have been absorbed and built into his moral fibre, his 'voice of God' is rather the voice of diabolism, and he persecutes the disciples, or consigns to hell all who differ from his creed, or he becomes a religious mono-maniac. Two good men, built up on the same general principles, will have like consciences in general; but may be impelled to act very differently in matters of detail. Hence the existence of the 'conscientious objector.'

From all this it may be clear that the voice of conscience depends upon the character—is, in fact, the character speaking. An apparent variation exists where an evil man is suddenly pulled up in his career. In this case it is the voice of his *primitive* conscience, or quality, making itself heard—the echo of years long past. This is indeed the voice of God to the extent of its being the impulse received through the man's earlier and purer self, built round, but not destroyed, by a life of evil; for character is stratified, or built in layers. The innocence of childhood is the 'little one in the midst'; and 'whosoever receiveth not the kingdom of God as this little child, shall in no wise enter therein.'

G. H. LOCK.

A PROBLEM IN PHOTOGRAPHY.

The following may prove interesting to the readers of 'LIGHT.'

Having taken several photographs of a monkey belonging to a friend of mine, my friend, at my request, took one of myself, with the monkey. From this negative I secured a print in the usual way, intending to take others, but as I was about to leave home for a few days and had not time to finish the desired number of prints, I left one in the frame, as nearly finished as possible, in a locked-up drawer at my office. When I returned to business I had forgotten about the print being in the frame, and on finding it there I examined it in the usual way to see if it required further printing, when, to my astonishment, I found the words 'HAVE FAITH' in large white letters printed across one-half of the photograph. I printed off another copy to discover whether there was anything on the negative that the human eye could not see, but there was nothing; the words did not again appear.

When I left the office that evening I placed a piece of sensitive paper (out of an ordinary packet similar to what I had been using) in the frame and left it in the drawer as on the former occasion. In the morning I examined it and discovered the words 'THOU SHALT PREVAIL' printed across one-half of the photograph in large white characters similar to those on the previous occasion.

The next day I went out of my office about twelve o'clock, after having placed another piece of paper on the negative as before; and when I returned after 2 p.m., I found on the paper, in addition to my own portrait and that of the monkey, a curious white 'form' resembling the imperfect representation of a human being, with a hand outstretched towards me. I have since been unable to obtain any unusual results and am quite at a loss to account for these mysterious appearances. I do not think that anyone could have got to the drawer and tampered with the frame, and even if anyone had done so I cannot see how it would have been possible for the writing or the 'form' to have been put on the prints without spoiling them.

I enclose the negative and photographs for your inspection.

M. H.

LETTER TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Reincarnation.

SIR,—With every respect for, and deference to, Dr. Peebles, I venture to doubt if any man who seriously believes in the doctrine of reincarnation would be likely to 'grumble at the lack of opportunities, or the inequalities of life,' inasmuch as no such believer would doubt but that to himself alone could be charged the cause of what, in his circumstances or himself, he might reasonably so much deplore.

How can a man believe in the absolute and universal alliance of cause and effect, and that we reap only that which we have sown, without realising that no such belief is possible to him who accepts as credible the orthodox idea of the creation of the soul of man as synchronous with his conception or birth into this world? Since Dr. Peebles does believe this latter, it goes without saying he also believes in such a creation by an independent and arbitrary power, who, for example, arbitrarily bestowed upon him such an environment, such a constitution, such a mentality, and such characteristics as made it possible for him to be or become the bright, cheerful, optimistic, healthy, learned, and useful man whom we Spiritualists so delight to honour; but which said power also created and placed in position the poor wretch whose whole disease and crime-laden surroundings have forced upon him the life and character which require almost all the protective resources of civilisation to safeguard itself from. Would not Dr. Peebles regard it as almost a rude impertinence were anyone to ask what could, and undoubtedly would, be his feelings towards such an imagined creative power could he be made suddenly to change places with that other only too well-known supposititious one? We need not ask, we know already.

Perhaps the above may tend to correct a wrong impression prevailing as to the attitude of those who, like the writer, are compelled to believe that every earth-soul will, sooner or later,

MARRIAGE.—On the 4th inst., at 5, Granby-terrace, Hill-head, Glasgow, by the Rev. David Watson, Woodside Church (St. Oswald's), David F. Russell to Eliza Hutcheson, daughter of Mr. James Robertson.

exhaust and assimilate all the lessons which a physical existence on this globe is intended to give. It is not necessary to point out that no single life, such as we have any experience or knowledge of, ever did or could suffice for that purpose. The evolution of the world and its inhabitants towards a high and happy goal is a generally acknowledged belief; but do not let us imagine such an enormity as that the latter-day happy ones will reap only that which other less favoured beings have more or less patiently sown amid the storms and tempests of a long and bitter past.

It is evident to Spiritualists that intermediate post-mortem states are passed in close mental contact with physical earth life; but although it is contended that all necessary progress can be realised in an exarnate as well as in an incarnate state, many of us quite fail to see any good evidence that, important as undoubtedly are the lessons which the soul has to learn in its exarnate state, they do or can fulfil the office of those which it is the province of physical life alone to afford. We marvel at the, to us, marvellously wonderful application of the law of thought power as shown by our exarnate visitants, ignoring or forgetting that such application is normal to that state of existence, and, therefore, in itself, affords no evidence of progress, inasmuch as it may be no more understood philosophically than the commonest forms and methods of our every-day existence are necessarily understood by us. As to the exarnate opinion upon the subject of reincarnation, some of us also fail to see how, necessarily, an exarnate being should be in a better position for experimental knowledge of that subject than ourselves; and, in support of that assertion, it is quite general knowledge that opinion and belief differ equally on the other side of the veil as here, as also that souls differ equally in stages of progress and knowledge.

The most important study for man has been well said to be Man, and it may without hesitation be also said that no such study can leave out of count such as are involved in man's correspondences, more especially as shown in the divine science of astrology; and, to the writer, it is difficult to conceive anyone who has ever so slightly examined into its truths, long hesitating to believe in the gradual growth and progress of the soul through earth's varied and progressive experiences.

To some of us this theory of reincarnation is no mere theory at all, but rather a solid belief, which, although we have no desire to force it upon our fellow men in spite of their proper convictions, we feel we have no right to confine altogether within the limits of our own bosoms.

Finally, as to the oft-repeated question, 'How is it, then, we do not remember our past lives' experiences?' In the first place I would quote from an article in the 'Metaphysical Magazine,' of August, 1898, by Charles Johnston, M.R.A.S., where he says, 'We shall get this answer uniformly from the ages—A good many do and always have remembered.'

In addition, however, to this assertion, assuming for one moment the truth of our belief, all undoubtedly can realise how terrible such memories might and probably would in every case be. Such a strain would absolutely paralyse humanity; and we may well be thankful that even the memory of the bitterest pains of our present life rapidly becomes modified by the lapse of time, until scarcely can an effort of the will recall them; yet, at the same time, do we not well know that the lessons such pains were intended to supply have been duly garnered by our souls, never to be lost?

J. F. DARLEY.

A NEW SOCIETY AT SHEPHERD'S BUSH.

We learn that a Progressive Spiritualist Society has been formed at Shepherd's Bush, under the presidency of Mr. Robert King, for the purpose of engaging in broad, occult, and philosophical propaganda, associated with the practical demonstration of cultured psychic powers. Meetings will be held at the Athenæum, Godolphin-road, Goldhawk-road, Shepherd's Bush, every Sunday, at 7 p.m., and, with the view of rendering them as enjoyable as possible, Mrs. Effie Bathe will every Sunday arrange for the performance of vocal and instrumental music. All students of transcendental truth are cordially invited to become members and to induce their friends to attend the meetings, the first of which will be held on Sunday, October 4th, at 7 p.m. Particulars regarding membership, &c., can be obtained from Mr. Percy Hodgins, Vernon Lodge, Windmill-road, Hampton Hill.

TRANSITION.—Mr. Joseph Skipsey, the well-known North Country writer, known as the 'Pitman Poet,' who died last week in his seventy-first year, was a seer and mystic of a high order, and frequently contributed to Spiritualist journals some thirty years ago. Mr. Skipsey, who was self-educated, published five volumes of verse, and was much respected in the North.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speakers on Sunday next, at 6.30 p.m., Mr. Green, and at 8.15 p.m., Mr. Hunt.—P. G.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mr. George Cole gave an interesting and instructive lecture on 'Worship and Prayer.'—E.R.O., Cor. Sec.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last Mrs. Preece gave an excellent address on 'Salvation: Universal and Personal,' and Mrs. Bewick gave a number of clairvoyant descriptions in a good manner.—J. H.

PLYMOUTH.—13, MORLEY-STREET.—On Wednesday, September 2nd, Mrs. Trueman conducted our circle. On Sunday last Captain Greenway gave a beautiful address on 'Death,' and Mrs. Trueman gave clairvoyance.—T. A. PRINCE.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Podmore's interesting discourse on 'The Teachings of Spiritualism,' and her convincing clairvoyance were much appreciated by a large audience. On Sunday next, Mr. and Mrs. Roberts.—P.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last Miss Porter very kindly gave an interesting address and related some personal experiences which were much appreciated. Speaker on Sunday next, at 7 p.m., Mr. J. Adams. Developing circle every Thursday at 8 p.m.—E. B.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last interesting discourses were delivered by Mr. W. Millard and Mrs. Carter, followed by good clairvoyance by Mrs. Carter. Meeting each Sunday at 7 p.m., followed by séance. Developing circle on Thursdays, at 8 p.m.—M.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. R. Boddington gave an instructive address on 'Spirit Control,' and Mr. J. Adams presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Fielder; on Tuesday, at 7.30 p.m., Band of Hope.—E. BIXBY.

BRIXTON.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday last Mr. J. Payne's interesting address on 'Where we Differ from the Churches' was much appreciated. Services on Sunday next, at 8, Mayall-road, at 11.45 a.m., and at Raleigh College Hall, at 7 p.m.—F. P.

PECKHAM-RYE.—UNION OF LONDON SPIRITUALISTS.—On Sunday last about one thousand persons listened to a clever and lucid explanation of Spiritualism by Mr. G. Tayler Gwinn. The opposition was fierce but the speaker made a very satisfactory reply to all opponents.—COR.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Wednesday and Saturday, September 2nd and 5th, Madame Stone and Mr. Brinklow conducted the meetings, when good clairvoyant and psychometrical tests were given by local mediums. On Sunday last Mr. Stevenson gave a splendid address on 'What Proof have We?' and there was a very good after-meeting.—H. S.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—On Sunday last, Mr. Alfred Peters continued his addresses upon 'Ancient Religions,' his subject being 'Mahommedanism,' and at the close he gave clairvoyant descriptions, every one of which was recognised, and the crowded audience signified their appreciation in no unstinted manner. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give an address and psychometry.—H. G.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mr. Ernest Marklew, of Preston, who on his previous visit deeply impressed many by his powerful utterances, addressed large audiences; and the evening discourse on 'An Imaginary Dialogue between Satan and a Man' was very instructive. The points were marshalled with logical force and telling clearness, and driven home in strong, eloquent language.—G. Y.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, CHURCH-ROAD.—Willing hands transformed Gothic Hall into a garden for our flower service on Sunday last. Mrs. Effie Bathe gave a carefully prepared address on 'God and Nature,' and Miss Gertrude Skinner kindly sang three solos, and also gave two violin solos. Mr. Belstead presided, and spoke in suitable terms of the special object of the flower service. We desire to thank all who kindly sent flowers, or assisted in the decorations. On Sunday next, Mr. E. W. Wallis will speak on 'Solving Life's Mysteries.'—A. J. CASH (Cor. Sec.).

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—The Sunday morning public circle, conducted by the leader, Mr. W. E. Long, continues to attract a large number of investigators. At the evening service on Sunday last, Mrs. John Cheeketts gave an inspirational address upon 'Love, Human and Divine,' tracing its manifestation through the various stages up to the parental, which, when combined with self-abnegation and wisdom, most nearly approaches to the Divine. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., Mr. W. E. Long.—J. C.