

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

There is to be published shortly by G. Allen and Co., we learn, a book of drawings by Miss Daphne Allen, aged thirteen. The drawings were done when she was twelve, and the book is to be entitled, 'A Child's Visions.' From an illustrated interview with her in a daily newspaper, we gather that she likes best drawing angels and seraphs, that at the age of six she wove a series of adventures round the Jack of Hearts, and a year or two afterwards produced an illustrated life of Joan of Arc. Her pictures are an astonishment to art critics, so high are the qualities of form, colour and imagination displayed, yet she never had a drawing lesson in her life, and draws because she 'can't help it.' There is a disposition in some quarters to resent psychic interpretations of such matters, but the case is strongly suggestive, and our readers will make their own commentaries upon it.

From 'The Masters,' by Mrs. Annie Besant (The 'Theosophist' Office, Adyar, Madras, 6d. *net*), we learn that Jesus was a Master, and that another Master, Hilarion—once Iamblichus of the Neo-Platonic Schools—'gave through M. C. "The Light on the Path" and through H. P. Blavatsky "The Voice of the Silence."' Further, that the Masters 'named M. and K. H., in "The Occult World," by Mr. Sinnett, were the two Masters who founded the Theosophical Society, using Colonel H. S. Olcott and H. P. Blavatsky, both disciples of M., to lay its foundation.' We are told, too, that the Master Rakoczi, who was

the last survivor of the Royal House of Rakoczi, known as the Comte de S. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus, the monk, in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosenkreuz in the fourteenth—to take a few of his incarnations—was disciple through these laborious lives, and has now achieved Masterhood.

Amongst the other Masters are 'the Venetian' and 'Serapis,' and 'the Old Gentleman of Tiruvallur.' All the Masters, it seems, are at work, aiding the progress of humanity, and wearing temporary physical forms for the performance of their labours. 'The Master Jesus lives mostly in the mountains of Lebanon.' It is all very mysterious, and we cannot say that the statements made carry conviction to us, much as we respect Mrs. Besant and appreciate the great work upon which she is engaged. The little book closes on a strong note:—

The hurrying rush of present events, the intolerable burdens crushing down the peoples, menace of war, the chaos of opinions political, social and religious; all these, and many more, are the signs of the changing times, of the passing away of the old, of the

birthing of the new. It will indeed be a new world on which the eyes of the infants of to-day will gaze in their maturity; for again is ringing forth the ancient saying: 'Behold! I create a new heaven and a new earth. Behold! I make all things new.'

There is deep truth in the thought of sacrifice, and of salvation through sacrifice. Humanity is the real sacrifice for the sins of the world, and the world-Saviour is the world itself, which is ever paying the price for the formation of a race higher than ours so far.

The race is working out its own salvation and paying the price. And God is involved in it, for, in so far as God is immanent in the human race, God is Himself suffering, in a sense, and paying the price. God is therefore in what we call 'evil,' though we often miscall it; and everything must be doing His will, or will do in the end: even Satan, in so far as there is one. There is no alternative between that and Atheism—God in all, or God nowhere. So God in Jesus really did die for us—but tens of thousands of Christs have done that. This is the truth for to-day. Jesus is the representative of millions, and his death for us is but the symbol of what is always happening in the world. It is the real Son of God, the Human Race, that is on the cross and suffering for the world's sins: and it is inevitable, for only so can man be made wise and penitent and ashamed; only so can he rise to higher things; only so can he be truly saved.

Looking over Mr. L. V. H. Witley's little work, 'The Life which is Life Indeed' (Fowler and Co., 1s. *net*), we are struck by the long list of names cited by the author in support of his argument. They comprise those of nearly a hundred authors, poets and preachers, of more or less eminence. Added to this are direct testimonies as to Ministry from the Unseen, from, amongst others, Henry Ward Beecher, Cardinal Vaughan, Dr. Joseph Parker, Dr. Alexander Maclaren and Principal Rainy. A certain lady on reading Shakespeare for the first time complained that it was full of quotations! And a similar comment might be made in the case of this book, but the quotations are valuable and helpful, and the book is a veritable armoury of great sayings on the subject of which the author treats, and cannot but be of value to those who are groping their way to more light.

'The Hindu Spiritual Magazine' for May is more than usually attractive. There is a portrait of and article on the late Mr. W. T. Stead, and many interesting articles concerning psychical phenomena. There is an account of the celebration of Dr. Peebles' ninetieth birthday, in the course of which the irrepressible doctor delivers a message full of youthful ardour. Dying, he tells us, is 'a bad habit.' At any rate we are soon cured of it—we only die once. Amongst the 'Notes' we observe the following reference to Babu Shishir Kumar Ghose, the founder of the magazine:—

Babu Shishir Kumar, having abjured politics in the latter part of his life, and engaged mainly in spreading the Vaishnava

religion, which he considered the sweetest in the world, came to be regarded as a saint, and had a large following. Many of his friends, therefore, felt extremely sorry for his having associated with a subject which dealt with 'ghosts'—that is, the lowest order of spirits. This feeling was carried to the highest pitch when he, in a manner, denounced the theory of re-birth, as it is popularly understood in India. Many were the letters addressed to him from all parts of the country, requesting him to desist from this enterprise, which was likely to injure his established reputation.

That he held firmly to the truth as he saw it, risking all for his faith, speaks volumes for his loyalty and courage, and we hold him in honour and esteem.

The June number of 'M. A. B.' (Mainly About Books) is interesting to us by reason of its containing a remarkable little sketch by the late Richard Middleton, a young author and poet of great gifts, whose tragic death in Belgium a short time ago was the subject of much regretful comment in literary circles. The sketch, which is entitled 'On the Brighton Road,' is taken from a volume, 'The Ghost Ship and Other Stories,' by the same author, and deals with an episode of tramp life on the road. One of those human derelicts, of which our civilisation is so prolific, is on weary pilgrimage in wintry weather, when he chances upon a fragile-looking boy with whom he joins company. The lad is of the sharp Cockney type and discourses of his experiences. But his conversation has a curious note. He declares that in the course of his six years 'on the road,' he has been killed several times. He was drowned while bathing, killed by a gipsy with a spike, twice he was frozen to death, and once run over by a motor car. He hints that the elder tramp may be dead, too, without knowing it, since the latter admits that he fell on the roadside on the previous night and slept where he fell. The elder traveller listens patiently, evidently attributing the boy's statements to the delirium of hunger and illness.

Later the boy reels and falls into the arms of his companion. A doctor passing in his automobile, and observing the incident, picks the boy up and carries him off to the nearest infirmary, pronouncing the case to be one of pneumonia.

The boy winked faintly as they lifted him into the car.

'I'll meet you beyond Reigate,' he murmured to the tramp. 'You'll see.' And the car vanished along the white road.

Meanwhile the elder wayfarer trudged on through the thawing snow, begged some bread at a cottage door, and slept that night in a barn. In the grey of the morning he awoke and resumed his march.

Two miles beyond Reigate a figure, a fragile figure, slipped out of the darkness to meet him.

'On the road, guv'nor?' said a husky voice. 'Then I'll come a bit of the way with you, if you don't walk too fast. It's a bit lonesome walking this time of the day.'

'But the pneumonia!' cried the tramp aghast.

'I died at Crawley this morning,' said the boy.

It is a weird story told with the skill of the born artist. And it has more than one moral.

SPIRITUAL PRAYERS.

(From many shrines.)

A PRAYER OF ABDUL BAHA.

(At St. John's, Westminster.)

O God the Forgiver! O Heavenly Educator! This assembly is adorned with the mention of Thy holy name. Thy children turn their faces towards Thy Kingdom, hearts are made happy and souls are comforted. Merciful God! cause us to repent of our shortcomings. Accept us in Thy Heavenly Kingdom, and give unto us an abode where there shall be no error. Give us peace, give us knowledge, and open unto us the gates of Thy Heaven. Thou art the Giver of all! Thou art the Forgiver! Thou art the Merciful! Amen.

THE LEGACY OF A GREAT VISIONARY.

THE MUSÉE WIERTZ AT BRUSSELS.

BY SENG VELYNE.

Perhaps the most remarkable sight the visitor to Belgium can see is the Musée Wiertz at Brussels. 'Weird' is more often than not the appellation given to this strange collection, but whether the adjective be a fitting one to apply or not is a matter for each individual to decide for himself in accordance with the thought that inspires his judgment, after having viewed this wonderful expression of artistic imagination. That Wiertz was mad is the generally accepted view of this great visionary. But the opinions which are generally expressed and accepted are often those which to the enlightened mind have least meaning. To be considered sane is often synonymous with being commonplace, or at least, with being unimaginative enough to be understood of the unimaginative. If, therefore, to be a great seer, a visionary, an idealist and dreamer, is to be mad, then Wiertz was undoubtedly so. If, also, to live in many worlds while yet in the flesh, to be able to pass at will to those worlds, and see their denizens, enter into their thoughts and understand the motives which prompt their actions, be mad—then Wiertz was undoubtedly mad. If to comprehend the heights and depths of human joy and suffering, to read beneath the surface of beauty and see the diabolism which it often covers, to see beneath ugliness and misery and understand what nobility of purpose lies often hidden within its depths, to feel the deepest fibres of one's being vibrating in tune with the sorrows of others, or to be able to realise the horrors of the pangs of remorse for past misdeeds, with their consequences beyond recall, if this be madness, then this great dreamer and sympathiser was mad! If—to vary the simile—to be sordid in ideal, to prostitute one's art to the level of a vulgar purse-proud crowd, whose ambitions and tastes are only determined by the purchasing powers of their material wealth, if this be sanity, then this man, who refused for a 'mess of pottage' to sell his birthright of greatness, was not sane. The mere seeker after idle amusement is not likely to find much gratification to his senses in gazing on this striking collection of pictures, but he who would gaze on beauty, the beauty which springs from truth as seen in the soul of man, will here find its truest expression.

If in the life of him who gazes there has been a Gethsemane, he will be able to realise the loneliness of spirit and the greatness of soul which inspired the artist's brush.

That this man both loved and suffered deeply none can doubt who has once seen that wonderful presentment of the mother, who, driven mad by famine, has murdered the little child whose life she would, when sane, have died to save. That he grasped another side of suffering, the side fullest of terror and horror at the hopelessness of pitiless doom, is seen in the picture of the man buried alive. Who that has looked on the face of the victim, whom remorseless fate has consigned to a living death, can ever doubt the artist's understanding? That he could follow the soul's flight after death, and had explored the Inferno of remorse, is evident to anyone who looks at his 'Napoleon in Hell.' How deeply impressive is the picture of that silent, immovable figure, with its inscrutable, sphinx-like countenance, standing, impotent, in the midst of the flames of human fury and vengeance surrounding him! Mothers, lovers, sisters and brothers, orphaned children, all are there, feeding the flames with the fuel of their misery, as they thrust forward beneath his gaze the mutilated bodies of their loved ones, slain for his worldly ambitions! Powerless he stands, gazing silently on the human wreckage around him, with a look of profound realisation of all that his earthly career had really meant and of the futility now of all regret! Absolute helplessness, all power gone, he can only look on the dread sight and shudder at the eternity of hopeless remorse which lies in front of him! More sane is the artist who sees above and beyond the physical plane, than the conqueror who sees but the earthly goal of human ambition at which he is aiming! In the demoniacal pictures we see the soul of the artist travelling in space to worlds denizenized by the accumulations of human folly and wickedness, while in the

beautiful presentations of 'The Education of the Virgin' and 'The Education of the Child Jesus' we see the soul of the man tracing down through countless ages the coming of the purest type of human motherhood, and the divinest type of man. We go to fields of beauty with the artist when looking at his 'Rosebud,' that exquisite representation of innocent young maidenhood, and we descend into Hades when gazing at 'Old Nick's Mirror,' and see the reflection of womanhood debased therein. In 'One Second after Death' we follow the seer into the astral world, and in the meeting of the mother with her child in heaven we catch with him, also, a glimpse of immortality. Like all truly great teachers, Wiertz disdained no knowledge, however humble the source whence it sprang, if only it could serve to reach the hearts and touch the sympathies of his fellow men. His 'Old Concierge,' just fallen asleep at the window, with his journal lying where it had slipped from his fingers, and his 'Dog in the Kennel' are two of what might be called his most human subjects, and show the ideal in the most everyday scenes of life. The house in which he lived and worked is now the Musée, and was left by Wiertz as it stands to the nation. It is said of him that he never sold a picture, although he was by no means a wealthy man. The strange arrangement of some of the pictures, bringing out as it does in strong relief some of their most prominent features, was the artist's own idea. The portrait of himself, by himself, shows the high forehead, the gentle, sympathetic eyes, the delicate aquiline nose and sensitive mouth of a great idealist and dreamer. In the intense enthusiasm of the eyes one can see the spirit soaring beyond the physical world, its wandering after the ideal. It is rarely that one finds in the work of one artist so consistent a picture of a soul in search of truth, no matter in what form it may be expressed, as we do in this wonderful collection.

If this be madness, then it is also bliss, and it were folly to sigh for sanity in a world where it is so common, and where bliss, the bliss of *real* living, is scarcely known.

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

'SPIRITUALISM EXPOUNDED.'—We regret that we are again called upon to refer to the question as to whether the Rev. W. J. Canton did or did not use certain expressions respecting Spiritualism. But we deem it only fair to Mrs. Bellas to say that she still maintains that she 'heard him utter' the words which she attributed to him. Mr. Thos. Dabbs again writes supporting Mrs. Bellas, and says that he can produce upwards of twenty witnesses in confirmation. 'S. J.' writes: 'The Rev. Canton has sent you the MS. of his sermon against Spiritualism, but that does not prove that he did not use the words Mrs. Bellas said he did. Ministers frequently say a lot besides what is written on their papers.' In his letter to us, dated June 4th, the Rev. Canton said, 'I never made the statement attributed to me by Mrs. Bellas.' It is evident, however, that Mrs. Bellas honestly thinks that she has given a correct report, and other listeners honestly think the same. This dispute illustrates very forcibly the difficulty, in the absence of a verbatim report, of getting at the facts. If the lecturer did not say more than was written in his MS., then Mrs. Bellas was wrong; if he added to his written word, then it is impossible to decide. The fact remains, however, that the address was antagonistic, and though possibly the exact words used cannot be determined, the spirit of opposition was present, and the Spiritualists who listened felt aggrieved because their truths had been misrepresented, and they themselves, from their point of view, unfairly treated.

THE PROBLEM OF EVIL LOOKED AT IN MANY LIGHTS.

BY GERALDINE DE ROBECK.

(Continued from page 333.)

If a man will examine himself fairly and honestly, he will see that he is not so much afraid of offending God (whom he has not seen) as of offending man, whom he both sees and fears. It is the *law* that man fears, not God, who is Love. Love is offended daily by deeds that are done without fear of discovery or of punishment, but man, the maker of law, is truly feared because he 'takes vengeance.' The adulterer of old was not afraid of God's wrath, but of man's fury. The secret of all human fear of sin is this: the terror of being 'found out' and exposed to ridicule in the world, or to punishment, by our fellows. Though we may deny it and declare that fear of God is our motive for repentance, yet the fear of offending man is greater than the fear of offending God. I say this because men confess to each other that they are not contented with confession to God. In their hearts they know that God saw all the while, and yet they deliberately did the deed because they hoped man would not come to know of it, and God saw but it did not matter. This sense of freedom before God (before the Unknown who sees), and of duty to man who may be offended and will punish, proves that man in his heart is aware of the fact that deeds are not good or evil in themselves, but that above all, if we would get on and have the right to live in this world we must propitiate and live in accordance with the laws or wishes of our fellows—those who are stronger than ourselves, especially. Why was it considered for so many ages the right of man to be as immoral as he pleased, and not to be punished for his offences? Because God did not care? No; but because woman was powerless—she did not make the laws, she could not punish. As long as the immoral liver did not take from another man the woman he laid claim to himself, he need not fear revenge—he broke no law. But the woman who as yet belonged to no man, just because she one day would find an owner, was punished if she gave to the man of her choice that which another would one day claim as his lawful right—the sole possession of her person. And now we see why it was that the adulterer, who took another man's wife, his property, suffered and was held guilty of sin, while the man who was faithless to his vow and neglected his wife went scot free, because he happened to offend no other man. We have advanced since then, of course, and it is true that we fear to offend God in thought; but if we feared Him as much as we fear man, and believed that He sees everything, we should not dare to do the thing that we consider wrong. We do it, nevertheless, and are terrified in consequence lest man should find us out.

Those who to-day strive to live more in spirit than in the flesh have, in reality, a far more severe code of morals than had the servants of the law, for they must be careful that their motives are pure, not merely their deeds. There are certain things they cannot do, not merely *dare* not do, because they live in the sight of God and love Him more than they fear man. They are not afraid of punishment, they know that love does not punish, but their neighbour has become, in truth, so much a part of themselves that they feel the effect of the injury done to another, even in thought in their own soul, and suffer thus vicariously. Thus, with them, hatred, malice, revenge, are murder. To suspect is to bear false witness and to slander, and to act in such a way as to entirely outdistance any other in any one of the walks of life and so take all the glory and all the praise, is to steal—there is no other theft possible in the eyes of the psychic who realises that man has no right to any property in 'the House of the Lord.'

There is nothing in the law to prove that cruelty was looked upon as a crime; indeed, how could the early law-makers decry cruelty, seeing that all their methods of punishment were cruel (and to this day they are so still), and that their Gods, the God of Israel in particular, were ferociously so, even to the extent of persecuting the children of offenders 'to the third and fourth

generation'? But, to-day, if a psychic suspects one of his motives of having the least little spice of refined cruelty in it, he will look upon himself as a would-be Nero, and the horror of discovering that he wished to 'make so and so feel ashamed or penitent,' will cause him acute mental suffering—that is, if he be really advancing spiritually! Are there not some of us who are beginning to live more in thought than in the world, who cannot so much as bear to think that one who has mortally offended us, even to the extent so-called of 'ruining our life,' is suffering from remorse! I confess that I am one of these people, and my reason for keeping as much as possible at a safe distance from any who have a personal dislike to me is the fear lest they should be tempted to hurt me, both by the slap on the cheek (to employ a Biblical metaphor), and their subsequent grief which becomes, as it were, mine. In my heart love has set tables of stone on which are engraved the Commandments of a new dispensation, and amongst the chiefest of these are the following:—

Thou shalt not seek to be first. Thou shalt not live 'in the world.' Thou shalt not retaliate. Thou shalt not inflict pain—mental or physical. Thou shalt not offend the least of God's little ones. Thou shalt not suspect. Thou shalt not monopolise the attentions or affection of another. Thou shalt not hoard. Thou shalt not suffer the enemy to enslave thee. Thou shalt rejoice, and not be crushed of evil.

ANOTHER ATTEMPTED EXPLANATION; OR SPIRITUALISM WITHOUT SPIRITS.

By G. S. COWIE.

No attempt to formulate a fresh interpretation of the supernormal can fail to appeal to those who have any practical acquaintance with the actual facts encountered in this field of study, and interest in such a presentation of novel ideas is likely to be all the stronger when, as in the case under consideration, the author has the advantage of possessing expert knowledge of one of the exact sciences.

Dr. Fiocca-Novati is a mathematician, and has utilised some of the conceptions characteristic of that science in his endeavour to throw fresh light on the subject of psychic evolution, and if at times his treatment of the question is apt to wear a distinctly abstract and hypothetical character, it is evident that in general our ideas on the subject cannot fail to be enlarged and widened by contact with those peculiar to such a different range of thought.

The relativity of our mathematics, of our system of three-dimensional space, of our knowledge, and of our consciousness itself—propositions discussed and adopted by Dr. Fiocca-Novati as the basis of his speculative reflections—are matters that are familiar enough in these days of philosophical hesitation and criticism of the apparently fundamental. Though on such a dictum as this, namely, that 'we perceive only a detail of phenomenal reality, nothing of the inner reality or essence, and what we call *the whole of reality* is nothing else but a mental reality,' it is possible that M. Henri Bergson might have some interesting comment to make.*

But this by the way. For what really matters from our author's point of view is that we should admit the possibility, or rather probability, of the existence of other aspects of the universe—of aspects, that is to say, which are as yet wholly outside the range of our perceptive faculties. Then as our present system of mathematics may be but a detail, or, rather, our comprehension of a detail or branch, of a more ample or universal mathematical system, as our three-dimensional space may be but a section of a four, or more, dimensional space, so, too, we ourselves may, together with our space, form sections of beings more complete than ourselves.

And by beings we may also mean single faculties, as already mentioned, afterwards united to form a group, a kind of plural aggregate of mental or psychic individuals. These beings, or faculties, may present to one another tangent or secant surfaces resolving themselves into reciprocal functions, so that from a trigonometrical point of view, for example, to every

variation of the one there corresponds a determinate value of the other.

So much for the application of mathematical and geometrical conceptions in the attempt to shed further light on the general question of psychic existence and activity. And from the standpoint thus briefly indicated, it is natural that we should turn our attention to the study of the more particular problem presented by the phenomenon of the human subconsciousness; by which latter we are to understand 'that particular human faculty to which have been attributed the psychologically supernormal powers of telepathy, clairvoyance, clairaudience, psychometry, odic perception, premonition, prophecy, genius,' &c.

Dr. Fiocca-Novati is not inclined to adopt the view that this subliminal element in our psychic make-up is to be considered 'the authentic representative, like the indistinct but faithful echo, of a hyper-sensible and metaphysical world,' or that it represents 'the great bridge of union which unites the smiling regions of life with the shadows and the abysses of death.' He prefers to regard the subconsciousness with all its supernormal attributes as constituting the next synthetic stage towards which the human psychic is advancing in the course of its development. For, as in the story of evolution we perceive that what started as sensation next became instinct, then reasoning power, then consciousness, and lastly science; so it is unlikely that the process thus initiated and carried out should have already reached a conclusion. We should, on the contrary, be prepared to anticipate the appearance of a further phase or transformation on the part of the evolving psyche.

And such a phase or transformation would, according to our author, be heralded by the advent of individuals endowed with the abnormal faculties already referred to. Instead, then, of accepting the view held by Janet and others that such persons are defective and degenerate, he advances the opposite opinion that 'these organisms are the authentic representatives and forerunners of a superior race, a true incarnation of Nietzsche's *super-man*, as much superior to the modern man as the latter is superior to the pliocene *Pithecanthropus*.'

It is possible, however (and in a note to the Italian article this is a conjecture on which Dr. Fiocca-Novati appears to lay considerable stress), that these mysterious psychic gifts may represent an attempted interpolation *from without* of an entirely new series in our present evolutionary sequence.

In support of this attitude it is pointed out that there is considerable ground for doubt as to whether these faculties are so generally distributed, in varying degree, as it has by some been supposed. It is, therefore, inferred that

if the higher human aptitudes such as the mathematical and artistic faculties, having no intimate connection with the necessities of life, in the biological sense of the word, cannot be regarded as the result of corporeal evolution, but as that of another evolutionary series—namely, a spiritual series (Wallace, Weismann), then it would seem reasonable to suppose that these supernormal faculties, or supernormal manifestations, in their turn, far from being the integral exponent of a transcendental world, as the Spiritists would prefer to have it, would represent a most reduced portion of such a world, if they even represent that. And, therefore, individuals endowed with a sufficiently developed subconsciousness, or, better, with a subconsciousness having supernormal faculties, instead of representing a link between two worlds, of which the one is the greater, namely, the cosmic absolute, and the other the lesser, namely, the earth, stand on the contrary for a reiterated attempt of incursion on the part of an evolutionary series, already antecedently exhausted *elsewhere*, into our biological series, which neither has need of it, nor offers the conditions at present adapted for it, and does not evolve on the lines suited to the development of these faculties. That would explain the infinite contradictions, the discontinuity of the manifestations and the pathological state of the beings preformed *ad hoc*, the insertion of whose series in our series becomes now a difficult matter for them.

As illustrations of the evolutionary process whereby faculties formerly considered to be of transcendental origin may in the course of time come to take their place in the accepted and rational order of phenomena, the author instances the moral sense and the occurrence of genius.

He recalls the fact that in other epochs the moral sense has been regarded as possessing a religious and divine significance,

* See 'L'Evolution Créatrice,' Seventh Edition, p. 250, and *passim*.

whereas it is generally recognised by civilised man, now that he has become capable of reflection and introspection, that so far from proceeding from some extraneous and mysterious source, the moral tendencies have always formed an active part of his consciousness, and are now in course of becoming more and more automatic in their method of functioning.

Dr. Fiocca-Novì finds, however, a better illustration of his conceptions in the phenomenon that is presented by the manifestation of genius. To the latter he attributes a subconscious, if not supernormal, character, and considers it at the present stage of man's evolution to represent another link between the present world and the supernormal world, or another step in the integration of the hypergeometrical spaces with those already known. For, in fact, he continues, 'the brain of the genius is the symptom of this integration, since, as we shall see, in its own dimension of space it realises methods of being which develop in dimensions that are foreign to it; but since all that takes place with lightning-like rapidity, its own plane of existence must be secant with an ultra-space.'

Turning to the psychical aspect of the manner in which genius functions, this author sees here 'essentially nothing other than an example, ever more and more conscious of telepathic processes, however much more complex they may be than those normally known.'

The genius is endowed with the faculty of obtaining access to that strange other-world in which

the mass of human thoughts becomes a collective idea, a mental atmosphere, present everywhere, and ready to yield itself up to the higher evolved being who is able to penetrate into it and to exist within it, that is to say, to the being that is able to integrate in himself different forms of space.

And hence the man of genius epitomises his epoch, inasmuch as he subconsciously absorbs the mental activity of his contemporaries; and this thought-matter, when thus extracted and reproduced by him, appeals all the more strongly to those who have unconsciously supplied its constituent elements.

Genius is akin to madness, and the cerebral machine often breaks down beneath its task. This, however, is not to be explained by the supposition that beings so gifted are naturally psychopathic or degenerate, but by the consideration that the enormous pressure of occult forces, being no longer capable of resolution into cerebral factors, is apt to unhinge the physical basis of mental manifestation. . . . The actual equivalent in the productive functioning of genius is not a masked epileptic discharge, but the insertion in brains, or rather in organisms, more adapted and evolved, of forms of psychic and mental energy, lying, as we have seen, in hyper-sensible and ultra-spatial regions, and awaiting materialisation. The same process must have been experienced by intelligence, properly so-called, which was subconscious with respect to instinct, and the birth of which coincided with the first notion of space; to-day it is just as common as, one day, genius itself will be.

It seemed desirable to give Dr. Fiocca-Novì's views on the subject of genius at some length, inasmuch as they furnish an excellent illustration of the position adopted by him with reference to the supernormal in general.

To return, then, to the presentation of his views on the whole question of the supernormal, and, for the sake of clearness, to recapitulate, to some extent, what has been already said in this connection.

Various considerations lead us to infer that man is as yet very imperfectly acquainted with even his immediate environment. The relativity of our mathematics, of our knowledge, and of our consciousness itself have been already referred to, and are such as to incline us to belief in the possible existence of a wider stage and scene, of a more extended range of phenomena which in the course of long periods of evolution will gradually succeed in moulding organisms and creating states of consciousness of ever completer integrality, until finally a totality of terrestrial cognition will have been attained. This will indicate the termination of one cycle of evolution and the commencement of another, after which, this time, I should be disposed to see no longer the shadows and abysses of death, but the first symptoms of the real life of the spirit.

But humanity is as yet far, very far, from the attainment of such a grade of development, and Dr. Fiocca-Novì foresees struggles, defeats and perhaps even annihilations in front of us. So remote does he hold that world of the spirit to be,

so remote, indeed, that this explains the failure of the religions, the theosophies and the philosophies to afford us any proof of its existence; as the same fact will explain the enormous difficulties of the present-day séances, whose few rudimentary proofs will not suffice to change the mental and moral contents of humanity.

(To be continued.)

DR. HYSLOP POINTS THE MORAL.

It is said that it was 'the common people' who listened gladly to the words of Jesus. And we were reminded of this when reading Dr. Hyslop's candid statement, in the 'Journal' of the American S.P.R. for June, that, in his opinion, 'the first problem which psychic research started out to determine has been sustained fully enough by the evidence, and that is that survival and personal identity have been adequately proved,' and that 'we have only substantiated the claims of common people. We have not been original or great discoverers.' He further says: 'The common multitudes have been over the fields before us, and only failed to satisfy sceptical scrutiny as to the reliability of their alleged facts,' and, referring to the work of the Psychical Research Societies, he says that 'they have now collected data enough to justify the belief in survival after death for anyone that reads intelligently and does not fear public ridicule.'

This is good and true as far as it goes, but *it does not go far enough*. Dr. A. R. Wallace, Sir William Crookes, Cromwell Varley, Robert Chambers, Drs. Gregory, Ashburner, Elliotson and Esdaile, the Howitts, the Owens, the Halls in this country, and Professors Mapes and Hare, Judge Edmonds, Rodes Buchanan and William Denton in America, and the Hon. A. Aksakof, Prof. Zöllner and many others on the Continent were not 'common people,' but they and hosts of others—trained and educated and capable men and women—had given their testimony to facts which had been observed under carefully devised test-conditions, many of them unsurpassed to-day for severity, ingenuity, and efficiency before the S.P.R. was established. The 'Researchers' have but confirmed their conclusions, and it is time that honour was fully paid where honour is due.

Dr. Hyslop makes a good point when he says: 'The real questions for investigators have been obscured by objectors who thought *perplexities* in the problem were *objections* to a belief in survival. This has been obscure long enough. It is one thing to recognise that the evidence supports the existence of a soul and its survival, and it is another to have a clear idea of the complicated processes involved in the production of that evidence. This latter issue has scarcely been touched as yet, and it conceals nearly all the difficulties and objections entertained by the public against the supposition of survival.'

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICE.

On Monday, the 22nd inst., owing to painting and decorating, the Rooms of the London Spiritualist Alliance, including the Library, will be *closed to callers* until August 5th.

Mr. Percy R. Street will continue his healing work as usual.

SPIRIT HEALING.—Daily, except Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

TRANSITION.—The Spiritualist society at Leicester has sustained a severe blow by the 'passing' of one of its oldest and most valued members, Mr. Richard Wightman. For upwards of thirty years he has been closely associated with the public work for Spiritualism in the town, and during recent years has been the trusty treasurer of the society. On Sunday, the 7th, he was present at the meeting, and on Tuesday he had entered spirit life. The funeral rites were conducted at the cemetery by Mr. H. Clark, the honoured president of the society, on Saturday last, in the presence of a large audience of sympathetic friends. Mr. Wightman was a man of quiet demeanour, but of sterling worth. Reliable and honourable, he was a faithful worker and earned the noble epitaph: 'Lovingly remembered for the good he has done.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 20TH, 1912.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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LESSONS IN OPTIMISM.

Those who are interested in social reforms must often feel chilled and dispirited by the dark pictures revealed to their gaze of the strength and activity of the evils against which reformers have to contend—the 'white slave traffic,' the drink problem, the blight of poverty. Concentrated attention on some of these things may well make the spirit quail, and awaken doubts of the underlying goodness of life. But that is how the difficulty arises: the attention is concentrated and the evil thing—whatever it may be—thrown into high relief. There is a tendency to lose the sense of proportion, for a time at least. Moreover, the sensitive observer is apt to import into the questions some of his own feelings. He imagines what would be his own sensations were he the victim of the conditions he deplors—an excellent state of mind, for it betokens the truest sympathy, but it is seldom a reliable guide. As more than one practical philanthropist has pointed out, the poor do not suffer half so much as some of their sympathisers suppose. Life is tremendously adaptable, and capable of almost miraculous adjustments, and nothing is really so bad as it may be made to appear. There is a story of an honest artisan who, smarting under some injustice, sought the aid of the law, and was fortunate enough to secure the services of an eloquent lawyer.

The advocate described the grievances of his client with such power and pathos to the Court that the client was moved to tears. 'I did not know,' he said, between his sobs, 'that I had been so badly treated!'

Now we are far from wishing to depreciate the labours of reformers. Indeed, it is doubtless a good thing that the evils they attack should be so vividly presented to their imagination. Concentrated attention is the secret of all successful work. But in looking at life we must take large views—we must see it steadily and see it whole. Part of the practical worldly wisdom that comes with maturity is the recognition that nothing is so bad as it looks, that 'nothing is final, nothing is fatal.' Certain mendicants 'of the baser sort' who desire to excite sympathy with their hard lot find it necessary to resort to artificial means of producing the appearance of misery. Nature will lend them no assistance in this direction, and they are compelled to counterfeit the mien of suffering and distress. There is something decidedly significant about the fact. Real sorrow and suffering none the less abound—but all who have

passed through them bear witness, not always, perhaps, to their value as training for the soul, but certainly to their transitory character. Time carries us on, through and over all that threatens to intercept our way. It has been argued that suicide is not always a mark of cowardice, but always—when adopted to escape some troublous experience—it is the outcome of deplorable short-sightedness. A volume might be filled with stories of those who took their own lives just as their circumstances were on the verge of changing for the better. A pathetic example was seen some time ago when a man overwhelmed with business troubles took the dreadful 'short cut.' Amongst the letters which had arrived for him just before the fatal act, and which lay unopened beside him, was one from a legal firm announcing that by the death of a relative he had succeeded to a sum of money which would have lifted him out of his difficulties. It is this false idea of the finality of a trouble which is at the root of the mischief. Strange delusion in a world so full of change! 'Nothing endures but mutability' said a great poet in a doleful mood. But that is really the glory of things. The pattern of life is incessantly changing, the great Kaleidoscope is for ever in movement.

So far we have dealt with the question from the standpoint of that home-spun philosophy which is content to take life as it comes, indifferent as to whether it bears any great meaning or message. Now if the world reveals itself in this hopeful way to minds of that stamp, how much grander is the spectacle presented to those who have pierced beyond externals to the great realities! Life then becomes transfigured beyond expression, glowing with the great Beneficence that works unceasingly for good, turning everything to its purpose, never balked or defeated by the wildest excesses of human folly and crime. All that mankind can do is to delay or to hasten its happiness accordingly as it sets itself to obstruct or to co-operate with the Power that makes for righteousness. We may set back the clock, but the hour arrives with its blessing none the less certainly, only—we are not ready for it. We have balked ourselves, but not the Eternal purpose.

Pessimism, then, is the badge of shallowness and immaturity of thought. The seasoned and healthy mind, even though it has no vision beyond the confines of mortal life, feels that it 'would rather be alive than not.' Perhaps even with its lack of vision it feels in some vague way that deep impulse which underlies existence and grows ever more strong and insistent with the passing of the years.

The knowledge of another life opening from the grave is a great gospel; but it is not all. We may gain that knowledge and still fall short of the full vision—a Universe of order and beneficence with no boundaries or dividing lines to limit or restrain its power. Even here, clothed in 'this muddy vesture of decay,' the soul may dwell as truly in a spiritual realm as any spirit discarnate. Death is a circumstance—the true change takes place within ourselves, and those who experience it become the greatest optimists of all.

Let such our joys be ever; and that life
We look for after death will be ours *now*.

'A LADY, who for a quarter of a century was at the head of a large London hospital, made a point of being with every patient when the last hour was at hand, and it was her experience that in the vast majority of cases life ebbs away as quietly as if the patient was falling asleep. Now and then there came into the eyes, at the very last, a wonderful look, as if they were witnessing something inexpressibly beautiful. When this had been the case the dead face retained a radiance rarely seen in the face of any living being.'—'The Hospital.'

EVIDENCE FOR COMMUNICATIONS FROM PROFESSOR WILLIAM JAMES.

BY H. A. DALLAS.

In my last article (page 316) on the communications in the name of Professor James which have come through two mediums in America, Mrs. Sinead and Mrs. Chenoweth, it was stated that, although evidential incidents were not numerous, there were some which were excellent. Before summarising a few of these I may refer to a long review in the 'New York Times' of May 26th, in which Dr. Hyslop's work is treated with respect and lengthy quotations are given. At the outset the reviewer implies that the result of all Dr. Hyslop's labour, recorded in this volume of 'Proceedings,' amounts to very little, and says that Dr. Hyslop has found only three facts which he regards as positively evidential and supernormal. This seems to assume that the whole of the new 'Proceedings' deals only with matters concerning Professor James; whereas, in fact, the communications of no less than twelve other persons are dealt with in it, and these sometimes contain more evidence than Professor William James was able to give. And even in relation to Professor James himself, the value of the matter communicated is not limited to the three most striking incidents. This serves to remind us that students must be on their guard against forming a judgment of subjects of this nature on the authority of any journal which does not specialise in psychic research, and even the summary here given can by no means do justice to the full value of the experiences with which it deals.

One of the three above mentioned incidents of particular importance is connected with the Greek letter 'Omega,' which, it may be briefly stated, refers to a sign given through two mediums independently; it thus constitutes a cross-correspondence, and is inexplicable by collusion or any normal method.

Dr. Hyslop says:—

Mrs. Chenoweth knew nothing of its meaning, not even knowing the Greek alphabet, as does Mrs. Smead, and much less could she have known of the cross reference involved. I did not know it at the time, as I had not read the early sittings of Mrs. Smead in the original.

I pass on to another incident. In the winter of 1906, whilst heavy snow was on the ground, Dr. Hyslop called on Professor James and discussed psychic matters, particularly the psychic powers of Mrs. Smead, who, as most readers now know, is a clergyman's wife living in a remote district in America. On leaving, Professor James gave Dr. Hyslop a packet of French publications to take away with him.

On November 4th, 1910, Professor James, communicating through Mrs. Chenoweth, asked Dr. Hyslop:—

Do you recall coming to me once in the winter, when snow was on the ground, and we talked over these things, and I gave you something to take away? (I recall the event very well.)

At that time we talked of the clergyman's wife who had the power of talking automatically. (Yes.)

Since then I have seen her, or rather since I came into this life, (Yes, good,)

And I have made an effort to write with some success, but not for long at a time. She does better when you are present, (Good,) although I find enough power to make some good expression when you are not there. (Good.)

It is more spasmodic than here, but that is largely a question of environment and companionship and desire. At that visit at my home you had to hurry away at last, and some things were left for another time. I had been planning for a long time to see you. Indeed, I was always planning for a time to talk more with you.

Dr. Hyslop adds:—

That he had seen Mrs. Smead since he came into the new life has its evidence in the sign of Omega, and perhaps other incidents in the detailed record.

The accompanying statement that she, Mrs. Smead, does better when I am present is true, and also not known to Mrs. Chenoweth. The description of the case as 'more spasmodic' than the present case was correct, also, and not known. Then allusion to my last call on him as a hurried one was correct, also, and not known. Whether he had planned, as said, to see and talk with me is not verifiable.

On September 12th, 1910, Professor James attempted again to communicate through Mrs. Smead, and stated that he had

come first to her (which statement is borne out by the Omega incident), and that then he had gone across the ocean to a lady, adding the initial V. On September 26th this statement was repeated, and the name Verrall written in capital letters. The communicator (not Professor James himself this time) said that they 'tried to have our friend give his name there.'

Inquiry elicited the information that on the same date, i.e., September 12th, Mrs. Verrall had 'a dream impression of Professor James which impressed her as an attempt at communication, and was recorded by her at the time.'

The following striking incident is given in the May issue of the 'Journal,' at the end of the summary of the report.

Dr. Richard Hodgson, when communicating before the death of Professor William James, stated on one occasion that he saw the Professor (who was not then in America but somewhere in the United Kingdom), and that he was wearing pink pyjamas. Inquiry proved that this was correct. Dr. Hyslop tried to use this experience as a test; and, when Professor James claimed to communicate through Mrs. Chenoweth, he asked a question to see if the matter was recalled. The reply seemed to indicate some perception that the question was significant, but it did not convey a satisfactory answer. Dr. Hyslop then asked him to try and give the words 'pink pyjamas' through Mrs. Smead; but without result. At a later date, however, he received a message from the father of a lad who had developed the faculty of automatic writing, saying that Professor James had claimed to influence the writing and had asked them to send Dr. Hyslop two pair of pink pyjamas and a black necktie as a Christmas present! The message could have no meaning either for the boy or his father, who knew absolutely nothing of the experience which made it significant to Dr. Hyslop. The latter was in the habit of taking Professor James' black necktie with him when he went to a sitting.

Dr. Hyslop, in his introductory remarks, gives a table of incidents in the sittings which suggest by their very nature that they come from a supernormal source. These amount to over four hundred, and of these fourteen per cent. were unknown to Dr. Hyslop at the time and were subsequently verified. In Professor James' case there were thirty-six incidents in all, and twenty of these referred to matters unknown to Dr. Hyslop. This suffices to show that the impression unintentionally given in the 'New York Times' was misleading.

In the preface to the volume Dr. Hyslop says that it is his belief that 'the time has come for making a step forward.' He believes that 'evidence for identity is sufficient to convince intelligent men, and that it is time to attack some of the more complicated and perplexing problems in this subject.' He has no intention, of course, of neglecting the evidence for identity. This evidence will be an important element in psychical research at all times, but that there are other questions which should be dealt with at the same time is most true. Real students desire to gather all that can be learned of conditions which affect communication, of the present relation of those on the other side to us, and of how we can best keep the avenues open between the two worlds; this, and more besides, it is our earnest desire to know. In a subsequent article I shall try to point out some significant matter in the communications in this volume, which whilst it cannot be cited as affording evidence of identity is valuable for other reasons. This is scattered up and down the report, and any attempt to sort it out must produce a scrappy, disconnected effect. This is inevitable, but those who are learning how to 'gather up fragments' of knowledge 'that nothing be lost' will appreciate these sidelights from the Unseen, even though they are but gleams, partial and intermittent.

TRANSITIONS.—THEOBALD.—On July 14th, Louisa Theobald (née Makins), the beloved wife of William Theobald, of The Hawthorns, Hornsey-lane, and 57, Moorgate-street, London, aged 77. The body was cremated at Golder's Green on Thursday, the 18th inst., at 5 o'clock. MARCHINGTON.—On July 15th, Mrs. Marchington, of Carlisle. A Spiritualist of long standing, she latterly became identified with Christian Science. Of a sweet nature, refined, very intelligent, sympathetic and tolerant, she will be missed by her husband and a host of friends. The interment took place on Wednesday last.

THREE IN ONE.

By J. BRONTERRE TETLOW.

Hamlet's exclamation—'What a piece of work is man!'—is immensely suggestive, but offers no information. St. Paul says a plainer word, and is explicit enough: 'Body, soul, and spirit'; and yet even he does not reveal which is first and most important. Our theosophical friends pass beyond Paul, and give a sevenfold statement which he who runs may read, but whether the reader is enlightened thereby is another affair. Personally, we prefer to go with Paul, and say man is spirit, with a soul, having a body. Spirit, the primal energy of being, in which dwells consciousness, operating through the spirit body, which we define as the soul, and which Paul designates the spiritual body. Body, the physiological and anatomical part of man's being, in which dwell soul and spirit, until death doth them part. The work of the body is important, linking the inner-self to all extraneous facts. The five senses are the channels by which all normal conscious activity is possible. By the agency of nerves and muscles man performs all the acts of life, and reacts upon his environment. The cause of all action is spirit. What that word fully signifies we are unable to define, but its existence is now being granted by writers on psychological matters, and scientists of repute have recently been interested in the study of those phenomena which point to its existence apart from the body. Conclusions are being slowly formed, and opinions tentatively stated, in such a way as to bind no one, yet hope comes as a promise of certainty. So while thankful, we must be unresting, and take notice of all the facts that come our way. Evidence has been obtained that consciousness is not wholly produced by or dependent upon sensory states, and that the psychic or soul life of man acts upon, and is quickened into action, by conditions other than bodily ones. When we turn our attention inward we are occasionally rewarded with glimpses of a wider life and greater possibilities than those which our senses convey to us. While observation, memory and judgment are excellent normal functions, and have their part to play in the wider sphere of man's existence, they pale into insignificance when true soul-feeling and intuitive perceptions come into action.

As we have said, our senses operate within a very limited range. True, we have invented the telescope and microscope by which our perceptive capacity has been extended beyond its normal conditions; but man has soul forces, and an intuitive perceptive capacity which, when fully brought into action, will far transcend these material inventions in their scope. With these material agencies we now see as through a glass darkly; later, when our deeper self is fully active, we shall observe things as they are. Now we gather facts by laborious efforts and register them with painstaking care; by and by we shall find out 'Nature's secrets,' and, with awakened sight and intuitive understanding, read what has been written in the psychic realm, and thus know the true history of world-making. These assertions are not made without due consideration. Those who have read what Andrew Jackson Davis has written will have learned a great deal. Some day his 'Magic Staff,' will be looked upon as a mine of psychological information, whence hints of an invaluable nature can be gathered for personal service. He reveals the greatness of clairvoyance; but vision without interpretation leads us only a little way, and so clairsentieny comes as an added faculty, making manifest the meaning and significance of that which has been discerned. We not only need to be able to see, but to understand the thing seen. Perception and analysis are requisite for full understanding. Thus when our clairvoyant powers become active we have only gained a partial victory, because we need to understand the purpose and the law of what is seen. Uniting these two functions of spirit we shall know that Nature has illimitable fields for our observations and an infinity of facts for our gathering.

Books are useful as storehouses wherein man's laboriously obtained results have been preserved for constant reference; but if we all exercised our interior capacities daily the writer's task would be at an end, Nature's registry would be a permanent

possession open for all to read. Have we not here a truth which bears upon life and conduct in the spirit world?

The student of Professor Denton's 'Nature's Secrets' will have read accounts of many experiments that indicate the nature of the psychic capacities of man, and his ability to read the mysterious handwriting of Nature. What one man or woman has been able to realise in the soul world, other men and women may also experience, and so the 'impossible' may become commonplace.

We have defined man as spirit, soul and body. We know that without consciousness there is no life, and if we would discover how varied that consciousness is and has been, we need only to compare the life of the neolithic man with that of the resurrected spirit, with its wide sweep of intellectual and spiritual vision and understanding. We know somewhat of our own life, but can understand little of the lives of others, yet every individual, by necessity of heredity, must have within him all that his forefathers have given to him, and, potentially, all that is possible to him in the future. Our desires and tendencies are not only products of the past, but are the finger-posts pointing to the path of progress of the future. Our characteristics indicate our parentage, whilst our tendencies determine the direction the spirit travels to satisfy its needs. Whatever appeals to or passes through our consciousness is ours; all else is an unknown quantity. We may speculate about each other, and write up fancy-formed pictures, but, save within our own consciousness, we have no knowledge whatever. Our area of observation is comparatively small. Emerson says: 'There is a guidance for each of us, and by lowly listening we shall hear the right word.' Within us the eternal law is written, and its urgent command, if obeyed, will lead us safely forward. Truly we have no other, because we only understand in proportion to our intuitive activity and awakened understandings.

Few of us can recall our childhood's conscious life and duplicate the feelings, fancies, wonderings, and thoughts which once were ours, although, sometimes, whilst watching children play and listening to their conversation, we may catch glimpses of what we formerly felt and thought. As we grow to boyhood, youth, manhood—as our forties and fifties appear in succession, and are left behind—the past retires further and further into the background, and we are less and less able to realise its inwardness. It almost appears as if our experiences and by-gone conscious moods are incapable of being duplicated or transferred into present moods. Why is this the case? They are all there: Nature never loses anything. Each act was photographed in the imperishable psychic realm. Why can we not reproduce it? Perhaps it is on account of the composition of our individuality—with its outer conscious life, and its interior subconscious being. Actively affected by the changeable conditions with which it is constantly environed, the senses of the outer being are the vehicles for the transmission of sensations produced by extraneous facts, and as the impressions and the facts are alike unstable quantities, they produce a confused and confusing medley within. Still, if the experiences of Andrew Jackson Davis and other psychics are any guide, there are many possibilities dormant within us which, when aroused into active expression, will open to us whole territories of possible power and knowledge.

We all dream at times, and whilst dreaming we are dimly aware of much that affects us, and conscious of all through which we are passing; but when outer conscious feeling again dominates our mental states, our memory, with its power of duplication, and fancy, with its productive capacity, are lost, or the dream visions are blurred and confused. Since we only live to the extent that we are conscious—and our conscious moods are largely due to the passing stream of events—who can say what were the operating causes that produced our dream states? what part of our conscious life was in action? what door of our being was closed when we awoke, or why we are not oftener able to open it when our everyday normal self comes to perform its daily activity? These are problems that need consideration and solution.

As a result of experiments, we know that dreams can be originated and directed, and this fact suggests outward or acci-

dental causes as a general agency in their production. But what shall we say regarding the coincidental dreams of people a considerable distance apart? or of events seen in the dream state by the sleeper, which were actually occurring, in some cases thousands of miles away? Or of the true prophetic vision as related by Mrs. Crowe in her 'Night Side of Nature'? May we not suggest that dreams give us a clue to an inner self which is in contact with a subtle realm wherein much exists that is withheld from normal experiences and perceptions—an inner realm in which man, when in the subjective sleep state, can act and cognise? Even so, the mystery of their reproduction on this outer plane is at present unsolved.

Amidst all the eventful changing scenes of life there is a oneness of personality, an individual 'I,' which remains an observer of all that is, and is always conscious of its own unity through all the panoramic transformation. We must not overlook the results of hypnotic suggestion, and the singular manifestation of apparently manifold personalities in the same individual. This latter may arise from conscious or unconscious hypnotic perception. We do not know enough of the operative factors in the hypnotic state to lay down any definite hypothesis. From reading we do not find sufficient evidence of self-revelment during these erratic personal moods to enable us to go beyond the statement that they are facets of the one individual. We are composite beings only in our humours and moods, and when these special cases have been studied long enough they all point to a unit of subconscious life manifesting varied aspects of personality. Another side of the question comes when brain injury has been sustained, with a consequent loss of memory, and yet certain phases of consciousness are displayed. In such cases we must allow for the fact that consciousness is being made manifest through fresh channels and by other psychic agencies. It requires persons subject to brain reaction by psychic energies, acting out of their normal moods, to say how vastly changed are their conscious desires and feelings and actions. Psychic infusions can transform much quicker than is ordinarily recognised. It is here that much is required to be learned before a final judgment can be pronounced.

Another point must be considered. It is this. The interior 'I' remains young and active, enthusiastic and exuberant, even while the body is steadily falling into decay, and acting as a barrier to the inner personal activity—a constant impediment to its purposes and desires. The old man is young in feeling and desire, whilst the body is failing. This conflict between desire and incompetency causes illusions that often end in trouble and disaster, because the inner man feels equal to the present emergency, and, in his attempts to meet it, overtaxes the enfeebled physical organs and the spirit is forced hence against its will and desire.

(To be continued.)

WE have received from the Freethought Socialist League, of Church Bank, Bradford, a red-covered shilling volume by Mr. Ernest Pack on 'The Trial and Imprisonment of J. W. Gott for Blasphemy.' Whatever we may think of the taste of some of the allusions indulged in by our Freethinking friends with regard to beliefs that are held sacred by many members of the community, we look upon trial for blasphemy as an utterly wrong-headed and mistaken procedure, and Mr. Pack has no difficulty in convicting those who resort to it of inconsistency. Statements are sometimes made from the pulpit in regard to the Deity which would be considered as distinctly libellous were they applied to any person in the congregation, but nobody feels called upon to indict the preacher for blasphemy. For instance, we have heard a missionary, in warning his hearers of the terrible judgment which would befall them if they did not repent, exclaim (wrenching from their context the words which the writer of 'Proverbs' puts into the mouth of 'Wisdom'): 'God says: I will laugh at your calamity; I will mock when your fear cometh!' The good man seemed even to expect that such a statement would win reverence and love for the Divine Being instead of inspiring feelings very much the reverse, and he would doubtless have been horror-struck had he been charged with uttering blasphemy. Yet one can hardly conceive of the most outspoken Atheist or Freethinker saying anything more shocking.

THE 'AFTER LIFE': ANCIENT AND MODERN VIEWS.

By HORACE LEAF.

(Continued from page 329.)

That the later Ancient Egyptians were not devoid of a sense of the relationship of moral conduct to the after-life, and therefore of reward and retribution, is shown in that magnificent piece of ancient literature, the 'Negative Confession,' contained in the Book of the Dead, which was supposed to be declared by the deceased before Osiris and the lesser gods seated in judgment, in his efforts to pass into peace. It reveals that the standard of perfection was believed to be contained, not in religious ceremonies only, but in practical life. So complete is it, that it was impossible for any person to enter the higher life who had not lived an unselfish moral life. Renouf's translation of this 'Negative Confession,' as it appears in a nineteenth dynasty papyrus, runs thus:—

I am not a doer of what is wrong. I am not a plunderer. I am not a robber. I am not a slayer of men. I do not stint the quantity of corn. I am not a niggard. I do not seize the property of the gods. I am not a teller of lies. I am not a monopoliser of food. I am no extortioner. I am not unchaste. I am not the cause of others' tears. I am not a dissembler. I am not a doer of violence. I am not of a domineering character. I do not pillage cultivated lands. I am not an eavesdropper. I am not a chatterer. I do not dismiss a case through self-interest. I am not unchaste with women or men. I am not obscene. I am not an exciter of alarms. I am not hot in speech. I do not turn a deaf ear to the words of righteousness. I am not foul-mouthed. I am not a striker. I am not a quarreller. I do not revoke my purpose. I do not multiply clamour in reply to words. I am not evil-minded or a doer of evil. I am not a reviler of the king. I put no obstruction upon the water. I am not a brawler. I am not a reviler of the God. I am not fraudulent. I am not sparing in offerings to the gods. I do not deprive the dead of the funeral cakes. I do not take away the cakes of the child, or profane the god of my locality. I do not kill sacred animals.

The idea of the after-life being dissociated from morality is still vigorous among civilised nations. The theory of orthodox Christianity maintains it as its very essence. It is not a man's goodness that makes him worthy of heaven, it is that he claims the Christian redemption—the most virtuous will be lost if they do not make this claim—morality availing nothing. On the other hand, the worst criminal, the most unvirtuous person, may escape any after-consequences of his conduct if he makes this claim any time before he dies. It is not difficult, however, to judge the trend of present-day civilised opinion in this respect. It is that just recompense or retribution is one of the conditions of the other life.

These universal beliefs in regard to spirit-life must spring from some common cause or source. Many people have tried to discover the cause. Perhaps the most popular explanation is Herbert Spencer's—that they arose from dreams, shadows, reflections, hallucinations and various pathological facts, all misunderstood by the untutored primitive mind. The Spencerian school entirely ignores the psychical, concluding that it has no existence in fact, but is itself part of the general delusion. Although this school is gradually weakening and Spencer's explanations are losing ground, there still exists a strong antipathy to the psychical explanation. But the efforts of qualified psychical researchers, many of them well known, are slowly breaking down this prejudice.

Once clairvoyance, clairaudience, and kindred psychic powers are appreciated, there is no difficulty in finding an explanation that binds past and present, savage and civilised together, showing that the modern Spiritualist and the lowest savage draw their conclusions, so much alike in general principles, from the same facts. The differences of opinion raise little difficulty, for they are clearly due to differences in knowledge and degrees of development.

It is the common experience of civilised clairvoyants to see spirits dressed in styles familiar to them. The savage seer does likewise. The body girdle, spear and native head-dress of the primitive visionary give way to the hat and coat, watch and

chain of the European seer. This has given rise to much banter on the part of critics. 'Is it possible that hats and coats, spears and feathers have spirits as well as human beings?' The purpose of the average spirit manifestation helps to explain matters. It is usually for test purposes; and a savage clairvoyant cannot be expected, any more than the European, to recognise an individual without some special identifying marks. The clothes and other inanimate objects are accounted for by the existence of a refined state of matter subject to the manifesting entity's influence. Memory will do the rest. To suppose that, under these conditions, a vision of an inanimate object means that such things have souls, is as irrational as to suppose that an object made to imitate another is its soul. Such critics, many of whom are eminent scientists, make the same error as the savage, only whereas the savage regards the vision as an actual fact, they deny it. It is probably this which leads the primitive mind to believe that axes, spears, beads, &c., have spiritual counterparts which can be used by the spirit man.

There is a middle course, of which we have considerable evidence. When spirits present themselves for observation they pass into an intermediate realm, the borderland, or what is to them an abnormal state of matter, which may be classed as midway between this world and theirs. The denser matter or substance of this realm they work into the forms they wish to show. This may not be the only means adopted; but as the records of the Society for Psychical Research show, the entities professing to communicate complain of the difficulties they meet with, and of the conditions which dull their minds and make them sleepy, and their testimony accords with a great deal that is not recorded.

The primitive belief in social distinctions in the other world has its parallel among modern civilised researchers, at whose circles a great name is deeply revered, no matter what the character of the individual may have been. The spirits of Cesare Borgia and Nero would receive among average investigators far more respect, and occasion much more pride and pleasure, than the spirits of a dozen honest blacksmiths or humble but good citizens. So also the average Christian believes that there are social differences in heaven, and it is as lively a source of interest to some of them, as it was to the disciples, to know who will be privileged to sit in the high places. The Apostles and Saints invariably hold the places of honour, while the ordinary person is quite satisfied to gain the humble recognition which will ensure admission. These ideas arise from precisely the same sentiments as the savage conceptions of chieftain and slave in the spirit world, and their respective values to mankind. And just as the Christian prays to the spirit of some saint and not to that of an ordinary person, the savage asks favours of the spirit of some departed chieftain or medicine-man.

It is manifest that a great deal of error has arisen around a simple universal fact. Ignorance has always tried to explain things as they appear to be. No motion of the earth is felt; therefore the sun moves round the world; the heavens are blue and solid looking, and arch towards the horizon; therefore the sky is solid and supported on the edges of the world. The dead are seen dressed as when alive, with implements and weapons; therefore they hunt and fish, fight and live in the spirit world as they did when on earth. These conclusions, in the absence of scientific knowledge, are the most reasonable and natural.

An error does not destroy the truth; but seeing only the error, one may deny the truth.

'THE Progressive Thinker' for June 22nd was a Stead Memorial Number. Among other things it contained a fine tribute paid to Mr. Stead by Mr. W. J. Colville, in a discourse delivered at Boston, Mass., in closing which the speaker said: 'The whole question of spiritual intercommunication is opened afresh in the minds of the public through the passing of this remarkable man, and we are certain that no event in his career could have afforded him greater joy than the opportunity granted him of cheering the doubting and downcast in their last moments on earth, even more by his calm, serene confidence in the omnipotent goodness than by any words he could address to his companions in the hour of one of ocean's greatest tragedies. To take deeply to heart the noble lessons taught by truly heroic lives is one of the best aspirations we can all encourage.'

ITEMS OF INTEREST.

It was fitting that the International Congress of Spiritualists should be held at Liverpool, as the society in that city is one of the oldest in the United Kingdom, and has been in existence, we believe, for fifty years.

The need of a universal language was keenly felt at the meetings, especially on Saturday and Sunday, and an ardent believer in Esperanto took the opportunity to advocate its study. One patriotic Britisher, however, was equal to the occasion. Said he, 'We have a universal language—the English—and everyone ought to learn it.'

Mr. Torstenson made a good point when he said that the importance of Spiritualism was not fully realised. Explorers had been quick to discover the South Pole, but people were not so quick to discover another land—the spirit world—which is of far greater importance.

Another speaker, Mr. E. W. Oaten, if we remember correctly, when emphasising the duty of letting others know the 'good news' of Spiritualism, said: 'You have other duties besides the selfish saving of your souls: you can be so busy saving your souls that there isn't anything left worth saving.' We were reminded of a somewhat similar remark which we heard the Rev. Minot J. Savage make in a sermon in America. Referring to the class of persons who were anxious to secure the salvation of their souls, he said he feared that, as a rule, they had but 'fractional souls—and vulgar fractions at that'! It was those who forgot themselves and their own interests and sought to serve others who were most likely to be saved.

Spiritualism is gaining ground at Portsmouth. There were good audiences at the local Spiritualist Temple at 73, Victoria-road, South, on Sunday last. The society was well represented by the energetic secretary, Mr. J. McFarlane, at the Congress at Liverpool on Sunday week.

The 'Johannesburg Evening Chronicle' of the 17th ult. states that Mrs. Praed, who was recently in London, who is now conducting a mission in that city, is attracting large audiences on Sundays, at the Tressi Hall, large numbers having to be turned away, her helpful addresses being listened to with great interest. At one meeting twenty-seven full names of spirit friends were given, and all recognised, and on another occasion thirty-six were given.

The 'Table-Talker' of the 'Daily Chronicle' recently said: "'Original' Walker was one of those men who find doctors an unnecessary extravagance. He merely determined to be well. Made up his mind that—whatever happened—he wouldn't be ill. And events justified him. "In pursuance of my resolution," he writes, "I tried many extremes, was guilty of many absurdities, and committed many errors, amidst the remonstrances and ridicule of those around me. I persevered, nevertheless, and it is now, I believe, full sixteen years since I have had any medical advice, or taken any medicine, or anything whatever by way of medicine. . . . The only inconvenience I suffer is occasionally from colds; but with a little more care I could entirely prevent them; or, if I took the trouble, I could remove the most severe in four-and-twenty hours." This confirms from actual experience what Elinor Glyn advances in theory in the 'Item' below.

Writing on 'The Gospel of Common Sense' in 'Nash's' magazine, Elinor Glyn says: 'If thought, when inspired by desire, is strong enough to cause the hand to reproduce the vision of the imagination of the artist, this is an incontestable proof that thought is a very strong force indeed.' This being admitted, 'consider what miserable thinking is likely to bring you. It can only eventually attract for you *in fact* the miserable conditions that you have dwelt upon in imagination. . . . Every time you say "I am ill," or think "I am ill," are you not helping the illness to materialise, because the power of thought which you cannot deny as the initial cause of every action, has then been turned to aid the condition of ill-health? . . . Now, if we admit the power of thought, we must admit that it has power to go both ways. Is it not worth while trying to think good things for ourselves, then, instead of evil things? . . . When we, or our friends, are ill, it lies in our own hands (or minds) whether we will aid or retard our, or their, recovery . . . by creating good-thought conditions. . . . At least, it is worth while trying to believe this, because if you can it will make you happier.'

LETTERS TO THE EDITOR.

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

'Holy Divine Beings.'

SIR,—In 'LIGHT' of June 1st I was pleased to read in 'Notes by the Way,' paragraph number four, in which you said, speaking of the Creator as an Intelligent Being, 'When that stage is reached it will be tremendously helpful in placing the doctrine of a future state on a natural and reasonable basis.'

I have been taught for years by holy beings that God is spirit, perfect in all the attributes of holiness, manifesting through holy divine beings.

The chief attributes of holiness are love and wisdom, justice and power, mercy and compassion, firmness and gentleness, joy and gladness, serenity and peace.

Holy divine beings are more numerous than the sands on the seashore of earth. They are the creators of all things pure and holy, and constitute the Father-Motherhood of God. Holy divine beings worship holiness in the spirit of love, and, bound together by love in the unity of harmony, are 'One'—the living God.

Each holy being has a certain position in the Father-Motherhood of God, from the lowest to the highest and the Most High, but are all brothers and sisters equal in love.

God in the Highest consists of seven archangels of great splendour, who with their queens, or loving companions, constitute the Holy (the Mystic) Double Seven. Love being the chief attribute of holiness, the archangel of love and wisdom is acknowledged by all holy beings to be 'the Most High God,' and therefore the Chief Ruler of the Universe.—Yours, &c.,

G. BAKER-WALKER.

112, Bedford Hill, Balham.

'Life after Death.'

SIR,—On Sunday, June 30th, at the Liverpool lodge of the Theosophical Society, Colquitt-street, Mr. Charles Lazenby, B.A., co-editor of 'The Path,' lectured on 'Life after Death.' In his opening remarks he mentioned that there were great differences of opinion among Theosophists on this subject. He did not care what Mrs. Besant, Leadbeater, and others said or thought; he was an out-and-out disciple of Madame Blavatsky. Apart from his remarks on Karma and reincarnation (which struck me as being very fallacious), he showed, in my opinion, appalling ignorance respecting mediumship and 'control.' Referring to the after life, he divided the entity into two parts, and said that the lower one, being built up of the many thought-forms of the earth life, worthy or unworthy, lived on a plane analogous to the purgatory of the Roman Catholics, and that the higher conscious Ego lived out its earth experiences on a higher plane ere rebirth into matter. But in both cases progress could not be made beyond what had been experienced upon earth. Indeed, if one missed reading a page in a book here, he would also miss it and its value on these wonderful after-death planes. The conceptions formed of Heaven or hell (which vary according to individual fancy) were bound to be realised in the after life.

The lower forms, the lecturer said, which in a kind of automatic, semi-intelligent way, acted as their originators acted in earth life, were those that controlled spiritual mediums at séances. This was the bone of contention between him and Leadbeater and others who claim that the higher form, or etheric double, is the one that controls.

A questioner stated that he had had a message from Madame Blavatsky, in which she expressed sorrow for having promulgated some of her doctrines, and also confirmed the Leadbeater view. In regard to this, Mr. Lazenby vehemently denied that it was from Madame Blavatsky, and declared that it did not matter whether Leadbeater or anyone else said it, he would not believe that Madame Blavatsky had come through or given, or ever would give, such a message; it was so totally against her life's opinion. As far as mediums were concerned, he implied that they were weak-minded persons who would not, or could not, resist the influence of the automatic, magnetically-attracted, like-unto-like thought-forms. Now, sir, it seems to me that it is high time that a serious protest should be made by Spiritualists against this kind of insolent misrepresentation of mediums and spirits.—Yours, &c.,

J. YOUNG.

25, Muriel-street, Walton, Liverpool.

[As our readers know, protests have been made in 'LIGHT,' and that quite recently, but they seem to be ineffective, and therefore we can only hope that broader and fairer views will prevail among Theosophists ere long.—ED. 'LIGHT.']

The Psychometric Problem.

SIR,—The psychometric problem dwelt on by Mr. G. S. Cowie in a recent issue of 'LIGHT' interests me exceedingly, as I use this form of mediumship very often. Personally, I find there are two methods of obtaining information: (1) A great darkness comes before my closed eyes (the article being held on the forehead), and I become *possessed* by the sensations of the sex, the character, the bodily ills, and the circumstances of its owner, either on the earth or in the 'beyond.' (2) I see and 'sense' nothing, but my 'guides' tell me everything I want to know. My brain feels in this last case like a blank page.

As both these conditions hold good when I am merely sitting to give help without any object in my hand (although in this case *visualisation* occurs when friends are with me), I am convinced that 'the psychometric faculty is practically unlimited and that it enters into *all forms* of clairvoyance, clairaudience, and sensitiveness.

May I ask again if any of your readers have received messages from 'Thomas Bailey' and 'Henry Smith'?—Yours, &c.,
PAX.

The Soul of Flowers.

SIR,—For a long time I have been trying by voice and pen to impress people with the importance of a just appreciation of flowers. If I write much more on the subject I may be accused of harbouring a 'bee in my bonnet' that might be more usefully engaged among the flowers. Some of us admire them, cull them, inhale their delicious perfume, while quietly ignoring the hidden soul, the divine secret—the breathings of the Infinite! Karlstrom, the famous Swedish writer on floriculture, says that flowers have understanding and know when persons care for them. He says they respond to a loving touch and to a caress, they have a language for those who understand. In different ways, he explains, flowers ask for light, warmth and sunshine. I advise your readers to 'try' the flowers, and discover for themselves the soul's precious secret, as they buoyantly smile back into the pure azure of the sky, thankfully expressing the calm joy of being.—Yours, &c.,

E. P. PRENTICE.

Sutton.

Fakir 'Tricks' (?).

SIR,—Colonel Forman again tells us (page 323) that he has seen tricks performed by 'itinerate jugglers'; this time mentioning what tricks. There are, no doubt, many imitators of the genuine magic and these, of course, *would* require a more elaborate stage effect than the real wonder workers require. My 'poor' description is merely due to my statement of facts with regard to the above. The fakirs I have seen have been genuine, and anyone who knows India and understands the rigidity of 'caste' distinctions out there, will know that it is not difficult to differentiate. I can only conclude that the Colonel has not been fortunate enough to see the proper people, and judges all to be jugglers, merely clever conjurers. As far as tricks go, no doubt Western conjurers are more clever, but neither simple nor elaborate tricks are occultism. I have inquired strictly into what I have seen, and have even offered heavy bribes and found no legerdemain. I have known the mango 'trick' produced in England with an extremely clever mechanical apparatus, ditto the basket trick, but what I described before was due to neither, and could not be produced by any but occult means, without more elaborate incidenta. I am grateful to your many readers who confirm my statements, N. Cowley and others, and herewith tender my thanks.—Yours, &c.,

I. BLOOD.

P.S.—I have received many private letters with regard to mine in 'LIGHT,' which I have answered in rotation, when from genuine inquirers.

[This discussion is now closed.—ED. 'LIGHT.']

The Bodies of Spirit People.

SIR,—With reference to 'C. J.'s' questions in 'LIGHT' of June 29th, permit me to say that God has sent wireless messages to men's mind, also visions to prophets and seers, which grant us some ideas respecting our future state. 'He maketh His angels spirits and His ministers a flaming fire.' His spirit descended upon Christ 'like a dove.' The 'Holy Ghost' appeared to the disciples as 'cloven tongues of fire.' Jesus himself came in dazzling, blinding light to Paul. Thousands of men's spirits and angels (winged) have become visible to dwellers on earth, in various degrees of form. Sometimes only a consciousness of their presence near has been felt, or a voice has been heard. How does 'C. J.' *imagine spirits could be recognised by friends generally unless they appeared as they*

were known in this world? Why should not ethereal spirits have the power of appearing to psychic vision as ordinary persons, as solid or transparent, clothed in garments light-coloured or white, projecting their reflections upon our mysterious brain-screens where dreams and thoughts are instantly pictured by the mind and understood? Do not sun rays transform clouds from earth into every lovely and fantastic shape imaginable, in glorious tinted scenes? Does not a mirage appear so real that observers cannot believe it to be only a reflection, until the illusion vanishes like a rainbow? If light and invisible air currents can thus affect condensed vapour in our atmosphere then surely, spirits, freer than air, may be capable of performing wonders inconceivable to mere mortals! Their swift movements need not limbs such as those of material bodies here. To which of 'C. J.'s' bodies may he refer for future apparitional manifestation?

In twenty-one years man passes through three—each seven years adds another—their particles returning to Mother Nature's laboratory. All *materials* borrowed from her must be restored for future developments in this invisible world. At present we are of the earth, earthy; but being also children of the 'Father of Lights' we are like Him in spirit.—Yours, &c.,

F. L. L.

A Homely Test Message.

SIR,—The following incident clearly illustrates the anxiety of our arisen relations and friends lest their visits to us should be doubted.

This evening, whilst I was giving a mesmeric treatment to a sick person who had gone to sleep, another person present whom I have frequently mesmerised for sickness in days gone by, and who had called to pay his respects, seemed to go to sleep of his own accord, and requested me to listen to some singing. As he has had a similar experience on former occasions, I asked if the song was one of the old ones—*viz.*, 'There's a home for little children.' He replied in a whisper, as if afraid to interrupt the singing, 'No, "Lead, kindly light."' A moment afterwards he bade me not to move, otherwise I should break them. I promised not to move, but asked what they were that I might break. He exclaimed, 'Whatever can this mean? You are surrounded with saucepans.' Feeling that some spirit friend was present, I said, 'Friend, can you tell us the meaning of this scene?' The sleeper laughed, and seemed to shake hands with the (to me) invisible one. Upon my insisting on knowing to whom he was speaking, he replied, 'Your big son.' Not thinking of my eldest son, who had quite recently passed away, I mentioned the second, who had often manifested previously. He said 'No,' and named the eldest. I then addressed my son by name, and asked the meaning of the 'saucepans.' He replied, through the sleeper, 'I thought you would be sure to know that it was I, if I showed my trade' (on earth he was an iron-monger). He added that he much regretted that he did not pay more heed to my presentation of Spiritualism before he passed over. He told me that our arisen ones were doing their best to teach him, and that my trusty, arisen helper had brought him, and had put my visitor to sleep whilst I was busy with my work. After loving messages for those of us who are still in the flesh, and asking that his mother should be kissed for him, he said he must 'away to work.' He then waved the sleeper's hand in adieu.—Yours, &c.,

G. W. MAKIN.

June 8th, 1912.

Are the Stead 'Communications' Contradictory?

SIR,—In 'LIGHT' of July 6th, page 319, is the report of a séance at which Mr. Stead is said to have manifested and in which a statement is attributed to him that is directly opposed to the statements we have received from him through other mediums. In the séance at Wimbledon Mr. Stead is reported as having told Mr. de Kerlor that he died 'from a shock against the right side of the forehead and that his physical life was extinct before he reached the water.' In all previous communications in which Mr. Stead has referred to the manner of his death he certainly gives us to understand that he was for a time alive and conscious in the water, as he speaks of the great cold—no pain, but a numbness due to the cold and 'a great surging, suffocating sense.' In previous communications, too, Mr. Stead spoke as if quite satisfied with the change that had come to him, referring to a work which only he, of all that went down, was able to accomplish among the souls of the drowned. Not until the report in this issue is Mr. Stead represented as having spoken one word of regret over his death, and the contrast, therefore, is all the more remarkable when we read the words 'I regret so much that I did not give more attention to the predictions of last September.' In 'LIGHT' of May 25th Mr. Stead denies having received any premonitions. In this week's issue he apologises to Mr. de Kerlor for neglecting them. This latter inconsistency

is intelligible, but how are the others to be explained? Is Mr. Stead's memory of his decease fading as he says that the memory of many others has already faded? It is not as a sceptic that I draw your attention to these discrepancies, but as a would-be believer to whom such inconsistencies of statement are a stumbling-block. It is difficult to believe that the Mr. Stead who speaks of having reached the water unconscious owing to a blow on the head and who expresses his regret for not having heeded the warnings he had received, is the same Mr. Stead who elsewhere refers to his sensations of drowning and speaks of the great freedom of life and joy in the spirit world. There seems to be here a serious discrepancy.

I suggest that when next Mr. Stead manifests he should be taxed with his inconsistency and asked for an explanation.—Yours, &c.,

E. A. J.

July 6th, 1912.

SOCIETY WORK ON SUNDAY, JULY 14th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Mary Davies gave an excellent address, and her successful clairvoyant descriptions were much appreciated.—*15, Mortimer-street, W.*—Mrs. Mary Seaton, on the 8th, delivered an interesting address on 'How to Carve Health of Body and Soul with Thought.' Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 22, Prince's-street, Oxford-circus, W.—Morning, an experience meeting was held. At 7 p.m., Mr. P. E. Beard spoke, under control, on 'Thought,' and gave well-recognised clairvoyant descriptions and helpful messages. Mr. Basham sang a solo. Sunday next, see advt.—F. W.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. J. Gambriel Nicholson spoke on 'Peniel,' and answered questions. Sunday next, at 7 p.m., 'Nurse Graham' will give an address and clairvoyant descriptions.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Miles Ord gave an address. Sunday next, at 7 p.m., Miss Violet Burton, inspirational address. Lyceum, 3 p.m. Circles: Monday, 7.30, ladies' public; Tuesday, 8.15, members'; Thursday, 8.15, public.—W.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Frank Pearce, of Portsmouth, gave excellent addresses. Sunday next, at 11 a.m. and at 3 and 7 p.m., Mr. G. R. Symons. Elocutionist, Miss Lister. 28th, Mrs. Harvey, of Southampton. 27th, garden party.—W. U.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Snowdon Hall gave highly interesting addresses. Sunday next, at 11.15 and 7 p.m., Mr. Hanson G. Hey. Tuesday, at 3, working party; at 8 p.m., also Wednesday, at 3, clairvoyant descriptions.—H. J. E.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Much interest was displayed in the address on the 'Spiritual Aspect of the Woman's Movement,' on which questions are invited on Sunday next at 11 a.m.; at 6.30 p.m., Mr. W. E. Long, 'Messages and Vision.'

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST.—Mr. E. M. Sturgess gave a good illustrated lecture on 'The Scroll of the Embodied Soul.' On Saturday, at 8 p.m., séance by Mrs. Mary Gordon; also on Sunday, at 11.15 a.m. and 7 p.m. Weekly meetings as usual.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Otto Kottnitz gave an earnest address on 'Life and its Purpose,' and answered questions. Sunday next, at 7 p.m., Mrs. Alice Jamrach will give an address, and at 8 p.m. clairvoyant descriptions to members only. Monday, 8 p.m., circle.—N. R.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. Annie Hitchcock's address on 'Brotherhood, Seen and Unseen' was much appreciated, and her answers to questions were very satisfactory. Mr. G. Tayler Gwinn presided. Sunday next, at 7 p.m., Mr. A. F. Earle, address.—W. H. S.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. M. H. Wallis's brilliant address on 'Spiritual Knowledge,' which was much appreciated because of its breadth and sympathy, was followed by clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Podmore; usual morning service at 11.15.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion on 'Pioneer Work.' Evening, Mr. Connor gave an address on 'I am Spirit,' and Mrs. Connor clairvoyant descriptions and messages. 11th, Mr. Hayward, address, Mrs. Hayward, descriptions. Sunday next, at 11.30, Mr. Westlake, on 'The After-Life'; at 7 p.m., deputation from Howard-street Mission. 25th, Mrs. Richards and Mrs. Harrad. 28th, Mrs. Mary Davies.