

# 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.

We fully share the regrets so widely expressed at the 'passing' of Mr. Andrew Lang, which occurred on Sunday last, in the sixty-ninth year of his age. Only a few months ago—as our readers will remember—a letter from him appeared in our columns asking for further particulars regarding the Indian 'fire test,' to which a reference had appeared in 'LIGHT' just previously. We were fortunately able to supply some—if not all—of the details for which he inquired, and we took occasion at the time to refer to the impartial nature of his criticism of psychical phenomena. The jibe of the sceptic, and the cheap explanations of how reputed psychic manifestations could be produced were not enough for his keen intellect. He demanded more than an empty denial or an off-hand theory. If he were told that a given phenomenon could be produced by some artificial contrivance, he would retort, 'But do you know anyone who has produced it by those means, and can it be proved that the result was as definite and satisfactory as the original manifestation?' He castigated the credulous retailer of psychic marvels, but he was no less caustic in his criticism of unreasoning scepticism.

Under the heading, 'Andrew of the Brindled Hair,' Mr. Arthur Machen contributes an admirable appreciation of the life and work of the late Mr. Andrew Lang to the 'Evening News' of the 22nd inst. The journal also contains the following note:—

#### THE GHOSTS OF DOGS.

Probably the last piece of writing from his [Mr. Lang's] pen is a review in to-day's 'Manchester Guardian' of 'The Golden Bough.' It was dated by Mr. Lang, 'Banchory, July 20th.' Here is an interesting quotation from it:—

Knowing cases in which phantasms of dogs have been seen and heard collectively by several persons simultaneously, I tend to agree with the tribes of North-West Central Queensland that dogs, like men, have *khoi*, have spirits; and a Chinese case suggests the same idea about monkeys, though not decisively.

Mr. Dennis mentions a Chinese case in which the death of an ill-used ape was followed by a Poltergeist, invisible but active. It is, however, but a doubtful inference that the Poltergeist was the spirit of the late monkey.

I do not come under Mr. Frazer's scorn of those who believe in human but deny animal immortality.

One of the things that most impressed us about the famous journalist was his wide range of interests. He was interested in everything. In his writings on Psychical Research he was doubtless somewhat handicapped by having frequently to appeal to the readers of newspapers and popular periodicals. We have reason to believe that

he knew and accepted a great deal more than it was discreet to confide to the public. Nevertheless, he contrived at times to be remarkably outspoken, as in his review of 'The Golden Bough.' His interest in 'LIGHT' was shown by the letters which from time to time he sent to this journal, and we lay our tribute of esteem, admiration and regret beside those of our contemporaries.

On Saturday last the Rev. Charles Voysey passed to the spirit plane of existence. Although not a Spiritualist in our sense of the word, he frequently read 'LIGHT' and recently he wrote a very kindly appreciation of some references to his work which appeared in our columns. He was one of the world's advanced thinkers, and although we could not always see eye to eye with him, we fully realised his brave and independent spirit and honoured him for his sincerity and outspokenness. We wish him God-speed in his new sphere of life and service.

We have referred in the past to the queer communications which we receive from time to time. The latest curiosity in this line, addressed to the business department of 'LIGHT,' is a courteous inquiry for a catalogue of 'Spiritualistic secrets, and all sorts of apparatuses such as phantoms, microphones, billet-changing baskets, &c.' The inquirer, who writes on behalf of an Indian commercial firm, is also anxious for a list of books 'containing the secrets of Spiritualistic tricks.' Really we do not know what we have done to deserve this. And that it should come to us from the 'purple East,' the region of occultism, this surely is the unkindest cut of all! Moreover, it puts us in a somewhat difficult position. Not a member of our staff can lay his hand on his heart and say he knows nothing about the *modus operandi* of fraudulent phenomena. That knowledge is a part of his equipment, just as the ability to detect a bogus bank note or a forged signature is part of the education of an experienced bank clerk. Not for nothing have we incurred odium in the past for a relentless exposure of shams and fakes masquerading as mediumship. Had we failed in this duty the letter from India would have suggested the possibility of a lurking satire in the inquiry. But having a clear conscience in the matter we feel no sting. We do *not* deal in 'apparatuses' for producing trick phenomena, but we do deal *with* them when we meet them, and that in a severe and uncompromising way, as a reference to our files will bear ample witness.

We are glad that Sir Oliver Lodge has thrown the weight of his influence in the scale on the side of sane and sensible conciliation and co-operation between nations instead of hostility and warfare. In an article on the 'Irrationality of War' in the monthly pamphlet of the Association for International Conciliation he points out that modern fighting is mostly done by machinery—especially naval fighting—and that 'warfare as now conducted is the degradation of science.' He says:—

A battleship is a scientific laboratory. Thus science is applied to an alien use—a use which would have to be stigma-

tised as unholy were it not that in the present unhappy state of European civilisation these things are essential to success.

The olden time glamour, romance and personal prowess of combat have gone. The modern soldier may never see the 'enemy' who shoots him. The conditions have entirely changed, and whatever excuse there might have been has disappeared. To-day,

when the nations are working hand in hand in scientific discovery and invention, as well as in arts and crafts of every kind, when they recognise each other's good work with real enthusiasm, and hand each other medals and dine together and feel friendly and rejoice in each other's progress—then suddenly to reverse this attitude, at the bidding of a few frenzied newspaper writers, and convert the weapons which scientific investigation has made possible into engines of desolation and slaughter—that is monstrous and detestable.

As Sir Oliver Lodge points out, it is fatally easy 'to fall into a misunderstanding or to feel the pangs of envy and of greed,' but it is by no means so easy to maintain self-control and a lofty spirit of work for the common good: yet that is the spiritual goal of life.

Smooth, indeed, is the path to a quarrel, easy is the descent to war, night and day the gates stand open; but to take up again the works of peace, to climb the steep ascent of science, that is the burden, that the toil.

Why should not human beings be rational, and if they *must* fight, encourage the spirit of emulation to find expression 'by means of organisation and enterprise and scientific skill and ingenuity' to secure the well-being of every member of the community and banish poverty and ignorance, vice and cruelty, intemperance and misery from the earth, instead of in murdering other people who have done them no harm and with whom they have no personal quarrel?

'The Strenuous Life Spiritual,' by A. Van der Naillen (R. F. Fenno and Co., New York, cloth, post free \$1), is a book, the title of which may aptly provoke challenge from those who conceive of the spiritual life as a non-strenuous one. But the author's meaning is clear when we study his book. He does not point to the spiritual life as one of strain and effort, but rather one of quiet earnestness and intelligent direction. He denounces the life of slothful ease, even when adopted by 'saints'—he is no admirer of the hermit and recluse:—

In our Western civilisation we cannot, and we should not, endeavour to lead the life of abstraction which characterises the life of the spiritual leaders in the Orient. We cannot proceed to the jungle, abandon wife and children, live with the beasts, or stand on a column for months in order to spiritualise ourselves or gain strength of will against evil. The disciple must stay in the midst of his fellow men, live with them . . . be an exemplary citizen, and thus by his daily actions prove the true value of his creed, which is a test as necessary to himself as it is to his fellow man.

That is the practical side of true life. 'Separateness,' as the author remarks, 'is harmful mental isolation.' Much of the book is taken up with an interesting account of Archie Inger, the 'boy prophet' whom the author met in California.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### SPECIAL NOTICE.

Owing to painting and decorating, the Rooms of the London Spiritualist Alliance, including the Library, are *closed to callers* until August 6th. Mr. Percy R. Street's 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.

## 'LIGHT' REPRESENTATIVES AT 'JULIA'S BUREAU.'

### A GOOD SEANCE WITH MRS. WRIEDT.

On June 17th Mr. and Mrs. F. W. South, Mr. and Mrs. Bernard D. Godfrey, and Miss Evans, from the Offices of 'LIGHT' and the London Spiritualist Alliance, at the invitation of Vice-Admiral W. Osborne Moore, attended a séance at 'Julia's Bureau,' Wimbledon, with Mrs. Etta Wriedt as medium. There were five other sitters present. The sitting was mainly interesting because of the evidential character of the communications which were given to Mr. and Mrs. South. We have received a full report of the séance, from which we extract the following salient points:—

Twelve persons, including Mrs. Wriedt, were present. After 'Dr. John' (Mr. Percy Street's healing control) and 'John King' had spoken in loud, clear voices, Mrs. Wriedt said, 'Would anyone recognise the name of Priest? He seems to go near Mr. South.'

Mr. South: 'I used to know a man named Priest.'

Mrs. Wriedt: 'I see something in his hand, and it looks like tools. They are very small things; and I see small articles that he is putting on a counter or table, and he is picking them up.'

Mr. South: 'Yes, he was the overseer of the composing department at the firm that printed "LIGHT" years ago.'

After some more talk, a voice said, 'George—South.'

Mr. South: 'Yes, I know you. I am glad to meet you.'

Voice: 'We have never had an opportunity like this before, and we may never have again, and I want you to know that I am happy to meet you here and have that pleasure.'

Mr. South, explaining: 'That was my father's brother, the last one that passed on.'

Mrs. Wriedt: 'He wanted you to know he was always round you. He wanted to speak to you daily.'

A Voice: 'I am Mary South' (sound of kisses).

Mr. South: 'I am glad to hear of you again.'

Voice: 'How are you? You were very, very fond of me. I am here dear, and I love you still. I am always watching over you.'

Mr. South: 'That was my uncle's wife.'

A Voice: 'What in the world are you doing here? I am William South. I am glad to see you. My God, I was never so surprised in my life as when I heard George talking to you. I am glad to meet you and yours. Thank God, I have got my wish.'

Mr. South: 'That is remarkable. William is the brother of George, and Mary is William's wife.'

'John King's' voice: 'That is the way to do it—talk to them when you can.'

Mr. South: 'George and William were my father's brothers, and Mary South was like a mother to me. It was a correct loud voice of William, and "My God" was a characteristic expression.'

Mrs. Wriedt: 'You have a strong mediumistic power round you.'

Mr. South: 'They are just the people who would be watching round me, but of whom I was not thinking; and no one in the room even knew their names, or that I had such relatives.'

Mrs. Wriedt: 'There is a lady standing by you, Mrs. T., and her name was Alice. She died of consumption.'

Mrs. South: 'I think it must be for me.'

Voice: 'Yes, I have been waiting all the night to talk to you. I was by that lady drawing power from her.'

Some other personal conversation followed between Mrs. South and Alice, who was her sister.

After some further conversation with other sitters, the trumpet dropped. Then 'John King's' voice was heard again, saying:—

'You cannot go away and say it is mind-reading. When you meet people in your neighbourhood they will say it is mind-reading, but we want to give all the good folks that loved you when you were little the opportunity to say how do you do? The people that died to-day are liable to come any time. God bless you. We want those who nursed you when you were little to come to you. I had a mother and an aunt, and a whole lot of people, when I was Governor. My name is really Henry Morgan. I was Governor of Jamaica.'

More conversation with other sitters. Then 'Julia's' voice was heard. She said:—

'Dear Friends,—It is a very great pleasure to meet you all on this occasion. I love to be with you. I love to see you with your spiritual friends when you meet those you love and those



who love you. I want this Bureau to be a lasting remembrance of dear Mr. Stead. Mr. Stead's best wishes to all from "LIGHT" office and this company. He is perfectly satisfied with his transformation, and he will meet you in the sweet Creator's office face to face as he met you here. May the good be with you always in all your works; may it travel with you. Good night.'

As the circle ended, and light was turned on, the trumpet fell from the ceiling.

### THREE IN ONE.

BY J. BRONTERRE TETLOW.

(Continued from page 345.)

Amidst the accumulated conscious memories and recollected experiences, with all the train of prudent purposes which come with them, we occasionally find, if we are observant, something which plays tricks with our everyday self, and overshadows our normal conscious life. We become aware of an intrusion from the underworld of being that masters all our outer purposes and will, and forces us into acts which at any other time our common prudence would lead us to avoid. St. Paul seems to have been conscious of this fact when he said 'The things I would not are the things I do.' This seething unrest, this undefinable whirlpool of feeling, this imperious desire, this passionate yearning that will not be stifled or put aside (nay, the more we attempt to stifle or ignore it, the more persistent the upsurge) affects us, either for evil or for good, until at last we are compelled to obey, that some compromise of peace may be attained.

Whence comes the spiritual power of life, that leads us to new moods of conscious being, and transforms or recasts our habits with a masterfulness that is absolutely irresistible? (See Harold Begbie's 'Broken Earthenware.') One feature of this spiritual energy is, that it often leads to wiser action, and a saner interpretation of our own deeds and those of others. Looking over these things one feels compelled to agree with Shakespeare when he says:—

There's a divinity that shapes our ends,  
Rough-hew them how we will.

But in that case we are led to ask, are we subject to fate and governed by destiny? Have we a free will, or are our actions determined by laws of heredity, and are we mastered by our environment? Have we at any time a creative energy that involuntarily springs into action; or that is impelled by a subtle external force that is not ourselves, but which directs our desires, fashions our purpose, affects our will, and leads our actions into new and wiser directions? Or are we centres of spiritual power which we can wield with self-directive results which tend to originate new environments? We are not masters of the universe, neither can we command its laws—they are only kind to us when we willingly co-operate with them. Ah, there's the rub. We needs must know them first, and knowledge only comes as the result of experience, experience gained either on the outer or the inner planes of our conscious life.

We are told that we must gather wisdom by learning what others have discovered and attained to—duplicating their success in our conduct, and yielding willing obedience to their example. Do we really learn wisdom by such a proceeding? Is it not the fact that when we try to follow in the footsteps of others we fall by the way, and discover what we did not seek, *viz.*, that examples tend to produce not duplications but distortions? Does not greatness lie in originality? And are not the deeds of others beneficial only so far as they show us how to awaken our own true personality? Longfellow says:—

Lives of great men all remind us  
We can make our lives sublime.

True, most true, but

The heights by great men reached and kept  
Were not attained by sudden flight,

nor by following in the beaten track.

Jesus was great in defiance of custom, habit, and thought, and that can be said of all notable personalities. If men only

did that for which experience gave warranty, then all progress would be at an end. True progress is made when we act in conformity with Shakespeare's instruction: 'To thine own self be true.' It is then that we forsake the pathway which experience laid down for us, and we are obedient to the upsurging underself, that defies the circumspect habitual personality, and operates along lines satisfying to its own yearnings. Prudence and custom often kill much more than they make alive. And yet we must be obedient more often than otherwise if we would avoid much bitterness.

To come back to our starting point. 'I am spirit, having a soul, with a body.' How do these three stand related to each other, to the inert world outside, and to the others who are like and unlike one's self? We may discover many things by observing our own sensations, but these relate to our bodies and those facts which operate upon the physical plane of being. It is only when equals are added to equals that the results are equal, and we must not add soul to body and expect equal conditions to result. Our souls convey sensations to our interior selves by channels of their own. Yet our souls have humours of their own which tally with the sensations of the body and we may be conscious of their operations. We learn the true significance of our sensations by direct attention to inflowing vibrations. But if we would learn of the vibratory operations of the soul, we must cease to pay attention to incoming sensations and watch the varying moods of our inner consciousness. We become interiorly conscious by becoming externally unconscious. The more interiorly active we become the less are we externally conscious, and so the school of physiological-psychologists cannot help us in our special pursuits.

This reverse operation of consciousness is claimed as a 'subjective' state and is deemed constitutionally a dangerous proceeding if often exercised. It may be so if the results are attained by the operations of an external personality; but we should realise that the spirit is the true conscious self: that it expresses its desires and achieves its purposes through the agency of soul, and thus influences and uses the brain and the nervous system. If the spirit, acting by its own conscious initiative, gives its own suggestions to the soul, exalting inward perception and intensifying susceptibility to impression, ignoring at the same time bodily sensory states and so paralysing temporarily their action, who is to say that such a proceeding is unnatural and unhealthy? Judging from personal experiences and from what we read we are inclined to regard it as orderly and natural, providing that the return to normal physical sensory states is accomplished with due recognition of what the body demands. In point of fact, this is but a common every-day business practice. When a man becomes absorbed in whole-souled attention to his personal concerns, he does not consider he is doing more than they demand, or than is his duty.

The whole question depends on his ability to concentrate his attention on a given subject and how long he can hold himself in hand to the full attainment of his purpose. Andrew Jackson Davis learned to accomplish this work in its fulness, and judging by the length of his life, and the services he rendered to humanity, he appears to have suffered no harm. If we study Edward Carpenter's 'Visit to a Gnani' we find the same point is brought forward, and clear instructions are given as to the road the wise men of the East travel to gain their end. The results obtained by Davis and the 'Gnani' are not equal and alike, but one fact comes out clearly, *viz.*, that concentration of thought and abstraction of habit are not hindrances to life or in any way producers of mental derangement. One thing must be noted: the ways and means of attainment, as reached in the cases referred to, are not common to all of us; but that fact indicates that if we do not go all the road we may travel some of it to our personal advantage.

We are told by Lord Rosebery that Oliver Cromwell was a practical mystic. Wherein lay the secret of his power? Did it not consist in his deep concentration of thought, openness to soul afflatus, and willing obedience to that direction which his spirit received whilst in these moods of concentration and exaltation? We are told, however, that mental action of any kind which is persistently operated in one direction tends to unbalance the mental functions. This arises from two causes,

over-exertion and therefore exhaustion of the vital forces, and a preternatural activity of certain faculties to the neglect of others. From this fact we learn that there is a law of strength which must be observed and obeyed, for only by such obedience can results be gained without injury. The 'pale cast of thought' means the overstrain of thought. The practice of interior or auto-suggestion must be carried on in harmony with its own laws and conditions, and then, as in all other normal operations, good will be attained. Each individual must find his own power by the daily practice of self-conscious direction of the interior life, in harmony with spiritual principles, and in this way, with unflinching confidence, by persistent aspiration, meditation and concentration, he may enter into his kingdom and not only 'work out his soul's salvation,' but, by becoming attuned to the Infinite, realise his one-ness with God.

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### ALL-INCLUSIVE SPIRITUALISM.

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A Paper written by MRS. CORA L. V. RICHMOND, of Chicago, Ill., U.S.A., under the influence of her inspirers and read by Mrs. J. Greenwood, of Hebden Bridge, at the International Congress held at Liverpool on Sunday, July 7th, 1912.

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#### PART I.—SPIRITUALISM *per se*.

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The term, Modern Spiritualism, is appropriately applied to the movement that presented itself for human consideration about the middle of the last century, and has come to be historically dated from March 31st, 1848, when the sounds known as the 'rappings' or 'knockings' were first heard at Hydesville in the State of New York, U.S.A., more widely known as the 'Rochester Knockings' because of the investigations carried on there, and the crucial tests applied to the little girls (the Fox sisters), in whose presence the knockings occurred.

That so wide-spread and important a movement could have sprung from so small and obscure a beginning is in keeping with historical data concerning nearly all the discoveries, inventions and revelations of the past. Small and insignificant events have often led to stupendous results. It is, therefore, not to be considered exceptional that so small and obscure a beginning should have resulted in the present world-wide movement known as Spiritualism.

In the earliest days of the appearance of the phenomena, Dr. Robert Hare, of Philadelphia, Professor James J. Mapes, of New York, Hon. J. W. Edmonds, of New York, and a little later Dr. A. Wallace, Professor (Sir) William Crookes, Mr. Cromwell Varley, in England, Camille Flammarion, Professor Zöllner on the Continent, and scores of other well-known men, eminent in their own spheres of activity, investigated the phenomena, physical and mental, that appeared simultaneously in many parts of the world, and found that there was no law of nature known to science that could adequately explain them. Almost without exception they were compelled to accept the claim of the manifesting 'intelligences' that the phenomena were produced by disembodied spirits, once in mortal form, working through forces and by methods unknown to scientific minds on earth. The variety and extent of the phenomena baffled every preconceived 'theory,' and set at naught all the hypothetical 'explanations,' that did not explain (from 'Od Force' to 'Unconscious Cerebration'), of a score of *pseudo* scientists who only advanced a theory to have it overthrown by succeeding phenomena more wonderful than the last. Later a brilliant array of scientific and otherwise intellectual minds, both in Europe and America, took up the investigation, but without accrediting to their predecessors (as would have been the case in any other field of research) results of value to human thought. Yet in the later as in the earlier investigation, the inquirers were compelled to admit that no hypothesis known to natural science, nor any heretofore known laws of the Universe, could account for the phenomena of Spiritualism which had their origin in the spirit realm.

The phenomena, philosophy, and inspiration of the movement focalise around persons who are called 'mediums' (so named by the intelligences manifesting). Mediums are chosen by the manifesting spirits from among all classes, races,

nationalities and conditions of people. The writer has known very excellent mediums in Courts of Kings and in cottages of the lowliest, among the recluses of the convent and other ascetic orders, and in the midst of worldly people. At the present writing there is no definite knowledge among the Spiritualists as to what constitutes, or the conditions necessary for mediumship, although any particular phase of it may be modified by the state or condition of the medium.

The difficulties to be met in approaching this investigation from a purely scientific standpoint are very clear. These difficulties we briefly state: Physical phenomena (in nature) are usually the basis of scientific investigation, the natural order being to trace the effect to a cause, the primal cause being still undiscovered in physics; but here from the very first, the cause *inheres* in the phenomena and the source of the manifestations has been as manifest as the phenomena, hence a 'scientific' investigation based upon the idea of discovering a new cause (other than the one claimed by the manifesting intelligences) is a work of supererogation and is impertinent to the subject. Therefore, all investigation of Spiritualism *de novo*, based upon the assumption that nothing has been proven, and claiming that the source of the manifestations is still unknown, is equivalent to ignoring the whole subject.

Doubtless the methods, *i.e.*, processes of communion between the mundane and supermundane states of existence, now known only to those in the latter condition, will become an interesting department of study in the near future, and as human minds are ready, those in the supermundane state will be able to impart more definite knowledge concerning this interesting branch of inquiry, but at present those in the human state are not prepared, have no adequate ground-work of preparation for such knowledge. Nor has there been an extended or complete classification or formulation of facts, or of deductions therefrom, because none was needed; each particular manifestation or phase of phenomena having been given for the specific purpose of conveying a message, or messages, to friends in the earthly state, the object or aim being paramount, rather than the method or phenomenon.

The early and also later investigators approached the subject very carefully, endeavouring to separate, or to eliminate altogether, the 'spiritual hypothesis' from their line of investigation. In every instance they were met with persistent affirmations of personality by an intelligence like their own. 'I am a spirit'; 'I once lived in an earth form as you now do,' and the name and place of abode usually followed. Whenever questions were asked and answers given (whether by raps, tips, writing or any other automatic method), the answers were invariably the same; and when clairvoyance, clairaudience, trance, inspiration, &c., were added, the answers were still the same, and the proofs of personal identity continued to be given. Frequently, where a certain phase of phenomena was required (by request of the investigator) to be too often repeated, the communicating spirits would say: 'We have demonstrated the fact, you cannot understand the method, our desire is to communicate a message to our friends.' Always behind the phenomena was the personality producing them.

The most careful and painstaking investigators, as well as the most carping and curious seekers, have been compelled to admit that Spiritualism has answered the question of the ages, and proved that each human being (intelligence) survives the change called death; that such existence presumes also immortality, and that under conditions not yet known to mortals, but evidently open to spirits in the next state of existence, they can and do communicate with those in the human state, thereby proving that there is no death for the real ego, the intelligent, personal human spirit.

The persistent battling, or resistance, of a certain class of theologians against the manifestations of spirit presence has been rather an appeal to fear and prejudice than an intelligent or logical line of opposition, and philosophical minds find little difficulty in meeting their flimsy arguments, since, if the theory advanced by them that 'it (Spiritualism) is all the work of his Satanic Majesty and his imps,' the logician very naturally asks: 'If evil spirits may communicate, why not good ones?'

The demonstration of a future existence, and the opening up of the entire realm of spiritual realities—all that relates to the



human spirit here and hereafter (and many of us think heretofore)—constitutes the true meaning of Spiritualism.

Spiritualists fully appreciate the value of the work of the Societies for Psychical Research of both England and America, regretting, however, that in their able and masterly inquiries into subjects pertaining to, indeed, distinctly connected with Spiritualism, they have failed adequately to recognise the labours of their predecessors, Dr. A. R. Wallace, Sir William Crookes, and the many eminent minds already mentioned.

Spiritualists are by no means tenacious as to terms, but in all candour and frankness accept the new names, if they are better adapted to an intelligent understanding of the subject. We quite consent, if they so choose, that one who is a 'medium' in our spirit circle or séance shall within an hour become a 'psychic' or 'sensitive' when appearing before those learned bodies. But we object to the investigation proceeding upon the basis that nothing had been proven until they investigated. However, we fully appreciate and honour the serenity and candour of those who, under the name of 'Psychical Research' and 'Students of the Occult,' have succeeded in again presenting the facts (phenomena) so familiar to Spiritualists for fifty years.

Let it be borne in mind by all fair-minded people that there were no *Spiritualists* (by name or in fact) when the phenomena came, and that those who previously accepted the idea of a future existence, either did so through *belief* in some form of theology or through that intuition which is now found to be the one faculty of the human mind that is an open door between the two realms of existence, between the inner and outer planes of consciousness.

Much that had been unexplained, because it was unexplainable by any previously existing human hypothesis, has been made clear and luminous in the light of Spiritualism. The occult, the mysterious, the uncanny, fade and melt away before the reasonable explanation furnished by Spiritualism. 'Ghosts,' formerly supposed to frequent churchyards and haunted houses, have been found to be friendly visitants intent on righting some wrong or bearing some message of comfort. 'Premonitions' and 'warnings' are now known to be the 'impressions' and ministrations of guardian spirits seeking to aid their friends on earth, and all unusual 'signs and tokens' of a spiritual realm (supposedly 'supernatural') have been shown to be the operation of spiritual beings through such methods as were then at their command.

We do not claim that the phenomena are new, or that the philosophy of Spiritualism is new, but the fact that both the phenomena and the philosophy were presented to the world in a distinct movement, originating with the spiritual realm and borne steadily forward without cessation for sixty-five years is new, and the *system of thought* produced by the presentation of the phenomena and philosophy is in its entirety a new system. Of course, nothing can be essentially *new* that is essentially *true*, yet the discoveries, inventions, and revelations of to-day are for to-day. The ancient splendour pours light upon the world as in ages ago, but the sunshine of to-day is as new as if the Great Master had just said, 'Let there be light and there was light.'

#### PART II.—INCLUSIVE SPIRITUALISM.

'There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy.'

When the facts of continued existence and inter-communion between the two states are proven, the realm into which the human mind is admitted is boundless. As religion is love to God and man (human brotherhood): as science is demonstrated fact (knowledge), so *philosophy* is the sum-total of truth, the wisdom of knowledge.

The philosophy of Spiritualism is the blending into one perfect whole of all its parts. Its ethics, in harmony with the highest ideals, are those of individual growth and enlightenment, here and hereafter—the primal and final good in each human spirit—substituting these for any other means of perfection or of overcoming the ills that exist in human nature.

To many, perhaps a greater number of thoughtful minds than the public is aware, the philosophic aspect of Spiritualism is the most attractive and enchanting, as it certainly is the most comprehensive and inclusive. Yet there can be no *real* philo-

sophical aspect that does not include the whole subject. We have heard persons of more than average intelligence admit the phenomena, but deny that the source or cause of them is spiritual. We have heard people of very enlightened minds remark, 'The philosophy of Spiritualism is grand, but I do not accept the phenomena.' But in each case the speakers possessed only an imperfect idea of the subject.

The demonstrations that have led to the knowledge of a future life have enabled us to present the following propositions:—

1. That the capability of continued existence of the conscious human spirit, the Ego, inheres in the individual, and is not an especial bestowment by the Infinite, and (if immortal) cannot be the result of its contact with the human organism.

2. That whatever may be the ideas of individuals or societies concerning a conscious pre-existence of the individual intelligence embodied in each human life, there is but one philosophical conclusion possible, based on the phenomenal and intuitional evidences of Spiritualism, and that is, that the change called death affects all organisms, but not the spirit, merely setting it free to enter a larger field or plane of activities in the next state of existence, and that this change is as perfectly in accordance with the Divine plan of nature as is birth into the human state. In fact, that the next step (of spirit states) is the legitimate sequence of existence here, and each human spirit takes up its line of active personal life in the spirit realm just where, as an individual spirit, the thread seems broken at death.

3. That necessarily much, in fact *all* that pertains merely to the physical organism (except the psychological effect of it) is cast aside with the body, and that the spirit realm includes whatever spirits are, or need, in that state of expression, just as the earth state includes whatever is needed for expression in the human form.

4. That *fixed* states of happiness or misery are not possible in any state of existence of the individual since there is advancement, growth, unfoldment, leading to higher and better results, and all spirits advance from imperfect to more perfect conditions by gradual progression through unending cycles.

5. That no spirit or angel is too exalted to reach and assist those beneath, and none too ignorant and undeveloped to be aided (*some time*) by those above, according to the law of adaptation.

6. That the various or several states in which spirits find themselves after their release from the environment of the physical organism, the relative and absolute principles governing those states, the intercourse of spirits in more perfect with those in less perfect conditions of unfoldment; the communion with and ministration to those in earthly existence; in fact, that the principles governing the spiritual realm and the wisdom by which that realm pervades, encircles, and penetrates as a controlling power, all activities of life, are made known by this philosophy of Spiritualism, for it is the philosophy of life.

(To be continued.)

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MISS H. A. DALLAS writes: 'I shall be grateful if anyone can give me information which would lead to the identification of Elsie Drummond Macpherson—a name given to a friend of mine in automatic writing. The only clue I have is that the name is connected with a minister of religion and with Lowestoft, but I find no such name in the Lowestoft local directory.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JULY 27TH, 1912.

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### THE LANGUAGE OF COLOUR.

The spirit of Nature discourses to us in many modes of speech, of which colour is not the least important. The book before us\* contains many interesting thoughts on various phases of the subject. And it is a good thing in our neutral-tinted civilisation to dwell now and then on the beauty and significance of the colours that have been so largely banished from the workaday world. There was surely something of deep meaning in the change when black began to invade the sartorial fashions of life and to creep like a shadow into the Church, and when, too, Oriental races like the Japanese assumed the sad coloured and ungraceful raiment of the West as one of the badges of 'progress.' 'The "garment of gladness,"' says our book, 'must be of joyous hues.' But gladness is not the prevailing feature of modern civilisation. And realising the fact—in a subconscious way, perhaps—civilised man banished colour from his surroundings so far as he could. His womenkind, nearer to the spirit of life, held on to its symbolism, and he had perforce to tolerate their display of brilliant hues as something feeble and feminine—something which he had outgrown in his upward march to the triumphant hues of his coal mines and factories—the soul-subduing grey, the conquering black. But Nature, caring for none of these things, went on hanging out her banners—blue skies, white clouds, crimson and gold of sunrise and sunset—and held her yearly revel of green leaves and flowers of countless tints.

In the book under notice the author rightly contends that colour carries with it life and vitality, that the loss of it denotes the loss of vital forces. She shrewdly notes the phrase, 'I am off-colour' which many persons use to indicate their loss of health without realising the full significance of their remark. She is equally correct, too, in our judgment, in the assertion that we may, generally speaking, gain a fair opinion of people's characters by observing the colours with which they surround themselves. This leads on naturally to a subject of especial interest to most of our readers—the aura, in a study of which we approximate to exactness of judgment for here we approach spiritual verities. Those wondrous emanations of varying hues seen by clairvoyants as enveloping every living person are surely destined to play a great part in the spiritual

science of the future, interpreting all phases of individual health and character with a precision that our present modes cannot remotely approach. Then the gold and the purple, the rose, the blue, and the green will carry messages of highest human meaning. Humanity knows but little of the auras at present, and it is doubtless well that it should be so. As Emerson said, 'God shields men from premature ideas.' Those few who have gained the knowledge have a revelation for which they should be grateful. Beautiful auras, our author observes, are the result of quick vibrations and that is worth thinking about. Beauty tends to fulness of life. Things ugly hasten to decay—they belong to the order of low vibrations. The book contains, as frontispiece, a colour-scale of graduated hues which present the matter more vividly than words could do, and there is also a list of evil qualities and their corresponding hues, a perusal of which with its blacks, muddy greens, ugly crimsons and watery yellows should have a cautionary effect on the mind of the thoughtful reader.

The relation of sound and colour is well understood—the seven notes in the scale of harmony, the seven colours in the spectrum—and their correspondences are full of meaning. Number, too, plays its part in the great 'occultism' of Nature, giving us the clues to the divine synthesis out of which in the course of time will be evolved harmony and unity. On these questions the authoress appeals successfully to the testimony of the Scriptures, eliciting meanings to which the average theologian is yet a stranger.

Just now, when the 'healing of the nations' is the great need, the remedial uses of colour are an important question, and the chapters on 'Chromopathy' have therefore an especial interest. Many rest-cures, the author contends, fail of their purpose, because they only confirm the negative condition of the patient, who is often more in need of the stimulus of red and all that it denotes than the soothing green and the conditions to which it corresponds.

Most of the nervous diseases of to-day are the result of over-stimulation of the outer or physical man, and the mental too, quite as often; over-stimulation has excited the nerves to over-work themselves, and their store of energy has gone. They need feeding up mentally as well as physically.

There is much truth in that. And it suggests the idea that the neutral tints—the sad greys and drabs—with which civilisation is apt to clothe itself and its surroundings represent the reaction from the din and clamour that encompass it. 'Seeing red' in its inner life, it takes to dull hues in its external aspects as a kind of counterpoise. The 'gold' that it seeks is usually a gold of low vibrations—a metal. The soul colours belong to a higher order—the gold of the sunshine, the rich red of the healthy blood, and the warm tint of life, 'the rose of love.'

The chapter on Cosmic Colour will appeal chiefly to the philosophic reader as treating the subject in its large and impersonal aspects. Each age, it is claimed, has its dominant colour, the first being red as corresponding to the volcanic stage, and the idea is also applied to the races of the earth, starting with the Primitive Race (Red), the Cultural Race (Orange), and passing on through the various hues to the seventh, the Coming Race (Amethyst). The analogies are well worked out, and the ideas expressed are full of poetic meaning. But colour is part of the poetry of life and its spiritual message is of Sunrise and the Dawn.

\* 'The Mysticism of Colour.' By FINETTA BRUCE. William Rider and Son, Limited, 3s. 6d. net.

'ONE of the means of avoiding unnecessary misery and wretchedness is to cultivate on all occasions the spirit of hopefulness until it becomes a characteristic, a habit, the cast of mind. Tenacity, courage, a cheerful and hopeful spirit even in the dark days distinguish the men of high hearts and characters.'



## A STUDY IN PERSONALITY.

BY H. A. DALLAS.

In a preceding article I quoted several incidents of evidential value which were reported in the May issue of the 'Proceedings' of the American Society for Psychical Research. In this and succeeding articles I propose to deal with the contents of this volume from another standpoint.

Further study of this report only serves to deepen my appreciation of the force of the evidence for identity presented, and this also adds to the importance of the accompanying matter, which is not intrinsically evidential. If, for instance, there is sufficient evidence of the identity of Professor William James to warrant the belief that he has really communicated, it follows that the matter in his messages which does not bear directly on this question of identity should, nevertheless, engage our careful attention and interest.

There is so much material of this nature that it is difficult to decide what to choose for quotation and comment. It is also difficult to avoid a certain amount of incoherence in an article which must deal with remarks scattered up and down in the course of several conversations; this may serve as an excuse if the present article seems rather discursive and disconnected.

Already I have referred, on page 317, to the clues which these sittings afford to the confusions which arise and which are often due to the difficulty of inhibiting thoughts when communicating, but I may remind readers that it is Professor James who exposes this difficulty, and explodes the theory which Dr. Richard Hodgson and Dr. Hyslop had both held, concerning the necessity of a trance condition for the communicator. This explanation was confirmed by George Pelham, who, alluding to Professor James, said:—

He has his nerve up for work, and I guess the result will be good. He gave a black eye to some of Dick's theories. [To which Dr. Hyslop replied]: Yes, and some of mine, too.

One of the marked features of the Professor's conversations from the other side seems to be that he mainly directs his efforts towards making clear and intelligent statements with a view to elucidating some of the problems which beset the whole subject, problems which greatly perplexed him during his earth life, and prevented his reaching any definite conclusion as to the interpretation of the phenomena.

The first intelligible sentence associated with his name is this: 'Life not death eternal.' It is very appropriate that it should be so. In these four words the *raison d'être* of psychical research is summed up, at least for the majority of earnest inquirers. But after this first note has been struck it is as 'the reasoner of the group' that he manifests, and it is thus that he is described by his co-workers on the other side. His energies are directed to express clearly ideas which will at one and the same time afford a clue to the solution of problems, and also be the expression of *his own personality*. Dr. Hodgson says:—

His one idea is to be slow and sure, and let nothing come that is not of his own. No fugitive idea to float in unawares into the communications (p. 254).

And Professor James himself says:—

It is the spirit of a man which survives; all that makes up his day, his weeks and years, tone, the quality; and I desire to prove and not to give you a sample of deteriorated or disintegrated capacity. Have I made it clear? (p. 292).

To express personality is not an easy matter, for, as Richard Hodgson says, personality is so 'distorted and tempered by other personalities that no one is definitely apart and alone. Verily no man liveth to himself.' And this is true of all, whether in the flesh or out of the flesh. 'It is the expression of personality in either *self*,' as Hodgson says, which is one of the main problems; and he adds: 'We are a few degrees more sensitive than you, that is all.'

There is much food for reflection for psychologists in these remarks; they touch very intimately many of the perplexing problems of human experience.

In addition to the difficulty of dissociating thought from the influences surrounding the communicator sufficiently to express individual personality, there is also the possibility that the

thoughts of the sitter may initiate trains of thought which will be picked up by the communicator. This is definitely alluded to (p. 325). It is a possibility which has presented itself in other automatic writings known to me. It adds a further complication to the problem of proving the *independence* and identity of the person on the other side who is trying to make himself known. Although, however, it increases difficulties from this standpoint, the suggestion of this reciprocity of influence is not without value from another point of view, for it shows that, not only can those who have passed on communicate their thoughts to us, but that we, also, can pass our thoughts to them; this is essential to true intercourse, and it should afford no little comfort to know that it is possible. Neither need we suppose that it is only in the presence of mediums that this can be done. Communication through a medium is an abnormal process both for them and for us, and there are many indications that interchange of thought is easier for them when they are not attempting to use a medium. There are passages in this report which show that those in this world are *less* clearly seen by the communicator when he is using the 'light' (medium) than at other times, and this only corroborates statements made in Dr. Hodgson's Report on Mrs. Piper, and also elsewhere. For instance, Professor James says:—

I am not able to see the articles on which I write while I am at work; but when in the room without the definite attachment to the body, which is a dead body for our use, I am able to see very well (p. 188).

Some years ago, when Mr. Thompson was communicating through Mrs. Piper, he said:—

I am confused; . . . you look so heavy; a black cloud comes over you; I can scarcely see you. ('Proceedings,' Vol. XXIII., p. 166.)

From the way in which this is expressed one may conclude that the sitter was visible at first, but that as the effort to communicate proceeded, the 'dark cloud' befogged him and almost hid him from view. This experience corresponds with what we have been recently learning from the experiments by Dr. Ochorowicz, from which he deduced the conclusion that the act of materialising involves a corresponding loss of luminosity on the part of the entity who thus enters the 'shadow' of our material conditions. Even without materialising, getting into our material atmosphere or conditions seems also to have a darkening effect. (See 'LIGHT,' June 22nd.)

It is interesting to find that experiments conducted along diverse lines lead to conclusions which seem to synchronise.

When we take into consideration all the circumstances, it is surprising to find that each communicator is so easily distinguishable. Dr. Hyslop often recognises who is giving a message from the general style, before any name or other sign is made, and even a reader can do so. Professor James, Dr. Hodgson, George Pelham and 'Whirlwind' are individualities not likely, as a rule, to be mistaken for each other.

It is a noteworthy fact that those who were the most persistent students of the phenomena in this life are by no means the best able to 'control' so as to give good proof of identity.

Professor James has told us in an article in the 'Proceedings' (Vol. XXIII.) that Dr. Hodgson used to say laughingly that when he passed over he would control Mrs. Piper better than ever she had been controlled, because he was so thoroughly familiar with the difficulties. But from the other side he says:—

I knew too much to be a good communicator at first. That is literally true. I knew the complications and conditions; and I could not forget them when I made my first efforts, and the consciousness of them, together with the consciousness of the desires of my friends, hampered and hindered me. You know how that might occur (p. 254).

Any condition that checks spontaneity hinders the expression of personality; this no doubt partly accounts for the better success of 'controls' who have no personal interest in the sitter, who are less anxious about results. Mrs. Chenoweth's control, 'Whirlwind' (whose name well expresses her characteristics), intervenes from time to time in the conversation, with the apparent purpose of relieving the tension and generally unloading the mental atmosphere of some of its seriousness. Her light and airy discourse is often, as she herself says, '*All nonsense*,

but it helps to make good conditions' (p. 259). It is refreshing to know that mirth and chaff have a valuable function to fulfil in the world of spirits, and are, perhaps, as needful and as constant qualities as with others. Pure merriment is, indeed, a 'good gift' of God, and even the most important matters, such as religion, philosophy, and even love itself, are healthier and therefore holier and more vigorous when the spirit of mirth is present as an element in them. The greater minds have always a sense of humour.

The incident recently related in 'LIGHT,' when Professor James asked that 'two pair of pink pyjamas and a black neck-tie' might be sent to Dr. Hyslop as a Christmas gift! support our hope that he still retains his sense of humour; and yet, among all the psychical researchers on the other side, none give us the impression of being more deeply in earnest than he.

In the next article I intend to deal with some of the passages which show this, and illustrate the prevailing character of his messages.

#### DR. MAXWELL ON TELEPATHY.

Sir Oliver Lodge's valuable work on 'The Survival of Man: A Study in Unrecognised Human Faculty,' first published in November, 1909, has just been translated into French by Dr. H. Bourbon, and issued in connection with the 'Bibliothèque de Philosophie Contemporaine,' by the Librairie Felix Alcan.\* The work was reviewed in our columns in a leading article soon after its appearance (see 'LIGHT,' Vol. XXIX., p. 558). In the present edition certain chapters, and here and there some passages have, with Sir Oliver's consent, been omitted; but the translator claims that these few omissions detract nothing from the completeness with which the author's ideas are set forth and discussed, and that the work has been rendered thereby more concrete and better adapted to the taste of the French reader. Dr. J. Maxwell contributes a preface in which he points out that the author's conclusions have been arrived at after twenty-five years of the closest study. Dr. Maxwell says:—

Telepathy presents two problems. The one relates to the medium through which the impressions transmitted are transported between the agent and the percipient—that is to say, between the emitter of the impression and the receiver. We cannot conceive, in the actual state of science, of an experience enabling us to know whether this medium is material, or has nothing in common with matter.

The second problem appears less difficult to solve. It relates to the nature of the subject from which emanate the impressions or thoughts perceived. Experience demonstrates that the subject must be a living individual. But does the mechanism of telepathy require for its functioning the existence of a brain which elaborates the impressions or the ideas transmitted? In other words, is the mechanism of telepathy physical or psychical, material or immaterial?

If the existence of a living brain is not a condition necessary to the operation of the emitting apparatus, telepathy between the living and the dead is not impossible, and the problem of experimental demonstration of the survival of conscious human personality after the death of the body is not insoluble.

Sir Oliver Lodge thinks that the experiences of some of the most distinguished members of the Society for Psychical Research permit the solution of the second problem to be regarded as possible. He estimates that the observations collected justify the admission, in virtue of provisional hypothesis, of communication between the living and the dead.

The opinion of Sir Oliver Lodge would not of itself compel conviction, that is certain; one may deem that the experiences on which he founds his favourable judgment are capable of receiving a different interpretation from that which he gives them; but when a man whose worth and scientific probity are universally recognised expresses a deliberate opinion, and communicates it to the public, his word should be listened to with respect, and the arguments which he advances should be seriously and honestly examined.

THE writer of the correspondence column of 'The Exchange and Mart' has our best thanks for his recent kindly suggestion to a correspondent to apply to us for information respecting hypnotism.

\* 'La Survivance Humaine: Etude de Facultés non Encore Reconues.' Par SIR OLIVER LODGE. Paper cover, 5fr. Librairie Felix Alcan, 108, Boulevard Saint-Germain, Paris.

#### ANOTHER ATTEMPTED EXPLANATION; OR SPIRITUALISM WITHOUT SPIRITS.

By G. S. COWIE.

(Continued from page 341.)

Since when we shall have succeeded in bringing within the limits of our cognitive powers, that is to say, in reducing to scientific knowledge the so-called supernormal faculties and phenomena, which at present appear to us to represent a metaphysical world, as though they were beings foreign to ourselves and operating in another world, we shall perceive that we in turn are ourselves operating, with other faculties of course, in another space geometrically existing but not consciously perceived; and consequently we shall gather that these same faculties are gradually taking their place in the scheme of biopsychological evolution (it may be though, operated by forces that are actually extraneous); and represent one of the many facets of the phenomenal world, being a richer and more complex unfolding or presentation of those same things on which we to-day exercise a *reading* still too primitive.

Referring once more to the application of the geometrical notion of a super-space to our conceptions of the psychically supernormal, Dr. Fiocca-Novati resumes:—

I have alluded to multiple dimensions of space and more precisely to a fourth dimension, which although a geometrical conception constitutes in another field of the psyche a potential faculty awaiting materialisation, waiting to form part of our evolutionary series.

As we saw, our algebraical curves are always sections of surfaces; applying then their language to our purposes, the circle of our existence would constitute with our known space a section of beings more integral than ourselves, or better stated, of more integral faculties which, geometrically speaking, exist in a hyper-space of four dimensions.

The fourth dimension will become a sensible reality when the so-called supernormal and subconscious faculties also form part of the actively controlled domain of the psyche. This is the next synthesis at which, in my opinion, we are destined to arrive; and this synthetic stage will still separate us for a time from the empirical solution of the anxious problem of immortality, which will only be capable of solution when psychic powers vastly superior to our own shall have elaborated and produced in us new and superior forms of subconsciousness.

Such in the main are the views of the Italian thinker that have created some sensation among psychological circles on the Continent. For the originality, wide outlook, and boldness of imagination displayed in this effort to present a fresh picture of psychic development it is difficult to feel anything but admiration. Indeed, there is something here that reminds the reader of the spacious views and speculative vigour of Alexandrian philosophy with the distinction that such characteristics are in the present case very happily combined with a firm grip of the facts and tendencies of modern science.

For Dr. Fiocca-Novati is obviously at home with the general conceptions of both the two branches of science which, roughly speaking, divide the field of knowledge between them, and it is not by reason of any failing in this respect that the student of the supernormal is likely to find fault with the author of these suggestive reflections. He will, however, not improbably notice certain indications which seem to point to shortcomings in another direction.

It is a remarkable thing and has already been noticed that investigators of psychic phenomena who have enunciated views in opposition to what is usually known as the spirit theory, have almost invariably based their conclusions upon facts drawn from one or more particular branches, rarely upon facts representing *all* the types of mediumistic activity, or at any rate, to put it another way, their conclusions have never been shown to be capable of accounting for, or of furnishing a rational explanation of, *all* the different forms of supernormal manifestations.

As in the recent cases of Professors Flournoy and Morselli and their respective theories, so now it would appear that Dr. Fiocca-Novati has, in his turn, attempted to formulate a general theory of the supernormal based upon a too restricted field of investigation, or else that in drawing his conclusions he has neglected to attach due weight to certain important elements. For how otherwise are we to account for his apparent failure



to notice some obvious shortcomings as regards the explanatory value of his theory, or indeed even its inconsistency with many facts now sufficiently well authenticated to render their consideration a matter essential to the formation of any general interpretative hypothesis?

Let us turn, for example, to the subject of the representation of deceased personalities.

The theory whereby abnormal mediumistic faculties are regarded as constituting a fresh advance in the evolution of the human soul will do well enough to explain the nature of the faculties themselves; but, as far as can be gathered from certain rather vaguely worded passages, Dr. Fiocca-Novì does not attach an independent and extraneous significance or origin to the *material* that is furnished through the exercise of such mediumistic activities?

If this is a correct interpretation of his views, and they appear to be such rather by implication than by direct statement, we are to suppose that the whole display of mental, nervous, and materialising energy which results in the representation of deceased personalities possesses no meaning at all for us apart from its constituting a gigantic exercise on the part of the medium's developing psyche. But surely it would be a strange kind of psychic evolution which should consist in the elaborate presentation of counterfeit personalities, in the fabrication of replicas of the dead with the accompaniment of every conceivable detail calculated to enhance the plausibility of the deception! In fact, in considering this question of the manifestation of mediumistic personalities the investigator finds himself confronted with the choice between three main lines of interpretation.

He may say that the phenomena have a purely mediumistic origin, that these apparent visitors from another world possess no real independence at all but are formed by the temporary dissociation of the medium's own personality (Morselli), or by that of the personalities of the individuals assisting at the séance (Flournoy). Or, secondly, he may adopt the view that, subject to the fulfilment of certain conditions or to the satisfaction of certain criteria, these entities do actually represent the surviving personalities of deceased persons, hampered, it may be, in their efforts at self-manifestation by circumstances and difficulties with which we are at present very imperfectly acquainted. Lastly, there is the third hypothesis, which ascribes the origin of the manifesting entities neither to living nor to deceased human beings, but to some unknown spiritual force, *æ*.

Now it seems that Dr. Fiocca-Novì's attitude would imply the acceptance of a combination of the first and the third hypothesis; that is to say, that, according to his view, the phenomena would owe their origin to the living human beings who are endowed with supernormal faculties, but on the understanding that human beings may be individually connected with and form part of other beings or groups of faculties which operate on other psychic planes and, geometrically speaking, in other dimensions of space.

It is then, on this hypothesis, either to the subconscious portion of a medium's personality, or to those unknown groups of faculties of which his personality forms part, that we must attribute the production of supernormal phenomena, including presumably the manifestation of the entities that represent themselves to be the spirits of the dead.

The theory is an ingenious one, but obviously, as already remarked, it would hardly do to apply the term psychic evolution to a process which should exhibit such gross and systematic deception as its validity, if established, would involve.

It is true that Dr. Fiocca-Novì has not dwelt on this branch of mediumistic activity when considering the applicability of his interpretative suggestions. It seems, however, all the more essential, in view of their far-reaching and attractive character, to consider them in all their bearings, and more particularly in connection with that class of supernormal phenomena which he would not appear to have taken into sufficient account.

However, objections that suggest themselves to their application do not blind one to the intrinsic beauty and elevation of these ideas. To move in the spacious region of speculative thought to which we are introduced by this writer, and to gain such a panoramic view of a psychic evolution advancing stage by stage from its lowly beginnings, through the gradual realisa-

tion of potential faculties, to the ultimate attainment of the kingdom of the spirit, is to obtain an intellectual refreshment that one would not willingly have missed.

But when the question comes to be asked to what extent these high-soaring generalisations constitute a definite contribution to the investigation of the supernormal, one is inclined to think that such hypothetical reflections are more likely to provide a useful stimulus to the legitimate employment of the imagination than to mark a real advance towards a solution of the difficulties with which we are confronted in the study of this subject.

It is only fair to add that we are promised further instalments of Dr. Fiocca-Novì's views and that these may suggest a modification of the criticism to which expression has just been given.

P.S.—On page 340, in 'LIGHT' of July 20th, instead of 'psychic' read 'psyche' in the twenty-first line of the second column, and in the last line but one, on page 341, read 'Spiritualism' instead of 'séances.'

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## THE VOICES, 1912.

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BY VICE-ADMIRAL W. USBORNE MOORE.

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The versatile genius of W. T. Stead was never directed to a better object nor one more worthy of the highest admiration than when he instituted 'Julia's Bureau.' No mortal has ever schemed out a saner or more altruistic plan. He claimed to be guided from the next state of consciousness, and I believe he was, and by his friend in spirit-life, Julia Ames. The general idea was that men and women who wished to come into touch with their relatives who had passed the change called death were to come to him, register their names, and be taken to mediums *incognito*, who would probably be able to put them into touch with those from whom they wished to hear. For a small sum these visitors received more or less consolation, and enjoyed the use of Mr. Stead's psychic library.

As far as money went, Stead was 'Julia's Bureau' and 'Julia's Bureau' was Stead. It was a very costly experiment. Except for the insignificant sums of money to which I have referred the whole of the expenses were borne by the founder alone. He dropped some thousands of pounds over this beneficent project.

It was a noble scheme, and it was successful. Many a sorrowing man and woman found peace and comfort through the agency of the Bureau; but like all one-man undertakings it was bound to fail when its originator passed over. On July 4th last the Bureau ceased its labours. If a philanthropist comes forward with a thousand a year to spend upon it, the useful work may still flourish in different hands. Unfortunately, on this plane we can do nothing without cash, and I see no prospect of either the man or the money being found.

Mr. Stead had a custom of holding a weekly religious service at his country house with a small circle of friends, one of whom was a medium; it was followed by a séance. Julia generally manifested in some way or another. But these Wednesday evening meetings did not constitute in themselves the 'Bureau,' though pleasing to the few who joined in them; they were merely incidents in a far larger and more comprehensive plan of benefit to the general public. These little gatherings may still be continued, but the grand work of obtaining consolation for those who need it has ceased to exist, and there is little chance of its being revived.

Early in 1911 Stead wrote to me in America asking whom I could recommend as a suitable psychic for 'Julia's Bureau.' I knew exactly what he required, and named Mrs. Wriedt, of Detroit, who, in fact, is the very person of all others whose gift is most active and conspicuous for the purpose he desired to achieve. She came to England at his invitation, and, through her mediumship, much good was done during the two and a half months she was able to remain. She was again invited this year and agreed to come for two months and to return with Mr. Stead. On the morning of Monday, April 15th, she heard the ghastly intelligence of the loss of the 'Titanic' and hurried down to New York to stop with kind friends in 61st-street. At this time and, indeed, until Wednesday, the 17th, the extent of

the catastrophe was not known. Rumours and false Marconigrams were flying about all over the place; it was not till the 17th that it was accepted in New York that the majority of the crew and passengers had perished. The following letter was received by me by the next return voyage of the 'Mauretania,' from Mrs. Wriedt's host; date, New York, April 23rd, 1912:—

Mrs. Wriedt came in from Detroit Tuesday morning, 16th, and was to return with Mr. Stead for London. The sad end of poor Mr. Stead was a great shock to her and she was very much discouraged. At a séance on the same night of her arrival 'Dr. Sharp' gave us the *full details* of the 'Titanic's' encounter with the berg; also assured us of the passing of Mr. Stead, and gave us names of many prominent persons who went down with the ship. The following night, Wednesday, Mr. Stead came (just three days after his passing). He was weak in his articulation, but we quite understood him; his stay was short. The next night, Thursday, Mr. Stead came again; his articulation and personality were much stronger, and he went into details of his passing. The following night, Friday, he came again very strong and clear, again gave us full details of his passing. . . He particularly desired that Mrs. Wriedt go over to London to fulfil her engagement, which she is now about doing.

On Friday this gentleman wired to me for instructions, and on Sunday, 21st, I directed that Mrs. Wriedt should come over, and then took charge myself of the financial and other details connected with her visit. The ladies and gentlemen who had guaranteed Mr. Stead for the expenses of the undertaking, just as I expected, cordially supported my action. The psychic arrived at Wimbledon on Sunday, May 5th. Proper arrangements were made for her times of sitting and periods of diversion and rest, and séances were held throughout nine weeks, ending on Friday, July 5th.

The results of this visit were, on the whole, very satisfactory. More power was exhibited than last year, and much good was achieved; but during June there were many blank séances, owing, in my opinion, to Mrs. Wriedt, against my express wishes, holding sittings for her own friends at times allotted by me for her rest and amusement. I found it was quite impossible to stop these irregular proceedings; any attempt to thwart the determination of the psychic resulted in a painful scene and consequent 'bad conditions'; remonstrances only defeated their own object. My own failures were very few; no more than I ought to expect in any case (the last sitting was the best), but I had my finger on the pulse of Cambridge House all the time, and knew of many disappointments, though not one sitter complained to me. They appeared to appreciate the fact that in all such cases the psychic was as disappointed as they were, also that these blanks afforded good evidence of her entire genuineness.

Of the thorough honesty of the proceedings in the séance room no sitter has ever hinted a doubt. As trustee for the guarantors I only regret that many casual visitors enjoyed sittings with Mrs. Wriedt who took no part in bringing her to England or maintaining her while here.

I propose to give an account of some of the séances with this privileged instrument of the higher powers—enough to demonstrate to your readers the value of her unique gift, which is not in the least dimmed, and which I hope will continue for many years. I will first give a brief *resumé* of my own experiences alone with Mrs. Wriedt in the dark.

We were in the habit of sitting at some distance from one another; by leaning forward in our chairs as far as possible and stretching out our right arms to their fullest extent we were just able to clasp hands. I do not remember that we were ever closer than that. When the sitting began we sat upright in our chairs, in an easy posture; a trumpet, mouth downwards, on the floor between us; plenty of flowers in bowls and vases on either side of me. Generally, within five minutes, voices could be heard, and conversation would last for periods of between thirty and fifty minutes. On many occasions phantasmal forms, faintly visible, moved about between the psychic and myself, and on some six occasions there were beautiful spirit lights and etherealizations, *i.e.*, heads and forms brightly illumined, but features not plainly visible. When the room appeared to me pitch dark the phenomena were poor; when, to my partially clairvoyant sight, the room was lighter and psychic clouds could be seen we always had a good sitting.

My guide always appeared, as a phantasm, but could not

always speak. It was curious to see her move back from me to the psychic or to the flowers, to gather strength, and then return. That the forms were not hallucinations of my own was quite clear, for they moved their arms and could be seen crossing and recrossing each other. I soon found that 'Iola' had developed a new power. She could appear to me without being seen by the psychic and talk to me without trumpet and without a single articulate word being heard by Mrs. Wriedt. I could just catch the words, which appeared to emanate from a distance of six inches from my ear; but Mrs. Wriedt heard nothing at all, or only a slight swishing sound. On the other hand, the psychic often saw lights and spirit forms which I was unable to see. All this shows that our friends on the other side can present a dark half and manifest only to those who they desire shall see them or hear them.

8, Western Parade, Southsea.

(To be continued).

## THE DEATH OF THE KING OF DENMARK PREDICTED.

In the same number of one of our largest newspapers, 'Isafold,' in which the news of the sudden decease of the late King of Denmark was published, the following notice appeared:—

### PREDICTION OF THE KING'S DEATH.

The following document, signed June 5th, 1908, the Government writer, Thorkell Thorlaksson, lent to our paper for publication, and we think that many will find it most interesting in connection with what now has happened.

*'King Frederic the VIIIth. will die in the year 1912 in consequence of an accident.'*

This the merchant Thorlakur O. Johnson said to the undersigned on June 5th, 1908. This statement he founded on a vision, seen by him in a partial trance (a kind of sleep or drowsiness) the preceding night. The particulars of the vision he would not have told to others.

THORKELL THORLAKSSON.

Now it would be interesting to know the particulars of the vision.

This notice in the newspaper made a considerable sensation, particularly when it became known that Mr. Geir T. Zoëga, First Master in the Grammar School of Reykjavik and author of a Concise Dictionary of Old Icelandic (Clarendon Press, Oxford, 1910), had with his own hand put down the following notice of the same vision:—

On June 30th, 1908, the former merchant, Mr. Thorlakur Johnson, was sitting with me at my house, as he often used to do, and told me that he had had a dream vision some three or four weeks ago, that our King would die in the year 1912 (nineteen hundred and twelve) in consequence of an accident. He said that he already had told the dream vision to the Government writer, Mr. Thorkell Thorlaksson, and asked him to write it down, which Mr. Thorlaksson had done. In other respects the dream vision was indistinct.

Reykjavik.

G. T. ZOEGA.

June 30th, 1908.

I have spoken both to Mr. Zoëga and Mr. Thorlaksson about the matter, and they have shown me the documents, which are still preserved, and the translation of which has been controlled by Mr. Zoëga.

Mrs. Zoëga distinctly remembers that Mr. Zoëga more than once told her about the dream vision before it was so remarkably fulfilled.

Mr. Thorlaksson informs me that he has mentioned Mr. Johnson's vision to several of his friends and shown to them his written note about it, whose attestation might be procured if wanted. Further, Mr. Thorlaksson informs me that he still remembers that Mr. Johnson told him, when he visited him on June 5th, 1908, that he both saw a vision (the King in a street, or in some or other thoroughfare, when dying), and heard a voice proclaiming the above-written premonition.

It may be noted that Mr. Johnson never has, either before or since, put his foot in Mr. Thorlaksson's house, but declares that he felt as if he was ordered to see Mr. Thorlaksson that



morning, as he was the very man to write it down. Perhaps this was due to Mr. Johnson knowing that Mr. Thorlaksson was a member of our Society for Psychical Research.

Mr. Zoëga tells me that he never mentioned the matter to Mr. Thorlaksson, and the latter had no idea of the former's knowledge of Mr. Johnson's vision till after the telegraphic news about the King's sudden death in one of the streets of Hamburg, where he was walking alone late in the evening, had reached us in Reykjavik on May 15th.

I will close by remarking that the late King Frederic VIII. was beloved and honoured by my countrymen, and had paid us a visit in the summer, 1907.

HARALDUR NIELSSON.

Reykjavik, Iceland,  
July 3rd, 1912.

### ITEMS OF INTEREST.

A valued correspondent, writing from Glasgow, says: 'Your Leader, on "The Great Gateways," on the 6th inst. I specially admire. It contains most valuable lessons. On page 322 of that issue reference is made to "Light and Life," "a small monthly magazine begun in the North of England." "Light and Life" was edited, published and printed in Glasgow. I have in my possession a complete set, given me by my friend, Mr. Andrew Neilson, the editor, who is still amongst us doing good. He has been a mystic, a Spiritualist, and an exponent of the higher thought for nearly fifty years. He is an ardent student of Jacob Böhme, and I have often heard him speak of his friend, Mrs. Penny. After ten years of Spiritualism my heart burns within me still.'

The following true story has been sent us by Miss D. Webb, of Dublin, who had it from a cousin, a Quaker, to whom it was told by a minister in that society. The name of the person concerned is known, but for family reasons must not be mentioned. 'A Quaker doctor in the south of England had to drive home one evening, with a good deal of money in his possession, through a very lonely district. Suddenly, looking round, he saw seated beside him his brother, some time deceased. About two years after this he was called to the bedside of a dying man, who confessed to him, having gone to that lonely spot intending to rob and perhaps murder him, but seeing two occupants in the car, had been afraid to attack them.'

Mr. H. Warrington writes: 'Being on a visit to Wisbech recently I attended the Spiritualist meeting and was pleased to find a good congregation, consisting of about equal numbers of men and women. I also witnessed the interesting ceremony of naming an infant, and was much impressed with the common-sense method adopted. An instructive address was given by Mr. David Ward, followed by clairvoyant descriptions of a very convincing character. He gave me a description which was strikingly correct, and names of members of my family who have passed on.'

### 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.*

#### All Must Help.

SIR,—Now that the holiday season is in full swing, may I suggest to all travelling Spiritualists that they leave 'LIGHT,' or any other Spiritualist journal, either in the waiting-room at some of the principal railway stations, or in the reading-room at their hotels? They will then be giving 'Light' to their fellow beings in a double sense.—Yours, &c.,

ONE WHO HAS DONE IT.

#### Honour to a Northern Worker.

SIR,—I feel sure that your readers over a wide area in England and Scotland will be pleased to learn that Mr. James Lawrence has been elected president of the Northern Counties' Spiritualist Union. Mr. Lawrence's labours during the past dozen years deserve this recognition. I do not know a Spiritualist who has more unselfishly given of his time and talents of voice and pen and clairvoyance than he. Although I do not enjoy his intimate acquaintance, I have watched his public work with deep interest, and am proud to know that he has been elected to this important position.—Yours, &c.,

PLEASED,

#### Are the 'Stead Communications' Contradictory?

SIR,—I have read with interest the letter appearing in 'LIGHT' on July 20th, signed 'E. A. J.' Naturally the inquirer is puzzled by such seeming inconsistencies as 'E. A. J.' therein points out. But on a little reflection they need not continue to be stumbling blocks.

I may say that, with very few exceptions, I was present at all Mrs. Wriedt's circle sittings at Cambridge House, from May 5th to July 5th, besides having private opportunities for converse with my friends in the spirit world. Mr. Stead often manifested, and the constant burden of his communications on the subject of his passing-out (on which naturally we were more than anxious to be accurately informed) was the repeated and oft-reiterated assurance that his sufferings were mental rather than physical. That he was rendered almost instantly unconscious by a blow on the head, received in falling as the vessel sank. That he never recovered earthly consciousness, but awoke to the full realisation that he had left his physical body. That, to use his own emphatic words: 'It's all over now!' That with him, face to face, were Julia his comrade, and Willie his beloved son. And that around him was a mass of suffering humanity, *suffocating and struggling in the water*, and of anguished, panic-stricken souls new-born into the Other World, whom his first thought was to try to help and comfort, with all the ardour of his compassionate heart. Exactly the same man five minutes after 'death' as he was all his life long before it. Not only 'Women and children first!' but 'Everyone but myself first!' That was Mr. Stead's way.

It was deeply, pathetically interesting to note the gradual clearing of his memory as to the details of that terrible night. He seemed anxious to clear up every doubtful point. It has been stated that he returned to his cabin. He confirmed this, but added that he went back on deck, and was on deck when the ship sank.

'Everyone said the ship was unsinkable,' he said, on June 9th. 'But it came to me that we were doomed. . . I helped all I could. . . I remember Butt's threatening to shoot. . . I took hold of Butt and another man, and I said, "Let us pray, gentlemen." And we prayed. . . And the ship went down. . . They suffered—oh, how they suffered!'

We asked again, 'Did you suffer?'

'Yes, I suffered. We all suffered.' (He had on another occasion spoken of the sufferings of cold, of suspense, of the almost instantaneous fall, but no suffering of drowning.) 'But I did not struggle in the water. I was struck. My head was struck. . . I used to say I would be kicked to death by the mob.\* But I was dashed to death by the waves!'

The above communications were received through the direct voice, through the marvellous mediumship of Mrs. Wriedt. But it appears to be much more difficult for a spirit to impart definite statements through a trance medium, especially at first, while probably the mind of the medium is encumbered by the natural ideas of struggling and suffocating likely to have been felt by the drowned. I have often noticed how such preconceptions cling to the spirit utterance (even though the sensitive be completely entranced), as water passing through an iron deposit comes out tinged with rusty-red.

Nevertheless, Mr. Stead, speaking to me through Mr. Vango, about a week after his passing, and when details were unknown, was able to assure me that he died instantly, through a blow on the head, and knew nothing, after the numbing cold of the air on deck and the 'horror of great darkness' around. But we, knowing him, know full well how after that first agony of acute realisation of all the earthly severance meant—the suddenness, the tragedy of it all—there would be a supreme bracing of his spirit, a supreme abandonment of self, a supreme pity for the others who had not his joyous knowledge of the Unseen World into which they were now to go—and then only a great and passionate longing to draw them all with him into the sheltering bosom of the Infinite Father.

As to his regret about unheeded predictions, is it not just a natural momentary outburst, uttered impulsively on coming into the familiar scene of his old beloved séance room, where so often he met with earthly friends, to commune with friends in the Beyond? It is a characteristically human touch, quite compatible with his sense of the larger life and greater work to which he is called, and the joy of which he assuredly realises.

To us it is all so natural, so like him. How often has he not written to friends at home, when abroad on some world-mission which claimed all the zeal and energy of his heart and soul, 'I feel I am really doing a useful bit of work, and am enjoying myself immensely, but I shall be so glad to be back with you all again.'

We must try to realise that, as a rule, the spirit friend manifesting to us through the 'earth conditions' must find

\*Referring to a clairvoyant's prediction, to which he was fond of alluding,

extreme difficulty in piercing the physical barrier that divides spirit from spirit, and that our friends do not all at once cease to have human feelings and become glorified archangels, glad to shake themselves free from the dust of earth.—Yours, &c.,

EDITH K. HARPER.

Cambridge House, Wimbledon, S.W.

[Further communications on this subject have come to hand, but are held over till next week from want of space.—ED. 'LIGHT.']

#### Spiritualism in Sweden.

SIR,—As the secretary of the National Union of Spiritualists has not replied to my question under the above heading in 'LIGHT' of June 1st, permit me to enlighten him with a few facts concerning the past history of Spiritualism in Sweden.

The subject has been known and believed here for over forty years, and very soon took root amongst the educated classes. About twenty-five years ago a society was started in Stockholm, which has been the centre of the cause in Sweden during all these years. Consequently Mr. Hay's statement that Princess Karadja was one of the first to open out to the Swedes the truths of Spiritualism has no foundation whatever. On the contrary, for the little that that lady knew of these matters while living in Sweden, she is indebted to the Spiritualists here; but that was nearly twenty years after the subject began to gain ground, and about a dozen years after the society was formed, and I am sure the lady in question cannot be the originator of such a 'fairy tale.'

Amongst the pioneers who were doing splendid service to our cause in Sweden from twenty to twenty-five years ago were the late Mr. Fidler, of Gothenburg, and Madame E. d'Espérance, both well-known names to many English Spiritualists. Mr. Fidler, while living in Sweden, devoted a great deal of time and money to spreading our cause. He held a number of sésances at his house, and invited many inquirers to attend them. He also started a society in Gothenburg, and was, indeed, a very hard worker for spiritual light. Madame d'Espérance was the medium at those sésances as well as at sésances in Stockholm and elsewhere. She was, in fact, Mr. Fidler's right hand in all his work for spreading our philosophy.

I would recommend her book, 'Shadow-Land,' as being very interesting and instructive for students of spiritual life.—Yours, &c.,

A SPIRITUALIST OF TWENTY-FIVE YEARS.

Stockholm.

July 17th, 1912.

['Shadow-Land' is now out of print, but there are copies in the Library of the London Spiritualist Alliance.—ED. 'LIGHT.']

#### MIND CULTURE AS TAUGHT IN HINDU TEMPLES.

On Friday, July 19th, Mrs. Alicia Simpson, M.R.A.S., author of 'Bhakti Marga,' and contributor to 'LIGHT' and 'The Theosophist,' gave a unique address at the Higher Thought Centre, Cheniston-gardens, on the systems of mind culture taught in the Hindu temples. Mrs. Simpson is the daughter of Sir John Hall, K.C.B., Surgeon-General of Bombay, and through the many years which she has spent in India has been able to learn much that is hidden from the average Anglo-Indian or the globe-trotter. She emphasised in her lecture the method of many questions by which the Hindu teacher puts his pupil in a position to examine himself thoroughly, and gave an idea of a system of self-examination worked by means of a private chart, which takes account of the periodic recurrence during certain phases of the moon of certain feelings, either hope and faith, or fear and doubt. The knowledge thus gained, she said, would enable each individual to regulate his daily life and to choose his brightest and most hopeful moments to carry out any important enterprise. She laid stress on the fact that neither drugs nor hypnotism are used in this system, and she showed by examples of searching questions put by the Hindu Guru (teacher) how a patient is stimulated to carry on his own mind treatment independently of the teacher's aid. The method, if followed out carefully for a short time, would, the lecturer assured her listeners, lead at first to *conscious* and then to *unconscious* control of the mind, a most desirable thing. The novelty of self-examination on the Hindu lines may be gauged from the following examples of questions to be put privately to one's self, and the answers kept for guidance in the future. 'Is there a struggle between "yes" and "no" in your mind, and to what different aspects of your life does the struggle extend? Is your mind more indecisive in matters of sentiment or in matters material? Are you more troubled to satisfy yourself that A or B is your real friend, or are you more troubled to find out whether, if you invest five pounds, you are likely to lose it?' An honest answer to some thousands of

questions on these lines will give the pupil a valuable index to his or her character. The 'mansions of the moon' were also explained by the lecturer, and the difference between the thirty mansions of the moon, called by the Hindus *Tithi*, and the *Nakshatra*, which are twenty-seven in number, was noted. Mrs. Simpson touched briefly on the fact that Hindu psychic culture is begun even in pre-natal days, and told how on a certain day a prospective Hindu mother is surrounded by everything that can give her pleasure, that feelings of hope and joy may be inspired in the child that is yet unborn. At the close of her address, Mrs. Simpson recommended her audience to try two novel though simple recipes as a means of arousing the dormant life force, which thus could be made to act as a cure for many prevalent ailments.

#### SOCIETY WORK ON SUNDAY, JULY 21st, &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.*—Mr. Robert King's address on 'Mediumship' was of absorbing interest.—15, *Mortimer-street, W.*—Monday, 15th inst., Mrs. Mary Davies gave interesting and successful clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 22, *Prince's-street, Oxford-circus, W.*—The earnest and thought-provoking addresses on 'Seeking for Truth, and What Then?' and 'Inspiration and Revelation,' delivered by Mrs. M. H. Wallis under spirit influence were much appreciated. The evening address was followed by interesting answers to questions. Sunday next, see advt.—F. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Sunday next, Mr. W. E. Long, at 11 a.m., 'Messages and Vision'; at 6.30, 'Dreams and the Incarnation.'

BRIXTON.—8, *MAYALL-ROAD.*—Mrs. Miles Ord gave an address. Sunday next, at 7 p.m., Miss Violet Burton. Lyceum at 3 p.m. Circles as usual. 17th, Mrs. Neville gave special psychometric readings for building fund.—G. T. W.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Mrs. A. Jamrach gave an instructive address on 'Science and the Soul,' and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. G. R. Symons. Monday, at 8 p.m., members' circle.—H. B.

CROYDON.—ELMWOOD HALL, *ELMWOOD-ROAD, BROAD-GREEN.*—Mrs. Podmore's interesting address and well-recognised clairvoyant descriptions were much appreciated. Sunday next, usual morning service at 11.15; at 7 p.m., Mr. H. Boddington.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Hanson G. Hey gave fine stirring addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach; also Monday, at 8 p.m. Tuesday, at 3, working party; at 8, also on Wednesday, at 3, clairvoyance.—H. J. E.

STRATFORD.—WORKMAN'S HALL, 27, *ROMFORD-ROAD, E.*—Miss A. F. Earle being indisposed, Mr. G. Tayler Gwinn gave a stirring address on 'Be not Afraid because of Evil Doers.' Mr. G. F. Tilby presided. Sunday next, at 7 p.m., Mrs. E. Neville, address and clairvoyance.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—'Nurse Graham' gave an address on 'Mediumship,' followed by clairvoyant descriptions. Sunday next, inspirational address by Mrs. A. Beaurepaire on 'What, Where, and When is Heaven?' and clairvoyant descriptions.—J. W. H.

BRIXTON.—84, *STOCKWELL PARK-ROAD.*—Good meetings. Speaker, Mr. G. R. Symons, supported by Mr. Weslake and Miss Letheren, from Exeter. 17th, Mr. Stebbens, psychometry, to aid outing. Saturday, 27th, at 7 p.m., Mrs. Harvey. Sunday, 28th, at 11 a.m., 3 p.m., and 7 p.m., Mrs. Harvey, of Southampton.—W. U.

SEVEN KINGS, ILFORD.—45, *THE PROMENADE.*—Mr. and Mrs. Alcock-Rush, solo and duet, and address on 'Hindrances in the Quest for Truth.' 16th, Mr. Sarfas, address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Pitter. Tuesday, at 8, Mrs. Mary Davies. August 4th, open meeting. August 6th, Miss L. Scates.—C. E. S.

BRIGHTON.—HOVE OLD TOWN HALL, 1, *BRUNSWICK-STREET, WEST.*—Mrs. Mary Gordon: a good address, answers to questions, and clairvoyant descriptions. Sunday next, Mr. G. F. Tilby, 11.15 a.m., healing; 7 p.m., 'Experiences.' Clairvoyance by Mrs. Curry on Mondays at 3 and 8, and Wednesdays at 3. Circle, Thursdays at 8.15.—A. C.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Mr. Horace Leaf gave an eloquent inspirational address on 'Religion,' followed by well-recognised descriptions of spirits present and practical messages. Sunday next, 11 a.m., spiritual healing service. 3 p.m., Progressive Lyceum. 7 p.m., Mr. and Mrs. Smith, address and clairvoyance.—T. B.