

# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,730—VOL. XXXIV. [Registered as] SATURDAY, MARCH 7, 1914. [a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

Lately we happened upon a little book entitled, "Indestructibility, one of the Great Truths proclaimed by Nature and Science traced throughout Surrounding Things from a Bit of Coal up to the Soul of Man." It is a title the length of which reminds us of those quaint political and religious pamphlets so plentiful in the seventeenth century. As a matter of fact, the book was published in 1854 by a firm of publishers probably now extinct, E. Groombridge & Sons, London. Now, 1854 sounds like the dark ages in these advanced days—to the younger generation at least. But even sixty years ago, when materialism was rampant, there were those who could advance scientific arguments for the survival of man. The author starts with his "bit of coal" which he transmutes, in the literary sense, for convenience, into an ounce of charcoal, and then proceeds to demonstrate the indestructibility of matter:—

To the patient and humble man of science who demands to know its nature, matter, with trumpet tongue, replies, "I change, but still I am." That which to the ignorant seems death and destruction is but a change into a newer state of being or into a newer form of life.

\* \* \* \*

The author (Mr. Henry G. Cooper) then considers the indestructibility of the imponderables, Heat, Light, and Electricity, and, after exhausting this theme—so far as the purposes of his book are concerned—passes to a consideration of the "Indestructibility of the Conscious Principle called the Soul":—

The principle is so subtle that we cannot examine it in its separate state; it eludes our grasp. But fortunately we have ample proof of its existence. . . . All that we of our own observation know is, that the principle now exists within us, that it is now taking cognisance of things around it.

The author is fully alive to the power of the materialistic thought by which he is surrounded:—

Men of science have almost, if not quite, ignored the conscious principle. Their minds have been so much occupied with the great discoveries that have been made with respect to matter and the imponderables—heat, light and electricity—that they have failed to look beyond. They have ascribed to matter and the imponderables powers most astounding. They have even supposed that matter and the imponderables, in certain combinations, as seen in the animal frame, can generate a new power or principle—the power or principle of consciousness in man. They seem to overlook the fact that all their scientific knowledge is opposed to such a supposition. For science teaches that no thing, power or principle is created, but that it existed before.

\* \* \* \*

In those days a man arguing for immortality, on scientific instead of on theological lines, might have been

very much in the nature of "a voice crying in the wilderness." But the author of the book has been amply justified since his day. The evidences for immortality (or at least for "human survival") have accumulated tremendously since then on the experimental as well as on the philosophical side. As regards the question of immortality, it is true that (as Dr. Abraham Wallace pointed out at a recent meeting of the Alliance) immortality is not proved. But we would ask, how it is to be proved? The only conclusive proof is that a man shall have lived for ever. And when he has lived for ever—? It is like one of the old Greek sophisms. To us it seems reasonable to suppose that the soul, having survived the shock of physical dissolution, is proof against any changes that it may encounter thereafter. We turn to Andrew Jackson Davis's volume, "The Present Age and Inner Life." Having dealt in the earlier chapters of the book with *inferential* proof of individual immortality, A. J. Davis proceeds to the "more certain proofs"—the principles of Nature, and in the chapter on "Phenomena of the Spiritual Spheres" he develops an argument too long to reproduce here (we refer our readers to the book itself in the library of the Alliance) and we content ourselves with a brief excerpt:—

Where, let me ask, is the power superior in attraction to the affinities which cluster round its own centrality? . . . I reply, yourself. Your central attraction, the ambition you feel to be a selfhood—this is the demonstration of your immortality!

\* \* \* \*

The subject of healing being one of the practical issues of the spiritual movement of to-day we naturally pay special attention to it when we meet with anything, whether in the facts or the literature of the subject, that may be suitable for our columns. We meet in our reading with a large amount of repetition, of facile assertion and rather cloudy metaphysics. In the "Observer" recently, there has been a discussion on the subject of "Science and Miracles," with special allusion to cases of "miraculous" cures of disease. And we were struck by the strength of the pro-miracle party. The question of the cures at Lourdes is regarded by one correspondent as outside the pale of science. The cures are facts; therefore, not being able to explain them scientifically, he claims that the hand of the "Lord of Life" is at work, "restoring what he created." The writer in question makes a distinct point when he remarks that this explanation is accepted with full assent by distinguished men of science and adds:—

There is no greater name in modern science than that of Pasteur. He was a believer in the Catholic doctrine of miracles.

\* \* \* \*

To us one of the most striking letters was that of Mr. H. Stanley Redgrove, who, replying to one of the correspondents on the sceptical side, points out that the phrase used by this unbeliever, "the entire system of Nature's wonder-working laws," indicates his belief that the laws of Nature are forces (or demons) which produce the various



phenomena of the universe in which we live. And Mr. Redgrove says:—

By a "miracle," most intelligent people mean an evidence of the supernatural, or more especially of the power of God. There are those who see this in every phenomenon of Nature, and I would include myself amongst them, because my mind knows of no manner in which any phenomenon can be caused save by an act of will. There are those . . . who can only see evidence of supernatural power (i.e., will) in extraordinary events like those of Lourdes. And, finally, there are those . . . who happen to be blind.

We think Mr. Redgrove's view is the true one. We recall it as an idea suggested in an Address by Sir William Crookes before the Psychical Research Society many years ago. We have not a copy of the Address at hand, but we recall the suggestion that what we term Natural Law may be as much an expression of directive will as any apparently miraculous interposition. Thus a stone falls to the earth not because of any necessity inherent in blind forces, but because of an intelligently directed order governing the entire Universe.

"The Cosmic Wisdom" is the comprehensive title of a small book by Elias Gewurz and L. A. Bosman (The Dharma Press). Amongst the more notable contents is a Hieroglyphical Interpretation of the Hebrew alphabet. From this we learn that the first letter, Aleph, signifies man himself as a collective unity, the lord and master of the earth, its arithmetical value being 1, while Yod symbolises all manifested power, representing the hand of man, his pointing finger. Its number is 10. We have selected these two instances as illustrative of the whole, which is full of interest to students of the occult side of Hebraism. From an article, "Cabalistic Definition of the Snake Nacash," we take the following:—

Nacash, the snake within man, is the radical egotism which causes an individual being to make of itself a centre and to relate everything else to it.

That is full of meaning to those who know how many gifted leaders of occult movements have fallen at last into a morass of folly and delusion, the results of an inflated self-importance, an overmastering egotism. The "snake" in the end brought ruin to the Paradise they designed. Incidentally the article throws light on the idea of the "serpent" in Eden—so long a cause of offence to some of those who read the scriptures literally.

#### THE NEW ATLANTIS.

Mrs. Helen Stark, a member of the board of directors of the Los Angeles Theosophical Society, declares (according to the "Los Angeles Evening Herald") that the present eruptions and seismic disturbances are the first events in the creation of a new continent which is to occupy the bed of the Pacific and which will be peopled with a sixth race, now developing in California. America will be submerged after the continent is formed. Such, Mrs. Stark states, is the belief of the entire Theosophical Society. It is a relief to learn that this catastrophe is not likely to happen for several thousand years, a remoteness which, if it does not lend enchantment to the view, at least makes the prospect one of romantic speculation.

DECEASE OF MRS. ELLICOTT.—By the transition on the 21st ult., in her eighty-seventh year, of Mrs. Ellicott, widow of the late Bishop of Gloucester, the London Spiritualist Alliance loses a very old member and LIGHT a subscriber of many years' standing. We tender our sincere sympathy to the relatives and friends of the deceased lady.

"LIGHT" IN DENMARK.—An old subscriber to this journal in Copenhagen has, at his own cost, inserted an advertisement in a conspicuous place in one of the principal newspapers of that city, directing attention to LIGHT as an organ of psychical interest. That is a practical way of assisting us, and we gratefully acknowledge the friendly service.

#### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MARCH 19TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. L. V. H. WITLEY

ON

"JEANNE D'ARC: HER VISIONS AND VOICES."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held on the following Thursday evenings:—

April 2—Mr. Ralph Shirley (editor of "The Occult Review") on "The Time of Day, Retrospect and Prospect."

April 23—Mr. W. B. Yeats on "Ghosts and Dreams."

May 7—Mr. Reginald B. Span on "My Psychical Experiences."

#### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 10th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, March 12th, at 5 p.m., an address will be given by Dr. Avetoom on "Omens, Amulets, Charms and Talismans."

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALK WITH 'A SPIRIT CONTROL.—On Friday next, March 13th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

#### "LIGHT" "TRIAL" SUBSCRIPTION.

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

LIFE AND BEAUTY.—When the act of reflection takes place in the mind, when we look at ourselves in the light of thought, we discover that our life is embosomed in beauty. Behind us, as we go, all things assume pleasing forms as clouds do far off.—EMERSON.



## FRESH LIGHT ON CROSS-CORRESPONDENCES.

## STRIKING EVIDENCES OF IDENTITY.

BY H. A. DALLAS.

In order to recognise the significant points in the cross-correspondences which we are about to consider, a few preliminary facts must be borne in mind.

It must be remembered that this attempt to produce evidence of an independent intention on the part of the "author" (i.e., originator of the correspondences) was discovered, *not initiated*, by psychical researchers. When Miss Johnson examined the scripts of several "writers," the curious correspondences between them arrested her attention. Having observed this feature, she and Mr. Piddington, in the autumn of 1906, agreed to ask Mr. Myers, through Mrs. Piper's control "Rector," if he would try to influence "writers" so as to produce two scripts, the significance of which would only become apparent through the script of a third "writer." This message was read in Latin to the control during Mrs. Piper's trance. The object of reading it in Latin was, of course, to make it more difficult for the medium to get any normal knowledge of its contents.

Several attempts seem to have been made to carry out this plan. The one we are about to consider was only properly understood in 1912. As it refers to matters connected with the Medici family, a few historical details must be clearly held in the student's mind.

1. The special emblem of Lorenzo de' Medici (called the Magnificent) was the *laurel*, this emblem being derived from the Latin form of his name, *Laurentius*. At a tournament held to celebrate his betrothal, at which Lorenzo was the victor, the device on his shield was a bay tree, half dead and putting forth fresh leaves. This also was the emblem of a society called "The Company of the Branch," of which Lorenzo was the head. The famous Medici Library is known as the *Laurentian Library*.

2. Michael Angelo was commissioned by Pope Leo X. (son of Lorenzo the Magnificent) to raise a new sacristy in Florence, which was to contain six tombs for the Medici family. Only two were completed; the members of the Medici family actually buried here were the two Lorenzos, the two Giulianos and Alessandro, called "Il Moro," or "the Moor," on account of his negro-like appearance; he was a man of infamous character. The tomb, therefore, contains the "most famous and the most infamous" members of the House of Medici. Alessandro died by the hand of an assassin.

3. On each of these celebrated tombs Michael Angelo has sculptured figures. Those below are said to symbolise "Dawn" and "Twilight," "Day" and "Night." Above one of the tombs is the figure of Lorenzo, seated in deep meditation; this figure has been called "Il Penseroso."

In order to appreciate the significance of these sculptures we must remember that they are symbolic. J. A. Symonds thus writes concerning them:—

These monumental figures are not men and women, but vague and potent allegories of our mortal fate. ("Life of Michael Angelo," vol. II, p. 22.)

In the statues themselves and in their attendant genii we have a series of abstractions symbolising the sleep and waking of existence, action and thought, the gloom of death, the lustre of life, and the intermediate states of sadness and hope that form the borderland of both. . . All these figures, by the intensity of their expression, the vagueness of their symbolism, force us to think and question.

Of the figure of Lorenzo he says:—

The whole frame of the powerful man is instinct with some imperious thought. . . Has the sculptor symbolised in him the burden of that personality we carry with us in this life, and bear for ever when we wake into another world? (*ibid.*, p. 32.)

As to the knowledge possessed by the "writers" whose scripts bear on these historical facts, Miss Johnson says that Mrs. Piper knew practically nothing of the Medici family or of the Medici tombs, and nothing at all of Alexander de' Medici. Miss Verrall states that she knew of the existence of the tombs, but had only a vague general knowledge of the Medici, and had never heard, as far as she knows, of Alexander de' Medici.

When the words "Alexander's tomb" occurred in her script she supposed that this referred to Alexander the Great.

Mrs. Holland knew the tombs; but it should be noted that one of the most important points in this cross-correspondence, viz., the mention of Alexander, "the Moor," did not appear in her script until after it had appeared in Miss Verrall's and in Mrs. Piper's trance.

In order to place all the circumstances before readers at the outset, I will here quote a passage which will be found at the close of the article we are studying:—

The Medici tombs and topics associated with them frequently occurred in the various scripts from 1906 onwards. We had not understood them, and the "author" was, presumably, aware of our misrepresentations and failures to understand. Some time later, in June, 1910, he gave the main topic explicitly, in Mrs. Willett's script, in the phrase the "Laurentian tombs." No one of us, however, observed the relevance of this to the other scripts until in July, 1912, we came upon the fact of Alexander de' Medici's burial in one of those tombs. It then became apparent that the "author" had in Mrs. Willett's script given the solution of his enigma (p. 154).

At the time that Mrs. Willett produced this script "she did not know that there had been any allusions to the Medici tombs, these not having been made out until two years after she wrote" (p. 72).

The word "enigma" suggests one further point to be touched upon before we examine these correspondences.

The only reason which justifies the enigmatical character of these experiments is that they preclude the explanation of direct telepathy having occurred between the "writers"; this is their aim. If, for instance, Mrs. Verrall's script had plainly stated, "I am Myers; and I have tried to convey to Mrs. Holland this, or that, idea; look out for it," the occurrence of the specified idea in Mrs. Holland's script might reasonably be accounted for as due to the fact that Mrs. Verrall's mind had been fixed upon it with expectancy and that she had transferred her expectation to Mrs. Holland. This explanation is not applicable, however, when the ideas are buried in a mass of other matter, and their import is not recognised by the "writers." This is what has happened in the cross-correspondences we are about to examine.

I shall quote only the more salient points, omitting irrelevant matter and slighter allusions, in order not to overload the minds of readers, and I have punctuated the quotations from scripts in order to facilitate reading.

## MRS. HOLLAND'S SCRIPT.

Between November 9th, 1906, and December 13th, 1906, Mrs. Holland produced four scripts containing allusions to "shadow," "sleep," "death," "night" or "dawn." It is only in the light of subsequent discoveries that the first of these seems significant. The second (November 13th, 1906) connects together two features associated with the Medici tombs.

"A wreathed garland of deserved bays" (*sic*).

This introduces the idea of the "bay" which, as we have stated, is the emblem worn by Lorenzo de' Medici at the tournament on the occasion of his betrothal.

" . . . Since life had grown more pale than Death,  
Waking more hush't than Sleep."

We observe that the symbolism of the recumbent figures on the tombs is here expressed in words beginning with capital letters.

November 21st, 1906: "A slumber did my spirit steal (*sic*).  
Laurence."

Here again we find the same imagery associated with the emblematical word "Laurence" (derived, of course, from "Laurel").

On November 28th, 1906, "the dark" and "shadows" are again mentioned and then comes the sentence:—

"Fin de nuit—an anagram name or rather symbolical one—dawn as it were. Night's end."

In this the symbolism of Michael Angelo's figures is delicately indicated, but in so cryptic a fashion as to be unrecognised by the "writer," who considered this to be a reference to "Phinuit," Mrs. Piper's former control.

December 12th, 1906, "The shadow and the sleep—The Dream and the awakening."



Miss Johnson adds :—

I take the first of these phrases to refer to the statue of the sleeping Night and the second to that of the Dawn, who is generally described as awakening from troubled dreams.

These four scripts of Mrs. Holland's make the first link in the chain of corresponding ideas.

#### MRS. VERRALL'S SCRIPT.

December 24th, 1906. This script seems to take up the idea of "awakening" and to develop it.

"Let there be light he said, and there was light.

And the evening and the morning were the first day.

[This was in mirror writing].

The reference has been given before, but I think not understood."

#### MRS. PIPER'S TRANCE.

On January 2nd, 1907, Mrs. Piper's control, "Rector," said to Mr. Piddington that he had given the word "wreath" to Mrs. Verrall, and on January 21st, 1907, "Rector" inquired,

"Did you understand about wreath?"

[Mrs. Verrall replied] "I don't understand about wreath."

[Mr. Piddington then remarked to Mrs. Verrall], "I understand."

[Whereupon "Rector" rejoined],

"All right, neither does our friend [*i.e.*, J. G. P.] understand what we mean now, we will tell him later."

This conversation shows that the word "wreath" was connected with some scheme, known to "Rector," but unknown to Mrs. Verrall and Mr. Piddington. This matter was again mentioned by "Rector" on January 23rd. He said: "We are rather sorry we mentioned wreath before her [*i.e.* Mrs. Verrall], but we did it inadvertently. . . as it is a very good thing to try, we do not wish to spoil it."

#### MRS. VERRALL'S SCRIPT.

On February 6th, 1907, a rather long script of Mrs. Verrall's contained several allusions to the significant words. For instance:—

"Laura and another. . . The great library. . . the branch that should have grown full straight, Apollo's laurel bough. You don't get it right, but some of this is true.

I think it is a jewelled dagger three curved objects and a point. I can't see what all this means, but I am told to

say it to you. APOLLO'S LAUREL BOUGH. There is also some point in the Library. Put together the Library and the bough Laureatus [laurelled] a laurel wreath perhaps no more than that."

Here appears a rough drawing of a couple of boughs springing from a stem.

"Corona laureata [laurel crown] has some meaning here. With laureate wreath his brow serene was crowned. No more to-day await the better news that brings assurance with a laurel crown."

Amid all the confusions of this script the main ideas are clearly apparent, although the meaning attaching to them is not revealed. If readers will take the trouble to compare the words with the brief statement of facts concerning the Lorenzos given above the connection will become obvious.

#### MRS. PIPER DURING WAKING STAGE OF TRANCE.

It has often happened that the utterances of Mrs. Piper just as she is awakening from the trance have been of value in connection with communications received through her trance.

On February 26th, 1907, she said: "There is George. Whatever is it? Morehead (?) Mr. Piddington, not understanding, inquired, 'Moorhead?' Then Mrs. Piper repeated, 'Morehead' (or some such word) 'laurel—for laurel.' (J. G. P.) 'Say that again.' (Mrs. P.) 'for laurel. I say I gave her that for laurel.'"

Later on J. G. P. again asked, "Do you remember what George said?" and Mrs. Piper replied, "Well, I think it was something about laurel wreaths, lau-rel (*sic*) wreaths he tell her."

On February 27th, 1907, Myers himself claimed to communicate, and stated that he had given the words "laurel wreaths" "as the spirit of the light returned to the body." The association of "Morehead" and "laurel" is obviously significant when we remember that Alessandro de' Medici was called "the Moor."

#### MRS. HOLLAND'S SCRIPT.

March 13th, 1907. The script of this date again refers to "death," "sleep" and "evening."

#### MISS VERRALL'S SCRIPT.

March 17th, 1907. "Alexander's tomb . . . laurel leaves are emblem laurel for the victor's brow. Say not the struggle nought availeth. Sesame and lilies arum lilies, when the darkens (*sic*) on the quiet land scarlet tulips all in a row."

The associated ideas here are: "Alexander's tomb," "laurel" (the Medici emblem), "victor," "Dawn" (this is implicit in the quotation from Clough's well-known poem, the last verse of which heralds the dawn), "darkness" and "scarlet tulips all in a row" suggests the Spring.

#### MRS. HOLLAND'S SCRIPT.

March 27th, 1907: This contains many broken sentences and some Latin words, not all intelligible, but certain words are clear. "Lux," "tenebrae," "via obscura vita lucit," "darkness," "sorrow," "Love and Sorrow—Sorrow and Love—as inevitable as Light and Shadow, Shadow and Light—the sundial at Broad-meadows. What was the motto? . . . Alexander Moor's Head." This was followed by references to Othello.

Nothing further came in connection with this subject for more than a year. Perhaps Myers thought that sufficient clues had been given and that his meaning would be discovered; it was not recognised, however. For reasons explained in *Proceedings*, Miss Johnson interpreted the words, "Alexander Moor's Head" as referring to a Dr. Alexander Muirhead, in whose work Mrs. Holland was interested.

Perhaps another attempt was made to give the clue in a sentence which occurred in a script on October 7th, 1908, which came through another hand in a script, known as the "Mac" script.

"Dig a grave among the laurels." To this was attached the drawing of a laurel wreath.

#### MRS. WILLETT'S SCRIPT.

At last, on June 10th, 1910, another "writer," Mrs. Willett, wrote more explicitly:—

"Myers, The Laurentian tombs DAWN,

"MILTON'S ALLEGRO AND PENSIVE WORDS.

"Songs of innocence and Songs of Experience.

"Now he would write a third to make the trilogy (*sic*) Songs of COMPLETION OF FULFILMENT.

"Who will write these songs of Promise and Songs of Fulfilment? We sang the songs of Promise in the dim twilight of the dawn."

#### MRS. PIPER'S TRANCE.

The final link in the chain of correspondences was made through Mrs. Piper, in the presence of Sir Oliver and Lady Lodge, on July 8th and 16th, 1910.

"Myers Meditation . . . meditation . . . sleeping dead . . . Laurels round . . . ever grow . . . Meditation links it."

"Meditation clinches it."

It seems as if there can be only two interpretations of these correspondences; either they are due to chance or some intelligent mind has planned them, some mind which has probably been hampered by inability to say all that was intended, or by the inability of the receiver to register the thoughts telepathically given. Those who accept the latter interpretation will be prompted to ask, had Myers (if it was he) any special reason for selecting this topic for his experiment? Miss Johnson suggests at the close of her article that "it seems not unreasonable to hope that [further study] will reveal in the script meanings of a deeper import than has hitherto been suspected." But she wisely refrains at present from intimating what those deeper meanings may be; those who have not studied the script might regard suggested meanings as fanciful and those who can study them will prefer to find them out for themselves. I will venture, however, to remind readers of the hint given in the last "message" through Mrs. Piper, "Meditation links it."

By studying the sculptures (reproduced in *Proceedings*) in the light of Michael Angelo's sonnets\*, especially those on "The Impeachment of Night" and "The Defence of Night," one gains a clue to the significance of the selection of this work of

\* "The Sonnets of Michael Angelo," translated by J. A. SYMONDS.



art by Frederic Myers. It needs some digging in the mines of thought to get at the ideas which inspired the mystical genius of a man such as Michael Angelo, who, as J. A. Symonds says, "habitually lived in thought and feeling" at an elevation "far above the plane of common life." If we can get a glimpse of the inner meanings of his art, we may understand how a spirit who has entered upon a state where "Beauty's intolerable splendour" is more nearly apprehended may find in the imagery of great artists the most fitting channel for the expression of his thoughts.

All that meets the bodily sense I deem  
Symbolical—one mighty Alphabet  
For infant minds! and we in this low world,  
Placed with our backs to bright reality,  
That we may learn with young unwounded ken  
The Substance from the Shadow!

(S. T. COLERIDGE.)

NOTE.—Whilst the above paper was being written, the January issue of "Annales Psychiques" reached me. I find it contains a report of new and spontaneous experiences in France which have an important bearing on the subject of cross-correspondences. I hope to deal with this article in a future number of LIGHT.—H. A. D.

### MEMORIAL TO MR. E. W. WALLIS.

The amount acknowledged in our last issue raised the total to £328 3s. 7d., and again we are able to present a fresh list of subscribers to the fund as follows:—

	£	s.	d.
Mrs. Cannock's circle :—			
Mrs. E. A. Cannock ...	0	5	0
Mr. Lovegrove ...	0	5	0
Mr. Feelin ...	0	3	0
Mr. and Mrs. Ashton ...	0	2	6
Mr. Carter ...	0	2	6
Miss Jennings ...	0	2	0
Mrs. Warner ...	0	2	0
Mrs. Ophurt ...	0	2	0
Mrs. Lloyd ...	0	1	6
Collection at Open Circle	0	6	0
	1	11	6
Mr. and Mrs. Ernest Meads...	...	...	1 1 0
Mrs. A. King ...	...	...	1 1 0
Mrs. D'Arcy Hutton...	...	...	1 1 0
Mrs. Plumer Willson ...	...	...	1 1 0
A. E. M. ...	...	...	1 1 0
E. L. E. H. ...	...	...	1 1 0
Mr. J. T. Davis ...	...	...	1 1 0
Mrs. Brigham and Miss Belle V. Cushman	...	...	1 0 0
Mr. J. Fraser Hewes...	...	...	1 0 0
Mr. W. Pickering Shaw ...	...	...	1 0 0
Mrs. M. S. Schwabe ...	...	...	0 10 6
Mrs. Mary Gordon ...	...	...	0 10 6
Bristol Spiritual Temple, per Mr. and Mrs. Baxter ...	...	...	0 10 0
F. A. H. ...	...	...	0 5 0
A. M. ...	...	...	0 5 0
Rev. C. L. Tweedale ...	...	...	0 5 0
G. D. ...	...	...	0 5 0
A Friend ...	...	...	0 5 0
Mrs. Morgan ...	...	...	0 5 0
Mr. and Mrs. Maybank ...	...	...	0 2 6
A Widow's Mite ...	...	...	0 2 6
Mr. H. Dennis Taylor ...	...	...	0 2 6

FROM a recent letter: "I may say I am eighty-three years of age; my wife is seventy-eight. Two pilgrims, we found the light of truth some three years ago, and it brought us that peace which comes of the knowledge that we journey to a better land. We no longer wonder as of old, when our outlook was dark and doubtful. How many 'believers,' on nearing their journey's end, are lost in doubt and 'fear to launch away'!"—J. M. W.

THE LARGER VIEW.—All loss, all pain, is particular; the Universe remains to the heart unhurt. Neither vexations nor calamities abate our trust. No man ever stated his griefs as lightly as he might. Allow for exaggeration in the most patient and sorely-ridden hack that ever was driven. For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.—EMERSON.

### PSYCHIC PHOTOGRAPHY AND ITS PROBLEMS.

Beyond dealing with a letter which we have received from Mr. W. Walker, of Buxton, and which is referred to below, we do not propose to pursue this question any further, so far, at least, as regards the particular photographs which provoked the controversy. Coming freshly to it without prejudices or preconceptions, we thought it a pity that such a matter should be raised in public at all, in view of the fact that two of those concerned in it had passed away—Archdeacon Colley, one of the principal figures in the original episode, and Mr. E. W. Wallis, the late editor of this paper. We knew from long experience that old animosities would be aroused, and we judged that the result would be as usual—inconclusive. However, we felt bound, on general as well as on special grounds, to state publicly that the alleged psychic portrait claimed by Archdeacon Colley to be that of his mother had been recognised as the picture of another person entirely—the psychic portrait being, in short, simply a copy of an old portrait of that person. It will be gathered that we have not published all the letters we have received, with their charges and counter-charges. As the matter now stands, those on one side hold that the psychic photograph was "a fake," "one of the simplest of vulgar photographic tricks" (we quote from a letter), while the opposing party vigorously maintains that the portrait—whoever it may represent—was obtained by genuine psychic methods, was, in short, what Mr. G. K. Chesterton would call a "miracle," and we ourselves an inexplicable occurrence (granting the circumstances), because, assuming that it is desired by those behind the scenes to afford the world evidence of the reality of psychic portraiture, this does not strike us as being the most intelligent way of doing it.

We have not the space to reproduce the whole of Mr. Walker's letter, but as it deals with what he considers an important point, and one calculated to assist readers in arriving at the right conclusion, we summarise it here.

First then, Mr. Walker states that about twelve months after Archdeacon Colley received the two psychic "extras," the Crewe circle obtained a psychograph, i.e., a plate magnetised and developed without any exposure through the camera. On this plate appeared fifteen faces, or busts and faces, and near the centre was the portrait of the lady whom Archdeacon Colley claimed to be his mother. "Amongst the portraits appearing on the 'psychograph' are some who were not photographed whilst in the body who have been recognised by their families." Mr. Walker then claims (1) that Mr. Hope could not have built up a composite negative from separate portraits, if he had had them, of such a quality as that which the Crewe circle obtained; (2) that on comparing the particular portraits in dispute he (Mr. Walker) finds variations, a lace frill around the lady's neck appearing clearly in the "psychic" portrait and being hardly discernible in the other. Furthermore, in the "psychic" reproduction the head is surrounded with an "aura," and "the portrait of same lady shown on the psychograph not only shows a clear lace frill but also a white line below the frill as if it were a string of beads or a cord ending beneath the brooch."

Well, we cannot, with Sir Lucius O'Trigger, pronounce it to be a "very pretty quarrel." It seems to us rather an ill-timed and barren controversy to carry on in public. And we repeat what we said at the beginning, that when some specimen of psychic portraiture is produced regarding which there is a general agreement as to its genuineness on the part of the specialists in psychic photography, it will be time enough to come before the public. But while there are those who add to their knowledge of photography a belief in spirit existence and spirit action on matter, but who yet refuse to accept the results of experiments in psychic photography as evidential, it seems decidedly hopeless to appeal to the outer world.

"MARCH 11TH.—AN EVENING WITH MRS. CANNOCK, the Clairvoyante and Psychometrist." Such is the announcement made in connection with the present series of "Popular Wednesday Evenings" at the New Congregational Church, Parson's Hill, Woolwich. We trust that Mrs. Cannock, if she does not carry conviction to her audience, will at least awaken inquiry.



OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, MARCH 7TH, 1914.

## Light:

A Journal of Psychical, Occult, and Mystical Research.  
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 50c. To France, Italy, &c., 15 francs 86 centimes. To Germany, 11 marks 25 pf.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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### THROUGH FAILURE TO PERFECTION.

When the young apprentice commences his work there is usually a certain amount of waste and failure. Material is spoiled, designs are worked out clumsily, but the master, if he be wise and patient, does not complain. He knows that these things are inevitable at the start, and that years and experience will bring such sureness of touch and dexterity that there will be no more failures and blunders. The tyro will have become an expert, all his faculties co-operating in the production of work that will bear the inspection of a critical eye.

It is a bold saying, perhaps, but we have sometimes thought that the operations of Nature are conducted somewhat in this fashion. In the lower worlds there is what looks very like waste and failure, experiments that turn out abortive, productions that have to be "scrapped" and re-cast. It was Tennyson who found his faith tried by the consideration that "of fifty seeds She often brings but one to bear." He wrote of the "shattered stalks," "the ruined chrysalis," and of the "thousand types" which Nature, having produced, had cast away. To us all this belongs exclusively to the early stages of the world-process. As we ascend we find an ever-increasing precision; the laws grow more subtle and the results more finished and permanent. With the coming of Man, the crown and consummation of her work, there was an end to the breaking of moulds, the re-casting of forms. Her operations had now to be concentrated on the perfecting of her *magnum opus*. He was to "die," but only in seeming—merely a question of breaking an outer crust in order to reveal the incomparably splendid result of her work concealed within it. For she had wrought "within and without," fabricating from the clay a form that, even on the mortal side, has moved the greatest poets and sages to wonder and admiration.

In action how like an angel! in apprehension how like a god! the beauty of the world, the paragon of animals.

But on the inner side of things we doubt not the achievement surpasses all the matchless eloquence of Shakespeare. For here Nature has worked with the quintessence of material—the fine flower of all the forces of life. Here it is "matter progressing," subject to change and decay; there it is "matter progressed," beautiful and imperishable.

The "making of man" would have been passing wonderful had it merely meant the evolution of a being destined only for the short span of mortal life. But then it would have been a magnificent failure, outdone by the works of the man himself which often survive for centuries. Hundreds of millions of years of experiment and selection

to achieve something that in the end had to be relegated to the scrap-heap. So it might have been had the man belonged only to the realm of the senses, "a thing of shreds and patches" taken from the fluids and solids of the world as it presents itself to the bodily sight. But Nature "played the alchemist" as well as the sculptor. There were "inner laboratories" in the workshop. She built for mortal life, but she also wrought for immortality. She drew from infinity for eternity. From the coarse she produced the fine, and from the fine still finer, and ever as the work went on the touch became surer, the process more exact, the result more sublime. From the fiery chaos under her hands there rolled out spheres to be the first homes of her children; from the spheres in due time she drew out shining zones which reproduced in celestial guise the hills and trees, the lakes and flowery plains of the spheres—ethereal realms destined to be habitations of mankind when the passage of mortality was over.

And then in the real sense began "the ascent of man." He had been "made"—he was now to be himself a maker, to be "taken into partnership with Creative Power," to co-operate in the great work. At first under the impulse of the spiritual forces that stirred within him he worked unconsciously, marring much that he handled, like the unskilful apprentice, but growing gradually to some appreciation of the wondrous design confided to his care. He botched and bungled, but found to his surprise that none of his mistakes were irreparable. Time and energy were lost, but only in seeming. They reappeared as gain in the form of experience. Some mysterious influence was always at work to preserve equipoise. If he perversely set himself to accomplish schemes of his own they always came to nothing, and brought him vexation and disappointment. Sometimes, over-anxious, he feared for the results, and concluded that things would turn out wrong in spite of all he could do. But the catastrophe never occurred: he had slightly over-rated his own importance in the scheme.

The primary use of what we term the material world is the individualisation of spirit, and, secondarily, the development of consciousness. That second process is accomplished to a very limited extent in this world; it has its higher fruition in the worlds to come. It is divinely simple—the line of continuity runs through all, and every step is consecutive. There is no tangled skein—"order is Heaven's first law." The prime requisite of every philosophy of life is that it shall be natural, reasonable and intelligible. Truth never "fogs" the mind, or leaves it gasping in an atmosphere in which it cannot breathe freely. Fogs and foul gases belong to the lower lands of life which advanced humanity is rapidly leaving behind. Those who elect to remain at those levels with the hope of infusing into their conditions something of the light and freshness of the heights will, we fear, be disappointed. Old errors and new truths do not blend well—the mixture is not satisfactory. Let us imitate Nature and "scrap" the old, the stale and the obsolete. Nothing will be lost in the process. The empty sheaths, the ruined husks, avail us nothing, once their purpose has been served. Our true function is less to build and make than to grow, less to construct codes and creeds and systems and theories than to see clearly and, seeing, to advance. That is the true work before us, for it is in line with the progress of Nature which, for ever unfolding, moves with us as we go.

THE Angels keep their ancient places;  
Turn but a stone and start a wing!  
'Tis ye, 'tis your estranged faces,  
That miss the many-splendoured thing.

—FRANCIS THOMPSON.



## DR. ELIZABETH SEVERN.

We give this week a portrait of Dr. Elizabeth Severn, whose work, "Psycho-Therapy: Its Doctrine and Practice," has already been reviewed in our columns. Like many others of those who come to us from the United States Dr. Severn is of British stock, and her methods as a healer reveal a mingling of robust common-sense with a clear insight into those depths of human nature where the finer forces, while conserving the way of life, seek ever to come into outward expression.

She takes that view of sickness and disease which has already been expressed by some of the more advanced minds in the medical profession, viz., that they are no natural part of the human order, but the outcome of laws transgressed, and in the evolution of the race, assisted by experience and wise teaching, to be finally expunged. In that process all schools of healing must play a part, but as the finer forces permeate the grosser, and health and harmony—the two are in essence one—must



DR. ELIZABETH SEVERN.

radiate from the centre outwards, she naturally holds that the most important of remedial agencies is that which belongs to the spiritual life.

There is a glib and facile type of mind which enthusiastically proclaims that with the influx of the inner life sickness and disease must fly like shadows before the sun, and looks for the hard facts of life to be instantly dissolved in the presence of a flashing theory. The theory is true enough—the healing streams are there, but the channels must first be cleared of obstructions.

That mighty change which can renew the whole life, making it proof against every ill, can never come until the whole mind is open to the "consciousness of the All Life." That for most of us is at present a counsel of perfection. The revelation must in the nature of things be partial and limited. But, even so, wonders may be achieved, and some part of the way traversed towards the goal.

In Dr. Severn's view there are three main processes which, under ordinary conditions, should be adopted—the mental, the magnetic, the spiritual. By the first method, the mental vitality is aroused, by the second there is a transference of physical vitality from the healer to the patient. As to the spiritual—to quote from her book:—

As one cannot leap into the higher realms of consciousness without some means of approach, both mental and magnetic

forms of treatment are as avenues leading to the goal of spiritual *realisation*, which is the means of awakening in the patient a permanent sense of the Source of all Vitality. When once this connection is established, and the very essence of his being touched and kindled, the subject will under ordinary circumstances be able to maintain it so that there will be no further need for a healer.

An old contributor to our pages writes of her as follows:—

Elizabeth Severn has not only come among us with a record of success achieved in the land to which she belongs, but she has established her claims since her arrival in our midst. She has come also not only with a sense of mission but with certain signs and seals in witness thereof. Possibly there is no one among us, whatever his or her warrants, who has less of the mere personal accent, and this means that the work and message absorb her—the sense of these and their import dissolving the sense of self. My estimate of her is in this respect something like that of L. C. de Saint-Martin in respect of Jacob Bohme. Saint-Martin intimated that in most cases the teacher looks more than his business, but in that of Bohme the business not only overshadowed the teacher but seemed to swallow him up. I suppose that this is the one point of incidental analogy between Dr. Severn and the "Teutonic theosopher." He was a reader of the inspired records of old and one of their great interpreters; her glass is the universe, mirrored in her own soul, and in a very full sense of the term she seems to have entered into personal liberation.

For my part I believe that Dr. Severn—as one who, within the especial and expanding measures of her powers, has crossed the threshold of greater realms of consciousness, and is in touch with the cosmic source of vitality—is destined to take her place in that wider field of healing which is the province of those who communicate from mind to mind by the teaching gift as well as in the accepted sense of therapeutics. She has been more prominent in the latter aspect and has brought mental and physical salvation to many. But I think, and she appears also to realise, that she is called onward and upward. I believe that she will be worthy of her high dedication and trust that her records may remain among us as a witness to the soul in literature.

## TELEPATHY AND "WIRELESS."

Mr. J. Fricker sends us a letter expressing his views on this subject. He claims that the telepathic, like the wireless, message is conveyed by means of ether waves; but Sir William Barrett, in his address before the London Spiritualist Alliance on March 28th, 1912, pointed out the radical differences between wireless telegraphy and telepathy. Let us quote from the report of his remarks on that occasion:—

Wireless telegraphy had made telepathy very much more believable, but wireless telegraphy was only an analogy and not in essential correspondence with telepathy. People thought telepathy was due to brain waves in the ether. Nothing of the kind. Telepathy, like all other psychical phenomena, did not belong to the physical world; that was to say, that if telepathy were due to brain waves it would obey the ordinary law of inverse squares of distance, and the cerebral energy expended would have to be in proportion to the square of the distance to which the message was to be transmitted. They knew this was not the case, and that telepathy took no account of distance.

We commend to the attention of those who are inclined to draw close parallels between a Marconigram and a telepathic message Sir William Barrett's remarks from which we have quoted. They are recorded in *LIGHT* of April 13th, 1912.

Mr. Fricker is on safer ground where he says:—

Learn to send and receive telepathic messages, and you will never again feel isolated. Communication with those you love is always possible—distance cannot bar it.

There is something pleasantly suggestive about that idea, but even then it remains to be asked whether telepathy does not—for the present at least—transcend any conscious effort on the part of our minds.

A COMPLETE account in French of the proceedings at the twelfth Universal Spiritualist Congress held in May last year in Geneva has been issued in volume form (bound in paper covers) by the firm of Jent, 16, Boulevard Georges-Favon, Geneva. The work runs to nearly two hundred and fifty pages and includes verbatim reports of all the addresses given and communications read during the Congress.



to be finally expunged. In that process all schools of healing must play a part, but as the finer forces permeate the grosser, and health and harmony—the two are in essence one—must

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DR. ELIZABETH SEVERN.

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## COLOUR THERAPY AND ITS PRACTICAL APPLICATION.

BY PERCY R. STREET.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, February 19th, 1914, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 104.)

I have divided the subject in the following manner: First, the Nature of Colours. Second, the Application of Colours, in disease, in dress, in social and domestic conditions.

The theory of colour taught by Newton and still held by most natural philosophers is that the different hues of bodies are the result of the absorption of all the colours that compose white light, except the one reflected by the tinted object. Bodies absorbing all the rays are thus black. Those absorbing none and reflecting all are white; those equally but not totally absorbing the rays are grey; those absorbing unequally are coloured. That body is called red which absorbs all the rays except the red ray. Many years ago Dr. Hands opposed this theory and postulated that, while white bodies reflect the luminous rays thrown upon them, they also undulate from their surfaces, with other qualities, white radiations; and that a corresponding effect is produced in the case of black and coloured objects. Dr. Hands maintained the distinct materiality of colour: that bodies radiated in darkness, as in light, their characterising colours, and that these effluences can write their character upon the nervous systems of human beings, animals and plants. After consideration and experimentation, I have become a firm adherent of the theory of colour materiality. We have no time now to deal with all the arguments *pro* and *con*, but it appears to me that in the use of Colour Therapy we have the greatest proof of the material nature of colours.

I will now relate to you some experiments which led to my acceptance of Dr. Hands' theory.

No. 1. In this case a girl of eighteen, born blind, would distinguish without difficulty any colour without touch, both in the daylight and in a dark room.

No. 2. A young man, aged twenty-seven, would tell any colour by touch alone in a dark room. Thought transmission fails to account for it, as no one in the room knew the colours.

No. 3. Girl of twenty-three, blind to all colours but red. From a bag of card counters she picked the red counters every time without a failure.

These experiments appear to show that colours undulate or emanate from bodies, whether in the presence of light or enveloped in darkness, and therefore cannot apparently be the result of the treatment on the part of the body of the light which falls upon it.

In Colour Therapy we have a field of research so far-reaching that one cannot say where it begins or where it ends. The almost innumerable colours and shades used in therapy are bewildering, and I cannot do more than touch the fringe of the subject. One interesting fact in connection with colour is that the degree of heat transmitted varies with the difference in colour of the glass. As nearly as I can I have tabulated these differences, for they are of much service in dealing with disease. We find that colours admit the passage of heat as follows: Red, seventeen degrees; orange, twenty-eight; yellow, forty-five; green, forty-three; blue, forty-seven; violet, fifteen. These may differ a little from some tables published, yet in my practice I have found them correct.

Many wonderful volumes have been written upon Colour Therapy, but while of considerable value to the professional healer, they are, on account of their complex nature, almost useless to the laity. The majority of colour treatments are given by mechanical devices, such as the "Aquacolorscope" of Fabner; the Chromo lens, Disc or Chromolume of Babbitt; and the modern radiant heat and light baths. In the hands of properly qualified men these methods are capable of yielding good results. An objection sometimes urged against them is that of "extremeness," and much can be said in support of this. The

coloured light becomes too highly concentrated, and too fiercely projected, with results quite the reverse of restful. My whole effort in this lecture is to construct out of my experiments a system applicable to every home in the simplest and most practical manner. The healing agency of colours does not rest in the mere application of light rays. The experiences of myself and my co-workers have revealed the fact that the qualities of the colours we use in our light treatments correspond with those of natural products (vegetables and plants) bearing the same colours. The colours having the greatest therapeutic value are red, yellow, orange, blue, violet, with numbers of combinations and innumerable shade distinctions. It would require considerably more time than I have at my disposal to deal with these, so we must content ourselves with a moderate survey of the field of work.

Red is the stimulant of the colour world, and marked success has followed its use in anæmia, paralysis, lack of tone, sluggishness of the liver, physical exhaustion; it is said to be also of service in cases of nervous prostration and lunacy, but my experience has not borne out this view. In material bodies we have cayenne pepper, red cedar, cloves, ferric oxide, and many

others of a red tint having the properties of stimulation. Yellow and orange are the central principles of nerve stimulus, and the treatment with such will produce purgative, diuretic, or expectorant action. I have found these rays of great value in bronchial troubles; in lung and chest diseases the breathing is greatly improved, and in constipation the results are very marked. In Nature we find among other products bearing similar hues, senna, figs, sulphur, peaches, olive oil, corresponding in colour and effect. The healing power of the violet and blue rays cannot, I think, be over-estimated. In diseases where inflammatory and nervous conditions predominate, in nearly all types of mental disturbance, loss of nerve power, low vitality, and insomnia, sufferers from the terrible strain and exhaustion of modern commercial life as well as in other walks can be treated with general success. In the foxglove, logwood, blackberry, tartaric acid, and in numerous other bodies, we have the corresponding elements and effects in treatment more or less marked.

We now come to the practical application of Colour Therapy in disease, and in the home and social environment. As briefly as possible I will detail the treatments I have given, with results obtained in a few cases.

No. 1. This case was that of a boy who suffered since childhood from fits, and at eighteen became a victim of delusions; sleeplessness, fits of rage, suicidal tendencies developed at nineteen. The patient was twenty when treated. His bedroom was found to be dull in light, with brown and red predominating. A spare room was accordingly fitted with violet and blue windows, and hangings and carpet of grey. The patient remained four hours each day in this environment, and slept in a room papered green, with blue hangings. He was fed on wholemeal bread, cheese, prunes, and blackberry jelly. The result was that in three weeks the patient was sleeping well. There were no fits, the general tone improved, and the treatment was continued for ten months. The patient is now learning a trade.

No. 2. Constipation and general sluggishness, with daily headaches and biliousness. The environment was changed to red, with a shade of yellow introduced. The food was changed for the first fourteen days. The result was a general and marked improvement. The bodily and mental activity



increased. The food was then changed, and tomatoes, celery, onions, and prunes introduced, with the result of complete relief in four weeks, and there was no return of the malady.

No. 3. Alleged neurasthenia. Environment found to be drab, dull and wanting light. Changed to purple and violet with sun bath. Patient improved rapidly and found relief in five weeks.

Now I will briefly deal with the colours I have used in the treatment of some of the numerous ailments to which unfortunately the flesh seems heir.

One of the commonest enemies of humanity is undoubtedly neuralgia. I have found that blue in light and environment is by far the best curative agency.

For brain fog: Blue light and wet blue bandage.

Sore throat and relaxed throat: Blue light in front and yellow rays to play on the cervix.

Bronchitis: Blue light and environment.

Skin troubles generally: Blue light and violet.

Paralysis: Purple over solar plexus. Blue and yellow alternating over head and spine.

Gastritis: Purple and blue.

Neurasthenia: Purple and blue.

Insomnia: Green in day, blue light and environment at night.

Neuritis: Blue, red in some cases over the bowels.

Liver Sluggishness: Red, with alternation of yellow.

Inflammation of Liver: Blue.

Cystitis: Blue on hypogastrium, yellow over spine at base.

Time will not permit me to deal with any other conditions of treatment. It must not, however, be supposed that Colour Therapy constitutes the one and only method of treatment, or that by the mere application of light and environment success in healing is certain. And while the applications I shall presently suggest are useful, the temperament of the patient and the right dietary have to be considered in prescribing. Much, therefore, depends upon the skill of the practitioner.

The method I use in the domestic circle, where the employment of proper instruments is not possible, is to provide an environment of the colours required in the draping and furnishing of the room. I then prepare a screen. The best plan is to have the screens already made and fit one to the window, with the right tints, and in the day allow the light to stream through upon the patient. A little skill in manipulation will allow rays of various colours to fall on the proper areas. The patient gets the advantage of the light rays in the daytime and the properties emitted from the environment at night. This is an inexpensive and practical way and has been used with the greatest success. It is not generally understood that the magnetism which the healer gives off is tinted. Thus we find in the treatment of various ailments the magnetic rays split up or decomposed, as it were. The observations carried out in regard to this have shown the following results.

In the treatment of—

Chest troubles: Yellow magnetic ray.

Nerves: Blue and purple ray.

Fevers: Blue ray.

Insanity: Blue and violet ray, and so on; according to the nature of the disease.

Turning to the last part of my lecture, the social and domestic department, we find the romantic and humorous side of Colour Therapy.

People understand but little of the effects colour produces in their lives, and how, if one looks around, the conditions of Colour Therapy are symbolised and regarded. For instance, the barber's pole is a symbol of the one-time barber surgeon in the good old days of the "three bottle man" and blood-letting. The blood is symbolised by the red; purity by the white; healing by the blue. So, in plain language, the body is purified by the healing flow of the blood. The revolutionary emblem of the red flag typifies the blood brotherhood as well as courage and justice. Red is a stimulating colour—the bull finds it distinctly exhilarating, and so does his victim! In the domestic department the servant question is very pronounced, and mistresses are often at their wits end concerning it. I will let you into a secret of Colour Therapy. We will imagine the cook has spoilt the soup and her discharge becomes an

imperative necessity. Now, according to comic artists, this matter of discharge is a trial to the flesh, for the cook, fresh from her red fire, is filled with warmth and courage; the mistress, on the other hand, has her courage at zero, owing, possibly, to the non-stimulating properties of the soup. How shall this be altered? Quite easily! Request the cook to wait in the drab cold atmosphere of the scullery while the mistress gets up her courage in a red environment; receive the cook in a room of neutral tint, and she becomes mild, penitent, and otherwise "quiet to drive."

In our dress we are not always in tune with the colour realm, and if the visions sometimes breaking upon us are to be taken as symbolising the extent of our knowledge then the less said about it the better. Without dealing with the colour influences of the planets, we find people having a great fondness for certain tints harmonising with their planetary influences. Ofttimes we meet with the "lady of the moon" with her chestnut hair, delighting in silver, pearly greys and other pastel shades which are suggestive of a deeply penetrating tenderness. She is certain of lovers, for the heart of susceptible man is touched by the influence of these tones, whereas brilliant hues merely dazzle the eyes. The man of Mars favours dark rich reds, while the fair ones who are influenced by the planet are led to adopt strong golden browns, imparting dignity and impressiveness. The lover is especially sensitive to colour influences. Hence the girl who wishes to inspire him with hope and bring him to her knees with an avowal of undying affection will dress in a pale shade of pink, for its influence is that of sympathy, love, and an indication that her life is ruled from the heart. Further, to increase the stimulation she must receive him in a room with prevailing light green exhaling an influence of success and joys. Deep blues give strength and power to the wearer, while the pale shade emits gentleness and faithfulness. Business men should occupy offices of a bright green, for green brings an influence of success and money attraction; indeed, we find many of the clients of gentlemen of finance are of this shade themselves! The colours of happy influence are the light yellows and greens; they emit hope, joy and gaiety. On the other hand, the drab dull browns, greens and yellows cast abroad conditions just the reverse, and we do well to avoid them. In our houses the scheme of decoration should be in harmony with colour influences. In these days of nerve-racking commercialism, when we are liable to be irritated or depressed, a room of purple and blue is invaluable; its influence is strongly sedative, and forms, I think, the most calming combination of Colour Therapy.

There are many points still untouched. I have endeavoured to cover lightly the whole ground, touching upon the conditions most useful and practical. My object has been to interest and instruct as well as to amuse. If I have in any measure succeeded in that object I am well content. (Applause.)

#### THE DISCUSSION.

Replying to a question from the chairman, MR. STREET said that all patients did not take colour rays equally well, nor when the same colour was applicable in different cases were the effects the same. Some people antagonised the effects of a ray, and that destroyed the effects of a treatment, while others received the same ray with benefit. He did not find that everybody was susceptible to colour treatment. Some, indeed, did not respond to colour treatment in any way. Some people who loved a particular colour undoubtedly received benefit when that colour was exhibited, but often it happened that their very familiarity with that colour would detract from the amount of benefit they gained from it. The operator would then bring in another colour in order to have the therapeutic value well expressed.

To a member of the audience whose question related to the depressing effect of black as a mourning hue, the lecturer said that black was exceedingly depressing not only to the wearer but to others. But if black were worn, the effect on the wearer would be neutralised if the black garment were lined with another colour—blue, for instance. Nothing was more likely to cause grief to the departed spirit than the wearing of heavy mourning by the friends it had left behind. In such cases he counselled the wearing of pink or blue as the mourning colour.

"I would like," he continued, "to see everyone go to a



funeral clad in pink. It would give a cheering vibration to the spirit and bring to the public notice the advantage of colour environment."

To a question regarding the relationship between the colours seen in the aura of a person and the colours to be used in the treatment of such a person when a patient under chromo-therapy, Mr. Street said that the question opened up a wide field of research. Thus absence of yellow in the aura revealed a lack of concentration on the part of the person under treatment, and the application of that colour might have beneficial results as regarded that weak spot in the aura.

Another inquirer—referring to the lecturer's statement that neurasthenia is a very rare disease and that most of the complaints diagnosed as neurasthenia are not correctly so described—asked what was the true nature of neurasthenia.

Mr. Street replied that the disease which commonly went by that name was really a case of nervous functional derangement. True neurasthenia was a question of the wastage of the neurin—the substance in which the peculiar qualities of the nerves resided. More often than not it was found that in so-called neurasthenic cases there was no wastage but simply a derangement of the process by which the nerve force was transmitted to the nerve centres.

The proceedings closed with the usual resolution of thanks to the lecturer, which was carried by acclamation.

#### TRANSMISSION OF THOUGHT-MUSIC.

We learn from a recent issue of the "New York Times" that Dr. Hyslop experimented on the previous day at his own house with a young man named Joseph Mercedes, of Spanish extraction, from San Diego, Cal., who claims that he can transfer through space to a subject the music of compositions, both popular and classical. He is assisted by a young woman he has known since childhood, Miss Nellie Stantone, who sits at a piano perhaps a score of feet away, with a bandage tightly wrapped about her eyes. The name of a piece of music is given to Mr. Mercedes, and a moment later Miss Stantone is playing it on the piano.

Dr. Hyslop named twelve selections while Mr. Mercedes and Miss Stantone were in the same room, and then continued his experiments by taking Mr. Mercedes into an adjoining room. In these more difficult conditions the efforts of Mr. Mercedes met with failure in three cases out of seven. After the experiment Dr. Hyslop said to a "Times" reporter: "I was unable to observe any evidence of fraud, although I watched for it very closely. However, I am not prepared to give a final judgment at this time. . . I intend to make further experiments."

On the same day Mercedes gave a demonstration at an hotel to seven newspaper men, including the "Times" representative. The latter declares that he watched the experimenter closely for half an hour, and that Mercedes did not open his mouth or move his feet after the name of the composition selected was written on a piece of paper. Once or twice Miss Stantone failed to play the correct selection, but she succeeded nine times out of ten. She did it once when Mercedes was separated from her by a heavy oak door. Mercedes stated that he had offered to appear before the American Society for Psychical Research three times a week for six weeks in order to establish his claim. He was himself unable, he said, to explain his strange power.

**THE PSYCHICAL ASPECTS OF EDUCATION.**—Miss Hoskyns-Abraham, M.A., who is lecturing on March 13th, 17th and 20th, at Crosby Hall, Chelsea, on "Biology in Relation to Education," has already given many addresses on this and kindred subjects in educational centres in the Midlands and in the North and West of England. Much of her advice anticipated the health-teaching now very generally given in our municipalities, and in her own work as a teacher many years ago, as well as later, both in writing and speaking, she also anticipated—in part, and so far as she is able to agree with them—the methods and principles now associated with the name of Mme. Montessori. We understand that Miss Hoskyns-Abraham's lectures relate especially to the psychical side of education.

#### THE REV. R. J. CAMPBELL ON HUMAN SURVIVAL.

The Rev. R. J. Campbell, preaching recently on the daring prospect visioned by Paul in the eighteenth chapter of Romans, said that without stopping to examine how much the apostle meant there could be no doubt of the general idea put forward: "It is that with the triumph of the spiritual consciousness in humanity all the illusions of finite existence will disappear, all the disharmonies and afflictions of sentient life struggling under the burden of material conditions will come to an end like an evil dream, and perfect blessedness be universally realised."

Mr. Campbell judged that by "the sufferings of this present time" Paul meant not only the bearing of actual pain, but "all the burden of our mortality, our subjection to the unideal, our exclusion from perfect knowledge and satisfaction." If the pain of the soul survived the dissolution of the body it could only be because the soul was still in a prison of some sort. Mr. Campbell continued:—

There seems good reason to believe, on grounds quite other than those derived from religious faith, that consciousness, memory, individuality, can and do exist independently of a physical organisation such as ours at present—that is, can do without a brain—a physical brain, anyhow—and without any of the apparatus that we have been accustomed to consider indispensable to the functioning of intelligence, thought, feeling, and awareness of one's personal identity. I believe this has been proved, and that in the super-normal phenomena of telepathy, clairvoyance, and the like we have what is probably a super-session of physical limitations. And communications do undoubtedly come through from the supersensible world, or at least from some state of which we have no direct cognisance through our physical senses. It is impossible any longer to deny the actuality of these; they do take place, though whether they come from human beings who were formerly incarnate in this world as we are now is not yet so certain; the one thing they make absolutely clear is that consciousness can exist and does exist without a physical brain and nervous system, which are the only conditions in which it is able to function with us. If this can be established beyond all cavil and with universal acceptance, as I believe it will, it will be an enormous gain to the spiritual forces of our time.

But now comes a far more interesting and important question. Will this consciousness of ours continue unchanged after the death of the body? . . . The teaching of the New Testament is that we do not lose our identity, but that we shall ascend to something infinitely higher than our present consciousness of it, so much so that what we are now, or what we know of ourselves now, will be seen to be but as a poor farthing candle to the light of the sun; this tiny, limited, suffering self of ours is not worthy to be compared with the glory which shall be revealed in us. Some people are dreadfully frightened at this, and shrink from the prospect. . . They fear somehow that such a change would involve losing something that they do not want to lose, something very precious. Well, you can dismiss that fear from your thoughts if you happen to have it, any of you, at this moment; you are going to lose nothing, I can assure you; but what you are going to gain in the kingdom of Christ is inconceivably vaster than you have any power of apprehending with your present faculties. . . The memory of the past will itself be illumined and glorified, so that all the sufferings that have been become part of the joy that is to be.

LIFE everywhere bears witness to the truth of the saying that nothing is final and nothing fatal. One thinks of the gloomy philosopher who made all his essays on life short because, as he said, if he carried them beyond a certain length cheerfulness would creep in.—G.

**SWEDENBORG SOCIETY.**—On the 27th ult. an important lecture on "The Body and the Soul in Swedenborg's Philosophy" was delivered by Mons. L. de Beaumont-Klein, D.Sc., under the auspices of the Swedenborg Society. The chair was occupied by the Honorary President, Sir W. F. Barrett, F.R.S. Referring, in the second division of his lecture, to Swedenborg's fundamental conclusion that the human soul is a spiritual substance and form intended to receive life from God, the lecturer pointed out that Swedenborg's doctrine of spiritual influx supplied that ultimate continuity which modern philosophy was seeking. Amongst other points dealt with were Swedenborg's analysis of the soul into understanding and will, and the unequal grades of development of which these two elements are capable; also Swedenborg's distinction between two memories in man, a spiritual and a natural, which seems closely connected with Bergson's distinction between what he terms pure memory and perception.



## NOTES FROM PRIVATE SEANCES.

BY IAN SHAN.

On Friday, Saturday, and Sunday, January 2nd, 3rd, and 4th, 1914, I had the high privilege of attending three most interesting sances. The first and third were held in Glenbeg House, Rothesay, and the second at Eastlands, Craigmore. The psychics were Mr. and Mrs. Curtis, of Glasgow.\*

The principal controls of Mr. Curtis are four American Red Indians—Whitefeather, Green Tree, Wallaho, and an Indian Medicine Man or Doctor—and Bill Morgan, once a rough Western cowboy, though by birth a Yorkshireman. Mrs. Curtis's controls are Chaszie, a Japanese maiden, whose quaint English and sweet ways are very engaging; Nan, a London flower girl; and Nellie, a Glasgow street girl, who was driven, she said, into a life of sin not from choice but from force of circumstances, and died in great wretchedness and misery. Having been met by loving ministering spirits on the other side Nellie is now a repentant and reclaimed young woman, with her face set steadfastly towards the Light Eternal.

Both Mr. and Mrs. Curtis are in trance together for from two to three hours at a stretch. They are not materialising mediums and their apport phenomena have practically ceased. One wonderful feature of their mediumship is the appearance of numerous spirit lights, large and small. Another is the bringing of a variety of scents by the Indians. Sitters' handkerchiefs are sometimes practically soaked with any kind of scent for which they may ask—white rose, eau-de-cologne, lily of the valley, &c. "Whitefeather" asked me which scent I preferred and I said rose. At "Whitefeather's" request I held my hands together in scoop fashion, and at once there fell from somewhere a quantity of liquid scent into the palms of my hands. "That white rose!" said "Whitefeather." "White Rose," I may say, is my daughter's name in spirit life, so that the white rose scent was doubly acceptable.

As the circle became supplied, the odour of scent quite filled the room.

The spirit lights were abundant, almost continuous at times. When the presence of a spirit relation was announced by "Whitefeather," a luminous mist about the size and shape of a Jaffa orange, three to five feet above the floor, advanced towards the sitter, bowing in recognition. It was explained that these spirit lights were not the spirit friends, as they were invisible, but were meant merely to show that the friends named were actually present and anxious to make their presence known. At two of the sittings "Whitefeather" announced the name and presence of my brother Robert. At the second sitting in Rothesay my son John came with Robert, and two lights representing uncle and nephew advanced towards me side by side as if they were hand in hand. One light was, say, four to five feet above the floor level and the other about eighteen inches above the floor. The large higher light signified Robert's presence, and the little brilliant light was John's. "Whitefeather" delivered their message of sympathy and love to me as father and brother. Robert, in referring to his long illness, said he had never forgotten my devoted attention, adding: "No ministry of love or act of kindness is ever forgotten by those who have gone before." "Whitefeather" explained that it was because John passed away as a little child that his light was so small and so low, although he has now grown to full stature; and immediately to illustrate the statement John's spirit light expanded and grew up rapidly before our eyes till it attained the height of an adult. Other relations, such as my mother, David and Jeanie, also manifested their presence, bestowing their blessing upon me couched in sympathetic and tender language. I was very deeply affected and strengthened by their inspiring messages. Two sisters between whom I was sitting also received similar messages from their mother, and I could hear them in the dark sobbing with emotion.

"Whitefeather" is not so far advanced in spirit life as "Green Tree" and "Wallaho," but manages the phenomena and does most of what he calls the "shouting" or talking, with an occasional whoop thrown in by way of variety. He objects

\*I do not give their real names as they are not professional mediums.

strongly to the medium's cuffs coming down over his hands and asked us to remove them. This, however, we could not do, as they formed part of the shirt, so we compromised matters by pushing them up the sleeves as far as possible. He speaks broken English in his light Indian voice, and has also picked up a lot of "braid Scots," of which he gave us a few rich samples, much to our amusement. On "Whitefeather" asking me if I would shake hands with "red man," I said, "I will do so with pleasure; are we not all brothers?" At this he was very pleased.

"Whitefeather" usually referred to me as "the young-auld man," and a robust, healthy-looking farmer in the Arrol circle was alluded to as Big Chief.

Someone controlling Mrs. Curtis sang through her "The Auld Hoose," possibly in compliment to myself.

"Chaszie," who controls Mrs. Curtis, delights to go round the circle speaking kindly and lovingly to everyone in her quaint broken English and Scotch. "Chaszie" has a very modest opinion of her mental powers and protests that she is not clever but very stupid. For her comfort, I quoted to her the line—

"Be good, sweet maid, and let who will be clever,"

at which she was delighted.

She loves Scots folk "great big much," the men with "the funny frocks." By "funny frocks" she means the kilts. A rippling laugh went round the circle at her quaint description of the "kilties."

The Indian Medicine Man or Doctor gave the lady on my right magnetic treatment. In the dark we could see the blue magnetic vapour streaming from his hands during the treatment. At a subsequent sitting the same doctor treated Mrs. Curtis for a bad cold, and again we saw flowing from his hands the blue electric or magnetic fluid. At another sitting Mrs. McCallum, who was suffering from a rather severe attack of bronchitis, obtained immediate relief by inhaling an essence which was poured into her palm by "Whitefeather."

"Green Tree" is an Indian spirit more advanced in spirit life than "Whitefeather." He possesses a voice of unusual sweetness, breathing forth peace, love and tenderness towards everyone. Much the same may be said of Bill Morgan.

(To be continued).

## VEGETARIANISM AND HUMANITARIANISM.

"The Humanities of Diet: Some Reasonings and Rhymings," by Henry S. Salt (limp cloth, 1s., The Vegetarian Society, 257, Deansgate, Manchester), consists, with the exception of the opening essay, of articles and verses contributed to the "Humanitarian," the "Vegetarian" and other propagandist journals. Mr. Salt indicates his position in the following passage: "I advance no exaggerated or fanciful claim for vegetarianism. It is not, as some have asserted, a 'panacea' for human ills; it is something much more rational—an essential part of the modern humanitarian movement, which can make no true progress without it. Vegetarianism is the diet of the future, as flesh food is the diet of the past. In that striking and common contrast, a fruit shop side by side with a butcher's, we have a most significant object lesson. . . . Can we doubt, as we gaze at this contrast, that whatever intermediate steps may need to be gradually taken, whatever difficulties to be overcome, the path of progression from the barbarities to the humanities of diet, lies clear and unmistakable before us?" Mr. Salt states his case with great ability, and the verses appended to the various articles are exceedingly clever and pointed.

DISCRIMINATION NEEDED.—The harvesting of truth is a fairly safe operation, for if some falsehood be inadvertently harvested along with the grain, we may hope that, having a less robust and hardy nature, it will before long be detected by its decaying odour; but the rooting up and devouring of error with unquenchable fire is a more dangerous enterprise, inasmuch as flames are apt to spread beyond our control, and the lack of infallibility in the selection of error may to future generations become painfully apparent.—"Modern Problems," by SIR OLIVER LODGE.



## SIDELIGHTS.

Our readers will doubtless have read of the remarkable tragedy in France in connection with the discovery, by the aid of clairvoyance, of the body of a man supposed to have been murdered. A correspondent, "Inquirer," who finds cause for perplexity in the matter, writes to us propounding the following questions:—"Can you tell me if spirits giving such information through the medium are of a high order? Do they in their detective methods work for righteousness? I mean is religion at the back of it? I respectfully ask, do you, as a Spiritualist, think a band of spirit detectives a favourable feature in your movement?" Our correspondent apparently fails to see that the question whether the people who engage in detective work either on this plane of existence or another "are of a high order" and whether they "work for righteousness" is one for individual judgment.

We are no more behind the scenes as to the character and motives of discarnate spirits than we are as to those of spirits still in the flesh. The business of the detection and unmasking of crime is not one which appeals to our individual tastes, but we should be loth to say that it is not needed, and to attribute only sordid motives to those who engage in it. The question about religion suggests that "Inquirer" may possibly still retain in her thought the old distinction between what is secular and what is religious. Just in proportion that an act is prompted by high and unselfish motives that act in our view is religious, and in the proportion that the motives are sordid and mean the act is not religious. With regard to our correspondent's last question we fail to see why any particular form of activity on the part of discarnate intelligences should be regarded as a "feature" of our movement. We are getting tired of repeating that our movement is confined to the spreading of the good news of the possibility of communion between the two phases of existence, and of the spiritual philosophy that is based on the recognition of that possibility.

In the foregoing remarks we deal with the general question. As to the specific instance, we are not aware that the French clairvoyante claims to be assisted by spirit agencies. She appears to be using her own psychic powers, and in that case our correspondent's criticism is quite beside the mark. In either case we should not class her work as Spiritualism in any high sense.

"The Daily Chronicle" recently contained two very interesting articles—one on "Radium and Disease," the other on "Healing by Electricity." Both deal with new methods in medical practice, and both are concerned with the utilisation of "Nature's finer forces." In the former article the therapeutic use and possibilities of radium in the cure of disease are ably set forth. As regards the use of radium in cases of cancer, we are told that "apparent success in isolated cases does not justify one in assuming that any very startling advances have been made."

In "Healing by Electricity" we have a summary of the views and investigations of Mr. Arthur E. Bains, who has recently published, under a lengthy title, a book upon the subject. According to Mr. Bains, the human nervous system resembles "a delicate electrical telegraph with the battery or generating station in the brain," and "if nerve energy were visible we should see every human being, and perhaps every living thing, surrounded by an aura or magneto-electrical field extending some distance from the body and gradually fading into space." Disease he considers in certain cases to be the result of defective nerve insulation, and the consequent escape or diversion of the nerve current. His remedy is to apply to the nerve-sheath a certain fluid which he describes as "di-electric or insulating," and so confine the nerve force to its proper channel until healthy conditions are re-established. The composition of this fluid is not disclosed, but it is said to be easily absorbed and of far-reaching effect.

Such, briefly, are the two articles. They are significant of the trend of medical thought towards super-physical conceptions of disease and of refined methods of cure. It is curious to note, however, that the radium treatment, especially where radio-active solutions are employed, involves the use of minute quantities of the metal, and indirectly confirms the teachings of the homeopaths as to the potency of the infinitesimal in medicine. Mr. Bains's surmise as to the existence of a human aura will amuse Spiritualists and students of occultism, who have long accepted it as a reality and an important factor in the production of psychic phenomena.

A prominent place in the editorial notes of the February number of "The International Psychic Gazette" is given to the eloquent tribute which the venerable Dr. Peebles pays to our late editor, and from which we quoted a passage in our last number. On the "Portrait Gallery" page appears the bright young face of Miss Muriel Brown, the leader of the New Thought movement in England (Miss Brown speaks at the Steinway Hall, Lower Seymour-street, on Sunday mornings, and at 78-80, Edgware-road, on Thursday afternoons). Some pages are devoted to records of Mr. F. L. Rawson's "miraculous" cures, but the editor, in a leading article, ventures the opinion that Mr. Rawson claims too much, and thereby does his work irreparable injury. Among other features of interest are an illustrated interview with Mr. W. J. Colville, with phrenological sketch by Mr. J. Millott Severn, and articles on "The Ethical Force and Freedom of Love," by Dr. Peebles; "The Franco-German Materialisations," by Miss Felicia Scatterd; "Spiritual Healing through Spiritual Realisation," by Mr. Colville; and "Jewish Mysticism," by Mr. W. H. Evans.

## 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. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

## Psychic Body and Spiritual Body.

SIR,—Often a reference appears in this journal to the natural and spiritual bodies mentioned in 1 Cor. xv. It ought to be better known that St. Paul's conception of human nature was somewhat more complicated than appears from the translation, which misrepresents his opinions. What the Apostle writes is: "If there is a psychic body there is also a spiritual." It is as probable that by a psychic body he means the body of flesh, nor is it likely that he would write suppositionally of our carnal body. The idea in Paul's mind seems to be that man originally has a psychic body, out of which he develops or may develop a spiritual body which is the especial reward of those who have striven to live a spiritual life in fellowship with God. This is a distinct advancement upon the Platonic view which puts immortality in the psychic body, and knows nothing of this higher grade of existence. Paul's judgment is worth attention, as he was a highly-developed psychic with sources of information that are probably open to very few.—Yours, &c., D. D.

## SOCIETY WORK ON SUNDAY, MAR. 1st, &amp;c.

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

**MANTLESTONE SPIRITUALIST ASSOCIATION.**—*The Arts Centre, 33, Mortimer-street, Langham-place, W.*—Four guides of Mr. W. E. Long discoursed interestingly on "Religion without Ghosts." On February 23rd Mrs. Podmore gave recognised description. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION:** 132, Pembroke Place, Islington, W.—Miss Florence Morse's morning subject was "The Conditions of Life After Death." In the evening she answered written questions and sang a solo. For next week's services see front page.

**CHATHAM**—553, CANTERBURY-STREET, GILLINGHAM.—Mr. Neville gave an address on "Mediumship," and successful descriptions. Sunday next, Mr. T. O. Todd.—E. C. L.

**BATTERSEA PARK-ROAD**—HENSLEY-STREET.—On Saturday, March 14th, at 7.30 p.m., a Floral Dance and "Social," arranged by Mrs. Boddington. Tickets 6d.

**HANMERSTON**—89, CAMBRIDGE-ROAD.—Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Karl Reynolds; clairvoyant descriptions in circle.

**KINGSTON-ON-THAMES**—ASHLEY HOUSE, HAMPTON WICK.—Good lantern lecture, "Thought Forces," by Mr. C. J. Stockwell, jun. Sunday next, 7 p.m., Mrs. Mary Davies, address, "Spiritualism Explained," followed by clairvoyance.—J. W. E.

**STRATFORD**, E.—WORKMEN'S HALL, BROMFORD-ROAD.—Eloquent address by Mr. G. Prior on "Things that Require Opening—viz., the Eye, the Ear, and the Heart." Mrs. E. Bryson presided. Sunday next, Mr. H. J. Stockwell, address.—W. E. S.

**WIMBORNE**—ST. GEORGE'S HOUSE, ALWING-ROAD.—Mr. H. G. Beard gave address. Sunday next, at 7 p.m., Mr. G. Prior of Eding, on "The Quest of Truth." After-circle, Mrs. Smith of Kingston.



**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Good addresses and descriptions by Mr. A. Punter. February 26th, Mrs. Podmore gave an address and descriptions. Sunday next, 11.30 a.m., Mr. G. T. Wooderson; 7 p.m. (and on Thursday), Mrs. M. Gordon. Saturday, 7th, "Social," 6d.

**GOODMAYES AVENUE** (almost opposite Goodmayes Station).—Mr. G. F. Tilby spoke on "Facts Worth Knowing" and answered questions. February 25th, Mr. A. H. Sarfas, trance address and clairvoyance. Sunday next, at 11.15, study class; 7 p.m., Miss Russell. Tuesday, at 8, Mr. T. Brooks.—H. W.

**CHELSEA.—COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD.**—Address, "In the Midst of Life we are in Death," by Mr. W. Clifford-Coote, and successful descriptions. Sunday next, at 7, trance address by Mr. John Wallace; clairvoyance by Mrs. Sharman, with after-circle. Silver collection.—J. D.

**BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Splendid addresses and descriptions by Mrs. M. H. Wallis. Sunday next, at 11.15 and 7, Mrs. E. A. Cannock, addresses and clairvoyance; also Monday, at 8. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, circles.

**BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mr. Karl Reynolds gave good addresses; clairvoyance, Mrs. G. C. Curry. Sunday next, 11.15 and 7, Mr. G. F. Douglas (of Northampton). Tuesdays, 3 and 8; Wednesdays, 3; Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Mr. W. E. Long: Morning, spirit teachings; evening, interesting address and descriptions by Mrs. Beaupaire. Sunday next, Mr. W. E. Long: 11 a.m., mystic circle; 6.30 p.m., address on "Religion without Ghosts."

**BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.**—Mr. Horace Leaf spoke on "Spiritualism and Modern Thought" and "Death," and gave descriptions. Miss Whatley sang two solos. Mr. Whitefield presided. Sunday next, at 11 and 6.30, public services. Wednesday, 7.30, Mrs. Baxter. Other meetings as usual.—J. L. W.

**STRATFORD.—IDMISTON-ROAD, FOREST-LANE.**—Evening, Mr. J. Cattanach, address; Miss M. Woodhouse, clairvoyance. February 26th, Mr. J. Wrench answered questions. Sunday next, at 11.45 a.m., Fellowship; 7 p.m., Miss Violet Burton. Thursday, Friday and Saturday, 12th, 13th and 14th, at 6 p.m., Grand Bazaar and Sale of Work.—F. H.

**HACKNEY.—240A, AKBURST-ROAD, N.E.**—Morning, well-attended meeting. Evening, Mrs. Mary Gordon answered questions and gave descriptions. Feb. 25th, descriptions by Miss F. Morse. Sunday next, 11 a.m., first anniversary of morning meetings, conducted by Mr. Dougall. 7 p.m., Mr. H. Bygson on "Occultism and Alchemy." Mrs. Sutton, clairvoyance.

**HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, inspirational address; evening, address on "The Love of God," and successful descriptions by Mrs. S. Podmore. February 25th, Mrs. S. Fielder, psychometrical readings. Sunday next, 11.15, circle; 3, Lyceum; 7, Mr. A. H. Sarfas. Wednesday, 8.15, Mrs. C. Pugham. 15th, Mrs. Alice de Beaupaire.

**CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.**—Mrs. Miles Ord spoke on "What Think Ye of Christ?" and gave descriptions; Miss Heythorne sang a solo. February 26th, Miss Clompson gave psychometric readings. Sunday next, at 11.15, public circle; 7 p.m., trance address by Mrs. Mary Clompson, also clairvoyance. Thursday, at 8, public service. Sunday, 15th, Mrs. Jamrach.—F. C.

**CHITON.—GYMNASIUM HALL, HIGH-STREET.**—Mrs. A. Jamrach gave address on "Angel Ministry," and descriptions.

**PORTSMOUTH.—54, COMMERCIAL-ROAD.**—Mr. Percy Smyth gave addresses on "Brotherhood" and "Fear."—J. W. M.

**NOTTINGHAM.—MECHANICS' LECTURE HALL.**—Mrs. M. J. Veary conducted both services.—H. E.

**LESTER.—MARLBOROUGH HALL.**—Addresses by Mr. Elvin Franklin and Mrs. Letheren. Descriptions by Mrs. Letheren.

**BOURNEMOUTH.—WILKESBOROUGH HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. H. Mundy. February 26th, Mr. Hering gave address on "Theosophy."

**READING.—NEW HALL, BLAGRAVE-STREET.**—Addresses by Mr. P. E. Street on "Kismet," and "The Labours of the Other World." 23rd, Dr. Ranking, descriptions and psychometry.

**LESTER TOWN.—17, PRINCE OF WALES CRESCENT, N.W.**—Address by Mrs. Webster, and descriptions. February 27th, public circle, conducted by Mrs. Cornish and Mrs. Jones.

**LESTER.—DENTON HALL, MARKET-STREET.**—Morning, address and descriptions by Mrs. Vincent; evening, Mrs. Boddington.—C. T.

**PORTSMOUTH.—MILPARK HALL, WATERLOO-STREET.**—Addresses and descriptions by Mrs. Orlovski. 25th, interesting address by Mr. S. Foot, followed by auric readings.—P.

**WHITLEY BAY.**—Address by Mr. W. Bancroft on "Man, What is He, and Whither Bound?" who afterwards gave descriptions.—C. C.

**TOTTENHAM.—684, HIGH ROAD.**—Mr. Edwin Haviland gave an interesting address on "Thirty Years' Personal Experience of Spiritualism."—N. D.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.**—Address by Mr. Johns on "What is Man?" Solo by Miss Wilson; descriptions by Mrs. Joachim Dennis. Crowded meeting.—G. H. K.

**SOUTHPORT.—HAWESHEAD HALL.**—Miss E. Sidley delivered an address on "Angel Ministry" and "Cui Bono?" and afterwards gave descriptions. On Monday Miss Sidley again gave descriptions.—E. B.

**BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.**—Morning, Mr. Parry; evening, address by Mr. Bottomley, and answers to questions. 23rd, afternoon and evening, meetings for phenomena, conducted by Mrs. Trueman.—W. G.

**SOUTHEND.—SEANCE HALL, BROADWAY.**—Addresses by Mrs. Keightley: Morning, "Man, Know Thyself," and psychometrical readings. Evening, "The Importance of Earnestness," followed by descriptions.—C. A. B.

**SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Address by Mrs. E. Graddon-Kent on "Lessons Learnt from Personal Experiences," and descriptions; tests by Mrs. Matthews.—S. E. W.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Good addresses by Mr. D. Hartley on "The Re-discovery of Jesus"; Miss Hilda Jerome gave descriptions. February 25th, address and psychometric readings by Mrs. Spiller.—J. McF.

**MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.**—11 a.m., Lyceum; 7 p.m., address by Mr. Symons on "Five Commandments." 23rd, ladies' meeting, address and descriptions by Miss Woodhouse. 25th, address and descriptions by Mrs. Marriott.

**PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.**—Mr. Prince delivered an address and Mrs. Trueman gave psychometric readings. 25th, Mr. Clavis gave an address, Mrs. Trueman psychometry, and Mrs. Summers descriptions. 27th, a members' circle was held.—A. W. C.

**MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.**—Morning, healing, Mr. Geo. F. Tilby; evening, address by Mr. E. Kent on "The Lost Power"; descriptions by Mrs. Kent. Anthem by the choir. February 26th, Mr. G. Levy on "Faculties." Descriptions by Mr. Moncur.—A. L. M.

**BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.**—Evening meeting conducted by Mrs. Groom, who addressed a large gathering on "Spiritualism: Is It Needed?" Mrs. Groom also named the baby daughter of Mr. and Mrs. Vann. 2nd, ladies' circle at 3 p.m., phenomena meeting in the evening, conducted by Mr. Rea.—A. J. R.

**SOUTHAMPTON SPIRITUALISTIC CHURCH, CAVENDISH GROVE.**—Hospital Sunday, the President (Mr. W. T. Blake) spoke on "God and Science" and "Modern Revelations," and gave descriptions. Collections amounted to £37s. 8d. Feb. 26th, Mr. Blake on "The Effect of Spiritualism upon the Man in the Street," and descriptions.

**FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.**—Opening of the new hall, turned for the occasion into a veritable flower garden. Crowded audiences assembled at both Lyceum and evening service. Addresses were given by Mr. D. J. Davis and Messrs. Scholey and Rush. The words and music of two hymns had been specially written and composed by two of our members. Many thanks are due to those who laboured to make the opening day so great a success.—H. C.

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