

# Light



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,794.—VOL. XXXV. [Registered as] SATURDAY, MAY 29, 1915. [a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

The current issue of the "London Magazine" contains an illustrated article "Through the Trumpet," being an account of the mediumship of Mrs. Etta Wriedt. It is written by "An Investigator," who gives an interesting description of the phenomena and shows himself well informed—a feature worthy of notice in view of the many absurdly inaccurate accounts of spirit manifestations which result when the journalist has little or no knowledge of his subject. Here is an extract dealing with the general aspects of the matter:—

Of the importance of the subject little need be said. The history of mankind is the record of the conquest of the unknown; from earliest recorded times man has persistently desired to know and trace his destiny, and that the desire is as strong to-day as ever is shown by the multiplicity of sects and the continued controversy raised by all the problems of the future.

The Spiritist is by no means dogmatic. His one desire is to obtain a fuller knowledge of the truth, believing, as he does, that the problems of futurity are the most important of all. He states to the reasonable inquirer, "Come and test the evidence for yourself; subject the manifestations to every possible scrutiny and examination, and when you arrive at a conclusion be honest and state it."

The observations on "Psychic Phenomena and their Explanation," by Dr. Hyslop, in this and last week's issue of LIGHT, are taken from the lengthy paper which he prepared to be read at the proposed Congress of the Occult Sciences in Berlin in the fatal August of last year. They are admittedly stiff reading for non-scientific Spiritualists, but they are well worth careful study, for they show how the position is viewed by a man of science who, being himself convinced of the reality of our claims, chooses to consider them from a severely impartial standpoint. We have long adopted the position that, important as are the facts of psychic science, they are only a part of the question and only valuable when they are built into the structure of Spiritualism as a whole and found to form an integral part of it. This was well shown in the paper read by Mr. J. J. Morse at South Place on the 20th inst. In the early portion of Dr. Hyslop's paper, of which we gave a short summary in LIGHT of February 27th (p. 105), he claimed that the Spiritualist has all the facts on his side. In the later portions he enlarges the inquiry and shows how impossible it is for the materialist to maintain his region of research as a department closed against what he derides as "metaphysics"—since "the talk about matter itself is metaphysics," especially the attempt to explain mental states as functions of the bodily organism. Spiritualism deals with facts of consciousness as well as with physical

facts, and can afford to disregard the metaphysics which materialism sets itself also to discard.

There are some effective points in that portion of the closely reasoned arguments of Dr. Hyslop which appears in our present issue. Movement without contact, he points out, is supposed to be a violation of a fundamental law of Nature—and yet we have the mariner's compass, the magnet, wireless telegraphy and gravitation, all exhibiting this supposed miracle. As we have contended in these pages before, consciousness—which is always supersensible—is no more miraculous in its existence after death than before it. Supernormal happenings may be rarer, but they are not more wonderful or inherently improbable than the phenomena of every-day life. The materialist cannot deny that consciousness survives bodily death merely because it evades his examination—it evades him in this world also. We who have traced its signs beyond the dissolution of the body can only say that it persists—we cannot say exactly how or why. A remark of Dr. Hyslop in the portion of his paper re-printed in this issue struck us as having a wide application:—

It is not the credulous acceptance of tradition but the interrogation of the present moment that is the only safe test of truth. Not the past should interpret the present, but rather the present should interpret both the past and the future.

Referring to Mr. Horace Leaf's article, "Originality and Inspiration" (p. 237), a correspondent writes:—

I think Mr. Horace Leaf has the wrong idea about inspiration, as if some things come from *ourselves* and some from the spiritual world; unless we feel that self is but a recipient, and that *all* thoughts are by influx from the spiritual world, we are fundamentally outside Spiritualism proper which rests on the idea that all thought and feeling are inspired—sometimes by very commonplace spirits, sometimes by mighty ones. Of course Dante, Milton and others received by influx the prevailing religious concepts. It was because they were the concepts of the spiritual world *then* that they prevailed amongst the men of the Church. The idea that spirits are necessarily a century ahead of their times is peculiar in Spiritualists who know quite well that those who have cast off the body remain still much as they were before but for the loss of this outer vesture.

This question of inspiration is a very wide one. It seems probable that the highest creations of genius are not the products of any personal inspiration at all, but are the result of influences from the Universal life. Thus the great musician may be a medium not for some other great musician in the Unseen but for the principle of Music, his capacity lying in his power of response.

Mediumship is not at all confined to the question of influence transmitted from "spirits" to "mortals"—we use the terms in their commonly accepted sense, knowing how slight is the difference. Are we not continually meeting those who, never having learned to think for themselves, retail as their opinions the views they have imbibed from their favourite newspaper or some more positive-minded friend? Some-



times it is a few phrases repeated after the fashion of the parrot. These people are "mediums"—of a sort. Even when they develop to the degree of having a point of view of their own, they may be still more or less the subject of the thought influences around them, for thought is a kind of atmosphere which inspires those responsive to its influence. We have noted the unanimity with which some of our best minds arrive at what are substantially the same conclusions regarding the underlying causes of the war. The same ideas came to each—the differences were mainly those of the form in which it was expressed. The thinker provides the matrix, the idea it encloses is part of the universal life. As regards the idea of spirit inspiration, it has become a wearisome necessity in some cases to insist upon the fact that man in the flesh being already as much a spirit as he ever will be, the tendency to regard him as being dominated continually for good or evil by spirits out of the flesh is merely a piece of abject superstition.

\* \* \* \*

We have received several numbers of a monthly magazine called "The Word," issued at 1s. 6d. a copy, and published and edited by H. W. Percival, 25, West 45th-street, New York City, U.S.A. It is described as "devoted to philosophy, science, religion, Eastern thought, occultism, theosophy, and the brotherhood of humanity," a fairly wide range! The articles comprise such subjects as "Beauty and Mysticism," "The Golden Verses of Pythagoras," "The Perfectibility of Man," and (most overwhelming of titles) "The Swastika in relation to Plato's Atlantis and the Pyramid of Xochilcalco." The Editor has a series of articles on "Ghosts"—not the ordinary kind of discarnate spirits, but the "desire ghosts of dead men" and "ghosts that never were men." The former take the shape of the predatory animals which most truly express their nature, and, to continue their existence, have to feed upon or through the desires of the living; the latter are our old friends the elementals. Mr. Percival's knowledge of these phantoms seems to resemble Sam Weller's acquaintance with London in being extensive and peculiar. Those who know the world of life, seen and unseen, to be governed by law and not by fantasy and caprice will have no fear of Mr. Percival's "ghosts," but may even, like Charles Lamb, willingly cultivate their acquaintance.

#### A GENERATION AGO.

(FROM "LIGHT" OF MAY 30TH, 1885.)

During Mr. Eglinton's recent visits to the Continent he met, amongst others, the eminent French Society artist, M. Tissot, whose attention was first attracted to Spiritualism through reading Florence Marryat's account of a materialisation published some months since in the columns of this journal. M. Tissot seized the opportunity of Mr. Eglinton's tour abroad to commence a practical investigation of the subject, and so interested did he become in what occurred that he has recently paid a visit to London for the express purpose of continuing his inquiry. After a searching investigation he has expressed himself as thoroughly convinced of the reality of spiritual phenomena. His experience both in psychography and materialisation, especially the latter, was certainly most marvellous, one form which appeared having been indubitably recognised by him as that of a deceased friend.

*Apropos* of materialisation, a sensation is likely to be caused in Society and the artistic world by the next picture from M. Tissot's pencil. I am violating no confidence by stating that I have seen a sketch which M. Tissot intends to issue as a mezzotint. The subject is a materialisation as seen and drawn by the artist on the spot, and it needs no assertion of mine to show that a picture like this, from the hand of a master, is likely to prove one of the pictures of the year.

—Editorial Notes.

## THE ELIXIR OF YOUTH.

LIFE THAT RECKS NOT OF YEARS.

BY H. ERNEST HUNT.

Many people run their lives by the calendar and the clock, and determine their existence by the mortality tables of insurance companies, or by accepting and auto-suggesting the idea of three-score and ten as the limit of our earthly years. What an extraordinary effect such an idea has, in actually helping to cramp and shorten the years that we have, can only be fully understood by those who are familiar with the phenomena of suggestion and are able to trace its insidious influence in everyday life.

I should like to see "growing old" scheduled as an infectious disease, with the usual regulations as to compulsory notification, and so on. That it is infectious nobody who has impartially considered the question will deny. We come into a world with our minds blank tablets (or comparatively so), ready to receive the suggestions of our fellow-creatures, and what do we find? Millions upon millions of apparently intelligent people growing old, expecting to grow old, looking forward to it, and regarding it as the most natural thing in the world. Millions upon millions of ancestors have left them legacies of similar expectations, and consequently the amount of old-age thought rampant in the world is simply colossal. This is the infection with which the unformed mind is inoculated, and the suggestion that is inscribed upon the clean tablets of the infant brain.

It is only by becoming a rebel and an outlaw to the authority of convention that one is able, in some degree, to reject the pernicious results that follow upon the acceptance of the tradition of old age. Of course I shall be asked if I expect to live for ever—one has always to be prepared for questions of that description—and so it may be as well to deal at once with some of these anticipated objections. No rebel has such an inflated opinion of his own importance as to suppose that, because he has come upon the scene, authority is, by that very fact, to be regarded as having said its last word. Authority, as the Americans say, "has the goods," and the rebel is often hard put to it to keep his skin intact: but the mere question of the rebel's failure or success passes no judgment upon the righteousness of his cause. My own expectations and achievements in this direction are therefore of scant importance.

Your family Bible contains the record of your birth, and says that you are already so many years old to-day, but how often have we been told of the Bible that "the letter killeth but the spirit giveth life." You may have been born into a body so many years ago, but the body you now possess is ridiculously young, a fresh creation probably not more than a couple of years old in the toughest part. Four months or so will suffice to see a thumb or finger nail renewed from end to end, a few weeks will re-grow inches of hair, a broken bone is united in no very long while, and the softer portions of the anatomy are continually being re-created at a proportionately rapid rate.

The body that you were ill in several years ago is not the body that you have now, every scrap of it is gone, and there is no heavenly reason why you should suffer in your body to-day for some ill that overtook your other body a long while back. There's an earthly reason, of course, and that is why I am preaching flat rebellion here. The illness goes, but the idea of it, recorded in the subconscious mind and fixed in the brain, forms the pattern upon which the new body is continually being formed. Thinking illness builds illness, and thinking age brings age. There is no fixity or rigidity in the body save in death; life is fluidity, action and growth—and thought power and the will supply the plan and pattern for our growth. We know that thoughts are things, it has become a truism to us, but the mere knowledge is no good to us unless we use it. Thoughts mould our bodies just as surely as they do our characters, and if we prejudice our prospects by thinking age and ill-health, who is to blame save ourselves?

The Bible truly records the date of your birth, but it also speaks of your "being made perfect through the renewing of your mind," and this is the spirit that giveth life. The whole book breathes re-generation and re-creation; its pages are full



of the influence of mind over matter. Nowhere does it give countenance to the gospel of the pessimist and say that because you are this, that, or the other, therefore you must remain so. Far from it. Divine discontent—first cousin to flat rebellion—is in its teaching, with ever at base the idea of renewal, re-birth, re-moulding, re-making, in conformity with a spiritualised and renewed outlook upon life. It would be superfluous to adduce instances of the influence of the mind upon the body. Anyone who wishes to study or investigate this can find in his own experience and that of others, as well as in the large literature on the subject, ample confirmation of the fact now generally acknowledged; but why in the name of reason does an age that prides itself upon its practical views merely utilise this extraordinary power to make the body old, stiff, decrepit, and inelastic before its time? If it is possible to do something, why not do something good?

The fact is, the expectation of old age is so firmly grounded in us that nothing short of a mental re-birth will dislodge it. If we see a man of seventy years hale and hearty and in full possession of his faculties, we say it is marvellous; we are full of wonder at such a thing, we never expected it. How unmistakably we show that our most real thoughts are those of a negative type, how thoroughly we have assimilated the general old-age thought, how indubitably we have succumbed to its infection. If we think that at seventy it will be a wonder if we are in possession of our faculties, are we, in the name of common-sense, likely to be other than senile wrecks? Nature, it is true, sometimes works seeming miracles in the teeth of our muddle-headed opposition, but if in spite of all our ill-directed thinking we should succeed in reaching the fourscore years with our brains intact, then least of all shall we have ourselves to thank.

It seems a work of supererogation to labour the obvious, and to draw deductions that are plain to everyone, but there are two points that may be specially emphasised. Put in baldest fashion they are, first, that as a mere matter of self-interest we should immediately cease to admit the thought of old age and its accompanying disabilities into our minds, and by denying them existence in the thought world so limit and circumscribe their influence over our lives: and, second, that we should vigorously and often inbuild these ideals of continuing youth and energy, whilst mentally rejecting any impressions that clash with the hopeful and helpful conditions that we postulate. Stiffness and rigidity of idea is naturally followed by stiffness of limb. If the connecting of these two consonances surprises you, then you still have something more to learn: but if you will look around at all the gouty and rheumatic individuals you know, you will in all probability discover that parallel rigidity of mind and body; and the sole problem then before you will be to decide which came first, the gout or the obstinacy!

In the ordinary way, and barring accidents, you must, before your body gives out, be dead mentally, and people who are old in years and young in mind and body owe their activity to the renewing of their minds; only too often do we see a person who has worked long and effectively in harness fall at once to pieces when the absorbing interest of the mind is withdrawn. All the facts as we know them point to this vital influence of the mind and therefore, if we are young, then by all manner of means let us determine to stay young; and if the Bible says we are already at grips with *Anno Domini*, then let us rebuild our forgotten youth and bring back to mind and body the suppleness of which age thinks to rob us. The spirit of the Bible bids us be born again, in fine disregard of the letter which tells us of the yearly toll of birthdays that has passed. So, if we have, as the prelude to decay, already begun to stiffen and stagnate, let us at once become alive again, and, fixing our eyes on youth, cast birthdays and anniversaries into the limbo of forgotten things. Thus shall we add our mite toward the overcoming of that last of all antagonists, death, and though the final victory cannot appear for vast cycles of time, yet even now, by opposing the well-nigh universal thought-current that sets in the direction of age and decay and finally death, we can do no little service to ourselves and at the same time know that, puny though our efforts be, in the cosmic scheme of things no striving, however faint and feeble, is wasted in the void.

## SPIRITUALIST MAY MEETINGS IN LONDON.

MR. J. J. MORSE ON "THE ENIGMA OF DEATH."

One of the outstanding occasions of special interest in our movement is always the annual gatherings held in South Place Institute, under the auspices of the Union of London Spiritualists. The fourteenth of these Conventions took place on Thursday, the 20th inst., and was not less successful than its predecessors. The Chairman of the Union, Mr. George Tayler Gwinn (who this year is also chairman of the larger body, the Spiritualists' National Union), as usual presided at all three meetings. The morning meeting opened with a beautiful invocation by Mrs. Mary Gordon. Mr. Gwinn then addressed a few words of welcome to the assembly, and after Mme. de Beaurepaire had delighted the audience with Haydn's lovely air, "With Verdure Clad," he called on Mr. J. J. Morse to give his promised paper.

The following is an abstract of Mr. Morse's paper. It may be mentioned that in introducing it he called his hearers' attention to the fact that its title was followed by a note of interrogation, "The Enigma of Death: a Solution?"—which meant that he did not wish to imply that what he offered was necessarily the solution, but only that it was the one that occurred to him:—

### THE ENIGMA OF DEATH: A SOLUTION?

In the course of his introductory remarks MR. MORSE referred to the terrific scenes on the battle-fields of central Europe. We read of death in a hundred forms, and the pity of it was that while religion was powerless to stay the awful destruction of life, science was prostituted to the service of wholesale murder.

In the hush of the sick room death was often sad enough. The departing soul had, nevertheless, the comfort of love, sympathy and service, and such consolations as religion and fortitude could supply. But even then the great question came up—"If a man die, shall he live again?" Where so little seemed to be known we accepted death as the unescapable fact of all our lives and "muddled through" with what grace we might.

Nevertheless, death was as natural as life. As a Spiritualist, he (the lecturer) was fully conversant with the evidences of "man's survival of bodily death," but could we say that proof of survival was sufficient? In his opinion it was only half the case, and from his point of view the least important half of the case. To proceed in logical sequence they must begin by studying birth and what it involved.

### THE ENIGMA OF BIRTH.

Which was the greater enigma, birth or death? In other words, could they find the reason for death in the living organism? If not, then the enigma remained insoluble. But "if we can find in the thing that is the evidence of the thing that is to be, then the enigma is soluble."

Proceeding, Mr. Morse said:—

Some hold that "life" is a thing. I do not. To me it is a collective manifestation. I hold that a stone, a tree, or a physical form is possessed of "life"; that, in a word, there is no such thing as "dead" matter. Protoplasmic cells represent the first forms of the manifestation of life, and the union of two cells, a nucleus, is the first form of the human embryo. Their commingling results in the liberation of the energy stored in each, and therefrom arises a third form of activity, expressed in the terms of foetal growth as the natural sequence. But the primal energies of the cells were inherent therein. The protoplasmic nucleus may be considered as a chemical base. I say *may*, because the point is not strictly determined. But if it is, then the gestatory processes apparently result in the transforming of a seemingly chemical substance into a living organism. As ordinarily understood, death results from the disintegration of the living tissues. But the point is birth and its precedent matters.

The human embryo passes through well-known stages of development, representative of the various kingdoms of the physical world, rising step by step until the human plane is reached. Telluric history is repeated; in a word, the macrocosm is duplicated in the microcosm—Man.

Put in another way, there is no doubt that the human machine is the most marvellous piece of mechanism on earth. I hold it is self-contained, and fully adequate to any demand



made upon it, and that it has the potentiality of a still more effective form for the expression of its primal purposes. Roughly put, gestation effects the differentiation of the primal base into form, sensation (irritability), instinct, consciousness, and intelligence. No matter the nature of the personality produced, the course of fetal development is identical. I take it that the human being, physically considered, is the sum of Nature, but that the producing thereof is not the full sum of the work of Nature.

Judged from one standpoint, there is nothing higher than intelligence, nor a more effective servant to intelligence than will, and both are the result of self-consciousness. As Descartes puts it, *Cogito ergo sum* (I think, therefore I am).

#### INDIVIDUAL CONSCIOUSNESS.

The career of the individual is gestation, adolescence, maturity, decline and decay, and finally death. The latter process is not by any means so simple as untrained observers imagine, for death is marked by a series of distinctive phenomena in the "dying" of the body. Dr. J. Starr Jordan has described man's consciousness as multiple, "colonial consciousness" is his phrase, in which organs and nerve ganglia have their separate consciousness, which, in reciprocal action, constitute a co-ordinating whole. But this seems to ignore the supreme governing power in the self-consciousness itself. For organ and function are subject to the major control of "myself" or our involuntary activities are inexplicable. Now, the extinction of the individual raises some highly important questions:—

Was that self-consciousness a latent possibility of these primal cells?

Are the bodily organs through which that self-consciousness manifests vehicles for its manifestation, or sources of its origin?

Is the dissolution of the body synchronous with the dissipating of that which we call self-consciousness?

If the latter is not the case, by what means is self-consciousness continued after bodily death?

Not being a believer in the idea that "something" is put into man either before or after his birth, I answer my first question in the affirmative. The first portion of my second question I also answer in the affirmative, but the second portion I answer decidedly in the negative, Dr. Jordan notwithstanding. My third query is the crucial one, and on its answer depends the superstructure I am endeavouring to raise; while on the answer to my last query the case for an individuated survival of self-consciousness entirely depends. These points are the enigma of death.

#### THE THREE AUTHORITIES.

Continuing, Mr. Morse said we could question three authorities upon death—Religion, Science and Nature. Religion, while providing consolation, afforded no explanation of the necessity of death nor of its circumstances. Medical Science dealt only with the external physiological processes of dying, Physical Science passed the matter as not being within its purview, while Biology concerned itself with effects rather than with causes. Lastly, Nature left us to our own devices, for beyond the universality of death the "great mother" seemed to help us not at all.

Alluding to the vast processes of cosmic evolution from primordial fire mist to suns, from suns to worlds, from worlds to planetary systems, from mineral to vegetable, from the amoeba through all the ascending grades to the human, the lecturer asked if it was conceivable that all this mighty expenditure of energy was put forth to result in the production of a mannikin that would shuffle across the world's stage for threescore years and ten, and then "be cast as rubbish to the void"?

#### THE CONSERVATION OF ENERGY.

They had been told that energy was indestructible, but for the moment he was not dealing with forms or vehicles of expression. To his mind, energy was something which might be more suitably called God. It was because of his belief that this energy was a Divine Energy that he claimed that our survival of bodily death was an inevitable sequence to the mighty processes which had resulted in bringing man upon the scene.

Really, we have reached the question: Is this life a rudimentary state preceding further and higher stages of personal being? If so, the enigma of death is resolvable. If not, then death is dying in very truth. Apparently physics can afford us no answer. Will psychic research help us?

#### THE SUPRA-PHYSICAL BODY.

We were fairly well acquainted with the normal faculties of man, yet from the days of Mesmer the world had had presented to it evidence of the functioning of consciousness along supra-normal lines of action. There was abundant and irrefragable evidence that men could see without eyes, as Sir William Barrett and other eminent authorities had proved. It was axiomatic that in Nature nothing was useless or wasted. If the supra functions existed they required organs adapted to their expression. That meant a supra-organism to be released from the body at death.

As our physical bodies sustain a relativity to this plane of being, therefore that other body must sustain a relativity to a plane of being comparable to its nature and requirements. In that case the necessity of a supra world is apparent. The last is the corollary of the first, for they stand in the relations of precedent and succedent. As Charles Dawbarn has said, "Death is a critical point," and, let me add, an ingress into a larger life, for we cannot limit the expansion of the Divine immanency in us. Death is also, it would seem, the crisis of physical evolution as considered in relation to the career of the individual. The Divine Energy is conserved, and one may be pardoned for thinking that it is eternal *per se*. But that opens other questions, so it need not now be pursued.

#### THE DEATH PROCESSES.

What were the processes involved in bodily death? Primarily, of course, the suspension of the nutritive process, the gradual reduction of the actions of our major organs, the gradual deadening of the nerves and the diminishing of circulation and respiration. The blood became more or less toxic as the venous fluid exceeded the arterial. The base of the brain was affected, and the nervous system failed to respond to the accustomed stimuli. Bodily sensation diminished, heart action slackened and respiration decreased. But the "death" process affected different parts of the organism in different ways. There were periods in the process, there were what might be called the death of the muscular system, of the two brains, and of the hemispheres of the superior brain. Dying, physically considered, was a complex process, and not an immediate and complete event. Medical men admitted that dying (apart from moral causes) was free from pain when disease had run its course. But all this related to the physiological phenomena associated with dying. There was another aspect of the matter to be considered.

The psychological aspect of death was concerned with the emission from the dying organism of the supra organism. If the texture of that organism was interwoven with the physical body then its liberation must be considered. Each bodily cell must render up its quota, and the inner central energy would make its call upon all these contributories. But in the study of this part of the question psychics not physics were our need. Under what was commonly called mesmeric control, Andrew Jackson Davis had described what he observed of the processes of dying. He entered voluntarily into what he denominated "the superior condition," a high form of personal clairvoyance. His description was too long to quote, but it could be found in full in a little pamphlet entitled "The Philosophy of Death." He told us, in substance, that the central pivot (really the point of consciousness) emerged from the superior brain, and attracted to it the ethereal elements constituting the supra body—that these enveloped the head of the dying form, and presently this sunlike halo assumed shape and form. In appearance this form Davis told us, was human, but of such a nature as was the rising spirit when its bodily envelope was at its prime. Here, then, was the grand climax of Nature's work in the making of a man, tending him through this life, and providing him with the shining raiment of the next life.

#### NO ENIGMA.

Looked at in this way there was no Enigma of Death. It was part of the natural order of being—an episode in a career, not the determination of a course.

Referring to his treatment of the subject, the speaker continued:—

It will be noticed that I have kept almost entirely clear of the beaten track familiar to Spiritualists. This has been done advisedly, for to follow such lines would have resulted in preaching to the converted. Not only that, my point, or one of



them, at least, would have been missed. My desire was to supplement the post-mortem evidences which Spiritualism presents with the ante-mortem proofs and evidence that there is in man, here and now, the proof of the fact that he possesses within himself the warrant of his survival of bodily death. It is useless to urge some minds to accept the facts of spirit return unless you can convince them that there is a something in man now that will persist after death. Time has been wasted by the presentation of the *a priori* side of the case. The succedent failed because the precedent was not established.

#### THE ARGUMENT OF SPIRITUALISM.

In conclusion, Mr. Morse said :—

The facts of Spiritualism establish man's survival. I say this unhesitatingly and unequivocally. Our media are the present-day living witnesses of the existence of the supra-normal powers to which reference has been made. (My heartiest prayer is that what we call "mediumship" may be more intelligently and persistently investigated.) Mediums are the foundations of any ultimately acceptable scheme of psychic science. Their psychic faculties are the link between the normal world and the supra-normal world. Those faculties are the points of contact between the two states of life. We have advanced since the days of "Sludge the Medium." We have been helped by the labours of the Society for Psychical Research. Not a little help has come through Theosophy. The mesmerist and the hypnotist have contributed much. More light is needed, for we must establish, and firmly, the fact that survival depends upon the present existence of the thing that is to survive. In one sense, it is true that the enigma of death, so far as its results are concerned, can only be solved by the dead, for they alone are the ultimate authorities of their own life and state. But my solution of the enigma is in the eternal persistence of the Divine Energy as individuated in the self-conscious personality of man. My closing thought is expressed in the words that are familiar to all Spiritualists :—

There is no death in God's wide world,  
'Tis one eternal scene of change;  
The flag of life is never furled,  
It only taketh wider range.

Or, as "Tytyl" said in that famous churchyard scene in Maeterlinck's "Blue Bird" :—

"There are no dead!"

At the close of the paper THE CHAIRMAN invited questions and comments. Several members of the audience took advantage of the invitation, and the points they raised were dealt with very happily by Mr. Morse, though some of them—such, for instance, as the question whether interment or cremation was to be regarded as the better method of disposing of the mortal remains of our departed friends—bore but an indirect relation to the subject of the paper.

DR. ABRAHAM WALLACE referred to some interesting experiments he had been making in conjunction with a friend in connection with the human aura or perispirit, but the time for giving these to the world was not yet ripe. He added a word of hearty thanks to Mr. Morse for his very interesting lecture.

MR. MORSE, in a few concluding words, gave expression to his interest in Dr. Wallace's statement, and his hope that the Doctor and his friend would be able later to allow the result of their researches to become public. He also expressed his thorough agreement with one of the speakers who had deprecated too great attention being paid to the rational side of things to the neglect of the emotional. There was, he agreed, something more in the world than pure reason; there were feelings, emotions, affections, the graces of the spirit, the interior things of our lives, which, if we were only true to them, would save us from such terrible calamities as war.

A full report of the afternoon and evening meetings will appear next week.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Camp Meeting at King's Oak, High Beech, Epping Forest, on Saturday, June 5th, 1916. Rallies at 2 p.m. and 4 p.m. respectively at the "Roserville Retreat." Tea at 4.30 prompt. Adults 9d.; Children 6d. Tickets may be obtained from societies and on Camp Ground. Meeting under cover if wet. Book to Loughton or Chingford Stations (G.E.R.). Conveyances at the latter if desired.—E. ALCOCK RUSH, Hon. Sec.

#### PSYCHIC PICTURES AND PSYCHIC PHOTOGRAPHY.

By invitation of the President and Committee of the "W. T. Stead" Borderland Library and Bureau, a large gathering of members and friends attended an At Home at the London residence of Lady Muir MacKenzie on Tuesday, the 18th inst., when Miss Clarissa Miles exhibited some of Mrs. Annie K. Diver's well-known psychic paintings, Mr. Cowper Coles displayed the results of his own experiments in psychic photography, and Miss Felicia R. Scatcherd offered some explanatory remarks on both classes of these productions.

LADY MUIR MACKENZIE having welcomed the visitors and briefly described the nature of the exhibits and their significance in view of the evolution towards higher planes of thought and feeling through which humanity is now passing,

MISS CLARISSA MILES delivered an address descriptive of Mrs. Diver's paintings, some of which had been reproduced in the magazines. Mrs. Diver had received them as a sign of coming events. Most of the pictures had a bearing on Egypt, that mystical country which was destined to play a part in the future of the world's history. It was a curious fact that on several occasions Mrs. Diver's pictures had been drawn just before some event which corresponded with the subject of the picture. Mrs. Diver had studied art in the ordinary way when at school, but these paintings produced by her were entirely unlike anything she had ever imagined. They were produced under a curious influence, and very rapidly—sometimes three in one evening. The first fifty-three pictures were painted in about six weeks. Since then she had finished nearly a hundred. It was believed that these paintings were intended as a form of spiritual evidence—to convince the world of the nearness of the spirit realm. The pictures which dealt with India, China and other countries seemed to point to the coming unity of nations and races.

MISS FELICIA SCATCHERD gave an interesting account of Mr. Cowper Coles' experiments in spirit photography. Mr. Coles is a scientist with no bias in favour of Spiritism. He tried the experiment of photographing an empty chair. Various lights were shown on the plates when developed; afterwards there were discernible faint outlines culminating in the appearance of an old lady sitting in the chair. He showed the photographs to his sister, who exclaimed, "Why, where did you get that picture of our old nurse?" The portrait was recognised by the family. Miss Scatcherd dealt also with the results of well-known experiments of MM. Darget and Baraduc.

MR. G. R. S. MEAD followed with an account of the well-known Schrenck Notzing experiments in materialisation and the photographs taken of the phenomenon in its various phases.

Many persons well known in the world of psychic experiment and inquiry were present and the various exhibits were objects of deep interest. Mrs. Diver's paintings, it was observed, were not only distinguished by artistic beauty, but their allegorical significance was of profound interest. Many of the symbols contained in the pictures were entirely unknown to her, either as to their form or meaning.

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

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

"O. M." ("The Occult Messenger") for May contains the horoscope of the sailing of the "Lusitania" upon her fatal voyage, which is said to afford indications of the sudden end of the noble ship. The editor contributes a lengthy paper on "Personal Magnetism." President Wilson is the subject of the month's character sketch and delineation. The "Telepathic War News" is, we notice, discontinued.



OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,  
LONDON. W.C.  
SATURDAY, MAY 29TH, 1915.

## Light:

A Journal of Psychological, 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. 70c. To France, Italy, &c., 13 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 Newssagents and Booksellers.

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## ILLUSION AND REALITY.

A great part of the labour of those who are making the path straight for the spiritual evolution of humanity lies in the clearing away of everything in the nature of "mystery"—by which we mean not so much the problems that arise naturally, but that artificial mesh of obscurity which has been woven about the subjects with which LIGHT is peculiarly concerned. We are confronted at times with complex and pretentious systems, from which the element of reason seems to have fled, with philosophies which appear to be deep merely because they are muddy, and with terms which convey little or nothing to the mind because they are the outcome of confused thinking. Self-interest is occasionally at work in making confusion worse confounded with a view to keeping the new knowledge as a private preserve, and there is apparent also the presence of that very human desire to terrify and baffle the simple-minded. The occult side of life breeds numerous Sir Oracles and Great Panjandrams who desire the kow-tows of the multitude and represent themselves as the custodians of deep and awful secrets—the self-constituted wardens of the gate.

Yet the way is clear and simple enough, as are all the ways of Nature. The same qualities that will take a man successfully through the highway of life in this world will carry him no less successfully through the things that belong to the spirit, for the two worlds blend imperceptibly. None but ourselves holds our steps back from the knowledge of unseen things. None else can warn us off or give us admission to any Temple of the Mysteries. Growth in self-knowledge is the only passport; and the only authorities for that knowledge are Reason and Experience and not any man or body of men, any book or library of books. The men and the books can help us only if they are the right men and the right books. The question of right teaching is a matter of judgment, instinctive in the mind that desires only truth. The pompous assumption of authority or exclusive knowledge, of a desire to dominate or to coerce, settles instantly for such a mind the quality of the teaching and the character of the teacher. So also does any claim to provide quick and easy ways—"short cuts" to the truth.

God is always reasonable. Nature is always simple, and by that token we may know that unreason and tortuosity lead away from and not towards them. We work from diversity to unity. All the tangled strands somewhere blend into one. The deep sanctities and mysteries of the Spirit are guarded from profanation by Universal laws, and

not by any hierarchies of persons whatever their attainments in power or wisdom. Nothing can keep from us that which we are fitted to receive. The laws of life are mathematically just. "Things are arranged for truth and benefit," and everywhere the spirit preserves itself inviolate.

We speak of evils—injustice, tyranny, fraud, confusion—but there are none of these anywhere in the Universe. Under all the appearance of these things is Law eternal and immutable, holding everything in its compass, undeviating by even the breadth of a hair. Where it is not may be chaos and imagined devils may work their devilries unchecked, *but there is no place where it is not.* The great Law is never broken, the great Purpose never defeated; they vindicate themselves triumphantly in the most trivial details of existence. All doctrines that treat of evils or defects inherent in Nature stand self-convicted of reading into the Universe their own imperfections. We are deceived by appearances but never by realities. Under a thousand shams and falsities the Real remains untouched and untarnished.

We are self-limited. We struggle to bear ourselves up on a tide that would carry us lightly and without friction if we but trusted ourselves to its care. Our activities should be the natural play of the life within us, our thoughts the quiet breathings of inspiration, orderly, effortless. We see obstacles where there are no obstacles and surround ourselves with a legion of illusions and chimeras that have no place anywhere in life. We separate one thing from another and consider them apart and are forthwith immersed in futile speculations and endless perplexities. We divorce ourselves in imagination from the world and find it by the same fact unintelligible; we separate ourselves in thought from our fellows and find a conflict of interests. We see wonders in the phenomenal manifestations of another life and behold no wonder in that common life which is the source of them all. We struggle, shrink, are terrified because we are still under the dominion of the senses—and have not yet entered into full possession of our souls. But as one by one we enter into that great inheritance the shadows will flee away, the darkness be burnt up in a great sunrise, all the scattered things be blended into a Divine Unity.

## "M.A. (OXON)" AND THE EVENTS OF TO-DAY.

A correspondent calls our attention to the following passage in one of the Note Books of the Rev. William Stainton Moses ("M.A., Oxon"). The book in question is No. 13 and the passage has a certain bearing on the present great crisis:—

We told you that the physical had given place to the intellectual, and that an epoch was now opening when the spiritual man should be developed. The race of man will have a new development, and the medium is the type of the spiritual development of the future. Many times have great spirits endeavoured to develop in the race of men this spiritual faculty, but in vain—and now that the present attempt seems more likely to succeed, we still fear for the difficulties that surround it. The transition period will be beset with snares and confusion, inasmuch that many will fall away, considering that evil is being wrought.

The minds of men must further suffer perplexity from the tumults incident to the upheaval that must accompany this epoch. The scum will rise to the surface of the seething vessel, and many will think of it, and not of the purification that is going on below. Even as it was in the days when the Son of Man, the Teacher of a higher faith than man then had, was on earth, so is it now. And you must not prophesy to yourself smooth things, or count on days of ease.

We warn them (men) of this, for we would not delude. . . . The present generation [1874] must pass away before men know of the truth. Meantime is the season of preparation.

To work in an orderly way if it be combined with persistency gives a man an immense advantage over others who may excel him in cleverness and originality.—PERCY GARDNER.



## SPIRITUALISM AND THE PROBLEMS RAISED BY THE WAR.

By E. WAKE COOK.

### II.—THE WORLD-PURPOSE.

The discernment of a Divine Idea, Plan or Purpose underlying the tumult of events would give us an invaluable working hypothesis. But such discernment, such insight, is conspicuous by its absence. Professor Cramb in his admirable "Origins and Destiny of Imperial Britain," with his immense learning and mystic insight, is led to the verge of the discovery; but the true idea is too obvious to be seen. We search afar for what is under our nose. Science leads up to it, but fails to grasp the great truth to which all its evidence points.

All the manifold forces of Nature subserve the great purpose of organisation. All the myriad suns and their attendant planets whirling in the abysmal depths of space move musically with a niceness of adjustment beyond telling. Descending to earth, we find that every particle is an image of the whole, as the scientists are telling us seventy years after Spiritualists had announced the fact. The infinitesimal atom is now pictured as a sort of miniature solar system of whirling electrons. Nature organises these into molecules; then, with wondrous artistry, she organises the molecules into the multitudinous forms of the sensible world, and all the lower forms and faculties are synthesised in Man. The organisation of all the minor forms is repeated in ever-ascending and increasing complexity, and all find their apotheosis in Man. Think how all the progressed particles from every realm of Nature are ordered and combined by her purposive activities into the bewildering complexities of the human body! The age of miracles has not passed while a human form exists. Having taken these steps in an obvious induction, can we resist the inevitable conclusion that man in his turn is being treated by Mother Nature as the unit, the molecule, and is being organised willy-nilly into a vaster organism, in strict analogy with the wonders of the human body? But conscious beings, gifted with a certain amount of freedom of choice, cannot be moved like unconscious entities; so they are moved from within, coerced by their necessities, energised by their passions, urged by fears, or lured by ideals, ambitions and desires, to fulfil Nature's purpose, to embody the Divine Idea. All actions, good, bad and indifferent, are overruled to the one end; therefore we must assume that to be Nature's purpose, or the Will of God, phrased religiously. We are neck-deep in oceanic currents, in a Gulf Stream setting towards a dimly discerned goal; we are free to swim against it as vigorously as we please, but we are carried thither all the same. This goal is variously pictured, but is fundamentally the same; some Millennial ideal; a Utopian aspiration for peace and unity; a New Jerusalem, a New Atlantis; the realisation of the Brotherhood of Man, the Federation of the World. Nature's purpose thus blossoms in our mind; but while the ideal is dimly discerned, the right means are not, and natural impatience prompts to futile short-cuts ending in disappointment. The ideal is too vaguely pictured to indicate the means; but once we conceive the idea of uniting the whole of mankind into a vast organisation, analogous to the human organism, then glimmerings of the means break in upon our darkness. All our blundering comes of taking right tasks in the wrong order, busying ourselves with the steeple ere we have finished with the foundations. Take our tasks in their right order, then the work of our hands will increasingly prosper.

The first step, manifestly, is to perfect all forms of organisation, and to spread it throughout the whole earth. All peoples must be linked up and brought into line. While there are barbarism and dozing or backward peoples, war and aggression will go on. All must be infused with palpitating life and brought into touch with all others. All discoveries must have world-wide publicity, and the feeling of brotherhood, of the solidarity of the race, be first propagated along these material lines. Bearing in mind always the analogy of the wonderful

human organism as the ultimate aim, we see that veins and arteries must be driven everywhere, so that the life-sustaining products can circulate freely throughout the whole vast organisation. All must be kept in instant touch by nerves which report to headquarters all happenings. These veins, arteries, and nerves are the roads, rails, trade routes, and the telegraph wires and cables. The analogy is strangely complete; and whatever there may be of plethora, dearth, congestion, bad circulation, which causes disease in the human organism, has its parallel in the vaster organisation of mankind.

Having announced the work to be done, we see that mankind is carrying out its first great task unconsciously, but with feverish energy. Coerced by the pressure of over-population to seek outlets for its energy, and new homes in new worlds; lured by scientific ardour of discovery, the lust of gold and of commerce, by love of adventure, the high, self-sacrificing missionary enterprise, military ambitions and the urge of conquest, men are being driven abroad, to the blistering heat of the tropics, or the icy blasts of the Poles. Nothing can stay this restless impulse to carry out unconsciously Nature's, or God's, own purpose. Organisation gives power, and will exert pressure until equilibrium is attained by counter organisation. Larger organisations absorb the smaller, and there can be no halt or regress until it is world-wide. War has been the great energiser; the mother of invention, of organisation, and of discipline; and we should probably still be nomads sleepily tending our flocks and herds in ignorant isolation were it not for the stimulus of this disciplinary scourge. We have been under Nature's harsh evolutionary methods, shown in the universal battle for existence and the survival of the fittest. But once we consciously sight the real goal, and the right paths to it, then we can lift the struggle to a higher plane, and fulfil our destiny by gentler means; and war may be changed into friendly rivalry in good. But the work of the world *must* be carried out. It is no use any community trying to build its own little Utopia of peace and contented isolation while the rest of the world remains on a lower plane. Such a community would rot in ease and luxury, and would soon be crushed by the more virile races. We must never forget what is so abundantly manifest, that life on this plane is a schooling in sorrow and suffering; a discipline, an education in time for eternity, that our best joys must come from tasks nobly fulfilled, and our lasting peace from those inner joys which Spiritualism, as the highest expression of religion and philosophy, is specially fitted to give.

If this be the true view of the world's task to-day, then the conception of and realisation of the Divine idea would turn the hand-to-mouth politician into a far-seeing statesman, and he would not continually have to make that humiliating confession of nescience in his favourite axiom, that "it is always the unexpected that happens." This view at once enables us to see wherein Germany has been so right and so disastrously wrong. She was truly inspired in working so intelligently and so tirelessly at scientific organisation. In this she has been the marvel of the age. Her military, commercial, and industrial organisation for housing and providing for the poor far exceeded anything ever before seen. She was right, too, in thinking any advance in culture should be spread over the whole world. Wherein, then, did she err? In creating a soulless *machine* instead of a living, palpitating, soulful organism. Her boundless energy and sense of superiority in organisation, in commercialism, and in many branches of science and learning inspired the idea that she had the capacity and the genius for world-wide Empire. The vaulting ambition of the Hohenzollern pressed all educational agencies into an unexampled engine to promote his megalomaniac aims—to fire the German people with the boundless ambition to dominate the world. Historians glorified their past, and the eloquent Treitschke, the most influential of them all, carried the methods of the party journalist into the domain of history, and degraded the professorial mission to that of the political hack. Everything German was exalted to super-mannish proportions, and all other nations were belittled and labelled down to sub-human degradation; so the whole people were fed on a diet of lies. With the swollen pride of successive conquests over poor little Denmark, Austria, and France with her ill-equipped army, and the abounding prosperity following these



wars, they were prepared to swallow the fulsome flattery of these servile agents of the despotic Kaiser. The whole people were hypnotised by this deadly diet of falsehood, all the more poisonous because of the substratum of distorted truth. Bribe by the promise of world-dominion and boundless wealth, they submitted to a mediæval tyranny fit only for slaves. Now, if the Germans had been so superior to a decadent and rotting world as they were educated to believe, their claim for Germany over all would have had a measurable justification; but as they are proving only equal, or inferior, as fighters to all their opponents, and immeasurably beneath them all spiritually and morally, the Nemesis of falsehood is overtaking them. But while their political ambitions, they being politically ages behind the rest of the civilised world, are doomed to abject failure, the things they really could teach mankind were succeeding marvellously. They had an up-to-date genius for the empire of commerce, and only a mediæval genius for political empire. With a system of business espionage as thorough as their military spying, they captured all trade secrets, and, bettering the instruction, their progress was the marvel of the age. No business of others was too vast or too small to be laid siege to with painstaking thoroughness, and they were peacefully permeating the whole, capturing commanding positions in every capital; in a word, they were Germanising the world. But with that fatuity which dogs their knowledge and cunning—wisdom they lacked—like their shadow, they were not content with the commercial empery, for which they had the genius; they coveted political dominion, for which they had no genius. Filled with envy and cultivated hatred of the British Empire, they thought to destroy it and build up a greater one on its ruins. They overlooked the fact that we hold no white peoples in subjection; that all our Dominions enjoy the freest self-government in the world; that we have hitherto protected them at an enormous cost to ourselves, and have laid no tax on them. They were and are free to throw off the Imperial connection at any moment. As for the yellow and black races we hold in tutelage, we took some of them from previous conquerors, and are educating them up to self-government. Our principle of Empire, into which we have blundered through numerous mistakes, is unique, nothing has been seen like it in the world before. Instead of exploiting and politically dominating we are educating and Federalising, and ours is not an Empire in the old sense, but a great "Family of Free Nations." Now, these blindly blundering Germans propose to build a vaster Empire on the brutal out-of-date principle of exploitation which has wrecked all previous Empires. They propose to bring under their blood and iron rule peoples morally more civilised and advanced than themselves, and to replace advanced forms of government by their mediæval methods! Their whole scheme was an anachronism, an out-of-date absurdity doomed to disastrous failure. Thus the Empire of Commerce they were so rapidly winning is set back for a generation by the mad attempt to repeat the conquests of Attila by old-world terrorism in the modern world.

The moral and religious aspects of the situation will be treated later. I have only been able to hint the world-purpose, which needs volumes for its full exposition; but hints suffice for the wise, and those with the seeing eye will grasp its significance. In some aspects the idea is old as the hills—that "there's a Divinity which shapes our ends, rough-hew them how we will," that Providence overrules all things for good, and the goal of human endeavour has been rightly discerned; but the means to it have been fatally mistaken, and if some of the best-meaning people had their way the world-purpose would be frustrated. But Nature brings their premature millennial schemes to naught, and carries forward her design by the rough unconscious, or sub-conscious, energies of men. It is by reading aright the significance of the trend of these sub-conscious activities that we grasp the right means, and by avoiding premature and paralysing pacifism we may avoid such awful catastrophes as this war, which is the bloodiest chapter in the martyrdom of man.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

## PSYCHIC PHENOMENA AND THEIR EXPLANATION.

DR. HYSLOP ON THE SPIRITISTIC HYPOTHESIS.

(Continued from page 243.)

There is, of course, other excuse for the repugnance to Spiritistic theories. The Spiritualists have put forward into the first place as evidence a type of phenomena which were not only difficult or impossible to prove but which were so easily reproduced by fraudulent means (and which also were in no respect evidence for spirits, even if genuine) that the scientific man could but judge the case accordingly. He took the case as defined for him by its friends. As a scientific man he is entirely within his rights in so doing; but he should not have made as absurd mistakes as those of the people he ridiculed. Yet this is precisely what he did. He conceded that the Spiritualist was right in his conception of the problem but wrong in his judgment about the facts. He should not have admitted so much as even that. He ought to have seen that physical phenomena are in no respect evidence of a Spiritistic hypothesis and he could then have denied the facts all he pleased, or he could have given the Spiritualist his premises and denied his conclusion. But the scientific man too frequently ran after physical phenomena as the test of the Spiritistic theory and then, not finding them, rejected the theory. He ought to have seen that the hypothesis would have been no better off if the facts had been proved genuine. The fundamental test of the Spiritistic theory is mental phenomena and those bearing on personal identity in particular, provided they are supernormal. You may produce all the physical phenomena you please; they will not prove the Spiritistic theory. They only create difficulties in it. If mental phenomena associate with the physical, it may be another matter. But whatever explanation of a Spiritistic type we adopt in that contingency depends on the mental, not on the physical associates. We may explain the physical by spirits, after we have proved their existence and after we find them associated with supernormal physical phenomena; but we can never adduce the physical phenomena as evidence, until we have first proved the existence of spirits and their association with the physical. Had it not been that the Spiritualists first connected physical phenomena with their explanation, it may be doubted whether that explanation would have suggested itself to scientific men until they had found, accidentally or otherwise, that they were complicated with other phenomena which did suggest such an explanation. It was, no doubt, ignorance of the problem that induced both scientific men and laymen to think of spirits in connection with physical phenomena like alleged telekinesis. Probably also the old desire for physical miracles was the stimulus to take up this point of view, the only difference between the scientific man and the layman in the matter being that one believed the facts and the other did not, both being wrong in their conception of the issue.

It is true that, if physical phenomena can be proved, they disturb the equanimity of physical science more than other unusual facts. This, however, is due to an illusion which the physicist ought to be the first to discover. Scientific men and Spiritualists have treated telekinesis as an exception in the laws of Nature. Movement without contact is supposed to be impossible and a violation of a fundamental law of Nature. There is no excuse in this age for any such illusion. Nothing is farther from the truth. Telekinesis, or movement without contact, *actio in distans*, is by far the most fundamental law of matter. Witness the mariner's compass, magnetism, wireless telegraphy, and gravitation. All of them exhibit it on a large scale. After admitting such facts it will be only a matter of evidence to recognise any other form of it, whether associated with particular individuals or not. There can be no talk about its impossibility. It is but a question of evidence in each specific case.

Of course, the perplexing circumstance, if perplexing it can be called, that action at a distance occurs in connection with clairvoyants who otherwise give evidence of discarnate intelligence, is the suggestion that spirits can move inorganic matter.



Our normal experience associates consciousness and its causal influence with organic matter and where we are perfectly familiar with the phenomena, no matter how we explain it. But in telekinesis supposedly connected with discarnate consciousness we have an exception to normal experience in respect of the relation of consciousness to inorganic matter, though not an exception in the physical world. What it suggests more than anything else is the causal prius of mind in the physical world—a view that should not appear marvellous to the idealist who, though he is always asserting this doctrine, resents giving evidence for it, unless it can be of a more aristocratic kind.

But I am not defending the existence of physical phenomena, telekinetic or otherwise. The experiments of Dr. Ochorowicz probably prove their existence. They are extremely important for breaking down the dogmatism and exposing the illusions of physical science. But they have no value for proving anything positive about the universe. Their chief function is disproof. The important facts for science having a positive value are the mental. They offer a positive view of the world that has ethical value. The admission of spirit, even though you reduce it to a refined form of matter, carries with it a reconstruction of the order of existence and sustains the ideals which have lain at the basis of all man's progress. Physical explanations have never done this. I do not mean to depreciate them. They have an obverse importance. They have been necessary to emphasise the constancy of Nature as against the caprice of the teleological theories and have always acted as a restraint on all the vices of the imagination and of unintelligent thinking, and for that reason should ever be kept foremost in human curiosity. But they are not complete explanations. They represent only the first form of them. They stand for nomology, not for ætiology, and much less for teleology of any kind. In human actions teleology is an indisputable fact on any view of them. But in a purely mechanical world, as mechanics are conceived usually, teleology is excluded, as we have shown above. But it is excluded only on the supposition that purpose is inconsistent with law or uniformity of nature. As long, therefore, as teleological action is defined by caprice or lawlessness, physical law with its fixity and uniformity will be the corrective of the tendencies to disregard what is fully as essential to human progress as spiritual ideals.

But dispel the illusion, on the one hand, that law is incompatible with purpose, and prove, on the other, that personal consciousness survives the dissolution of the body, and we have reconciled science and religion; and we have, likewise, either disproved the claims of materialism and established those of idealism, or reconciled those two points of view and established a view of the universe that is more consonant with ethics than any of the explanations which ignore the place of values as well as facts in scientific investigations.

The ethical implications of any scientific theory are as important as its explanatory functions. An explanation that has no ethical implications is as suspicious as one that has no explanatory power. It may be that we should not put ethical associations forward in testing the truth of a theory, but this will be for the reason that we are as much exposed to illusions in our ethical doctrines as in causal ones. But, at some point in the evolution of man, a scientific truth may be expected to affect his conduct, and we are always justified in asking for the ethical connections of a scientific explanation as one of the factors to be considered in estimating its right to consideration and acceptance, though that characteristic of it may be the last one to be taken into account. Now no one can show us any ethical implications in "oddylic force," "telepathy," "suggestion" and similar evasions of explanation or causal agency. They are at best only descriptive of situations, and unless we make description convertible with explanation, we make no progress toward conceptions which are the fundamental ones exciting scientific curiosity and which are followed by the ones that have ethical implications. The existence of God and the immortality of the soul, in spite of all the illusions and abuses associated with them, have been the embodiment of the world's ethical and spiritual ideals and combining in them the ætiological and teleological explanations, we have only to unite with them the nomological and the ontological in order to make it possible to reconstruct the interpretation of Nature. It will involve quite as much re-

construction of the ideas of God and immortality as of physical science. The revolution will not all be on the side of physical science. It will be as radical in the field of ethics and religion, so much so that it may be quite possible for physical science to claim the victory. I for one should not envy it either the claims or the victory, because I believe its method is the only correct one. It is not the credulous acceptance of tradition, but the interrogation of the present moment that is the only safe test of truth. Not the past should interpret the present, but rather the present should interpret both the past and the future. We find in a cross-section of evolution the actual facts of Nature, and by interrogating a sufficient number of successive moments or sections of the process we assure ourselves of the permanent and the transient elements in it and so can determine what is credible in the past and what is probable in the future. It is, therefore, science that embodies our criterion of truth, not wishes and emotions. But knowledge is for the direction of the emotions and ideals, and though its rigid demands must first be satisfied, it cannot neglect human ideals in its estimation of truth. These are part of the explanation of things on any interpretation and definition of explanation, and especially if teleological ideas are admissible into the scheme of the cosmos.

It is the clue to the relation of personality to the tendencies of things that gives the Spiritistic theory both its explanatory and its ethical value. In our normal ethics, personality occupies the supreme place; and if we adopt that theory of Nature which subordinates personality to purely impersonal laws, we shall have an ethics according with it, and every materialistic age is proof of what these are. The ordinary theories which are substitutes for it, while they are perfectly justifiable as means for limiting evidence and instituting restraints on the imagination, have no capacity for satisfying the demands for explanation. They clearly discriminate what is not to be explained by Spiritistic agencies in their first estate, and in performing that service their value is not to be nullified or disregarded. But as more than means for postponing verdicts or enforcing careful methods they are not to be mistaken, nor are they to be regarded as explanations. As descriptive of situations, or as naming the distinctive feature of such complexes and situations, they are valuable; but as finalities in the problem of explanation they are not important. When they are pressed to that extent which subordinates personality to impersonal laws in the values of the world or perpetuates the antagonism between scientific truth and the ethical values on which actual life has to be based for its impulse to progress, they are *sua natura* discredited. We must put personality in our scientific systems where Nature herself has put it, that is, foremost in our estimates of value, and any explanation which ignores this fact will always be at war with both scientific and ethical progress.

#### ALCHEMY AND MYSTICISM.

At the twentieth general meeting of the Alchemical Society, held on Friday, the 14th inst., the acting President, Mr. H. Stanley Redgrove, in the chair, a paper entitled "The Beginnings of Alchemy" was read by Mr. Arthur Edward Waite, an honorary Vice-President of the society, and a well-known authority on the subject. He commenced with a summary of the early history and literature of alchemy in Europe, then dealt with the Leyden papyrus, the Byzantine alchemists, with special reference to Zosimus and pseudo-Democritus, the Arabian and Syriac alchemists, and the alleged practice of alchemy in China. The lecturer then proceeded to the difficult question as to whether any of the texts referred to in the earlier part of the lecture bore a mystical rather than a physical interpretation, and considered the genesis, history and present position of the mystical or spiritual interpretation of alchemy.

The lecture was followed by an animated discussion, after which the third annual general meeting of the society was held. It is pleasing to note that, in spite of the war, the society has maintained its activities during the past eight months, with but little decrement. Increased support, however, from those interested in the history of science and philosophy, and the development of man's ideas of the universe, is needed, and will, it is hoped, be forthcoming.



## MR. DAVID WILSON'S RADIOGRAMS.

We have now received permission from Count Miyatovich to publish the radiograms which were supposed to be intended for him. The first of these (No. 51) the Count states that he can identify. The second, while it contains allusions which he can follow, is not quite understood.

Following are the messages, which were prefaced by a note by Mr. Wilson to the effect that by the peculiarities of style and the allusions made they might refer to Count Miyatovich. There is a good deal of confusion in both and it really seems as if the latter part of the second message were intended for others than the Count.

April 28th, 1.17 a.m. (Reference No. 51.)

"Soon I have come again, but there are many wishing to you to write. We shall try this means soon to make perfect . . . this the trade [?] is that no man knows [?] we not forget . . . M. . . Obren . . . ch . . ."

(No. 52) "Dear friend, or shall I say braht [?], you will not be surprised to hear from me. Just think of it, here am I actually telegraphing . . . yes, realise what this means, Count [?], to you. Many here will not believe it, they do not think there can be communication by mechanical means with the earth, but this will be wonderful for the cause. I have often said that if we, when on earth, could only realise that all that has been the greatest help, incentive, inspiration, comfort and blessing in our lives does not exist for most of our fellow workers, we should then begin dimly to perceive how vast a field of honourable work lies before us. This view I only hope will be taken seriously to heart by those who must now carry on our earthly labours. . . In this matter we are rather at sea, for these artificially created areas of vibration are essentially a matter for our science men. You will soon hear a good deal more because Bonaventura von Harrach, well known here, is devoting much time to the practical points upon the importance of which you and I were so agreed. You may imagine that we are not wanting in practical and forceful people when I say that C. L. [or J.] R. is taking a hand also in organi . . ."

" . . . He seems but little changed, and still clings to the notion of the fifty per cent. [?] chance of God . . . nor . . . do his energies seem much diverted from their old goal. This is, perhaps, why he . . . anyway he insists upon a council here being possible, though doubtless [?] the . . . members . . . than ordinarily with you is the case. . . Indeed, this is coming to a crisis [?] crux] even D . . . i has spared some of his enthusiasm for the scheme from some new organism which he has discovered. D. was one of the first whom C. L. [or J.] R. sought out . . . It seems clear, however, that some . . . ade . . . to co-ordinate our efforts . . . tch [?] . . . tch [?] . . . tch [?] . . . tch [?] . . . do you . . . oh, why are your names so long . . . tch . . . tch [incoherent.—D. W.] . . . remember that first . . . time . . . t . . . at . . . the Maison Jules how I hope that you g . . . Va is here and as usual John Brown, you will understand it really shows the continuity of relationships [?] . . . Michel is here . . . the physician of Montpellier, I can vouch for his identity . . . a learned man knowing many strange things . . . Lorenzo Contarini . . ."

Count Miyatovich writes:—

You can use those last radiograms if you wish. At any rate that one signed by Michael Obrenovich is identified by me. In my previous letter to you . . . I mentioned simply "Prince Michael." Mr. Wilson could not possibly have known the fact that Prince Michael (assassinated in 1868) used always to sign his name "Michael Obrenovich." I dare say hardly anyone in England—except the personnel of the Serbian legation—knew that.

We have the following further messages of general interest:—

May 7th, 11.20 p.m. (No. 64) [with concentrated  $H_2C_2$  light] . . . [Very distinct] . . . "If you understand plainly, it would seem that the radius of action is largely increased. I should believe that my last message came from a distance, as you reckon it, may be of 80 [miles?—D. W.] but a small matter; this message is from a distance a little greater, 170. In order that you may not be assisted in receiving by the context of the message, I will dictate something unknown to you . . . Un uomo aveva due figliuoli ed il piu giovane disse al padre . . . padre dammi la parte dell'avere

la quali me tocca tocca il padre dunque sparti loro le facoltà . . . This is from the book Luke fifteen . . . If you have received this easily and correctly the transmission is much improved. . . Lorenzo Contarini."

[Note.—This message, in obtaining which I used a strong acetylene light, was received with comparative facility and with far fewer mistakes than ordinarily would have been the case, notwithstanding the alleged increased distance. Query: Do the "80" and "170" mean "miles?"—D. W.]

May 8th, 1.43 a.m. (No. 65.) (Concentrated  $H_2C_2$  light)

(1) . . . [Very distinct] . . . "Parigi . . . can you still hear . . . Contarini." [There seems to be no appreciable diminution of the steadiness of the transmission. Parigi (Paris) may be reckoned as at least 210 miles from London as the crow flies.—D. W.]

(2) 11.27 p.m. (No. 66.)

"Vado a Milano . . . Contarini . . . Parigi guardate al vostro orologio . . ."

(3) 11.58 p.m. (No. 67.)

"Milano . . . guardate al vostro orologio . . . ascoltate . . . Contarini . . . Yes, yes, I am in Milan."

[Note.—Very clear and distinct. Milan is 610 miles as the crow flies.—D. W.]

## THE BISHOP OF LONDON ON THE AFTER-LIFE.

The sermon preached by the Bishop of London in St. Paul's Cathedral on the 10th inst. at the Memorial Service in honour of the brave Canadian soldiers who have yielded their lives in the war was full of true Spiritualism in the best sense of the word. Speaking of how faith was weakened by wrong conceptions, the Bishop said:—

We have made to ourselves such unreal pictures of the life after death that no man desires it. It is a pale, ghost-like existence with no life in it, no fire, no interest; and the heart grows cold to think that when, as Stevenson says, "the happy-starred, full-blooded spirit of the young shoots into the spiritual world," it encounters the shadowy dead-alive, depressing existence which is the popular idea of life after death. But have we fully grasped what the poet means when he says:—

It is not well that men should know too soon  
The lovely secrets kept for them that die?

Have we not faith enough to expect from the beauty and the interest and the variety of the life God has provided for us here the still greater beauty and interest and variety of life which He must have provided for us there? Do we really suppose that God had come to the end of His creative will when He made this world and had no imagination left for the next? Do we really think that a God—I will not say of boundless love, but even of moral rectitude—could create a mother's or a wife's love and then disappoint it? "In My Father's House are many mansions, and if it were not so I would have told you," said our Lord, using this very argument that God's moral character demands a spacious and beautiful life after death.

The mourners present at that service would share in the life upon which those whom they loved had entered.

They are yours to-day and you are theirs; the bond is unbroken; the family circle is still complete; you are never alone; unseen hands uphold you; unseen spirits speak to yours; close by, though hidden by a veil, the real and lasting activities of the other world proceed apace. Death has been for them a great promotion; they long for you to share their honours. "A little while and ye shall not see Me, and again a little while and ye shall see Me"—they repeat as their Master did before them. "Behold! see! it is I myself" will be their greeting to you when you do see them; they will not be perfect in their life till that time comes, for you are part of their life still and they are incomplete without you; but when it does come, just as one of your Canadian rivers passes over some great fall and then dashes on with renewed and glorious strength, so will the glorious life, which shone forth in the sunlight in Flanders and seemed for a moment to fail, rush forward with more than its old grace and force. These heroic sons and brothers of ours are still alive, and we pray for them as we prayed for them when we saw their dear faces.

CLAIRVOYANCE.—Attention is called to the séances announced on the front page to be held at the offices of the Alliance, 110, St. Martin's-lane, to meet the present great demand for psychic evidences. Mr. A. V. Peters' circles last week were highly successful, both as regards attendances and results.



## SIDELIGHTS.

Miss Florence Seth gave a private view of her "sub-conscious" paintings at the Doré Galleries on Tuesday, the 18th inst. Miss Seth, who is a miniature painter, discovered her gift for psychic art about eighteen months ago. The pictures are highly mystical and symbolical, and the exhibition was a striking example of the vogue which the cult of psychic painting is establishing in our midst.

In addition to the article on Mrs. Wriedt's mediumship in the "London Magazine"—to which reference is made elsewhere in this issue—there is an illustrated article on Belgium, "The Cockpit of Europe," by Major-General Sir Alfred E. Turner. It effectively contrasts the wars of the past with the colossal struggle, part of which is now raging on Belgian soil.

One interesting feature of the May number of Mr. C. W. Child's monthly, "The Super-Man" is a reprint of a phrenological description of the Kaiser's head given nearly twenty-seven years ago by the founder of the Fowler Institute, Mr. L. N. Fowler. It expresses the belief that the Kaiser had been raised up to do a work no ordinary monarch could do and which would probably be either the salvation and preservation or the ruin of his country. Other articles deal with "Lord Roberts' Handwriting," "Common Sense Palmistry," "Talismans and Charms" and "The Neo-Christian Movement."

In "Shanwalla," Lady Gregory's play at the Little Theatre, a decidedly Spiritualistic element is introduced. The dead wife of a young stableman who is falsely accused of having on the eve of a race hounded his master's horse, "Shanwalla," appears to a blind beggar whom she had befriended and imparts to him certain information which enables him not only to clear her husband and convict his accusers, but to bring home to one of the villains the guilt of causing her own death. The blend of poetry and humour in the Irish character is very evident in the little drama. As to the acting, it would be difficult to praise it too highly.

"At the time the 'Lusitania' left New York," says the "Occult Messenger," "the planet Neptune was exactly on the ascendant and Mars on the mid-heaven in mundane square thereto. In addition, Uranus was exactly on the cusp of the House of Death, and Saturn, lord of the house of the opponent, was in the House of Secret Enemies, foreshadowing the death-dealing blow from an unseen source. The whole map being big with fate, the beautiful ship sailed at the most fatal moment of all the day, and, remarkably, it was at the very same time of the day—six days afterwards—that she was torpedoed and sunk to the bottom of the sea."

Annie M. March expresses an idea which we have heard in other quarters regarding the story of the visions at Mons. It is that Mr. Arthur Machen was "inspired, howbeit unconsciously, into putting on paper the workings of the angel host, believing at the time his flowing thoughts to be solely due to his own vivid imagination." In this age of wonders who can decide finally that it was not so? But—we fear that in this matter many people will adopt Davy Hume's famous argument on miracles. "It is contrary to human experience that a miracle should happen, but it is not contrary to human experience that human testimony should be false."

## ANSWERS TO CORRESPONDENTS.

"F. V. H." (Letchworth)—Many thanks. It is most useful and appropriate. We should like to use it when the correspondence on the subject is closing.

INCOGNITO.—We see no good end to be served by opening a discussion on whether a certain nation engaged in the war is obsessed by black magicians or not. We have referred the question to Mr. Mallord Turner, who, although an occultist, finds it unnecessary to account for devils in war or otherwise on the assumption that there are any "devils" except of the human order. The important thing is to help and encourage those who are suffering in this great crisis—the question whether it was fomented by black magicians or not may be interesting, but it is not cheerful or useful, and the arguments in favour of the idea strike us as more curious than convincing.

## A VISION OF THE WAR.

Mrs. F. H. Fitzgerald Beale, writing from Mountmellick, Queen's County, Ireland, sends us a remarkable narrative which the sisters of the convent there have permitted her to copy from a volume in their possession of the "Ave Maria," an American Catholic periodical. The narrative purports to have been originally written in 1819—the year in which the incident related occurred—and that it is not a story invented to fit the present state of Europe is evidenced by the fact that the date on the cover of the book is 1885—just thirty years ago. It relates that Father K., a zealous Dominican preacher at Poloch, in Poland, whom the schismatical Government had forbidden to exercise his office under penalty of exile, opened his window at 9 o'clock one evening before retiring to rest, and standing with eyes raised to Heaven, prayed to the blessed martyr Andrew Bobola, who for many years had foretold the restoration of Poland, that he would intercede with the Almighty to free the land from oppression. His prayer ended, he closed the window, when the martyr himself appeared and bade him reopen it and look out. On doing so he saw to his surprise, instead of the convent garden, an immense stretch of country. "Thou seest," said the saint, "the fields of Pinsko, where I was martyred. Look again, and thou shalt see what thou dost desire." Father K. looked, and his astonishment was greater than ever, for before him was a countless host—Russians, French, English, Austrians, Prussians, and others whose nationalities he could not identify—engaged in desperate conflict. St. Bobola, explaining the vision, said: "When the war thou seest is over, then the Kingdom of Poland, through the mercy of God, will be restored, and I shall be recognised as its chief patron. To prove the truth of this vision and of the fulfilment of the prophecy, behold this hand!"—and touching the table, he left the impression of his hand upon it. Next morning Father K. brought all the priests and brothers to see this wonderful sight and testify to it.

"Surely," says Mrs. Beale, in commenting on the story, "the vision seen by Father K. in 1819 was of the present war."

## LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently 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.

## The Lore of Precious Stones.

SIR,—Mr. Percy R. Street's address on "Precious Stones: their Therapeutic Value" was interesting, but not quite convincing. His lightness of touch in dealing with the subject leaves us somewhat uncertain as to where myth and legend and humorous anecdote leave off, and serious, ascertained fact begins. Admitting, as he does, the force of suggestion and other influences, he does not, in my view, in narrating apparent cures by precious stones, establish beyond reasonable doubt a clear relationship of cause and effect between the wearing of gems and the sick person's cure.

Again, his answer to the question as to wherein inheres this remarkable therapeutic virtue of precious stones only adds to our perplexity, for we are asked to suppose that certain elements which produce certain effects on the blood or the nervous system when taken into the body will produce the same effects when worn outside. The fact that carbon in the form of charcoal if taken into the blood may act as a cleansing agent and thereby promote healthy digestion in no way suggests or implies that it would have any analogous effect from without. Besides, if the healing virtue resides in the chemical composition of the stone, what is the life or fire which we are told that certain stones lose when worn by sickly persons? Does its loss mark a change or modification in the chemical element or elements of which the stone is composed, or is that life or fire something quite apart from the chemical composition? Mr. Street says that the influences exerted by precious stones are closely allied to colour therapy; but colour makes its appeal through the sense of sight to the æsthetic emotions, and



thence to the nervous system. Through what physical sense does the stone, not seen by the wearer herself, convey its message? The means of communication would seem to be, as you, sir, suggest, of a more subtle character than the ordinary channels.

It would certainly be a comfort to think that there is some genuine, not merely artificial, value attaching to these costly pieces of mineral to compensate for the waste of precious human life in grubbing them out of the bowels of the earth. I cannot, of course, deny their beauty, though, to my mind, a handful of shells picked up on a summer holiday on the beach of one of the Scilly Islands and strung on a silken thread will harmonise better in their delicate tints with Beauty's ivory neck, and therefore make for it a fairer ornament than will the glittering effulgence of a whole jeweller's shopful of diamonds, rubies, &c., with the added advantage that if the wearer's neck is far from resembling ivory, they will at least call less of unkindly attention to the fact.—Yours, &c.,

GERSON.

### The Origin of the Soul.

SIR,—If you will again permit me a space, I would like to reply to Mr. Bush in a general way as follows. I regret the relative impossibility of replying in detail, as he has so completely misunderstood the simply and reasonably detailed former letter of mine. I would add, too, that my letter was not meant to be theosophical, and I am not even a member of the Theosophical Society, and can say I have read Spiritualistic and theosophical works alike.

To put the description briefly, the complete being we call "man" down here is: 1. Spirit, called in other religions and philosophies the Monad, Self, Consciousness, &c. 2. The Ego, often called the Individuality (particularly by esoterically inclined astrologers) and sometimes the Soul. The Ego is a quadruple sheath of almost indescribably fine matter, the lowest of which is the Buddhic, intuitional or "pure reason" body. 3. The personality composed of the mental, astral (or desire) and physical sheaths or bodies. With the latter man lives on earth (though for the most part all three sheaths or bodies are used); with the astral or desire body he functions in the next world and its various sub-divisions, during physical sleep and after physical death, and with the mental body he enjoys his stay in the heaven world. This finishes the personality. Very few people are fully conscious on the Buddhic or intuitional plane, which is the first on which the Ego is quite free from the personality, but all will gain this consciousness in time and will bring it through to the physical plane. One of the great relative advantages of Buddhic consciousness is that one's ordinary speech can be made accurately prophetic, the writer, if he may say so without appearing to boast, knowing of no instance in which his own utterances have failed in this respect.

As a last line, I would say that, of course, individuality is an illusion from the standpoint of absolute consciousness, but it is a reality relatively. The illusion continues over hundreds of millions of years, until the consciousness returns to the absolute, when the universe goes out of manifestation. Further, the dual, trinitarian and septenary stages of consciousness figure very largely in the gaseous, mineral, vegetable, animal and human kingdoms. Mr. Bush will know this in due course, be that ten or ten thousand years, just as he may learn how the Trinity or three-aspected deity or consciousness figures in all the great religions, if he cares to read the right books. Later he may add personal knowledge to the books that formed or founded his belief.

What I maintain is that the Spirit, or Monad (which I called the Soul in my last letter on this subject for the sake of clearness), is of the absolute or Parabrahmic consciousness, and so could not have had any origin; but its relative human origin was when it "fell into matter" and put on or used the Ego, and so became conscious of relativity in the, or a, manifested universe.—Yours, &c.,

ARTHUR MALLORD TURNER, M.A.

6, Trewince-road,  
Wimbledon, S.W.  
May 18th, 1915.

### "The Legend of Mons."

SIR,—Referring to the letter from Mr. D. Rogers on page 251, I have read the various accounts of the alleged phenomena at Mons, and am unable to agree that they so "contradict one another" as to justify a summary rejection of the whole story. The accounts of any psychic phenomenon are likely to differ somewhat, if the witnesses to it differ in psychic capacity. The question is not one of "patriotism," but of evidence. The Mons story may or may not be a "legend." But it is, surely, an unwise proceeding (though a very common one) to deal unjustly with the evidence for an alleged occurrence, merely because one has a theory that the thing ought not to occur.—Yours, &c.,  
S. S.

### SOCIETY WORK ON SUNDAY, MAY 23rd, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. A. Vout Peters gave remarkably convincing clairvoyant descriptions to a large audience. Mr. W. T. Cooper presided—77, *New Oxford-street, W.C.*—17th inst., Mr. Leigh Hunt gave very successful descriptions of spirit people, who in some instances gave evidential messages. Mr. W. T. Cooper presided.—D. N.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted two very beautiful services; the subject of the evening's inspirational address being "The Ascension"; Mr. F. Wharhirst sang a solo. For next Sunday see front page.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. H. Boddington gave excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance. Tuesday, 3 p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m.—R. G.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mrs. Neville gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Percy Scholey; 3 p.m., Lyceum. Tuesdays, at 3 and 8, Mrs. Curry, clairvoyante. Thursdays, at 8.15, public circle.—A. C.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The President gave inspirational addresses morning and evening, the subjects being "The Descent of the Spirit" and "Death, and After." Sunday next, 11 a.m., the Vice-presidents; 7 p.m., Mr. Robert King. Every Thursday, at 8 p.m., address and clairvoyance.—C. L. B.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Miles-Ord gave an interesting address, "The Apathy of Spiritualists in showing the best side of their Spirituality," which she supplemented with some clairvoyant descriptions. Mrs. E. Bryceson presided. Sunday next, Alderman D. J. Davis, J.P., address.—W. H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, good clairvoyance by Mrs. Hadley; evening, uplifting inspirational address by Mr. W. E. Long; soloist, Mrs. Parr. Sunday next, 11 a.m., personal messages; 6.30 p.m., Mr. W. E. Long, trance address, "What the Deal Know of the War." June 6th, Mr. G. T. Brown.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Alice Jamrach gave an address on "Resurrection" and recognised descriptions and messages. Sunday next, 11.15 a.m., Mr. and Mrs. Roberts; 7 p.m., Mr. G. R. Symons. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, experience meeting, followed by a meeting of members and friends. 19th inst., address and clairvoyance by Mrs. Clara Irwin. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. Miles on "Does Death End All?" Thursday, June 3rd, at 8 p.m., Mrs. Brownjohn, clairvoyance; silver collection.—P. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion opened by Mr. J. Beales. At 3 and 7, visit of the London District Council, the evening service being converted into a Lyceum Session. Stirring addresses and appeals were delivered by several delegates, and the Lyceum children contributed a duet by the Masters Tae and a recitation by Eva Connor (winner of the gold medal at King's Hall). A magnificent new banner was presented by Mr. H. Greenwood, amid a scene of great enthusiasm. Mr. Hayward acted as conductor. 20th, Mrs. Harrad, address and clairvoyance. Sunday next, 11.30, Mr. Connor on "Investigation"; 3, Lyceum; 7, Mrs. Mary Clempson. June 3rd, Mrs. Marriott. Monday, May 31st, Building Fund Concert.—A. T. C.



**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Addresses and clairvoyance by Mr. Horace Leaf. 20th, address by Mr. F. Blake, president.

**EXETER.—DRUIDS' HALL MARKET-STREET.**—Morning, address by Mr. J. Hill, clairvoyance by Mrs. Tarr. Evening, address and clairvoyance by Mrs. Grainger.—J. H.

**SOUTHEND.—SEANCE HALL, BROADWAY.**—Morning, Mr. Rundle spoke on "The Proximity of the Spirit World"; evening, Mr. Habgood's interesting reading, and Mr. Rundle's address on "Paul's Spiritualism" were much appreciated; clairvoyant descriptions by Mr. and Mrs. Rundle.—C. A. B.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGECUMBE-STREET.**—Meeting conducted by Mr. Arnold. Mr. Johns gave an address on "Is Spiritualism Profitable?" Mr. Dennis gave clairvoyant descriptions, and Mrs. Bateman sang a solo; large attendance.—E. E.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Morning, address by Mr. Wheeler; evening, Mr. A. G. Newton, of Southampton, gave a stirring practical address on "Standards of Value." Miss Hilda Jerome followed with clairvoyant descriptions, all of which were recognised. 19th, Mr. Abbott gave an address and Mrs. Richardson clairvoyant descriptions.—J. McF.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, address on "Body, Soul and Spirit," also descriptions and messages by Mrs. Edith Marriott. 17th, ladies' meeting, reading and psychometry by Mrs. Lund. 19th, address and psychometry by Mrs. Bryceson.—E. M.

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