

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Telepathy is no new thing to the natives of Oriental countries if we are to believe the stories told of the transmission of news over great distances by methods beyond scientific explanation. "Vanoc," in the "Referee," gives an example—in this case from South Africa:—

A friend of mine, a staff officer in France who has fought in South Africa, sends me an extraordinary story of telepathy which confirms statements made by every experienced observer in South Africa as to the existence of the telepathic faculty among certain African tribes. A friend of the officer referred to had farmed in Natal for a quarter of a century. Finding the call of patriotism irresistible, he left his ranch, came to England, and enlisted as a private. During the whole of the time he spent in South Africa an extraordinary bond of sympathy existed between him and his natives. He was killed on December 19th at 12.35 p.m. That very day, after luncheon, several of the dead man's native servants called on his partner in Natal and on other friends of his, seven thousand miles distant, to express their sorrow at the death of their old master. This story is as well authenticated as it is possible to be under the rules of evidence, provided that my staff officer friend, who bears an historic name, is the man of honour I have known him to be for the last thirty years.

We have read of cases in which the natives in towns in India showed a knowledge of important events occurring thousands of miles away, before the Europeans in such towns had received the information by telegraph. It appeared impossible for the white men to discover the method of communication adopted by interrogating the natives, who either could not or would not divulge the secret. Probably it was a matter of inability rather than of choice. The recipient of a telepathic impression may reveal the possession of knowledge (afterwards verified), yet remain utterly unable to explain how he acquired the information. Things beyond the range of the senses are not easily reduced to intelligible terms. Examined as to how he became aware of some particular fact, a man may reply (i.) he saw it happen; (ii.) he was told by someone else; (iii.) he read of it; (iv.) he deduced it by observation of other facts; but when the source of his knowledge is outside the ordinary lines of causation, it is not wonderful that he should be unable to give any satisfactory account of it. Even if he should reply that it was due to telepathy, that would not satisfy those who are not to be put off with a name that tells nothing of the process concerned. We suspect that this is the real difficulty involved in attempts to get at the *modus operandi* of séance-room phenomena. The unseen operators are asked to explain the higher laws of physics in terms of the lower, and although they do their best their explanations are seen to be inadequate.

Mr. William Archer in this month's "Pearson's Magazine" has a second article on "Can we Foretell the

Future?" He quotes a number of well-known cases of warning dreams, considers them critically, and reaches the conclusion that they cannot be satisfactorily explained by coincidence alone. The faculty of prevision is comparatively rare. Of the thousands of dreams experienced every night only a very small percentage, it is claimed, afford evidence of foreknowledge. On one point, however, Mr. Archer seems to be assured, and that is that the question of foreknowledge "has no essential connection with the question of immortality"—he has not found in any of the cases he has investigated any traces of the activity of disembodied spirits—a statement to which many of our readers will probably demur. The article is of service as it calls attention in a popular and attractive way to the variety and extent of the testimony for prevision, but beyond admitting that "driblets of futurity do somehow filter through to the human consciousness" it contains nothing that is particularly suggestive or illuminating. The article is illustrated by a striking series of photographs, depicting from the imaginative standpoint some of the incidents dealt with.

A correspondent, referring to the discussion in our pages concerning "the origin of the soul," calls attention to the following passage in a letter by "W. B. P.," on another subject, in *LIGHT* of March 6th (page 119):—

The relation of the individual to the universal, of the human spirit to the spirit of God, may be suggested to the scientific mind by Faraday's conception of the physical atom as the final particularisation of the material universe. To assist the mind "immured in matter" towards a mechanical view of the spiritual "atom" that is the nucleolus, one may say, of the soul, resort must be had to the principle of dual-unity. As an entity in space and time, this atom is not only to be regarded spiritually as the classic atom of the physicist was imagined to be physically; but as transcending space and time, it is equally to be viewed as Faraday conceived the physical atom. "In this view," he said, "matter is not merely mutually penetrable; but each atom extends, so to say, throughout the whole of the solar system, yet always retaining its own centre of force. What do we know of the atom apart from its force? . . . You imagine a nucleus which may be called *a*, and surround it by forces which may be called *m*; to my mind the *a*, or nucleus, vanishes, and the substance consists in the powers of *m*." The spiritual atom, as I have elsewhere said, exists both as *a* and as *m*—it is equally individual and universal.

That has a bearing on the aspect of the question presented by "Lumen Sequor" in *LIGHT* of the 3rd ult. (page 324). If by "soul" is meant the individuality—the human spirit—the problem is carried out of space and time, and cannot be settled on material lines.

Having occasion lately to refer to Mr. A. E. Waite's book, "The Pictorial Key to the Tarot" (in the Alliance Library), we were struck with the felicity and significance of the Tarot symbology. It is strange that this symbology has not received a wider recognition. Although many works dealing with the subject have appeared during the past one hundred and twenty years, they are comparatively unknown outside a certain circle of students. To most persons, mention of the Tarot suggests a pack of cards used in "fortune telling" having wands, cups, swords and

pentacles in place of the customary suits, and curious allegorical figures in addition to the orthodox kings and queens. They hear with surprise that while divinatory possibilities of a high order are not denied to the cards, their use for such a purpose is a debasement and a perversion of the esoteric teaching of which they are the vehicle. The origin of their teaching is lost in obscurity; but it must have been long antecedent to the cards themselves, which were not known prior to the fourteenth century. This teaching is largely concerned with intuitional truths and is akin to that preserved in the symbolical literature of Sufism, Alchemy and Kabbalism. The cards, it has been aptly said, "may be regarded as doors which open into unexpected chambers wherein the spirit dwells and manifests."

DR. CRAWFORD'S EXPERIMENTS.

A MEDIUM'S POINT OF VIEW.

In the course of a letter stating his views regarding the series of articles in which Dr. Crawford describes the results of his investigations into physical phenomena, Mr. J. Bronterre Tetlow expresses the opinion that two important subjects of inquiry should be: (a) the discovery of some mechanical agent to measure the psychoplasmic force or fluid; (b) an investigation of the conditions which are operating within the mind and body of the medium.

Mr. Tetlow proceeds:—

Whenever a medium sits he is the centre of a circle and the chief factor in the operations, and whatever theory one puts forward, one must never overlook that fact. He is the nucleus around which all operations take place. The sitters are factors not altogether to be overlooked, but they are incidents and not primaries in the case. It is because I am myself a medium and have read and studied the various reports which the observing and recording students have made, and am conscious of the weakness of their position, that I am now writing. Mediumship and all its resultants will never be understood by us until we take into our sum the figure which must represent the medium as a living being, with special and peculiar conditions of organism, psychical and physical. Until we learn wherein he differs from other human beings we shall find no solution to our problem. Therefore start with him, weigh him, analyse him. Get him to talk, and see if he can tell how and what he feels whilst phenomena are in process. If he is entranced and cannot speak for himself, ask those who have entranced him to do so. Do not treat him as a cipher which does not count, or as a knave who is to be watched lest he cheat you. One of the laws of life is, whatever you would have, that you must give—and that freely and abundantly. Give him, then, consideration and courtesy, make him a part of the game, draw him out and get him to reveal himself. Then you may bring your sensitive inventions to register the operating influences with a favourable chance of obtaining substantial results.

Let me give a few personal facts. The other evening while conducting a circle for clairvoyance and psychometry, when I had just got my audience in touch with me, a person came into the room and walked across the circle, with the result that the currents were broken and I felt as if a sudden and severe draft had been made upon all my vital forces, producing a limp, crushed feeling throughout my whole body. Now had I not learned how to counteract these effects, there would have been no results that night. I have known a medium become insensible from such a cause.

In sitting in a circle I am conscious of two facts: first, that the psychoplasm stretches across the room from the sitters, and that so long as it commingles and I am completely outside of its operations I am in good form, and can gain clairvoyant and psychometrical impressions, but I dare not attempt to enter into the area of its operations. Should I accidentally do so, I become chilled, and lose all capacity to proceed with my work. Second, I must not have anyone behind me while I am so engaged. Should I, for instance, put myself in front of the chairman whilst talking to the audience, I feel as if I had been doused with a stream of tepid water, and have to move away quickly.

Now, if these facts and kindred facts familiar to experienced mediums were tabulated and published, there would be some basis upon which a theory of mediumship could be founded, and a distinct advance would be made in the investigation of mediumship.

THE ORIGIN OF THE SOUL.

By F. V. H.

From A. J. Davis's "Great Harmonia," Vol. V., Part 3, "The Origin of Life and the Law of Immortality," I have culled the following, which possibly may help further to clarify our understanding on the above deeply interesting subject.

From his interior perception Davis learnt that

"the law of the human birth has three stages of labour—viz.:—
First.—The positive germ is deposited. This germ is a concentration, in a positive or masculine form, of all spiritual essences as they exist in external Nature below man.

Second.—The negative spiritual forces on the feminine side, co-extensive and comprehensive with the positive forces, react, so to say, with a momentum equal to the action of the positive forces; and in their effort to meet the positive at every point the circle is at last completed in the formation of the spiritual body. In the course of this effort the physical body is precipitated. The presence of this completed physical body indicates that the circle of spiritual forces is complete or that the positive and negative forces are married in one individual soul. At this point the natural birth takes place.

Third.—From this dual vitalic oneness comes the deposition and unfolding of the spirit-germ. That is, the positive side of the spiritual organisation with its physical investiture acts on the negative side of the spiritual organisation with its physical investiture; thus depositing and unfolding the spirit germ in the soul substance, and the negative side re-acting unfolds the organised individual spirit which is indestructible not only in essence but in form.

In the justly formed human foetus I find the individuality fixed in general a few weeks prior to birth. . . . As there is a point where minerals cease to be minerals, and become vegetables, and another crisis where the vegetable merges into and becomes animal, so is there a critical juncture in the fetal development of the human brain, when the receptacle is capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother God, and of concentrating it in the germ-state to unfold the immortal personality.

The universal Divine pro-creative force first organises the body by means of the governing or fashioning principle within the maternal nature; and then the body's grand use begins, by means of eating, drinking, working, resting, &c., in gathering nervous forces and vital currents (in short, the life principles of every substance) and moulding them to its own image and likeness.

The ultimate result of all this is the "soul," philosophically speaking, which is an organised silver lining to the outer form, and which at death serves as a beautiful body for the clothing of "the golden spirit" which is still more interior, and incapable of organisation.

Now, as before affirmed, the human soul cannot be perfectly organised without the two physical brains; and the impersonal spirit of the Infinite cannot be detached and embodied unless the soul pre-exists, and serves both as a magnet and a matrix; hence it follows that there must be and is a period in the fetal formation and development when the golden spirit enters upon its eternal individual existence.

The whole of this book should be carefully read, as its deductions are natural, reasonable and scientific, both on the physical and occult planes. It clearly shows that the soul body, like the physical, has a beginning, and that they commence to form or to grow at one and the same time, the soul body being in part an effect of the physical body though not of it; while in like manner the physical body is precipitated through the organised efforts of the soul body, though not of it; they only interact and "scaffold," so to speak, the one the other.

These two caskets—the one mortal, the other immortal—are prepared by the interaction and moulding of laws working through their respective planes of substance within the maternal womb, and are thus made ready to receive that golden, supreme, impersonal essence (which is immutable, and transcends organisation), which then becomes "the dweller in the temple." This drop of the eternal, ageless, unchangeable "I Am," that is now within its soul's microcosm, is eternally wedded to that microcosm, and through its agency it will ply its great Deific mind, and will put forth its relative energy, and will ever rise into, and flow with, the higher currents of life carrying its soul-body with it; which body will continue to blossom into great beauty and efficiency filled with the breath of Deific Life.

When this supreme spark from Deific Life enters into its microscopic kingdom, "from that moment the unborn infant's mentality is lifted far above the animal kingdom," and it is this supreme alliance, once effected, which eternally differentiates us from all the ante-human organisms which have contributed their rungs to the great ladder of progressive and complicating structures ultimating in the supreme finality known as the human, whose consummate type remains now to be perfected only, but not altered in any of its essential points.

Davis also says that there were some 400,000,000 of ante-human races, but out of that number only a small percentage of the structures were fitted for humanity.

Some 395,000,000 ascended to the *outmost* step of the human threshold, while half a million only of this vast number were called upon once more to pass through the *ante-human stages of progressive development*.

This half-million, I presume, were selected or set apart by the governing spiritual powers, and were helped by special means to develop their bodies and bring them up to a required status.

These then formed the basic structures from which the human race has directly ascended.

It probably took many generations of these sub-humans to acquire a perfection of stature which approximated sufficiently near to the human type for it to become the receptacle of that "golden germ" which differentiates the human from all other species.

The part of the human structure to which Davis here specially refers is the head, whose interior coronal is required to be a perfect arch in shape, before the "golden essence" can occupy it—a shape which is mathematically eternal, and which interiorly is compacted of a substance which is indestructible.

Therefore the law of eternity inheres within the physical vestment both as to form and substance, and thus is established the eternal dwelling-place of that eternal ageless "I Am," which in a microscopical proportion is the immutable "I" of every human.

As the age of the earth is estimated at eight hundred millions of years, it is quite possible that the human structure has taken a longer time to evolve than many have thought.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 15TH, 1885.)

Reichenbach, the discoverer of creosote, paraffin, assamar and other substances well known to the chemist, and "though last, not least," but greatest really, of this odic force, took one of his sensitives, Miss Nowotny, into a chamber of the deepest darkness, to test if she could see anything. Unknown to her, a magnet had been placed. After some time, she said she saw a magnet with a blue flame streaming from the north end, and orange-coloured flames streaming from the south end. This light was collected into a focus, reflected upon the wall, by means of a burning glass, showing that it was material.

Professor Endlicher, who was a demi-sensitive, was put into the profoundest darkness. A cat, a butterfly, a bird and a plant in flower had been placed there without his knowledge. Having sat for two hours in this extreme darkness, the professor, in terrified astonishment, suddenly cried out, "I see a blue flower—a gloxinia"; so it was, a gloxinia speciosa; and as nothing can be seen without light, the buds, pistils, anthers, flower-leaves, stalks, all were aglow, and even the leaves were dimly visible. He also saw the cat, the butterfly, and the bird, all glowing with this beautifully delicate odic light.

(From an article by S. Eadon, M.D.)

THE VISIONS AT MONS.

In last week's LIGHT (p. 377) we alluded to the circumstantial narrative contributed to the "Occult Review" by Miss Phyllis Campbell of her experiences one night in the forest attending the wounded during the Mons retreat, when several of the sufferers assured her that they had seen spiritual beings come to the aid of the greatly outnumbered forces of the Allies and put the ranks of the enemy to flight. A correspondent of a London evening journal has since had the enterprise to interview Miss Campbell. He tells us that the lady, who was born in Australia twenty-one years ago, and is a cousin of Lady Archibald Campbell, "submitted cheerfully to a rigorous cross-examination, and made no attempt to bolster up possible weak points in her narrative; while, on the contrary, she resisted the most subtle attempts, by leading questions and suggestions, to varnish or embroider her story in the slightest degree." According to Miss Campbell's story she was not alone in receiving these confidences:—

"On this night there were six of us women at the post, including Madame de A—, the president. Similar stories were told to all of us, except one, who was mounting guard over some wounded Germans.

"When there came a lull in the work we compared notes. The accumulated evidence was from the lips of scores of wounded. Amongst these eye-witnesses were officers of high rank, a Roman Catholic priest, and English and French soldiers.

"I had the testimony, amongst others, of three poor fellows of the Irish Guard. One of them was an enormous man who stood over six feet five inches.

"St. George was in golden armour, bare-headed, and riding a white horse. He cried, 'Come on!' as he brandished his sword. This had occurred at the most critical point of the retreat.

"They had given themselves up for lost; nothing known to them could save them. Then, suddenly there had been this interposition from heaven, and to their amazement the Germans were in full retreat.

"The French testimony differed. Some said it was Joan of Arc, that she was bareheaded, riding a white horse and flourishing a sword as she called 'Advance!' Others had seen St. Michael the Archangel, clad in golden armour, bareheaded, riding a white horse, and crying 'Victory!' as he brandished his sword.

"These eye-witnesses came from widely-separated points of the field of battle. I cannot give names of places; not even could the officers do this. They had been retreating and fighting for days and nights. None knew where they were."

Miss Campbell said that her French colleagues at "The Place in the Forest" could supply corroborative testimony. She would see, she said, if she could get written statements to that effect.

SOME PARALLEL CASES.

The Rev. Lionel Edmunds, of Little Leigh Vicarage, Northwich, in a letter to the "Daily Mail" of the 7th inst., narrates two remarkable parallel cases. He says:—

Some few years ago I heard a man—a layman who knew China and its language as well as I know English—speaking at a public meeting in Surrey. He had been through the siege of the British Embassy in Peking. The Boxers and Chinese soldiers were closely investing the Embassy. It was—the part they were in—untenable. The occupants had to move to another position. It was a grave risk and the probability was that many lives would be lost in the transfer. The Chinese had full view of the British while they were moving and would doubtless fire upon them. They did not do so. Later on this man asked why they missed such a chance. The Chinese gave him the following reason:—There were so many people in white between them and the British they did not like to fire.

To my certain knowledge this event happened not very many years ago in the cell of a man condemned to death in Sydney: The chaplain visited a condemned man who had but a few days to live. The prisoner was astonished at seeing the chaplain, and remarked that he nearly shot him once. Pressed to explain, he asked whether the chaplain had been living in a certain part of the bush in such and such a year. The answer was in the affirmative, and, further, that the chaplain was making a night journey on horseback to visit a sick man.

"I," said the prisoner, "was an outlaw and desperate, and determined to shoot the first man I saw and take his horse. You came along and I covered you, but did not fire because you had a companion in white riding on each side of you, and I could not get a clear aim—also I was afraid of them." The chaplain had not been aware of his two companions and had not seen the outlaw.

Why should it be thought a thing incredible that angels were seen at Mons?

"ARTISAN'S" request for copies of LIGHT (p. 367) has brought us letters from a great number of readers offering to send him the paper. We have sent his address to the writer of the letter first received, and ask the remaining correspondents to accept this intimation with thanks for their kindness.

INITIATION, PAST AND PRESENT.

THE INITIATE OF ANCIENT EGYPT AND THE MEDIUM
OF TO-DAY.

BY ERNEST MEADS.

The ultimate aim and object of human life is the knowledge of God, and its quest is coeval with the creation of man, though but few have realised it. Owing to its language and alphabet being fixed and carved in stone, Egypt becomes the historical starting-point, though doubtless her initiation tests and ceremonies—a description of which has come down to us—were the development of the efforts of earlier civilisations.

The following is borrowed mainly from Edouard Schuré's book "Great Initiates." The aspirant stands in the courtyard of one of the great temples. The colossal statues around gaze into his soul with their sightless eyes as the shadows stretch out towards him in the bright moonlight.

The fateful voice of the hierophant warns him of his risk in seeking to enter upon their science. "Life and immortality are the reward of the strong and pure; the weak, or evildoer, may find madness or death."

If still undeterred, the aspirant is relegated for a week to the company of the servants of the temple, himself being condemned to rigorous silence. He is conducted to a chamber without apparent exit and shown a low dark opening. A small lamp, with but little oil in it, is placed in his hand, and he is left alone. The flickering lamp warns him of the value of time, so upon his hands and knees he enters the opening and crawls along the tunnel. Soon he hears a sepulchral voice, which, owing to clever acoustic arrangements, is repeated seven times, threatening death to all who foolishly covet knowledge and power. By displaying nerve and agility, he escapes death in the form of a deep well, and arrives in a gallery, on the walls of which are the twenty-two symbols which correspond to the letters of the alphabet. These are explained to him by a priest, who, after the aspirant has mastered their meaning, urges him forward by telling him that death frightens none but the unworthy. He now enters a long narrow vault, at the end of which is a roaring furnace: again courage and agility are required to traverse the narrow pathway through its centre, and he is face to face with a greater horror in the form of a lake of stagnant water, lit up by the lurid flames behind him. Upon his hands and knees he scrambles across the slippery ledge which intersects it, and, arrived upon the other side, is greeted by two attendants who strip him of his wet clothing, and conducting him to a grotto, anoint his body with perfume and bid him await in comfort the coming of the hierophant.

Left alone, he sinks with a sigh of relief upon a luxurious couch, when he hears the strains of a lute, and before him stands a female of exquisite physical beauty, whose burning breath is on his cheek as she offers him a goblet of red wine.

"Art thou afraid of me, thou handsome stranger? I bring the victor's reward, oblivion of pain and sorrow—the goblet of happiness."

Their eyes meet—a fateful glance!

If he yields to that passionate appeal, none know his fate—slave of the temple, if not literally a dead man, he is alike lost to the world.

If he resists the temptation, he is led by the hierophant and twelve priests to the temple of Isis, and presented to the assembled magi.

Then follows for the young adept months, perhaps years, of training. He studies medicine, plant and animal life, and astronomy. There is a slow but complete change in his nature, the passions of youth are subdued, the love of truth becomes dominant, and this is now his prayer:—

O Isis, since my soul is naught but a tear in thine eyes, grant that it may fall like dew on other souls; and that when I die I may feel their perfume ascending to thee. I am now ready for the sacrifice!

One evening he is conducted by the priests of Osiris into a low crypt; pointing to an empty sarcophagus, the hierophant says:—

No man escapes death; every soul is destined to resurrection.

The adept passes living through the tomb and enters in this life into the life of Osiris. Do thou therefore lie in this tomb and await the light. This night thou shalt pass the portals of Dread and attain to the threshold of Mastership.

In obedience, the new adept stretches himself out in the sarcophagus with folded arms, and the horror of the place falls upon him as the priests leave him alone with death. He hears a muffled chorus—it is his own death-chant; and all is silence!

In the utter darkness he passes through all the painful sensations of death—the story of his life is unrolled before him—but as his earthly consciousness becomes vague, his spirit is quickened and he passes into a state of ecstasy. A five-pointed star scintillates before him, which, changing into a flower, fades in a cloud of perfume, and, again condensing, takes the form of a lovely woman, radiant with spiritual beauty. She approaches, holding a papyrus scroll:—

I am thine invisible sister; thy divine soul; and this the book of thy life! Thou knowest me now. Call me and I will come!

The vision fades, and he experiences a fearful rending as his spirit is precipitated into his corpse; iron bands seem to hold him down, a weight is on his brain, he slowly and painfully opens his eyes, and the hierophant stands before him.

Thus did the mortal triumph over death and its horrors; and it was indeed a triumphant chant in which the new adept joined in the great temple when again introduced to the company of the magi. Even in those early days there were circles or creeds, each of which guarded its secrets most jealously.

The foregoing may be slightly inaccurate or exaggerated in some details, but on the whole we learn that it is a true picture of what went on. In the early periods, as now, the great fear was insincerity. Excitement is not love, and the test of hardship was employed to wear off the outward excitement and to prove that the true motive was pure love. None of the priest-hoods were obtainable without great hardships.

To-day a man has to go through some preparation before entering the "holy of holies," as it were, of any faith or religious order; some form of probation and examination, some tests or trials have to be undergone. Then, for the initiate, after having satisfied the priest of the sincerity of his desire, would come—no sitting up with books, no study or straining, but penance, privation of every sort, scarcity of food, long hours and solitary confinement—everything at the outset to make sure that the love was pure.

The unworthy would avail themselves of the opportunity given to withdraw, and so escape the more serious tests which followed. The appetites were then appealed to, money and position offered, if they would give up their purpose.

Thus men won their way to the priesthood and became teachers of the people. Of such, united by the strongest cords of mutual love and esteem, circles were formed—ideal circles—composed of men of one mind, hearts in tune, not fearing death, and thus they became the media of the great unseen.

In circles such as these men learned of unknown lands and received prophecies of the coming Messiah, and by teaching what they had received laid the basis of the education of the world.

An Egyptian who was largely instrumental in fixing the alphabet and language of his country about 1000 B.C., one of the prophets of Israel about 500 B.C., and an Egyptian historian of the time of Christ, have all three at different times given us the following teaching:—

Jesus, the one God-man, whose coming had been foreseen by seers of all climes and faiths, was spoken of and taught about in very early Egyptian times. These seers, sure of the fact, but ignorant of the time of His Advent, in order that He might be recognised when He did appear, fastened upon those incidents which rendered Him unique in the world's history—His violent death, burial, resurrection and ascension, which came in course of time to be depicted upon the walls of the temples. After the death of these seers doubts arose, and gradually prophecy was mistaken for history. Hence the legend of Osiris, and also that of Krishna in India.

This Egyptian of 1000 B.C. shared the faith of the other initiates of his day, and worshipped the coming Messiah (not an

THE PSYCHIC TELEGRAPH.

A REMARKABLE EPISODE.

Mr. David Wilson, who is now at a seaside resort, writes to inform us of improvements in the construction of the New Wave Detector (which he proposes to re-name). He also sends us copy of a message received by the machine for Mrs. Susanna Harris. It is a private communication received in two instalments. The first portion, which has reference to the state of her health, and bids her take a rest, was received at 1.15 a.m. on the 22nd ult. The latter portion, which arrived at 1.50 a.m. on the same day, runs:—

Our tidings from Chicago will be sad and heart-breaking, "Harmony."

Mr. Wilson sends us the following extract from a letter received by him from Mrs. Harris in acknowledgment:—

"Harmony's" message referred to the coming disaster to the Chicago excursion steamer. She told them at a circle in Brighton last Wednesday she had sent the message, also that she and her spirit friends hope in a short time to be able to manipulate the instrument to such an extent that people can be warned of coming disasters in sufficient time to avoid accidents and death. . . . In my opinion the message is one of the most important yet received, and "Harmony" says it is only a fore-runner of some of the great things which will be revealed through the instrument. "Harmony" says that she communicated with you at 1.15 a.m. on July 22nd.

It would be interesting if "Harmony" could give an account of the way in which messages are transmitted, how they are coded, and other information throwing light on our perplexities in regard to the manipulation of the machine "on the other side." It is now abundantly clear that the instrument transmits messages with names and other particulars of which Mr. Wilson has no knowledge whatever, and to him the results are entirely mystifying, as he frankly declines at present to accept the spirit hypothesis, although with true scientific impartiality he makes known his results whether they tell against his position or not. However, as he himself declares, the invention is in such an early stage that we must wait for future developments to clear up some of the problems involved.

MR. E. WAKE COOK AND THE PROBLEMS RAISED BY THE WAR.

An old reader and correspondent in Holland writes:—

Mr. E. Wake Cook's brilliant paper on "Spiritualism and the Problems Raised by the War," published in *LIGHT*, has been much appreciated here. At a time when surrounding events bring the realities of Life and Death so forcibly before us; when millions of young lives, full of the promise and hope of the future, are being mown away by the rampant militarism that is threatening Europe with its poisonous growth; when the fruits of the Nietzschean principle have reached maturity, and his Super-man is shouting: "Oze-toi de là que je m'y mette!" (the cry of brute strength towards the weaker)—the depth of rich thought, and clear insight into the inner meanings and possibilities of this great upheaval, so splendidly and eloquently expressed by Mr. Wake Cook, are consoling and uplifting, and carry with them the suggestion of a subsequent natural reaction after this flood of barbarism and armed force—the great wave of cleansing, purifying Spiritualism that will wash away the obsolete and brutal Super-man as conceived by Nietzsche and Treitschke, and bring the true one, with Love, Peace and Prosperity in his train.

But although Mr. Wake Cook has handled his comprehensive subject with consummate skill, and there is the ring of truth in what he says, the whole is too suggestive to be treated in such a condensed way: there is ample material for a volume in the paper, and it leaves us with a wish to hear more.

THE CHILDREN'S OUTING.—Mr. Percy Smyth, of 30, Home-field-road, Chiswick, W., leader of the Battersea Lyceum, appeals for contributions to provide the annual outing for the children attending the Lyceum, many of whom never visit the country except on such an occasion. Mr. Smyth writes: "An average of thirty-five to forty attend each Sunday, and owing to the depletion of our staff during war-time our difficulties have been increased; they can, however, be overcome by the generous assistance of your readers who in past years have come to our aid."

Osiris who had visited the earth). As long as these initiates tried for the purest and best in their circles and looked to the unseen for help and instruction, they remained the teachers of the world.

Time passed on and the tests became less; the churches lost their enthusiasm, riches became the predominant thought, and this laxity led to the fall of the empire. To-day we see cities ruined, broken, and grovelling in the dust of a thousand years. It was time the great Teacher of Love should come and make a sacrifice to re-establish on earth the old faith and enthusiasm. The Master came to the earth in the flesh, and a new order of things ensued, for the Divine had lived among men, and no longer was it necessary for His followers to live apart, but more and more, as human nature evolved, was their place in the world, leavening the lump.

There is an indication of this in the early Christian Church. Tertullian, writing in the third century, speaks of having in his congregation a young woman who, during a state of trance, sees and speaks with those whom we call dead, bringing messages from them to their relatives and friends. She also sees and speaks with the Master and His saints, heals the sick and prophesies coming events. But the many efforts of the spirit world to establish communication with this world through the mediumship of the saints were misunderstood, inasmuch as the faithful were content to regard these saints as beings apart from—rather than of—themselves. So, in the fulness of time, when human nature had more evolved, the appetites and passions having become less gross, and consequently the spirit not so hemmed in by the flesh, there came the more general opening of the door in the movement we call Spiritualism.

But only when the same enthusiasm and love are supplied is there any real affinity with the initiates of old, whose circles were in close contact with the higher spiritual spheres, which sphere are equally approachable by us of to-day, if we will but provide similar conditions. Every sitter, to gain the best from Spiritualism, must purify his love, casting behind all that is unworthy, and must be tested and tried, prepared to suffer, endure, and wait, until such time, as with all the sincerity of his nature, he prefers the spiritual to the material. If the motive be to find something fresh—something on which to build a reputation, a monument for succeeding generations to admire—the love is rather for self, and shows but meanly in the presence of that noble love which aims at benefiting humanity and serving those in suffering and distress.

If we cannot return to the faith and love of infancy in our relations and feelings towards our fellow-men, we can, at any rate, do much towards it in our practice of Spiritualism, and adopt the attitude of children towards a father in whom we have absolute confidence, and in a similar attitude of mind receive from our elder brethren and sisters the help we so imperatively need. At a circle a few days ago a spirit said:—

You know not what a useful work you are performing as you sit thus. There is prayer and prayer; it is the "and prayer" that we want. In prayer, as generally practised, there is too much of the absorbing principle; it is the higher form we want—the outpouring of love to God and man. We . . . can collect this force thus given out by you and direct it whither we will; in this instance, to the battlefield. With it we help the wounded, and by drawing away from the field those passing out of the body prevent the spreading of the blood-lust, thus working towards peace. If only such as you would mass together and supply enough force, it would indeed hasten the advent of peace.

To sum up, in the words of another spirit:—

In ancient days the initiate and the man of the world were separated by a vast gulf, which these tests tended to emphasise. Such had to be, owing to the grossness of the times. It was as the difference between the right and left swing of a pendulum, but as it sinks to rest that distance is reduced, until it scarcely moves a hair's breadth.

The object of these efforts was to produce this poise; the modern man, who even now is beginning to appear on the earth—for him, the things of the earth do not obscure the spiritual; simply moving, as it were, his eyes from right to left, he performs earth-duties and lives the spiritual life indifferently, being in a spiritual atmosphere all the time. To produce such, these hard processes of initiation have tended.

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HUMAN SURVIVAL: FACTS versus THEORIES.

In a paper on "Scientific Theories and Psychic Research" in the June issue of the "Journal" of the American S.P.R., Dr. Hyslop gives us an exhibition of shrewd reasoning and keen critical acumen. He is tackling two opponents of spiritistic theories, one of whom is Professor Edwin W. Hall, who has an article on the subject in the "Harvard Theological Review," and the other the writer of an unsigned article in another magazine.

It is quite delightful to watch the play of Dr. Hyslop's rapier both in the more abstruse and the lighter aspects of the contest, although in dealing with some of the Doctor's points here we shall consider chiefly those of interest to the general reader.

First, then, we take the probing comment on the statement of the writer of the unsigned article, who is rash enough to observe that science can only deal with material things. "Indeed!" says Dr. Hyslop (if we may be pardoned for paraphrasing his remarks) "then what right have you to set up your judgment and pass criticism on investigations which are outside your science?"

This critic seems to have been much exercised on the subject of the ether, and on this point Dr. Hyslop deals faithfully with him. If, he says (in effect), you admit the existence of ether to explain physical phenomena of any kind you are bound to show how it can be matter and yet without the main properties by which you know matter, inertia, impenetrability, and gravity, none of which belong to the ether. On the other hand, if you are going to bring ether into your ideas of matter, why then you have no possible antithesis to matter, and spirit, for all you know to the contrary, may be one of its forms. In that case spiritistic theories might be brought into the scope of "science" as you define it—namely, the study of material things.

And then Dr. Hyslop proceeds to improve the occasion with a little moralising on the necessity for clear thinking.

The trouble is that each man tries to limit the meaning of the term "science" to his own particular field and fails to see that it is *method* and not *subject matter* that determines the nature of science.

The absurd attempt to limit the idea of science to matter in the old sense degrades the conception of science. Men come to believe that it has little importance as regards the vital issues of existence and in the result it falls into the background. By treating science as method,

Science gains a wider range of action, and connects up with every other department of human thinking. "There can be no antagonisms or rival authorities between independent fields of human interest."

Turning his attention next to Professor Hall's article, Dr. Hyslop finds the whole crux of its argument in the following reference to the labours of Sir Oliver Lodge and his co-workers in Psychical Research, and to the nature of the communications received through supernormal channels:—

So far as the matter thus received goes, even if we accept the interpretation which the investigators themselves put upon it, I find it the opposite of cheering. The impression which I get of the present position of Myers, if I take the messages at their face value, is that of a dismal state of separation, exile or incarceration, as one pleases, but in either case not an existence to be desired either for one's self or one's fellows.

This objector has to be put into his place with a jolt. He is reminded that his argument is not scientific. Supposing the life hereafter is one of "separation, exile, or incarceration," he is asked, what has that to do with the problem? "No amount of conjuring with your dialikes will disprove a fact."

Moreover [says Dr. Hyslop] Professor Hall, if he had really studied all the facts and theories advanced by psychic researchers, would have found that there is as yet no evidence for his view of that life as one of "separation, exile or incarceration." Quite the contrary is proved by it if anything is proved.

Nevertheless, this in a way seems to justify Professor Hall. He is logically wrong, but he is yet emotionally right. He feels that there is something wrong if such a mind as Myers has found the future life so dismal an experience. And so there would be. Dr. Hyslop thus reassures him:—

Nothing is more insisted on by those claiming to prove their identity than the fact that it is a social life of a very advanced kind and their representation of it is very much better than that which most people would give of the present life.

Traversing another part of Professor Hall's argument, Dr. Hyslop points out that the province of psychical research being to ascertain whether the human consciousness survives death it is necessary that any communication purporting to come from a human personality outside of physical existence shall prove its identity by relating some of the incidents in its bodily life. These memories are necessarily often trivial in character, "and any man who does not recognise this fact has no intelligent conception of the problem."

Dealing with the question of messages about the nature of the next world—the matter which so greatly exercises Professor Hall—Dr. Hyslop remarks:—

There is no literature in which the contradictions are more frequent than in the spiritualistic literature about the nature of the spiritual life. Scarcely any two communicators agree about it except in the most general outlines. And it will surprise readers to hear me say that these very contradictions may be very good evidence of their genuineness as communications though they may be wholly false as to facts as we understand them.

The contradictions are, of course, an excellent argument for the entirely human nature of the life which immediately succeeds this one. We have never found any serious cause of offence in them. We hear every day such utterly conflicting impressions of the present life that we are quite sure if they were collected and presented to the attention of a committee of intelligent beings who in another realm of existence were trying to study this world, that committee would be tempted to throw up the whole inquiry in despair.

From the passages which conclude Dr. Hyslop's article we take the following, which cannot fail to interest those who have any acquaintance with the thorough and exten-

sive investigation to which he has subjected the question of human survival:—

No intelligent and dispassionate man can critically examine the mass of evidence accumulated by the Societies for Psychical Research without recognising that the spiritistic hypothesis has scientific claims and really explains.

And if that be so then, *a fortiori*, the evidences of Spiritualists and Psychical Researchers combined may be regarded as overwhelming in their claim to intelligent study.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

VI.—VARIOUS.

Experiment 8.—The Typewriter Experiment.

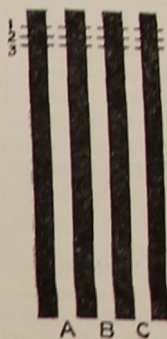
I wished to see what the operators could do with a typewriter placed within the circle; whether the keys could be struck with the precision necessary to imprint letters upon the paper; whether the mass of metal of which the machine was composed would have a deleterious effect; whether a rational message could be typed out; and so on. Accordingly, a Barlock typewriter having been kindly placed at my disposal by Mr. T. Edens Osborne, I fixed a sheet of paper in it in the ordinary way, and placed it on the floor near the centre of the circle. No sooner had I done so and turned on the red light, than the keys were struck lightly and rapidly as though a pair of hands were playing over them. This having continued for some little time, I examined the mechanism, but I found that the type levers had become jammed, evidently from several keys having been struck simultaneously, and these had to be disengaged before the experiment could be proceeded with. (The typewriter was rather an old-fashioned one and somewhat complex.) It was apparent that the operators did not know how to use the machine. I therefore explained to them that they must strike each key separately with a sharp blow and allow time for it to come back to its normal position before striking another. They followed this advice carefully on the next occasion—with an exactness that was even surprising—and succeeded in typing the following:—

mbx : gcsq'

There is nothing in the nature of a message in the foregoing, and the experiment is chiefly interesting as showing that the keys can be struck with just the force necessary to produce such a result. The direction of the force is here vertical, and this affords further evidence that psychic force can be applied in any direction throughout the field. Further, the mass of metal composing the typewriter seems to have no injurious effects on the transmission and application of the force. I will add that the letters on the keys were in some cases much worn; perhaps the operators found some difficulty in reading them. To make sure I will try this experiment again.

Experiment 9.—I smoothed out a lump of rather soft putty into a saucer and placed the saucer on the floor near the middle of the circle. I asked the operators to "rap" on the putty. Three impressions were made on it. They were similar in form, each consisting of an oblong cavity about $\frac{3}{4}$ in. long and $\frac{1}{2}$ in. wide at its widest part, sloping down gradually from the periphery to a maximum depth of $\frac{1}{4}$ in. or so. The near edges of the two outside impressions impinged upon the middle one. The floor of each cavity was not smooth but was lined by two series of grooves or waves (although I call them "waves" I do so for convenience of description only; the reader should understand that I have no intention of asserting that the pulse is transmitted in wave form), (a) long, comparatively deep waves, and (b) waves crossing the crests of the former at right angles. The long waves were all practically parallel to one another and straight for the greater portion of their length, though they showed a tendency to curl round near the long ends of the cavity.

The figure represents diagrammatically three of the long waves A, B, C, near the middle of the cavity. The dark lines



represent the crests, and the white spaces the troughs of the waves, which are nearly equally spaced. Three cross waves are shown by the lines 1, 2, 3. Careful measurement shows that there are about thirteen of the long waves per inch of width, and about thirty-two cross waves per inch. The latter cut through the crests of the long waves at right angles, and reach a depth of about one-third the height of the long wave as measured from trough to crest. The measurements were difficult owing to the curvature of the holes, but are correct approximately.

These waves were evidently not made by a sliding motion parallel to their length, but seem to have been impressed by a force acting approximately perpendicularly to the putty, for the putty is not heaped up or abraded anywhere, as would result if the former were the case.

On thinking the matter over, I remembered that the markings were very similar to those on the human finger and thumb. Accordingly I examined my own fingers and thumb through a magnifying glass. A magnification of three or four diameters indicated a great degree of correspondence. Assuming that the markings were impressions of part of a finger or thumb, it has to be remembered that crests on the finger correspond to troughs in the cavity and *vice versa*; but even so, there are indications that the cross notches or waves in the cavity are produced by similar notches faintly showing at the base of the troughs of the long waves on the finger. If, then, as seems most likely to me, these "raps" on the putty are really produced by invisible fingers, the following deductions would seem to be implied:—

(a) The impressing fingers are not of a normal size, but are at least three times as large as normal ones. This is evident from a comparison of the pitch and depth of the grooves.

(b) The impressed grooves are so cleanly and regularly cut that we must suppose the impressing fingers are "new" ones—i.e., they are in this respect unlike the marks on the human finger, which are more or less worn, as is evident from examination through the magnifying glass.

(c) The impressions are only a small part of the finger or thumb.

(d) The impressions may be due to something resembling the large toe on the human foot; but if so, the deductions (a) (b) and (c) still hold.

I have now observed the direct action of psychic force upon the following materials: (a) wood, (b) iron and various other metals, (c) china, (d) paper, (e) putty. As to whether there is any substance upon which it cannot act, future experiment will show. On one occasion I placed a handkerchief in the field and requested that it be moved, but, though I left it there for many minutes, it did not move perceptibly. In order to test the result of a "rap" on paper, I procured a couple of brass rings about six inches in diameter, placed a piece of brown paper between them, and fixed the rings together by a couple of bolts through projecting lugs. The paper was then taut, somewhat like the end of a drum. The rap was duly delivered upon the paper, which on examination was found not to be punctured, but to be indented broadly and heavily downwards, having been evidently pulled from between the rings. Therefore it does not seem probable that the rap is produced by anything material moving at high velocity, but rather that it is due to something having considerable frontal area moving comparatively slowly.

DEATH AND SLEEP.—Looking forward to the close of his earthly career, Tolstoy wrote: "I know with certainty that in dying I shall be happy and that I shall enter a life more real. During our earthly life one thinks of another and more real life, and death in youth is as when a man is awakened before he has slept his full measure of time and death in old age is as when a man awakes of his own accord after a good sleep."

HALLUCINATIONS AND DREAMS.

By "N. G. S."

Mr. Constable has appealed to readers of *LIGHT*, not altogether, I fear, without guile, to tell him what an hallucination is, and how he can recognise one when he meets it. For he is an Idealist, and if we reply, as we must, that it cannot be recognised, he is on us at once with, "How, then, do you know that the material universe is not an hallucination?" If Mr. Constable will do us the favour of defining his position, it might, perhaps, be possible to apply our minds to the consideration of whether it is tenable or no.

But he wishes to know if there is any difference in kind between the dream and the waking state. The dream state is real to the dreamer. What right have we to call it an hallucination and to give the waking state credit for a superior degree of reality? The reason of his interest in the problem is shown, I think, by his reference to flying in dreams. He wants to know if the queer and romantic things he does in his sleep are as true as the things he does in his waking hours, so that the wise things of day may be added to the otherwise things of night and his complete life be the rich sum of all this opulent splendour. One quite feels the importance of the problem.

"From the standpoint of a man awake he rightly regards his dream as a dream; but as a dreamer he regards his *waking* life as a dream." Does he? My experience is that if, while dreaming, I have been conscious at all of waking life, it has been with the feeling that the waking life was the real. Generally I have lived altogether in my dreams, and have been oblivious of any other condition. I thus have a satisfactory test of reality, since in both states I believe waking life to be that which gives me knowledge of true and not imaginary experiences. But if in your dreams you remember nothing of your normal state, the balance of reality is certainly on the side of the waking life, in which you are aware and able to judge of both. If it is a fact that some persons are in each state conscious of the other, "the dreamer regarding his waking life as a dream," then the balance is even and they must find some other means of discrimination.

Whatever else is in doubt, we are at least sure of our thoughts, and we know beyond all fear of disproof that we are capable of logical and accurate reasoning. We are, therefore, in a position to compare the two states and try them by the touchstone of reason. Which is the true state, that in which everything proceeds in orderly and sensible fashion or that in which disorder is the most remarkable feature and in which we are not even mentally alert enough to recognise the disorder? We know that the life of dreams is largely made up of a travesty of waking life, a patchwork of past impressions and experiences. It is as though you were to take your thoughts and memories and—if you like—your "unfulfilled desires" and put them into a kaleidoscope. See what a fine pattern! Now give a shake and there is a totally new picture. But little reck the dreamer of the abrupt transition; he accepts everything with indiscriminating fatuity. Which is true, the original or the patchwork? Certainly we cannot hope to prove to the dreamer that we are the real people and not the people of his dreams, and Mr. Constable says: "My correct standpoint for judging my dream life is my standpoint as a dreamer." This I deny. If it were so, the case would be hopeless. The correct standpoint for judging both is that at which your intellect is most efficient. In our normal state we are, by imagination, the dreamer also and are able to judge between them, and our verdict against the dreamer is competent and just.

If either state is real it is the waking state. But how if both be false? To the Idealist that is exactly the case. In the round world and all that therein is he sees a monstrous deception, the most prodigious of all collective hallucinations, and to that extent, as far as he is concerned, dream and waking life are on a par. But even to him there may appear a difference of quality, and into this question of quality the problem again resolves itself. Does he discern a greater element of truth in an orderly than in a disorderly hallucination? Taking quality as his standard, he will probably admit that the waking state

corresponds most closely with a reality outside himself. For though he rejects the idea of a material world, he must needs accept the notion of some sort of reality beyond his own consciousness, however tempting it may be to suppose that he embraces all cosmic experience in his own ever-shifting "dream." If he, the dreamer, were the only fact in the universe he would assuredly be aware of it. For him, then, hallucination will be a major deception and normal experience a minor one; to distinguish between them is a matter for his judgment.

The Realist is on firmer ground because hallucination has a more definite meaning for him. He imagines the Ego seated at the centre of his complex organism, receiving impressions through his mental apparatus on the various planes, but chiefly through the brain—impressions from an objectively real world, which he interprets either correctly or incorrectly. An incorrect interpretation is an hallucination, as when a man with amputated limb still refers his sensations to the limb and feels that it is still there. Having no means of knowing with certainty the cause of any particular sensation the Ego is infinitely liable to error. But if in one of its many states it finds itself alert enough to remember and compare its other states, it can decide with itself which it will fix upon as the normal. The ordinary waking state is the only one in which it is in a condition to do this.

The awake man, therefore, looking inwards and reflecting upon his experiences, sees that in those other states (when he was asleep, for instance, or under the influence of alcohol) there was a wildness and incoherence which renders them manifestly inferior. Looking outwards, he observes how hallucinations are caused. He sees that visions follow the taking of drugs, such as opium and hashish; he sees the deceptions practised by the hypnotist; he knows that dreams can be traced to bodily sensations or produced experimentally by artificial stimulation (e.g., by drops of water), and he is unable to believe that the strange worlds and beings thus brought to life can be anything but illusions. And so his belief in the normality of the waking state is confirmed.

With spontaneous visions and voices and other supernormal experiences of normal life it is different. Here Idealist and Realist are on a plane and equally liable to be taken in. Joan of Arc could not know if her visitors were real or imaginary. In either case her belief would be equally strong and the historical result the same, the power of an idea being independent of its truth. Thus it happens that we may know, or think we know, what an hallucination is, but we cannot be sure of recognising one whenever we meet it. We may, if we like, apply the pragmatic test or argue from probabilities, but there is no apparatus of immediate knowledge by which we may be sure.

AN ILLUSTRATION FROM THE SEANCE ROOM.

In the course of an article in the "Daily Chronicle" on "War and Ethics," Mrs. Havelock Ellis says:—

Many years ago I came accidentally into friendly relations with a very powerful psychic. I was permitted to see some of the trance records taken down by one of her pupils. "A manifesting spirit" was supposed to be Torquemada, the Spanish Inquisitor. He was asked in awe what tortures he had endured in order to expiate his cruelties. The answer was that he had not suffered at all. "I was only an instrument working out the thoughts of cruelty surging all around me. I was a medium only for their expression, and so comparatively innocent." Only those amongst us who have no self-interest in this war, no "corners" to make, no sweating industries to support, more terrible in some ways than war itself, no hatred of potentates or foes (for hatred implies fear), no plans for national or personal aggrandisement through the losses of others, can justly claim exemption from being actual producers of this great struggle of the modern world. The law of retribution is as inevitable as the law of affinity or of gravitation. General moods of avarice, jealousy, spite, revenge, and domination may at last become manifest in the massacre of men and the woe of women. It is out of earthquakes and plagues that men learn lessons of prudence and sanitation. It is possibly out of war that our only real knowledge of peace will emerge.

RELIGION dying out? How can anything die before it is really born?—R. W. TRINE.

SIR WILLIAM CROOKES ON THE LIMITS OF
SENSE PERCEPTION.

SOME FASCINATING SPECULATIONS.

We may preface the following quotation from the deeply interesting address delivered before the Society for Psychical Research in January, 1897, by Sir William Crookes, the then President, with a reference to a singular coincidence. We had been reading the address with a view to making excerpts for reproduction in *LIGHT*, having especially in mind the fascinating description of how the world would appear to thinking beings of microscopic smallness. On the following morning we received a letter from a correspondent fifty miles away, inquiring if we had ever read this description. He had seen it in a French translation, but was unaware where the original was to be found. If it were available he suggested that it should be reproduced in *LIGHT*. His letter was written at the very time when we were about to carry out the idea.

In the course of his Paper Sir William Crookes referred to the human form as the outcome of the laws of gravitation and to the "curious inveterate and widespread illusion . . . that our earthly bodies are a kind of norm of humanity so that ethereal bodies, if such there be, must correspond to them in shape and size." Later he proceeded to make some interesting speculations as follows:—

It is curious that the popular conceptions of evil and malignant beings are of the type that would be produced by increased gravitation—toads, reptiles, and noisome creeping things—while the Arch Fiend himself is represented as perhaps the ultimate form which could be assumed by a thinking brain and its necessary machinery were the power of gravitation to be increased to the highest point compatible with existence—a serpent crawling along the ground. On the other hand, our highest types of beauty are those which would be common under decreased gravitation.

The "daughter of the gods, divinely tall," and the leaping athlete, please us by the slight triumph over the earthward pull which their stature or spring implies. It is true we do not correspondingly admire the flea, whose triumph over gravitation, unaided by wings, is so striking. Marvellous as is the flea, its body, like ours, is strictly conditioned by gravitation.

But popular imagination presupposes spiritual beings to be utterly independent of gravitation, whilst retaining shapes and proportions which gravitation originally determined, and only gravitation seems likely to maintain.

When and if spiritual beings make themselves visible either to our bodily eyes or to our inward vision, their object would be thwarted were they not to appear in a recognisable form; so that their appearance would take the shape of the body and clothing to which we have been accustomed. Materiality, form, and space, I am constrained to believe, are temporary conditions of our present existence. It is difficult to conceive the idea of a spiritual being having a body like ours, conditioned by the exact gravitating force exerted by the earth, and with organs which presuppose the need for food and necessity for the removal of waste products. It is equally difficult, hemmed in and bound round as we are by materialistic ideas, to think of intelligence, thought, and will, existing without form or matter, and untrammelled by gravitation or space.

Men of science before now have had to face a similar problem. In some speculations on the nature of matter, Faraday expressed himself in language which, *mutatis mutandis*, applies to my present surmises. This earnest philosopher was speculating on the ultimate nature of matter; and, thinking of the little, hard, impenetrable atom of Lucretius, and the forces or forms of energy appertaining to it, he felt himself impelled to reject the idea of the existence of the nucleus altogether, and to think only of the forces and forms of energy usually associated therewith. He was led to the conclusion that this view necessarily involved the surmise that the atoms are not merely mutually penetrable, but that each atom, so to say, extends throughout all space, yet always retaining its own centre of force.

A view of the constitution of matter which recommended itself to Faraday as preferable to the one ordinarily held, appears to me to be exactly the view I endeavour to picture as the constitution of spiritual beings. Centres of intellect, will, energy, power, each mutually penetrable, whilst at the same time permeating what we call space; but each centre retaining its own individuality, persistence of self, and memory. Whether these intelligent centres of the various spiritual forces which in their aggregate go to make up man's character or Karma, are also associated in any way with the forms of energy which,

centred, form the material atom—whether these spiritual entities are material, not in the crude, gross sense of Lucretius, but material as sublimated through the piercing intellect of Faraday—is one of those mysteries which to us mortals will perhaps ever remain an unsolved problem.

My next speculation is more difficult, and is addressed to those who not only take too terrestrial a view, but who deny the plausibility—nay, the possibility—of the existence of an unseen world at all. I reply we are demonstrably standing on the brink, at any rate, of one unseen world. I do not here speak of a spiritual or immaterial world. I speak of the world of the infinitely little, which must be still called a material world, although matter as therein existing or perceptible is something which our limited faculties do not enable us to conceive. It is the world—I do not say of molecular forces as opposed to molar, but of forces whose action lies mainly outside the limit of human perception, as opposed to forces evident to the gross perception of human organisms. I hardly know how to make clear to myself or to you the difference in the apparent laws of the universe which would follow upon a mere difference of bulk in the observer. Such an observer I must needs imagine as best I can. I shall not attempt to rival the vividness of the great satirist who, from a postulated difference of size far less considerable, deduced in "Gulliver's Travels" the absurdity, and the mere relativity, of so much in human morals, politics, society. But I shall take courage from the example of my predecessor in this chair, Professor William James of Harvard, from whom later I shall cite a most striking parable of precisely the type I seek.

You must permit me, then, a homunculus on whom to hang my speculation.* I cannot place him actually amid the interplay of molecules, for lack of power to imagine his environment; but I shall make him of such microscopic size that molecular forces which in common life we hardly notice—such as surface-tension, capillarity, the Brownian movements—become for him so conspicuous and dominant that he can hardly believe, let us say, in the universality of gravitation, which we may suppose to have been revealed to him by ourselves, his creators.

Let us place him on a cabbage-leaf, and let him start for himself.

The area of the cabbage-leaf appears to him as a boundless plain many square miles in extent. To this minimised creature the leaf is studded with huge glittering transparent globes, resting motionless on the surface of the leaf, each globe vastly exceeding in height the towering Pyramids. Each of these spheres appears to emit from one of its sides a dazzling light. Urged by curiosity he approaches and touches one of the orbs. It resists pressure like an india-rubber ball, until accidentally he fractures the surface, when suddenly he feels himself seized and whirled and brought somewhere to an equilibrium, where he remains suspended in the surface of the sphere utterly unable to extricate himself. In the course of an hour or two he finds the globe diminishing, and ultimately it disappears, leaving him at liberty to pursue his travels. Quitting the cabbage-leaf, he strays over the surface of the soil, finding it exceedingly rocky and mountainous, until he sees before him a broad surface akin to the kind of matter which formed the globes on the cabbage-leaf. Instead, however, of rising upwards from its support, it now slopes downwards in a vast curve from the brink, and ultimately becomes apparently level, though, as this is at a considerable distance from the shore, he cannot be absolutely certain. Let us now suppose that he holds in his hand a vessel bearing the same proportion to his minimised frame that a pint measure does to that of a man as he is, and that by adroit manipulation he contrives to fill it with water. If he inverts the vessel he finds that the liquid will not flow, and can only be dislodged by violent shocks. Wearied by his exertions to empty the vessel of water, he sits on the shore, and idly amuses himself by throwing stones and other objects into the water. As a rule the stones and other wet bodies sink, although when dry they obstinately refuse to go to the bottom, but float on the surface. He tries other substances. A rod of polished steel, a silver pencil-case, some platinum wire, and a steel pen, objects two or three times the density of the stones, refuse to sink at all, and float on the surface like so many bits of cork. Nay, if he and his friends manage to throw into the water one of those enormous steels bars which we call needles this also makes a sort of concave trough for itself on the surface, and floats tranquilly. After these and a few more observations, he theorises on the properties of water and of liquids in general. Will he come to the conclusion that liquids seek their own level; that their surfaces when at rest are horizontal, and that solids when placed in a liquid, sink or float according to their higher

* I need hardly say that in this fanciful sketch, composed only for an illustrative purpose, all kinds of problems (as of the homunculus's own structure and powers) are left untouched, and various points which would really need to be mathematically worked out are left intentionally vague.

or lower specific gravity? No; he will feel justified in inferring that liquids, at rest, assume spherical, or at least curvilinear forms, whether convex or concave depending upon circumstances not easily ascertained; that they cannot be poured from one vessel to another, and resist the force of gravitation, which is consequently not universal; and that such bodies as he can manipulate generally refuse to sink in liquids, whether their specific gravity be high or low. From the behaviour of a body placed in contact with a dew-drop he will even derive plausible reasons for doubting the inertia of matter.

Already he has been somewhat puzzled by the constant and capricious bombardment of cumbrous objects like portmanteaus flying in the air; for the gay motes that people the sunbeams will dance somewhat unpleasantly for a microscopic homunculus who can never tell where they are coming. Nay, what he has understood to be the difficulty experienced by living creatures in rising from the earth, except with wings, will soon seem absurdly exaggerated. For he will discern a terrific creature, a Behemoth "in plated mail," leaping through the skies in frenzied search for prey; and for the first time due homage will be rendered to the majesty of the common flea.

Perturbed by doubts, he will gaze at night into some absolutely tranquil pool. There, with no wind to ruffle, nor access of heat to cause currents or change surface-tension, he perceives small inanimate objects immersed and still. But are they still? No! One of them moves; another is moving. Gradually it is borne in upon him that whenever any object is small enough it is always in motion. Perhaps our homunculus might be better able than we are to explain these so-called Brownian movements. Or the guess might be forced upon him that he who sees this sight is getting dim glimpses of the ultimate structure of matter, and that these movements are residual, the result of the inward molecular turmoil which has not cancelled itself out into nullity, as it must needs do in aggregations of matter of more than the smallest microscopic dimensions.

Things still more tormentingly perplexing, our homunculus would doubtless encounter. And these changes in his interpretation of phenomena would arise not from his becoming aware of any forces hitherto overlooked, still less from the disappearance of laws now recognised, but simply from the fact that his supposed decrease in bodily size brings capillarity, surface-tension, &c., into a relative prominence they do not now possess. To full-grown rational beings the effects of these forces rank among residual phenomena which attract attention only when science has made a certain progress. To *homunculi*, such as we have imagined, the same effects would be of capital importance, and would be rightly interpreted not as something supplementary to those of general gravitation, but as due to an independent and possibly antagonistic force.

The physics of these *homunculi* would differ most remarkably from our own. In the study of heat they would encounter difficulties probably insuperable. In this branch of physical investigation little can be done unless we have the power at pleasure of raising and lowering the temperature of bodies. This requires the command of fire. Actual man, in a rudimentary state of civilisation, can heat and ignite certain kinds of matter by friction, percussion, concentrating the sun's rays, &c.; but before these operations produce actual fire they must be performed upon a considerable mass of matter, otherwise the heat is conducted or radiated away as rapidly as produced, and the point of ignition seldom reached.

Nor could it be otherwise with the chemistry of the little people, if, indeed, such a science be conceived as at all possible for them.

It can scarcely be denied that the fundamental phenomena which first led mankind into chemical enquiries are those of combustion. But, as we have just seen, minimised beings would be unable to produce fire at will, except by certain chemical reactions, and would have little opportunity of examining its nature. They might occasionally witness forest fires, volcanic eruptions, &c.; but such grand and catastrophic phenomena, though serving to reveal to our supposed Lilliputians the existence of combustion, would be ill-suited for quiet investigation into its conditions and products. Moreover, considering the impossibility they would experience of pouring water from one test-tube to another, the ordinary operations of analytical chemistry, and of all manipulations depending on the use of the pneumatic trough, would remain for ever a sealed book. . .

After describing the equally strange results which would accrue to his impressions were he a creature of colossal proportions Sir William Crookes points to the obvious lesson of these imaginings as follows:—

If a possible—nay, reasonable—variation in only one of the forces conditioning the human race—that of gravitation—could so modify our outward form, appearance, and proportions, as to make us to all intents and purposes a different race of beings;

if mere differences of size can cause some of the most simple facts in chemistry and physics to take so widely different a guise; if beings microscopically small and prodigiously large would simply as such be subject to the hallucinations I have pointed out—and to others I might enlarge upon;—is it not possible that we, in turn, though occupying, as it seems to us, the golden mean, may also by the mere virtue of our size and weight fall into misinterpretations of phenomena from which we should escape were we or the globe we inhabit either larger or smaller, heavier or lighter? May not our boasted knowledge be simply conditioned by accidental environments, and thus be liable to a large element of subjectivity hitherto unsuspected and scarcely possible to eliminate?

SIDELIGHTS.

At a recent meeting of the Glasgow Spiritualist Association Dr. Gavin B. Clark, formerly M.P. for Caithness-shire, delivered an address giving reminiscences of the movement half a century ago. The correspondent (Mr. Alex. Gilchrist) who sends us this information adds the interesting statement that Dr. Clark was secretary of the Glasgow Association in 1866.

We observe that the ghost of the celebrated General Skobelev, who made so great a mark in the Russo-Turkish War of 1877, is reported in a telegram from Petrograd to a French journal to have been seen of late by many Russian sentries. The apparition appears clad in a white uniform and riding a white horse. According to an Exchange its appearance is stated by tradition to mark always a critical moment for the armies of the Czar, and to cause invariably a panic in the enemies' ranks.

Dr. John S. King, of Toronto, who is referred to in Vice-Admiral Moore's account on page 331 of a remarkable instance of correlation in connection with the direct voice, and who is president of the Canadian Society for Psychical Research (which has a charter from the Canadian Government), notifies us of his change of address to 1,215, King-street West, Toronto, which will also become the headquarters of the Society.

The current issue of the "Super-Man" (edited by C. W. Child at 64, Haymarket, S.W.), gives delineations of the hands of Mr. Horatio Bottomley and other notables, and amongst the articles are: "Are we Anglo-Saxon?" by M. Evelyn-Howells, "Women's Progress Phenologically Considered," by Mrs. M. A. Willis, and "The Number Nine," by Arthur N. Jones. The last-mentioned, which should interest those who study the mystic side of numbers, deals with the figure nine as associated with war. It shows that the birth numbers of the Emperor of Austria, the Tzar, the Kaiser, and the murdered Archduke are each represented by nine, the number of Mars. Other coincidences in which nine appears significantly are also given.

The recent death at Bournemouth of Miss Matilda Tennyson, the last surviving sister of Lord Tennyson, has revived the memory of a ghostly adventure which she and her sister Mary once experienced and which she narrated to Mr. Frederick Lampson, who included it in an account of his travels with the poet. It occurred just before the death, in Vienna, of Tennyson's friend Arthur Hallam, in September, 1833. The sisters were staying at Somersby, Lincolnshire (the poet's birthplace), when they "saw a tall figure clothed from head to foot in white, and they followed it down the lane and saw it pass through the hedge where there was no gap." Soon afterwards came the news of Hallam's death.

The "Star" tells a rather weird ghost story in connection with the Le Stranges, of Hunstanton Hall, one of the oldest of Norfolk's ancient families. One of the ladies of the family, it seems, gave away as useless an old Persian carpet, and soon afterwards saw a terrifying apparition which she recognised from a portrait as her husband's grandmother. The latter had been a great heiress, but most of her beautiful things were sold owing to the extravagance of the family into which she had married. At last only a valuable Persian carpet was left, and the old lady swore that if it were sold she would haunt the place until it was brought back. The story goes that the carpet was speedily replaced.

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.

Spirit Identity: A Remarkable Case.

SIR,—Believing that the following experience yields proof of spirit return, I send it to you in the hope that it may interest your readers.

Miss M. (a Spiritualist friend of many years' standing) was with another guest spending the evening of July 27th at my house. Our conversation inevitably turned towards the war, and after-death states of those who have fallen fighting for their King and country.

Presently Miss M. said to me: "I should like to tell you something that recently happened to me in connection with a soldier whom I knew." The following is what she related.

My friend, who is devoted to painting, was in the spring of last year sketching certain art objects in a London museum. The room in which she worked was in charge of a custodian, J. F., who had been in the army. He was so invariably courteous that my friend often exchanged a few words of general interest with him, and one day before leaving offered for his perusal a roll of old copies of *LIGHT*. These he accepted, as on several previous occasions my friend had endeavoured to interest him in psychic subjects.

Circumstances took Miss M. to the seaside in June, where she remained until the end of September. Awakening from an afternoon's sleep on September 12th, she saw, clairvoyantly, a tall man with a dark moustache enter. He was dressed in khaki, but the upper part of his head appeared to be swathed in bandages saturated with blood; and as she gazed benumbed he vanished! The spirit form so reminded her of the museum custodian that, feeling apprehensive, she called at the museum upon her return about a month later, and after inquiring for J. F. at the turnstile, she was told that he had been called up and killed in action. My friend then asked the attendant for the address of J. F.'s mother, of whom he had often spoken. She was shown to the room of one of the higher museum officials, who had received particulars of J. F.'s death from the War Office. This gentleman moved to open a drawer containing the document, when my friend exclaimed, "Stay, before reading the details let me tell you the date of his death, which was September 12th, the cause being some injury to the upper part of his head." The gentleman could not remember the details at all, but upon referring to the document said: "Yes, he was found killed on September 13th, with the top of his head blown off." Evidently J. F. returned to my friend shortly after passing out of his body; and the difference of one day is easily accounted for as official casualty lists are dated when the dead are found on the battlefield, instead of as they fall, and my friend had not seen any casualty list in which his name or injuries appeared.

Since then Miss M. has had this soldier described by another clairvoyant, who was quite ignorant of the foregoing experiences; the spirit not only making his identity known, but promising to return to my friend, as he appreciated her kindly interest in his welfare.

During the time my friend was telling me all this we three had been sitting round the dinner-table. The dining-room door stood wide open, and in the hall beyond a dim light was burning. Just as my friend was concluding two distinct heavy blows were struck upon some piece of furniture close to the dining-room door. We all heard them, and looked at each other for a moment in silence. I then rose quickly, saying, "What was that?" Everyone belonging to the household was out of doors, and my bull-dog had been sitting quietly by my side, so the sounds were due to no visible agency. My friend affirmed that it was J. F. making his presence known, he having been attracted by our sympathy for his tragic death.

Here I claim is just another proof added to the colossal weight of evidence already adduced that so-called death is impotent to annihilate either life or memory. The sacrifice to duty

and unselfish devotion to his widowed mother manifested by J. F. upon earth are sublime things that can never die. May God rest his soul!

And he who flagged not in the earthly strife,
From strength to strength advancing—only he,
His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life.

—Yours, &c.,

EFFIE DE BATHE.

241, Goldhawk-road, London, W.

August 4th, 1915.

[Mrs. De Bathe accompanies her letter with names and particulars of the persons and places concerned.—Ed.]

Travels in Sleep.

SIR,—I owe Mr. J. F. Gems and your Falmouth correspondent an apology for not replying to their inquiries on the above matter (*LIGHT* for July 10th, p. 332), but my daily affairs just recently have got badly into arrears through temporary Government night work.

In reply to Mr. Gems, I may say that "floating" when out of the body is one of the usual experiences, which in my case has always been pleasant, and sometimes exceedingly useful—if, say, you wish to get away from a crowd or from unpleasant surroundings which you cannot remedy. Roughly speaking, if you become conscious astrally through training you will walk, but if it comes naturally, or by evolution, you float, which is the right method for the next plane. In Mr. Gems's case I conclude he was in pursuit of a well-formed mental thought when he "went out," which would account for the light, as all mental thought forms are golden or luminous. Otherwise his astral body furnished the light, as the next vehicle will always do when a person has led a normal life. Of course, as your correspondent was not used to "floating" he might easily get alarmed among the dark trees, but one has to get used to such things if one wishes to work apart from the body. One remedy, particularly if you have come along religious lines, is to call quietly on one of the "Masters," but as this may result in your being called (or taken) to where the consciousness is so advanced that you cannot do anything, I have found that homely exhortations to oneself are quite effective, and leave you functioning in the same region. For instance, I always call myself and think of myself by my surname, and so if I get in a place where things are a little too attractive or the reverse, I call on myself in commonplace terms to be steady and pull myself together. The result has always been successful. One of the most curious episodes in which this stood me service was about two months ago, when I was trying to help on a sinking torpedoed ship. With Mars and Cancer in my birth map, I would not drown comfortably, and yet the only way in which I could help one man who was badly injured and lying in the rising water on the engine-room floor was to keep him away and control his body until all was over. The victim was horrified at the idea of drowning, and seeing him near by, and knowing that he would recover physical consciousness as soon as the body floated from the floor, I had to get him away, and using his body go through the sensation of slow drowning. By carefully assuring myself that I had simply got to drown, and deciding that I would take the water eventually in my mouth, I kept evenly floating in the rather horrid mess of coal dust, oil, and unclean-looking water, which slowly filled one side of the compartment before the other, and I even kept myself from the final event by putting my fingers against the roof at the last for a few seconds, until the water with a "squelch" filled the place from floor to ceiling. The owner of the body, after remembering the explosion and a blow which "gave a dull sort of feeling," had passed over quite well, and I do not regret my part by a long way. This, of course, is one of the most extreme examples I have had in respect to the "other side" where the necessity arises to "pull oneself together."

The Falmouth lady's experience is, of course, an astral war adventure. If she is interested in soldiers, or the soldiers of any particular nation, she would naturally try and wake a sentry who was dozing or in a brown study at his post—an "offence" which, I believe, carries the death penalty upon conviction. Of course, one can see the trenches, sentries, guns, &c.

and whole "lay-out" of the different armies astrally, as all physical things have astral counterparts.

If any of your readers have friends at the front who are in positions of danger, and who have personally and knowingly to kill the enemy, a useful word of advice is that they should try and do it simply as a duty and not feel any pleasure or resentment in its execution. Action without attachment leaves one much freer if one "goes out" and is better from any standpoint of (to my mind) reasonable decency here.—Yours, &c.,

ARTHUR MALLORD TURNER, M.A.

6, Trewince-road, Wimbledon, S.W.

August 2nd, 1915.

Animal Survival.

SIR,—Touching "Dr. Sharp's" statement quoted by Mr. Coates, that "Life never dies," and the resulting difficulty that obnoxious animals and insects could also survive in the other world, may I say that a quite different explanation was given to me by a controlling spirit. I asked about the survival of animals, and the answer was "All animals continue to live that have been loved by men, and their life endures as long as there is anyone who still cares for them on either side the veil."

This is a beautiful idea, and I imagine that when a spirit passes on to one of the higher planes and has left many lesser interests behind, that the dog or horse would then cease to exist as an individual, and be absorbed into the world soul.—Yours, &c.,

M. SALIS.

Telepathic Transmission of Pain.

SIR,—I have been much interested in your note, in this week's issue, relating to the "telepathic transmission of pain" in the case of Mrs. Arthur Severn. The dictionary tells us that the word telepathy is derived from two Greek words: *tele*, afar off, and *pathos*, in sympathy with; that is to say, "The feeling, or experiencing, of sensations at a distance from another person." Nevertheless telepathy has come to mean the transmission of thought, for the simple reason, as I see it, that thought is the essential feature, or element, in telepathy, and I take it that what happened in this particular case was that Mrs. Severn, having her husband in her mind, pictured the tiller striking his lip and felt the pain, just as a mother, seeing the lower sash of a window fall on her child's hand, positively felt the pain in her own hand. That Mrs. Severn should have formed this vivid mental picture and yet have remained unconscious of it—for she imagined the blow to have been received by herself—is evidently possible, judging from the fact that having slept on a problem we sometimes awaken with it solved without any conscious thought or reasoning on our part.—Yours, &c.,

CHARLES F. MOXON.

August 2nd, 1915.

The Ethics of War.

SIR,—I should like to ask Miss Dallas for the meaning of her phrase: "It is inconceivable . . . that the Christ . . . would have sanctioned our nation standing by and allowing Germany to overrun Belgium and trample upon France, &c." Does it mean that Christ would have known no method of meeting such evil except by shrapnel, high explosive shells, and airplane bombs, or does it mean that Miss Dallas conceives that pacifists, objecting to this method of resistance and knowing no other, are feebly advocating a sit-down-and-let-the-world-walk-over-you policy? To me both appear to be utterly untrue.

As to the assertion that pacifists are responsible for the war, it simply shows that a great many people, like Mr. Wake Cook and Miss Bates, know very little about pacifism and are content to accept popular misrepresentation which, *inter alia*, supposes that because some Radical economists have pacifist sympathies, therefore pacifism is simply Radical political economy.—Yours, &c.,

CARL HEATH.

Brook Hill, Oxted, Surrey.

August 2nd, 1915.

SOCIETY WORK ON SUNDAY, AUGUST 8th, &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. Horace Leaf gave a most interesting address, followed by clairvoyance. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted both services. Subjects: Morning, "Obedience to God's Laws"; evening, "The Holy Ghost." A day of illumination and good work done at the healing services. For Sunday next, see advt. on front page.

NOTTING HILL OPEN AIR MISSION.—*Lancaster-road, W.*—Meetings are held every Sunday at 3.30. Mrs. K. Brown, Mrs. A. Keightley, and Mr. T. F. Matthews are some of our most forceful speakers. Others will be heartily welcomed.—S. E. P.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mr. W. F. Smith gave an address on "Creation," and Mrs. Smith clairvoyant descriptions. Sunday next, 7 p.m., Mr. and Mrs. Roberts, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N.R.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD.*—Mr. Clegg gave an address on "Where are our Valiant Dead?" and answered questions. Mrs. Clegg added a few inspiring words. Sunday next, at 11.15, public circle; at 7, Mr. Brown. Friday, at 8, public meeting. August 22nd, Mr. Wright.—F. K.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Mr. George Prior addressed an appreciative gathering on "A Character Study from the Acts." Sunday next, services at 11 and 7. Thursday, at 8 p.m., service and circle. Clairvoyant demonstration one Thursday in each month.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mr. Punter gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. J. J. Morse (Editor "Two Worlds,") addresses; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.*—Mr. G. R. Symons gave good addresses and Mrs. G. C. Curry clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. G. C. Curry. Tuesdays, at 3 and 8, clairvoyance by Mrs. Curry. Thursdays, 8.15 p.m., public meeting.—F. V. C.

WOOLWICH AND PLUMSTEAD.—*Afternoon, Lyceum; evening, Mrs. E. A. Cannock, address, "How I Became a Spiritualist," also clairvoyance. 3rd, Mr. Hayward, address; Mrs. Hayward, clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. G. R. Symons, address. Wednesday, Mrs. George.*

FOREST GATE, E. (FORMERLY STRATFORD).—*EARLHAM HALL.*—Mrs. Miles Ord gave an account of her experiences in Spiritualism, and urged upon her hearers the necessity of testifying to their faith and knowledge. Sunday next, Mr. and Mrs. Hayward, address and clairvoyance.—W. H. S.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Miss Violet Burton spoke on "Spiritual Opportunities," and Mrs. Maunder gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Harvey, of Southampton, address and clairvoyance. 22nd, Mrs. Maunder. Monday, Tuesday and Thursday, circles as usual.—H. W. N.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, Mrs. Maunder gave an address and clairvoyant descriptions, much appreciated. Evening, address and helpful messages by Mrs. A. de Beaurepaire. Sunday next, 11 a.m., Mrs. K. Scott on "Moses, the Man of Vision"; 6.30 p.m., Mrs. Thomson, address and questions.

BRISTOL.—*SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.*—Crowded services conducted by Mr. and Mrs. Baxter. Mrs. Baxter also gave descriptions, and Mrs. Davis sang a solo. Sunday next, at 11 a.m. and 6.30 p.m., public services; also Wednesday at 7.30. Circles: Monday, 8.30, members; Friday, at 7.30, public; Wednesday, at 3, select.—J. L. W.

BATTERSEA.—*HENLEY HALL, HENLEY-STREET.*—Morning, very pleasant circle; afternoon, Mr. and Mrs. Clegg at the Lyceum; evening, Mr. H. Wright spoke on "Holy Truth," and gave clairvoyant descriptions. Sunday next, 11.30 a.m., circle; 7 p.m., Mr. H. Boddington. 19th, at 8.30, experience meeting. Saturday, 14th, at 8.15, Literary Society, Mr. Goodwin; discussion.—P. S.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, Mr. G. T. Wooderson led a discussion on "Personality v. Individuality"; evening, Mr. H. J. Stockwell gave a stirring address and answered questions. 5th, addresses by Mr. Cowlam and Mrs. Smallwood, who also gave clairvoyant descriptions. Sunday next, 11.30 a.m., Mrs. Still; 7 p.m., Mrs. John Checketts, address, and Mrs. Hadley, clairvoyance. 19th, 8.15, Mrs. Crowder (Sheffield). 22nd, 7, Miss Violet Burton.—T. G. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, Lyceum, conducted by Mr. Connor; evening, Mr. A. Vout Peters delivered a soul-stirring address on "The Angels of Mons," and followed with remarkable clairvoyance to a crowded audience. Sunday next, at 3 p.m., Lyceum; 7, Mrs. Pendlebury (*née* Bailey). 19th, Mr. W. A. Hurrell. 22nd, public discussion. 29th, Mr. MacIntosh.—A. T. C.

SOUTHPORT.—HAWKSHED HALL.—Miss E. Sidley gave psychic readings, followed by an address on "Faiths and Facts."

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin (Frankish; clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—Trance address by Mrs. Thistleton on "The Unseen World," followed by recognised clairvoyance and messages. 4th, public service.—R. T.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Edith Marriott gave an interesting address on "The Origin of Man" and clairvoyant descriptions.—D. H.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Neville gave an address, "Is Life Worth Living?" followed by clairvoyance.—V. M. S.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy and Mr. F. T. Blake.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK. Mrs. Brownjohn gave an address entitled "The Cleansing," followed by clairvoyance.—M. W.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, meeting conducted by Mr. Squires; evening, address on "Faith," by Mrs. Grainger, followed by clairvoyance.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mrs. Mary Gordon. 5th, address by Mrs. Agatha Spicer.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. H. Fielder. 4th, address and psychometry by Mrs. Graddon Kent.—E. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Trance address by Mrs. Short. Mrs. J. Dennis gave clairvoyant descriptions. Miss Brock sang a solo. The meeting, which was numerously attended, was conducted by Mr. Arnold.—E. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses through the mediumship of Mr. Woodland, of Cardiff. Subjects, "Faith and Knowledge" and "Spirit Communion." Good afternoon session of the Lyceum.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address, "Spiritualism and Its Message." Clairvoyant readings by Mrs. Podmore.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Richard Boddington gave two stirring addresses on "Common Sense Satisfied" and "Spiritualism: Its Consolations." 4th, Mr. Abbott gave a short address, followed by clairvoyant descriptions by Mrs. Richardson.—J. G. McF.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Miss Randall spoke at both meetings, giving a very helpful address in the evening on "Spiritualism: Its Future." 9th, Miss Randall again conducted two meetings; large audiences.—T. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, the president gave a trance address, "The Nearness of the Life Beyond"; evening, normal address, "Is God Omnipotent?" He afterwards gave convincing tests in clairvoyance and spirit messages.—C. A. B.

I HAVE known some who have attributed their incredulity to not having seen; and who, not wishing to believe, turn away or close their eyes that they may not see.—BUSSEREAU.

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