

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

Notes by the Way	433	Cosmic Consciousness: Its Nature	
An Account of the Psychic Tele-		and Origin	439
graph	434	The Visions at Mons	440
Transition of Mr. Henry Crookes ..	435	A Visit from Lord Lytton (with	
Spirit is Creative	438	photograph and drawing)	441
The Omen of the Sword	436	A Generation Ago	443
Evil: Its Nature, Necessity and		Need for Evidence of a Future	
Origin	437	Life	442
Evil Spirits and Other World		Sidelights	443
Order	438	The Origin of the Soul	444

NOTES BY THE WAY.

Professor J. H. Morgan has observed a fact to which many old campaigners can testify as a matter of personal experience—that most soldiers go into action not singing hymns but swearing. But as a recent writer on the subject remarked:—

There is no thought of impiety in the language. When the nerves are dragged tight it may be a hymn, it may be a volume of oaths that comes up from the subconscious self. There are times of stress when the greatest criminal will shout prayers, and a saint will, with no consciousness of wrongdoing, swear volubly, both bringing forth from a long-locked chamber some long-forgotten phrases.

The writer referred to proceeds to illustrate the curious freaks of the subconscious self by a reference to a pious poetess of Victorian days, whose language when under strong emotional stress was of the profane order. Amanda Jones, the American poetess, in her "Psychic Autobiography," gives a somewhat similar instance of an American revivalist—a woman—who in her religious exaltation was "taken up" by a policeman as being either drunk or crazy. She was released when found to be a leading Methodist; but the officer asked how he could be supposed to know she was religious, considering the way she had sworn at him!

"Visions, Previsions and Miracles in Modern Times," by E. Howard Grey, D.D.S., is a book which makes a peculiarly appropriate appearance at the present time when the reality of prophecy, vision, and miracle is a matter of public controversy. It is a book for the general reader as well as for the student of psychic evidences, and covers a great deal of ground in an attractive way by reason of the multitude of cases of verified vision, fulfilled prophecy and established "miracle," which are introduced to illustrate the author's argument. It is evident that the volume is the outcome of wide study and research, for the author brings together examples of phenomena from many countries and in many periods—examples that will be new even to some of those fairly conversant with the literature of Spiritualism. Mr. Grey writes clearly, and his citations are apt and effective. There are some minor flaws. "Phenomena," for instance, is plural, not singular, and such sentences as "Another *phenomena* is related by the Rev. Simpson" are regrettable. "Rev. Moses," "Rev. Peden," "Rev. Whitefield," "Rev. Irving," are very inelegant abbreviations of the names of clergymen. These are trifling defects, but they become important in the hands of the hostile critic of psychic evidences who, being unable to controvert an author's facts, is apt to attack his literary shortcomings.

On the side of prophecy Mr. Grey finds some valuable material in the predictions of Commander Marion, the French mystic, scholar and soldier, the prophet of the French Revolution, and Peden, the Scottish divine. The history of these men alone is sufficient to establish the reality of prophecy in modern times, but our author draws copiously on other examples. Peden was not only a prophet; he had that telepathic gift to which we referred recently in connection with the case of the natives in Natal who knew of the death of their old employer, a soldier at the front, on the very day on which it took place seven thousand miles away (p. 385). Peden, forty miles from Bothwell Brig, knew of the rout of the Covenanters on the fatal June 22nd, 1679. "I will not preach to-day," he said, "for our friends are fallen and fled before the enemy at Hamilton; their blood is running like water." Mr. Grey's appeal to the history of the French Revolution and of the Scottish Covenanters for examples of verified prophecy is thoroughly justified by its results. On the question of "miracles" he relies mainly on modern evidences, and gives several well-authenticated instances of psychical phenomena in connection with D. D. Home and many other mediums. The book contains a preface by Mr. J. J. Morse, and is published by L. N. Fowler and Co. (5s. net).

* * * *

A holiday-making correspondent, weather-bound in the West, writes that whenever he is eagerly expecting anything he is sure to be disappointed if his mind persistently dwells upon it, while if his thoughts are not occupied with it his hopes are generally realised. He notes, also, how difficult it is to discard a small article that is habitually carried. If you decide no longer to allow it pocket-room it will make a point of obtruding itself upon your notice, from all sorts of unexpected places, as if to remind you of your fickleness. Some things, on the other hand, are difficult to keep, they are for ever going astray and only a temporary possession of them seems possible. Then our correspondent recalls that whenever he visits a certain town it generally rains; he has not kept a record of the wet days, but he feels sure that they greatly exceed the dry ones. He wonders if there is some subtle connection between atmospheric conditions and volition. Then he turns to a consideration of the relative values of things and the pursuit of ideals, and he recognises that it is the attitude towards life that counts, that the leisure that appears so attractive from behind the desk or counter has no existence apart from work, and that the ideal cottage is as much a matter of resolute contentment as of construction or situation. Our correspondent's letter is a curious blend of psychology and self-introspection. It suggests the psychic temperament struggling to free itself from an atmosphere of vague suggestion and intuitional uncertainty.

* * * *

"Modern Spiritualism, in spite of its faults and weaknesses, has been a tremendous power for good in the world during the last half century. . . . It has over-

thrown orthodox opposition, convinced scientific scepticism, and firmly established the two great facts of spirit life and spirit return, in the minds of a vast majority of civilised and cultured peoples." So writes Mr. Ervin A. Rice in his interesting little book, "Why Are We Here?" (Chicago: P. F. Pettibone & Co.). The author deals with the whole of life's span, and aims, by means of excerpts from various sources, at presenting an harmonious philosophy. His views are in favour of a "higher or independent" mediumship in which man is "an active, intelligent factor," as opposed to the more usual or subjective mediumship in which he is "a passive instrument." He looks on the single life theory with some disfavour as compared with that of "successive embodiments," which he is careful to explain is a different conception from that of reincarnation as accepted by the Theosophists:—

We are here for unfolding our souls through experience, and every soul must "work out its own salvation." There is no other way. There is no short cut to the goal. It may be postponed and progress may be retarded, but time is long and eternity is sufficient to bring every soul out of the depths into its divine inheritance.

Whether or no one agrees with all the matter put forward, there is at any rate much food for thought in these interestingly-written pages, while the whole tone is optimistic and uplifting.

AN ACCOUNT OF THE PSYCHIC TELEGRAPH.

MR. DAVID WILSON ON HIS INVENTION.

(Continued from page 429.)

VIII.—Now for the moment let us suppose that the many alleged phenomena called materialisations have actually taken place. Let us suppose, further, that (as has been stated by a variety of people) these materialisations have appeared to the beholder to have commenced apparently by the presence of a slight vapour which seemed to undergo a process of condensation, becoming apparently more opaque and solid. Once more, let us suppose that this slight vapour may be merely another form of what we call "aura." We have not presupposed that which is *a priori* impossible, but rather something which actually fits those very few and slender facts which we have. It has been observed on the Continent that some clairvoyants, if afforded the opportunity of observing the process of this so-called materialisation in the person of another medium, give independent accounts agreeing very much as regards the principal characteristic—namely, that the aura of the "materialisation medium," from resembling a pale violet flame emanating from different parts of the medium, comes gradually to assume the appearance of those materialisations, photographs of which are to be found in Professor Schrenck-Notzing's latest book on this subject. This violet aura, I have observed, however, is not confined to the human medium but may be found in the neighbourhood of certain elements.

So far as I am aware, the late Baron von Reichenbach never recorded the observation of a violet aura except in the case of titanium, which he described as "brilliant red passing to violet," a description of which I can in no way gain confirmation. That the Baron never observed this aura from the hands or bodies of his sensitives is not to be wondered at when it is considered that probably this violet aura is confined amongst human beings to those who are termed mediums. Now it is interesting to note that if the violet aura from the *metallic medium* to which I have referred is subjected to the scrutiny of what I may call a Reichenbach sensitive it is observed to undergo a transformation until finally a similar appearance to that of the Schrenck-Notzing phenomena is attained, and that, moreover, after a while, the process is reversed and the former violet aura continues as before.

IX.—If the reader will refer to Baron von Reichenbach's sixth treatise in his book on Physico-Physiological researches he will find there a list of substances tabulated with the colour of

their respective auras. The Baron appears to have observed that while most metals seemed to have a luminous red glow they also gave out a kind of flame (the aura) of different colours according to the kind of metal.

The statement that most metals viewed by a sensitive have a red glow I am unable to confirm in the slightest degree. But with regard to the various colours of the aura of different substances I can confirm his observations in six instances. At the risk of becoming wearisome to the reader I must go into this matter a little more fully, for this question of aura is a vital one in considering the new *metallic medium* itself which, as I have said before, is the vital principle (as I believe) of the machine.

One by one, through a period of several years, I have been able to get something less than thirty elements observed after the manner of Reichenbach (although by different methods), with the results tabulated as follows:—

Element.	Atomic Weight.	Colour of Aura.
1 Carbon (C) ...	12 ...	Red.
2 Oxygen (O) ...	16 ...	Red.
3 Magnesium (Mg) ...	24.32 ...	Orange-red.
4 Aluminium (Al) ...	27.1 ...	Orange.
5 Silicon (Si) ...	28.3 ...	Orange.
6 Phosphorus (P) ...	31 ...	Orange.
7 Sulphur (S) ...	32.06 ...	Orange.
8 Potassium (K) ...	39.15 ...	Orange.
9 Iron (Fe) ...	55.9 ...	Yellow.
10 Nickel (Ni) ...	58.68 ...	Yellow.
11 Copper (Cu) ...	63.57 ...	Yellow-green.
12 Zinc (Zn) ...	65.37 ...	Green.
13 Palladium (Pd) ...	106.7 ...	Blue-green.
14 Silver (Ag) ...	107.88 ...	Blue-green.
15 Tin (Sn) ...	119 ...	Blue-green.
16 Platinum (Pt) ...	195.2 ...	Blue.
17 Gold (Au) ...	197.2 ...	Blue.
18 Mercury (Hg) ...	200.6 ...	Blue.
19 Lead (Pb) ...	207 ...	Blue.
20 Bismuth (Bi) ...	208 ...	Blue.
21 Radium (Ra) ...	225 ...	Blue-violet.
22 Thorium (Th) ...	232 ...	Blue-violet.
23 Uranium (U) ...	238 ...	Blue-violet.

On looking through this table the reader will immediately perceive a very interesting fact, namely, that the auras of the elements progress from red to violet in the order of the atomic weight of their respective elements. In other words, the nearer the aura of an element is to violet the higher is the atomicity of that element—e.g., carbon: atomic weight, 12, aura red; aluminium: 27.1, orange; copper: 63.57, yellow-green; platinum: 195.2, blue.

The results in regard to copper (Cu) were not regarded as definite until more than six hundred experiments had been made.

It will be noticed that one aura is missing—that which appears violet.

Now the question arises as to how the aura of a so-called "medium" differs from that of an apparently normal individual. I have observed that the aura of a "medium" or sensitive in all the cases I have come across contains more or less violet in addition to the usual red tinged with orange which seems to me to be common to everybody. Nor is this a matter for surprise when it is considered that the elements composing the human body are mostly of low atomic weight and should therefore, in accordance with the separate observations on the metals tabulated above, show a red aura, tinged at the most very slightly, if at all, with orange.

Now the question arises: What is in the body of the medium which occasions this violet in the aura?

I think the reader will have now perceived how at length I came upon the track of the *metallic medium* which, in common with the human, exhibits the phenomenon of a violet aura. Up to the present it has been universally considered that the "psychic force" by which spiritualistic phenomena come about was solely resident in the bodies of certain individuals called "mediums." I venture to suggest that the time has come when this proposition must be reconsidered.

For those who are interested in psychic phenomena I will state:—

- (a) What my *metallic medium* has done.
- (b) What others have observed.

In the course of receiving the messages up to date I should estimate that it has dissipated, in working the main oscillator (No. 1), a force equivalent in the total to a weight of something over two tons.

Some persons have declared that issuing from the metallic medium they have seen (1) flames, (2) a whitey grey haze, (3) a thick white substance. Can it be that this last is the white substance photographed by Schrenck-Notzing?

Considerations of space prevent me from going more fully into this question of the *metallic medium*, otherwise my notes would be of the length of a small book; so I must refer the reader (if by this time he has not had more than enough of the "aura") to my full notes on "the preliminary search for the *metallic medium*." Suffice it to say that it (the *metallic medium*) has one advantage, or rather two, which occur to me at the moment.

(a) While it is commonly known that the human medium suffers great prostration after the exercise of his powers, the *metallic medium*, though it also certainly seems to require periods of rest, as certainly has greater powers of endurance.

(b) While the aura of the human medium is only visible to some sensitives, the violet aura of the *metallic medium* when present has been clearly seen by everyone to whom I have shown it. At the present stage it is very elusive, however.

This question of the recuperation of the *metallic medium* is to me an extremely interesting one, but I must leave it to touch upon some other necessary points before finishing these notes.

I may add that out of four hundred trials upon removing the *metallic medium* the machine stopped its reception of messages as follows: Upon 227 occasions (upon the removal of the *metallic medium*) the machine stopped in less than ten seconds. Upon 142 occasions it stopped in less than fifteen seconds. Of the remaining thirty-one occasions, on twenty-five it stopped under the half minute, and on six under one hour.

It should be remembered that the *metallic medium* does not in itself send the messages, as I understand it. It seems to me to be only the reservoir of a force which has to be called into action by something else. Viewed thus, as perhaps only a kind of reservoir for the psychic force, it may be regarded as the vital principle of the machine but not of the entity which originates the message. I shall hope to show grounds for believing that the real source of the message is to be found in another agency acting at a distance (possibly immense) from the cabinet. This brings me to a few notes upon those parts of the apparatus which I have called "absorbers."

X.—I may say that in the old model of the machine probably the cylinder of copper (in addition to containing the M.M.) itself fulfilled the functions of an "absorber." Now, however, as I have explained, these "absorbers" consist of fine wires either radiating from a minute boom or stretched upon wire frames and suspended from a small brass pillar. The following experiment should be noticed. The cabinet containing all the various parts, together with the four batteries and the acetylene gas lamp and generator, was placed on a large table. The table was then covered in completely with metal netting both top and bottom and on every side. It was found, as the result of numerous trials, that under these conditions the machine refused to work, but directly the wire cage was opened (even if only on one side) the machine resumed its work. I stated in an earlier section that the machine would not respond if entirely enclosed in lead sheeting, but this only applies if the "absorbers" themselves are surrounded by the metal.

The "absorbers" may be erected twenty feet away from the main oscillator (No. 1) and the *metallic medium*, which may themselves be enclosed by metal screens. This, provided the "absorbers" are freely exposed, at least on one side, does not affect the working of the machine. It should, however, be noted that when the "absorbers" are distant a relatively large cable is required to connect them with a point situated in the immediate vicinity of the *metallic medium* and the main oscillator.

There is one fact which appears to me to be very significant, and that is that "absorbers" of varying degrees tend to produce messages in particular languages, e.g., what I call Absorber 1, type A, generally produces messages in the English language (excluding foreign messages translated into English), but never,

so far as I have observed, in Russian, or even in English if concerned with such affairs as would lead one to suppose that the sender was in Russia. On the other hand, over ninety per cent. of the messages and fragments received when the heavy "Absorber" 2, type D, was used appeared to have a very distant origin. The following I give as an example:—

August 10th, 2.20 a.m. No. 162.

"Translated for transmission by Tani. To Kurator [? Curator—D.W.], Imperial University, Tokyo . . . Professor Tsuhoi [or Tsaboy], Council Anthropological . . . piece of headwear . . . helmet from hill Atago, digged beyond seven hundred years as before thought but beyond years a thousand old. So also the stone cut pieces with the implements . . . Satoh [or Sayo]."

XI.—And now I come to the end of this preliminary sketch of the machine which has come to be known as the "Psychic Telegraph." I have said very little because I am but at the beginning of what I perceive will be a long and arduous inquiry, and the less that is said the less there will be afterwards to unsay. It goes without saying that I make no claim to offer any opinion as to the origin of the messages, my business being, as I understand it, not to offer opinions but to record, as carefully as possible, facts. When I have indulged in the luxury of an hypothesis it has been for the sake of getting some idea as to the best direction in which to experiment.

In my humble opinion those who assume that the case for survival after death receives any additional support from these messages assume at the same time a very grave responsibility. Personally I deprecate exceedingly any attempt to prejudge this question—so rash is it to jump to conclusions.

To the reader who is not a Spiritualist I will be more frank. These messages must come from somewhere, and must fall under either one or all of three classes, namely:—

1. Those who are living.
2. Those who have lived but are dead, and
3. Those who are about to live (if such there be).

One is not justified in believing that these messages come from any but those in class 1, merely because they purport to come from those who have died.

And as for internal evidence, there can be no evidence which cannot be explained by the doctrine of telepathy present or deferred from the minds of living persons.

In all these matters, however, one thing is discovered both surely and with certainty—that our ignorance is appalling and abysmal.

DAVID WILSON.

Westgate-on-Sea.

August 12th, 1915.

TRANSITION OF MR. HENRY CROOKES.

We much regret to learn that Mr. Henry Crookes, A.R.S.M., F.C.S., the eldest son of Sir William Crookes, O.M., the President of the Royal Society, passed over on August 28th, in his fifty-seventh year. As an analytical chemist he was distinguished as being the discoverer of "Crookes' Colloids," a now world-famous solution of metals of inestimable value, used in the destruction of certain hostile bacteria.

As a boy of fourteen, Mr. Crookes was a witness to many of his father's experiments in the 'seventies with D. D. Home, Florence Cook, and other psychics. We are under the impression that with him disappears the only living eye-witness of those remarkable manifestations of Katie King except the venerable scientist himself and his wife, who is still living.

It is worthy of note that Henry Crookes and Paul Ehrlich, the discoverer of salvarsan, or 606, passed over within a few days of one another. Their studies were directed to the same object. It was claimed by Crookes that his colloids effected the same results as salvarsan, but left behind none of that drug's too frequent devastating effects. Ehrlich was three years older.

We desire to express our sincere sympathy with Sir William and Lady Crookes and the relatives and friends of the deceased in their bereavement.

SPIRIT IS CREATIVE.

Creative power is a property of spirit; and wherever intelligent creation exists it is an indication of the presence and activity of spirit. The essence of creation consists in the rendering objective of a preconceived subjective idea. Creation proceeds on these lines wherever we meet with it. But it is only by the study of spiritual science that the fact can be grasped. Spirit may be said to exist in three primary states between which, as is the case in all natural classifications, there is no line of demarcation, one class merging into the other by minute and indistinguishable gradations. These three states may be considered as typified by pure spirit as exemplified by the Creative Deity who "said 'Let there be light' and there was light." The second state is spirit in progressive condition and unencumbered with a material body, who creates by the means of the occult forces of Nature; and the third spirit is incarnated as man, who renders his conceptions objective by the use of physical forces.

Whoever produces any new object creates it, and whether it be the Deity or man, the *modus operandi* is on the same plan, the difference being only in the means employed. First, the spirit conceives an idea, and by its will then renders that idea subjective. In the case of pure spirit this will is able to do it of itself. It wills, and what it desires is immediately effected. The second class of creating beings may be considered as exemplified by those who produce flowers and other objects at séances. Their will is not sufficiently powerful to be able to create of themselves; they are not yet pure, but only in a progressive state, and are still, to some extent, trammelled by earthiness, or materiality. And, therefore, they have to call to their aid the occult forces, and, in fact, do make use of the emanations of the sitters and medium, and the magnetic, or psychical current generated by a chain of persons. Their *modus* is as follows: Their spirit conceives an idea which is then projected on the astral light and is to them perfectly objective, and is already a creation on the astral plane; but in order to cause it to assume objectivity to us it is necessary to materialise it. And this they do by directing according to their will the forces generated by the circle; and, thus, in some way known to them they cause matter that exists in solution in "space" to be precipitated into the image already existing in the astral light. Passage of matter through matter has this same explanation, only first of all the matter of the object to be transmitted has to be dissolved in "space." And when this is accomplished the same matter, as a rule, is transmitted through the air (probably in a continuous stream) to the astral image to be materialised.

The third class of creating beings—spirit incarnate in the flesh—is unable to render its conception objective, except by great labour both mental and physical. Here we see the hindering and clogging nature of matter. The spirit is so dulled that it is with great difficulty that it forms a perfect idea of the object it wishes to create. The man has to think over it and ponder, and slowly and by degrees it perfects itself, and only after months of reflection does he see before him the image, or astral picture, of his completed idea. Having at last arrived at this stage, he cannot render it objective without drawings and models, and slow building-up of part after part by physical, manual labour. Hence will is the creative force of objective Nature; it is the prime mover of all forces and materials required in the production of every object under the sun. The conditions under which it acts vary to infinity. As there exists every grade in a gradual chain of conditions under which will acts, from the lowest animal that possesses it up to the Divine Creator Himself, so does the facility with which creations occur vary. The spirit conceives the idea; the will determines to render it objective, and sets in motion the requisite forces according to the freedom, or otherwise, with which it is able to operate.

H. B. P.

THE attention of Scottish readers is called to the series of lectures to be given by Mr. J. Hewat McKenzie at Glasgow on September 23rd and 30th, and in Edinburgh on September 28th, October 5th, 12th, and 19th. Further particulars will be found in the advertisement on the front page.

THE OMEN OF THE SWORD.

In an article entitled "Omens and Warnings of the War," in the current issue of "The Occult Review," Miss Phyllis Campbell tells the following curious story:—

On May Day, 1914, I travelled as far as Metz with a young English Officer of Engineers—one of a party invited by the German Emperor to make a tour of the German fortifications and battlefields of the Provinces conquered in 1870. He was a gay, handsome, manly boy of twenty-three or four, brimming over with the high spirits natural to immense physical vitality—yet with an underlying seriousness that is so remarkably evident in all men who have had an English public school education—the result I believe of their religious training, scanty as it seems. We were passing a grass-grown earthwork high over the waters of the Meuse, when he suddenly pointed it out to me, and said with a curious solemnity: "See that?—my grandfather was killed there in 1870."

"With the Germans?" I asked rather superfluously.

"No fear!" exclaimed the boy proudly. "My people are always on the Right Side."

"And you think France had the Right Side in *Soizante-dix*?" I asked.

"Yes," he returned positively, "I do."

"And you are going to be the Kaiser's guest," I laughed.

"Tell me—if war broke out now—would you be with Germany or France?"

"With France," he replied instantly. "And I wish I had the luck."

"What! after eating the Kaiser's salt?"

"Oh no! Rather not." He brushed away the insinuation.

"Fact is," he began with some embarrassment, "I'm not going to eat his salt. I'm on my own—my grandmother is—er—she can't stick the Germans, and we had such a rum thing happen—she—she's a believer in omens and all that, you know. Are you?"

He broke off with a laugh—half embarrassment, half diffidence.

"You'll be amused—?"

I assured him I would not.

"Then I'll tell you—but it's an odd thing—and I don't know what to think of it. But, anyway, it's the reason why I came with the other chaps, but decided against the Kaiser's salt. My grandmother is an Irishwoman. She adores my grandfather's memory. We all do. He was a hero. After his death a French soldier arrived at her London house, famished with hunger and in rags. How he got there God knows. He had lost his right arm and was wounded in the head. He brought my grandfather's sword, his watch, and purse, and pocket book—all stained with blood, in the last few leaves his farewell to his wife, and a curious message. His sword was to be suspended under his portrait, in the old house where he was born, and 'when the time comes, let that one of his blood on whom it fell, fight on French soil, as he had fought, the same cruel and remorseless foe.'

"Now the queer thing is, that I am my grandfather's living image, and naturally the Old Lady is a bit fond of me. If the mater wasn't such a real good sort, she would be jealous. Well, I was down there last week, and I was just sitting down to dinner—I must tell you that the Old Lady makes me take my grandfather's place at table, and the portrait with the suspended sword is immediately behind where he used to sit—and facing the Old Lady at the head of the table. Jones had pulled the chair out, and I had my hand on the back, when suddenly the sword rattled down on the mantelpiece, struck it sideways, the blade slid out of the scabbard, struck the back of the chair, a clear five feet away, and fell with the handle towards me and the point to the table centre, right across my plate. The Old Lady rose, and stood beside me looking at it.

"Take it up," she commanded. "I have always known it would be you!"

"Well, there it was; I put it on to please her—feeling as if I were dreaming, you know. There won't be war with Germany for thirty years, our chaps say. But you know the queer thing is that I always feel the touch of that sword in my hand, and I feel as sure of war as of the sun rising, and there isn't a shadow of reason for it. But I promised the Old Lady two things—that I would pay my own expenses this trip, and that I would return before the 12th of July."

At that time the fear was, not war with Germany, but civil war. What happened is now history—and the young officer died on October 31st, at Ypres, with his grandfather's sword in his hand. His younger brother carries it now fighting for the Right, as his house has always done.

MAN is a spirit. Body, mind, and will are but instruments of his creative spiritual life.

EVIL: ITS NATURE, NECESSITY AND ORIGIN.

By G. E. OWEN.

The nature of evil, its necessity, and how it originated are not unanswerable queries, notwithstanding that they appear so to many. They are so to those who form wrong conceptions of what evil is. When those conceptions are revised so as to conform with its real nature, then it presents itself in an entirely different light.

That evil is something which crept into the universe contrary to the design of Cosmic Intelligence at a period late in the history of man's development is a dream of the human mind in its infancy, conceived through its effort to understand it. Such a view of evil is untenable in the light of present-day enlightenment. The insight into Nature, into the constitution and character of things, which we now enjoy, was not enjoyed by primitive man.

Theologically considered, evil is an enigma of the most perplexing nature. Philosophically viewed, it is a cosmic necessity incapable of being dispensed with. Theologians tearfully tell us that we would never know anything of evil had it not been for man's first disobedience, forgetting that the ability to disobey is necessary before man can be obedient.

An analysis of human consciousness shows that we are only aware of something that is subjective and abstract in nature through the existence of its opposite. Consciousness, we may say, in some of its aspects is the synthesis of opposites. Thus we could not possibly experience any consciousness of light if it were not for darkness. Nothing would be known of sweetness had it not been for the existence of bitterness. Beauty would have no significance for us if ugliness were unknown. Through the whole gamut of cognitive consciousness the same requirements prevail, as evidenced in great and small, plenty and want, happiness and misery, rough and smooth, and so on. In like manner evil is the means whereby good is recognised. "Every sweet," says Emerson, "hath its sour; every evil its good." Evil is a potential quality locked up and capable of being liberated in human capacity, because, to quote Emerson again: "If good is there, so is the evil; if the affinity, so the repulsion; if the force, so the limitation."

Evil, like goodness, is an abstract quality of human conduct. They are inseparable one from the other. Conduct implies action. Generally speaking, actions committed by man must either be right or wrong, good or evil, but the gradations of good and evil actions merge imperceptibly one into the other, as daylight and darkness merge in twilight, and sweetness and sourness in tastelessness. To put it in another way, there are some actions which are too good to be called evil and too evil to be called good, compelling us consequently to regard them as being neither.

Evil assumes quite a number of forms. Thus we have social evils, moral evils, commercial evils, religious evils, national evils, parental and passion evils. In its many forms evil resolves itself back to individual conduct, for what a man does must of necessity produce some effect in one or the other of life's spheres of activity. If that effect is not beneficial it must be detrimental—i.e., evil.

Evil, like good, is purely relative, and its existence is indeterminate and arbitrary. Everything in reality which comes within the focus of human consciousness is relative. The arbitrary or indefinite nature of evil is seen by the diverging views that we hold as to what it really is. Thus what is evil to some is not to others. What is deemed evil in one age is not in another, and, conversely, what is not deemed evil in that age is so in another. It was, for example, considered, when modern science was in its infancy, very evil to make researches into and study, for the purposes of enlightenment, the obscure realms of physiology, anatomy, embryology, &c. The suspension of such researches to-day would be fraught with evil results. In the light of these and kindred things evil is often the creation of cloudy and shallow concepts of life; as Tom Hood says:—

Evil is wrought by want of thought
As well as want of heart.

The pains and sufferings of man are not evil nor necessarily the result of his own doings. Pain is distinct from evil. A self-sacrificing deed done by one man for another in difficulties brings in its train some pain to the doer, but that pain is not evil. Pain is liable to result from good as well as from evil actions. It often happens that a man who strives to live a pure and upright life has to contend with inconceivable pain and anguish, while another, who revels in a life of evil and vice, enjoys pleasure denied to the good man. Of course, when the lives lived by these two ultimate themselves in the next life things will appear very different indeed! To strive for the ideal of the Christ-life means effort and struggle exercised amidst agony and suffering. To travel along the opposite path may give apparently opposite results. One has often to suffer for the evil deeds of another. Children suffer for the sins of their parents. "Pain," says Emma Hardinge Britten, "is man's wisest educator."

The Genesis story of the "fall," when it is rightly interpreted and viewed, is in many respects helpful to the understanding of the problem of evil. The writer of Genesis had a penetrating insight into human nature. He clothed his ideas and thoughts in metaphors which many take literally, thus robbing them of their true significance. Adam disobeyed, we are told, and fell. By the fall he obtained a new experience. That meant development, an extension of consciousness, and an increase of knowledge, for we are told his eyes were opened. That "fall," then, was upward in reality, as it was the means of exciting new or latent faculties in Adam, who typifies humanity. "We fall to rise," says Browning. Evil has its origin, as we can see clearly by the Biblical legend, with the dawning upon man's consciousness of his ability to do something contrary to what he should do.

Sir Oliver Lodge rightly holds that "Goodness would have no meaning if badness were impossible or non-existent." The term "evil," he says, is relative, and "the possibility of evil is the necessary consequence of a rise in the scale of moral existence." He further enunciates a sublime truth when he says that, "The summit of manhood is attained when evil is consciously overcome."

Evil is one of the number of agencies necessary for unfolding life's powers during its passage through the present phase of its career. Evil is negative and means the absence of goodness, although it serves as the means whereby goodness is reached and lived.

Evil is a disciplinary process purging human nature of what dross and superfluous qualities and traits it contains. Evil is an outlet, as it were, whereby everything in man contrary to true manhood can escape. Evil, then, in nature, in view of this, is good. It is necessary for the formation of the character obtained through the overcoming of the lower impulses by the higher and nobler ones. "If evil passion exist not, how can there be control? If affliction exist not, how can there be patience?" The origin of evil is traceable to human capacity.

Pope, in his famous "Essay on Man," is right when he says:—

All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good:
And, spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.

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THE "International Psychic Gazette," the issue of which was suspended at the outbreak of the war, is announced to resume publication at the end of the present month.

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EVIL SPIRITS AND OTHER-WORLD ORDER.

Our friend Dr. J. M. Peebles, who in his ninety-fourth year retains the spring and buoyancy of youth, has been moved to send us a long letter taking exception to some of the statements which have appeared from time to time in this journal on the subject of evil spirits. There is something of youthful impetuosity in the way in which the good doctor approaches the point:—

Quite often do I see it stated in LIGHT, directly or indirectly, that in the future world of consciousness, impinging upon this, "there are no evil spirits"—no obsessing, evil-purposed spirits—death's spasms being dusting brushes that purify, and death itself being a sort of a chemical cleansing machine that transforms semi-idiots into philosophers, persistent liars into truth-tellers, and vindictive murderers into cultured and moral beings; for—think of it—there are no evil spirits!

It is a little calculated to ruffle one's serenity, this mode of attack, but we take it in good part, more especially as it comes accompanied with a letter of cordial friendship, in which Dr. Peebles assures us that on this question of evil and undeveloped spirits he agrees perfectly with Andrew Jackson Davis and others. Nevertheless, we are rather reminded by the passage we have quoted of the methods of some political controversialists nearer home. We think of the orator who in opposing some mild reform depicts his opponent as a red Republican bent upon destroying the whole framework of Society and plunging the country into anarchy, or, on the other hand, of the demagogue who describes the aristocracy and the monied classes as a horde of ravening wolves batten on the flesh and blood of the poor. Now there is always something captivating about vigour and vehemence—they are in splendid contrast to the mental inertia that can never say anything, good or bad, *strongly*. But really, really, LIGHT has never said anything so wild as the statements which Dr. Peebles attributes to it.

It is strange that he should associate himself with Andrew Jackson Davis in the matter, because it was precisely the statements of that seer that we quoted in support of the argument which has so disturbed Dr. Peebles. Neither Davis nor any writer in this journal was so foolish as to claim that death transformed evil mortals into "cultured and moral beings." The whole point was that the process of death—the "death strainer" as Davis terms it—effected a great change in the environment of the sinner by releasing him from a certain heritage of evil growing out of his attachment to conditions of physical

grossness. It was a reasoned and reasonable argument. So also is the teaching contained in "The Present Age and Inner Life" to which we refer the Doctor. In that book Davis shows how supposedly demoniacal manifestations are attributable to a violent conflict between the two states of being—the higher and lower. The argument is too long to cite in its entirety. We content ourselves with two passages:—

It will be found that all the "devils" of the universe are living in the symbols of the mind—on the middle ground between our material and spiritual organisations. What are called "evil spirits" originate in the conflict of the nervous system, when one state of mentality is indulged at the expense of the blessings which the other may contribute or confer.

And again, referring to the dangers of extremes—the unrestrained indulgence of gross physical appetites, on the one hand, or, on the other, the unbalanced tendency towards the spiritual life to the neglect of the physical—Davis writes:—

In either extreme, the mind is beset with imaginary devils, imaginary hells and imaginary evil spirits.

"Thou hast appealed to Cæsar and to Cæsar thou shalt go," said the ancient Roman. Dr. Peebles has appealed to Andrew Jackson Davis, and we have acted accordingly.

(It is not forgotten that Davis produced a curious book, "The Diakka," devoted to an account of a class of spirits—we find them well represented in this world—in whom the moral sense has not yet awakened. They are perverse and irresponsible folk, clever without being conscientious, destined by Providence apparently to be the scourge of the rash and foolish by playing elfish tricks upon them and leading them into "mare's nests." But they are not represented as evil spirits.)

But this attitude of mind to which Dr. Peebles takes such strong exception does not for a moment imply any denial on our part of mischief and discord in psychical or spiritual relationships. It simply means looking at the question from another, and, as we conceive, more reasonable point of view.

We have, for example, heard many lurid stories of obsession, and yet in LIGHT of the 21st ult. (p. 399) we find an old and experienced investigator, an expert in mental and psychical disorders, saying:—

Although I have sat in séances many times weekly for the past twenty years and with hundreds of different people, for the express purpose of assisting the unfoldment of their psychic powers, I have never yet seen a case of malignant possession. Reputed cases on examination have invariably proved to be mental aberrations or nerve troubles of a very simple type, plus sensitiveness, misunderstood.

The witness (he is but one of many) in fact confirms Andrew Jackson Davis, and confirms, too, the experience of all who take a calm and dispassionate view of the matter, finding a soul of goodness in the most terrifying manifestations of a diabolism that is really only a result of discordant states such as Davis describes. So very much depends on the way of looking at things and the terms used to describe them; but no purpose is served by exaggerating any side of a question. It would be senseless to deny the existence of evils, danger, and miseries in life, the perils of rash tampering with psychical matters, or the need for a spiritual armoury to protect the pilgrim of earth against the enemies that infest his way. But we must be careful to preserve a sense of proportion.

Excessive emotionalism has a good deal to answer for in this matter. Every now and again some scare is started in the public Press and all the impressionable minds—and that means the greater part of the population—are at once seized with a species of 'phobia. A few years ago we had the mad dog panic. A few dogs went mad and bit members of the public, after which every dog was suspect,

and tens of thousands of our kindly and quite harmless canine friends had to undergo the tortures of a muzzle. No dog was allowed in public without one. An influenza scare sent everyone about in a state of shuddering apprehension tempered with eucalyptus oil, and frightened thousands into the disease who would have been quite immune if their fears had not been aroused. A spy scare set us seeing spies concealed behind every bush or wall. Certainly there were mad dogs, and influenza and spies; but Fear and Ignorance were greater perils than all of them. They led to perversion and the exaggeration of the evils they dreaded. Many of the alleged mad dogs were not mad at all; thousands of cases of supposed influenza were really only simple colds; many suspected spies were quite innocent of any sinister design.

We cannot claim, like Dr. Peebles, to have had seventy years of experience in the fields of Occultism, but we have never met or heard of any "devils" in the next world more powerful or more to be dreaded than the "devils" to be encountered in the realms of mortal life, or any obsessing powers more malignant than the malefic influences which we see every day exercised by some strong and misdirected personality over a weaker one. We recognise these evils, but we do not concentrate our attention upon them. On general principles we have always found it wiser to emphasise the good and reasonable in life than to dwell overmuch on its evil and unreason. A falsity is always most strongly combated by affirming its opposing truth. Better than denouncing the Wrong is to proclaim the over-mastering Right. The chief enemy of mankind is Weakness rather than Wickedness. It was Weakness and Fear that brought about the present terrible war (to which Dr. Peebles refers) rather than any agencies of positive evil. There *were* evil agencies, it is true, but there was not sufficient strength to resist them. When the truth is denied and its supporters are too few and weak to resist the denial, the Universe stands ready to affirm it with a calamity. For life is everywhere under law, and our "adversaries" are designed for our strength rather than our destruction. The nations studied and brooded upon war (just as some of our friends study and brood upon evil and obsessing spirits) and war came upon them. If they had occupied their thoughts and energies half as ardently upon Peace how different would have been the result! We apply the same principle to the question under discussion. The positive affirmation of good does not imply a denial of the existence of evils. But it is a powerful means of breaking their hold on human consciousness. Is there not an old saying that the Devil can endure anything rather than to be ignored?

WEATHER FORECASTS.—In a notice of a pamphlet by Mr. E. M. Darken, of New Zealand, on "The Weather" (see LIGHT of May 15th), we suggested that, as the Antipodes are a long way off, a forecast or two for the British Isles would be interesting. Mr. Darken has been good enough to comply with our request. His letter is dated Wellington, New Zealand, July 11th, 1915. He writes: "These forecasts are made for the whole of the British Isles. Within the dates mentioned storms may be expected to arrive mostly from the west; and they will arise in many cases along Meridians in the North Atlantic Ocean, afterwards travelling towards the East." Mr. Darken holds that while planetary influence is a potent factor in producing weather changes the rotation of the sun is the great underlying cause of all atmospheric variations. The forecasts are as follows:—September: The weather is likely to be cold with many rainy days. Storm period 16th to 24th. October: Very stormy and wet. Storm periods, 1st to 4th, 8th to 16th, 19th to 26th. November: Much milder weather than October. Storm periods, 4th to 13th, 21st to 30th. December: Towards the end of the year the weather is likely to be very stormy. Storm periods, 1st to 6th, 7th to 21st, 22nd to 31st. Note.—Although stormy conditions may be expected the rainfall at Greenwich from September to December will probably be below the average.

COSMIC CONSCIOUSNESS: ITS NATURE AND ORIGIN.

In the early part of his Address on "George Fox: Psychic, Mystic and Friend," Mr. L. V. H. Witley alluded (p. 188) to the definition of cosmic consciousness ("a consciousness of the cosmos, that is of the life and order of the universe"), given by Dr. Richard M. Bucke in his remarkable book, "Cosmic Consciousness: A Study of the Evolution of the Human Mind." An old and valued correspondent in Los Angeles (California), Mr. A. K. Venning, has been so struck with Dr. Bucke's work that he has sent us copious extracts from it—so copious, indeed, that were we to print them in full the author might, we fear, justly complain that we were practically reprinting the book without his permission. We can only give a few. Dr. Bucke regards the immediate future of our race as extremely hopeful:—

There are at the present moment impending over us three revolutions, the least of which would dwarf the ordinary historic upheaval called by that name into absolute insignificance. They are (1) The material, economic, and social revolution, which will depend upon and result from the establishment of aerial navigation. (2) The economic and social revolution, which will abolish industrial ownership, and rid the earth at once of two immense evils—riches and poverty. (3) The psychical revolution, of which there is here question.

Either of the first two would (and will) radically change the conditions of, and greatly uplift, human life, but the third will do more for humanity than both of the former were their importance multiplied by hundreds or even by thousands.

He gives an interesting account of the growth of intellect as illustrated in the animal and human worlds. There are four plain stages:—

First, the perceptual mind—the mind made up of percepts or sense impressions; second, the mind made up of these and receipts—the so-called receptual mind, or, in other words, the mind of simple consciousness; third, we have the mind made up of percepts, receipts and concepts, called sometimes the conceptual mind, or otherwise the self-conscious mind; and last, we have the intuitional—the mind whose highest element is not a receipt or a concept, but an intuition. This is the mind in which sensation, simple consciousness, and self-consciousness are supplemented and crowned with cosmic consciousness.

The scheme by which the mind is built up is uniform from beginning to end: a receipt is made of many percepts; a concept of many or several receipts, and an intuition is made up of many concepts, receipts and percepts, together with other elements belonging to and drawn from the moral nature. The cosmic vision or the cosmic intuition from which what may be called the new mind takes its name is thus seen to be simply the complex and union of all prior thought and experience—just as self-consciousness is the complex and union of all thought and experience prior to it.

As life arose in a world without life, as simple consciousness came into existence where before was mere vitality without perception; as self-consciousness leaping wide-winged from simple consciousness soared forth over land and sea, so shall the race of man which has been thus established, continuing its beginningless and endless ascent, make other steps (the next of which it is now in the act of climbing) and attain to a yet higher life than any heretofore experienced or even conceived.

And let it be clearly understood that the next step . . . is not simply an expansion of self-consciousness but as distinct from it as that is from simple consciousness, or as is this last from mere vitality without any consciousness at all, or as is the latter from the world of inorganic matter and force which preceded it and from which it proceeded.

When a new faculty appears in a race it will be found in the very beginning in one individual of that race, later it will be found in a few individuals . . . later still, in half the members and so on, until after thousands of years or generations an individual who misses the faculty is regarded as a monstrosity. Note, too—and this is important—when the new faculty appears, especially if it be in the direct line of the ascent of the race, as in the case of simple, self, and cosmic consciousness, it must appear first in a member, then in members of the race who have reached full maturity.

For an immature individual (other things being equal) cannot overpass or go beyond a mature individual of the same race. Thus as the aeons pass, has the great trunk of the tree of life grown taller and from time to time shot forth twigs which have grown to branches, and these again to noble limbs, which in their turn have put out twigs and branches many of them of great size and in number innumerable.

We know that the tree has not ceased to grow, that even now, as always, it is putting forth new buds, and that the old shoots, twigs and branches are, most of them, increasing in size and strength. Shall the growth stop to-day? It does not seem likely! It seems more likely that other limbs and branches undreamed of to-day shall spring from the tree, and that the main trunk which from mere life grew into sensitive life, simple consciousness and self-consciousness shall yet pass into still higher forms of life and consciousness.

In his chapter on "Devolution" the doctor arrives at the following conclusions:—

1. The stability of a faculty in the individual depends upon its age in the race. The older the faculty the more stable it is, and the less old the less stable.
2. The race whose evolution is most rapid will be the most subject to breakdown.
3. Those functions in any given race whose evolutions are the most rapid will be the most subject to breakdown.
4. In the most progressive families of the Aryan race the mental faculties have for some millenniums last past developed with great rapidity.
5. In this race the large number of mental breakdowns, commonly called insanity, are due to the rapid and recent evolution of those faculties in that race.

Mr. Venning remarks that this explanation of mental breakdowns "seems far more reasonable than the generally accepted theory of degeneration." Dr. Bucke says that his hypothesis requires that cases of cosmic consciousness should become not only more numerous from age to age, but more perfect, more pronounced, and he claims that this has been the case. Details of the experiences of those who enter into such consciousness vary considerably, but he gives the following as an illustration:—

The person suddenly, without warning, has a sense of being immersed in a flame—or rose-coloured cloud, or perhaps rather a sense that the mind is itself filled with such a cloud. At same time, he is, as it were, bathed in a strong emotion of joy, assurance, triumph. It is the ecstasy far beyond any that belongs to the merely self-conscious life, with which the poets, as such, especially occupy themselves.

Simultaneously, or instantly following, the above sense and emotional experiences, there comes to the person an intellectual illumination quite impossible to describe. Like a flash there is presented to his consciousness a clear conception—a vision—in outline of the meaning and drift of the universe. He does not come to believe merely; but he sees and knows that the cosmos, which to the self-conscious mind seems made up of dead matter, is in fact far otherwise—is in very truth a living presence. He sees that instead of men being, as it were, patches of life scattered through an infinite sea of non-living substance, they are in reality specks of relative death in an infinite ocean of life. He sees that the life which is in man is eternal, as all life is eternal; that the soul of man is as immortal as God is; that the universe is so built and ordered that without any per-adventure all things work together for the good of each and all; and that the happiness of every individual is in the long run absolutely certain. The person who passes through this experience will learn in the few minutes or even moments of its continuance more than in months or years of study, and he will learn much that no study ever taught or can teach.

Along with the moral elevation and intellectual illumination comes what may be called, for want of a better term, a sense of immortality.

With illumination the fear of death which haunts so many men and women at times all their lives, falls off like a cloak, not, however, as a result of reasoning—it simply vanishes. The same may be said of the sense of sin. The instantaneousness of the illumination is one of its most striking features. It can be compared with nothing so well as with a flash of lightning in a dark night, bringing the landscape which had been hidden into clear view.

In the course of his work the author quotes, amongst others, from Paul, Plotinus, Dante, Bacon, Balzac, Blake, Tennyson, Edward Carpenter, and Walt Whitman. The last-mentioned he regards as the most perfect example the world has so far had of the cosmic sense. The central teaching of Whitman's writings and life is thus stated:—

... that the common-place is the grandest of all things; that the exceptional in any line is no finer, better, or more beautiful than the usual, and that what is really wanting is not that we should have something we have not at present, but that our eyes should be open to see and our hearts to feel what we all have. . . . Those who have been endowed with cosmic consciousness have been, almost to a man, carried away and subjugated by it; they have looked upon it—most of them—as being a preter-human, a

more or less supernatural faculty, separating them from other men. . . .

The evils that have come upon us through despising "the flesh," i.e., through despising the so-called "natural man"—the evils, in fine, that have come from the teaching that one part of man is good and to be cultivated, while another part is bad and (if possible) to be extirpated, or covered up and hidden away—are almost incalculable. . . . Whitman is the first to set himself against being mastered thus by the new sense, and to determine to subdue it and make it the servant, along with simple consciousness, self-consciousness, and the rest of the united individual self.

THE VISIONS AT MONS.

This subject is becoming a veritable chameleon in its variations of hue and appearance, and the issue at times stands in danger of becoming confused. It is not a question whether visions and other supernormal phenomena are possible on battlefields, but whether in the retreat from Mons there were visible evidences of these things. When Mr. Machen's now famous story appeared, we recognised it at once as a piece of imaginative writing, and referred to it as such in some remarks made at the time concerning the tendency of the public taste towards psychic and mystical matters. Later we heard that remarkable phenomena had really taken place—a nurse from France who had heard stories from the lips of the soldiers themselves was one of our first informants. Subsequently we were astonished to find that Mr. Machen's story was actually being accepted as an account of these occurrences, not, so far as we could ascertain, by Spiritualists, but by members of the general public and the clergy. For the present we can do little more than record the latest developments.

While it is true that the affidavit of Private Robert Cleaver (referred to on page 413) that he saw the angels of Mons was apparently first-hand evidence, that evidence now turns out to be valueless. Mr. G. S. Hazlehurst, the Birkenhead magistrate before whom it was sworn, and who interviewed the man, states that he has since been informed by the major of Cleaver's regiment, the 1st Cheshire, that the soldier was not sent out to France till after both the battle of Mons and the retreat which followed it.

Dr. G. F. C. Searle, University lecturer in Experimental Physics at Cambridge, who appears as a protagonist of the visions, has replied in the "Daily Mail" to a comment by Canon Hannay (George A. Birmingham) on the apparent lack of interest in Ireland in the story of the visions, that country being popularly supposed to be "in close touch with the supernatural." Dr. Searle says:—

In this case a report that angels had been seen on the battlefield would cause little surprise. To many who have come into contact with Spiritual Healing, appearances of angels seem quite natural. "The Healer," a magazine of the Society of Emanuel, frequently describes visions of angels. In my letter to the "Daily Mail" I drew attention to the vision of angels recorded by Miss Dorothy Kerin in her little book, "The Living Touch," which is now in its second edition. This brought me several letters which described visions (not battlefield visions). The letters were welcome, but they did not surprise me, for I was sure that I should be told of some visions.

But this does not help us much towards the central issue: the proof of the battlefield visions—if it is ever possible to prove a vision. It rather reminds one of the student who, while admitting that he had failed to prove a certain proposition in Euclid, hastened to add that he had made it exceedingly probable.

"NOT IN OUR STARS, BUT IN OURSELVES."—For a lack of success the fool will find a thousand excuses, yet the wise man will not look for excuses but for faults in himself, faults both of omission and commission, not only on the surface but below it; and when they are recognised they can be cured. No one who has his own progress at heart, whether as a business man or as an evolving spirit, will be unwilling to learn; but against the dead wall of self-satisfaction there is not much save time and distress will prevail. A hide-bound self-complacency no doubt shuts out a good deal of petty annoyance, and ensures its owner a certain amount of animal comfort on his way through life; but it is a state of intellectual mortification and the very negation of progress.—"Nerve Control," by H. ERNEST HUNT.

A VISIT FROM LORD LYTTON.

By THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

"Yours is indeed a house of mystery. Personally I fully believe that Lord Lytton followed his photo down to your house."

The above passage occurs in a letter written to me by Vice-Admiral Osborne Moore under date of August 16th, 1915, expressing his conviction that the great novelist had paid us a visit here. I am of the same opinion, and I venture to think that the majority of the readers of this article will be similarly convinced by the time they have finished its perusal. In May and June last I had been corresponding with the Admiral with reference to psychic photography, comparing photos and experiences. At the end of June Admiral Moore sent me a psychic photo, taken by Boursnell, showing a figure of Lord Lytton standing close to the Admiral, who is seated in a chair. This photo bears a remarkable resemblance in features—though the pose is different—to an engraving of Lord Lytton published originally by Macmillan; and the psychic image has been recognised as a likeness of the great novelist by a clergyman who knew him personally, and who is also known to the Admiral. This photograph was sent to me in order that I might copy it photographically.

On its arrival I locked it up in my study, the photo occupying a position about seven feet from the door in a direct line with the entrance.

Neither my wife nor my children knew of the arrival of this photo, and did not know that it was in the house. I had kept the matter entirely private.

A few days after this event, on Sunday, July 4th, about 2.15 p.m., I was on the point of entering my study, the door of which I always keep locked, when my wife approached me in the hall as if desirous to speak with me. When about a yard away from me, and before she uttered a word, she suddenly drew back, placed her hand before her face and uttered a low cry as she sometimes does when she sees clairvoyantly. I stood still and did not unlock the door, but waited a few seconds in silence until she recovered her composure. I then asked what she saw, and she replied that there was a man standing close to me in the doorway of my study and on the right hand side of it. She described him as stooping and with his shoulders up and rather "humped," hair thick and a beard which went under the chin in a kind of fringe. Height apparently about 5ft. 3in.; legs rather thin and encased in tight black trousers and wearing elastic side boots, with tabs at back. She continued gazing on him some little time and then said that a book was appearing in his hand, and on the back of the book was a

coronet, and shortly afterwards appeared the letters L N. She said that she thought this indicated "Ellen." To this suggestion I made no reply, but personally I did not think that the letters had this meaning.

The significance of the whole thing was beginning to dawn upon me, for I then remembered that the photograph of Lord Lytton was at that moment lying on the other side of the door only seven feet away from the place where the psychic figure was described as standing, and that this photo showed a man with thick bushy hair, a beard under the chin, and with back and shoulders

humped up, exactly as she described. When I remembered that the presence of this photo in the house was unknown to anyone of its occupants save myself, the wonder of the thing began to impress itself upon me. At this juncture the door of the dining-room, opening out on the hall in which we were standing, and where up to this moment we had been alone, was opened, and my daughter Marjorie peered from behind the half open door. Seeing us standing and looking fixedly she retreated and in a few seconds returned with her sisters Sylvia and Dorothy, and together they came into the hall and stood watching us. It now occurred to me to see if the figure which my wife evidently still saw, and which was invisible to me, could be seen by the children. Without telling them what was seen or giving them any information, I first asked Marjorie if she saw anything in the doorway of my study. She replied "No." I then asked Sylvia if she saw anything, only to receive a negative answer. I now asked Dorothy, my little

daughter aged six and a-half years, if she saw anything. To my great delight she at once said "Yes." I asked what she saw. She replied: "A white mist." I asked her on which side of the doorway it was. She replied "On the right hand side." I now approached the spot, and held up my hand, asking her to stop me when my hand was level with the top of the mist. My wife at once said that indicated the height of the figure she saw. I then asked Dorothy to stop me when my hand touched the side of the mist, and on her doing so, my wife said this point indicated the figure's side. Further questioned, my little daughter described the mist as appearing "white, like mist in the fields seen a long way off," and she further volunteered the statement that the mist was "ragged at the edges."

I got a pencil and paper, and drawing an outline of the doorway, I gave her the pencil, and asked her if she could draw the shape of the mist. She at once did so, and I was greatly astonished and impressed to see her draw the outline of a man with his shoulders, or back, distinctly humped, and bearing a striking resemblance to the psychic figure in the photograph,

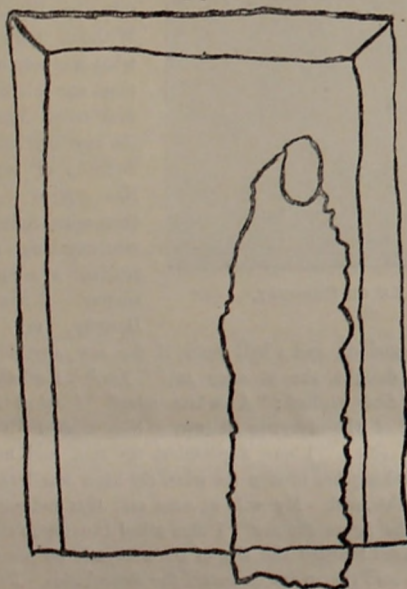


COPY OF PHOTOGRAPH, SHOWING AUREOLE OR CORONET.

which photograph she had never seen, and of the presence of which in the house she was entirely ignorant! The vision persisted for a considerable time. I should think fully eight minutes elapsed before it disappeared. Its disappearance was instantaneous to my wife, but my daughter said that it appeared to grow shorter and to sink down into the floor. The strikingly evidential nature of this vision will be at once apparent on examining the reproduction of the photo and sketch accompanying this article. Afterwards, when questioning my daughter Dorothy as to the appearance of the mist, she pointed to some white marguerite flowers, and said, "It was whiter than those."

Anyone who has seen an etherealisation or materialisation will recognise the aptness of the child's illustration. When shown the photo and the engraving published originally by Macmillan, my wife said that the face and the pose with the shoulders humped were strikingly like what she had seen, and that the nose of the figure she saw was exactly similar to that shown in the engraving. I now wrote Admiral Moore, informing him of what had happened. A few days after this remarkable experience I proceeded to copy the photograph sent me by the Admiral. Remembering what my wife and daughter had seen, I made request in prayer that if possible our spiritual

visitor might be permitted to make his presence apparent in some way. During the exposure of the plate my wife stood a few feet from the camera. She knows nothing about photography and had not previously seen or handled the plate. On developing I was intensely interested to find that a strange forma-



EXACT TRACING OF MY ROUGH SKETCH OF THE DOORWAY AND OF THE FIGURE DRAWN IN BY MY DAUGHTER DOROTHY.

tion had come out around the head of the psychic figure of Lord Lytton which I had not previously seen in the original. I very carefully examined the original and thought that I could discover faint traces of the structure in this original photo. They were, however, exceedingly faint, and neither I nor Admiral Moore had previously seen the remarkable structure which showed up on my negative. This structure might be taken as roughly of the

form of a coronet and in my negative it was conspicuously visible, so as to force itself upon the attention at the first glance. I at once wrote Admiral Moore informing him that I had copied the photo and that a structure not previously seen in the original showed up on my negative, telling him at the same time that I thought there were traces of this structure in the original, and that it was a case of the lens and plate being able to perceive what the eye had passed over.

I took one print from the negative, and, having other business pressing, I laid the matter aside for a couple of days. At the end of this time I got out the negative from its box, intending to take another print for myself. I duly examined the print in the frame, expecting to see the formation around the head as before, when to my great surprise I found that it had, to all

intentions and purposes, completely disappeared! Scarcely able to credit the evidence of my own eyesight, I took half a dozen prints in varying lights, from brilliant sunshine to shaded skylight, but in every print the conspicuous formation around the head had practically vanished. A careful scrutiny reveals traces, but so faint and unsatisfactory that one may correctly describe it as having practically disappeared. I then very carefully examined the negative. It appears absolutely normal, and does not bear any traces of chemical change or of any alteration in the film. Moreover, another additional feature which had shown up in this negative, a species of cloud-bank or mass of vapour lying in front of the figure—plainly seen in my negative, but overlooked in the original—this still presented itself conspicuously and had not faded like the structure around the head.

Obviously if the change had been due to some deterioration in the film both these delicate details would have suffered equally. This first print, showing the formation around the head, I sent to Admiral Moore, who has kindly allowed it to be reproduced for this article. To preserve a record for myself I have actually had to take a photographic copy of this first print—a copy of a copy. In this copy (using the same plates and developer) the formation shows up conspicuously and has not faded away like that in the first negative. I am enclosing a print of this second copy for the Editor's inspection. A careful examination of all the facts bears out the opinion expressed by the Admiral and which I also fully share, that the famous author of "The Last Days of Pompeii" has, in very truth, honoured us with his presence. In conclusion, I may state that I was not thinking either about Lord Lytton or the photograph when I approached the door of my study, but was intent on other matters of an entirely different nature. All the witnesses have signed an account of this remarkable experience and are prepared to attest it on oath.

I CANNOT chain my soul: it will not rest
In its clay prison, this most narrow sphere;
It has strange impulse, tendency, desire,
Which nowhere I can account for nor explain
But cannot stifle.

—BROWNING.

THE British and Foreign Sailors' Society, of which Lord Radstock is president, appeals not only for funds, but for gifts of clothing—suits of clothes as well as underwear—woollen garments, magazines, books, games, &c., to be sent to the headquarters of the society, The Sailors' Palace, Commercial-road, London, E.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 12TH, 1885.)

"The Times," discussing the question, Are there two Earls of Mar? narrates a remarkable fulfilment of an ancient prophecy, pronounced 320 years ago, and alluding to no less than eight events connected with the Earldom of Mar. The details are thus given:—

It was in consequence of an Earl of Mar having taken the stones of Cambuskenneth Abbey to build a castle in the town of Stirling, which was very distasteful to the inhabitants, that this prophecy appeared, to the following effect—viz, that "Mar's work," as it was called, would never be completed. It still stands unfinished. That "horses should be stabled in thy hall, that a weaver should throw his shuttle in thy chamber of state." In the beginning of this century, upon an alarm of the French invasion, a troop of thirty horses was stabled in the ruined hall of Alloa (the family place), and a weaver, unable to pay his rent, set up his loom in the state chamber. That "the dwelling in which a king was nursed shall be burnt, that thy children shall be born blind, yet shall thy ancient tower stand, for the brave and true cannot be wholly forsaken." In 1801 Alloa Tower, which had been the abode of James VI. as an infant, was burnt, and several of the family of Mar have been born blind, but possessing beautiful eyes, notably the present Lord Mar's great aunt, Lady Jane Erskine, and Henry David Erskine, who died in 1848. That "an ash sapling shall spring from the topmost stone of the ancient tower," which was seen there between 1815 and 1820, and "then shall thy sorrows be ended, that the sunshine of royalty shall beam on thee once more, thine honours shall be doubled, the kiss of peace shall be given to thy countess, the days of peace shall return to thee and thine, the line shall be broken, but not until its honours are doubled and its doom is ended." The course of events has completely fulfilled the prophecy, for the sunshine of royalty has for the third time beamed on the ancient earldom—first when Mary Queen of Scots, in consequence of the usurpation of it by the Crown, restored it to its rightful possessor in 1565; secondly, when George IV. restored it from its attainder in 1824; and thirdly, when Queen Victoria restored the rights and privileges of the present Earl of Mar—in 1885, in consequence of a new and hitherto unrecorded title of Mar—assumed to have been created by Mary Queen of Scots in 1565, and adjudged by the House of Lords in 1875 in favour of the Earl of Kellie, but leaving untouched the ancient earldom—having had the effect of unjustly depriving the inheritor of the ancient dignity of his rights and privileges as a Scotch peer. It was also in consequence of no less than 104 peers having respectfully petitioned the Queen in favour of the rights of the inheritor of the ancient earldom that an Act of Parliament, introduced by her Majesty's command, has been recently passed, after a searching inquiry into the pedigree and descent of the present Earl, from Grattney, Earl of Mar, and his wife, the sister of King Robert the Bruce, to the present time—an inquiry by which it was established that this time-honoured earldom was still in existence, and had never been extinct. This act of gracious intervention of the Queen has thus become the means of completing the fulfilment of the various warnings given in this remarkable prophecy and "doubling the honours of Mar."

THE NEED FOR EVIDENCE OF A FUTURE LIFE.

Following Mrs. McKenzie's contribution to its columns, from which we quoted last week, the "Christian Commonwealth" gave prominence in its issue of the 25th ult. to an article signed "J. B. W.," in the course of which the writer, commenting on a book entitled "Is Death the End?" by the Rev. John Haynes Holmes, a notable American preacher, says:—

... For Mr. Holmes and many a religious and philosophic thinker, the immortality of man is satisfactorily proved by logical inference. On the other hand, as we are bound to remember, the late Professor Huxley remained "agnostic." Professor Haeckel and many more are still unconvinced. There seems to be still need of some kind of experimental evidence that will make honest materialism impossible. The New Testament avers that the first Christians—first a few of them, and finally some five hundred at once—were favoured with evidence even on the plane of their senses that their Master had survived the death of the body. If we believe this, the scientific doctrine of the uniformity of Nature should make us believe also that sense-evidence of the life beyond death is still possible. It is worthy of note that the late Dr. A. R. Wallace, co-discoverer with Darwin of the great biological principle of "natural selection,"

became through experimental research a convinced Spiritualist, and taught that into the animal organism, prepared through ages of evolution, there has been some divine influx. Sir Oliver Lodge, too, has spoken in no uncertain terms of scientific demonstrations of personality having survived bodily dissolution. It does not seem unreasonable to hope that one of the blessings the present century has in store for the human race will be a complete scientific confirmation of man's persistent faith in immortality.

SIDELIGHTS.

The following lines from the Biglow papers have a certain application to the subject of war prophecy. Hosea Biglow, after a reference to the watch-dog's false alarms and the crowing of the rooster who "stands to 't thet moon-rise is the break o' day," observes that:—

So Mr. Seward sticks a three-months pin
Where the war'd ought to eend, then tries agin;
My gran'ther's rule was safer 'n 'tis to crow:
"Don't never prophesy—unless ye know."

A Bournemouth gentleman writes to one of the London dailies calling attention to an old country tradition that in years of calamity—war, famine, and pestilence—the berries of the mountain ash tree are bitter and the birds will not eat them. He states that in his district last year, so far as he was able to observe, the birds would not touch the berries, but this year they have been eaten greedily, and are now practically all gone; and he asks whether this is a good omen for the future. If his observation of the phenomenon of the bitterness of the rowan berries was correct, there should be good reason for the omen. But what do the naturalists say?

According to the "British Journal of Astrology" (W. Foulsham and Co., price 2d.), "the month of September is full of evil for Germany." The conjunction, on the 11th, of Saturn and Mars is particularly ominous. It signifies that Holland will be drawn into the great war; that all towns and cities under the sign Cancer will suffer; that seismic troubles are likely in North-West America, and volcanic eruptions in the Pacific. The Kaiser, the Czar of Russia, the King of Norway, and the President of the United States all come under the influence of these two "malefics." Mr. J. Harvey writes on "The Credentials of Reincarnation," and Miss Edith Panton deals with the thorny question of "The Point of Karma" in the horoscope.

"A Call to Women: or, Woman's Part in the Great World-Conflict" (Garden City Press, Letchworth, 21. net) is a call to stop the war. The author, Baerami, imagines the scorn that will be evoked by the suggestion that women can do this. We do not share that scorn. Doubtless if "the women of Europe unite themselves together in the fixed determination that, no matter at what cost to themselves, the war must and shall cease, there is no power on earth to prevent them compassing that end"—but that is a very large "if." Baerami's suggestion is that, like the Sabine women of old, they should fling themselves between the combatants, and it needs no argument to convince us that this method would, at least temporarily, be successful—that men will not fly at one another over the bodies of their own mothers, sisters, wives and sweethearts. That would indeed be love's triumph over force. As, however, there is not the remotest likelihood of women being induced to do anything of the kind, this little pamphlet, though well meant, does not call for further comment.

Who writes a verse within a book
May yet not be a poet:
Who writes a book within a verse
He is—and you may know it.
Yet he by heart the verse who knows
May miss the lore its lines enclose,
Which they to him alone impart
Who by the verse can know the heart.

—C. E. B.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Visions at Mons.

SIR,—Are beings on another plane of existence able to inflict direct physical injury on persons on this plane, or, indeed, any other harm that is not acquiesced in? If the answer is in the negative, will it not follow that if discarnate beings did show themselves at Mons to scare the enemy, they were merely "playing bogey"—i.e., taking advantage of unfounded superstitious fears—a course of conduct unworthy of really angelic spirits, and to which I cannot imagine that they would lower themselves?

To guard against misconception and justify my use of the words "show themselves," I would point out that it is no reply to refer me to the possibility of the senses of the spiritual body being occasionally opened to the perception of spirit surroundings of which we are ordinarily unconscious, but which are always present. The whole point of the Mons incident—at least in the cruder forms in which it was first related—is that it was not an accidental (as it were) awareness, on the part of a few British and French soldiers, of spirit presences, but a real intervention on the part of such presences to drive back the enemy either by killing them outright, which would mean an actual irruption into the physical plane, or by scaring them.—Yours, &c.,

INCREDULOUS.

The Origin of the Soul.

SIR,—If I may be permitted to take part in this discussion, I would state that by the term *soul* we Theosophists understand a living, self-conscious intelligence, possessing mental attributes. Its existence does not commence at birth, nor does it cease at the death of the natural body, which is not indispensable for its manifestation, and in which it clothes itself as with a garment, in order to function on the physical plane, which is not, however, indispensable for its manifestation.

Above the senses, higher than the mind, is this force, this active, powerful, all-pervading intelligence, which we feel within us—the soul, whose native dwelling-place is Heaven.

The creation of human souls in universal consciousness, the development of individuality, is the end and aim of the system to which we belong.

Change, progression, is the immutable law of Nature.

From the elemental kingdom to the mineral, from the mineral to the vegetable, from that to the animal, the manifestation of spirit—the monadic essence, through countless ages slowly pulsating—gradually and instinctively converges to specific and pre-determined centres or foci.

Gaining fresh impetus as each rung of the mighty ladder is reached, it finally attains the higher sub-divisions of the animal kingdom. At this juncture some specific animal, in a state of domestication, becomes attracted towards and devotedly attached to some individualised human entity. Through the mighty power called *Love*, which has the property of raising, ennobling, and purifying all sentient beings in whose hearts it finds a dwelling-place, the consciousness of the animal is expanded, and, the spirit force within becoming focalised, individuality is engendered.

As this critical period approaches, a great change is noted. The number of triads in the group soul, to which the animal belongs, diminish.

Each triad, consisting of a physical atom, an astral atom, and a mental unit, becomes possessed of a separate envelope. The animal in question takes on successive embodiments, as a separate entity, though still nourished and protected in the envelope of the monadic essence. As soon as the above change occurs, a new centre is formed on the spiritual plane; a fresh reincarnating individuality has been born from out the universal consciousness.

At the animal's death, after a long interval of repose, it is re-born into a human form. With the gradual growth of reason

and intelligence a union is effected between the Atma Buddhic principle and the ocean of Atma Buddhi. As soon as this junction is accomplished, the entity is represented on the higher levels of Devaeha by a vehicle of consciousness called the *Causal Body*, which remains the same through endless incarnations, and constitutes the imperishable Ego.

I trust I have made the matter clearer.—Yours, &c.,

FLORENCE M. S. SCHINDLER.

Bahia, Brazil.

SOCIETY WORK ON SUNDAY, SEPT. 5th, &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.*—Mrs. Cannock gave successful clairvoyant descriptions to a large audience; Mr. George Weedon kindly sang a solo; Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mrs. Neville, address, followed by clairvoyance; evening, Mr. G. F. Douglas, address, followed by poetic messages; soloist, Miss Jeannie Bateman, L.R.A.M. For next week's services see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Sunday was the first anniversary of our work at this centre. We are told by friends on the other side of the great help and blessing we have given to our heroes who have passed over during this terrible war. The healing service has also been very successful, and we have had some remarkable cures. At the morning service Mrs. Fairclough Smith gave an inspirational address on "The Magnificat," and in the evening replied to written questions in an interesting and masterly style. Sunday next, see advt.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Address and clairvoyance by Mrs. Neville. Sunday next, at 7 p.m., Mr. H. Ernest Hunt on "The Beginning of Wisdom." Wednesday, 15th, public circle at 7.30. Medium, Mrs. T. Brown.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mrs. Longman gave excellent descriptions and messages. Sunday next, 7 p.m., Mrs. E. Neville, address and descriptions. Monday, 8 p.m., Miss Gibson. Thursday, 7.45 p.m., members' circle.—N. R.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Clempson gave an address on "Life" and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. G. R. Symons, address. 16th, Mrs. Maunders. 19th, Mr. Horace Leaf. Circles: Monday, 7.30, ladies'; Tuesday, members'.—H. W. N.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET.*—The president gave deeply inspired address upon "The Simplicity of the Spiritual Life," also clairvoyant descriptions. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. Frank Blake, address and clairvoyance. Thursdays, at 8, service and circle.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—A helpful public circle was held and an excellent address was given by Mr. F. G. Clarke. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington, addresses and clairvoyance; also Monday, at 8 p.m. Tuesday, 3 p.m., private interviews.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET.*—Mrs. Curry gave addresses and clairvoyant descriptions, Mr. Naylor presided; Miss Iris Clarke sang a solo. Sunday next, at 11.15 and 7, usual meetings. Tuesday, at 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8.15, public meeting.—F. V. C.

STRATFORD.—IDMISTON-ROAD, *FOREST-LANE.*—Address and clairvoyance by Mr. and Mrs. Hayward. 2nd, Mrs. Orłowski, address and clairvoyant descriptions. Sunday next, Mrs. Maunders. 16th, Mr. Dewar. 19th, Mrs. Pulham. 23rd, Mrs. Hayward. 26th, Mrs. M. Clempson. 30th, Mrs. E. Marriott.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET.*—Morning, circle, conducted by Mr. Ashley; afternoon, Mr. White spoke at the Lyceum; evening, Mr. Tayler Gwinn gave an address. Sunday next, 11.30 a.m., circle; 7 p.m., address, clairvoyance, Mrs. Peeling. Thursday, 16th, at 8 p.m., Mr. Hurrell, psychometry. Friday, 8, séance, physical manifestations.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. C. Irwin, replies to questions and psychometry. 1st inst., Mr. Wright, address and clairvoyance. Sunday next, 7 p.m., address by Mrs. Roberts, clairvoyance by Mr. Roberts; 3 p.m., Lyceum; 8.30, public circle. 15th, Mr. Drury, address and phenomena.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD.*—Morning, Mrs. Clempson dealt, under inspiration, with very interesting questions; evening, Mrs. Sutton gave an address, followed by clairvoyance. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Tilby. Friday, at 8 p.m., public meeting. 17th, Mrs. Neville, auric readings. 19th, Mrs. Gordon.—F. K.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, very interesting address by Mrs. Mary Gordon on "Mastership," and good clairvoyant descriptions; evening, uplifting address by Mrs. John Checketts. Sunday next, 11 a.m., Mrs. Hadley, clairvoyance; 6.30 p.m., Mrs. Thomson, address on "Peace"; Mrs. Green, soloist.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. C. J. Williams opened a discussion on "What is a Spiritualist?" evening, Mrs. Miles Ord spoke on "Pearls of Great Price," and gave clairvoyant descriptions. On the 2nd, Mrs. Podmore gave psychometric readings. Sunday next, 11.30, Mr. C. J. Williams, discussion; 7 p.m., Mr. R. Boddington. 16th, 8.15, Mrs. Neville. 19th, 7 p.m., Mrs. Podmore.—T. G. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting trance address and good clairvoyance by Mrs. de Beaurepaire. 30th ult., ladies' meeting; address and clairvoyance by Mrs. Hayward. 1st, address by Mrs. Jamrach; clairvoyance by Mrs. Marriott. Sunday next, 7 p.m., Harvest Festival; address and clairvoyance by Mrs. Jamrach, who will also name an infant. On Saturday fruit, flowers, &c., will be gladly received.—E. M.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. L. Harvey gave addresses on "Fear Not, for I am with Thee" and "The Message"; also descriptions and auric readings. Morning, Miss Beryl Silman and the Rev. David Stewart, M.A., beautifully rendered a solo with violin obbligato, "Angels Guard Thee"; evening, duet by Mr. and Mrs. E. Alcock Rush. Wednesday, Rev. David Stewart, M.A., gave an address. Sunday next, 11.15 and 7, Mrs. E. A. Cannock. Wednesday, Mrs. A. Jamrach. Lyceum Study Group's first meeting for season Saturday, September 25th, at 7 p.m.—J. F.

TOTTENHAM.—684, HIGH ROAD.—Mrs. M. Gordon spoke on "What is Death?" and gave clairvoyant descriptions.—N. D.

TORQUAY.—Inspirational address by Mr. E. Rugg-Williams on "The Evolution of Religion."—R. T.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address. Master Edgar Donohue presided, and gave clairvoyant descriptions.—J. W. M.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Prior spoke on "The Paths to God," and in the afternoon addressed the Liberty Group.—V. M. S.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. A. E. Taylor and Mr. Frank Pearce. 2nd, Mr. Lonsdale on "Healing."

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Miss L. E. Beckett on "The Religious and Social Life of India" and "Nature and Man," followed by clairvoyant descriptions.—E. B.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL.—Mrs. Bryceson's address, "Some Thoughts of Mine," and subsequent descriptions, much appreciated by audience.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, address by Mr. S. Pulman, descriptions by Mrs. Corbin; evening, address and clairvoyance by Mr. Thomas Niven.—P.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. H. E. Hunt gave a very interesting address on "The Beginning of Wisdom."—M. W.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street on "Power and Peace" and "Personality and Perfection." 6th, Surgeon Ranking, R.N., clairvoyance and psychometry.—C. S.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Bridgeman; short addresses by Mr. Bridgeman and Mrs. Easterbrook; clairvoyance by Mr. Dennis; soloist, Miss L. Brock.—E. E.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Mr. Marshall, of Torquay, spoke in the morning on "In My Father's House are Many Mansions," and in the evening on "The Principle of Morality"; clairvoyance by Mr. Squires.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address and clairvoyance by Mr. Watkins; evening, clairvoyance by Miss Coleman, of Birmingham. It being our Harvest Festival the church was decorated with flowers, fruit, &c., the gifts of members and friends.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, trance address, "How to Love," by Miss V. Burton; good attendances; anthem, "Ponder my Words"; soloist, Mr. Mead, chorus by the choir.—S. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf ably discoursed on "Some Criticisms of Spiritualism Answered" and "Death," and gave several clairvoyant descriptions. On the following afternoon (Monday) he gave a series of psychic readings, and in the evening conducted a meeting for phenomena only. On the 1st inst. Mr. Abbott gave an address and Miss Hilda Jerome convincing clairvoyant descriptions.

PAIGNTON.—Miss Mills, F.T.I., spoke on "Man's Opportunity," and gave striking clairvoyant descriptions. August 30th, inspiring address by Mrs. Christie, M.T.I., followed by clairvoyance; subject, "True Devotion."

NEW PUBLICATIONS RECEIVED.

"The Basis of Morality." By ANNIE BESANT. Paper cover, 6d. Theosophical Publishing House, Adyar, Madras, India.

"The Influence of the Zodiac upon Human Life." By ELEANOR KIRK. Cloth, 2s. 6d. net. Fowler and Co., 7, Imperial Arcade, Ludgate Hill, E.C.

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The Widow in the Bye Street. By John Masefield. Cloth, 98 pages, 1s. 3d.

Pictorial and Descriptive Guide to Lynton, Lynmouth, and North-East Devon. Map and forty illustrations. 6d.

Guide to Lake District from Carnforth to Penrith, and Shap to Furness Coast. Sixty illustrations. 6d.

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The Doctor and the People. By H. De Carle Woodcock. Cloth, 312 pages, 1s. 9d.

The Awakening of Women; or Women's Part in Evolution. By Frances Swiney. Cloth, 323 pages, 1s. 6d.

A Cruel Enigma. A story. By Paul Bourget. Published at 6s. Cloth, 1st edition, 266 pages, 1s. 3d.

The Evolution of the Soul, and Other Essays. By Thomson J. Hudson, Ph.D., LL.D. With portrait and biographical sketch. Cloth, 344 pages, 2s. 10d.

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A Benedict's Escapade. A Story by Willem De Veer. Published at 6s. Cloth, 336 pages, 1s. 3d.; paper covers, 9d.

Life and Power from Within. By W. J. Colville. Cloth, new, 189 pages, 2s. 4d.

The Swoop of the Vulture. A Story of German Invasion at Yarmouth. By James Blyth. Published at 6s. Cloth, 315 pages, 1s.

The Adventuress and Other Stories. By George Willoughby. Published 6s. Cloth, 302 pages, new copy, 10d.

Jenny Peters. A story. By C. H. Dudley Ward. Published at 6s. Cloth, 336 pages, 10d.

The Thief of Virtue. By Eden Phillpotts. Published at 6s. Cloth, 453 pages, 1s.

Physical Theory of Another Life. By Isaac Taylor. Cloth, 344 pages, 1s.

The Valkyries. From Wagner, in English prose, by E. F. Benson. Cloth, 295 pages, 7d.

"The Animals' Friend." Annual Volume, 1910 and 1913. Edited by Ernest Bell. Many illustrations. Published at 2s. 6d. each. Cloth, 196 pages, 2s. the two volumes.

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