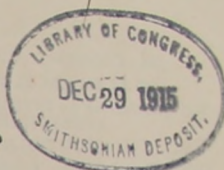


# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,823.—VOL. XXXV. [Registered as] SATURDAY, DECEMBER 18, 1915. [a Newspaper.] PRICE TWOPENCE.  
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Subscription to December 31st, 1916,

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For further particulars see p. 602.

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No. 1,823.—VOL. XXXV. [Registered as] SATURDAY, DECEMBER 18, 1915. [a Newspaper] PRICE TWOPENCE.

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noticed during rapping that when my hand interferes with the particle flow—which seems to correspond with a stress-line—the rapping has ceased for quite a long time, and could seemingly only be re-started with difficulty.

Is it carrying the proposition too high to suggest that here we gain a hint of that line of continuity which connects the "spiritual" and the "material" between which the two schools of thinkers insist on drawing a line of absolute cleavage?

\* \* \* \*

The interesting correspondence on dreams, in the "Observer," was brought to a conclusion in the last issue of that journal. It was extremely interesting, as including a number of instances which seemed to call for a super-normal explanation. The reincarnation theory came up in a very bold and large statement by one correspondent, who claimed that the dream adventures of all the other writers could "be explained by pre-existence," which struck us as a distinctly rash generalisation. We were reminded of the opening words in "Notes of the Month" in the current issue of the "Occult Review," in which the editor remarks on the prevailing "craze" for accounting for all evidence favouring the hypothesis of reincarnation by postulating the theory of Race Memory. Certainly the theory of transmitted memory—hereditary mental impression—which is sometimes cited to account for cases given as evidence for reïmbodiment, is considerably strained and need not be worked so hard in view of other and more reasonable psychical interpretations. These do not involve the reincarnation idea, which we imagine Spiritualists generally will never accept until it is as well proven as the fact of spirit existence.

\* \* \* \*

In the "Notes of the Month" previously referred to Mr. Shirley gives two stories, explaining the first by reïncarnation, but finding that theory difficult to apply to the second. The first tale relates to a young man who stayed at an inn in a village which he had never visited before. The room to which he was shown seemed strangely familiar, and he remarked on the fact to a friend who was with him, observing, "If I have really been here before I wrote my name with a diamond on the lowest window-pane of that left-hand window." The two approached the window, and there was a name, but it was the name of the young man's grandfather, the date showing that it was written when the grandfather was himself a young man. In view of what we have learned of sympathetic rapport between those on the other side of life and those on this, the reïmbodiment theory seems almost as little needed here as in the second case, in which a young woman saw in a sort of day-dream a person whom she took to be herself in the company of a young man who was carving a heart and initials on the back of an old tree. The place was the home of a distant relative, to which she had never been. The tree was found bearing traces of a heart and the initials of her father and mother. The father had, in fact, executed the carving on the tree when, as a young man, he was courting the mother.

## The Christmas Holidays.

The offices of "Light" and the London Spiritualist Alliance will be closed on December 25th and 27th, and will be reopened on Tuesday, the 28th, but the Library will be closed until Monday, January 3rd, 1916.

## NOTES BY THE WAY.

A materialist who, in the course of a debate, denied that matter could be moved without contact was reminded by his opponent of what happens when a piece of steel is brought into the immediate neighbourhood of a magnet. (How he came to overlook this familiar phenomenon is curious.) One is reminded of the point by some of the observations recorded in Dr. Crawford's remarkable series of papers now appearing in LIGHT, which deal with the movement of gross matter by those finer forces which are doubtless themselves material in their nature. There is, therefore, something to be said for the materialist's objection, but he should have expressed it differently. By "contact" he, of course, meant contact with matter of the same order. Had he said matter can only be moved by matter, as a general proposition, he would have been correct, only he would have had tremendously to enlarge his thinking, otherwise he would have been fairly posed by the question, "How, then, do you move your body about? Where is the matter by which movement is imparted to it?" For the movement of the body is as great a phenomenon as any marvel of the séance room, only it is such an everyday matter that we accept the fact without comment. We gaze in wonder at the levitation by psychic power of an object weighing a few pounds without stopping to think of the miracle of the earth weighing billions of tons resting lightly in space.

\* \* \* \*

The fact seems to be that all matter is moved through the medium of still finer matter, the ultimate cause being something beyond all human analysis, but always working through material sheaths. When we have pushed the inquiry but a short way we find ourselves landed in a difficulty, and our divisions grow hazy and inexact. Where does matter leave off and force begin? There are some suggestive remarks in Dr. Crawford's article in the present issue. After telling us that the electric bell associated with his contact-maker rang when it came into the stress-line in front of the medium, he says:—

I think they [the stress-lines] may be likened to tunnels somewhat laboriously cut through resisting material. Their basis seems to be physical, for I have actually felt the motion of material particles near the ankles of the medium . . . and I have



## LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, JANUARY 20TH,  
WHEN AN ADDRESS WILL BE GIVEN BY  
**MR. PERCY R. STREET**

ENTITLED

**"A CHAPTER FROM MY PERSONAL EXPERIENCES."**

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

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

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Feb. 17th.—"Immortality," by Miss Lind-af-Hageby.

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—Address (subject to be announced later) by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

## NEOPLATONISM.

Dr. W. J. Vanstone's lecture at the rooms of the Alliance on Thursday evening, the 9th inst., covered in a deeply interesting fashion the lives and doctrines of the principal philosophers of the Neoplatonic school. He described Neoplatonism as a revival of the best of the teachings of Plato, Socrates, Aristotle, and Zeno. Naturally the principal part of the address centred around that worshipper of the beautiful, Plotinus (205-270 A.D.), from whose writings Dr. Vanstone quoted some fine passages. Much of his philosophy was epitomised in his last words, when after his travels he returned to Campania to die: "The Divine in me is struggling to go up to the Divine in all." The address covered the whole period of Neoplatonism, with allusions to the Alexandrian, Jewish, and Christian philosophic schools, to Ammonius Saccas, one of the founders of the eclectic system of thought, and the teacher of Plotinus, and a review of the teachings of the other leading Neoplatonists, Porphyry and Iamblichus. The lecturer did not fail to bring out the affinities between the teachings of these ancient sages and the spiritual philosophies of to-day. The psychic element was strikingly illustrated in the levitations and transfigurations of Iamblichus when in states of exaltation, and his teachings concerning the world of spirits. Dr. Vanstone, in the course of an eloquent summary of the essential principles of the Neoplatonists, said that their doctrine represented the cream of the philosophies of Greece and Rome, combining also the mysticism of the Egyptian, Chaldean, Indian and Persian religions. It was all permeated with the genius of Plotinus, with his great spiritual outlook on the universe and his teaching that thought was more real than sense, that God was Spirit, and His essence in every human soul.

ANSWERS TO QUESTIONS.—In consequence of the injuries which Mrs. Wallis sustained in her recent painful accident, which we regret to learn are of a very serious character, her place was taken at the rooms of the Alliance on Friday, the 10th inst., by Miss Violet Burton. The answers given by Miss Burton, under inspiration, to the questions propounded by the audience were marked by great clearness and a certain refreshing directness of style.

## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

**XXI.—IMPACT UNDER TABLE BEFORE LEVITATION. PRELIMINARY INVESTIGATION OF SPACE BETWEEN MEDIUM AND TABLE.**

During a research such as the one upon which I am engaged nothing is too trivial for investigation, no fact is too insignificant for notice, and nothing should be passed over which is in any way likely to throw light on psychic processes. While my experimental work has been in progress I have had reason to believe that the operators themselves have occasionally brought to my attention phases of phenomena which I would have otherwise overlooked, and I wish now to cite a case in point. In the course of the levitations over the compression balance described in article XIX, I heard a soft thud under the centre of the top of the table. This was just when a levitation was about to occur and before any pressure had been put on the balance. The sound seemed to me such as was likely to be caused by a broad column somewhat gently pushed upwards on the under surface of the table. I had not heard it before, and I made a few remarks on it to the members of the circle. At the commencement of the very next levitation I heard the same light thud again. The operators would seem to have been listening to my remarks and to have purposely reproduced the noise. The sound was quite distinct from the raps I have sometimes heard on the underside of the table—light, quick raps, which were produced anywhere underneath one's finger, wherever one liked to place it. So many results are tending towards the theory of a vertical pressure column below the table that I am bound to notice the above-mentioned phenomenon, trivial though it may appear when considered by itself.

## AN ELECTRICAL TEST.

A friend constructed for me a very delicate electric contact, consisting of two pieces of flat clock spring, separated from each other by a distance of about  $\frac{1}{8}$  in.; a piece of light cardboard about 3 in. x 3  $\frac{1}{2}$  in. was hinged at its top end to a flat piece of wood, and rested on the top spring; the contact was placed in the electric bell circuit (previously mentioned), and it was so delicate that breathing upon it strongly was sufficient to make the bell ring.

## Experiment 43.

I placed the contact-maker on the floor under the table and asked for levitation. During the preliminary jerkings, &c., and also during levitation, the bell did not ring, which confirms the result of experiment 35, that upon the floor during normal levitation there is no reaction.

Experiment 44.—Preliminary investigation of space between medium and table.

The table was jerking about on the floor. I moved the contact-maker here and there in the air in front of the medium, keeping its surface roughly parallel to her body and perpendicular to any stress-line likely to come from her. At a certain spot, about 2 ft. above the floor, the bell rang.

I asked for levitation, and while it was in progress I moved the contact-maker about in front of the medium as before. At practically the same spot the bell rang again, and the table instantly dropped. The operators would not allow me to proceed with the experiment. They said the contact-maker was in the stress-line from medium to table.

I have some reason to believe that the establishing of these stress-lines is for the operators a difficult process, and that once formed they remain more or less *in situ* for the duration of the séance. I think they may be likened to tunnels somewhat laboriously cut through resisting material. Their basis seems to be physical, for I have actually felt the motion of material particles near the ankles of the medium (the stress-lines seem to commence at the wrists and ankles of my medium), and I have noticed during rapping that when my hand interferes with the particle-flow—which seems to correspond with a stress-line—the rapping has ceased for quite a long time and could seem-



ingly only be restarted with difficulty. In other words, the path had been obliterated. I do not think the particles of matter (for such I am assuming them to be) are the *cause* of the pressure which levitates the table. I think they are the connecting links which allow the psychic pressure to be transmitted, much in the manner that a wire is the path which enables electricity to flow.

### VERIFIED DREAMS.

Mr. Reginald B. Span, of Torquay, sends us the following account of a recent experience in connection with a dream conveying information which was afterwards verified. There was a pleasant humour in the way the dream personage communicated his news :—

About two weeks ago I dreamt that an old friend, a Mr. W—, whom I have known for many years, met me in a country road, and coming up to me said : "Ah, Span, I am glad to see you as I have been wanting to tell you that I have got into the sunshine at last." Thinking that he referred to the Riviera, which he was in the habit of visiting in the winter, I replied that I hoped the better climate would do him good (he had not been well for some time). He chuckled delightedly and, rubbing his hands together as he did when pleased, said : "No doubt about that—no doubt at all !"

I then said, "How is it you're no longer deaf?" as for years he had suffered from defective hearing, and when last September I stayed at his house at Salcombe, S. Devon, I was obliged to use pencil and paper to carry on conversation. He laughed again, and replied : "Ah, that's the effect of the better climate."

I was astonished at his appearance, as he looked many years younger, was "well groomed" and smart-looking, and had on a brand new suit of grey tweed. I said to myself, "Fancy old W— coming out in a smart suit! This is, indeed, something novel." He had, in fact, always been very careless about his personal appearance (the effect, I believe, of his religious beliefs; he was a Plymouth Brother). When last I saw him, he told me that he hoped to be in the sunshine by the end of November—meaning his favourite resorts at Cannes or Nice—and would risk the German submarines to reach a better clime, as he was tired of the grey skies and damp of England. He then went to Swansea to visit relations, and wrote to me from there to say he was not at all well, and was returning to South Devon.

This morning I heard from his old housekeeper at Salcombe, telling me that her master had passed away two weeks ago—about the time I had this curious dream; so he got "into the sunshine after all," just at the time he expected—but it was the eternal sunshine of the "Summerland."

Mrs. L. Birnie sends the following story, one of the many supernormal episodes connected with the war :—

I should like to narrate a dream which came to the nurse of my little grandchild. On February 15th last she told me that she dreamt she saw my soldier son (she had never beheld him in the flesh but only seen a photograph of him). He was in a train with others, and in her dream she was trying to keep me back from seeing him, for his mouth was full of blood. He asked her who she was, and she tried to explain that she was his nephew's nurse (the child's mother was his half-sister who had died fifteen months before). On February 17th a War Office telegram was received saying that my son had been killed on the 14th but giving no details. A few days ago I got a letter from a prisoner of war, the sergeant of my son's platoon, telling me he was with him when he passed away, and that he was shot through the chest.

### ANOTHER VETERAN PASSES.

Another of the veterans has passed from our midst in the person of Mrs. Maltby, whose association with Spiritualism as a worker goes back to the year 1869. Mrs. Maltby was in her eighty-eighth year, but, like others of our aged adherents, retained her health and activity in spite of her years, for only last month she presided at a stall for the sale of her own work at Brighton, where she resided. Her transition occurred on the 9th inst. Her daughter, Miss E. A. Maltby, writes :—

She was beloved by all who knew her. She loved all, and her last thoughts were for others. She led a most unselfish life, and to mourn her would be a mistake.

That is truly so. All those who knew her will cherish her in their memories, and be glad that, with others of our Old Guard, she has passed from a world torn and distracted with war and all its miseries.

### MEDICAL STUDENTS AND PSYCHIC PHENOMENA.

Mr. H. Ernest Hunt is to be congratulated on his able handling of a difficult subject in unusual circumstances, when on Friday evening, the 10th inst., in response to an invitation from the Students' Club at Charing Cross Hospital (Medical College), he addressed the students there on the subject of Hypnotism and its relation to Psychic Phenomena. Mr. C. J. Marshall, M.D., F.R.C.S., occupied the chair.

Mr. Hunt, at the outset, disclaimed the idea of giving a formal lecture, he intended merely a few remarks on a very large and far-reaching question. Discussing the subject of mesmerism as discovered and practised by Mesmer—who brought the matter into some disrepute by his regrettable eccentricities—he showed the differences between Mesmer's method and that of the later practitioners who introduced the system of suggestion. Under Mesmer's method, which involved the communication of some physical effluence, the subject occasionally revealed the clairvoyant faculty. Braid, however, who substituted suggestion for the old method of making passes, while he induced the hypnotic state, did not evoke clairvoyance in the subject. The hypnotic state undoubtedly set up a new set of conditions in the person hypnotised, and the subconscious mind, in which the memory was perfect as regarded the whole life experience, came into play with astonishing and sometimes unexpected results. It was found that in this state the subject could do many things of which in his normal state he was incapable. In the speaker's opinion this was because all the powers the subject showed were actually in existence within him, but were latent and inhibited, by reason of the adverse auto-suggestion of the individual himself. There was nothing particularly abnormal in hypnotism. It was merely an extension of the normal faculties which rarely had full play, the average man but seldom exercising all the powers he possessed by reason of the limitations which he unconsciously imposed upon himself. Under the stimulation of new and stronger suggestions, these powers were elicited, the self-suggested restrictions under which the subject laboured at normal times being removed.

After developing this side of the subject, Mr. Hunt proceeded to the question of psychical faculties, clairvoyance and other supernormal extensions of the ordinary powers which were occasionally associated with hypnotic experiments. He also dealt with cases of spontaneous development of such faculties, and illustrated his remarks with several interesting examples which had come under his notice—instances of a kind which are generally familiar to students and investigators of psychic science. Dealing with the subject of the aura, he referred to Dr. Küner's well-known screens and the discoveries which the doctor had recorded regarding the results observed by their use. Having covered the principal points arising out of the subject, Mr. Hunt remarked that he did not wish anyone present to accept his *ipse dixit*. All should investigate for themselves, and he indicated some of the methods by which the inquiry might be pursued. It may be added that amongst the branches of psychic phenomena which he indicated was the rare one of materialisation, and in this connection he cited the results recorded by Sir William Crookes and Mr. Gambier Bolton. He also alluded to the experiments in the investigation of psychical phenomena carried on by Dr. Crawford as recorded in these pages and to the "magnetic medium" devised by Mr. David Wilson.

A considerable number of questions were addressed to the lecturer at the close, and with these he dealt with admirable readiness and resource. The audience gave him an interested and attentive hearing, although to many of them the subject was entirely new and the claims made naturally challenged all the teaching of their past experience.

Dr. Marshall having expressed the acknowledgments of the students to Mr. Hunt for introducing them to a new and strange field of inquiry, the proceedings terminated.

PAMPHLET PUBLISHING FUND.—The Council of the L.S.A. acknowledge with thanks several donations towards the cost of publishing the pamphlet by Miss H. A. Dallas.



## SPIRITUALISM AND THE CHURCHES.

Mr. Ernest Meads writes:—

Our attention is continually being drawn to the points of difference between Spiritualism and Orthodox Christianity. Spiritualism of necessity teaches no definite creed, since the laws of love and affinity cause men to receive communications from spirits in tune with the spiritual and mental state of the mortal inquirer. It is the common failing of men with a scientific training to ridicule or at least to depreciate Faith—in other words, to ignore the finer in favour of the grosser and more material expression of the spirit, the true man.

The Christian Church rests upon communications from the spirit-world, and what were the great prophets of the Hebrew dispensation but mediums of the highest and most spiritual development? And if, as I believe, the Founder of Christianity was Divine Man, it is surely most unscientific for us lesser beings to attempt to measure the greater by the limited knowledge of laws which we at present possess.

It is unreasonable to assume that we know all the mystical laws which govern spirit-intercourse and influence; surely there are yet many more to be learned.

The history of the Church presents a long line of highly developed psychics, who disregarded the material in order to fling themselves unimpeded into the quest for truth and the development of their spiritual natures; they were, every one, in close contact with the spirit-world, and present a singular uniformity of faith in essential matters, though naturally differing in such details as forms, ceremonies, rituals, and verbal formulae. Is it reasonable to believe that these men, who thus sold all to obtain the pearl of great price, found error, whilst we, who are given to discard those favourite virtues of the old saints, humility and self-denial, are rewarded with pure truth? To imagine thus is surely folly.

I claim, then, that if the Holy Master be indeed *the Divine Man* (foretold in Egypt as Osiris, and in India as Krishna), it is unscientific to assume that He, coming from above, must enter upon the stage of earth-life through the same door by which we ordinary mortals enter.

In my personal experience, after twenty-five years' devotion to the subject, I find myself more and more in tune with the most enlightened orthodox Christian, although with modified views of vicarious suffering, heaven and hell, as I advance in knowledge and experience of Spiritualism. It is time, surely, that the Spiritualists outside the Church ceased to express rigid opinions, and recognised their many and important points of contact with it. They should practise that breadth of view, the want of which they deplore in the Christian Churches.

If the Spiritualist is capable of love, humility and faith towards the Master and His saints of whatever creed, he can with patience get such information from them as will far outweigh the opinions of the greatest mental experts of the physical world and bring peace to his soul. It has been done and is being done.

## A GUARDIAN SPIRIT.

Mrs. M. Ethelwyn Hall, of Muswell Hill, sends us what she naturally—and, as it seems to us, very reasonably—regards as a proof of the kindly care exerted by our friends on the other side. A few days ago, her little boy being nervous and worried over some of his lessons, she walked with him to school. After bidding him good-bye, and while hurrying to her work at a local hospital, she mentally asked an Indian spirit friend, who sometimes influences her, to stay with the lad and help to soothe his mind. Arrived at her destination she at once forgot the incident. In the late afternoon she went to meet her son on his way home, and his first words were: "Mother, I have something wonderful to tell you! While Mr. H— was giving us a lesson, I suddenly saw a big Red Indian man standing between him and me, but no one else seemed to see him, for I looked round and they were all going on with their work. He was there for a long while and I saw his feathers and his hands, but his feet I could not see as there was a bright light all round him, and suddenly—he was gone." Mrs. Hall noticed that although pleasantly excited at such a visitor the child was no longer nervous, but seemed well and happy. She adds:—

"I have not been in the habit of talking of my psychic experiences in front of the child, and as far as I know had not mentioned the existence of this Indian in his presence; but being given this opportunity I explained the matter simply and naturally, and it was received in the same manner, and the subject has not been referred to since. I could not help contrasting the child's faith and satisfaction in this proof of such watchful love with the smiling incredulity of an adult to whom I told it that same evening—who with the magic word 'telepathy' closed the subject."

## THE REALITY OF THE UNSEEN.

By LEWIS FIRTH.

Amidst the clash of ideals and the struggle to live, there is a body of thinkers who are determining, to their own satisfaction, the realities of an invisible order of existence.

The knowledge derived from intellect is amplified by the older faculty of intuition as well as by those recently recognised psychical powers. This extra-terrene knowledge is opposed to the views of many well-known psychologists, who affirm that the whole world-order of ideation arises from the data of sense-perception—a gratuitous assumption which can be easily disproved by any psychically-endowed person.

We are not justified in affirming that the immediate knowledge of sense-perception and ideation correspond. There appear to be two realities—the reality of an external order, which we know through sense-perception; and an internal order, of thought and conception. These two apparently and, perhaps, actually distinct orders of reality have divided the West from the East, and have contributed material from which two distinct philosophical schools have arisen—viz., the realistic and the idealistic.

An incalculable injury has been done to the cause of truth by physiological psychologists in so far as they have banned evidences for an unseen reality which enters into consciousness independent of sensory experience.

In the last analysis reality is neither thinking mind nor ponderable or imponderable matter, but is that which precedes birth, and which persists beyond the change called death—the life of everything.

This encourages one to state the grounds for a reality which, to the majority of minds, belongs to the domain of imagination rather than to that of actual facts. Our civilisation is very little, if any, in advance of the savage in its knowledge of the realities of this unseen order of life. It is true, the savage peopled the under and over-world with uncouth forms, but these were not one whit more childish than many of the present-day materialistic conceptions of the life beyond the tomb.

Let us commence our study of the unseen by familiar examples. Such phenomena as light, heat, gravity, chemical affinity, molecular cohesion, electricity and magnetism are due to a force, or forces, which belong to an unseen order of reality. If we observe germinating seeds, or the phenomena of cell division, we are only observing effects, the causes of which are absolutely beyond the discernment of our finest sensory perceptions. If we ascend in the scale to such phenomena as thought and will-force we are bound to admit, if honest, that we are confronted with an order of reality that transcends sense-perception.

We are dependent upon symbols, as language, to express to our fellows a modicum of our thought-world. I am conscious, whilst penning these lines, of thoughts hovering round the fringe of the subject, which, if I permitted them to occupy the centre of consciousness, might do violence to the subject. I do not see them as I see a tree or a horse, and yet I have perceived by an inward process of the mind their presence. I do not feel them as I feel the kiss of my child, but as to their reality—why, they are of the very essence of my existence. We do violence to truth if we deny them a place in the temple of knowledge.

Take another example, the familiar word "love." We cannot define, measure, see, or weigh it. It belongs to the categories of the unseen. In all probability it is the most potent force in the universe. Like faith, it has removed mountains. It knows no limitation but the object of its love. It is often bestial and ignoble in its expression. It has scaled the highest mountains, and entered, in search of food for the mind, into well-nigh inaccessible regions of the earth. It has stood by the bedside of sickness, indifferent to the demands of its own body, whilst the object of its love was often unworthy a moment's consideration. How often have we said that love is blind, lacking discernment and direction?

'Tis passion, not love, that has veiled the eyes of Cupid. 'Tis love that some day will create a finer symbol, when the passion for possession is transformed into the whole-souled desire for the spirit of loving service to an ideal.



This love, which all have felt, does not arise from the complexity and instability of nerve-cells or fibres, but uses these as tools to carry out the purpose of existence. It is the chaste soul which enters into its presence, and feels, knows, and discerns its wondrous power.

The whole gamut of natural phenomena is absolutely dependent upon the unseen world of *noumena*.

Every seed—vegetable, animal and human—in its early stages of development into the perfect form, is an example of forces at work absolutely beyond the ken of our finest perceptions. When the form emerges from the womb of Mother Nature, we are not one whit nearer the discernment of the invisible power which carries on the complex functions of absorption, assimilation, movement, growth, reproduction and will.

All our intellectual strivings for knowledge, our desires to discover truth and final causes, are the workings of an unseen reality which uses the forms of the external world to breathe its messages of a Divine order to all. The majority of people have utterly failed to grasp the truth that the things we see and handle are only, at best, indifferent copies of originals which were first created in the invisible workshop of the soul.

Many of life's problems which at present are insoluble in the realms of science, philosophy and religion, will be revealed to us as the workings of invisible causes which not only incarnate in the external world but literally transcend it. Here we see the form, there we intuitively discern the essence. Mind, will and soul are terms expressive of an unseen reality which has not yet revealed the majesty of its power, even through the most perfect form.

But apart from the familiar and the obvious, many there are who are conversant with a plane of life whose phenomena are beyond the highest powers of sense-perception. Into their minds a knowledge is inbreathed which either arises from the unplumbed depths of their complex individuality, or bears the hall-mark of incarnate guidance. We are surrounded, whether we know it or not, with what is, to our senses, an invisible universe. We are "encompassed about with a cloud of witnesses" whose reality none but the ignorant will deny. They inspire us to lofty effort, but some of them may at times drag us down to the nether regions of hell. We invite these, perhaps unconsciously, to work out our ruin. Their infernal desires have not yet burned out, and they seek expression through the instrumentality of some incarnate soul whose desires are centred in sensuous experience of a carnal nature.

Like the moth, they are attracted to the lurid flames of passion which surge within the physical form. They wallow in the emanations which pass over into the spiritual body, and which arise from disintegration of the gross elements taken to supply our physical needs, as well as from the unholy and lascivious thoughts constantly entertained.

If passion, like a beacon-light, attracts unseen vampires, then purity, high motives and sound minds attract not only the pure in heart from spheres supernal, but also—more often than we are aware—darkened souls, in chains of their own forging, who receive their first impetus to progress and turn their faces towards the eternal light. Chaste souls draw near to the sorrowing ones of earth. They inspire the student, searching for knowledge, to follow the truth wherever it leads. They enter the death-chamber and conduct the liberated soul to its unseen abode. We are indebted in a thousand and one ways to those invisible helpers from the hinterland of life.

Visions, trances, spiritual illumination and forms of mediumship all bring to the world their priceless knowledge of an unseen reality. But whether or not we are prepared to reconsider the advisability of regarding the forms which we perceive in visions as of only slight evidential value in relation to the continuity of life, is a matter for careful consideration for students free from dogmatism. Beyond the philosophical interpretation of the evidences for an unseen life, we cannot doubt for one moment that in our visions we are encountering planes of reality which, to the psychically susceptible individual, are as real and often more vividly impressive than the things of sense experience.

#### A RECURRING DREAM.

A correspondent, "Pomona," sends us the following description of a house which she frequently visits in a dream. In the "Observer" recently a dream-scene described by one correspondent was recognised by another. "Pomona" thinks that some reader of *LIGHT* may possibly recognise this:—

The dream is laid in an old, uninhabited house, I should imagine. I myself am never taken into any part save two rooms, but I believe the house to be old, and it is empty. I find myself suddenly in a very low room, with a long, low, lattice-paned window at the far end, which looks out on to an orchard. You can lean out of the window and touch the trees underneath, and I always have a feeling that they are apple trees. It is a wonderful orchard, and I think I could find my way about in it blindfold, because I have looked out on it so often. There is a low, broad sill, almost a seat, inside the window, and the small square panes themselves are of a peculiar bluish tint. I find myself in this room first, looking out of the window, but have no recollection of entering any house or walking up stairs to it. But I walk out of this room into another. Both the rooms are back rooms and look out to the orchard, and I never see the rooms or the doors of the rooms which must lie to the front of the house, and which I most certainly should see if I walked along the landing in the ordinary way. This second room is unusually lofty. The walls are old oak panelling for about 5ft. up all round; above that they are smooth and a pale orange in colour. The window is over to the left and is very high and narrow, and *not* lattice-paned. In the far right-hand corner is an enormous press or cupboard, which is like a little room. This does not go up to the ceiling; there is a space on top. In the wall opposite the door by which I enter is a curious, narrow, tall oak door, with three steps leading up to it. This door is always open, and leads into another little room, also with orange walls. I never enter here, but stand for a moment in the large room, where every time I am impressed in some mysterious way with the idea that a mother used to sleep in the large room and that a child, I believe a boy, used to sleep in the little one opening out of it. The dream is always the same and I cannot account for it.

#### EVER AT HAND.

Dr. Horatio Dresser, writing in "The Nautilus" on "The Laws of Divine Healing," says:—

There is a sense in which everything we would be, everything we need to make us morally and spiritually well, to give us power over the physical organism through the mind, is already true, and merely waits to be seen. God as eternal spirit is here now, man as finite spirit is here in a little spiritual world of his own, existent in the great cosmos of spiritual beings. What we most eagerly long for and need is already here, already real and true in the inmost sense. To turn to the inmost is to put the soul in accord with this eternally true. Hence one dwells on the divine ideal of health, harmony, and freedom; one turns in thought to the divine peace, the infinitely tender and all-loving heart, the all-comprehending wisdom. One thinks of the Divine Life as encompassing our own, hence of the Divine Mind as knowing all that we see and far more, knowing it all in relation, consequently not as mere experience, sorrow or suffering. Nothing is lost that is real, even for the natural man in rude contact with rock or tree, with heat or cold, or the fury of the whirlwind. What is gone is the merely external point of view, with the misconception that grew out of it. The whirlwind is still there, and the voice of God is heard therein, but it is now "the still small voice" that affords the central clue.

THE attention of Secretaries of Societies is directed to the notice above the reports of Society Work, and of readers generally to the notice at the head of "Notes by the Way."

THE MOTOR AMBULANCE FUND.—The "Two Worlds" of the 10th inst. records the amount of this fund as over £681, sufficient to supply four fully-equipped ambulances, any surplus being devoted to additional surgical appliances. It is indeed, as the journal remarks, "a splendid achievement," and Mr. J. J. Morse, who carried out the work, and Mr. W. H. Evans, who first proposed the fund, are to be heartily congratulated.

LETTERS which reach us from time to time show that *LIGHT* penetrates into the remote places of the earth—the depths of the Australian Bush, the barren solitudes of northern Canada, and other regions as yet unsettled by civilisation. Even America, which is reasonably well supplied with psychical literature, shows a growing interest in this journal, not unconnected, perhaps, with the telegraphic and telepathic discoveries recorded in these pages.



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## DREAMS AND DREAMERS.

The subject of dreams, after forming the material for a correspondence in a weekly contemporary, has managed to communicate itself, doubtless by a sort of contagion, to other journals, and many and various have been the theories put forward to account for those dreams which appear to defy the usual materialistic explanations. One matter-of-fact observer, discussing the matter with us, remarked that he could not see why external causes which adequately accounted for the majority of dreams could not be legitimately presumed to account for the whole of them. We replied that while this would undoubtedly simplify the work of the student and afford ease of mind to the rationalistic philosopher, it was a quite impossible presumption. The hard facts of our own experience and that of thousands of others showed that dreams were of more than one order. Nature, in fact, is always sublimely indifferent to the materialist's rules of logic and consistency. When by the laws of the game (as intellectually administered) she ought to do a certain thing she is as likely as not to do something quite different. Probably that is why we always think of Nature as feminine!

Musing on the subject afterwards, we recalled some examples of dream experiences which appeared roughly to typify the various classes. There was the case of a man who had a recurring dream of going through the ordeal of capital punishment—we forget whether it was the rope or the axe, and the point is of no consequence. He observed that this dream always came immediately before the attack of an illness to which he was subject. Here the cause seemed to us to be clearly physiological—the internal organs were sensitive to the approach of the malady before the external symptoms appeared, and made their condition known to the subconscious mind through its interior avenues.

Then there was the case of the friend who told us of a wonderful dream of a visit to a mighty cavern which some unseen companion told him was known as "The Cave of the Winds." He was tremendously impressed by the experience, which he held to be of a psychical origin, and discoursed delightedly on the romantic name of the dream cavern. Some time afterwards, while turning over the books in his library we came across an illustrated volume containing a picture of a great cavern. Underneath were the words, "The Cave of the Winds." He was rather crestfallen when we drew his attention to it. He admitted that he must have seen the picture at some time

but it had quite passed out of his memory. The incident pointed to the danger of arriving at hasty conclusions in these matters.

A third example—also within our personal knowledge—was the dream of a man who went through a series of adventures so delightful that he woke in a state of transport and tried to recall his experiences. Almost the only thing he could recollect with any clearness was that in his dream he caught sight of his face in a mirror and noticed as a curious fact that his hair had grown youthful and displayed two different shades of colour! On relating the dream to his wife she at once admitted that during his sleep she had, with wifely solicitude, treated his ageing locks with a little hair restorer! Here we see an example of a dream in which an external fact became known to the mind through other channels than those of the waking consciousness. There are thousands of such instances, clearly outside the province of the hard-and-fast materialists, and yet not requiring a purely psychical explanation.

And now we come to a dream of a type before which all the theories of the materialist must break down.

Some years ago a friend interested in the supernatural side of life told us of a dream which in some respects was so unlike the average dream that it made a great impression on his mind. He noted that it occurred when he was in a state between sleeping and waking and that he awoke from it with a curious shock. In his dream he was in a village which he somehow recognised as being in Scotland, although he could not identify it more closely. Here he found himself in conversation with a native of the place who appeared to act as guide, and who invited him to descend a coal-mine in the neighbourhood, and the descent was made amid the rattle of machinery. After that his conductor took him to an old thatched cottage, where he was hospitably received by some aged women, who he understood were related to the man who accompanied him.

Now this dream, while it was not—as will be seen—fulfilled to the letter, was yet singularly verified some months later when our friend was called from London to visit a Scottish mining village in the course of his work as a journalist—a totally unexpected journey. Here, he tells us, he met the man of his dream—a friendly collier, who accompanied him round the place and expressed a desire to take him down into a coal mine. That, however, it being a mining holiday, proved to be impossible; nor was it this man but another who took the visitor to the old thatched cottage and introduced three venerable women, his aunts, with whom he lived.

It was a clear case of prevision, and the discrepancies we have noted are full of significance, showing that an event in the future is not absolutely predetermined but may be modified by circumstances. We commend the point to the attention of the fatalist.

That little phenomenon of the shock which often accompanies the awakening from a trance is, by the way, worth the attention of students of psychical states. Most seers are familiar with it. An author of great celebrity who does not disguise his antipathy to psychical research recently gave us an account of a curious vision he had seen while in a trance-like state, from which, as he was particular to observe, he had awakened "with a jerk," thus bearing unconscious testimony to a peculiarity of the genuine trance. He, too, was a believer in prophetic dreams. But to investigate them scientifically and reduce them to ordered knowledge—this to him was a kind of sacrilege! Like Keats, he did not want the rainbow analysed, lest its beauty might be destroyed. But the



beauty of Life is more than skin-deep. We penetrate the world of dreams only to find ourselves in a region of dreams higher and more radiant. As Sir William Crookes has so finely said of Nature: "Veil after veil we have lifted and her face grows more beautiful, august and wonderful with every barrier that is withdrawn." "John o'Dreams," then, need have no fear of Science. If his visions are true and real they will be proof against all the corrosive acids of the analyst.

## THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION.

By E. WAKE COOK.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, December 2nd, at the Salon of the Royal Society of British Artists, Mr. H. Withall, acting-president, in the chair.

(Continued from page 596.)

### FORMS OF GOVERNMENT AND THE FUTURE OF WOMEN.

Turning to the future, prophecy is beggared, as history offers few or no guide-posts in such an unprecedented situation; but a few points stand out as in lightning glare. There can be but one ending to this awful war; and the Allies are showing a magnificent determination not to be fooled into a premature and suicidal peace. The war is a colossal surgical operation to cut out the rottenness which was eating into every European State; and the question is as to whether the knife will cut deep enough to get at the mass of anarchism in our midst which threatens to paralyse Government on the smallest provocation, and which, by strikes and restriction of output, was, until recently, constantly paralysing our efforts to meet our vital needs.

The objects for which we are fighting, the destruction of aggressive militarism and the freedom of the smaller nationalities, have been so admirably put by our leaders that nothing need be added, even if it fell within my province to do so. One thing is certain, that never again must one man be allowed to wield such awful powers as those grasped with such fatal fanaticism by the arrogant Kaiser.

On the other hand I, personally, hope the nations will not rush to the other extreme of Republicanism. A strictly limited Monarchy is a far better form of government, at all events for us, while we suffer the demoralisation of Party Politics. It is a great gain to have as head of the State one thoroughly trained for the post, outside of, and high above, party. As President of a Republic a good man is elected, but he is necessarily an amateur untrained for the exalted post. He is chosen by the underground machinations of Party organisations, and is subjected to the vilifications of the party press, and the "influenza" of a general election. He has more power than a constitutional King, yet he has always to keep his eye on the party machine; and thus the benefits of putting the best man at the head of the State are neutralised. Then when a man has become trained for his work, and has gained the experience needed for the responsible post, he is shunted, and another untrained man is put in his place by the same corrupting agencies. The French system is, I believe, better than the American. Theoretically I was a Republican until the first Jubilee of Queen Victoria. Then when I saw that magnificent assemblage of representatives from all parts of our world-wide Empire, met to express their affection and loyalty to the "Great White Queen," I suddenly saw the enormous advantage of having a permanent centre of such an Empire to focus all those feelings of devotion, which could never be felt for a party politician manoeuvred into the limelight for a few years and then returned to his original obscurity.

The only other abstract political question I dare touch on is the Woman Question. I have always held that the State which does not avail itself of the quick brains, the intuitions, and the energies of its women is the poorer to that extent. (Applause.) So I think they should have power in the exact ratio of the responsibility they can take. In new countries where the sexes

are fairly equal in numbers the problem is greatly simplified. But where, as in Great Britain, women are in a commanding majority, the case is radically altered. No one will claim that women could take the responsibility of running our Empire, and administering the affairs of the myriads of diverse peoples of India and elsewhere, and of policing and protecting the whole. So to give women the controlling power where they cannot take the responsibility would be a grave betrayal of trust, which no man should think of making, and no woman should think of asking him to make. The claim for equality of voting power with men may be theoretically just between men and women personally; but as regards the whole it would not be just equality, but an unjust inequality where the majority would have the power while the male minority would have to bear the heavy responsibilities. A way out of the difficulty occurred to me some years ago, which has since been suggested in Parliament. It is that men should obtain the vote on becoming of age, while the women should not receive it until they are twenty-five or twenty-six, or whatever age is necessary for keeping a fair balance of voting power on the registers. This would be a workable and a generous compromise, as it would give women rather more power than responsibility in all those questions in which sex counts. Peace between the sexes is the most essential of all forms of peace, and one form of it may be attained by some such scheme as that now suggested.

Many of our most ardent pacifists are fighting in this war under the impression that it is to end all war. But war will only cease when it has done its rough disciplinary task, and the great World-Purpose is achieved. Its purpose is to prevent peoples rotting in luxury and sloth, or from falling below their best endeavours, or from fighting among themselves. It necessitates discipline, organisation, the first and most sacred duties of citizenship, National Service—on the Swiss principle, not on the Prussian—resisting wrong, not committing it. It is useless to contrive pretty little schemes of what we should like; our business is to read Nature's purpose, or, to put it in religious terms, God's will. That is, as I have said, to organise the whole of mankind into one vast Brotherhood. To this end all peoples must be linked up and made to keep step. While barbarism exists civilisation is tainted by it and held back from its higher tasks; and all dozing peoples must be awakened, all backward peoples brought under the tutelage of the higher and more advanced, until they are educated to keep step, and take their proper place in the world-wide organisation. When these objects are achieved war will cease; but not till then. Leaving the great general principles and turning to the concrete instances, we descend into the region of mere opinion, in which it is the unexpected that happens. But we can rest assured that if Germany is brought to her knees, as she must be, we shall have no such war as this for generations. Germany's victory over poor little Denmark, then over Austria, and then over ill-prepared France turned her head. She became puffed up with military pride and ambition, and thought she could go on conquering and to conquer until she had the world at her feet. If the Germans fail in this their supreme effort, the pride-bubble will be pricked, and their awful losses will prevent them indulging in such nightmare dreams again. Then we must remember this was Germany's last chance. The Russian Colossus, with its bigger population and quicker increase, will emerge from this conflict relatively stronger than ever, and will be able to hold reviving Germany in check single-handed. This will be the best guarantee of peace in that quarter for many years. But there will probably be many smaller wars until the whole of the white races are welded into unity by the awful pressure of the awakening of the even greater Colossus of the Far East.

### NEW SOCIAL FOUNDATIONS.

While we may expect a long peace from the cessation of such wars as the present, peace will no sooner be concluded than we shall be faced by a veritable Thirty Years' War of another kind if we are not wise betimes—I mean the war between Capital and Labour, which will nullify the benefits that we ought to obtain from the present war to recoup us for our fearful losses.

Now it stands to the credit of Andrew Jackson Davis, the father of modern Spiritualism, that he accurately diagnosed the



lurking disease in all our institutions, showing that they rest on wrong foundations. In that marvellous first book of his, "The Principles of Nature: Her Divine Revelations," he exposed the weakness in existing institutions, and pointed out the remedy. The weakness is that men's interests and their duties are in direct conflict, and the problem is to make interests and duties agree, and so remove all temptations to dishonesty. Had the solutions he formulated sixty-eight years ago been carried out, all these questions would have been settled with no friction, no political agitation, no fidgety Governmental interference. He laid down the principles which have since turned Denmark from a poor country into a rich one, and have done more for Ireland in a few years under her greatest benefactor, Sir Horace Plunkett, than centuries of political strife. In *LIGHT*, three years ago, I expounded these teachings of Andrew Jackson Davis under the title "Spiritualism as Social Saviour," and I have since touched on them in my recent articles on "The Great Problems Raised by the War," so I will now say but a few words to put the matter in my own way.

Before we can greatly improve the moral and spiritual conditions we have to improve the material conditions, and by machinery rather than preaching. The driving forces of humanity are as constant as is the material force of Niagara, which has been raging and thundering in impotent tumult since the world began, awaiting the harnessing of its terrific forces which have been so long running to waste. The engineer comes and with his machinery converts these wasting forces into light and power. So the ever-flowing human forces have been wasted in confused struggle, awaiting the social engineer who will convert them into light and power. To preach against these forces is as futile as to try to dam Niagara. Throughout, as Davis says, men's duties conflict with their interests; to make interest and duty coincide is the first step in Harmonial Reconstruction. The wage system which gives the workers no pecuniary interest in the results of their labour is rotten to the core, and leads to endless conflict, strikes and lock-outs, the demoralisation of the limitation of output and the grading down of all workers' energies to the level of the lowest. Some form of co-operation or co-partnership is absolutely essential if we are to escape this morally and materially devastating Labour war. The difficulties are very great, but they *must* be overcome; the alternatives are Syndicalism and chaos. Men must be to some extent their own capitalists, must be co-partners or shareholders in every business in which organised labour is employed. By this means the workers' duties and interests would agree, Labour wars would cease, and the workers themselves might be trusted to deal with slackers.

Co-operation, which was at first confined to distribution, is now being successfully applied to nearly all forms of business, and its progress is the most hopeful sign of the times; but that progress must be greatly accelerated if we are to escape an Armageddon between Capital and Labour.

After the war we must not only scientifically organise our labour power, we must also organise our brain-power as well. This problem has been partly solved in some of the model factories of America. I once made a trip to the States specially to study this beneficent system, and the first to adopt it has been well called "A Five-Thousand Brain-Power Organisation!" This saving system would meet a crying need of our own, but we have no editor alert enough to see the significance and value of it. Look around, and you will see the enormous number of publications which, to aid their circulation, run what is really a form of lottery, the giving of valuable prizes for all sorts of competitions; many mere guessing exercises, others involving skill or ingenuity. These lotteries meet a need of human nature for some little excitement to relieve the monotony of the daily round of toil, some lurking expectation that beneficent chance will bring a prize, some chance addition to the regular income. This is but a milder form of the mania which takes men and women to gambling halls, to betting stands, or to plunge in the larger gambling of the Stock Exchange. Abroad this need is met more fairly by Government lotteries, which are a fruitful source of revenue. Now nearly all these things are quite useless, and often pernicious, taking people's thoughts and brain-power away from their legitimate occupations, which seem dull and dreary com-

pared with the excitement of these competitions and games of chance. They are a waste of time, and a waste of emotions as well, as the joy of one prize-winner is dearly paid for by the disappointment or chagrin of the hundreds, or thousands, of competitors. This general need for a little excitement can be met beneficently by the "Suggestion System," the giving of prizes for the best suggestions that will improve any department of the business in which the competitor is engaged. This at once focusses all the brain-power of the worker on the business in hand, instead of employing it on useless outside things to the detriment of his daily work, and it is a great stimulant to the inventive and organising powers of the worker. The prizes are distributed at great social gatherings—indoor meetings in winter, out-of-door fêtes in summer—and the winners have the additional pleasure of being the heroes of these occasions. The unsuccessful ones have all been benefited by the culture of their brains in useful directions; the business gains greatly, and the manager's attention is at once drawn to likely workers for promotion. For revenue purposes a tax should be levied of at least one-fourth on all prizes offered for racing and all forms of useless lotteries and competitions, while the invaluable Suggestion System should go free.

While we organise our brain-power for business, we must organise it throughout the whole Empire for the benefit of the whole. We must call the wisest from our over-sea Dominions to our councils, so that we are not hampered and handicapped by our old battle-cries which are discredited by the rest of the world.

#### THE LESSONS OF THE WAR.

Before turning to the more congenial side of our subject, I should like to summarise what *should* be the Aftermath of the War on the material side, which so vitally affects the spiritual. The world's task to-day is organisation in all its forms. Organisation is the foundation of civilisation, and the great end of all endeavour is to organise mankind into one vast body in rough analogy with the human organism, which is God's masterpiece of organisation on this plane. That is the world-purpose, for the carrying out of which we should shape all our larger endeavours. Nationally we should scientifically organise the State and all its forces, as we have organised our magnificent navy. The ideal should be all-round development of *all* our resources, material, mental, moral, and spiritual. Efficiency and discipline should be our watchwords. One of the profoundest truths ever glimpsed by the searchlight of genius is that the whole universe is built on a *musical* foundation. Andrew Jackson Davis has developed this thought more scientifically and poetically than anyone, and his masterwork is called "The Harmonial Philosophy." Harmony, not equality, is the true principle of communal life. Equality (with the exception of the equality of all before the law, and the equality of opportunity) is a great fallacy leading only to stagnation and decadence. It is nowhere found in Nature, and is as impossible as it is undesirable as a principle of action. In music, in harmony, the notes are not all of one equality of pitch, but every note is so placed as to give the greatest support and value to every other, and to receive the same support and value from all the others. So in scientifically organising our State we must not level down to the lowest capacity, but institute a universal and just system of promotion, so that a man starting fair should gravitate to his true position, as we are told they do in the next world. Every one should rise in exact accordance with his ability, goodness, and worth, and his service to the State or to the world at large. Every one should thus attain the position to which he is entitled, and in which he can render the greatest service; and those rising to the top should be the true aristocracy of worth, and should gradually replace the plutocracy of money and the aristocracy of birth. That is manifestly the great working principle which carries its own dynamic.

Our writers seem to anticipate a new heaven and a new earth after the war, and that human nature will be greatly changed; but I fear we shall slip back into our old well-worn ruts, drop into old faults, and re-start old quarrels and controversies. It is thought, too, that the oceans of tears shed by the bereaved, the awful sorrow and suffering experienced will make a fundamental change of heart. But we must not forget the irresistible



buoyancy in human nature. The first effects of peace will be a vast sigh of relief and a rebound. Looking deeper, we must remember that there is a certain shallowness in sorrow. Walter Savage Landor likens it to rain on the flowers, and says, "Rain drops easily from the bud; rests on the bosom of the maturer flower; and breaks down that one only that hath lived its day." So it is with sorrow. We are rooted in the Infinite, with our supra-conscious self in touch with the spiritual world; it is always trying to get messages of cheer through into our waking consciousness, assuring us that all is well with us despite the gloom without. This is the source of that magnificent courage displayed, especially by women, under what appear crushing calamities. Still, many things will be changed irretrievably; and a steadfast determination to prevent a repetition of such a war will be the sternest of all resolves. Many schemes to prevent a repetition of these horrors will be formulated. Certainly international law should be developed, and all nations should be pledged to observe it; any nation breaking its pledge should be treated as an outlaw, with all the loss of status and of rights that entails. The trouble will be to organise a force to police the whole and enforce the decrees of the Great International Tribunal. But when we remember the awful power the mediæval Church possessed in the doom of excommunication which brought even mighty Emperors to their knees, its modern equivalent, the boycott, might be efficacious against would-be disturbers of the peace. The threat to cut off all relations, commercial and other, with any recalcitrant nations by all other States, and the loss of all rights and privileges that this would entail, would be as fatal as excommunication was of old.

(To be continued.)

#### A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 19TH, 1885.)

The following, forwarded to us by a correspondent, has been put into its present form by the private secretary of the Rev. C. H. Spurgeon who, in response to an application, replied that if thought suitable for *LIGHT*, he should be pleased for it to be so used. The story is exactly as it has been related by Mr. Spurgeon:—

During an illness of Mrs. Spurgeon, at Brighton, twenty years ago, the Rev. C. H. Spurgeon, before starting for London one morning, asked if there was anything she particularly wished for. Before she told him, she made him promise that he would not try to procure the objects for which she had been longing. She then told him she had been wishing for a piping bullfinch and an opal ring. As his own house was being rebuilt, he dined at his secretary's. By the side of his plate lay a little parcel which a lady had left for Mrs. Spurgeon. It contained an opal ring. After dinner Mr. Spurgeon went to visit a sick gentleman. The wife of the patient asked if Mrs. Spurgeon would like a piping bullfinch, that they had one, but that its music was trying to the invalid and they would gladly part with it to one who would give it the requisite care. This intensified Mr. Spurgeon's surprise, and after preaching at the Tabernacle in the evening, he took to Brighton what had been so strangely sent, went up to his wife's sick-room and placed the objects she had longed for before her. She met him with a look of pained reproach, as if he had allowed his regard for her to over-ride his promise, but when he detailed the true circumstances of the case she was filled with tearful surprise, and asked Mr. Spurgeon what he thought of it. His reply was characteristic. "I think you are one of your Heavenly Father's suffering children and He just gives you what He knows will please and cheer you."

**POOR CHILDREN'S TREAT.**—Mrs. Alice Jamrach, president of the Little Ilford Society of Christian Spiritualists, Third Avenue, Manor Park, E., makes an earnest appeal on behalf of the poor children of that district. For the past two years the above society have provided Christmas Treats for a hundred necessitous little ones sent to them by the Council School teachers, and have also supplied each child with a warm muffler. They ask the generous aid of our readers to enable them to do the same this year. Donations sent to Mrs. Jamrach will be gratefully received and acknowledged in *LIGHT*.

#### THE OPEN DOOR.

How the new and better thought of death is everywhere finding expression is illustrated in the following quotation from the closing incident of a story by Mayne Lindsay in the "Saturday Westminster Gazette." The lad Freestone in the story is midshipman aide-de-camp on a great ship steaming up the Channel on a winter's night. His college chum, Burnley, had lost his life in the sinking of a cruiser in the preceding autumn. Freestone is awakened by an explosion. The ship has been torpedoed. Later there is another explosion. The vessel, however, remains afloat for a considerable time, and cruisers hover round and send boats to the rescue, but the boats are smashed, and the cruisers can only stand by and wait.

By and by the ship heeled over and sank. There were hundreds of men already immersed, clotted in the trough of the waves, when the last few on the bridge slid into the sea.

The deep waters received Freestone, and the bitterness of death laid hold upon him. He cried the name of his mother, for it came first in his heart. The water drove into his mouth and lungs.

Soon he gave up struggling, for the struggle had come to an end. He saw in his mind, with an extraordinary clearness, that this was what had been meant by the years of dedication, preparing him to serve for five short months and to go to his death, if that were ordained, at the end of them. He had worked pretty well at college, and his work had pleased his mother; he was glad it had pleased her. She had written something to him, when Burnley went, that came back with the same strange clearness now. She had told him to remember that Burnley had only gone through an open door into the room beyond. It was true. Here was the door. And there was the room beyond.

He lingered, arrested in a vision of complete understanding, on the threshold. His friends and his shipmates were passing through, joining the host innumerable of splendid people who had given themselves for the honour and safety of their country. For a space that had no measure in time he, chosen out of his insignificance for honour, was a unit in that great and noble company.

A voice from the world he was not, after all, to leave so soon shouted in his ears. An arm went round him and dragged him out of the jaws of the sea.

The brightness beyond receded and the darkness covered him.

The dawn broke over the Channel an hour or two afterwards. The gale was abating, and the cruisers were rolling into port, battered and drenched, after their work of rescue. They had saved fifty men and boys out of a ship's company of seven hundred, and Freestone was one of them.

#### ANSWERS TO QUESTIONS.

One of the most interesting topics dealt with by "Morambo," the inspirer of Mrs. Wallis, in his replies to questions at the Rooms of the Alliance on the 3rd ult. related to food and clothing on the "other side." The discarnate spirit, it would appear, stands in no real need of food or drink. There was, "Morambo" stated, an insensible absorption of what was necessary and a giving off of what was no longer required. At the same time there might sometimes be an appearance somewhat akin to the former experience of earth. A person who had practically lived to eat might think so strongly of his old-time pleasures as to have them objectively presented to him. The appetites of the earth, so far as they had been allowed to take too strong a hold, might ensure a kind of experience, but it would probably be of a phantom kind—perplexing and tormenting, giving no real gratification. With regard to the clothing, there was no need to look in drapers' shops, no need for the conscious manufacture of garments. Here the process of translating thought into outer expression was slow and laborious, but it was not so on the spirit side of life. On that side there was a rapid association of the individual with the particular clothing suitable to his condition. That clothing met his needs. There was no necessity for constantly changing it. According to the wearer's degree of development would be the fineness and beauty of the garment and the outward appearance would not be maintained unless the indwelling power was related therewith.



## SIDELIGHTS.

We hope to publish next week a short account of some of Mr. James Weston's experiments in telepathy, as carried on by the aid of a screen and triple magnet. Some surprising results were achieved.

Mr. Stephen Phillips, the distinguished poet, who passed away last week, was a relative of Wordsworth. He was an actor as well as a poet, and is said to have been interested in the psychic side of life, of which he was not without experience.

There is a sinister coincidence (says the "Observer") about the German Crown Prince which is not generally remembered. He was born on the day of the Phoenix Park murders—May 6th, 1882—and under extremely unfavourable astrological conditions: "Sun in conjunction with Saturn and Neptune in Taurus, which rules Ireland." The astrologists predict a bad end for him.

"The Psychology of Leadership," by Abdul Majid (T. Fisher Unwin, Ltd., 2s. 6d. net) strikes us as a useful *résumé* of a large subject. The author sets himself to analyse the qualities of the collective mind, and the qualities necessary for leadership of minds in the mass, with examples of the particular traits which leaders of men exhibit and find effective. He acknowledges indebtedness to such writers as Professor McDougall, Dr. Mercier, Professor Giddings and Dr. Boris Sidis. Without being specially creative or original, the book is a useful contribution to the study of human psychology.

In "The Basis of Morality" (Theosophical Publishing Office, Adyar, Madras, 6d.), Mrs. Besant discusses with her usual critical acumen the respective claims of religion, intuition, utility and evolution to be regarded as the foundation of morals. She sums up in favour of evolution, holding that "the more we think upon and work out into detail this view of morality as based on evolution, the more we realise its soundness, and the more we find that the moral law is as discoverable by observation, by reason and by experiment as any other law of Nature." True, the class of mystics who realise God within are a law unto themselves, but that law has, and ought to have, no authority outside the mystic himself.

On the subject of the Indian "calculating boy," some of whose feats are described in Mr. Alfred Capper's recently-published book, "A Rambler's Recollections and Reflections," Miss E. Stephenson (Oxford) thus replies to the letter from Mr. Charles F. Moxon (p. 575):—

The female sex does not grudge the other its calculating boys when it can produce somnambules who can prescribe medicines unknown to their hypnotisers, to say nothing of the famous seeress of Prevorst, who was able to describe a machine designed to cure her of a disease from which she was then suffering. In the words of Hippocrates: "When the soul by sleep is released, not, indeed, altogether from the body, but from the gross service of its parts, it retreats into itself as into a port for protection from storm; it then sees and knows all that goes on within, painting this condition in different figures and colours, and explaining distinctly the state of the body." I would refer your correspondent to "The Philosophy of Mysticism," by Du Prel, for many interesting examples of this kind of phenomenon.

Mrs. M. E. Orlowski writes suggesting the establishment of a hostel or rooms to which Spiritualists in the Army and Navy might resort for rest and refreshment on their way to or from active service, and in which they might meet friends and advisers of their own way of thinking. Such an institution, indeed, as Mrs. Orlowski herself suggests, need not be restricted to the use of Spiritualists. It could cater generally for those serving in the Forces, as other institutions are doing. With our correspondent's suggestion that the activities of Spiritualists in such respects compare unfavourably with those of other "religious bodies," we cannot agree. It is too often forgotten that Spiritualists belong to all religious persuasions and do not in the ordinary sense constitute a separate sect. None the less her proposal is well worth consideration.

"Dreams and Omens and Tea-cup Fortune Telling," by James Ward (The Newspaper Publicity Co., 6d. net), is a curiously mixed production. The introductory essay is a really interesting little treatise on dreams and visions, giving their rationale with some curious cases in illustration. This is followed by a list of ancient interpretations of dreams, an essay on scientific explanations of the dream state and then a list of modernised meanings in the style of the old "dream books." Omens and tea-cup fortune telling are also dealt with. The uncritical reader with a leaning to divination will doubtless find in the book a fund of entertainment.

Mr. Henry S. Salt has revised and reissued his "Animals' Rights Considered in Relation to Social Progress" (G. Bell and Son, Ltd., 1s. 6d. net), a work which since its first publication in 1892 has passed through numerous editions and been translated into many European tongues. Education and legislation are the principal lines on which Mr. Salt looks for reform in the treatment of the lower animals, and his book is addressed not to those who practise or condone the cruel deeds against which it is a protest but rather to those who see and feel "that man, to be truly man, must cease to abrogate his common fellowship with all living nature, and that the coming realisation of human rights will inevitably bring after it the tardier but not less certain realisation of the rights of the lower races."

Under the title of "The Yoga of Yama: What Death Said," Mr. W. Gorn Old gives us a translation—literary (as he himself states) rather than literal—of the Katopanishad, one of the most esteemed of the commentaries upon the Yajur Veda, generally accounted as the third of the four Vedas. It consists of a colloquy between Mrityu or Yama, the Lord of Death, and Nachiketa, the son of a Brahman who has consigned the lad to death as an offering to the gods. The work, Mr. Old explains, should be "primarily regarded as an exposition of the ancient Hindu doctrine of 'Yoga' or Atonement and the correlative doctrine of 'Vimrityu' or liberation from mortality considered in relation to some modern concepts of psychology and metaphysics." Owing to the absence of quotation marks in the original, much of the colloquy would to the ordinary reader be unintelligible, but the translator has repaired this omission; he has also added copious commentaries of his own which go far to aid the reader to grasp the argument. To students of Indian religious philosophy the book cannot fail to be of interest.

## ANSWERS TO CORRESPONDENTS.

E. W. BEST (Seychelles).—Thank you for the cutting, which we will preserve for possible use later.

E. M. G. (Cheltenham).—Your letter and the cuttings are appreciated. The latter we are sending to "an able penman" who may deal with them, if not in *LIGHT* then in other journals.

STUDENT (Lustleigh, Devon).—Accounts of the Dynamistograph appeared in *LIGHT* some time ago, so that the matter is not new to us. The communications made through it seem to have been rather cloudy and eccentric.

AN OLD SPIRITUALIST AND GOOD WISHER.—Thanks for suggestion, but the Power Book Company, 329, High Holborn, W.C., already publish a work entitled "Spiritual Prayers from Many Shrines," the material of which has been mostly drawn, with permission, from our columns.

A UNITARIAN MINISTER.—Your difficulties are quite familiar and have been dealt with many times before. We may refer to the matter again on the lines of your letter. Meantime we ask you to remember that, taking the view that the supramundane or spirit world is in the line of natural evolution, the passage to it means the passing of a "critical point," when a new standard of concepts is set up, some of which are incapable of translation into the language of earth. We are left to speculate rather vainly about these things, since spirit communicators tell us frankly and continually that it is impossible to transfer them into terms of the physical consciousness. This, no doubt, explains the frequent recourse to symbology as being less arbitrary than words, which proverbially "darken counsel" even amongst ourselves.

AUTOMATIC AND INSPIRATIONAL SCRIPT.—The editor has of late received so many manuscripts on which to pass an opinion that he is compelled to ask the indulgence of the senders and of those who contemplate making additions to the pile already waiting perusal. Unless they are brief and intended for publication in *LIGHT*, no more should be sent at present.



## 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.

## Physical Deformities and Karma.

SIR,—May I crave the courtesy of a reply to your correspondent, Miss E. Stephenson, on this subject? Of course everybody is aware that it is "a matter of law." What we are all justified in refusing to believe is that Theosophists (who seem to think they possess the one and only interpretation of that law) know as much as they imagine they know. Take the case in point. The capacity for love (pure, disinterested love) is not explained by the theory put forward. To achieve under physical disability has a better explanation than that offered, one more creditable to humanity.

But, sir, in the name of all that is sane, let anyone read the book, "Man—How, Whence and Whither?" with its grotesque descriptions of previous lives of certain prominent Theosophists, and their "Master," and then decide whether we need give any credence whatever to statements about reincarnation or any other doctrine from such sources.—Yours, &c.,

A.

## Superphysical Dimension.

SIR,—Answering the inquiry of Dr. Malcolm Leal (p. 576), it seems to me that superphysical man cannot be tied at all to the space which is occupied by the physical body. For instance, his body may be in London and his thoughts in China. I do not believe that the thoughtful, educated man can be said to live in his body in the same way that an animal does; he merely keeps it going, that he may "contact" matter of the physical plane. The whole question raised by your correspondent seems to be one, not of external space, but of vibratory rate. A man whose thoughts and feelings are going at a certain rate will pick up all feelings and thoughts which are moving at the same rate, even if these are projected from the other side of the world, and will escape all feelings and thoughts which are moving at a different rate, even if these be projected by someone in the same room. A man who has angry thoughts will attract to himself thoughts of anger from all parts of the world; another who has loving thoughts will draw thoughts of love to himself. In the world of thought, time and space have no existence in the sense that we understand them through the medium of physical brain substance.—Yours, &c.,

E STEPHENSON.

11, St. Clement's, Oxford.

## Mr. David Wilson's Experiments.

SIR,—The latest developments of Mr. D. Wilson are most interesting, and would seem to have relation with the well-known effect of radio-actives on glass and on certain crystals, to which they impart a colouration not unlike what he describes. Among the other crystals that are coloured by radium Levy and Willis actually specify quartz, so that perhaps Mr. Wilson's discovery is not quite as unknown as he supposes.

With regard to the "intermittent fluorescence," I would again urge that, as in the case of the telephone messages, it would immensely strengthen the case if Mr. Wilson would have the flashings recorded by an independent person and then reproduced in facsimile. According to his account, only one letter, "K," was thus received, and all the rest was noted by himself. It is obvious that this is not conclusive, for expectation may easily suggest messages to an individual without the least intentional fraud on his part, and I would again remind your readers of Mrs. Gallup and her cipher. Until we have a record taken independently of the intermittent colour flashes, there is little to prove that their intermissions are not subjective. By the way, should not the word "phosphorescence" be used rather than "fluorescence"? The distinction is well recognised in optics, and I think Mr. Wilson will appreciate this criticism if he bears in mind the technical difference between the two phenomena, as universally defined in science.—Yours, &c.,

December 10th, 1915.

CHARLES E. BENHAM.

## "Problems of the Other Life."

SIR,—Mr. G. E. Owen, in his interesting article on "The Problems of the Other Life" (p. 573) seems to me to land us in a quandary—from which I hope he will extricate us in due course. The idealist, he says, conceives of matter as the effect and not the cause of consciousness. He disagrees with Davis, Tuttle and others, who, he says, "give to matter an existence, a reality, independent of mind," and he adds, "That, surely, is not so." He wishes us to understand that for the idealist, "All without is in reality within. All external objects are nothing but modifications and transitory changes of consciousness."

Yet he also says that in our existence here "we have man the subject and the material world the object, giving us respectively consciousness and that of which it is conscious" . . . the percipient and that which is perceived." The former, he says, "is always mind or spirit; the latter is always matter. What is not self here is matter" and in the next life "what he thinks of . . . is there as here always matter."

This seems in flat contradiction to the theory that matter is a purely subjective idea of the mind. This is the quandary I refer to. We cannot be conscious at all without something external to arouse our consciousness, as appears from his quotations from Sir William Hamilton and Herbert Spencer. But if the only thing we are conscious of is our own thought, there can be no such thing as matter at all. Yet everything that is not self is matter; but matter has no external existence, and therefore we can be conscious of nothing, and, in fact, we can't exist at all!

Ultimately we arrive at the conclusion that nothing exists, not even ourselves, which, as Euclid says, is absurd. Therefore matter must have a separate existence from our own consciousness; and this lands us in Realism, and not in Idealism at all.—Yours, &c.,

Banstead.

H. FOX.

## A Dream Problem and Some Solutions.

SIR,—Mrs. Champion de Crespigny's experience at a séance when the manifesting "intelligence" was a character from one of her own novels is just one of those crucial cases that make some of us who are not Spiritualists bend our mentality into a big note of interrogation. There is something fascinating, if not fatally facile, about explanations that invoke "thought-forms"—particularly such as are "vividly projected on to the astral plane" by a vigorous imagination and so "retain shape and being for a time." Why they should ever lose "shape and being" if they once have "being" and *exist* is a puzzle calling for as much explanation as the mystery of their creation. But let that pass. During the term of their natural life they never seem able to deliver us from Doubting Castle, and whatever temporary satisfaction they provide, as verbal anaesthetics, lies in their beneficent obscurity and protean gymnastics when under examination.

What is anything in the Universe of which we are conscious but a "thought-form"? The man in the "flesh" as he sits at the séance and the man in the "spirit" as he stands revealed are both alike, so far as the observer is concerned, "thought-forms" in essence. What has to be trapped for an explanation that will really explain is the differentia. We have the essence already with us as experience in immediacy. How, then, shall we know "matter" from "spirit"? is the problem. The lady thinks it "most improbable" that the manifesting "spirit" of the character created by her as a novelist emanated at the séance from her own brain. I think so, too, but probably not for her reasons. Does anything in the nature of psychical experience ever "emanate" from the brain? Is the brain more than a mechanism of reception and inhibition—an organ imposing temporal and spacial limitations on a manifesting reality which is in its essence cosmic? If the explanation of cerebral function lies this way, then the difference between a pre-mortem manifestation in the "flesh" and a post-mortem manifestation in the "spirit" must be sought in some peculiarity of the cosmic flux when passing into consciousness, as, for example, in the manner in which the egoistic-centre of personality, or focus of intuition, is communally controlled for the percipient. Interpretation on these lines involves a synthesis of thesis and antithesis—a merger of "matter" and



"spirit"—in a concept of personality of a higher order: a personality that is the expression of an individuality which is cosmically provided and fed in such a way that it can only reveal itself by personally re-veiling its message. Thus we all sense through a glass darkly and one "medium" is a seer, another clairaudient, a third "controlled" to speak, or write, or externalise form, &c., each expressing phases of the cosmic reality by a revelation of the truth that is in him in terms of his personality. That is, each message is delivered with temporal limitations determined by time, place, circumstance, education, prejudice, expectation, heredity and the like.—Yours, &c.,

ARTHUR G. MEEZE.

Newcastle-on-Tyne.

#### Automatic Writing and the Subconscious Mind.

SIR,—May I endorse the opinions expressed by "Student" in your last issue? I have always doubted the power attributed to what is called the subconscious mind by writers who, it seems to me, seek the explanation of the marvellous in the still more marvellous. If there be a second self capable of initiative independently of the fully conscious ego, with control over the nerves and muscles, then the conscious self is absolved from responsibility, and free-will becomes a dead letter. If a "subconscious mind" can control the muscles of the hand independently of the conscious ego, it can control other sources of muscular action and may logically be pleaded in defence of untruthfulness and crime.

It seems to me a more rational solution to suppose the motive force, in the case of automatic writing and like phenomena, to come from outside, although the result may be coloured by the machinery of the instrument through which the power manifests. A subconscious memory is a different matter, and it may be noted that it is only roused into action when the ego, as the result of an anæsthetic or a blow, is partially expelled from the physical body and therefore not in full control. But a subconscious mind, capable of controlling the muscles and nervous centres of a fully conscious personality, has always argued, to my mind, a state of dual responsibility quite unthinkable.—Yours, &c.,

ROSE CH. DE CRESPIGNY.

Westminster,

December 11th, 1915.

#### Psychic Evidences and the Sense of Humour.

SIR,—The late Mr. Spurgeon was once brought to task for indulging in innocent pleantries. He wasted little time with his critics—merely informing them that he regarded humour as a gift of God, and he meant to use it as opportunity offered.

I have more than once had experience that the sense of humour does not pass away in those who have "gone before." Recently two friends of mine (a lady and gentleman) visiting Glasgow, were invited by one of the leading members of the society there to a private séance, where they were quite unknown except to the gentleman who took the responsibility of inviting them.

The first description given by the medium was that of my beloved wife, who passed over nearly two years ago. It was easily recognised by my two friends. On being asked for a name in corroboration, the medium gave "Jessie or Bessie" (the latter was correct), to which "Buntie" was added. Afterwards the whole name was given with a message for me, accompanied by other evidence.

On leaving the meeting the lady friend expressed surprise at the name "Buntie" being given and reminded her companion of a visit they had paid to my place of business in Edinburgh before Mrs. Hall's last illness. At that time the popular Scottish play, "Buntie Pulls the Strings," was being acted in Edinburgh, and a good deal of pleasantry went on amongst us in the office, caused chiefly by my calling Mrs. Hall a regular "Buntie" and telling them that she "pulled the strings" and made me do whatever she liked.

In conversing upon the subject of Spiritualism, I have frequently heard objections advanced against the communications from the other side, on the ground that the subjects dealt with were too commonplace for the departed to interest themselves in.

Such reasoning is at fault. On their passing over, men and women do not become "as gods"—they retain their human affections.

I have always thought that apparently commonplace evidence because of its very simplicity carries stronger conviction than heavy scientific facts, about which the majority of men know little and care less.—Yours, &c.,

JAMES HALL,

December 4th.

Hon. President, Edinburgh  
Spiritualist Association.

#### SOCIETY WORK ON SUNDAY, DEC. 12th, &c.

#### SPECIAL NOTICE: CHRISTMAS HOLIDAYS.

[Secretaries of Societies are requested to note that as the next issue of "Light" must be sent to press on Monday morning next, no reports will appear in that number.]

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mrs. Brittain gave successful clairvoyant descriptions. Mr. W. T. Cooper presided. On Monday, the 6th inst., Mrs. Brittain gave successful clairvoyance. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning address by Mr. G. R. Symons; evening, by Mr. E. W. Beard. For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—In the morning Mrs. Fairclough-Smith gave a helpful inspirational address dealing with individual growth, and in the evening she replied to questions from the audience in her usual clear manner. For Sunday next, see advt. on front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Helpful address by Mr. G. R. Symons. Sunday next, 11 a.m., address by the President, and circle; 7 p.m., Mrs. Julie Scholey.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. A. Boddington, address and clairvoyance. 8th, address and psychometry by Mrs. Danvers. Sunday next, 3 p.m., Lyceum; 7 p.m., Miss Woodhouse, address and clairvoyance. Wednesday, 22nd, Mrs. Maunder, address and clairvoyance.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Stott; evening, address and clairvoyant descriptions by Mrs. Mary Gordon. 9th, address and descriptions by Mrs. Mary Davies. Sunday next, 11 30 a.m., address; 7 p.m., Mrs. Alice Jamrach. Thursday, 23rd, no meeting. Sunday, 26th, 11 30 and 7, addresses by local workers.—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. McKie; evening, address and excellent descriptions by Mrs. Marriott. Sunday next, 11 a.m., Mr. Dougall; 7 p.m., Mrs. Mary Davies, address and descriptions. Monday, 8 p.m., Miss Gibson. Tuesday, 7.45, Mrs. Lucas, healing circle. Thursday, Mrs. Brookman, members only.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Mary Gordon, uplifting address on "The Duty of Cheerfulness," and good clairvoyance; evening, interesting address by Mrs. Thomson on "Responsibility," and well-recognised clairvoyance by Mrs. Hadley. Sunday next, 11 a.m., Mrs. Ball; 6 30 p.m., Mrs. Miles Ord, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Horace Leaf gave an address on "Spiritualism and Mysticism" and clairvoyant descriptions to a crowded audience. Sunday next, at 3 p.m., Lyceum; 7, Mr. Percy Smythe, address. 26th, Mrs. Maunder. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—In the absence of our booked speaker, Mr. Lovegrove (vice-president) gave an interesting address on "Islam and Spiritualism"; clairvoyance by Mrs. Clempson. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Mary Gordon. Friday, at 8, public meeting. 26th, Mr. Prior.—F. K.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Robert King gave an interesting discourse on "The Power of Healing" in the morning, and in the evening an excellent lecture on "The Psychic Aspect of the War." Sunday next, at 11.15 and 7, Mrs. Harvey. Tuesdays, 3 and 8, Mrs. Carry, clairvoyance. Thursdays, 8.15, public meeting.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close Clock Tower)—Mr. A. G. Newton gave addresses, clairvoyance by Mrs. J. Greenwood; good after-meeting on behalf of our arisen "mother," Mrs. Malby. Sunday next, opening of new Hall; 11.15 and 7, Mr. H. Boddington, subjects "Our Religion" and "The World's Desire"; Miss Fawcett, clairvoyance, Wednesday, 8, circle.



STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mrs. Neville addressed the Lyceum in the afternoon, and gave an address and descriptions in the evening. 9th, address and clairvoyance by Mrs. Orłowski. Sunday next, at 7, Madame Beaumont. 22nd, at 3, ladies' meeting. 23rd, open public circle. 26th, several speakers. January 2nd, Mrs. Cannock.—A. T. C.

GOODMAYES AVENUE (opposite Goodmayes Station, G.E.R.).—Mr. H. E. Staddon in his address on "Tao, the Way," showed how in all ages "The Way" taught by the sages had been the same. On the 7th Mr. Hereward Wake spoke on "The Aquarian Age," and Mrs. Wake gave clairvoyant descriptions. Sunday next, 7 p.m., Mr. L. I. Gilbertson, F.J.I. Tuesday, 8 p.m., Mrs. E. Webster. 26th, Mr. C. E. Sewell.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Addresses by Mr. Baxter on subjects chosen by the audience—"They walked and talked with God in the garden" and "Blessed are they that thirst after righteousness." Descriptions and messages after each service. Sunday next and week-night meetings as usual. Note.—No services on Sunday (26th), Monday (27th), or Tuesday (28th).—J. L. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address by Mr. H. M. Thompson, duet with violin obligato by Miss B. Selman and Mr. and Mrs. D. F. Stewart; afternoon, infant induction at Lyceum, Mr. G. R. Symons; evening, inspiring address by Mr. Richard Boddington, "What is Christian Spiritualism?" (by request). Solo by Mrs. E. Alcock Rush. Sunday next, 11.15 a.m., Rev. D. F. Stewart, duet by Miss B. Selman and Mrs. Stewart; 8 p.m., Mrs. A. de Beaurepaire. 22nd, experience meeting.—H. T. W.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address.—A. K. M.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Miss Florence Morse gave addresses and descriptions, morning and evening.

TOTTENHAM.—684, HIGH ROAD.—Delegates from the London Lyceums' District Council paid their annual visit and conducted services in the afternoon and evening.—D. H.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Mr. G. Tayler Gwinn gave an interesting address on "Spiritualism," which was much appreciated.

PAIGNTON.—MASONIC HALL.—Rev. Todd Ferrier gave an uplifting address on "The True Meaning of Christmas." Councillor Rabbich presided.

SOUTHPORT.—HAWKSHEAD HALL.—Discourses by Mr. Lappin and clairvoyance by both Mr. Lappin and Mrs. Charnley. The latter conducted the Lyceum Session.—E. B.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Fielder gave an address on "The World, the Flesh, and the Kaiser."—V. M. S.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Mary Davies gave an address, followed by clairvoyant descriptions. Large after-circle.—W. P. C.

BOURNMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Surgeon G. L. Ranking, R.N., of Portsmouth.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Clydsdale; address by Mr. Johns on "Seek and ye Shall Find"; solo by Miss Endicott; Mr. Fell gave clairvoyant descriptions.—E. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. Woodland, of Cardiff. Large after-circle, in which local mediums took part. Other usual meetings.—W. G.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Mrs. Curry conducted services and gave descriptions morning and evening, and in the afternoon conducted the ceremony of naming a child.—R. P.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. Jamrach gave an address on "The Conquest of Fear, and Our State After Death," followed by clairvoyance. Two solos were beautifully rendered by Miss Parker.—M. W.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service; afternoon, Mr. Hepburn conducted the Lyceum; evening, Mrs. Miles Ord gave an address and clairvoyant descriptions.—C. A. M. G.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address and clairvoyance by Mrs. de Beaurepaire. 6th, 3 p.m., ladies' meeting, address by Mrs. Greenwood, psychometry by Mrs. Lund. 8th, address and descriptions by Mrs. Edith Marriott.—E. M.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Excellent address and clairvoyance by Mrs. Cannock. Sunday next, 6.30, Mr. Robert King, "The Angel Helpers at Mons." Wednesday next, 3 to 5, healing through Mr. T. H. Lonsdale; open circle, 7.30, conducted by Mrs. Cannock. Friday, 4 to 7, Madame Vera Ricardo, private consultation, healing, diagnosis, psychometry, &c.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. H. Boddington; Morning subject, "The Truer Life"; evening, "Religions." 9th, address by Mrs. Lane Crook on "Our Lyceum Work"; soloist, Miss Crook.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—In the unavoidable absence of Ald. D. J. Davis, J.P., Mrs. Podmore kindly gave two addresses and several well-recognised clairvoyant descriptions. On the 13th she gave a series of meetings for psychic phenomena. On Wednesday, 8th, Mrs. Bruner gave good clairvoyant tests, and Mr. Abbott an address.—J. McF.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, spiritual healing service; afternoon, Open Lyceum Session, during which Mr. T. Olman Todd delighted the scholars with a word picture of God's Garden; evening, Mr. Todd's impressive lecture on "Spirit Communion as revealed by the Poets" was followed by clairvoyance and spiritual messages by Mrs. George.—A. H. S.

LIVERPOOL SPIRITUALIST INSTITUTE.—An interesting lantern lecture on "Mediumship" was given at the Clarion Café, on Wednesday, the 1st inst. The lecturer, Mr. Fleet, showed photos of prominent mediums and explained their peculiar phenomena. He also showed photos of thought-forms, and pointed out the correspondence, indicated by the study of Astrology, between the inner man and the outside universe.—A meeting of members was held at the Café on Wednesday, December 8th, at 8 p.m., at which those friends who were cultivating their psychic faculties gave demonstrations of clairvoyance and psychometry to their fellow members. Miss Garner, a lady who has been a member of the Institute since its commencement, exhibited rather a peculiar kind of mediumship, her hands serving as a crystal to the clairvoyants present. Several spirit friends were described and recognised by the members.—R. A. OWEN, Hon. Sec.

#### NEW PUBLICATIONS RECEIVED.

"Religion and Reality." By J. H. TUCKWELL. Cloth, 7s. 6d. net. Methuen & Co., 36, Essex-street, Strand, W.C.

"Human Animals." By FRANK HAMEL. Cloth, 6s. net. Wm. Rider & Son, Ltd., 8-11, Paternoster-row, E.C.

"Cheiro's Palmistry for All." Stiff cover, 1s. net. Herbert Jenkins, Ltd., Arundel Place, S.W.

"War Letters of the Living Dead Man," written down by ELSA BARKER. Cloth, 3s. 6d. net. Rider & Son, Ltd., 8-11, Paternoster-row, E.C.

"Wireless Messages from Other Worlds." By EVA HARRISON. Cloth, 2s. 6d. net. Fowler & Co., 7, Imperial Arcade, Ludgate Hill, E.C.

"The Goal of the Race: A Study in New Thought." By ALFRED T. SCHOFIELD, M.D. 3s. 6d. net. Rider & Son, Ltd., 8-11, Paternoster-row, E.C.

"Attraction and Repulsion of Personality." By S. WHALLEY. Paper cover, 1s. Anchor Book Co., Department D, Victoria-street, Blackburn.

"Why Does Not God Stop the War?" By the VEN. ARCHDEACON WILBERFORCE, D.D. Cloth, 1s. 6d. net. Elliot Stock, 7, Paternoster-row, E.C.

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