

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,784.—VOL. XXXV. [Registered as] SATURDAY, MARCH 20, 1915. [a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

In dealing with the phenomenal side of our subject, we try not to forget that the great majority of those who study it to-day belong to a new generation, and are consequently often unaware of the discoveries and conclusions of those who investigated the subject thirty or forty years ago. We are continually invited to consider "new" difficulties which were quite familiar to old investigators. The Spiritualists of the past were well aware, for instance, that when the conditions of a circle are mixed "communications" are occasionally received which do not emanate from any "intelligence" outside the personalities of the sitters. They knew quite well that such things happen, but as they had ample proof of the manifestation of genuine spirit agency they were not disconcerted by those phenomena which can only be attributed to the subconscious selves of the sitters. They even formulated the theory that when the conditions of a circle are not favourable to genuine results the combined mentalities of the sitters may result in the production of a temporary "entity" giving back to them in a refracted form the contents of their own consciousness.

They were far more painstaking and scientific, these old Spiritualists, than some of the new comers to the subject seem to suppose. They did their work well and thoroughly, and when psychologists of the swift and sudden type, untrammelled with any real practical experience, rushed in to explain everything by discoveries which they fondly supposed to be new and revolutionary, the old Spiritualists merely smiled. The expert can afford to be indulgent with the amateur, ignorant and therefore self-confident. The veterans knew that their foundations were well and truly laid and they listened with amusement to explanations imported from Oriental philosophies, to theories of the subliminal self, unconscious muscular action, the activity of the "double," telepathy and all the rest of it. They had eliminated all these possibilities, although they knew that some of them might in given circumstances apply, as in the example mentioned above. "We don't know everything—not even the youngest of us," remarked a sarcastic old Professor to his class. Yet persons very young in psychical research have been arrogant enough after a few experiments to try and instruct those whose experiences covered the best part of a life-time.

It has been an edifying spectacle to watch the career of some of these facile philosophers who, having "rushed into print" at the very outset of their investigations, have

subsequently had to discard their earlier verdicts one by one. It must have been a humiliating process. If it had not been a gradual one it would have been even more mortifying. They commenced by knowing all about everything, and were astonishingly condescending, fluent, and instructive. Then admissions and concessions had to be made. At the outset there were no spirit agencies at work at all. On second thoughts it was discovered that spirit agency might *occasionally* be at work—in rare instances, of course. On further consideration it might be granted (as an indulgence) that spirit agency was a *considerable* factor in the phenomena. And so on. The philosophic Spiritualist did not complain. He saw that these people had their uses. They acted as a moderating influence on the "wholesale believer" who saw spirit agency everywhere—and like the professional witness in "Great Expectations" was ready to swear "in a general way" to "anything." And here it may be set down as an important fact that the old Spiritualist, by his admission that some phenomena are not assignable to spirit agency, strengthened rather than weakened his case. His admissions involved a recognition of the powers of *embodied* spirits which were in danger of being overlooked.

Two little books by Alice Herring Christopher, which well repay thoughtful perusal, are "How to Rebuild the Body" and "Edison Behind the Times: A Discussion of Man's Immortality and the Development of Individuality" (Christopher Publishing House, Boston, U.S.A., 25 cents each). In the former, Mrs. Christopher treats of the relation of thought to the body, and the part performed in its rebuilding by memory, concentration, faith, persistence and the power of the will. In regard to thought she suggests, as a vital point to remember, that it is thought about new problems that is especially effective in rejuvenating the brain and rebuilding the body.

Any kind of mental activity is regenerating, but its maximum effect is gained by undertaking work that is wholly new, such as the study of a language, music, mathematics, or some branch of science of which you know nothing. If you are not in the habit of doing new things, the mental and physical stimulation felt will be so pronounced as to be almost startling, and you will realise how much of life has been lost by failure to continually begin *living anew*.

"Edison Behind the Times" consists of a series of brief papers, logical and closely argued, in reply to the materialistic views expressed by the great inventor in his article on "Immortality" in the "Columbian Magazine." On the question of man's immortality Mrs. Christopher says:—

Whether we take the position of the materialist that man's consciousness is nothing but the sum of the consciousness of the cells that make up his body; or the philosophical-religious view, that man's real self is an entity which has evolved through past ages of life in this or other worlds, and now lives co-ordinately with the body as its "soul," in either case we are compelled to deal with *something* that feels itself to be an individual. The vital question is: In what does this conviction of individuality inhere? If not in a "soul" antedating the body, and therefore



logically capable of living after the body's dissolution, then, presumably, it must inhere alone in the cells of the body. But those who take this position have never shown why individuality should be accorded to the cells—the most primitive structure known, the lowest in the scale of mental development—and denied to man, who possesses powers immeasurably beyond those of the cell, powers wholly unrelated to any that can reasonably be postulated of any combination of cells. They have signally failed to show how any conceivable functioning of the cells can produce the unit of consciousness which man recognises as himself.

And she points out that the evidence that this unit of consciousness may exist independently of such an organism as we now call "material" is accumulating to a degree that has resulted in the recent defection of thirty-five of the world's greatest scientists from the materialistic school.

### 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, APRIL 8TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. L. V. H. WITLEY

ON

"GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND."

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

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

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

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 23rd, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

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

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, March 24th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, March 25th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Arabia and the Soul of Islam."

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

### THE HARMONIAL PHILOSOPHY.

Owing to the continuous addition of new readers to *LIGHT*, there appear in its pages at irregular intervals what may be termed recurrent subjects. Only the oldest subscribers know how often, and perhaps how ineffectually, the question of re-incarnation, for instance, has come up for discussion. Of such subjects none is more worthy of recurrence here than the system of thought called "The Harmonial Philosophy." Not merely because this philosophy is the most spiritual of modern philosophies proper, in the idealistic sense, but for the reason that there is not another comparable with it in respect of the occult and the practical Spiritualism for which *LIGHT* especially stands.

Few casual readers about the Harmonial Philosophy know what the word "Harmonial" in this connection signifies. It means much more than a harmonious organisation of the most permanent elements in other philosophies and cognate systems of thought. The title comes naturally from the discovery of a transcendent Principle vivifying and governing the entire universe, thus described on the title-page of the first volume of the five that together constitute "The Great Harmonia":—

There is an omnipotent, purifying, and fraternising principle permeating and pervading the natural, spiritual and celestial departments of God's Universal Temple—a principle which unites atoms and planets into one stupendous system; which unfolds spirits and angels as immortal flowers; which endows the Divine Mind with eternal power and loveliness; and which is the divinely-inherited treasure of the human soul—and this principle is called the Great Harmonia.

The first of these five volumes is named "The Physician," because it deals mainly with the philosophy of Health, of Disease, and of Healing. The Harmonial teaching anticipates all essentials of every modern variant of mind-cure, free from their excesses and defects; besides giving in this and other books a system of material therapeutics according to Nature, supplemented provisionally by drug treatment for many disorders—not as ideal ways of healing but as expedients that are not antagonistic to Nature.

The second volume of this series is called "The Teacher." In it, under the heading "My Early Experience," is recorded the author's initiation into the practical spiritual life, with personal experiences in the marvels of transcendental psychology. Besides much else, the six forms of Love and the corresponding principles of Wisdom (recently referred to in *LIGHT*) are in "The Teacher" fully expounded. The concluding section, one hundred and forty pages in length, "Concerning the Deity," is superbly original, showing how God acts upon matter anatomically, physiologically, mechanically, chemically, electrically, magnetically and spiritually.

The third volume, "The Seer," is a revelation of the seven typical progressive states of the human mind—The Rudimental State, the Psychological State, the Sympathetic State, the Transition State, the Somnambulist State, the Clairvoyant State, and the Spiritual State (or Superior Condition).

An understanding of the Second State, and subordinately of the third and fourth states of mind, is quite indispensable to successful psychic investigation of the higher manifestations—to the proper sorting of the tares from the wheat.

In the fourth volume the author puts on his philosophic "overalls," for the performance of some unpleasant, but necessary, work in relation to certain physiological vices in the sexual realm. Conjugal misdirections, marriage, divorce, are dealt with fearlessly. A section is devoted to the human temperaments, giving another striking exhibition of the superiority of the interior method over the external one. Compare the old familiar classifications (e.g., the sanguineous, the bilious, &c.) with the Harmonial, which in progressive order are as follows: The Nutritive, the Sensitive, the Motive, the Muscular, the Mental, the Spiritual, the Harmonial. By means of these temperaments a science of true conjugal alliance is divulged.

The fifth volume is in three parts: "The Truthful Thinker," "The Pantheon of Progress," "The Law of Immortality." The Preface to this book should be very carefully read by all who take it up for the first time. The reader will there learn that the book was written in the home of a friend



while the author was his guest, and will get a glimpse of such conditions of production as were associated with the whole Harmonial Philosophy. The host writes:—

A little over three months ago Mr. Davis took possession of his writing-room in my house. No book was in—or has been used in—the room, except Webster's Dictionary. He has only been engaged in writing about four hours of each twenty-four, invariably in the early or positive part of the day. And now, lying upon his table, are many hundreds of his manuscript pages, with quotations from the writings of men from a period long anterior to the collocation of the Bible by Moses, down to the present.

How incredible must this appear to the scholar unacquainted with the inspirations of Nature! What else, too, can we expect of the scientific man, but that he should wrap himself in his mantle of facts and phenomena, and believe it utterly impossible?

For the benefit of certain readers, it may be added that the quotations alluded to (some of them long ones) were not previously memorised—had never been drawn by the author from any of the usual external sources, but were the pure results of the interior method consummated by true clairvoyance.

In the ages of faith it was commonly agreed that the sign and seal of a genuine divine revelation was that quality or character long known as miracle. Throughout Christendom the religions of the world were tested less by their intrinsic spirituality than summarily judged by the miraculous in them. The action of modern criticism and of science as an anti-miracle one has led to many analyses of the concept *miracle* itself, with results pretty generally known. Hardly anybody is aware, however, of the extent to which the "miraculous," both in the theological and the scientific sense of the word, distinguished the nineteenth century itself in connection with the production of the Harmonial Philosophy. Consider, for example, the genesis and publication of "Nature's Divine Revelations," an octavo volume of nearly eight hundred pages, the first of the Harmonial works.

After demonstrating for some eighteen months the marvels of clairvoyance in the diagnosis and cure of disease, the boy Davis, who had not received more than five months' village schooling, announced that he was no longer to be employed in his medical capacity, but would shortly engage in the delivery of a series of lectures and revelations on the great subjects concerning mankind. In the wonderful mental state to which he had been magnetically raised, this uneducated youth appointed a new magnetiser, a scribe and three witnesses to be associated with him throughout the hundred and fifty-seven lectures constituting the course. All of these strange appointments were at once accepted, with reverence and pure devotion. The magnetiser was Dr. Lyon, who relinquished a remunerative and increasing practice at Bridgeport, and removed to New York, in which city the lectures were to be delivered, as intimated by the clairvoyant.

The first witness was the Rev. J. N. Parker; the second Theron R. Lapham; and the third, Dr. T. Lea Smith; all of them chosen for certain physical and spiritual qualities representing respectively the principles of Love, Will, and Wisdom. The scribe was William Fishbough, corresponding to Love, Will and Wisdom combined. He received his appointment while resident at New Haven, Connecticut, busy preparing to remove to Massachusetts, and next day embarked for New York instead.

In these lectures the untutored boy showed himself to be, as the scribe says, familiar "with all important writings extant in all languages, upon the subjects of cosmogony, astronomy, geology, ethnology, archaeology, mythology, theology, psychology, history, metaphysics, &c." The same writer well said, in the opening words of his Introduction:—

A work of unprecedented character is here presented to the world. It consists of the consecutive reasonings and revelations of a spirit freed, by a certain physical process, the philosophy of which is explained, from the obstructing influence of the material organisation, and exalted to a position which gave access to a knowledge of the structure and laws of the whole material and spiritual universe. It treats upon subjects of the profoundest interest and of the most unspeakable importance to the human race; and as its claims are confessedly of the most startling character, and its professed disclosures, with the phenomena attending them, are in some respects unparalleled in the history

of psychology, it is certainly no more than just that the world should be furnished with a plain, concise, yet circumstantial account of the author of the book, with a history of its origin and production, and with the means of either verifying or refuting what is said concerning the source from which it sprang and the means employed in its production.

The clairvoyant himself thus begins his *Address to the World*: "Brethren: fear not, for error is mortal and cannot live, and truth is immortal and cannot die." In his second and third paragraphs he goes on to say:—

I have been impressed to speak the things contained in the following pages, not because truth was before undiscovered, but in order to give it a new and attractive form, and a power to instruct, purify and elevate the race.

The First Part, or "Key," presents a general view of theories that exist, and unfolds the foundation of the philosophy that is presented in the Second Part, which is the soul or basis of the whole superstructure.

The Third Part, or Application, consists of an analysis of human society, and an application of previously revealed principles to it, in order that a reformation like unto a new heaven and a new earth may legitimately flow therefrom.

"The Key" is an unparalleled exposition of the Principles of Nature.

The Second Part is unlike anything else in the literature of the world. In it the principles of Evolution are applied not only to the earth from its beginning but to the universe—and that was done by this peerless boy nearly seventy years ago. Its revelations of the spirit spheres outreach alike the powers of imagination and criticism. Whether regarded as rapture or report, their transcendent beauty is ineffable. They may well be left by the sceptic as *arcana* upon which for the present judgment is impossible.

The Application points the practical way to reformation of human society—to the kingdom of heaven upon earth. Its instruction is too simple, too direct, too true, too deadly to existing and established interests for easy acceptance by those whose receptivity is most to be desired, most required.

Here it is shown how "interest is the governing principle of human existence," and that the object to be attained is "so to change the situations of men that their interests may correspond with the admonitions of their enlightened judgments"; when it would no longer be true that, as a rule, "men approach each other only as their prejudices coalesce."

Of the other twenty odd volumes of the Harmonial Philosophy nothing can be said in an article already too long, except just this: the general neglect by Spiritualists of the book entitled "The Present Age and Inner Life" is a reproach to them that in magnitude is only less than their loss.

W. B. P.

#### WORLD REFORM: THE TRUE METHOD.

I am impressed to assure you, most deeply and religiously, that the proper application of psychological principles, to the generation and improvement of the human species, will accomplish more good for the great mass of mankind than all the preaching and praying that ever fell from the human tongue! Let all this fable about the "original sin," the "first curse," the "efforts of Satan," the "total depravity" of the human heart, be for ever buried in the tombs of ignorance and error; and let there be a universal resurrection and development of reason and philosophy which shall most harmoniously and inevitably improve the individual and elevate the human race generally to health, harmony, and fair proportions!

—From "The Seer," by A. J. DAVIS.

MR. CECIL HUSK.—We made a hurried reference last week to the sad case of Mr. Husk, Mrs. Etta Duffus's appeal only reaching us at the last moment before going to press. Mrs. Duffus writes: "I think something should be done. . . I was able to give him £5 a month for seven months, and this month I handed him over the last £2." As we stated last week, Mr. Husk is now aged, blind and suffering. We feel sure that some of those to whom his name and work are known will respond to Mrs. Duffus's appeal. Her address is Penniwells, Elstree, Herts.



## ON THE HUMAN AURA.

BY THE REV. CHARLES L. TWEEDALE.

Some little time ago an inquiry appeared in these columns for particulars concerning the aura and Dr. Kilner's Screens. As no answer has appeared hitherto I venture to give the required information.

The aura is an atmosphere or emanation which surrounds the bodies of human beings and also of some animals. Probably all the mammalia have an aura of some kind. Until quite recently this aura was only visible to clairvoyants and has repeatedly been described by them during the past fifty years. Many of these descriptions are on record in books and magazines, published long before Dr. Kilner was heard of. Needless to say, the general public looked upon such descriptions as humbug, while the average "scientist" regarded the whole thing with amused contempt. Things were at this stage—only a comparatively few, *viz.*, those who knew something of psychic truths, believing that the aura had any real existence—when Dr. Kilner, the Electrician at St. Thomas's Hospital, London, began to experiment with coloured screens with the idea that the aura could be made visible to the average person not possessed of clairvoyant power. He found that under proper conditions the aura could be rendered visible by observing the human figure through screens of suitable colours. The most successful screen is made by enclosing a pure alcoholic solution of dicyanin between glass plates. Carmine is also used to differentiate the aura. Dicyanin is a chemical colour used for orthochromizing photographic plates. Difficulty was encountered in making the glass slides proof against leakage, but this has, I believe, been practically overcome. Solid screens have also been made.

With a little practice and patience the average man devoid of psychic powers can see the aura by means of these screens. All cannot see it, but the majority are able to perceive it. This is a striking triumph for things psychic. The aura seen by clairvoyants in times past, and laughed at by the wiseacres who scoffed at all things spiritual, is now scientifically proved to have a definite existence. All interested in things spiritual and supernormal owe a debt of gratitude to Dr. Kilner for his wonderful invention, and his painstaking investigations.

The results of his labours are contained in a volume of three hundred and twenty-nine pages, published by William Heineman (Rebman, Limited), entitled "The Human Atmosphere; or the Aura made Visible by Chemical Screens." It is accompanied by two dicyanin screens and two carmine screens. I hope shortly to mount two dicyanin screens as a pair of "spectacles" with the idea of being able to "pick up" the figures seen by my wife and other clairvoyants. I am not normally clairvoyant, but on two occasions I have perceived, under test conditions, the figure seen clairvoyantly by my wife, and I hope to increase the facility by the use of the screens.

It is not generally known that this auric light can sometimes be seen to issue from the tips of the fingers, and that some psychics have the power of drawing the light from the tips of one's fingers.

## BOURNSELL AND THE AURIC LIGHT.

Some three years ago I paid a visit *incognito* to the well-known psychic, Bournsell, a few weeks before his death.

Whatever may be said concerning his psychic photography (there appears to be good evidence that he did at times obtain true psychic photographs), there is not the slightest doubt that he was a fine clairvoyant and a good psychic. Although I had never seen him before in my life, was a total stranger to him, and withheld my name and address on paying him a surprise visit, he almost immediately, though in poor health, and with his powers on the wane through old age and sickness, gave me a fine description of a relative who had been "dead" very many years, giving minute particulars of her dress and jewellery which were absolutely accurate. This description will be found in the third column on page 276 of my work "Man's Survival after Death," where it can be compared with the seings of other clairvoyants resident in various parts of England, and in this matter unknown to each other.

After this exhibition of his power I pressed him for information on other matters. For a time he hesitated, evidently regarding me with some suspicion. At last he said, "Stand up." I did so, facing the light of a large window. The time was about 2.30 p.m., and the season Midsummer. Bournsell then took hold of my left hand with his left and drew the fingers of his right hand down my left arm from the shoulder to the tips of the fingers.

When the tips of the fingers of his right hand reached the tips of the fingers of my left hand he suddenly separated them until the tips of his right fingers were at a distance of about two and a half inches from the tips of my left fingers, saying as he did so, "Look!" To my amazement I saw three bright phosphorescent streams of fire shoot from the tips of my three middle fingers to the tips of his three middle fingers. These three streams of fire were distinctly visible in broad daylight, and continued visible for about fifteen seconds, then they faded away. I am familiar with various optical and diffraction phenomena, but I never saw anything remotely approaching this wonderful sight before. Scarcely able to believe the evidence of my own eyes, I took my leave of Bournsell, resolving to call on him unexpectedly next day with a friend as witness. On the following day I therefore called at Bournsell's house, accompanied by a friend, and requested Mr. Bournsell to repeat the experiment. Without a moment's hesitation he took hold of my hand as before, and again the three streams of fire leaped from my finger tips and, though not so bright as on the previous day, they were distinctly seen by myself and my friend. When Bournsell saw them on the first occasion he said: "You are psychic. If I had not seen that light I would not have told you anything more." He then told me many interesting experiences. I never saw him again. He passed away two months later, my name remaining unknown to him up to the day of his death.

## A GENERATION AGO.

(FROM "LIGHT" OF MARCH 21ST, 1885.)

I have just heard, with the deepest concern, that Professor Cassal, of University College, one of the most sagacious and enlightened Spiritualists—for how much sagacity and enlightenment is not Spiritualism indebted to that institution!—passed away at an early hour on Wednesday morning. . . . He was a man of rare force and simplicity of character. He possessed great sweetness of nature and a lively and delicate sense of humour. . . . He was a valued member of the Council of the L.S.A. and will be deeply missed by his colleagues as a co-worker and friend.

—From a letter by Mr. Alaric A. Watts.

At a late gathering of so-called scientific men, it was announced that one of the most important and valuable communications ever received by the Association had just been announced, *viz.*, that some little creature hitherto supposed to produce its young in the egg form, was found not to do so. Truly this is an admirable example of the expansiveness of the minds which claim infallibility. That a power is now being manifested and developed in England, France, Germany and America, as well as in many other countries, which power exceeds in its earliest indications a thousand times the indications given by a kettle containing boiling water, or a piece of amber when rubbed, is considered by the present popular teachers in science a matter not only of no importance, but one to be ridiculed and denied. Facts, to these men, are of no significance. Their opinions are the only valuable subjects to be listened to. Why does this singular state of affairs exist? may be asked. The answer is simple. The phenomena connected with so-called spiritual manifestations are ruled by laws and conditions of so delicate a nature that the minds capable of accurately examining these are rare in the extreme.

—From Editorial Notes.

MR. PERCY R. STREET.—Members of the Alliance who wish to receive treatment from Mr. Percy R. Street are asked to note that after the present week he will attend at the rooms of the Alliance on Monday afternoons only. (See announcement on p. 134.)



## THE TWAIN ARE ONE.

By J. M. PEEBLES, M.D.

On the 23rd of March I start off on the ninety-fourth road-way that leads up to the century mark of one hundred years and possibly more. Fully sixty-five of these years I have conscientiously and enthusiastically devoted to the elucidation and propagation of Spiritualism in my own and foreign lands.

And, mark the word, I said *Spiritualism*, not "spiritism," so popular in China, Japan and the Pacific Islands under different names and almost universally used for mercenary aims and purposes. These misused phenomena in the distant past were called sorcery, necromancy, and later, magic and witchcraft.

Bear in mind, I am not writing of animism, spiritism or sorcery, but of Spiritualism, the direct antithesis of materialism; and which Spiritualism, in its broadest, divinest and most loyal sense, is, as we think, in perfect harmony with the Christianity of the Christ, or with the spirit and moral philosophy of the "man Christ Jesus"—to use the apostle's words.

After years of persistent study, years of historical research, years of keeping abreast of the Oriental discoveries in Palestine, Egypt and India, together with repeated communications from angels and exalted spirits who made radiant the heavens of harmony and truth, I am intellectually forced to accept Christ's Christianity as a mighty, uplifting and redemptive power—a lofty, momentous truth that this great, selfish-pulsing world has not yet tried—I repeat, has not yet tried, nor has it made practical the principles enunciated in the Sermon on the Mount.

Mark well, speaking Masonically, I said Christianity and not Churchianity with its traditions, creeds and dust-dry ceremonies, but the Christianity of the New Testament with the records of its healings, visions, voices, and that heaven-inspired "talk" from Moses and Elias upon the Mount of Transfiguration, all give the most positive and convincing evidence that Jesus Christ was not only a prophet, a medium and martyr, but the crowning personality of Hebrew Spiritualism.

Accordingly, without one iota of reservation, I pronounce pure, present-day Spiritualism, or religious Spiritualism, in quality and quantity, and Christ's Christianity, one—actually one in manifestations, one in ethics, and in demonstrating a future life, one in teaching the Fatherhood of God and the Brotherhood of Man, one in strenuously inculcating peace and purity of conduct, and one in proclaiming the mental illumination, moral unfoldment, and the final redemption of all human intelligences. And so here we have Christianity, Spiritualism and Universalism, a trinity in unity; and the gates of hell cannot prevail against its ultimate victory.

## A MYSTERIOUS GIFT.

In a certain thickly populated and highly busy and active city, famine broke out for want of rain. The poor people, no longer able to bear the strain, repaired to a cave, where a certain sage resided in seclusion and divine peace.

"Pray for us, pray for the rain, sir," was the cry of one and all.

"But I can't pray for this," was the meek and humble reply of the pious recluse.

The visitors pressed the godly saint with their continued entreaties, when at last, to their utter astonishment, the saint sighed and said: "You want to make me guilty of revealing the secrets of a noble soul. Very well, I will obey you; listen to me now, and go ye all to that dancing girl\* residing in that corner of the city. She will pray for you, and ye shall have plenty of rain. Believe me and go to her forthwith."

They obeyed him. The dancing girl was in her room, which was nicely decorated and artistically furnished. The music was playing. The young woman was beautiful and charming. The party was well received according to the etiquette of such places.

"Would you have singing, sirs?"

"But we want you to pray for the rain. People are dying on account of the famine."

"I to pray! A dancing girl to pray! What can you mean, sirs? Are you jesting?"

"But we have been directed to you by —."

"Alas! he has torn the veil of my secret. Very well, I shall obey you, but shall quit this place soon," replied the dancing girl.

Saying this she asked for water to perform ablution, preparatory to offering her *salat* (divine worship), in turn preparatory to praying for the rain. The servant brings the water and the basin. The dancing girl begins to wash her hands, and lo, the sky is already full of clouds. She hardly finishes half of the required course of ablutions when it begins to rain. She leaves everything aside, does not even finish the ablutions, does not offer *salat*, does not pray for the rain, yet it is already raining heavily.

How could they leave her without asking how she was spiritually so near God, although she was only a dancing girl?

"I was once riding in my open palanquin, going to a friend to sing and dance. On the roadside there was a bitch lying fast asleep. The newly born blind pups were somehow separated from the mother and were crying and seeking her. I could not bear the sight, stopped the palanquin, and myself caught hold of the pups and took them to their mother's breast, and having done this, I returned to my palanquin. His mercy enveloped me, and then and there I became enlightened."\*

—From "Islam," by Muhammed Sarfariz Husayn Qari.

## ASSYRIA.

ITS TEMPLES, FAITH, AND SYMBOLS.

On Thursday, the 11th inst., Mr. W. J. Vanstone, Ph.D., addressed the Psychic Class on the above subject. He said that his previous lectures had dealt mainly with Egypt, and now the transition would be marked, as the Assyrians were a very different people from the Egyptians, alike in physique, mental temperament, and psychic perception. The mental and spiritual characteristics of the former were metaphysical and of the latter mathematical; at any rate the trend of mind associated with those terms would be found expressed in the philosophy of the two races respectively. As the object of these lectures was to discover the essential psychic beliefs of the ancient nations, it would be found convenient to include some reference to Babylonia, as the spiritual ideas of that country and Assyria would be practically the same.

Mr. Vanstone stated that the earlier Sumro-Accadians were doubtless preceded by a people of Semitic origin from mid-Asia, and earlier still there were signs of a Tartar race invading and settling in Assyria, probably 10,000 B.C.

Descriptions of the locality and extent of the empire were given, and details of the chief cities—Nineveh, Calah Assur, and Arbella—and their relation to the mounds of Kouyunjik, Khorsabad, Nimroud, &c., the excavations of which brought to light abundant information concerning the commerce, manufactures, science, arts, literature, customs, and religion of the Assyrians.

The worship of Bel, Nebo, Ishtar, and Ea revealed some very beautiful and noble conceptions of Divinity and spiritual principles. The symbol of Aeshur being a winged circle with man and dove's tail expressed some fine ideas and the occasional five points in the circle connected the symbol with the sun, moon and five planets.

The deity with fir cone, water vessel, double set of wings and laurel crown, the sacred tree, winged lions and bulls, eagle-headed figures, and many other symbols were fully explained and interpreted by the lecturer.

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\* A dancing girl in the East is considered the most degraded of women.

\* Cf. Edwin Arnold's "Pearls of the Faith."



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## AN AFFIRMATION.

Truth comes by perception rather than by reasoning. It may indeed be obscured by much argument. The born mathematician being confronted with a problem sees the solution by a kind of intellectual clairvoyance. The masses of figures by which he demonstrates the correctness of his answer are, from the standpoint of pure reason, a rather clumsy vehicle by which to convey the essential fact to the external world. This is not less the case but rather more in regard to all those things which relate to the vital issues of life.

Truth in the end vindicates itself and conquers sometimes in spite of, rather than because of, the efforts of those who aspire to be its zealous champions. Who would help his fellows to a higher view let him quietly report what he sees, and to the extent that his statement is free from any personal element, it will carry conviction and do its work. All the jangle of conflicting views, the heat and fury of debate, come from the admixture of truth and self-interest. One disputant is incensed at opposition because the opinion he puts forward is *his* opinion. He feels a proprietary interest in it, and suspects that the contradiction of it is in some sort a reflection on himself. He is anxious to score a point on his own behalf. Another debater is animated by fear. He sees in a new idea a menace to some cherished opinion of his own, something that he may have spent time and pains in shaping to his own purposes. He fights wrathfully for this piece of mental property. Others, it may be, contest with mixed motives. They are anxious to "vindicate the truth," with certain mental reservations regarding their share in it and the extent to which they personally may be affected by the ordeal to which it is apparently being subjected. But Truth brooks no divided allegiance, and is serenely indifferent to the squabbles of her partisans and opponents. All the welter of words and the angry strivings of contending minds do not deflect her course by the breadth of a hair. The dust of the combat leaves her unsoiled—it merely obscures the vision of the contestants.

No book, no oration, ever conveyed a truth. It simply gave a clue or a key to something within the soul of the reader or the hearer. The complaint, "They will not see or hear the truth," is only too often to be interpreted, "They will not see or hear my version of it." The faithful minister of Truth merely reports the thing which he sees, and leaves the issue to the working of universal laws. If he elaborates his view, presenting it with every circumstance of precision and charm which it is in his power to bestow, that is merely in obedience to an instinct of beauty. He will not present it in a crude, unlovely shape. He reveres the goddess, and would provide her with the finest raiment he can afford.

Truth needs no interpretation or defence—it explains and justifies itself. It is a part of life, of which we come into apprehension and experience by growth. We have not to argue our fellows into a belief that winds blow, waters run or the sun flames in the sky. They are convinced without words of ours. That they do not all see that life is a manifestation of spirit, that the soul is reality, merely means that they have not yet developed the necessary power of vision.

Argument will not help them unless it is the unanswerable argument that life itself affords to those who are able to appreciate it.

Facts are in a different category. They cannot, as the poet tells us, be disputed—when they are known to be facts. But they can be woefully misinterpreted and their significance ignored. They are secondary and supplementary rather than foundational. To the man in whom the consciousness of his spiritual nature has not awakened, all the facts of psychical science are facts and nothing more. They do not suggest anything but new and sometimes fascinating avenues of approach to subterranean mysteries of being. He will tabulate and study them for years, and at the end of his task confess himself still in the dark regarding the great secrets of Life and Death. There have been many of such probers and delvers. Facts they had in abundance, but with all their searching they could not find out the soul.

Apples had been falling from trees, and men had seen them fall for thousands of years before Newton, watching the phenomenon, saw—not the principle of gravitation, but a proof of its existence. But then his mind, by constitution and training, had awakened to a perception of the principle. And in a flash the principle and the fact were united. Shakespeare, in one of his plays, showed an intuitive discernment of the law of gravitation, but it needed the mind of the natural philosopher to discover in the falling apple a practical demonstration of its existence.

Nature, as Newton discerned, never contradicts herself, and all her facts are related to a central Truth, of which they are the expression. The spiritual nature of man is not demonstrated by any facts or phenomena, however astounding. It is only confirmed as a truth to the intellectual sense of the mind which has already intuitively realised it, in however slight a measure. That truth requires only affirmation. We may bear witness to it. We need not fight for it, argue for it, vex ourselves about its acceptance or non acceptance. It will vindicate itself without our championship. The principle is there. The facts are there to confirm it.

## VOICE MEDIUMSHIP: A VERIFIED MESSAGE.

A lady residing in Ireland who has long been a subscriber to LIGHT writes us that she has just returned from Winnipeg, whither she had gone in consequence of the receipt of news of the death of one of her sons there. Before she left England she had a sitting with Mrs. Wriedt, at which "Dr. Sharp" told her there had been an inquest and that the verdict was that death was due to apoplexy from a clot of blood on the brain, caused primarily by an accident. He also made the puzzling statement that her boy was very anxious that his mother should go to Canada as there was difficulty about his recognition. On her arrival at Winnipeg the lady found all "Dr. Sharp's" statements to be correct. A doubt as to identity had been caused at the works where the young man was employed by his having allowed himself to be known by a Christian name which was not his true name. In consequence of this, another of her sons who was in Canada, but a thousand miles from Winnipeg, had, before cabling home, to get someone who knew his brother to identify him.



## PROBLEMS OF THE WORLD BEYOND.

## SOME SUGGESTED SOLUTIONS.

BY W. H. EVANS.

After nearly seventy years of spirit communion we are still somewhat uncertain as to the actual whereabouts of the spirit world. We know there is a spirit world, because the many communications which have come to us have come from human beings; and human beings, we know, must live somewhere. Opinions differ. Some say that the spirit world is around us, others that it is some sixty, or more, miles off, while some again say it is somewhere in the Galaxy or "Milky Way"; only these last forget that the earth itself is in the Galaxy. To the uninitiated it does seem curious that we are unable to get any clear idea of its locality. One would imagine that people living in a real world, somewhere in space, would be able to tell us where it is. We can imagine many things, but seem unable to realise the great difficulties those on the other side have to overcome in order to communicate with us at all.

Andrew Jackson Davis and Hudson Tuttle both speak in a precise and definite manner as to the locality of the spirit world. Their teachings relative to the processes of sublimation going on in all worlds are reasonable and in line with the idea of continuity, and, if correct, these sublimated particles must obey the law of gravity and accordingly come to rest at their gravitational level. It ought, therefore, to be possible for anyone who has a good knowledge of physics to deduce from this the distance of the spirit world and also its locality. However, there are some who assert that the spirit world is purely subjective. That is equivalent to saying that it is purely imaginary. Our ideas of reality are of the things we see and handle. We are told that these are illusions, but they each correspond with something which we call an idea. Even so, they exist apart from our individual ideas of them, and in that sense do not seem to be so illusory as some would have us believe. Matter as matter is a reality. And our material world is only denser and coarser than what we call the spirit world. There is this about it, though, we are able to mould matter. To do this we use various appliances of the same material. By the use of brains and hands and feet, all matter, we are able to get into contact with the outer world, and effect certain changes. We dig and delve and get iron: we make a fire, build blast furnaces, refine it, harden it, shape it, all in accordance with certain ideas, and lo! we have an engine which obeys our will. All this is very wonderful when thought of, only it has become commonplace. The manipulation of matter is not strictly confined to man, though he exhibits the greatest amount of power in this direction. Man has the ability to alter his environment in accordance with his ideas. In that lies the essence of progress.

This might help us slightly to understand something of the other life. It appears from what we can gather that man's environment in the other life is very much more plastic than ours, and it seems to be more responsive to his mental effort than matter is here. Hence mental states are reflected more powerfully in man's environment in the spirit world than they are here, though we all have some experience of how mental states affect our outlook upon our environment. But what we sometimes forget is that there is an *inlook* as well as an *outlook*. The world does not alter to conform to our mental states; it remains stable, and we must postulate a similar stability to the spirit world. Thus, while it is true we all live in the same universe, it is also true we each live in a world of our own.

It is then the creative power of the spirit working through mind and shaping thought that produces the world within the world—the world which we look into. That colours the outer world, and sets either as an opacity shutting out the glories of the outer world, or becomes a clear transparent window—a true medium—through which those glories become visible. We may then glean some idea of the vividness of the mental states of spirit people by noting our own mental states, and imagining ourselves in a more plastic environment.

This, however, does not dispose of the problem: Where is the

spirit world? It only makes it more clear that a world, whether spiritual or material, must have some definite locality. For all abstract reasonings which seem to destroy time and space and matter leave us exactly as we were. Man can reason everything out of existence except himself. And having done this he is presented with the problem that he came from nothing, only he cannot believe it, accept it he will not. What, then, are we to say? That the spirit world is composed of rings of interplanetary matter? That these are disposed through space? That they are localised and have definite functions to perform, even as the earth has? In a word, that the cosmic scheme is incomplete without them, and that they are the outworking of some definite deific idea? Such reasoning reduces them and the universe to a gigantic mental concept, and makes mind the only reality.

Accepting this postulate, it is reasonable to infer that what we term more specifically the spirit world is nearer to mental substance in its purity than is the earth, and we can perceive something of the difficulty which our friends "over the way" have of telling us anything about it. The same difficulty exists with us when we desire to convey some picture of our mental world to another. Indeed, few of us perhaps realise our own mental world sufficiently to be able to convey to another any adequate impression of it. All our ideas, conceptions, thoughts, correspond more or less with something in the outer world. But the reproduction of an idea in the mind of another is perhaps more difficult than we think, even when we have figures of speech to clothe the idea, drawn from daily experience and contact with matter. But remove a man to some new world, where the conditions are different, and then request him to convey to beings living in another world, entirely different, an idea of his new world, which he must perforce clothe in the old figures of speech, and we can then imagine his dilemma. And that is what we are asking our spirit friends to do. Is it not wonderful, then, not that we know so little, but that we know so much?

The same will doubtless hold good in regard to spatial relationships. A universe whose basis is mind, and which is, therefore, permeated with mental substance, which substance is amenable to the mental forces of beings who are more in harmony with it on a higher plane than this, will present difficulties to those who may be desirous of responding to our thoughts of localisation. For it becomes clearer and more evident as investigation proceeds that our spirit friends not only live in a world which is local in character, but carry with them a thought-world of which they are more vividly conscious than we are of ours. To disentangle the two sets of impressions and convey to us definite and precise information must be difficult because of the confusion in our minds regarding these two sets of impressions. We must perforce be patient and plod on in our investigation, slowly and patiently accumulating our facts.

Another point frequently overlooked, but which the present world-struggle has emphasised and impressed upon many sensitives, is that the mental states of the embodied affect the spirits' endeavours to make things clear. This is a powerful factor, and the sceptic is frequently deceived into thinking there is fraud where none exists. As a matter of fact, the dominant thought of a positive mind is very difficult to overcome. It is often overcome, but we cannot understand the amount of effort that might be required to overcome it. Consequently, a strong positive thought of fraud may result in that which appears to be fraud, but which, if properly understood, may constitute a very interesting psychological problem. A séance where sitters are met together with one accord necessarily presents not only conditions for our friends to work with but also problems to be solved. The individual idiosyncrasies of sitters, their whimsicalities, and peculiar bents of mind, have all to be controlled and set in a certain direction, and that the messages are often tinged by this we know. Add to this that the message has to flow through a channel in which vagrant thoughts float, and has to conform to the conditions of that channel, and we glean some idea of the many difficulties to be overcome. The patient disentanglement will result in our getting to a better understanding of their real meaning and a keener appreciation of the great patience exercised by our spirit friends in their endeavour to enlighten us.



## CONCERNING CLAIRVOYANCE.

BY AMY STEPHENS.

What is clairvoyance? Briefly it is illustrated telepathy, *i.e.*, a thought-picture. To produce this-thought picture three essentials are needed—the clairvoyant or active agent, the clairvoyee or passive agent, and the tense thought uniting the twain, so tense that it sends forth a mighty thought-wave which creates or produces a picture to the natural naked eye. The best condition for clairvoyance is that the sensitive or clairvoyant be at rest from thought—*i.e.*, the mind be empty of definite thought—whilst the clairvoyant is at the same moment concentrating in thought on some certain subject or person, not, be it noted, on the clairvoyee or on himself, but on the subject which takes the picture form. A clairvoyant is usually a strong character, full of psychic power and capable of radiating a definite strong wave of thought, even one who possesses an aura or personality beyond the average, and who has also, consciously or unconsciously, learnt to concentrate as regards thought. A clairvoyee is usually sensitive and easily impressed by the thoughts of others; a person with surface nerves is generally a good clairvoyee. There is good reason for calling over-sensitive, nervy people thin-skinned. When the mind of the sensitive has been excited or been under the influence of some great emotion and has afterwards become blank to definite thought through reaction and maybe physical weariness, for body and mind are closely connected, an ideal condition for clairvoyant vision is set up. This is why concentration classes produce by the process of reaction good conditions for clairvoyance. It has been noted that clairvoyant visions are usually stronger at the end of such a class than at the beginning.

Clairvoyance is just intensified ordinary thought, not a projection or vision of the sub-conscious or even super-conscious mind. But it must be concentrated and intense thought, not one of those soulless ghosts of thought—half-thoughts they may be aptly termed—which flit and pass easily over the mind surface. Though man is a thinking machine, there are hundreds of people who never think actively but are content with passive thoughts, and carelessly admit any passing thought-wave from those around. These willingly accept thought-impressions from outside and are over-influenced by their five senses. Even if they possess in mean measure the great sixth sense of intuition, they do not take the trouble to exercise it or make use of it save passively.

Thought concentration is never so powerful as in the hour of death, when the soul parts from the physical body; therefore it is that so many clairvoyant visions are of friends or relatives who at the moment are passing from the Here into the Hereafter. But clairvoyance, or the impression and reception of the thought-picture, is equally possible amongst those who are on this side of heaven, as has been proved over and over again. Even on earth, if a man who is under great trouble or stress of mind concentrates all his energies of thought and brings them to bear on it, he produces thereby strong thought-waves, which, finding an impressionable sensitive, create before his eyes a vision of the man or the scene which is thought about. One of the great difficulties of clairvoyance is the difficulty of placing the vision seen; here, unfortunately, imagination oftentimes comes into play, and the vision is mistranslated by the thought of the one who sees, or who hears the vision described, and insists on fitting the cap as he will. Thought does not cease with bodily death. The soul can still think, and can reach out to some sensitive soul on earth through this power of clairvoyance. Apparently the power of thought is absolutely the same when the envelope of the body falls off; after all, it is part of the astral body alone—the letter is the same though the envelope is torn off and thrown into the fire.

Many complain that clairvoyant visions deal only with the earth and earthly things, and that no idea of the future state can be gleaned through them. The reason is that, though the thoughts of the departed can be centred or concentrated on some earthly desire, until the clairvoyee sees the thought vision and

can describe it, it is not possible to impress the thought of something unknown and unrealisable. "It is impossible for the mind of man to conceive" heavenly things, wrote the Apostle Paul to the Romans. Whilst on earth we must be content to do our best and wait patiently until the time comes to shed the hindering robe of flesh. Then we shall know, when we see face to face—know and understand. It is easy to memorise and think upon the old familiar things of home, but can the mountain-dweller, who has never seen the sea, picture the dancing waves? Again, a blind man who has seen can picture to himself the sky and sea, but how curiously far from the actual fact is the idea formed by the man born blind! Religion has nothing to do with clairvoyance, though Spiritualists claim it as the keynote of Spiritualism, and rationalists therefore try to deny its existence. It is of the realm of thought, ordinary everyday thought, and the secret lies in the power of intense thought concentration.

Clairvoyant experiences are often painful, and the natural sensitive or born clairvoyee is to be pitied, and needs help and sympathy. It must be remembered that the clairvoyee, or medium, is, after all, a mere instrument, an Æolian harp played upon by another. The danger of mediumship lies in the temptation, if no real clairvoyant vision comes to hand during the séance, to use the stimulant of imagination—that great gift which idealises the real, but which is the antithesis of the goddess of truth, though able aptly to impersonate her. A ghost may be placed in the category of clairvoyant visions. In other words, it is a thought-form produced by a psychic who is concentrating so intensely in thought on some earthly object or desire that the thought manifests, *i.e.*, becomes visible.

The Psychic may be clairvoyant, but is not so of necessity, but the clairvoyee must be psychic. It is a known fact that emotional, simple peasant girls are frequently very clairvoyant; and in children, too, the clairvoyant gift is often to be found, but, as a rule, it is crushed out by parental hints regarding imagination and lying. And in the children of a larger growth the fear of the ban of the Church, or the pooh-poohing of friends, and disagreeable hints regarding imagination cause the instinctive hiding-up instead of telling forth when a clairvoyant vision has been seen. But hid in the bosom of the seer it often ferments and haunts, and many an attack of nervous prostration may be traced to this cause. "A trouble shared is a trouble halved," says the old proverb.

There is nothing new under the sun, but though these thoughts on clairvoyance break up no virgin soil, the article has been penned to emphasise two facts—one that clairvoyance is really a very simple thing, just strong thought-impression thrown on some sensitive psychic soul; secondly, that the clairvoyee or medium is not really the important factor; without the sun or electric light behind it the negative plate of the camera is simply a piece of glass, a useless thing, powerless to produce a photograph. It is the clairvoyant who is the sun, the agent, the artist, the creator of the wonderful thought-picture.

We need in the realm of thought a new Marconi to harness these thought-waves as Marconi has harnessed the waves of ether, so that at will they are bent to the service of man. In the East this has been already done. There is little doubt that the puzzle as to how the natives learn the latest news before it comes over the wire can be explained by the fact that in India and other Eastern lands there is a system of clairvoyance, and it is through the vision seen that men come to know what has happened. The apparent magic proves, as usual, to be easily explainable. Sensing is a form of clairvoyance, and so is clairaudience, but these are not nearly so trustworthy as the vision or thought-picture which never lies though liable to misconstruction. Prevision is only obtained through the clairvoyant picture thrown by some disembodied spirit. Over there, time is not, and no past nor future—only the eternal Now.

By much study and thought devoted to some certain object or subject it is possible so to impress the mind as to create, by reflex action, a vision of the thought so worked upon. This may be called self-clairvoyance. It is usually a nebulous, dream-like vision, whilst the true clairvoyant vision is clear-cut, defined. Also, it passes quickly and is impossible to recall. It is a hint no longer to dwell thus overmuch on any one thought, and if this danger signal is neglected mental trouble may arise.



## AN OLD-TIME EXPERIENCE.

The following record of a remarkable episode in the life of "M.A. (Oxon.)" is taken from one of his note-books covering the year 1874 :—

On Sunday morning (January 25th, 1874), I had another of the curious visions which I have experienced twice before. I was sitting at my table in Clifton-road—time, 1 p.m., or thereabouts. I had breakfasted late—about 10.30—and had been writing since breakfast. I am unable to say how long the vision lasted, nor am I able to fix exactly the time of its commencement. If I may judge by the amount I had written it could not be long. I have no remembrance of ceasing to write. The first thing that I remember was standing beside my body and looking at it. I did not feel surprised, but only curious to know how I got there. The spirit body seemed to be divergent from the natural body and to be leading an independent existence. While I was looking I was conscious of the presence of "The Prophet" [one of the Emperor group] who stood beside me. He was robed in sapphire blue, and on his head was a coronet with a very bright star in the middle over the brow. The face was what I have seen before, the face of an old man with a long beard and moustache, deep-set eyes, and large massive brow. He explained to me that I was out of the body, and told me to follow him. I remember well the oddity of my sensation when I discovered that the wall of the room was no bar to me. We passed on our way without obstacle until I found that we were in the midst of a very beautiful landscape. How we got there I do not know, but I seemed to have changed almost instantaneously the surroundings of earth for the scenery of the spheres. A special effort, I imagine, of my guide enabled me to see my body, and after that I resumed spirit vision to the exclusion of bodily vision. The scenery through which I passed was like an earthly landscape, but the air was more translucent, the water more clear and sparkling, the trees greener and more luxuriant. I went along without conversation, and noted the ease with which my will carried me along with a peculiar gliding motion. At the end of my journey we came to a simple cottage very like many I have seen here, and there I found my Grand-mother Stainton. She was just as I remember her, only clothed in a long pure robe with girdle of deep red. Her hair was bound with a simple fillet, and her whole face and figure were idealised and glorified. She attempted to address me, but my guide motioned me away, and hurried me back. From this point my memory grows fainter and fainter, and I can recollect no more until I found myself sitting in my chair, the pen on the table by my side, and the paper on which I had been writing before me. The ink was dry, and I was for a time only partly conscious of what I had seen.

It all came back by degrees. Now, at night it is conceivable that I might be drowsy or sleepy, though I know I was not on the occasion of the previous vision. But this was mid-day; I certainly did not go to sleep; I had had breakfast and nothing else two hours ago, and the vision was apropos of nothing that was in my thoughts. It is stated by communicating spirits that the occurrence was real, and that my oblivion of the latter part was caused by the necessity for hurrying me back as the conditions were not good.

LONDON SPIRITUALIST ALLIANCE.—At the rooms of the Alliance on Tuesday, the 9th inst., Mrs. Place-Veary gave clairvoyant descriptions accompanied by some striking evidential messages which included full names of the persons described. On Wednesday answers to questions were given by Morambo through Mrs. M. H. Wallis's mediumship. At this meeting two ladies affirmed that they had clairvoyantly seen on the preceding Wednesday the wife of Morambo amongst the audience. Morambo stated that the description which they gave of her was accurate and that she had actually been present. In the course of his remarks he gave some particulars of his life while on earth, which, being full of human interest, were listened to with great sympathy and pleasure.

OBITUARY.—We learn with regret of the transition of Mrs. Margaret Hamilton, of Howwood, Renfrewshire, whose name will be known to many of our readers. She passed to the higher life on the 5th inst. at the age of seventy—a degree of maturity which may well soften the natural grief of separation. Mrs. Hamilton was a healer, giving free medical treatment for many years privately. She acquired considerable proficiency in botanical medicine, and employed the knowledge thus obtained in her healing work. She was the second daughter of the late Mr. Alexander MacNab, of Howwood, who, with his family, was well known in the work of Spiritualism north of the Tweed. Her friends have deep consolation for their bereavement, and we condole with them only on a temporary loss.

## GOD IN THE UNIVERSE.

"God in the Universe," by J. W. Frings (Rider, 3s. 6d. net), should have been entitled "Motion the One Reality," for that is the author's answer to the problem of existence, and the "Divinity of Motion" is his only God. Armed with scientific knowledge, he has probed every form of matter and every degree of life, and in all he has found motion the only significant fact. Motion is Life and Mind and God and the Universe. But unfortunately he does not make his meaning as clear as could be wished, as a quotation will show: "The one reality is Motion, which, surging through space and animating it, forming substance for its manifestations, shows itself to us through the garment it wears." From this it is seen that there is one reality, and also space and "us"!

From another point of view the book is a collection of interesting facts of science and philosophy, and from these his arguments are derived. Man to electron is shown to be a series without a break—from slow complex motion in man to simple inconceivably rapid motion in the electron; from consciousness and will to orbits and gyrations. Life and all vital phenomena are just motion. Motion churns up space into matter, protoplasm is matter, life is the activity of protoplasm. The apparent gulf between matter and consciousness is not discussed.

A universe so conceived is nothing but a mechanism, and in it free-will, of course, has no place. Mr. Frings considers this question at length, and concludes that "the greatest generalisation of the mightiest intellect is a response to impulse just as much as, and no more than, the movement of a grain of sand under the influence of the wind. . . . The light undulations which cause the plant-stem to move in a certain direction will also draw the man of means to the south of France. . . . The freedom of the will appears to be an illusion." Consciousness, then, is but a wheel in the machine, and we can have no responsibility for our misdeeds. It is hard to see how an emotion, such as fear, can be merely a factor in a purely mechanical system of reflex action, nor does this theory readily explain the sense of effort when we exert our wills (or seem to exert our wills) nor the almost unlimited time that may be occupied in "making up one's mind." We are at one with Mr. Frings as to the supreme importance of motion in the material world, but on the whole we find his philosophy unsatisfying. He has not proved it to be the ultimate Reality. He ends on a note with which many Spiritualists will find themselves in tune. "Our evolution," he says, "intellectually and physically, is nearing completion. Our psychic and intuitive evolution begins to unfold."

N. G. S.

## TRANSMUTATION.

Joy and pain have both their part in life, but that the highest joy comes through the gateway of sorrow and suffering and that they may and do co-exist seems difficult, almost impossible, of belief. "To the natural man" (said the Rev. R. J. Campbell recently, in a sermon reported in the "Christian Commonwealth"), "nothing seems clearer than that peace and pain, sorrow and joy, are mutually exclusive; that if you are experiencing the one you cannot be experiencing the other." But the natural man is wrong :—

That is not the witness of saintship. On the contrary, the saints maintain that never have they known more exquisite happiness than when things were at their worst on the plane of the outer man; their very agonies have become bliss, as the discords in a musical theme enrich the harmonies; in fact, there is no true harmony without them. . . . There comes a point where, in literal truth, sorrow is swallowed up in joy. Every full, rich, round tone you ever hear, either in a musical instrument or a human voice, is made up of innumerable dissonances resting on the background of the predominant note. . . . The joy of the Lord, when we are worthy to know it, we shall find to be a joy in which all the pain we have ever known is absorbed, transfigured, rendered glorious. It will be that that makes it joy; it will be love that has reached the uttermost of sacrifice, and passed beyond it into a region where sacrifice is no sacrifice, but the very opposite, an immeasurable gain, a possession of oneself to which no limits can be assigned to all eternity.



## SIDELIGHTS.

The following story is taken from a recently-issued book of memoirs of the Hon. Adelaide Drummond, by Basil Champneys. It is related by Lady William Russell:—

Not long after the death of her grandfather, Lord Moira, she was sitting alone, thinking, when he suddenly appeared before her, looking exactly as usual. After the first shock of surprise was over, curiosity overcame awe, and she exclaimed, "Oh, what is dying like?" "Not at all what you think it is," was the reply.

A curious incident of a telepathic character was recorded in connection with an accident resulting in the loss of five lives near Darlington early on the morning of Friday, the 5th inst. A Mr. Noble, of that town, had taken a party of friends to Leeds in his motor-car on the previous day. One of them, Mr. Tucksworth, decided to return by train, and his place on the return journey was taken by another gentleman. In crossing a bridge over the Tees at Croft Spa the car skidded and crashed through a fence into the river, all the party being drowned. That morning Mr. Tucksworth awoke from a particularly vivid dream, clutching the edge of his bed and shouting, "You're going over, Noble! You're going over!" He went downstairs and mentioned his dream to the housemaid, expressing the hope that the party would return safely.

Sir Joseph Compton-Rickett, in his presidential address at the Annual Conference of Free Churchmen at Manchester, expressed the conviction that God was working through human society in the evolution of the State, and that it was possible that the horrors of modern warfare might presently give place to a substituted and Christianised force. "Psychic power, a force as silent as gravitation and as irresistible, would then," he said, "range itself on the side of truth, build up empires, and control the world. Jesus Christ was marvellously endowed with this power. It was an influence transcending his person, though he generally healed by personal contact. He told his disciples to put up the sword, for the spiritual force which he had in reserve was more potent than any carnal weapon."

We have been reminded that Friday, the 5th inst., was the centenary of the death of a man who was sneered at in his lifetime as a charlatan but whose claims time has abundantly vindicated. Born in 1733, at Iznang, near Lake Constance, Friedrich Franz or Anton Mesmer began in 1771 to study the healing virtues of animal magnetism, and in 1775 published his "Ueber die Magnetkur," and opened a school or hospital in Vienna. Driven thence, he migrated, in 1778, to Paris, where the novelty of his curative methods created, for a time, considerable sensation till the French Government appointed a Committee of the Academy of Sciences to report on his discoveries. Unfortunately the report was unfavourable, and Mesmer returned to his native country to end his days a disappointed man. Interest in his theories lapsed till about the middle of last century, when it was revived largely through the attention drawn to them by Harriet Martineau.

We have received the first two numbers (January and February) of "Ek-Klesia: Journal of the Mystical Revival Mission," a new American monthly edited by the Rev. Holden E. Sampson. We note an article in the second number on "The Visions and Voices of Jeanne D'Arc," by Hereward Carrington, but, as the organ of Mr. Sampson's mystical ideas, the magazine mainly consists of contributions from his pen. It can be obtained in England from Mr. R. F. Hall, "Ferndale," Church-road, Moseley, Birmingham.

In the course of a letter in a weekly paper on "The Orientation of Churches," Mr. Basil Davies remarks: "Experience will prove to any interested reader that insomnia and many nervous ills will often yield to orientation of oneself in slumber. It has been my hobby to investigate the origin of customs, superstitions, and the like survivals. I have always found them rooted in a sound, pragmatic, common-sense consideration such as this." That is true enough, but there is a decided difference of opinion on the question of the position of the body in sleep. Many authorities claim that the sleeper should lie with the head to the north.

## LETTERS TO THE EDITOR.

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

## The Ethereal Transmission of Thought.

SIR,—With regard to Mr. David Wilson's "New Wave Detector," as described in the current issue of LIGHT, I would like to offer the following observations:—

(1) The description of the apparatus employed is quite insufficient and no diagram of it is given.

(2) The results in all probability have nothing to do with etheric vibrations, large or small.

(3) The various movements noted are almost certainly due to pulses through the psycho-plasmic field acting directly upon the needle of the galvanometer, much in the manner that a rap is produced at an ordinary séance. In other words, as good results would probably be obtained with the galvanometer alone, minus the detector, battery, &c.

(4) The experimenter himself probably supplies the requisite psycho-plasmic field.—Yours, &c.,

W. J. CRAWFORD, D.Sc.

Belfast, March 13th.

## The Origin of Evil.

SIR,—Mr. J. Harold Carpenter, in a criticism of my article on the above subject, takes us a little off the track. I fully admitted that if we accept evil as a postulate we are not without light on many of its mysteries, and Mr. Carpenter but expands examples that I gave in proof of this. What I ventured to call insoluble was the mystery not of evil but of its origin.

Another correspondent (J. M. Ewan) asks whether it is not equally true that the origin of everything is an insoluble problem, but surely, as far as man is concerned, we are not confronted with an equal difficulty in accounting for the origin of good, which only involves belief in a beneficent Creator.

Mr. J. Stoddart claims that no problem as to the origin of evil ought to arise, and he instances the defects of the first steam engines, asking whether we should talk of the origin of steam engine evils. Certainly we may, and we can at once trace them to the imperfection of the human brain as creator of the mechanism. It is exactly because we cannot similarly trace evil to imperfection in the Creative Power of the universe that I class the problem as insoluble.—Yours, &c.,

CHARLES E. BENHAM.

SIR,—With reference to this question, may I point out that as we are relatively conscious *only* by contrast, the "origin" of relative evil arose with the "origin" of relative good, the date of which I would not, however, be sure of! You see, before one can be relatively conscious of light, one must have known of darkness, the same referring to pleasure and pain, honour and dishonour, and all the opposites. If I am conventionally good and sober, I am only conscious of the fact by contrast with the rowdy and drunken. Of course, people talk much obvious nonsense about "good" and "evil," and yet, while abusing the criminal classes, pull their forelocks out of respect to another



class, the "good," who owe almost their entire physical existence to the criminal and defaulting parties. I do not think there is much mystery about the origin of evil, and would say in conclusion that both this and relative good are regarded simply as necessary while manifestation lasts by any whose personalities vibrate in perfect harmony with their individualities—in other words, those who have reached what is often called the "Master stage."—Yours, &c.,

ARTHUR MALLORD TURNER, M.A.

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

March 8th, 1915.

#### The Ethics of War.

SIR,—This vexed problem of the right or wrong of the war remains unsolved, and those who have attempted its solution seem to be lost in a kind of maze.

If Jesus did not advocate war, he nevertheless made a scourge of cords and drove away the desecrators of the Temple. Example is always more salutary than precept. What has Mr. Benham to say about "the war in Heaven"? Was Michael justified? I think Emerson writes very finely about war: "What does all this war, beginning from the lowest races, and reaching up to man, signify? Is it not manifest that it covers a great and beneficent principle, which Nature had deeply at heart? What is that principle? It is self-help, perpetual struggle to be." We must outgrow war, as we outgrow youth, and then it will be put away with other childish things, the primitive forms of great realities.—Yours, &c.,

E. P. PRENTICE.

#### Life After Death.

SIR,—I am glad that I have succeeded in arousing several of your correspondents to criticise me. Nothing is better for any cause than open and honest discussion, and nothing is worse than apathy and indifference when vital principles are involved. Ninety-nine per cent. of people will not think seriously about anything if they can help it. Try to realise the present position of Christianity after an historical record of nineteen centuries, owing to the people's apathy and priestly dogmatism. Between those who have supported the Bible by the sword and those who have supported the sword by the Bible, mankind has been persecuted, butchered, or kept in mental bondage from age to age. Now a large number of the most learned Church dignitaries in the "Encyclopædia Biblica" make it quite clear that what has been called Holy Scripture cannot any longer be regarded as true or reliable. Every leading principle of the Faith has been questioned within its own temples. With all its admitted virtues and external grandeur Christianity is in the melting pot. So it must be with every religion which is not based firmly upon evidence and reason. The position I have taken up in this correspondence has been clear and consistent from the first letter, in which I pointed out that the survival of personality rests upon an accumulation of evidence and testimony covering a period of thirty years, and gathered not only by leading scientists, but by honest and careful investigators of every race and clime. As M. Camille Flammarion says, "the facts support each other." There is no evidence in support of material things which can be compared with it for consistency and clarity. So Mr. E. Kay Robinson may rest assured that he will not rule me out of the discussion until he can rule this evidence out or put forward some better evidence in support of his theories. The question which he continues to ask about the Universal Spirit and separate or divided spirits is no more rational than it would be to ask, "Where is God?" or "How is the universe controlled?" We are told by Herbert Spencer that "A God understood would be no God at all," which is very obvious. Finite beings cannot comprehend the Infinite Being, and higher knowledge will only be gained in higher states. Mr. F. C. Constable will not find a single sentence in my letters of a dogmatic nature. I rely upon evidence and reason, and regard unsupported opinions as valueless, although everyone has a perfect right to express them. If Mr. Constable has read the whole correspondence, why does he regard it merely as a matter of opinion? Mr. Robinson failed to produce evidence which he said he had got under better condi-

tions than the scientists, and after telling us in the first letter that he was absolutely certain of what he stated, he said in his second letter, "One should not trust what one calls one's knowledge."

Now, since Mr. Constable has apparently failed to find anything illogical in Mr. Robinson's letters, will he tell us how a man can be absolutely certain about matters upon which he does not trust his knowledge? With regard to the book entitled "Aspects of the Vedanta" which Mr. Constable suggests that I should purchase, will he tell me upon how much scientific evidence (if any) it is based? Will it compare with the published evidence of Sir Oliver Lodge, F. W. H. Myers, Camille Flammarion and the records of the Society for Psychical Research? If not, I shall certainly not waste time in reading it. I gather from what he says about it, that, like the Bible, it is chiefly remarkable for its contradictions. I prefer to read something based upon facts. I notice that Mr. Robinson in his last long letter does not give one scientific fact to support his theory, whilst he continues to ignore the work of thousands for a generation. Let him present a case worthy of consideration and try to appreciate opposing arguments with a little justice.—Yours, &c.,

Marple.

W. CHRMES.

March 12th, 1915.

SIR,—I am indebted to "N. G. S." for the able way he has dotted the "i's" and crossed the "t's" of my statement that the normal mind or consciousness is dependent upon the physical brain. The mystery of this dependence seems inscrutable; but the fact is patent. To get round the inference that the death of the brain annihilates normal consciousness "N. G. S." postulates a spiritual counterpart to the physical brain, that persists after the death of the latter. To me this assumption bristles with so many and great difficulties that I am glad my normal consciousness does not see any need to wrestle with it. Because I fail to see what possible advantage, once I have left this plane, the retention of my brain-dependent mind, developed in this world of three dimensions, will be to me, I am reconciled to its annihilation; nay, only by such annihilation do I hope to "slough the dross of earth."

I put it to "N.G.S." that we each, now, possess, above and beyond our normal brain-dependent consciousness, another (subliminal;—take your choice of terms) consciousness quite independent of the physical brain, and, because of such independence, capable of being carried over with the spirit at its transition. Nay, such consciousness is discarnate (or mainly so) in each of us now, coming and going between the two worlds where and as it listeth; remaining latent in most of us, but not difficult to call into activity provided we place ourselves in the condition demanded by its very nature. Immured in the flesh, we are in the world of the normal brain-dependent consciousness, whose ears cannot catch the echoes of a world which is not like ours, save confusedly, in language borrowed from the brain. When our subconsciousness can speak to us plainly and "face to face" we shall not be here; and, with all respect to "N.G.S.," will need, I think, no spiritual counterpart of the poor old brain we left behind us.—Yours, &c.,

Manchester.

GEORGE GREEN.

#### Dr. Kilner's Screens.

SIR,—The screens referred to by your correspondent, Mr. J. R. Gall, are a discovery of Dr. Kilner, who has spent many years of experimental work on their preparation.

From his original investigations with the human aura, the doctor found that cases difficult or even impossible to diagnose by ordinary means were made clear by searching the condition of the aura. Doctors in all parts of the world now use these screens for cases that cannot otherwise be dealt with.

Dr. Kilner's work is purely scientific, without any suspicion of psychic pretensions, which from the Spiritualists' point of view is an advantage. The human aura, which only clairvoyants have seen in the past, is proved by the Doctor's chemically-treated screens to be a scientific fact, open to demonstration by anyone.

The discoveries of Dr. Kilner are of very significant interest



to Spiritualists. Thus he has proved that, while dead bodies have none, all living bodies have an aura or atmosphere not only surrounding but permeating that body.

To my mind this fact, having been scientifically proved, attains an importance not to be lightly estimated, for the human aura and the human spirit are surely one and the same thing. We may now confidently await experiments as to what takes place in the subjective conditions. I, for one, fully believe that time will bring us scientific solutions of the well-known psychic phenomena—telepathy, spirit-body travelling, &c.—which, while known to take place, cannot in the present state of our knowledge be proved, except by what can be shown by changes and projections of the aura.

Probably the new edition of Dr. Kilner's work will contain some startling facts which will throw some light on our present problems. In the meantime it will be conceded by most that if the aura is our spirit, we are carrying about with us a human body which we shall leave behind. Our aura is the real self, with everlasting mind and soul.—Yours, &c.,

J. F. GEMS.

4, Lower Seymour-street, W.

#### The Celestial Army: A Vision of War.

SIR,—Perhaps the following vision seen by one on the "other side of the veil" may be applicable to the present time. It is to be found on p. 294 of "A Wanderer in the Spirit Lands":—

"... I looked as he spoke and saw black thunderclouds hovering over the earth, and gathering dark as night, and a sound as of a rushing storm swept upwards from the dark spheres of hell, and like the waves of a storm-tossed ocean, dark clouds of spirits rolled up against the sea of bright spirits, sweeping them back and rolling over the earth as though to blot out from it the light of truth, and they assailed each door of light and sought to overwhelm it. Then did this war in the spirit world become a war amongst men—nation fighting against nation for supremacy.

"It seemed as though in the great thirst for wealth, and greed for conquest, all nations and all peoples must be engulfed, so universal was this war.

"And I looked to see if there were none to aid, none who would come forth from the realms of light and wrest from the dark spirits their power over the earth. . . . Then it was that, like a star in the East, I saw a light glittering, and dazzling all by its brightness, and it came down and down, and grew and grew, till I saw it was a vast host of radiant angels from the heavenly spheres; and with their coming those other bright spirits whom I had seen driven back by the forces of evil, gathered together again and joined those glorious warriors; and this great ocean of light, this mighty host of bright spirits, swept down to earth and surrounded it with a great belt of glorious light. Everywhere I saw the rays of light, like spears darting down and rending the dark mass in a thousand places.

"Like swords of fire flashed these dazzling rays, and cut through the dark wall of spirits on all sides, scattering them to the four winds of Heaven.

"Vainly did their leaders seek to gather their forces together again, vainly seek to drive them on. A stronger power was opposed to them, and they were hurled back by the brightness of these hosts of Heaven, till like a dark and wet mist they sank back to those dark spheres from which they had come.

"And who were those bright angels? I asked again—those warriors who never drew back, yet never slew, who held in check these mighty forces of evil, not with the sword of destruction but by the force of their mighty wills, by the eternal power of good over evil?

"And the answer was, 'They are those who are also the redeemed ones of the darkest spheres, who long, long ages ago washed their sin-stained garments in the pools of repentance, and have by their own labours risen from the ashes of their dead selves to higher things, not through a belief in the sacrifice of an innocent life for their sins, but by many years of earnest labours, many acts of atonement, by sorrow and by bitter tears, by many weary hours of striving to conquer first the evil in themselves, that they who have overcome may help others who sin to do likewise.

"These are angels of the heavenly spheres, of earth; once men themselves, and able to sympathise with all the struggles of sinful men. A mighty host they are, ever strong to protect, powerful to save."—Yours, &c.,  
F. V. H.

#### National Fund of Benevolence.

SIR,—I wish again to thank those friends who have remembered our old workers in these trying times. The income for February is as follows: Manchester Central, £1 10s.; Carlisle, 10s. 6d.; Rothersey Circle, £1 5s.; total £3 5s. 6d. Those who would give should give quickly.—Yours, &c.,

(Mrs.) M. A. STAIR.

14, North-street, Keighley, Yorks.

#### SOCIETY WORK ON SUNDAY, MARCH 14th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. E. Haviland gave a most interesting address on "The Scientific Basis of Spiritualism." Mr. W. T. Cooper presided, and Mr. Morrissey kindly sang a solo.—77, *New Oxford-street, W.*—On the 8th inst. Mr. Leigh Hunt gave remarkably successful clairvoyant descriptions. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—The morning address was by Mr. T. F. Matthews, and the evening by Mr. G. F. Douglas. For next week's service see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave a powerful inspirational address in the morning on "Man, know Thyself to be the Son of God," and in the evening answered written questions in a most interesting manner. For next week's services, see front page.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD.*—Uplifting address and clairvoyance by Miss Rotheram. Sunday next, 11 a.m., public circle; 7 p.m., Dr. W. Eells. Thursday, at 7, Mrs. Brownjohn.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, *BROADWAY*).—Mr. H. Fielder gave address. Sunday next, at 7 p.m., Miss Violet Burton, trance address on "The Puzzles of Life Explained in the Spirit World."

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—In the absence of Mr. W. E. Long, through illness, the services were conducted by the members. Very harmonious meetings. Sunday next, 11 a.m., circle; 6 30 p.m., Mr. W. E. Long, trance address.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Welcome visit from the London Union. Mr. Alcock-Rush and Mr. Scott gave inspiring addresses. Sunday next, at 7 p.m., address by Mr. J. H. Carpenter. 25th, at 8, Mrs. Jamrach, clairvoyance. 28th, Mr. J. C. Thompson. Other circles as usual.—H.W.N.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD.*—Mrs. M. Clempson gave an address on "The Seen and Unseen Universe," followed by clairvoyance. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. H. Wright, address and clairvoyance. Friday, at 8, public meeting. 28th, Mr. E. Alcock-Rush.—F.K.

STRATFORD, E.—WORKMEN'S HALL, *ROMFORD-ROAD.*—Mrs. Podmore's interesting address on "The Power of Prayer" and her subsequent clairvoyant descriptions were much appreciated. Sunday next, Mr. and Mrs. Hayward, address and clairvoyance.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mr. Alfred Vout Peters. Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. T. Blake, addresses and clairvoyance; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET.*—Mr. L. White gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Miss Hibbert (Ashton-under-Lyne); also on Monday, at 3 and 8. Tuesday, 8, and Wednesday, 3, Mrs. Curry.—A. C.

HOLLOWAY.—GROVEDALE HALL, *GROVEDALE-ROAD.*—Morning, Mr. H. M. Thompson opened an interesting discussion on "Reincarnation"; evening, inspirational address on "Life's Lessons" and descriptions by Mr. A. H. Sarfas. 10th, address and descriptions by Mrs. Brownjohn. Sunday next, 11.15 a.m., Mr. Jones, clairvoyance; 7 p.m., Mrs. Alice Jamrach. Wednesday, Mrs. E. Webster. 27th, 7 to 9, Lyceum study group. 28th, 11.15 and 7, Mrs. Mary Davies.—J. F.



WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. Robert King, address on "The Human Aura" and answers to questions. Wednesday, 10th, Mrs. Harrad gave address and clairvoyance. Sunday next, Lyceum visit to King's Hall; 7 p.m., Mr. P. O. Scholey, address and clairvoyance; 8.30, public circle. 24th, Mrs. Sharman, address and psychometry.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Percy Scholey gave an inspiring address to a good audience on "Knowledge," followed by convincing clairvoyant descriptions; solo by Miss Hilda Campbell. Sunday next, 11 a.m., service, followed by circle; 7 p.m., address by Mr. G. H. Symons. Thursday, 8.15, short service and circle, members only.—C. O. B. STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion; afternoon, Lyceum; evening, Mr. Connor on "Personal Responsibility"; clairvoyant descriptions by Mrs. Connor. 11th, Mrs. Neville, address and clairvoyance. Sunday next, at 11.30 a.m., discussion; 3 p.m., Lyceum; 7, Mr. E. W. Beard. 25th, open circle. 28th, Mrs. Pulham.—A. T. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville gave a good address and descriptions, also named the baby of Mr. and Mrs. Day. Sunday next, at 11 a.m., Mrs. Gordon, address and clairvoyance, at Mrs. Stockwell's, 3, High-street, Hampton Hill. Thursday, 25th, at 7 p.m., Mrs. Barton, at Thames Valley Café.—M. W.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. Dougall; evening, Mr. Dudley Wright gave a much appreciated discourse on "Islam and Spiritualism," and ably answered questions. Sunday next, 7 p.m., Mrs. Mary Davies, address and clairvoyant descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45 p.m., members only.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Cowlam spoke on "God is Love," and answered questions; evening, address by Mr. R. Boddington, on "Does Death Destroy what Life Creates?" 11th, address and clairvoyance by Mrs. Webster. To-day (Saturday), 8 p.m.; Sunday, 11.30 and 7; and Monday, 3 p.m., Mrs. Harvey (of Southampton). 25th, at 8.15, Mr. H. Carpenter. 28th, 7 p.m., Alderman D. J. Davis.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, very helpful circle, conducted by Mr. Ashley; evening, an address by Mrs. Annie Boddington on "Spiritualism and Individual Effort," followed by remarkable clairvoyant descriptions. 11th, Mrs. Bloodworth conducted the meeting. Sunday next, 11.30 a.m., circle; 7 p.m., Special Open Meeting. Thursday, 25th, 8.15 p.m., Anniversary of Modern Spiritualism, Mrs. Moore. 27th, at Holborn, 6.30 p.m., Social and Dance, 1s.—P. S.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Addresses by Mrs. J. Miles Ord. Afternoon service for clairvoyance.—J. W. M.

NOTTINGHAM.—MECHANICS LECTURE HALL.—Mr. J. J. Morse gave addresses morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; spiritual vision by Mrs. Letheren.

TOTTENHAM.—684, HIGH ROAD.—Address on "Spiritual Development," by Mrs. Jamrach, followed by clairvoyant descriptions.—N. D.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, public circle; evening, address by Mr. W. Bottomley on "Inspiration and Revelation."—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Spirited addresses by Mr. Frank Pearce. 11th, address by Mr. H. Yelf; clairvoyance by Miss Fletcher.

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

TORQUAY.—Trance address and clairvoyance by Private Stephenson, R.A.M.C. 11th, trance address by Mrs. Thistleton on "The Power of Thought."

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Harvey, of Southampton, who also gave clairvoyant descriptions to a crowded meeting.—J. W.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Lund gave good addresses on "Arisen Humanity" and "Science and God." Mrs. Lund gave recognised clairvoyant descriptions. Mr. Rundle conducted the after-circle.—C. A. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 11th inst., address by Mr. Newton of Southampton; descriptions by Mr. F. T. Blake.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. F. T. Blake, President of the Southern Union, gave two well-reasoned addresses, followed by convincing clairvoyant descriptions. 10th, well-written paper by Mr. Yelf; clairvoyance by Miss Fletcher.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Dennis on "What Think Ye of Christ?" Clairvoyant descriptions by Mrs. Short; solo by Mrs. Bateman. The meeting was conducted by Mr. Johns.—S. E.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. James Newby spoke on "Unity" and "From the Battlefield to the Spirit World." Clairvoyants: Mesdames Woods, Hackling, Mr. Newby, and Sapper Reynolds.—E. B.

READING.—SPIRITUAL MISSION, BLAgrave-STREET.—Mr. Percy R. Street gave addresses; morning subject, "The Fatherland of Nations"; evening, "Gems and their Occult Significance." 8th, Surgeon-Lieut. George L. Ranking, R.N., gave psychometrical readings.—H. A. N.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "The Purpose of Life," by Mr. Brown. 8th, ladies' meeting; address and psychometry by Mrs. Bryceson. 10th, address on "Know Thyself," also clairvoyance by Mrs. Marriott.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service conducted by Mr. Tilby; Afternoon, Lyceum; evening, in the absence of the planned speaker, Mr. B. W. Stevenson addressed the audience on "The Effect of Spiritualism"; Mrs. George followed with clairvoyant descriptions.—A. H. S.

BELFAST ASSOCIATION OF SPIRITUALISTS.—Writing on the 15th inst., Mr. J. P. Skelton, secretary of this society, says: Mrs. Mary Gordon has been with us for the past ten days and has conducted a very successful series of meetings. Her addresses aroused a great deal of interest and much good has resulted. During her stay Mrs. Gordon named the child of Mr. Morrison, one of our committee. The child was named Rebecca, and was also given the spirit name of "Patience." The ceremony was extremely interesting and attracted a large audience.

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