

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,787.—VOL. XXXV. [Registered as] SATURDAY, APRIL 10, 1915. [a Newspaper.] PRICE TWOPENCE.
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NOTES BY THE WAY.

Those who, in their quest of the spiritual, follow the gleam of quiet stars may well be disquieted by other lights of a more mundane kind, even when these lead in the same direction. There is something suggestive of the flaring naphtha lamps of the costermonger in the head-lines with which a sensational daily paper reveals its discovery of colour therapy and the photography of thought. Here they are: "Curing Diseases by Colour, Flames of Prayer, Rosy-hued Clouds of Love, Photos of Toothache." This is the kind of thing which brings the matter home to the public. One of these days the general Press (which, as an acute observer remarked, is always some twenty years behind the times in regard to everything of real importance) will wake up to some other discoveries—the establishment of communication between the two worlds, for instance. How the ingenuity of the concocter of flaring head-lines will be strained to do justice to a discovery like that! Of course it will be tremendously overdone—the natural results of reaction after a generation of neglect and studied ignorance. When wireless telegraphy was in its infancy we talked with an electrician who was engaged on the work, who complained in tones of mingled amusement and indignation of the exaggerated accounts which the newspapers were giving of the new discovery. However, in view of what has since been accomplished in connection with wireless, they were merely indulging in a kind of wild prophecy. Nature seems in the end to catch up with romance.

To return to the question of colour therapy and the photography of the invisible. The newspaper referred to above (the "Daily Call" of the 26th ult.) commences with a reference to the experiments of Commander Darget, whose name is so well known to Spiritualists, his photographs of "thought," of auras, and of the effluences of emotion and disease. We are told (in capital letters) that "Violet kills Microbes" and that "red light has a beneficial effect on certain skin diseases." And then we read:—

Red will, however, induce anger, if not madness, in human beings as well as bulls, and is a colour said to be provocative of the right spirit in soldiers.

This will account for the fact that in savage countries the most bellicose tribes are devoted to ruddy colours, but it does not account for the surgeon's lamp.

If the idea is developed hospitals will be painting the various wards in the colours suitable for the cure of certain diseases.

As a matter of fact, this system has been adopted in some insane asylums, it having been found from experiments that certain colours have a soothing tendency upon varying forms of insanity and hysteria.

Green is said to be a favourable colour for students, so that must be the prevailing colour in schools and colleges.

We can imagine that some of the statements in the article are like to "induce anger if not madness" amongst serious students of colour therapy and allied subjects. Still it has the root of the matter, and greets the discovery with an inspiring whoop which is certainly better than a timid whisper.

Having once taken up Archdeacon Wilberforce's new book, "Seeing God" (Elliot Stock, 1s. 6d. net), we could not lay it down till we had finished its perusal. Meanwhile we had marked so many striking passages that it was difficult to decide which to select for quotation. To readers interested in psycho-therapy, perhaps the following, dealing with one aspect of the doctrine of the Divine immanence, will make a special appeal:—

You are not tempted to the sin of criticising the goodness of God when you remember that Immanence must include sensitiveness. It makes you a thousand times more eager to relieve pain, because you know that the sufferer is one with the Infinite Life, and God and His vehicles cannot be separated. If you believe in the universal sensitiveness of Immanent Spirit, you know that, in some wonderful manner beyond our definition, God Himself is suffering in and with that sufferer, restrained by the perfection of His preordained purpose from objective interference, but ready in a moment to respond to intense faith which focuses and specialises the love and power of the undifferentiated Infinite Spirit upon that suffering body. That is God transcendent, focussing power upon the vehicle of God Immanent. Again and again have I seen pain taken away when hands have been laid upon the sufferer, and prayer offered, in this attitude of mind. Again and again has it happened when you, at our intercessions, have thus specialised the Presence upon some case. Again and again has it been said to me "at eight o'clock on Sunday night the pain ceased and the patient slept." Let us, in times of crisis, while using our human judgment to the utmost of our ability, worry about nothing. Grieve we must, often; but worry, no.

From all clear, courageous, philosophic thinking, Archdeacon Wilberforce holds there is but one conclusion. "Only God is."

There are no really insoluble problems, because everything is in its right place in the cosmic order. If its place in the cosmic order is such that it is your duty to readjust it, then that was its right place, as a stimulating agency to you. "All things," however apparently contradictory, "work together for good." The ultimate end depends not upon your or my choosing aright, though our individual education may greatly depend upon it. The ultimate end depends upon the power of Infinite Mind to bring His nature into perfect manifestation in His own children, and, in this, He cannot fail.

In "Telepathy, or the Power of Thought Transference," by J. C. F. Grumbine (Fowler & Co., 2s. 6d. net), thought is considered to be of spiritual origin, and telepathy is regarded as a supernormal power, and not, as some psychologists teach, an obscure function of the brain. In the author's opinion the investigations of psychical research and the teachings of Spiritualism lead inevitably to these conclusions. He imagines the brain to be a highly sensitised coherer by which spiritual vibrations can be received and brought into relation with the mind, and thus engender thoughts which "fit into the warp and woof of the soul's needs." At present it is the artist or poet with

his dreams or inspirations, the musician with his harmonies or the mystic with his visions that is the first to respond to the spiritual influence. Mr. Grumbine looks forward to a time when the superphysical origin of thought will be clearly recognised by science, and a new basis be given to psychology "upon which a higher education can build an enduring civilisation." The book concludes with a few brief rules for experimental work, but its trend generally is philosophical rather than practical.

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 22ND,

WHEN AN ADDRESS WILL BE GIVEN BY

REV. J. TYSSUL DAVIS, B.A.,

ON

"MOCKERS, DOUBTERS AND BELIEVERS,"

Or "Some said it Thundered; Others, an Angel Spoke."

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

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

The concluding meeting of the Session will be held in the Salon on Thursday evening, May 6th, when an address will be given by 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.

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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, April 14th, 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, April 15th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph. D. Subject: "Concentration: Method, Development, and Power."

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 HUSB FUND.—Mr. Wm. Fitch-Ruffle, of 9, Alderney-street, Pimlico, S.W., who is well known to many of our readers as a good clairvoyant and test medium, offers his services on behalf of this fund if any friend interested will arrange a special sitting for the purpose.

SUGGESTION.

SOME EVERYDAY EXPERIENCES.

BY H. ERNEST HUNT.

Have you ever jumped out of bed on a summer morning when the sun has been streaming in at the window, feeling that it is good to be alive; and have you ever awakened on some dull, gloomy day with a sense of depression, and risen unwillingly, unhopefully, to face the usual round? If so, you have taken your tone from your surroundings; from the sunshine and the gloom come your vigour and your dullness, and this reflection within yourself of the things around you is precisely what the scientists refer to as the effect of Suggestion. Having arisen, you forthwith proceed to dress according to the usual routine, obeying the suggestion of habit in performing the same sacred rites at the accustomed time and place; downstairs, you open the regular newspaper at the regular page, read the regular items; you eat the usual things for breakfast and then proceed to business (I speak of the male gender which, *ceteris paribus*, may here be understood to include also the female) at the usual time in the usual way. We might follow you to the office or the mart and watch you conforming to the suggestion of habit, or the habit of suggestion, all your day, but it would only be labouring an already obvious point, for we have seen that you have done these identical things so often that it would now really require a greater effort to do anything else, and naturally you choose the easier way; we all do.

Perhaps you thought that Suggestion was uncanny and connected with black magic, something in short to be avoided and not mentioned in respectable circles? Of course that idea does exist, and many estimable people at the mere sound of the name shut their teeth with a snap like a spring lock and set their lips in stern disapproval, refusing to discuss or have any further dealings with so disreputable a topic.

But all the same, even these people themselves, whether they like it or no, whether they recognise or disbelieve it, live all day long in a sea of suggestion just as naturally as they live in an ocean of air; they realise, however, something about the air and adapt themselves so as to fit in with its properties and secure the best results for themselves, but they prefer in the equally important matter of Suggestion to tread blindly and ignorantly in its mazes, trusting, in thoroughly English fashion, to "muddle through somehow."

Children are the worst sufferers of all, because they are intensely sensitive and open to suggestion, and have little or no power to defend themselves; they absorb ideas from their parents, their nurses, and everyone around them as easily as a sponge sucks up water. They are told many times a day that they are naughty, and not once that they are good, so that the odds, laid (in effect) by the parent or nurse, are more than forty to one that they will grow naughty. It is the most natural thing in the world, for the only formation of character possible is through the medium of the thoughts.

A man once went to business, and his fellows in the office arranged, as a practical joke, to tell him, one after the other and apparently independently, how ill he looked. They did so, and sure enough presently he had to go off home, actually and really physically ill as a result of these suggestions. Of course no mother will play practical jokes on her child, but when in, perhaps, a more roundabout yet equally effective way the fond parent says, "I suppose that, now measles are about, John is sure to get them; he's bound to have them some time," poor little John is indeed more than likely to do so, assisted thereto in no small measure by mother.

"Imagination," you say. Perhaps so, but is not imagination just the power of making thought-pictures, and are not these the true origin of everything that is made? The chair you sit on—someone must have thought-imagined it before it could have been shaped in wood; and is not architecture "frozen poetry," the poetry of thoughts? Thoughts of illness tend to lower the vitality and produce illness, and thoughts of well-being and health work towards bringing health; any medical man will tell you this, if your own common-sense is not to be trusted.

It comes rather hard on a youngster, then, to have to absorb

forty thoughts of being naughty and none of being good, and forty thoughts of illness and none of health, and still to be expected to be good and well. It is certainly no more encouraging to be brought up on "don't do that" instead of "do this" than it was for the man who was continually met with "I say, old chap, you look pretty ill this morning." And we all know the story of the child who, being asked her name, declared in all good faith that it was "Mary Don't"; she had never heard anything else! This is why I think a special prayer ought to be compiled on behalf of all little children "suggested" into bad habits and ill health by amiable but stupid people around them. It would be quite as easy to offer to children forty thoughts of the helpful kind and to omit the other kind altogether; not only the child but the parents would benefit. Dr. Tuckey records how a poor hospital patient was handed a prescription by an eminent physician with the assurance "Take this, it will do you good." At his next visit the man was asked for the prescription and replied that he had swallowed it, and that it had done him a power of good!

Children most readily absorb suggestions, but in process of time the suggestions absorbed become solidified into character; consequently as we grow older our ideas acquire a bias which discounts any suggestions that conflict with it. For instance, if I am successful in business and a lugubrious acquaintance comes up and assures me that everything is going to the dogs, I refuse to entertain the idea, and he on his side is unable to accept my suggestion that the outlook is rosy. Our bias leads us different ways, rendering me immune to harmful ideas, and my sad-eyed friend impervious to helpful ones. So do we build our worlds by refusing to accept what we do not like, and readily assimilating what accords with our ideas.

The fault with most people is that on so many points they are like a certain famous politician in having "no settled convictions"; their minds are in a "muzzy" state, and if a determined person comes along and speaks very definitely they believe what he says, and then if another one follows and argues the exact opposite still more emphatically, they topple over again to his opinion; they are "suggestible" either way, as most of us are suggestible except on the points where we have formed strong opinions.

If we had a fixed opinion that we were incapable of being influenced by the weather, we should wake up just as cheerful when the rain was tumbling down as when the sun streamed through the casement; if we knew exactly what we intended to purchase when we entered the shop, the enterprising assistant would not be able to "suggest" us into taking something more expensive or "just as good" which we did not want, and we should not find ourselves wondering when we got outside why on earth we did it. The careful suburban housewife does quite rightly when she shuts the door on the nose of the persuasive tout who wants to sell her what she does not require; she has an instinctive feeling that if she allows him to talk he may over-persuade her by his suggestions, and not lacking settled convictions on this point she translates them into action.

We absorb suggestions—in the same way, but perhaps not so readily as children—from our newspapers, which must reiterate a consistent policy from day to day or lose their suggestive weight" and our support; from our circumstances, our companions, from here, there and everywhere, even from the advertisement hoardings. "Watch this space," says one, and sure enough, without even meaning to, we do watch it. Many, if not most of the suggestions are absorbed all unconsciously; we may feel, for example, a trifle "off colour," and up to our mind, from our suggestion store-cupboard, comes that oracle we once read somewhere, "You must take something some time." Our thoughts run on, and in logical sequence we remember another advertisement of So-and-So's Perfect Blue Pills, and we proceed forth to buy a box; then the final picture of the happy man with the perennial smile of health comes into mind as a parting suggestion, and we are cured. If we had eaten that advertisement with the happy faith of Dr. Tuckey's hospital patient the result would have been the same.

"Faith," as the little boy said, "is what enables you to believe what you know is not true." Suggestion works somewhat in the same way; and the best method of finding out if you are

suggestible or not is to wait until your strong-minded friend says very forcibly to you, "My dear fellow, you *don't* mean to disagree with what I say?"—then if you are suggestible you will find yourself replying, "No, of course not, old man," and if you are not suggestible you will be able to contradict him. It is a pretty safe test. But the agitator also knows the power of suggestion when he shouts from his platform, "That's what I say, that's what every working man who isn't a blackleg would say, that's what we all say. Now, if there's a man in this hall who wants to say the contrary, let him come up and say so, now's the time and we're all listening; let him come 'ere on the platform and say so." But no one ever does; so the agitator has it all his own way. People are *so* suggestible!

MESSAGES WITHIN A CLOSED SLATE.

ELLA WHEELER WILCOX'S EXPERIENCE.

In an article by Ella Wheeler Wilcox in "Reason" for March, the gifted American poetess narrates the following experience which substantiated for her the fact of spirit communion:—

A woman of good birth, social position and culture called upon me a few years ago. We possessed mutual friends, but had never before met. I had heard of the remarkable psychic power of this lady, known only to her intimate associates, and never employed for gain, as she was born in affluence and had married a man of means. I mentioned what I had heard of her and expressed a wish for a test. My caller seemed embarrassed and said: "I do not like to tamper with this strange force. I have possessed it since a child, and my father nearly lost his mind investigating these things. My husband is violently opposed to the whole matter, and I rarely permit myself to give any exhibitions of my powers to any one. I confess I do not understand my gifts, and am a little afraid of them."

However, after some persuasion she consented to oblige me. I was living in a New York hotel at the time. I sent a bell-boy to a lady whose children attended school and obtained two slates. But we had not pencils; and at my suggestion the psychic for the first time tried to obtain messages on note-paper between two slates. With the paper I placed a morsel of lead pencil about the size of the end of a darning needle, a pencil so small that it would not have been held under the finger-nail without losing itself.

I alone touched the paper; I alone touched the pencil; the paper bore the hotel mark, and I took it from my desk, with my own hands. The room was brilliantly lighted. After I placed the paper and pencil between the slates, my caller held two ends of the slates in her hands and I held the other two. Almost instantly the closed slates were jerked and pulled as by some violent force; and on the table and on the back of my chair knockings were distinctly audible.

Upon the paper in a fine, spider-like penmanship, but perfectly legible, was a most tender and motherly message bearing the signature of my husband's mother, who died when he was a small child; a young mother who had lived her sweet brief life in an obscure New England village, and whose name and history are not known to one friend in one hundred of our circle of acquaintances.

I replaced other sheets of paper and in all six messages were given me; all from different people, and all under the glare of a fully lighted electric chandelier, and all in my own room and with my own materials. Several of these messages contained assertions and statements to which time has since given added weight. This experience occurred eight years ago. I know that I was not under an hallucination; I know that I was not in a hypnotic state; I know that the slates were not tampered with, and that I alone touched the paper and pencil; I know that no financial consideration entered into the experiment; and I know that some power not explainable by physical science must have been at work.

It seems to me, in the light of such an experience, as stupid as it is stubborn to deny the fact of communication with realms beyond. This is but one of many convincing experiments which have come to me in the course of my investigations.

In the meantime I believe only those who wish to establish the spiritual truths on a scientific basis should tamper with these invisible forces, just as no one ignorant of the laws of electricity should be allowed to juggle with the wires or the batteries. I believe it is a sin against ourselves to seek continual advice and information from the disembodied regarding our material affairs. It prevents our own psychic development, our use of our own divine powers.

DR. KILNER'S SCREENS.

BY J. B. GALL.

My sincere thanks are due to the Rev. Charles L. Tweedale and Mr. J. F. Gems for their response to my appeal for information on this subject.

I have read Dr. Kilner's book but have not yet been able to use the screens. I learn from the book as follows:—

1. Auric rays may be directed or propelled by an effort of will.
2. The aura is not luminous in the dark but requires a feeble daylight illumination for it to be rendered visible.
3. By means of the screens, similar halos or nebulous hazes may be detected surrounding magnets, radio-active substances and the poles of a galvanic cell or the electrical conductor connecting them. In some of these cases daylight illumination appears to be necessary.
4. All these clouds are mutually attractive, and auras from two persons may similarly react and blend.
5. The auric emanation is almost certainly of a quality akin to light in that its constituent rays are found to occupy mainly the ultra-violet portion of the spectrum, which is of course not visible to normal vision.

From these facts I deduce in a general manner the following:—

In the first place they appear to throw light on the *rationale* of the processes of psycho-therapy. We have an historic instance in Christ's healing of the woman with an issue of blood. She said: "If I may but touch His garment I shall be whole." She was probably a psychic and felt "within her bones" that with Him was abundance of vitality and healing. It is conceivable that the mutual reaction of His and her auras wrought this conviction within her. She touched, their auras blended, and so much vital force was transmitted as to react potently on her organism and staunch the flow. The physiology of the cure I do not attempt to define.

This was a case of involuntary transmission of auric force, for He perceived that virtue had gone out of Him. The cleansing of the leper, to whom Jesus said "I will, be thou clean," affords an example of cure wrought by voluntary mental projection of auric force.

As to the aura itself, it is evident from the second and third of the above statements that the particular ray or quality of light rendering it and other hazes visible is present in daylight. Without the stimulation of daylight falling on the retina the eye would nearly always prove to be insensible to the rays emitted or transmitted from the various clouds or hazes. To account for this peculiar state of visibility it seems almost essential to postulate the presence of particles of attenuated matter or localised condensations of the ether acting as *points d'appui*, at which light rays are incident and reflected or generated.

To consider still further the philosophy (or is it not the science?) of these phenomena. I note that Mr. Gems concludes that the human aura must surely be the human spirit, but from "3" and "4" I rather conclude that the human aura is the physical manifestation of a force dependent for its manifestation in a perfectly definite and exact, though unknown, way upon the healthy discharge of some or all of the physiological functions. If the body ails, the aura is affected. It is difficult to believe that the spirit is so subservient to the ills of flesh, and depends so intimately on bodily health for its welfare.

This force is analogous to, if not closely allied with, magnetism and electricity, in that it induces states of strain in the ether, thus producing luminous effects. In other words, the aura is in some respects defined as a luminous effect of a vital force.

If this is so, the "striking triumph" referred to by the Rev. Charles L. Tweedale (p. 136), is as much a triumph for things physical as for things psychic. Indeed, a suspicion is awakened, as a result of Dr. Kilner's researches, that there is possibly no real difference between realms physical and psychic. Is the latter but an extension of the former, with its science yet to be revealed?

To return to our subject, I conceive that auric forces, which

have received from time to time the various synonyms—magnetism, zo-ether, vir, virtue, psychic force, &c.—are exercised voluntarily in hypnotism, mental and magnetic healing, telepathy and travelling clairvoyance or soul projection, and involuntarily in all phases of material phenomena. The advantages of good health for mediums and all participating in psychic activities become at once apparent if it indeed be that the so-called magnetism and psychic force are identical with the vital force of which the aura is a manifestation. A strong medium has much of this vital force, which is dependent in some measure on health vitality, but must not be confounded therewith.

Finally, referring to Mr. W. S. Crawford's letter to *LIGHT* of March 20th on the subject of the ethereal transmission of thought, when he writes of pulses through a psycho-plasmic field on a galvanometer needle, does he not mean that auric force was the deflective agency? If so, it should be possible to deflect a galvanometer needle by means of auric force directed by an effort of will, and we have indeed achieved progress towards correlating physical and psychic phenomena.

DEATH IN MINIATURE.

The trance condition is the warrant of death and the prophecy of futurity; it is, in its revelation of the higher capacities of human nature, the measure and certain indication, the hand-post, as it were, upon the highway of eternal life, pointing to the mountains of wisdom that lie, perhaps, still enshrouded by the mists of ignorance, and thereby concealed from the understanding of humanity to-day. We are aware that this is a great and somewhat startling claim, but yet we think the matters we are about to present will more than justify it; for you will bear in mind that if death be an impassable gulf over which the spirit can never return to mortality, there can be no sort of evidence presented in this world that can tell you what is upon the other side of that gulf. But if there can be a miniature representation of, or a correspondence to, that phenomenon which is called death, then there is a vindication of death, an interpretation of its issues, an explanation of its consequences; and if that miniature representation can be experienced by the individual, and he return to human life and consciousness again, two ends are gained; first, the realisation of an existence of himself apart from his external and material body with its outward consciousness; secondly, his ability to triumph over the limitations of his material environments, and then return to all its possessions in their fulness and entirety.

Thus you see that virtually the trance, which is this miniature representation of death, gives you the key by which you may transcend the environments of mortality and ascend into the domain of spirituality. It is, indeed, the doorway to the occult—to that which is hidden from the ordinary investigation and outward consciousness—a passage-way from the realm of action upon the external side of life to the realm of action upon the internal side of life; but in every case its opening depends upon your own organic constitutions, your mental, nervous, and spiritual possibilities and environments—the means upon which you will be dependent to open this portal for yourselves. . .

What is meant by the statement that the trance is the doorway to the occult? It is really the method by which you are enabled to solve the problem of death without dying, to come face to face with the realities of the immortal life without actually becoming an entity living therein. Is this true? Our answer is yes, for experience abundantly substantiates it—"Practical Occultism," by J. J. MORSE.

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would almost seem as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life. Alas, how often and how long may those patient angels hover above us watching for the spell which is so seldom uttered and so soon forgotten.—DICKENS.

THE WORLD-CRISIS AND ITS PURPOSE.

A PROCESS OF SPIRITUAL TRANSMUTATION.

The spiritual warrior is called the valiant in deeds, and an ancient legend tells us that as he struggles and endures on earth, the stature of his angel grows in heaven, and his heroic deeds weave for him a robe of glory on high. This is a beautiful figure and a lofty hope; but if spiritual life is immediate and wholesomely, there is no need to think of spiritual realities as hidden in some other world; we should rather try to find them present in our daily circumstances. And if we did so perseveringly we might reach even to the high faith that every cloud has its silver lining here and now spiritually, that the underly of life's weaving is at the same time the necessary reverse of the perfect pattern, and the two naturally go together; that in the wholeness of the spirit every outer pain, labour and struggle is instantaneously complemented by an inner joy, rest and peace. And further the gospel of the spirit teaches that we need not wait for physical death to be assured of this; but that in life it is possible to rise from the dead to some measure of this spiritual consciousness.

Subconsciously, instinctively and intuitively many accomplish greater results than they are conscious of, and this especially in times of crisis. But it is our high destiny to become spiritually conscious here, and a suggestion may be offered on one way of making a start.

If when immersed in our personal difficulties, our worries and our pains, we could remember this doctrine of the nature of spirit, it would already bring alleviation, purge the feeling of resentment and give us a pause, in which we might still further free ourselves by pouring forth good will and sympathy to all who suffer, and this the more genuinely because of our present passion. And when this spiritual act is accomplished, it is possible to attempt the experiment. We are surrounded by our fate; things happen and we react to them; our little passions are stirred in answer to the great passion-play of Nature; we act and join the dance of the atoms. If we now have faith that the natural power of passion is of the spirit essentially, and if we deliberately refer it to its source, and offer it on the altar of resignation and dedicate it to the highest purpose, then the spirit will take it to itself and purify and harmonise it, and transmute it for our blessing and the blessing of others. It is, however, not for us to decide the outer outcome for ourselves according to our own desires; the great purpose is beyond our comprehension. And who can doubt this when the supreme prayer of the Christ in agony is: "If it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt"? The human element of transmutation is resignation, balance, equanimity; but it is the divine alchemist who perfects the operation. All this applies to the individual; but they who are beginning to live spiritually, though they may not be conscious spiritually, are the most worthy citizens a state can have, and beyond this are natural cosmopolitans, burghers of the world, alive to the wider interests of humanity as a whole and solicitous of its welfare. But strange to say, what is for the most part a hidden process in the individual, becomes a working that all may see in the masses in times of great crisis.

That there are many millions striving after the ideal of human betterment in many ways, and that because of this spiritual transmutation is being effected on a vast scale, is patent in these days of unparalleled strain and tension, test and trial. This terrible world-crisis, when impersonal passion is playing on us on so colossal a scale, has already called forth in answer a vast amount of genuine personal self-sacrifice; never before has humanity been so attentive to any happening on earth; never before has the moral conscience of mankind been so stirred. These gigantic facts point to a genuine spiritual heaven working in the world-mass, and we need not despair. The reins of destiny are in wiser hands than ours; but humanity has already responded nobly to the lash of fateful circumstance and is beginning to pull itself together.

It is no good to fix our gloomy gaze on the dark side of things; the blacker they seem the more brightly shines the sun

on the other side of the cloud. Indeed, it is already shining through the murk in many places, and the light that has got through is brilliant with promise of the future. The clouds of a world-war are blacker than the pit, and its horrors unspeakable; but just because of this, humanity, at this period of its development, with the proved latent spiritual power in it, is very near to winning a spiritual place in the sun.

—From "Spiritual Use of War," by Mr. G. R. S. Mead in "The Quest."

"OUT-OF-THE-BODY" EXPERIENCES.

Who have real authority on their side, the scientists or the psychics? Mr. Arthur Mallord Turner, M.A., has no doubt about the answer to that question. He writes us that personally he considers that students of the "other side" should leave scientific people alone, unless the latter are out to learn, and not simply to talk about very out-of-date "facts" or merely to scoff. The average scientist's facts are, in his view, only stopping-places on the way to new ideas, while the facts of the occultist or psychic lead to new experiences. Mr. Turner proceeds to allude to his own experiences and some facts relative thereto:—

As to the study of and work among those who have passed over, I prefer working out of the physical body myself. Frequently, after a little practice one can leave the body consciously, seeing it in the bed or armchair. I have always found it better to meet the physically dead on their own ground than to encourage the revival of their earth memories and experiences, but I would not tie anyone down to this method. A large number of people can quite easily and safely learn to function apart from their physical vehicles, and this, unless one has a coarse or rather animal nature, has the advantage in the main of being thoroughly pleasant.

With regard to the human personality itself, I would say that it is simply "put on" or used by the soul or ego at physical birth, the latter (the soul or ego) having in its turn been "put on" by the spirit, self or monad—it matters not what you call it, provided you understand the terms—when the latter became relatively conscious after its apparent or so-called separate existence apart from the absolute consciousness commenced. Now after the descent of the spirit into the lowest form of matter (*i.e.*, the physical) it would simply be "snuffed out" in the absolute consciousness if it returned to it immediately after the demise of the physical body, so the human personality is therefore three-fold, or has three aspects, which enable the spirit by means of the soul and body (the latter, of course, meaning the personality) to get back gradually, and so retain its expanding consciousness of relativity. After physical death the human being functions for either a short, moderate or long time—according to the kind of earth life which he or she led—in a world of desires, immediately, for the most part, surrounding the physical earth, and later passes on to a second series of spheres where mental pictures or ideals may be at once realised by the action of thought on the extremely fine matter which composes such spheres. Thus the heavenly state of consciousness is realised. The soul or ego through which the spirit functions, in addition to the personality, is four-fold, but its state of consciousness is practically indescribable in physical language.

The more or less immediate state of consciousness after death depends solely on the kind of earth-life led and the manner of passing over. Death from old age or disease gives a gradual recovery of consciousness, while violent death gives a sudden recovery. Some of us out-of-the-body workers have learned to avoid the results of a bayonet charge on the other side when the physical deaths have been numerous, painful and violent, but on the other hand violent or sudden death may have the recovery of consciousness modified by the thought of the human being at the time of "going out." The writer remembers meeting a young officer who, when he was shot dead in his trench, was moodily thinking of what his people were doing in their Somersetshire home, and he recovered consciousness amid his home surroundings, fortunately at night, so that his people were apart from their physical bodies and thus were companionable to him. My advice to anyone who is interested in life after death or the human personality is to investigate it—get personal experience and knowledge, for there are plenty of ways. Don't argue whether the human personality survives physical death or not—*find out*. There ought really to be no room for *thinking* it does or it does not, as the class of people who have approached this subject in any way whatever are simply divided into two types, namely, those who *know* and those who do *not know*.

WHAT a man believes is always of more importance than what he doesn't believe. We live on our positives, not on our negatives.

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OF HUMAN DIGNITY.

Many others besides Oliver Goldsmith have made the observation that the educated classes of all nations are very much alike in the qualities of courtesy and self-control in their behaviour towards each other. Goldsmith made the discovery during his travels on the Continent. It was from the boor and not from the scholar that he suffered ill-treatment in his wanderings. Development of mind, in short, carries with it a certain growth in soul-quality. Personal hatreds are always the outcome of ignorance and undevelopment. The leading minds of the most violently opposed forms of religion and politics often meet amicably together, sinking their differences of view in their common humanity, and occasionally finding amusement in the rancorous squabbles of their followers. It is very certain that these would in many cases find themselves utterly unable to understand the sentiment which underlay the social unity of their leaders—the idea of human dignity. That sentiment might be called by various names—chivalry, courtesy, good breeding, "gentlemanliness." To us it represents simply an expression of humanity—a term with a very large meaning. It stands for growth in the human scale, growth away from the impulses of the lower nature of the animal from which the race is emerging.

When during the siege of a French town by the English in the Middle Ages, an English knight rode boldly up to the gates, his feat was greeted with applause by the French knights amongst the defenders, who refrained from attacking him. But such evidences of humanity are not confined to the superior orders. In many of the great wars of the world the opposing forces amongst the rank and file, forgetting their differences for a time, have fraternised together till the bugles called them to take up the fight again.

May it not be said in view of such examples that what the world needs for its advancement is not so much advance in science, philosophy, or even religion (considered as a body of doctrines and beliefs) as growth in humanity? It has often been urged in excuse for breaches of the moral law that the perpetrators were only human—that allowance must be made for human nature. In time to come, we think, that idea will be so far outgrown that acts of malice, excesses of passion, rancour and boorishness will be regarded not as the outcome of human nature, but as offences against human nature—the temporary emergence of the tiger and the ape.

No doubt after centuries of false teaching (now being outgrown) concerning the inherent weakness and wicked-

ness of human nature, this simple principle of life and conduct will take some time to make its way into universal acceptance. But that acceptance will come, and it will come through the general advance of mankind in all directions of knowledge and experience. All religions, and not any one exclusively, will do their share. So will all forms of philosophy, science and art. Each will contribute something to the general commonwealth. Materialism will do its part in conferring power over the physical world, Spiritualism in extending knowledge of the world beyond, Mysticism in interpreting states of consciousness beyond the consciousness of self. The theologies will all contribute of their best—such elements of the principles of Love and Wisdom as each contains, and they all contain some measure of these—and the philosopher of the future will smile at the claim of any particular theology to have been the sole repository of Truth. Doubtless, too, he will sigh over the bloodshed and misery caused by any of them in its attempts to force its doctrines on "unbelievers," the outcome not of the particular religion concerned but of the undeveloped humanity of its followers, of "Man's inhumanity to man" and not any code of faith or conduct.

To-day we see the beginnings of the dawn and rise of Spiritualism as one of the main agencies of world-development. It is a wide term, taking in every movement which recognises man in the order of Nature as a spiritual being in process of unfoldment, and which studies him in relation to his diviner powers or to those psychical faculties which appear to be quite independent of moral qualities. Materialism is near to the end of its study of man as an animal. Spiritualism is at the beginning of a newer science—the study of the most highly evolved of the earth's animals in its transition to manhood. There is plenty of confusion and bewilderment, of course. We are presented with theories of all kinds, and behind a few of them is the faint snarl of the yet unextinguished brute, commanding that we adopt its particular theory or suffer all kinds of pains and penalties. But in the main the want of that humanity of which we have spoken is most evident in those who deny the spiritual idea *in toto*, and in doing so show the rancour and intolerance which belong to the uncultured mind. Many of the theorists have stumbled on that obstruction of superficial thinkers—the half-truth. The individual, we learn, is extinguished at death. Quite true, as an animal—but not as a man. We communicate with demons in the next world. Now and again, yes—the same kind of demons as we encounter in this—men with undeveloped souls. The communications alleged to come from the next world are due to the subliminal mind. True again, for in the sub-conscious self lie the springs and depths of spiritual life as expressed in the conscious mind. Always this tendency to take a solitary fact from the outside world and exalt it into a unitary truth! Here again comes in the idea of humanity with which we started—the idea of the essential dignity of humanity, which from imposing a standard of courtesy and chivalry rises to a recognition of the truth that in man himself, and nowhere without, lie all the keys to all the problems—the nature of the atom, the animal, the angel, the God.

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STEPPING-STONES TO MEDIUMSHIP.

By J. BRONTERRE TETLOW.

Any student of the literature of mediumship who has given any serious thought to the matter cannot fail to have observed that whilst we have plenty of books dealing with the results of mediumship, we have none which give a careful study of the constitutional peculiarities that differentiate a medium from the normal person. I say "normal person" because Professor McDougal, in his "Psychology," relegates the manifestation of mediumship and mediumistic states to the region of the abnormal. To a large extent this is perfectly true, because the function of mediumship has not yet risen to the daily experiences of life, consciously produced. Mediums have not realised the true order of cultivation. Its method of exercise is largely abnormal simply because of ignorance in regard to the function and its use. Time, study, and practice will alter all this. The road to this end is by a deeper study of hypnotism and psychology. These are the stepping-stones to a better understanding of medial powers and possibilities. A medium is a hypnotic subject, and has a range of psychological peculiarities that can be interpreted only through a careful study of the psychology of normal life. By an understanding of this we shall be able to find a place for medial capacity in the normal experiences of life.

No one at this time of day would regard the word "hypnotism" as a suitable term for the phenomena which it is intended to designate. Hypnosis means sleep. Hypnotic subjects, however, do not all sleep. Mediums likewise do not all sleep. They are open to the reception of influences which convey impressions and awaken desire, stir up thought, induce speech; and reproduce the moods and humours of persons other than themselves, all of which are results equally produced in hypnotic subjects. All the stages through which a hypnotic subject passes are observable in a medium—from slight changes in the sense organs to deep sleep. Both states require passivity in order to insure a receptive condition. Suggestibility is a mood of both, and results are dependent upon the organic peculiarities of the subject and the knowledge and skill of the operator.

The line of influence is not equal and alike for all individuals, whether hypnotic or medial subjects. There are three lines of approach—the frontal and the basic brain, and the solar plexus. The exaltation of mental capacity is warmed into strength by a baptism of magnetism into the frontal regions of the brain, producing external conditions of partial or complete insensibility. The magnetic stroke down the back brain deadens sensibility, paralyses muscular action and produces a mental blankness followed by a stiffening and transforming of the will-energies, after which the mental powers slowly operate. The highest power is manifested when the whole of the coronal region is bathed in magnetism. The operations on the solar plexus do not deaden consciousness, and results of a singular character sometimes occur, such as hearing and seeing from this portion of the organism. I know one celebrated medium who receives audible messages in this manner. We never feel sorrow in the head; we have mental strain there. We find the paralysing effects of grief at the solar plexus, whence they are transmitted into the whole nerve system, inhibiting muscular capacity. The solar plexus being the sympathetic ganglion, we can understand its importance when we know that no very striking results—hypnotic or medial—can be obtained apart from it. Sympathy opens the door for power to enter and stir the mental regions into active response. The solar plexus is the motor which endows the brain with energy, and awakens the whole psychical being into life and power.

Mediums and hypnotic subjects are both awakened into action by suggestion. The responsiveness of individuals depends upon organic and interior characteristics. The wide sphere of sensibilities which can be stirred into action is only realised by experience. Sexual passion with physical results are mentioned by Dr. Moll, whilst many mediums, if so inclined, could a tale unfold. These facts show to how low a level suggestibility may debase individuals and explain the causes of many errors in conduct which would otherwise be inexplicable. One thing is certain, however, no person need be influenced against his own

will. On the other hand, a careful study of hypnotism and mediumship will prove that high and uplifting results are to be realised by their aid. A book in Jacks' series—"The People's Books"—entitled "Hypnotism and Self-Education," is an exceedingly cheap and serviceable primer, opening up many avenues to wise practice and valuable results. The chapter in Dr. Moll's "Hypnotism," "The Symptoms of Hypnosis," is especially valuable to the student who would avoid pitfalls and be freed from false notions and mistaken apprehensions. In this work the author observes: "I myself have observed the interesting phenomenon that subjects have asked to be awakened when a suggestion displeased them." Here we see how foolish it is for mediums to waste their words in casting responsibility for their actions upon spirit agencies when they are condemned for their folly.

Dr. Moll says: "We can suggest pain in hypnosis, but hypnosis is not a state of pain." Here we open a wide door in regard to medial results. Pain, even acute pain, psychical and physical, is often a very present fact in this connection, so much so that many individuals who come into a developing class soon cease their attendance on that account. The intrusion or infusion of an extraneous magnetism, with the suggestive force that comes along with it, can produce remarkable results. The very infusion of energy from without, quite apart from any detrimental associations, is often accompanied by pain. There are certain aspects of mediumship where pain is a common factor, as for instance, impersonating mediumship. The medium takes on all forms of pain from toothache to death agonies. Of course, all these are purely psychical moods and temporary in their operation and effects, providing the process is permitted to take its proper course. Ignorance comes in at times and becomes mischievous.

One important point not to be overlooked is the question of auto-suggestion. I do not mean that a medium is always conscious that a suggestion has come from himself. Nevertheless, wilful or not, self-suggestion can be either helpful or otherwise, according to its nature and purpose. Were mediums fully alive to its operation and possible effects they would save themselves often from serious and ridiculous positions by avoiding its use. It can, however, be made very useful in the breaking up of bad habits, from moral deficiencies to faulty speech. The time to exercise self-suggestion is at the moment when the mind has entered upon its negative mood. Suggestibility is very powerful in its operations at this particular point. The mind is pliable and the psychic nature takes up the idea with considerable force, working out most helpful results.

We may now proceed to a study of our second step, viz., psychology. There are many definitions given. Psyche, the soul (or mind), logos, speech or science. Professor James describes it as a study of consciousness and its operating causes and results. Professor McDougal tells us that it is a study in behaviour. There can be no consciousness without something through which it can be expressed, and such expression usually takes the form of bodily and mental activity, movement and speech. As consciousness cannot exist without some stimulating cause, and conduct is one of the expressions of consciousness, we must look to causes if we are to understand the results. In normal psychology we can generally gauge the causal conditions which produce forms of conduct. I say "generally" because people perform many actions the causes of which are hidden away in the complex experiences which have preceded the performance. Such actions lie out of the beaten track, and are not to be accounted for by ordinary explanations. In the study of mediumship we are dealing with a realm of behaviour that is deemed abnormal, both as regards the causal operations and the results obtained. I say "causal operations," because those stimuli which act upon the medium are to a large extent an unmeasured quantity and unknown in their source.

As I have pointed out, a study of the effects of hypnotism enables us to understand inferentially some of the causal forces produced by hypnosis. But we can never fully understand the medium by inferential methods. Students in normal psychology are proceeding along the line of comparative experiences, earnestly seeking to find a mathematical ratio on which to base the law of performance, but no one medium, however complex

and varied his experience, or however long its duration, can be set up as a standard by which to gauge operating causes. Mediums are highly organised human beings with tendencies which, when stimulated, produce certain results. Given this as a starting point we must follow the study of the subject on the lines adopted by the student of normal psychology, if we are to arrive at suitable results. By this method we may hope finally to arrive at sound conclusions, whereas by studying isolated instances of mediumship we arrive nowhere.

Let us now proceed to a consideration of some assumptions and some known facts. How do we hypnotise a person? Any book on hypnotism will inform us. One fact, however, we shall never learn from these books, viz., that the hypnotist merges himself into his subject, and yet there are people who desire us to believe that this is the method adopted in the case of a medium. Why? Because they fail to discriminate between the case of an incarnate and that of a discarnate operator. On this question a study of reflex action and the law of mental association will explain much that is often inexplicable in a séance-room. For a correct understanding of these subjects I would suggest a study of Prof. McDougal's "Physiological Psychology" and Prof. James's "Text Book of Psychology."

Knowing something of hypnotic methods and results, and realising something of normal mental action, I am compelled to ask, Can a spirit supersede organic function and annihilate the physiological habits of an individual? Judging by what is quoted in Sir Oliver Lodge's book, "The Survival of Man," that can be done. But we have only a statement; no proof is offered. On the other side, a careful study of the average medium, normal and abnormal, results in the discovery that normal peculiarities are never wholly put aside when in abnormal conditions. Knowledge beyond the medium, yes; ability *in excelsis*, without doubt; but, with it all, the existence of the selfhood as a positive factor is brought to the attention of the careful student, thus revealing the fact that the individuality of the person is present and is being used to exhibit peculiarities not usual to him and to convey information not within his normal capacity. The actor on the stage presents many phases of character, and when art and dress are added the personal identity is apparently lost in the additions. Yet never absent from the greatest actors are those mannerisms which evince ever the same underlying personality. If we study mesmeric subjects we shall find, if we are careful in recognising this fact, some elucidation of what are deemed wonderful performances, viz., the ability to carry out suggestions at a particular time in the future.

Man is greater than he seems. He only reveals his greatest powers under special circumstances, and he does this by occasionally coming up from the underworld of subconscious being into the world of normal existence. Tell the subconscious man a fact and he does not readily forget it—nay, he never does forget it, or even overlook it at the appointed time. He tries to make the outer man know by disturbing his mental peace, and succeeds more often than we are ready to admit.

It is down in this underworld of our being that the subtleties and potencies of life exist. There dwell the routine of habit, and the cunning of instinct, and that quality which we describe by the word intuition—all cultivatable powers. There dwell the causal means of reflex action and the mental powers of association. There we learn to do things without thought because we have done them so often and never forgot. It is this underworld of our soul with which the spirit people are concerned when a medium is under "control." Can we therefore be astonished at what occurs in the séance-room and on the platform? If we have learned sufficient not to be astonished, we are still not without difficulties, because we have never yet learned to map out the powers and capacities of this underworld, and we are apt to overlook the individuality of the medium with his likes and dislikes, limitations and habits, his culture or lack of it.

This underman makes use of the everyday body, creates its reflexes and channels of nerve current, and the character and tone of those currents. He receives his outer world information by the afferent nerves, and reflexes by efferent nerve adaptations. Can any spirit taking possession of that man ignore those habits of

years? Can he change their tone and character in the twinkling of an eye? No. So development proceeds slowly, co-ordination and co-operation consciously or unconsciously are brought into operation and the fitness of the individual for certain classes of work grows apace, all governed by the special and peculiar organic conditions of the person. Hence the variety of medial power and its manifestations.

"THE DAWN OF PEACE."

A REMARKABLE PSYCHIC PICTURE.

Mr. John Duncan, of Edinburgh, writes:—

I have been privileged to be present at a private view of a highly finished and charming work of art—a symbolic picture by a well-known Spiritualist lady, Mrs. Stewart Smith, of Portobello, Edinburgh. Mrs. Smith and her husband are both well known and highly respected by Edinburgh Spiritualists. This picture, entitled "The Dawn of Peace," was commenced some thirty-seven years ago, and laid aside, curtained off, until October, 1913, when Mrs. Smith was strongly impressed that the picture must be brought to light again, and finished by 1915, their golden wedding year. In Mrs. Smith's own words, "At that time there was no sound of war; the golden wedding year has come, the picture is finished, and the end of the beginning has indeed commenced, for the reign of Anti-Christ is waning, and the dawn of peace is breaking through the fire and smoke of Armageddon." This wonderful work of art has been done entirely by Mrs. Smith impressionally. She told me that on dark nights, when she went into the studio where the picture was, it became illumined, and where any alteration or touching up was wanted a hand would appear on the picture and indicate what was to be done. To Spiritualists it must prove highly interesting. I sat for fully half an hour before it simply charmed. The canvas measures fully seven feet high by about five feet in breadth. It has to be exhibited for three weeks in Shandwick-place, Edinburgh, in company with many other paintings of old Edinburgh by Mrs. Smith, the proceeds for admission to go to the funds of the British Red Cross Society. I understand it is also desired that it shall be exhibited in Glasgow, and may I suggest to London Spiritualists the desirability of their trying to get on loan such a marvellous psychic work of art.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 11TH, 1885.)

My friend, Mr. E. T. Bennett, sends a capital ghost story to the "Richmond and Twickenham Times." A lady, walking with her husband, in an avenue on the Surrey side of the Thames, from Richmond to Twickenham, saw a man, dressed as if he had stepped out of an old picture, in a costume of two centuries ago. Both saw him, and spoke of his queer way of dodging about as if spying on them—then, as if he had been shot from a gun, both saw him at a considerable distance. He then gradually became transparent so that they could see trees and river through the spectre form—then completely vanished. A very good old-fashioned ghost, but how account, on the illusion theory, for two persons seeing it?

Sardou, the most famous of French dramatists after Victor Hugo, is a Spiritualist, and believes that he writes his plays under spirit guidance. This may be a delusion, but what can be said of the following account of the production of an exquisite engraving of Molière's house on copper? "Seated one day at my table," he says, "I fell into a reverie. Unconsciously I took up the graver, and, impelled by secret influence, let my hand follow its own direction over that plate. The engraving you see is the result of several hours of purely mechanical toil. I could not of my own will make such a picture to save my life."

—From Editorial Notes.

THE CONSOLATIONS OF SPIRIT.

WHERE FAITH AND KNOWLEDGE MEET.

BY W. H. EVANS.

Now that the shadow of a great sorrow has fallen upon the world, one naturally turns to that belief which he has espoused in fair weather. A belief, or any system of religious thought, should stand the test of trial, and we all tend to shape our lives by the ideals we have either evolved for ourselves or accepted from others.

It is the belief of every earnest Spiritualist that in Spiritualism he has a source of comfort and of hope which fits him to face and weather the many storms of material existence. And possibly the greatest value of Spiritualism to the Spiritualist is that he has been enabled to transmute many of his one-time beliefs and hopes into actual knowledge and certainty. It tends—or should do so—to a strengthening of the moral fibre, a development of a more robust spiritual faith, and a quickening of the spiritual perceptions.

Coming into touch with Spiritualism for the first time, people frequently note that, apart from any disturbance of old beliefs, there is a responsiveness to influences of which they have hitherto been unconscious. There is, it is true, a disturbance of the personal equation, but a disturbance which marks a moving on to greater things; and even where people cling to old beliefs, there is a tendency so to spiritualise them that their appeal is not so much to past prejudices as to a more enlightened spiritual perception. The fact that in many old-time beliefs there is enshrined an aspect of truth often beautiful, though hitherto distorted, is a consolation to many who for years have trod the arid desert of a cold formalistic theology. With sudden inspiration they have realised that "the letter killeth, but the spirit giveth life," and if we can get at the spirit which once animated many theological beliefs we shall see that the crude formula is then but an infantile attempt to express the wisdom of the spirit.

The omnipresence of God as a fact in Nature is one that has a compelling power in that we at once see that, if this be so, we are necessarily God-like. However crude may be the expression of the divinity within us, we shall see, sooner or later, that the degree of our development is measured not by intellectual worth, but by those actions of simple goodness which are the heritage of all men. The treasure of the humble may be cheap according to worldly standards, but the fulness of love expressed in some simple act of fellowship makes it indeed an act of worship to the God within. For, naturally, if we feel that God is within the soul as well as operative in outward Nature we shall assuredly endeavour to get into at-one-ment with that "power which works for righteousness," and perceive with the inner vision that the glory of God is spread over all His works.

It is the emphasis which Spiritualism lays upon our divineness which helps us to perceive that in all our trials and sufferings, and even in daily misgivings, the divine urge is lifting us onward and upward to a truer and keener appreciation of God's everlasting beauty. It is perhaps difficult to realise this, and sometimes the trials and sufferings of life tend to create a spirit of bitterness and rebellion. But even the bitterness, cynicism and rebellion of the soul serve a purpose. They at least create a divine discontent which urges the soul on to discover better things and more serene atmospheres. To realise God within is to realise the eternal comfort and joy of true spiritual communion; it brings into active being that spirit of fellowship which is constantly striving for expression in the world. And when in the fulness of time we have passed beyond the need of a "sign," and realise that the whole universe is a "sign" which indicates the fulness and beauty of that finer and nobler realm of the spirit, then indeed has the material edifice of creation become for us the very tabernacle of God. The soul is comforted and consoled in knowing that over all things is the divine spirit of love brooding upon the deep of man's spiritual consciousness.

But to the homely soul, perchance the great and abiding consolation of Spiritualism is the fact that it reveals a way

whereby we may get into touch with our friends in the beyond. Many sorrowing hearts to-day are turning eagerly in our direction, questioning for some tidings of a son or husband or father hurriedly precipitated into that other life; and when out of the void comes some whisper, some faint indication of continued love and fellowship, how light does the soul become, how eager in its quest for more knowledge of those spiritual verities! For death is not so dark and the parting not quite so bitter when we realise that it is not for ever that we are parted, and that the river of death is crossed by a bridge of light of transcendent loveliness, one span of which rests upon the bosom of earth, and over which come the old friends and relations, bearing their sweet messages of hope and comfort, lifting the drooping soul, and bringing the healing balm of a fully remembered and reciprocated affection. "How beautiful upon the mountains are the feet of them that bring glad tidings," and the glad tidings of Spiritualism are of death defeated and of spirit purified through trial and sorrow.

And as the many messages fall upon our ears, like golden bells that chime at even-time, and we learn how real is that life, how full it is of human interests, how its pathway of progressive unfoldment is open to every soul, we see the golden light of justice over all, while the crimson wand of love touches all into life and active endeavour to be good and to do good. That life in its fulness and joy we can never fully attain to here; but we can realise some little of its beauty, of its solemn grandeur and divine harmonies. As we catch a glimpse—however fleeting—of some dear friend of the long ago, looking at us out of the cloud of psychic substance, we cannot help but feel the beauty and glory which an evidence of the continued nearness of our loved ones brings into our lives.

And now let me dwell on the consolation of the great reunions death gives. Death has been called the separator of friends. That is only partially true. We are only parted on one side of the veil, and even then not entirely. For where there is community of feeling, there will be the sense of the spiritual presence. But over there, when the spirit has left behind the worn-out form, and awakes to spirit life to see the "old familiar faces" gathered round the couch of repose, what gladness and joy must fill the soul! What harmonies unutterable must fall upon the ear, and how the old love-light must kindle anew in the eye. It is a lovely picture, and one which we believe to be true. One of the many consolations of Spiritualism is its power to help the soul on the weary march of life, giving indeed to life the lilt of a divine melody, for as we travel down the hill we know that we shall not "sleep together at the foot," but waking in glad surprise in the everlasting morrow, cry aloud "How blessed is death, how beautiful is life!"

THE UNDERLYING FACT.

A very intimate knowledge of the facts or phenomena of mind is necessary before we begin to theorise upon their nature. Imperfect observation and hasty generalisation have obtained, perhaps, more in psychology, until recently, than in any other science; and materialistic writers frequently give evidence of faulty observation and of careless generalisation in their writings. Now that research work is being more and more prosecuted in our psychological laboratories, and the character of mental processes is being more clearly brought to light, there is less excuse for a lack of adequate knowledge of the facts. We find such phenomena as "consciousness of action," "imageless thought," and "universal reference" reported as the result of elaborate experiments conducted in proper conditions. Indeed, so far from lending colour to the materialist contention, these recently-observed mental processes point in the other direction. It would seem to be easier to deny this very solid and material world itself, with all that is in it, than to deny the spiritual agency which is manifested in the higher activities of mind.

—The Rev. Dr. F. Aveling, Ph.D., D.Sc., in the "Quest."

At the rooms of the Alliance on Tuesday, the 30th ult., Mrs. Annie Brittain, of Hanley, interested a very large audience by her successful clairvoyant descriptions, which included a number of striking evidential messages.

SIDELIGHTS.

On Thursday, the 18th ult., Count Miyatovich delivered an address on Serbia at the City Temple Literary Society, the Rev. R. J. Campbell occupying the chair.

Great achievements in physical science, we are told, are bound up with future discoveries in connection with the atom, and the means of liberating the stupendous energies stored up within it.

Mr. Royal Dixon, who has devoted many years to the observation of plant life, claims that plants have a psychic sense. Only in this way can he explain the ability of plants to discover the presence of objects necessary to their welfare.

Mr. William Strong, a Canadian reader, sends us a copy of the "Hamilton Daily Times," in which appears a letter from his pen, entitled "What is Life?" which is quite in line with the newer thought of to-day.

Councillor Appleyard informs us that his pamphlet (referred to in LIGHT of the 13th and 27th ult.) has now been enlarged to twenty pages and has gone into a third edition, circulating far and wide throughout the country. Councillor Appleyard expresses his willingness to supply societies at half price (sixpence a dozen).

We have received from Mrs. E. A. G. Colles a little leaflet addressed to soldiers and sailors going to the front and signed, "Your sister and friend, a British Woman." After reminding them of the prayers being offered for them by their mothers, wives and sweethearts and by friends whose faces they have never seen, she tells them they are being watched from another land than England, by a mighty host under a mighty Captain, and adds: "Aye, and among them are the friends you call 'dead,' but 'who are alive for evermore' and are watching so eagerly to see how you bear yourself in this trial time. The old father and loving mother, the young brother or sister, the children you buried and cried over—they are close to you, and so eager you should know it."

"Dear brothers," the message continues, "I am writing this to be put into your hands before you go into the field because I am so certain it is true. I have proved its truth in dark times when those I loved died. I look forward so to the moment when my own turn will come to see those who have kept near me when I could not see them; when I shall, please God, join them for always. And therefore I must say it to you who are going so bravely, so splendidly, to face danger and death for your King and country, and for us your women-folk, whose safety depends on your courage. Godspeed you!" This beautiful little message ought to do a good work. It is issued by the Mothers' Union, Church House, Westminster.

Nostradamus is very much in the air now. The "Daily Chronicle" recently gave the following translation of one of the French seer's prophecies concerning Turkey:—

In twice two hundred years the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again—
Let Islam know and fear—
The Cross shall stand, the Crescent wane,
Dissolve, and disappear.

The verses were extensively quoted at the time of the Russo-Turkish war in the 'seventies. The first four lines refer, of course, to the Crimean war, but the latter part of the prophecy was not quite fulfilled. Small doubt that it will now be justified in point of events if not of time.

"Clairvoyance," by J. Bronterre Tetlow (price 6d.), is a useful little handbook giving much practical information and advice on seership. It is written in a simple, homely fashion, and the author, as being himself a clairvoyant, may claim to speak with authority.

The Indians are now learning something of a magic with which they are unfamiliar in their native land. We read in the "Times" that the apparatus for electrical treatment is very popular with the wounded Indians in the Kitchener Hospital at Brighton. Every man, whether his case calls for it or not, begs to be allowed to be treated by electricity. They regard it as *jadu*, or magic, and certainly in many cases the treatment has had magical effects.

An article in "The British Journal of Astrology" sets itself to destroy amongst other superstitions the tradition of ill-luck attaching to the number 13. That number, it points out, was considered as especially lucky by the ancient Magi, for "it contained the 1 of Deity plus the 3 of magic and creation, which added together make the number 4, which is the symbol of Jupiter and Prosperity." Without going into the esoteric side of the question, we have certainly known people who claim to have found 13 a fortunate number in their lives.

"Lucius," writing from a military headquarters, expresses, as a soldier, his surprise that "few, if any, psychic experiences from men on active service have been recorded in LIGHT." He remarks truly that a number of military and naval men are readers of this journal, and adds that he personally knows several of these. We hope that some amongst this section of our readers will take the hint. It is to be remembered, however, that on May 6th next Surgeon George L. Ranking is expected to deliver an address on the subject at the Royal Society of British Artists, as announced elsewhere in this issue.

MR. HORACE LEAF'S SOUTH WALES TOUR.

Mr. G. E. Owen, secretary of the South Wales Spiritualists' Union, writes:—

A very successful and effective fortnight's tour of the South Wales societies has just been completed by the well-known worker and extraordinary psychic, Mr. Horace Leaf, of London. In addition to the good propaganda work done, every society has reaped through his visit a financial benefit, with the exception of one, which has a slight deficit through incurring heavier expenses in printing, &c., but, as its secretary truly says, "I believe we shall reap the benefit later."

March 13th saw the commencement of the tour at Cardiff, where a series of excellent meetings and séances was held. Then Newport, Ferndale, Pontypridd, Treorchy, Merthyr, Tredegar, and the two Abertillery societies were visited. A séance and meeting, or two meetings, were held every day except one during the tour. The phenomena at the séances and meetings were very convincing and definite, while the addresses were rich in thought and dealt with subjects that suggested the depth of Spiritualism. During the tour upwards of three hundred and fifty tests were given. Such work, as the secretary of one society said, is "enough to break the back of a psychic Goliath."

At Treorchy, where there is no society, the South Wales Spiritualists' Union, with the assistance of a number of friends there, organised a meeting, which was held in the English Congregational Church, and was well attended. The Union secretary presided, and complimented the officers and members of the Church on its tolerance and broadmindedness.

A lengthy report of Mr. Leaf's address at Pontypridd appeared in the "Free Press" of that town, and also a note of the Treorchy meeting. Mr. Leaf is doing yeoman service in the noble work of presenting to the public a true conception of what Spiritualism is.

"THE CELESTIAL ARMY."

A lady correspondent, signing herself "Incognito," writes to express her high appreciation of the quotation given by "F. V. H." in our issue for the 20th ult., under the heading "The Celestial Army" (p. 144). Both sides in the present war say that it is being forced on them, and "Incognito" holds that both sides are right, but she asks whether it is not a fact that the mighty host of souls of "the just" described in the vision referred to could continue and extend their work through a group of minds on earth—if such minds existed—united and focussed to one end—namely, the forcing back of this inrush of the infernal into the souls of men. "On the material plane and in material ways we may co-operate with this great host, 'strong to protect, powerful to save.'"

Certain people anxious to see America involved in the war ask "where her status will be when it is over and the victory won in which she has no part." "On the other hand," responds "Incognito," "may we not point out that the wider the war spreads, the more complicated and difficult will be the evolution of lasting peace? Further, through this neutrality—not alone of America, but of all advance guards in all countries—may not this mighty host find its best aid in pushing back this horrid incubus forced upon the race?" If we will but dam up the mental channels which let in the incubus and open others through which may flow living fire from these unseen helpers, the war will speedily end "in a peace beneficent to all alike."

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 Late Colonel de Rochas.

SIR,—I will endeavour to reply to "N.G.S.'s" question in LIGHT of the 13th ult. The late Colonel de Rochas evidently felt fully satisfied that his experiences of post-dictions with the majority of his subjects were genuine, and hence he undoubtedly favoured the theory that the said subjects had lived on this earth previous to the present life. As far as was practical he made inquiries into several post-diction statements of his subjects with more or less success, and he says that cases of inexactitude can be accounted for by the imperfect disengagement of the spirit from the fetters of the body. Whilst admitting that in some cases imagination may have played a certain part, consciously or unconsciously, he categorically conveys—after criticising the different theories then extant—that the only satisfactory explanation is that of a plurality of earth lives. He says his subjects saw and lived over again their past lives and that their appearance and answers were uniformly consistent with previous statements, and this when the experiences were repeated days, and even months, later. The Colonel seems to have put his subjects very severely through their facings, and in no case of post-diction does he find any of his many subjects contradict themselves, a fact not without its importance.

He also mentions several experiences of a similar character borne witness to by other and independent investigators, viz., Dr. Carmelo Samona, M. Bouvier de Lyon, Mr. Fernandez in Spain, and also a remarkable one related by Prince Wiszniewski.

In Chapter V., entitled "The Religion of the Future," he evidently accepts the principles advocated by General Fix in his "Etude Philosophique" on the soul's evolution, of which one of the articles declares "one corporeal existence being insufficient, the soul occupies again a fresh earthly body as often as is necessary according to the degree of its development, hence reincarnation whenever evolution requires it."

The Colonel seemed satisfied that he had done a useful work, and trusted that others would take up this fascinating subject by assiduous experiments to demonstrate the certitude of successive earth lives.—Yours, &c.,

S. A. BRETT.

42, Rue des Deux Puits,
Sannois (S. & O.), France,

The Origin of the Soul.

SIR,—Towards the close of his kind appreciation of my book, "Whence Have I Come?" "N. G. S." states that I am disposed to deny the fact of evolution, of which he says that "no position is so secure—not even that of Spiritualism." I do question that assertion. Evolution, though well founded on certain facts, is still a theory because it is a deduction from those facts. The survival of man after death and the possibility of communication between the incarnate and ex-carnate (the foundation of Spiritualism) are not theories. They are actual facts—the facts upon which much of the larger philosophy of Spiritualism is based. I accept evolution as a process in creation. My position towards the theory is this: I decline to accept as final, or essentially correct, the method or process of evolution generally held by the so-called Darwinian School, for the good reasons (as I think) briefly stated in my book.

There is a fact in biology which I think has not been sufficiently considered. The primal cell or protoplasmic nucleus of man's physical body is the same as that of the lowest animals, and possesses latently the power of developing into all the various orders of the animal kingdom which we see. The life spirit behind causes this isomeric nucleus to become in a very short space of time a high vertebrate or a low invertebrate, a mollusc, a fowl, a dog, a monkey, or a man.

I hold that the great differences between one order of organic forms and another are due to deliberate and intentional diversifying influences, from the spirit world, or the Original Mind, on the life force within. So that (in the case of man in particular) a new order might have been forthwith created very different from its immediate predecessor without the necessity of intermediate species possessing these differences in gradation.

In no other way can we account at present for the very great difference between man and his generally believed (Simian) ancestor.

The data on which to base a theory of the evolution of the soul are very meagre. From the views held by advanced teachers in the spirit world in regard to the souls of animals (the statement being usually that it is only the love of man that keeps them alive, and that they were not destined for eternal life), it would appear that the soul of man was differently created. I see no necessity for the spirit of man to have evolved *pari passu* with his body, but rather am I inclined to think that, when a suitable body was prepared, the Divine Father (God's work of creation did not end with the beginning) imparted a special portion of His spirit, and man, as distinguished from the animal creation, became an eternally living soul. But I would not dogmatise on this view.—Yours, &c.,

RICHARD A. BUSH.

March 29th, 1915.

Current Topics.

SIR,—Some of the interesting items in LIGHT of the 27th ult. arouse humorous memories, notably the article on "Symbols."

I remember hearing a story of a pious wife, whose husband was an avowed infidel. She strove, but ineffectually, to convert him. At last, in despair, she decorated the walls profusely with Bible texts, and the husband was also startled by the following occupying a prominent position over the mantelpiece:—

"Jesus Christ is the Head of this house."

He made no comment, but the next day the wife was shocked and pained to see that the inscription had been ruthlessly removed, and these words substituted: "I, John Barter, am the Head of this house."

"Art and the World Beautiful" (extracts) is very suggestive and fine. Perhaps we need to see in Art the beauty and right of the ugly and evil. If the world exists for man as a picture or phantasmagoria, is not God in relation to His Creation an artist? Art teaches us to know Nature; Nature makes us conversant with the spiritual. To perfect Art we must raise it from selfish to altruistic ends.—Yours, &c.,

E. P. PRENTICE.

March 28th, 1915.

The Ethereal Transmission of Thought.

SIR,—In reply to Mr. MacBride's letter in *LIGHT* of the 3rd inst. :—

1. By "transmission of thought" I mean the transference of thought from one mind to the other.

2. In reply to the question as to how I distinguish between ordinary wireless and messages purporting to come from super-normal intelligences, I make no distinction whatever. I am concerned for the present only with the reception of messages and not with their origin.

3. I believe that the theory of telepathy in this case is wholly untenable.—Yours, &c.,

DAVID WILSON.

April 2nd, 1915.

A Clairvoyant Test.

SIR,—I note your paragraph in *LIGHT* of March 27th (p. 146), regarding Mrs. Wesley Adams' clairvoyant descriptions at the rooms of the Alliance, March 23rd.

When there, it suddenly occurred to me to ask her to psychometrise my ring, and as the circumstances make an interesting test, I will explain them.

I bear the name of Charles Stuart, and therefore it is natural that objects connected with the Stuart family should interest me.

Some time ago I saw an antique gold ring, which the jeweller stated was a model of the ring found upon the finger of King James IV. of Scotland, at the battle of Flodden Field, so I bought it.

The medium stated: "This ring was not given to you, but bought by yourself—an historic ring—and I get the name of James with it. Is not that right?"

I replied that it was very correct indeed, and described the ring as above.

I thought the rest of the audience agreed with me that the test was surprisingly correct.—Yours, &c.,

CHARLES STUART WELLES, M.D.

32, Upper Hamilton-terrace, N.W.

The Nature of Clairvoyance.

SIR,—As a practical clairvoyant I am glad to see that attention is being directed to this very interesting faculty, for so much nonsense has been written and spoken about it. But I must disagree with Amy Stephens in many of her conclusions (p. 140). First, clairvoyance has no direct connection with the normal vision; it is the psychic side of seeing, as clairaudience is an extension of the sense of hearing. I agree with the writer that, as a rule, the normal faculties must be for a time passive, but this is not always the case, for I have often been conscious of seeing and hearing with the normal senses, and at the same time possessing clear clairvoyance. It is as if two parts of my brain were working at the same time. I understand after twenty years of experience that clairvoyance is a sense that we are born with, in the same manner as some are born with the sense of art or music. The seat or centre of the power is in the forehead. One directs one's consciousness from there. During the time one sees one is conscious of a feeling of exaltation or an extension of the ordinary sense life. This condition is very difficult to describe. You are elevated in all your sensations. You feel pain, grief, or happiness in a higher degree than the usual sense channels can convey. Although the seat of the super-normal sight is in the forehead, yet the whole of the being is responsive to these finer forces, and the trouble is to translate what one knows into words. A true clairvoyant is not easily impressed by the thoughts of others in the body (I am speaking now of a clairvoyant who sees apart from the material plane), for if so then one would be simply a thought-reader. I have often been asked by people to whom I have been speaking to give an answer to a certain question that is in their minds concerning a matter of great importance. I have got at everything else, but the one seeming important point has been left blank. The faculty of reading the future is very easy if one recognises that there is a possibility of reading the past and present on the higher plane of life—higher in the sense of being super-

material, for we have to realise that the future is only a continuation of the present, and if one can pick up the train of events that is forming the Now, then it will lead to the Now of the future. The power of clairvoyance cannot be cultivated unless it is latent in the consciousness of the person concerned. Some drugs and alcohol quicken the sense, but such things are dangerous to use, and their effects are never twice alike. I fully agree with Amy Stephens that the normal clairvoyant is to be pitied and to be helped. We are like people whose nerves are always exposed, not only to the ordinary rough and tumble of life, but to the finer and more subtle forces that are sometimes even more hurtful. I wish to thank Miss Stephens for calling attention to this rare and beautiful gift, and attempting to reduce it to the realm of law and order. I hope to see the time when the clairvoyant will have a recognised place in society, and be accorded such treatment as is surely due to the possession of so rare and delicate a gift.—Yours, &c.,

ALFRED VOUT PETERS.

SOCIETY WORK ON SUNDAY, APRIL 4th, &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. Leigh Hunt gave remarkably successful clairvoyant descriptions.—77, *New Oxford-street, W.C.*—On Monday, 29th ult., Mrs. Marriott gave many fully-recognised clairvoyant descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted both services, her inspirers giving powerful addresses on subjects of special interest at this Eastertide. Mr. F. Godley's beautiful solo was much appreciated at the evening service. For next Sunday's services, see front page.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. J. J. Morse gave excellent addresses. Sunday next, 11.15 a.m., public circle; 3 p.m., Lyceum; 7 p.m., addresses; local speakers. Tuesday, 3 p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mrs. Roberts delivered an address and Mr. Roberts gave descriptions. Sympathetic references were made to the transition of Mrs. Reynolds. Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Mr. E. Alecock-Rush. Circles: Monday, public; Tuesday, healing; Thursday, members'.—N. R.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET*.—Mr. Arthur Panter gave addresses and descriptions. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Mary Clempson. Also Monday, 7 p.m., 1s. each. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays at 8.15, public circle.—A. C.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET*.—Morning, circle conducted by Mr. Ashley; evening, Mr. H. Wright delivered an interesting address on "Our Future State," followed by clairvoyant descriptions. There was a good congregation and an after-circle was held. Sunday next, 11.30 a.m., circle service; 7 p.m., Miss Morris, address. Thursday, 15th inst., Mrs. Clara Irwin, clairvoyance. Silver collection.—P. S.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET*.—The president gave addresses on "The Message of Easter" and "The Power of the Cross," followed in the evening by clairvoyant descriptions. Sunday next, 11 a.m., service, followed by circle; 7 p.m., address by Mr. G. Tayler Gwinn, President of the Spiritualists' National Union. Thursday, at 8.15, members only.—C. B.

HOLLOWAY.—GROVEDALE HALL, *GROVEDALE-ROAD*.—Morning, Mr. H. M. Thompson opened a discussion on "Reincarnation"; evening, Mrs. Podmore spoke on "The Immortality of the Soul," and gave descriptions. 31st ult., Mrs. Barton gave psychometrical readings. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 3 p.m., Lyceum; 7, Mr. Richard Boddington. Wednesday, 8.15, usual meeting. 18th, Mrs. Annie Boddington.—J. F.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Descriptions by Mrs. Letheren.

EXETER.—DRUIDS' HALL, *MARKET-STREET*.—Morning and evening, Mrs. Harvey, of Southampton, gave an address and clairvoyance.—J. H.

TOTTENHAM.—684, *HIGH ROAD*.—Mrs. Mary Davies delivered an address entitled "Where are our Dead?" and afterwards gave clairvoyant descriptions.—D. H.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. Duncan Stubbs, of Cheddar, on "Doing Our Bit" and "What did Jesus Write?" Clairvoyance by Mrs. Greedy.—W. G.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street. Morning subject, "The Easter Message"; evening, "Spiritualism." 29th ult., Surgeon George L. Ranking, R.N., psychometrical and clairvoyant readings.—H. A. N.

SOUTHERN.—SEANCE HALL, BROADWAY.—Mrs. Neville's control gave enjoyable addresses on "Ministering Angels" and "What shall it profit a man if he gain the whole world and lose his own soul?" Her clairvoyant descriptions were greatly appreciated.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Resurrection," also clairvoyant descriptions and messages by Mrs. Alice Jamrach. 29th ult., ladies' meeting, address and psychometry by Mrs. Bryceson. 31st, 8 p.m., address and clairvoyance by Mr. Wright.—E. M.

NEW PUBLICATIONS RECEIVED.

- "Glimpses of the Beautiful Shepherd." By OLIVE HOPE. 1s. net. Elliot Stock, 7, Paternoster Row, E.C.
- "Ruysbroeck." By EVELYN UNDERHILL. Cloth, 2s. 6d. net. G. Bell & Sons, Ltd., York House, Portugal Street, W.C.
- "Diwan of Inayat Khan." Rendered into verse by JESSIE DUNCAN WESTBROOK. Cloth, 2s. 6d. net. The Sufi Publishing Society, 100D, Addison-road, W.
- "The Healing of the Nations and the Hidden Sources of their Strife." By EDWARD CARPENTER. 2s. net. George Allen and Unwin, Ltd., Ruskin House, 40, Museum-street, W.C.
- "Christianity as Mystical Fact, and the Mysteries of Antiquity." By RUDOLF STEINER. Third edition, revised and enlarged, edited by H. Collinson. Cloth, 5s. net. G. P. Putnam's Sons, New York and London.
- "Edison Behind the Times" and "How to Rebuild the Body." By ALICE HERRING CHRISTOPHER. 25 cents each. Christopher Publishing House, 1,140 Columbus-avenue, Boston, U.S.A.
- "Telepathy, or the Power of Thought Transference." "Clairvoyance: The System of Philosophy Concerning the Divinity of Clairvoyance." Both by J. C. F. GRUMBINE. Cloth, 2s. 6d. net. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.

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We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
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The God Man and the Typical Man.
Resurrection of the Body. The Gain Great, the Loss Little.

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