

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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By V. C. DESERTIS,

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No. 1,789.—VOL. XXXV.

[Registered as]

SATURDAY, APRIL 24, 1915.

[a Newspaper] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	193	Count Miyatovich and the New	
L.S.A. Notices	194	Wave Detector	201
Mr. D. Wilson's "Radiograms"	194	"The Invisible Allies"	201
Mental Concentration	196	Alchemy and Phallicism	201
The Psycho-Plasmic Field	197	The Life of Man after Death	202
Science Notes	197	Other-World Reality	202
The Enfolded Purpose	198	Sidelights	202
George Fox: Psychic, Mystic and		The Origin of the Soul	203
Friend. Address by Mr. L. V. H.		"The Realm of Confusion"	204
Witley	199	Society Work	204

NOTES BY THE WAY.

At the outbreak of the war a number of Members and Associates of the Alliance expressed uncertainty as to whether they would be able to continue their subscriptions in view of the general financial upheaval. Since that time matters have to a large extent adjusted themselves, and many of those who hesitated have paid their subscriptions for the current year. But there are still a number of subscriptions outstanding, and we would ask those who have decided to renew their membership to do so promptly so that the Council may know definitely the position of the Alliance and make its arrangements accordingly. Many of our friends feel—and we thoroughly agree—that the present time is highly favourable for the advance of our movement and that the opportunities now presented for spreading the knowledge of spirit existence and spirit return should be utilised to the utmost. We are confident that all who take this view will realise how closely it applies to the need for making the Alliance as efficient as possible by providing it with the means—not merely monetary but in the form of active co-operation—to enable it to rise to the height of its great argument.

In one of the many fine observations on human life and character which enrich his novels, Dickens observes that the man who goes through the world clothed always in armour protects himself from at least as much of good as of evil. The maxim applies very closely to investigations and experiments in connection with Spiritualism, as many who have gained successful results can bear witness. In his intercourse with the everyday world, the sensible man does not cramp his mind and shackle his movements by suspicions of everyone he meets. He knows that this would render the atmosphere, whether of social or business life, quite intolerable, since there must be a certain amount of mutual confidence for the affairs of life to proceed at all. It is a question of being quite "safe" and achieving nothing, or of reposing faith in oneself and others, running some small risks, and gaining results. It has often been observed that some who go into the subject of psychic phenomena with an open mind, free of prejudices or suspicions, gain overwhelming proofs of the truth they seek, while others who take precautions at every step are sent empty away. We are not arguing for blind confidence or unreasoning credulity, but only for that balanced judgment which avoids extremes.

We were reading some time ago an amusing story of a banker who was visited by the representative of a firm

whose speciality was the detection of forged notes, and who offered to give instructions to the bank officials on the subject. His offer was accepted, and the staff underwent a thorough tuition in all the mysteries of bogus notes. The result was deplorable. The mental bias created, combined with the ambition to shine as a detective, led to incessant alarms. "Forged" notes were discovered all day long, and the business of the bank threatened to come to a standstill! In the end the banker had to intervene, and to restore the normal methods of working. It was clearly more economical to take the ordinary risks of accepting a bad note—always very slight—than to hamper the business by a spirit of excessive caution and preternatural acuteness. The rule applies to every department of life, even the administration of charity, in which a little-known poet remarked it is "better to be deceived than have the heart contracted by suspicion." It may fairly be questioned whether in the long run undue caution does not suffer more than guilelessness, since it offers a challenge to those wily rogues who find a pleasure in outwitting "cleverness," while disdaining the cheap triumph over trustful simplicity.

"A Textbook of Theosophy," by Mr. C. W. Leadbeater (Theosophical Publishing House, Adyar, Madras, ls.), starts by defining Theosophy as at once a philosophy, a religion and a science:—

It is a philosophy, because it puts plainly before us an explanation of the scheme of evolution of both the souls and the bodies contained in our solar system. It is a religion in so far as, having shown us the course of ordinary evolution, it also puts before us and advises a method of shortening that course, so that by conscious effort we may progress more directly towards the goal. It is a science, because it treats both these subjects as matters not of theological belief but of direct knowledge obtainable by study and investigation.

Its gospel for this weary world is contained, we are told, in three truths:—

The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit. The principle which gives life dwells in us and without us, is undying and eternally beneficent. . . Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

Which means, put shortly, "that God is good, that man is immortal, and that as we sow so must we reap." So far, Spiritualism and Theosophy have little ground for quarrel. It is the extent to which the claim to "direct knowledge" is stretched and the calm assurance with which it is made to cover such dogmas, for instance, as re-incarnation, to which Spiritualists—rightly, as we hold—object. For the rest, the book is well suited to serve its purpose, the leading tenets of Theosophy being set forth very clearly, and with all the writer's accustomed eloquence and persuasiveness, in the compass of a small volume of ten chapters.

The latest addition to the excellent Quest Series is a volume on "Ruysbroeck" by Miss Evelyn Underhill (G.

Bell & Sons, 2s. 6d. net). The recent revival of interest in the great Mystics is a fact of high significance in the career of modern thinking, and in her study of the Flemish seer Miss Underhill has given us a worthy contribution to the literature of the subject on its historical and critical side. The book opens with a brief but sympathetic biographical sketch of Ruysbroeck the man, and then passes to a consideration of his works and his special doctrines. She finds in Ruysbroeck an example of the "objective mystic." He certainly laid great stress on the Will as "king of the soul," dominating the Memory and Intelligence and holding them in subservience to the decrees of the eternal world. This active energy of the soul doubtless arose from the seer's love of Nature. He was no mystic of the cloister, but "wrote his great books out of doors, with light and air all around him." He was a foe to "spiritual stuffiness."

Throughout his works the accent always falls upon power rather than weakness; upon the spiritual energy pouring in like sunshine; the incessant growth which love sets going; the perpetual rebirths to ever higher levels as the young sapling stretches upward every spring.

LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season to be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), will take place on

THURSDAY EVENING, MAY 6TH.

WHEN AN ADDRESS WILL BE GIVEN BY

SURGEON GEORGE L. RANKING, R.N.,

ON

"THE WAR: MY PSYCHIC EXPERIENCES."

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 27th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

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

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, April 28th, 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 CLASH.—On Thursday next, April 29th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Will Power: Self-Mastery, Persistence, Judgment."

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 2.40 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.

PEOPLE call ugliness truth, just as they call consciousness cowardice.—CARMEN SILVA.

MR. DAVID WILSON'S "RADIOGRAMS."

THE MACHINE DESCRIBED: REMARKABLE MESSAGE.

IN LIGHT of the 13th ult. there appeared an article by Mr. David Wilson dealing with an apparatus constructed by him whereby he is able to receive messages which he carefully abstains from describing as psychic communications, although from a perusal of those which he has shown to us (a selection of which appear below) it is not easy to place them in any other category. Mr. Wilson claims that his instrument operates independently of a medium or psychic and that therefore its results come entirely in the region of physical science, and the only problem is—where do the messages come from?

On the evening of Saturday, the 10th inst., by invitation of Mr. Wilson, we paid him a visit at his residence in Chelsea to inspect his invention, which he describes as a "New Wave Detector," on the ground that the etheric wave which operates it can be neither the Hertzian wave nor the Light wave, but one hitherto unknown to science. One high scientific authority to whom we referred the matter dismissed it with the remark that the working of the machine was simply due to accidental vibrations. Our own experiment with the machine convinced us that this was not the case. It spelt out connected and purposeful messages; they were short and linked, but there appeared to be no element of chance about the results. The question as to what kind of crucial test could be applied we leave to the experts. For the present we have suggested that Mr. Wilson should confine himself to perfecting his machine, at the same time recording the results and keeping careful note of the messages spelt out. This he is doing. It may be mentioned that some of the communications received have been addressed to names unknown to Mr. Wilson but (in a few instances) known to us, and these we have forwarded.

It may be well at this point by way of credentialed to give some personal particulars of Mr. David Wilson. He is the son of a barrister and literary man, Mr. David H. Wilson, M.A., LL.M., of Cambridge and a grand-nephew of the late Mr. Alexander Calder, whose name was prominent in connection with Spiritualism and Psychical Research as one of the pioneers of both movements. He is also related to a well-known member of Parliament. Mr. Wilson is a solicitor, but has never practised, devoting himself to his hobbies, mesmerism and electricity—mainly the therapeutic kinds. He has no special interest in purely psychical subjects, and indeed has little knowledge of them, although his earlier experiments occasionally presented him with results that turned his thoughts in our direction. Some time ago he took up the subject of automatic writing and procured through the mediumship of two ladies some remarkable scripts, specimens of which have already appeared in *LIGHT*. Neither of the ladies, by the way, is a Spiritualist, and they went into the experiment with some reluctance, regarding the result as the probable outcome of some unknown property of their own minds. Some hints given in these communications directed Mr. Wilson to the subject of the present electrical experiments and the outcome is the oscillation, or new wave, detector in question.

It is an easily portable machine contained in a wooden box lined inside with green baize. The parts consist of a copper cylinder, three inches in diameter, which we were informed contains a substance discovered after careful experiment to emit a "aura" or radiation essential to the results. This cylinder is fitted into the upper part of the box. Below it is a steel box containing two oscillation detectors of an original type, answering the purpose of the coherers used in some forms of wireless telegraphy. Besides the steel box stands a dry battery connected up with the detectors and with a small telephone which enables one to hear the sounds produced in the machine—the "makes" and "breaks" of the current as it passes. The messages are received in the Morse code. Mr. Wilson explained that he had tried to obtain messages by repeating the letters of the alphabet—the "spelling out" method of table-tapping experiments, but could get no results. On our visit, however, we were able to procure brief communications in this form, as described hereafter.

In his earlier experiments Mr. Wilson used a galvanometer.

but the process called for so much labour and concentration that he was glad to abandon it in favour of the "sound" method. Even that is sufficiently exhausting. The communications come almost exclusively in the night hours, between 12 midnight and 4 a.m., and Mr. Wilson has for some months lived, in his own phrase, the "life of an owl." Some of the communications are lost. He cannot be always there to receive them. Some are confused and fragmentary. Yet, as will be seen later, a great deal of clear and connected matter has been given.

The closed cylinder appears to be an essential part of the machine. Clairvoyants, we are told, have described it as appearing to them to be filled with a blaze of light.

Circumstances rendering it impossible for us to spend a long night vigil with Mr. Wilson, we took the telephone receiver at his suggestion and waited. Soon there came a succession of clicks long and short which we reported, and which were duly marked down by Mr. Wilson, who sat at some distance from the instrument. The "Morse call" came two or three times, our own name was repeated twice. Then followed the name "G. E. Prentiss," and "Welcome" twice repeated. We do not know the Morse code, and therefore we give these results on the faith of Mr. Wilson's explanation.

Later we repeated the alphabet and obtained a succession of letters which at first appeared meaningless until we discovered that the first three were the initials of a name, the name itself following, one letter only being wrong—M instead of L. It was the name of a lady well known in psychical research and a contributor to *LIGHT*. This lady has already received and acknowledged a "radiogram" from Mr. Wilson, and has pointed out that one of the initials used is one which she never uses in signing her name but which is nevertheless correct. This same initial was included in the name as given to us. Then came a succession of letters B C E E C J U M K E U I L Z, which we leave as a cryptogram; after that was spelt out DAWSON ROGERS. Then came J O N L Q T U I L. Mr. Wilson gave this up, but we discovered in it the hand of a communicator (of whom he had told us) calling himself JONQUIL, a playful personage whose facetious interruptions have given Mr. Wilson a considerable amount of trouble and no little amusement. His incursions into the experiments take the form of witty, flippant, and sometimes even ribald remarks. From some more confused letters which followed, we were able to pick out words, or portions of words, showing his Puck-like activities. Mr. Wilson regards him as a nuisance, but finds that by using a light he can prevent "Jonquil" from communicating while others are still able to do so. So he is usually "shut off" when his messages commence; but even so he contrives, when opportunity offers, to transmit some drolleries expressive of his resentment. He is a great wag, this "Jonquil"—clever, caustic, impish. Who or what he or it is, may be left as a psychological problem for the moment. Mr. Wilson, it will be seen, refers to him in the messages below, which we present as they were forwarded by Mr. Wilson, with the exception of the few necessary emendations:—

FURTHER N.W.D. RADIOGRAMS.

March 15th, 1915. 10.12 p.m. (Reference No. 7.)

"To all our friends and fellow workers, greeting."

March 17th. 10.50 p.m. (Reference No. 8.)

1. "Seien Sie vorsichtig Das Licht ist zu stark . . . Heinrich."

Translation: "Be careful, the light is too strong . . . Henry."

2. Message received in Russian (Reference No. 9), which translates as follows: "Listen, can you understand Russian?"

March 18th, 11.1 p.m. (Reference No. 10.)

Message received in Russian:—

"Nyet kazhdye Kogoneebod Kto govoret poroosky."

Translation: "Is there anyone who speaks Russian here?"

March 20th, 10.15 p.m. (Reference No. 11.)

"Presence of medium not essential . . . labour exhausting . . . sustained continuous communication not possible to all but may become so. . . Believe great number will seek send

messages . . . the sending of the first message timed by you January 10th at 12.49, within few hours became known thousands . . . restraint very necessary. Many have overtaxed their strength, being actuated by ungovernable desire to communicate . . . I was fearful of these consequences of the throwing open of these . . . voulez vous me rendre un service? Mon arriere petit fils est malheureusement." . . . (Reference No. 12.)

"Parooski Parooski Parooski tyarpee Kazak atamanom boodyeah." (Reference No. 13.)

Translation from Russian: "Patience and perseverance bring all things to pass."

Reference No. 14: "Eto nye K spye Khoo." (Russian.)

Translation: "There is no need for hurry."

March 22nd, 1.15 a.m. (Reference No. 15.) (Greek.)

(1) "E . . . D . . . e . . . e ko p . . . p . . . p . . . p . . . p r . . . r . . . pros . . . to . . . lalain . . . e."

This probably would translate: "I come in order to ask . . . s . . ."

(2) . . . Mais il faut prendre garde quand on veut . . . se . . . se . . . rvir de . . . cette . . . (Reference No. 16.)

Translation of the French: "But one must take care when one wishes to use that . . ."

8.45 p.m.

(1) "To [long interval.—D. W.] . . . Charles King . . . from David . . . Ramsay . . . Kalonan, near Petersham, N.S.W. Forty-four years ago I misjudged you. I have hoped and do still hope that one day you will know this."

(2) "Si je pourrai vous etre de quelque utilite veuillez disposer de moi sans reserve. . ."

. . . Henri Just ancien [?] . . . [Incoherent.—D. W.]

. . . 8, Rue du Valentin Lamsanne." (Reference No. 18.)

March 24th, 12.7 a.m. (Reference No. 19.)

"I am here actively working at this moment with all my old passionate zeal for human progress, with all my old devotion to the cause of Spiritualism upon earth . . . W . . . E (or T) . . . S." . . . "Nicholas . . . Shore . . . Antonio Valsalva . . . Charles Gordon Ames . . . Zeno . . . Lucien Quien . . . John King . . . Ben Rowley . . . D. Sharp . . . Michael Rowley . . . Bernard Cox . . . L. Piso . . . Karl Schwartz . . . H . . . R . . . Tavenor . . . Vera . . . Sharowsky . . . Fredericson . . . David Templeton . . ." (Reference No. 20.)

[It may be here noted that a good many fanciful or made-up names were given—e.g., "Master," "Doctor," "X. Y.," "Cesar," "Marie Antoinette," "Dictator," "Imperator," &c., &c., the reception of which in future I shall entirely ignore, as I extremely dislike any form of unnecessary mysteriousness. "Communicators," "Controls," and such persons please note.—D. W.]

March 25th, 1.35 a.m.

"Amen-is-mee." (Reference No. 21.)

[Prior to this date (25th March) a duplicate instrument was set up in Paris.]

March 25th, London.

Report received from my friend, J. F., in Paris, as follows:—

"Message received here [Paris] Friday, 19th March [1915], 11.7 p.m., as follows:—

nyet . . . lee . . . [incoherent] . . . Kto . . . porooski." (Reference No. 22.)

[Compare No. 10.—D. W.]

March 26th, 10 p.m.

" . . . Verily I say unto ye that if a soul cometh into Amenti not knowing sympathy then shall it abide even until it cometh by that knowledge. O ye living ones on earth, if ye but knew it, each little sympathy ye do have for others bridges many worlds between ye and those long lost when ye come into Amenti. There is an ancient fable which runs in this wise: A certain rich and powerful prince died and after seventy-six days came into Amenti but could of his own efforts in nowise succeed in passing beyond. Whereupon he importuned the great scribe, who thus replied, 'Thou mayest leave Amenti if thou wilt but answer with truth this one question that I do put to thee:

"What is life?" And the soul of the rich man answered immediately, as he had learnt from the philosophers, 'Life is the will to live.' 'No,' said the great scribe, 'for that is pride,' and straightway the god vanished. And the time passed and the soul reflected more and more on this matter. At length, after a hundred years, the god appeared again unto the soul, saying, 'Before thou goest hence say, what is life?' And the soul, in fear lest it be again in error, replied, 'Good Lord, life is toleration for all men.' 'No,' said the great scribe, 'for that is only justice,' and away he went. And yet another hundred years passed before once again the soul stood in the presence of the god whereupon it cried out 'Great One! Life is sympathy.' Then said the god, 'O soul, go thou upon thy ways and work, for thou hast learnt the language of all creation!'" (Reference No. 23.)

March 27th, 12.44 a.m. (Reference No. 24.)

"And it came to pass that one who was poor came unto Ankh-en-Khenti saying 'O High One, it is written that to prepare the way in the darkness of the great valley man must give much unto the poor. But if a man be poor even as I am, how may he do this? May not the poor man on this very count walk upright in the two halls?' Then said Ankh-en-Khenti: 'Truly, O poor man, thou art in a happy circumstance, forasmuch as thou hast not gold thou must render thy heart kind to all. Whereas the rich man, how often doth he think that in giving gold he giveth all?' And, so saying, the magician threw upon the ground his wand, and, behold, it became a snake at the feet of the traveller. Then said the magician: 'Can gold do aught like this?' So the traveller went, rejoicing in his heart, clearly perceiving that he was richer than he had thought.

"This saying of the magician, if it lacketh aught in clearness, hath yet within it a real truth, albeit it was spoken very long ago. Amen-Rā-mes."

(1) 9 p.m. (Reference No. 25.)

"H-llo, hullo, hullo! My name's Jonquil."

[Mr. Wilson gives in full the message which followed, but it is not of an edifying character. It pours ridicule on some of the other communicators by name, is sarcastic at the expense of "spook-hunters," and occasionally descends into profanity. It concludes "Hail Luxhalle! Luxhalle!"—an allusion on which neither Mr. Wilson nor we can throw any light.—Ed.]

(2) 11.37 p.m. (Reference No. 26.)

"We deeply, deeply deplore this ebullition of malice on the part of Jonquil, but he has a small mind and a most inordinate vanity. Nor could he have done this thing by himself. We see in it, as only too often before, the hand of Ptah-shepes, whom, indeed, we can in nowise restrain. Jonquil has in some way which we do not know—and do not desire to—made himself of use to Ptah-shepes, in return for which he gains for himself a certain degree of immunity from punishment, and behaves more often than we like to say in a way to strike honour sad. Tehuti and Kha-em-Uast."

March 28th, 9.12 p.m. (Reference No. 27.)

"Yet have ye but a little patience. These many thousand years they have cried, 'A sign! A sign!' And it is now as it was then and ever will be. To us the soul of a man is no new thing. He, of his very nature, must ever ask a sign. We come not to argue in the temple or the market place, nor to disperse our sayings unto the schoolmen. We come not unto the priests nor have we any word for the physicians. Our eyes see not the philosophers, nor do our ears tell of the merchants in the city. Our words shall be not of learning but of help and consolation. AR mes . . . 'Pta . . . Pta . . . h . . . m . . . e . . . s . . . Ptahmes of Memphis. . . We feel with all who doubt even as in the time when at Memphis I held my place listen. . . A man once came in grief and sorrow, having lost her whom he loved, unto the 'reader' within the temple saying, 'What canst thou do for me who am sore stricken and bereft?' 'We can,' said the 'reader,' 'give unto thee the words which shall surely bring thee to the Tuat.' 'O father,' then said the man, 'this which thou teachest to all the world yet seems to me to lack somewhat in something which I rather feel than know.' 'Man,' said the 'reader,' 'thy speech is almost evil thus to speak of the sacred words.' At this moment a shadow fell upon

them, that of the prophet of the great god, who was just then passing and who now spoke saying, 'Who is this man whose speech as thou sayest, O "reader," is almost evil?' Then the 'reader' recounted to the prophet all that had passed. Black as night grew the face of the prophet, and anger came upon his lips, as thus he spoke unto the 'reader': 'O my "reader" of little, mean and narrow soul, that thou pratest of ceremonies and the letters of the law and the jargon of our philosophers to this poor soul. Away! thou empty consolation!' Then turning to the man the prophet said, 'Go thy ways, O friend, and when the evening falls thou shalt see, yea, speak with thine own woman whom thou hast loved and lost.'

"This prophet was Amen Rā-mes, at that time great one of all the temples and the gods of Thebes, Heliopolis and Memphis, at which place at that time I was 'reader' of the oracle . . . Ptahmes."

March 29th, 1.20 a.m. (Reference No. 28.)

(1) "A R . . . O ye who have a sleeping one strive ye not to break that sleep save if ye have done good works. For these things may not be for those who live but for themselves. But on that day when ye have a perfect sympathy, verily ye shall come to feel, yea know, the ever presence of those gone before. If to this perfect sympathy, which is the motive, ye have a great will, then truly all things and beings shall help thee in thy work and minister thy cares, and those long dead shall for thee return, even as they lived and walk upon the earth. . . Amen-Rā-mes."

2.50 a.m. (Reference No. 29.)

"Pode comprehender vossa merce em Portugal? Depois haver esperado muito tempo parece maravilhoso poder enfim comunicar melhor parabem. Ha muita gente aqui desejando exprimir lhe seu prazer. . . Taxeira."

Translation of the Portuguese: "Can you understand messages in Portuguese? After waiting so long it seems wonderful to be able at last to communicate our best congratulations. There are hundreds of people here who wish to express their delight to you. . . Taxeira."

[Further messages of a striking character dealing with the method of communication and its difficulties, and throwing further light on the experiments have been received and will be sent to LIGHT shortly.—D. W.]

MENTAL CONCENTRATION.

A lecture on the above subject was given at the Psychic Class by Mr. W. J. Vanstone, Ph.D., on Thursday, the 15th inst. He said that, phrenologically speaking, the organ of continuity, though essential to mental concentration, was not the only one necessary. Causality, Eventuality, Comparison and even Ideality and Spirituality each played an important part in a systematic mental process resulting in perfectly controlled mental concentration. The power to shut the mind off from all save the subject desired, and then ability to bring the whole of one's mental faculties to a definite focus, were the main secrets of concentration. The lack of power to fix the mind upon a subject and sustain interest therein was a symptom of insanity or lack of mental balance. On the other hand, mental power was largely in proportion to mental tenacity, grip, and fixity. Men like Gladstone and Napoleon could control and focus their faculties at will. Doubtless some persons had by nature more ability to concentrate than others, but all could by the exercise of will and the adoption of a systematic method acquire this faculty. The result would be clearer reasoning power, the establishment of favourable conditions for psychic influences, and extraordinary control of the physical body, so that sleep, consciousness of pain, and healing would be entirely at one's disposal. In this connection, Mr. Vanstone described his own experiments in checking the effects of the virus of bee-stings and in the control of bees and other creatures. This was followed by a demonstration of a method of mental training designed to give complete control of the faculties.

THE PSYCHO-PLASMIC FIELD.

A THEORY OF PSYCHIC PHENOMENA.

By W. J. CRAWFORD, D.Sc.

With reference to Mr. J. B. Gall's article on Dr. Kilner's screens, published in *LIGHT* of the 10th inst. (p. 172)—which article, by the way, I fancy contains more than a germ of the truth—and to Mr. McBride's letter on page 168 on the ethereal transmission of thought, I shall be glad if you can afford a little space to amplify my remarks on pulses acting through the psycho-plasmic field. I will be as brief as possible.

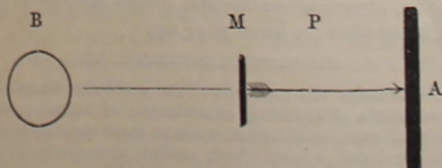
By a psycho-plasmic field I mean the space immediately surrounding a medium while phenomena are being produced. This space differs in some way from ordinary space, and the problem, to my mind, is to discover just how and why it differs. The popular notion is that it contains "magnetism," "nerve fluid," "vital fluid," "power" and what not, all vague terms for a mysterious something which apparently issues from the body of the medium and sitters. I think a more convenient name is psychoplasm. In my opinion the popular idea is more or less correct. In the absence of anything like precise scientific data, general observation would lead to the following conclusions:—

1. Psychoplasm seems to be material in structure, for it can be felt issuing from the finger tips and from other parts of the body, and its withdrawal causes the bodily extremities to become cold, as though a volatile fluid were evaporating.
2. Psychoplasm is sensitive to the action of light of short wave length, for it seems to be more or less broken down by it, which would probably be the case if it consisted of complex molecules, such as cell-protoplasm.
3. Psychoplasm is not perceptible to the senses of hearing, seeing, taste, or smell, but it acts on the sense of feeling inasmuch as its withdrawal from the human body is accompanied by nervous twitchings and spasms.
4. Psychoplasm seems to impregnate material bodies and to enable them to be more easily acted upon on subsequent occasions than is the case with "unmagnetised" bodies.
5. The withdrawal of large quantities of psychoplasm from the human body is accompanied by after-feelings of lassitude, which depart only with prolonged sleep.

The general conclusion from the foregoing would seem to be that psychoplasm is material in structure—that it consists of actual molecules of matter, possibly complexly organised molecules of the same order as those composing cell protoplasm. These molecules would appear to be shot out of the human body at the extremities, in obedience to impulses sent from the brain of the medium, and to be projected into the space surrounding him. Rough observation seems to show me that this process is abnormal only in the sense that in the case of the medium it is greatly accelerated, and that the probability is that all human beings are throwing off psychoplasm every moment of their lives in obedience to some physiological law of equilibrium.

The human aura as revealed by Dr. Kilner's screens would then most likely be the effect of the normal issuing of psychoplasm, perhaps a chemical effect due to a breaking down of the complex molecules—a phosphorescent, radioactive, or light effect.

Granting, then, that the psycho-plasmic field is the space immediately surrounding the medium filled with highly complex molecules derived from his body, the question arises as to how a pulse can be sent across it so as to produce sound on the body struck. So far as I have been able to study the mechanism of the rap I think what happens is something as follows.



In the diagram B represents the brain of medium, M a small muscle at his wrist or hand, the space P the psycho-plasmic field,

A the material body that emits the rap. An impulse is given upon the requisite brain cells at B which travels down an appropriate nerve to the muscle M. This sharply contracts and a pulse travels forwards through the psycho-plasmic field P, and strikes A, which emits sound. I have felt the synchronous jerk of muscle with the rap when I happened to be pressing the right spot on the medium's wrist.

As to whether the nerve pulse first causes the muscle to contract, which contraction is the cause of the pulse proceeding through the field, or whether the nerve pulse skips the muscle and the contraction is due to reaction from the pulse, I am unable to say. At any rate, the psycho-plasmic field seems to react to such forces more like a solid body than a gas—that is, it transmits the pulses along straight lines, for the sounds emitted are sharp, distinct, and produced only on a small part of the body struck. As to how the psychoplasm, which appears to consist of discontinuous nuclei or blocks of molecules, is enabled to react like a solid body to forces, I plead total ignorance. Perhaps the oxygen or nitrogen of the air forms with it a kind of temporary web or cement; and in this regard it is well to bear in mind that various entities using the direct voice have insisted on the purity of the oxygen supply in the séance-room, and also the suggestive fact which we ourselves have all noted, that the presence of water vapour is highly injurious to the production of phenomena.

SEANCE NOTES.

A lady who writes over the signature "Margot" gives us an account of a séance with Mrs. Susanna Harris (her first experience of anything of the kind), of which we may make the following summary. Our correspondent took with her a mother-of-pearl rosary which had been given her by a friend after he had had it blessed by a priest at Westminster Cathedral, for "Margot" informs us that while she belongs to the Church of England, she is not in the least bigoted as she has travelled a great deal since her school days. The sitters, who numbered fourteen including the medium, having been arranged in horseshoe formation the following incident occurred: "The medium said impressively, 'Before I begin this evening I must remark that I see the Pope standing behind the lady in black velvet and making the sign of the cross over her.' She added: 'May I ask, do you know the Pope, or are you interested in him?' I replied at once: 'I do not know the Pope, but I was interested in the late Pope and have often prayed for him, and at his death I received a letter from his sister.' Subsequently Mrs. Harris's control "Harmony" asked the sitters to say "Thank you" if the spirits touched them. "I admit," says "Margot," "I silently prayed that no spirit would be allowed to tap or touch me and my prayer was answered, for I was ignored. Later a voice spoke to me from a trumpet and said, 'Why don't you wish to be touched by a spirit?' (I had not spoken at all since I answered the medium's question). 'We want to touch you.' Our correspondent having given permission, caressing touches came in abundance.

"Margot" had been told by several people that her nerves would be upset if she attended the séance, and that she would find it most alarming. She states that on the contrary she enjoyed after it the best night's rest she had had since her return to town, and woke next morning feeling better, not worse, for her strange experience.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 25TH, 1885.)

That solid bodies rise into the air, float about, and pass through other solid bodies, contrary to what are called the laws of gravitation and cohesion, are facts familiar to every investigator of Spiritualism. A table, weighing a hundred pounds—a pianoforte weighing three hundred—rise from the floor and remain suspended in the air with equal facility. The late Serjeant Cox testified that a quantity of fresh flowers—"a cart-load," he said—came into his library when every door and window were fastened. In similar ways "the well-known laws of Nature" are violated in every physical séance.

—From Editorial Notes.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
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SATURDAY, APRIL 24TH, 1915.

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THE ENFOLDING PURPOSE.

Time was when almost every week in these columns appeared an article or a letter replying to some malicious attack in the general Press. In those days—not so long ago—everything connected with Spiritualism was anathema. Facts which have now been accepted and passed into the currency of daily custom and speech were derided as superstitions, the figments of hysterical imaginations. The changes came imperceptibly, by a process of gradual infiltration. There was no day on which any sudden change of front could be perceived. There have been many instances of sudden and definite conversions on political and social questions when some great journal or organisation has explicitly thrown over some old line of belief and adopted another. Our ideas *crept* in, and if some of the old pioneers of half a century ago could revisit these "glimpses of the moon" in the mortal sense they would gasp at the transformations which have taken place in the thought and speech of the time. Old experimenters in mesmerism would find not only that their ideas were generally accepted, but that such phrases as "personal magnetism," "the influence of suggestion," "hypnotic power," had become part of the texture of our language. The forerunners of psychic healing would rub their eyes to see how commonplace had become some of the things which in their day were hardly whispered, so powerful were those whose interests lay in suppressing innovations which threatened to invade their province. And as for those who stood at the beginnings of a system of regular intercourse between the two worlds, they would equally find much to amaze them. Not long ago we took up a popular magazine with a vast circulation. It contained a story by one of the greatest writers of the day, which began, "She was a writing medium and this is what she wrote," and then followed a story purporting to be given by the spirit of a man who had been killed in an accident to a motor-car. It is needless to multiply instances. Many of them are common knowledge, and we refer to the matter here because such examples show how far we have travelled in the short space of some forty or fifty years. Doubtless our old pioneers and precursors are aware of the extent to which their discoveries have modified the life of the world—probably from their more interior standpoints they have a much fuller realisation of it than we have. But we who live in this world are probably better able to perceive and perhaps to gauge the meaning of these definite external points of comparison and contrast. Studying them closely we see the converging of many lines of influence and progressive movement crystallising

here and there into words, creeds and customs, and thus conserving the results achieved. We see that like light or air the new truths flow in by a thousand unsuspected nooks and crannies. Their opponents try a multitude of expedients to repel the abhorred knowledge, and lo! its language appears amongst them before they are quite conscious of it, and they use its own speech to deny it! A process of amalgamation goes on. The same new ideas break simultaneously on several minds apparently quite unrelated. Things seemingly remote from each other disclose unsuspected links of connection, events move forward as to appointed places, contacts are established, and interests formerly at war find themselves united by sudden discoveries of identical ends and aims.

Looking ahead we see in all these things the promise and the prophecy of a time when, by one means or another—the methods are many—mankind will be united on one great affirmation—its spiritual nature and destiny. That affirmation will include in itself every other point of identity of interest—religious, racial, social and political. The old and worn-out things, the age-long abuses, will melt and dwindle. Many of them are tottering now; some have already fallen in ruins about our ears amid a chorus of lamentations from those who see only the destruction and nothing beyond it. "There is no death" applies to more than the life of man. There is no death to anything that concerns his ultimate welfare. Even the temporal things do not perish, they only change to give place to higher forms. Nature keeps pace exactly with the soul, building it ever fresh habitations. Sometimes it seems as if the old home would fall to pieces crazily before the new one is ready, but that is a cheat of the senses. Always under the fabric of the old the new one is cunningly devised and held concealed until the time is ripe. The materials are finer, the workmanship more delicate, and so to eyes accustomed only to the grosser forms the fact is not easily apparent. In the physical fabric of the human body, built up by the mysterious chemistry of life, is the spiritual form that is to carry on the life principle when the time comes for the great removal. Under the structure of each old social order lies the framework of the new, always an advance on its predecessor, whatever the pessimist—guided chiefly by his own individual experiences, and reading into life his own defects of apprehension—may say or think to the contrary.

As we have said, the process of world-renewal is one involving the merging into one of many separate lines of progress. It is the things apart that are so painful, incongruous, and often apparently meaningless. Psychic phenomena would lose their air of mystery and menace for many if it were known that the whole of life is full of such phenomena, that the intercourse of every-day existence is a matter of psychic action and reaction. Spirit intercourse, spirit influence—these things are all about us whether we know it or not. They are in the air we breathe. We are encompassed, nourished and guided not only by the invisible powers of Nature, but by the ministries of hosts of those akin to ourselves. We may fail ourselves but they will not fail us. From the great world of the Universe to the little world of the soul the great procession of life moves on without pausing or faltering, always ascending and always carrying us upward with it, whether we know it or not.

It is amongst the mysteries of the world that whereas a man may not speak of painting, of sculpture, of literature, of engineering, of even bricklaying, without some apprenticeship, yet of that profound science which touches upon immortality, and which is at the very basis of eternal being, everybody and anybody thinks he may speak with the authority of an archangel.—"M.A. (Lond.)."

GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND.

By MR. L. V. H. WITLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 8th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 189.)

It was no light or easy task to which the young prophet and enthusiast thus set himself—or as *he* might have put it, to which the Lord sent him. Interior struggles and conflicts only gave place to exterior ones. But however faint or weary in body, his spirit kept fresh and sweet, and even mellowed as time went on. Right away from 1648 to his passing away in January, 1691—more than forty strenuous years—Fox spent his days in a series of missionary journeys, broken only by long intervals of imprisonment. The great message which he had received, as he believed, by direct revelation, and which he was now to proclaim to all who would listen to it, was the doctrine of the Inner or Inward Light. Other things, such as the teaching of Christian perfection, the refusal to swear oaths, to remove the hat, or to take up arms, were all not simply influenced by but related to and dependent upon the central doctrine of the Inner Light. In other words, the Inner Light was essentially the sum and substance of Fox's teaching, just as it has been, ever since, the essential message of the Society which he founded.

What exactly was, and is, this doctrine of the Inner Light? Fox says: "I saw that Christ enlightened all men and women with His divine and saving light, and I saw that the manifestation of the Spirit of God was given to every man to profit withal." A modern interpreter, a lady who, after long spiritual dissatisfaction in another religious body, became "a convinced Friend," finding in Quakerism that for which her soul had hungered for so long, puts it thus:—

The one corner-stone of belief upon which the Society of Friends is built is the conviction that God does indeed communicate with each one of the spirits He has made, in a direct and living inbreathing of some measure of the breath of His own life; that He never leaves Himself without a witness in the heart as well as in the surroundings of man; and that, in order clearly to hear the Divine voice thus speaking to us, we need to be still—to be alone with Him in the secret place of His presence.

The inner light that Friends desire to walk in is not an intellectual but a purifying light; it consists not in rapture, ecstasy, sensation, but in clear insight into the deepest kind of truth; it leads not to knowledge but to holiness. It shines in quietness, and in order to cherish it we must lay aside our preoccupation with the vivid and clamorous and transitory things that are without, dwelling in stillness upon what is eternal, that all things may be revealed in their true proportions.

The glory of early Quakerism was in its integrity, in its uncompromising, unflinching requirement that the life should bear witness to the truth, and its resolute stand against any other requirement. The "inner light" was not only a word of the deepest poetical and mystical significance, it was a doctrine of sternest righteousness, and at the same time an assertion of resolute independence.

Such was the message which George Fox spent his days and years in proclaiming. To get the full effect of it we need to remember how greatly it was in contrast with, if not in contradiction to, the orthodox teaching of his day. It was a time of seething unrest, spiritual as well as social and civil. Brownists, Millenarians, Antinomians, Anabaptists, Libertines, Familists, Enthusiasts, Seekers, Perfectists, Ranters, abounded everywhere, but it was not so much with these that Fox came into contact and conflict as with those whom he terms "the professors"—that is, those associated with the orthodox churches. The hand of Episcopacy under Laud had lain very heavily upon the country, but, curiously enough, it was not Episcopacy but Puritanism and Presbyterianism that Fox antagonised. As a great seeker after reality, he protested against the superstitious reverence which laid as much stress on the letter of the Bible as on the realisation of its spirit in daily life and living, against

the diffuse sermons (running to eighteenthly and nineteenthly) on abstruse and remote points of doctrine, against long and wearisome prayers, and particularly against the prevalent Calvinistic teaching of the predestined and eternal misery of the greater part of the human race.

Against all this Fox protested manfully, with a prophet's ardour and an enthusiast's vividness. The note, perhaps, of the Puritan teaching of the day was the depravity of human nature: it insisted not simply on the depravity of those who were predestined before their birth to eternal misery, but also on the depravity even of those who were called to eternal happiness. The Puritans endeavoured, beyond all, to awaken in men a deep, indeed an overwhelming, sense of spiritual unworthiness. In their zeal for the glory of God in relation to the salvation of the souls of men, they unwittingly demeaned human nature, the offspring and expression of the Divine. Fox's great call, on the other hand, was to men to awaken to their potential and innate divineness. His teaching was not negative but positive; it was a call to the consciousness, not of unworthiness but of worthiness, not of depravity but of divineness. He was not prepared to admit that men were always in this life to be liable to be dominated or mastered by sin or by fear. He said, "Christ opened to me how He overcame, and that through Him and His power, light, grace and spirit I should overcome also."

In finding the inner light he found his life and his life-work. The light which had become manifest to him in his own soul he believed to be equally accessible and available to every man and every woman, and so he says: "I was sent to turn people from darkness to the light, that they might receive Christ Jesus, for to as many as should receive Him in His light I saw that He would give power to become the sons of God. I was to direct people to the spirit." The story of how he set about this great and divine task to which he felt himself called is as fascinating as a romance; the experiences he met with, the persecutions he endured, the imprisonments and hardships he suffered, seem almost too great for one human being to have survived; certainly any normal human being would either have sunk exhausted under the struggle and the conflict, or have given it up: but Fox was a supernormal human being and he endured to the very end.

The title of this lecture characterises Fox as psychic, mystic and Friend. It is a somewhat thankless and invidious task to undertake to act as a surgeon in spiritual anatomy; however it may be in physiological anatomy, when we come to the spirit we have ever to bear in mind that however many faces or phases it may show, they are all linked up into one whole, and cannot be sharply divided off the one from the other. Still, I feel that I shall leave a less blurred picture of the great Quaker leader upon your memory if I deal *seriatim* with various aspects of his many-sided personality.

Now, as one writer puts it, "some regarded Fox as a sheer madman, others as a horrible blasphemer, others as a fit subject for being ducked in a pond or set in a pillory. He was frequently mobbed, cruelly beaten, and stoned, and sometimes was so shockingly treated that he was left for dead. Yet he never resented this maltreatment. Driven from one town, he generally proceeded quietly to another and resumed his work. It was no rare thing for him to seek a bed in a corner of a stackyard or under a bush in the open field, and to want food for days together."

For myself, I have, of intent, used the term "supernormal" regarding Fox, and by *supernormal* something is meant quite different, of course, from *abnormal*. It may be remembered that last year, in lecturing upon Jeanne d'Arc, I drew a definite and real distinction between her psychical and spiritual endowments and experiences, and I suggested that her spirituality was not dependent upon her psychic capacity, but that her psychic experiences were based upon and arose out of her spiritual capacity and character. In like manner I wish to suggest, with reference to George Fox, that his mysticism was not the outcome of his psychism so much as his psychism was the outcome and the expression of his mysticism. To put it in another way, the psychic in him was accidental (in the philosophical sense of that term)—or, at any rate, it was incidental; whereas the mystical

was essential. Doubtless there is a place for psychical mysticism, but for myself I would plead rather for mystical psychism: not for less of the psychic, perhaps, but certainly for more of the mystical.

Let us look briefly, then, first at Fox as a psychic. Everyone agrees that there was a wonderful magnetism and power about the eyes of Fox, especially when he was wrought up into a state of spiritual rapture or ecstasy. The eyes, it is said, are the windows of the soul, and if ever a soul looked out of a man's eyes, it was so in the case of Fox. Even to-day, if you look at the portrait of the great Quaker, the eyes seem to follow interestedly your every change of position and to watch you critically yet kindly out of the room. What, then, must it have been when the spirit of the man flashed through the living eye? Thus, at a meeting at Carlisle, a Baptist deacon cried out in contention and anger to disturb a Quaker meeting. "Whereupon," says Fox, "I set my eyes upon him, and spoke sharply to him in the power of the Lord, and he cried, 'Don't pierce me so with thy eyes; keep thy eyes off me.'" Once he was arrested at Swarthmoor and taken first to Ulverston and thence to Lancaster. "A great triumph they thought to have had," he says; "but as they led me I was moved to sing praises unto the Lord." Arrived at Lancaster and finding the spirits of the people "mightily up," he stood and looked earnestly upon them until they cried "Look at his eyes!" Mention must be made, too, of a deeper sight he had, the power of reading character, a veritable insight into people's spiritual "conditions."

It is on record that Fox once lay in a trance for full fourteen days (if only it were on record, too, what he saw and felt in his subconscious self during that time!). He foretold the fall of the Rump Parliament; he had a striking presentiment of the approaching death of Cromwell; he had a vision of the Fire of London years before it happened; and he had a foreshadowing of the coming of the Revolution of 1689. The power evinced during some of the meetings at which he was present was such that the house seemed to be shaken, and on one occasion a clergyman ran out of the church lest it should fall on his head!

The gift of healing was also granted to Fox. At Mansfield Woodhouse a distraught woman was being bound so that the doctor might bleed her. Fox desired that she might be loosed, and then he commanded her in the name of the Lord to be still. She became still, her mind grew settled, and so remained until her death. At another town there was a great man who had long been sick, and had been given over by the physicians. Fox went to visit him, and was moved to pray by his bedside, and the record is that the Lord was entreated so that the sick man was healed. Another interesting case may be given as Fox himself relates it:—

After some time I went to a meeting at Arnside, where Richard Myer was, who had long been lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, "Stand upon thy legs," and he stood up and stretched out his arm that had been lame a long time, and said, "Be it known unto you, all people, that this day I am healed." Yet his parents would hardly believe it; but after the meeting was done they had him aside, took off his doublet, and then saw it was true.

This power of healing was not available for others alone: he himself had wonderful recoveries. Thus, at Ulverston, he was stoned until he was rendered unconscious. As soon as he recovered, someone struck him on the arm, so that it was temporarily paralysed. Fox says, "Some indeed cried out 'He hath spoiled his hand for ever having the use of it any more.' But I looked at it in the love of God (for I was in the love of God to them all that had persecuted me), and after a while the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in my hand and arm, in the sight of them all."

One instance at least Fox records of the power of psychic vision of spirits after death. In those days and for long afterwards, capital punishment was inflicted for trifling offences. Fox denounced this, and he tells how on one occasion—

Two men suffered for small things and I was moved to encourage them concerning their sufferings, it being contrary to the law of God; and a little while after they had suffered, their

spirits appeared to me as I was walking, and I saw the men were well, that is, I suppose, "I saw it was well with the men."

One of the strangest incidents recorded in the life of Fox is that which took place at Lichfield. It happened soon after he had been liberated from an imprisonment at Derby lasting for a period of six months. No sooner was he set free than he immediately resumed the work of preaching. In the course of his journeyings, coming into the neighbourhood of Lichfield, he was moved to testify against the town. He did not trouble to get into the road, but made his way over hedge and ditch till he reached within a mile of the town, where he came into a field in which shepherds were watching their sheep.

There was I commanded of the Lord to put off my shoes. I stood still, for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes and left them with the shepherds and the poor shepherds trembled and were astonished. Then I walked on about a mile and as soon as I was got within the city the word of the Lord came to me again, saying, Cry, Woe to the bloody city of Lichfield! So I went up and down the streets crying with a loud voice, Woe to the bloody city of Lichfield! It being market day I went into the market place and to and fro in the several parts of it and made stands, crying as before, Woe to the bloody city of Lichfield! And no one laid hands on me. As I went thus crying there seemed to me to be a channel of blood running down the streets, and the market place appeared like a pool of blood.

Various interpretations have been placed upon this experience of Fox; I simply record the visit and the vision as given in his own words.

Turning now to the mystic side of Fox's personality, one feels that it is hardly correct, certainly not adequate, to speak of his mystic "side," for he was mystic through and through. Always he is testifying that "I was moved of the Lord" to do or say this or that; or "the Lord opened unto me" so and so. "I saw" is another of his great watchwords and testimonies; we have already seen the magnetic power in his eyes, but this "I saw" refers, of course, to a vision purely mystical or spiritual. His great power of "sensing" people's spiritual "condition" was mystical, perhaps, rather than psychical. Once, after a vision, he tells us—

I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit these evils?" And the Lord answered that it was needful I should have a sense of all conditions; how else should I speak to all conditions? And in this I saw the infinite love of God.

Here is one example of how he "sensed" people's conditions:—

While I was in prison, divers professors came to discourse with me, and I had a sense, before they spoke, that they came to plead for sin and imperfection.

Needless to say, his "sensing" was true. Fox was the last man to listen to this kind of pleading, and he says:—

They could not endure to hear of purity and of victory over sin and the devil; for they said they could not believe that any could be free from sin on this side of the grave.

Before his last imprisonment, when he was clapped into Worcester Gaol, he had a "sense" of his own coming "condition" of being a prisoner, as will be seen from this letter of his written to his wife from the gaol:—

Dear heart, thou seemest to be a little grieved when I was speaking of prisons and when I was taken. Be content with the will of the Lord God. For when I was at John Rous's, at Kingston, I had a sight of my being taken prisoner, and when I was at Bray Dolly's, in Oxfordshire [the night before the arrest], I saw I was taken, and I saw I had a suffering to undergo. But the Lord's power is over all: blessed be His holy name for ever.

Again and again his "Journal" speaks of mystical and spiritual visions.

I saw in that which was without end, and things which cannot be uttered, and of the greatness and infiniteness of the love of God, which cannot be expressed by words; and I have been brought through the very ocean of darkness and death.

I saw that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness. In that also I saw the infinite love of God.

(To be continued.)

COUNT MIYATOVICH AND THE NEW WAVE
DETECTOR.

A RECOGNISED MESSAGE.

On the 13th instant Mr. David Wilson, with whose remarkable invention we deal elsewhere in this issue, sent us the following "radiogram" with an inquiry as to whether we could identify the addressee, whose name, it will be seen, is given in a fragmentary form:—

Message received on 12th April, 2.45 a.m.

To Chedomiyat vech:

In English this for that it may be more easier to receive I have for this long time been wish to you to write now it is much more easier but still greatly impossible. Many there is wishing so to you to write. Swe . . . borg, a good and great man, is here. Says he to you sasom bevis pasanningen: also boyn . . . boyn must try when not so difficult. It is Michel who this to you writes by the means that are now new.

We had little doubt that the name at the beginning was a mangled form of Chedo Miyatovich and accordingly forwarded it to the Count, who replies as follows:—

The radiogram received by Mr. David Wilson, on April 12th, at 2.45 a.m., is undoubtedly addressed to me by the spirit of a Serbian. I am known in England as "Chedo" or "Cheddo" Miyatovich, having taken only the first half of my long name "Chedomille." But the Serbians call me always *Cheda* and not "Chedo," and as the spirit "Michel" addresses me as "Cheda" I conclude that he must be the spirit of a Serbian. He further explains why he addresses me in English, which means that he is not English himself, and that under other circumstances he would address me in a language which would need no explanation, viz., in our national Serbian language. Then the construction of his phrases is not English at all, but quite Serbian, as if a Serbian thought a phrase first in the Serbian construction, and then literally translated it into English. For instance: you English say, "I wish to write to you," but we Serbians say: "I wish to you to write"; and the radiogram has twice that Serbian construction of the phrase. It is the same with the last phrase: "It is Michel who this to you writes." The phrase is not correct English, but quite correct in the Serbian construction. Therefore, I have no doubt that the radiogram emanates from the spirit of a Serbian.

I cannot say who that "Michel" is. I had several friends who passed away during the last thirty years, and who bore the name of Michael or Michel. While I was in Belgrade last year in June I heard that at several sances there the spirit of Prince Michael manifested himself in one way or another. His nephew, King Milan, and his grand-nephew, King Alexander, often spoke to me at the sances in London, but Prince Michael, so far, never.

But I know who is "Boyne." There was in Serbia, for some time, only one man who bore that name. He came to Belgrade from Minnesota, U.S.A., and I helped him as much as I could in his undertaking, and when he died from a mysterious death, I buried him. Fifteen years after his death I received from a stranger, living in Panchova, a town in Hungary, a letter informing me that one night while he and his daughters were gathered round the table, the spirit of a certain "Boyne" asked him to write to me to tell me that he died—poisoned! In 1907, at a sance in William T. Stead's house in Wimbledon, the very first spirit who materialised was Boyne, with his most handsome and characteristic head. And now, through Mr. Wilson's etheric instrument, I am informed that "Boyn . . . Boyn must try [to write to me] when not so difficult."

But who may be that "good and great man" who sent me the message in three words, *Sasom bevis pasanningen*, and what mean those words? They are not Serbian, and not of any European language that I am acquainted with.

Not only I have nothing against your publishing that radiogram, and this my letter to you, if you like to do so, but I should be very pleased if you were to do it, as maybe some of your readers could explain the meaning of those three words.

THERE'S nothing either good or bad, but thinking makes it so.—SHAKESPEARE.

BIGOTRY EXPOSED.—The religious bigot . . . will not hear of any questions or doubts, because "if you once begin with them, you do not know where you will end." That saying proves the bigot's distrust in his own faith, his knowledge that it is based on a number of facts that will not bear to be examined. It proves further that he clings to his faith because he does not know how he could live without it, not because he is convinced of its truth.—THE "TIMES."

"THE INVISIBLE ALLIES."

STRANGE STORY FROM THE FRONT.

In LIGHT of October 10th last we referred, under the title of "The Invisible Allies," to a remarkable story by Mr. Arthur Machen, the novelist, which appeared in the "Evening News" of a few days before, and which depicted our soldiers at the front as being aided by the spirits of the English soldiers of the past. The soldier about whom the story revolves sees a vision of the Agincourt bowmen and hears their voices. A short time ago we were asked by a well-known publisher if we could tell him anything of the origin of the story, as statements were being made that it was founded on fact. We replied that we thought it nothing more than an effort of that imagination of which Mr. Machen's stories are full. However, being curious on the point, and having a personal acquaintance with the author, we wrote to him asking the question, and were not surprised to receive his answer that the tale was merely a fanciful production of his own. He thought it rather curious that any legend should have grown up around his story. A few days ago, however, we received a visit from a military officer, who asked to see the issue of LIGHT containing the article in question. He explained that, whether Mr. Machen's story was pure invention or not, it was certainly stated in some quarters that a curious phenomenon had been witnessed by several officers and men in connection with the retreat from Mons. It took the form of a strange cloud interposed between the Germans and the British. Other wonders were heard or seen in connection with this cloud which, it seems, had the effect of protecting the British against the overwhelming hordes of the enemy. We wonder what truth there is in the report. Legends spring up quickly, but so far as we have observed there is always some core of truth, however small, at the back of each. Even the "Russians in England" rumour, we understand, was not entirely without foundation. But this legend of Mons is fascinating. We should like to hear more of it.

ALCHEMY AND PHALLICISM.

The nineteenth general meeting of the Alchemical Society was held at 7.30 p.m., on Friday the 9th inst., at 1, Piccadilly-place, Piccadilly, W. The chair was occupied by Mr. Arthur Edward Waite, an honorary vice-president of the society, and a paper entitled "The Phallic Element in Alchemical Doctrine" was read by the acting-president, Mr. H. Stanley Redgrove, B.Sc. (London.), F.C.S. (author of "Alchemy; Ancient and Modern," &c.). The lecturer commenced his discourse by bringing forward further evidence in support of his theory that the doctrines of the mediæval alchemists originated in an attempt to apply, by means of analogy, the accepted religious dogmas concerning the soul and its destiny to chemical and physical phenomena. A further source of *a priori* reasoning was to be found in the rudimentary physiology of the period. It was natural for primitive man to attempt to explain the universe anthropomorphically, and this led to his attributing sex, not only to the world, as a whole, but to inanimate objects. This gave rise to phallicism, or the worship of sex; and so far as the alchemists were concerned, what the lecturer called "the phallic element in alchemical doctrine" manifested itself in a belief that the metals propagated themselves sexually by means of seed, and in many other curious views which he discussed in detail. He gave evidence for believing, however, that the alchemist's debt to theology was a greater and more fundamental one than that to phallicism, important though this latter debt undoubtedly was. In conclusion, Mr. Redgrove briefly dealt with the significance of sex for Alchemy, understood as a mystical process carried out on man himself, in which sense, as he pointed out, it appears to have been understood by a few transcendental alchemists of the 16th and 17th centuries.

The lecture was followed by an animated discussion.

WE are asked to announce that the second ceremonial assembly of the Order of the Servitors of the Ideal will be held in the Lecture Room of the International Club, 22A, Regent-street, on Thursday, the 29th inst., at 4.30 p.m., when an address will be given on "The Ideal in Divine Life."

THE LIFE OF MAN AFTER DEATH.

ADDRESS BY MR. JAMES MCKENZIE.

A crowded meeting at the Steinway Hall on the 15th inst. testified to the interest aroused by Mr. McKenzie's lectures on Spirit Intercourse.

Sir Richard Stapley (the chairman) pointed out that the facts of a proved life after death were there for each person to find out for himself. When George Stephenson discovered the capabilities of steam locomotion he was so doubtful of being believed that he announced only a part of his discovery, contenting himself with stating that steam would move an engine at the rate of twelve miles an hour, because had he substituted "forty" for "twelve"—which would have been well within the truth—no one would have accepted his statement. In the same way investigators like Mr. McKenzie were very chary of telling their audiences the full extent of their discoveries.

Mrs. McKenzie followed with a touching illustration of the scene in "The Blue Bird" where the graveyard melts into a landscape of beauty and the children realise that "there are no dead."

Mr. McKenzie then spoke, keeping his audience almost breathless with interest. He said that when he was asked whether he believed man lived after the death of the body, he replied No, he did not *believe*, he *knew*. In sleep and under anæsthetics many people were able to leave their bodies and meet their loved ones and friends, but on returning were unable to remember anything of their experience. Spiritualism was not that vague thing a "Faith," but a Science. A camera might be placed in front of spirit forms—invisible perhaps to some, but visible to others—and these forms could be photographed under test conditions. It was a strange fact that clergymen fought so shy of what should be really their own subject. Life after death was the very essence of every religion, yet it was regarded as wrong to investigate it. The "silent tomb" was a favourite expression. The tomb was certainly silent, because no man, woman, or child ever entered a tomb. A vivid description of the appearance of the spirit leaving the body at so-called death was then given.

The first hours and days in the spirit world were next portrayed—the homes we would find there, the dear ones awaiting us, their ministrations of love. Excessive grief for those left behind could more or less bind a spirit to the earth plane, but not necessarily to its detriment. Those grieving upon this side would be deeply comforted by those who had passed on if we on this side would give them the opportunity.

"Where," continued the lecturer, "is the spiritual world? It is here all around us. To-night in this hall there are six times as many disembodied people present as there are in the body. What is the difference between the spheres of heaven and hell? It lies solely in our thoughts—in ourselves. Even on this side we can, more or less, create our own heaven and our own hell. On the spirit plane an educated soul will create a delightful environment.

"In that other world—other and yet one with this—we shall wear clothes, have solid bodies, use speech, move upon a solid surface with our feet as here, and see around us mountains, valleys, streams, and forests. The occupations in the spirit world are as numerous, busy, and interesting as on earth. There are also idlers there as here. The 'tramps' of the spirit world have been the 'wasters' of this. It is extraordinary, the nervous fear that exists of investigating this mighty subject. 'What will my grandmother say? I shall lose her fortune,' means more to many people than a knowledge of what awaits us on leaving the body."

"Friend," concluded Mr. McKenzie, "if you are hungry to know these things you can know them for yourself, and recollect always that 'The greatest of all miracles is yourself, the greatest of all times is now, the greatest of all places is here.'"

STIR up thy heart to choose the still unseen :
Strain up thy hope in glad perpetual green,
To scale the exceeding height where all saints dwell.

—CHRISTINA ROSSETTI.

OTHER-WORLD REALITY.

At the Rooms of the Alliance, on the afternoon of Wednesday, the 14th inst., among the questions put to "Morambo," the inspirer of Mrs. M. H. Wallis, was the following: "Is it a reasonably correct description of the next world to say that to some extent it is a mental world, the substance of which is plastic and responds to influences, and that this is the reason why accounts given by different spirits differ so widely?"

In the course of his reply "Morambo" said that it was rather a large question and the last clause of it introduced an element of difficulty, because if for a moment they took into consideration the extent of the spirit world and the vast number of its inhabitants, it went almost without saying that accounts of it would differ. Still, he took it that in the main there was a unison of affirmation in regard to its reality. Certain aspects appealed to certain people; their previous training predisposed them to notice some things more than others and rendered them responsive in different ways, so that there were degrees of difference in their accounts, but he took some exception to the implication contained in the question that that difference was a wide one, if that meant that the statements made were contradictory. The spirit world was a very real world and spirit people very real people. To them their experience was an experience of reality, and on the other hand the material world, with its changing conditions, appeared more or less unreal. What earth-dwellers regarded as solid matter usually presented no obstacles to the spirit. Similarly some of the former who had penetrated to the spirit condition, but retained some of their bodily limitations, were only able to see a shadowy presentment of their surroundings, and thought them more or less unreal, but as they attained true perception they found the spirit world to be even more real than was their old-time conception of the earth. The material world existed for us in accordance with our consciousness, and the same applied to the spirit world; but because an individual spirit had a limited range of perception it did not follow that other individuals had not a wider range or greater experience. Still, there were conditions in the spirit world that were entirely unaffected by the special mentality which any of its denizens might possess. He claimed for that world a stability in accordance with spiritual law.

The Chairman remarked that this would seem to suggest that the features of the spirit world were common to all, but that the expression varied in accordance with individual mental development.

"Morambo" replied that practically that was so. But it was to be remembered that on the spirit side of life there was a continual penetration into the mind activity of other people. On the earth side we were affected by the mind activity of our fellows, but we rarely realised the fact. Spirit people sometimes saw through the thought atmosphere of others rather than through their own, so that those who were of a negative type of mind had to become positive in order to see more clearly.

SIDELIGHTS.

The "Review of Reviews" for April provides, as usual, an admirable literary and pictorial mirror of the times. The Rev. Henry Carter discusses the question of drink in war-time and advocates the temporary abolition of the trade in intoxicating liquors. The quotations from leading articles in the Reviews are well chosen and of especial interest.

The "North Star" contains a report of a sermon preached by the Rev. C. L. Tweedale on the 11th inst. on the subject, "Where are our Gallant Dead Slain in the Great War?" which, it will be noticed, is the title of the pamphlet recently published by Councillor Appleyard. In the course of his sermon, Mr. Tweedale said (we quote from the report): "Tens of thousands of souls were round about us to-day, but because many of us were blind, we could not speak to them. That was where our gallant soldiers who had been killed in the war were to-day, not asleep waiting for the day of judgment, but always about us; and was it not possible that a message would be received from some of them? They were whispering now could we but hear them, but a neglect of the truth had obscured our vision."

We understand that the Rev. Susanna Harris will leave London for the North at the end of the present month.

Miss McCreadie was unhappily prevented by illness from appearing at the Alliance Rooms on Tuesday, the 13th inst. At the time of writing we learn with pleasure that she is speedily recovering. In her absence, Mrs. Paulet, at very short notice, kindly consented to fill the vacancy, and gave excellent clairvoyant descriptions to an appreciative audience.

We have received the April issue of "The Superman." This magazine was originally known as "Man," but the editor, Mr. C. W. Child, finding that there was another journal of the same name, has altered his title, the new title being certainly a happy one. This number contains a phrenological sketch of Field-Marshal Sir John French by D. T. Elliott, of the Fowler Institute, and some interesting articles on astrology, physiognomy, cheiromancy and graphology.

Mr. James McKenzie has written and published a small pamphlet entitled "First Steps to Spirit Intercourse," which is sold at the meetings he has been holding at Steinway Hall. It is neatly got up and contains much useful information compendiously arranged and adapted to be of service to the uninitiated. We are struck by the well-chosen quotations from the works of Miss H. A. Dallas which it contains. The pamphlet is issued at 3d. and can be obtained from Mr. McKenzie, at 1, Stanley Gardens, Bayswater, W.

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 Origin of the Soul.

SIR,—If I understand Mr. Bush, as manifested in his letter of April 10th, he is an evolutionist with a difference. He accepts our descent from the lower ranks of life in the same sense as they are descended from those still lower. It is a ladder up which we have laboriously climbed. He does not show that there is any "discrete degree" between man and his forefathers of the forest. But each step upwards (or downwards) was determined, he thinks, by pressure from a superior Intelligence outside, the method being the same for mollusc as for man; and in this way he escapes from a physical relationship which he does not like. But it must be noted that he does not escape from the facts—i.e. the structural remnants, the stavidisms, the "blood relationship" which has been proved to have a literal meaning, differentiating the blood of man and the anthropoid apes from that of all other animals—he does not escape from these facts which suggest, to the point of proving, an entirely physical descent.

His position is based upon a very remarkable statement. He says the primal cell, from which all embryos start, is a speck of protoplasm identical in man and every other species, and has its feet set in the right way of development only by the life-force (or spirit) inherited from its parents, without which it has no more inclination to grow into a man than into a mouse. He is in error. I think he will find it difficult to meet with a biologist who will agree with him when he says: "It is admitted that all forms of life start from the same beginning, the animal matter in the egg of a sparrow being identical in every respect with that of a cuckoo." The biologist will accept the diversity of development as proof sufficient of diversity in the primal cells. He will assume a complexity of structure or molecular constitution, invisible, but none the less real, corresponding with its potential *développement* as mollusc, mouse, sparrow, cuckoo or man.

Mr. Bush says these cells "appear" to be alike, but he must not be deceived by appearances. Cells are not simple specks of protoplasm. They show under the microscope a definite structure which tends to vary with different species. This is the physical basis of heredity, and there seems to be no necessity to postulate

the control of development by an intelligent life-force. An intelligent life-force would produce more consistent results and not bring monsters and idiots into the world. And a similar argument applies to the evolution of new species. Guided by high spiritual powers all its steps would be upwards. There would be no creation of enemy microbes nor degeneration into unlovely parasites. I believe the whole process to be self-acting from beginning to end. Has not Dr. Bastian produced organisms from such innocent chemicals as sodium silicate and pernitrate of iron by the action of sunlight? Has not Mme. Victor Henri, by Mr. Bush's own admission, changed the nature and form of the anthrax bacillus by ten minutes' exposure to ultra-violet rays?

Mr. Bush commends his theory of the creation of new species by interference from above as accounting in the only possible way for the very great difference between man and ape. Where, he asks in his book, are the missing links and the species corresponding to them? The answer, I take it, is that the various species connecting up with the ape have all been absorbed in the course of evolution. Where now are *orhippus* and *hipparion*, the ancestors of the horse? Where are *meshippus* and *mihippus* and *pliohippus*? We have their bones but the wheels of progress have passed over them and they have no living members to day. But surely, it may be argued, the fossils of our *simi-human* or *semi-human* ancestors should have been found. I don't know. The world is large and fossils are small; much that was land then is under water now and not all the land has yet been dug over. It is not every skeleton that makes a fossil; only by a stroke of luck would any particular ancestor be buried in such favourable conditions as to be preserved through the millenniums for our inspection. Twenty years ago remains were found in Java of a character so doubtful that the name given to them was *pithecanthropus* (ape-man). Does that not satisfy Mr. Bush?

Evolution appears to be due to a power inherent in protoplasm of re-acting to its surroundings so as to adapt itself to any change of condition. The fish that takes to cave life loses its sight; the cuckoo that takes to a vicarious habit of bringing up its young develops in them the apparatus for ousting the young of their foster-brothers from the nest. I cannot see in either of these adaptations the witness of intervention from the world of spirit.

To sum up: the universe is a marvellous self-acting machine neither requiring nor receiving any attention from its inventor. Evolution is a self-acting process by which creatures are progressively adapted to their surroundings. We may believe it was foreseen and intended that man should result; we may think we sense the hand of God behind creation; but we need not look for His finger in every pie.—Yours, &c.,

N. G. S.

SIR,—May I contribute a few lines with reference to the above, as I have endeavoured to explain the position in the Press for some years now whenever an opportunity has occurred?

Of course, the term "soul" is used with great looseness, but in this letter I mean it to represent man as he really is, an immortal centre of consciousness. From this it will, I think, be obvious that it could not have had any origin or commencement, as, being eternal, it always was eternal. On the other hand, from the relative standpoint, the soul simply commenced its relatively separate existence as far as mankind is concerned at the dawn of manifestation, or a period of manifestation of a universe. Before such an event the consciousness which "uses" or functions through the form of man was one with the All-Conscious, as it will be again when manifestation ceases. It will, I think, be seen that it would be useless to apply dates to such "events"—if I may use the term—as they might represent, if we knew them, hundreds of millions of years, as Nature is not concerned with time—she neither lags nor hastens.

In respect to the life of animals on the "other side," to which Mr. Bush alludes, I would like to say that most of the domestic pet animals, like the cat and dog, have a very fair period of happy conscious existence in the next world—the astral or desire sphere—after physical death. The consciousness which "uses" or functions through all forms—be they

Solar Logoi, human beings, animals, or plants—is exactly the same, the difference in construction of the form, its quality and the like giving the varieties in relative consciousness. From this, as man's personality is threefold, and the pet cat or dog's twofold, it will further be seen that the former is more efficient and has a greater variety of experiences than the latter. Again, as the second body or sheath in both man and pet animal is the desire or astral vehicle, so both can continue to function more or less according to their desires in the next world.

To get a still greater variety of experience, the individual point of consciousness, when experiences in two bodies and worlds can yield nothing new, takes a third sheath or body of very fine matter, often called the mental body, and through which it functions with the attributes of mind. Thus the consciousness which used the form of a pet dog or cat—to give a rough example—comes to use the human form.

The above subject is rather a large one to deal with in a letter but, roughly speaking, a certain type of consciousness, often called a "group soul," goes out to use the forms of different domestic or pet animals continually, and after physical death and the more or less short astral life, the individual point of consciousness returns to the "group soul," which is enriched or "advanced" by the addition of the animal's experience. This pooling of the experience of animal consciousness helps to keep the work of animal evolution fairly even, so that a large number may reach the human stage at a time, though, of course, now and then an odd animal will forge ahead so that its consciousness cannot very well be poured back into the "group soul," as it has very little in common with it, and in such a case it will fill a place in the human family some thirty years after its physical demise.

As Mr. Bush suggests, petting or very considerate treatment will give an animal a longer life in the next world, as by good treatment a more durable desire or astral body is built up. All animals, plants and even minerals have, however, an astral counterpart, but in most cases it is quite useless apart from the physical vehicle.

As a last line it may help interested readers if they remember that man as we know him down here is an immortal centre of consciousness (*i.e.* the soul) plus the ego (often called the individuality) yet again plus a triple personality (*i.e.* the mental, astral and physical bodies). The animal is of the same consciousness, the "group-soul" acting the part of the ego or individuality, while the animal personality is only twofold, *i.e.* astral or desire body and physical sheath.—Yours, &c.,

ARTHUR M. TURNER, M.A.

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

"The Realm of Confusion."

SIR,—Your leading article on this subject (p. 102) was very interesting, and no doubt the conclusion reached, that there is no real evil on the spirit side of life, is correct.

I am glad to see that Spiritualism is gradually clearing itself of many of the objectionable features connected with it in the past, which have hindered its progress: obsession and diabolism, for instance; and the idea that executed criminals return to earth to incite others to repeat their crimes.

A. J. Davis showed the fallacy of these ideas long ago, but few seem to read his works nowadays.

As to the origin of evil, Isaiah said: "I form the light and create darkness; I make peace and create evil; I the Lord do all these things."

The following lines are so well known as to be somewhat hackneyed:—

All Nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony, not understood;
All partial evil, universal good.

—POPE'S "Essay on Man."

—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.
March 20th, 1915.

SOCIETY WORK ON SUNDAY, APRIL 18th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Mary Gordon gave an interesting address on "Truth" and successful clairvoyant descriptions.—*77, New Oxford-street, W.C.*—On the 12th inst. Mrs. Jamrach gave many fully-recognised clairvoyant descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Baywater, W.*—Trance addresses by Mr. J. J. Morse. Morning subject, "The Hells and Heavens of the Hereafter"; evening, "Jesus as a Symbol and as a Man." For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith gave a most enlightening and uplifting inspirational address in the morning on the text, "Henceforward ye shall see Heaven Open and the Angels of God Ascending and Descending upon the Son of Man." In the evening she ably answered written questions from the audience. Mrs. Frederick Godley sang an exquisite solo. For next Sunday's services, see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. H. Leaf gave a good address on "The Philosophy of Spiritualism," followed by clairvoyance. Sunday next, address by Mr. H. Fielder.—M. W.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Robert King's inspiring address on "Prayer" was delivered to a large audience; he afterwards ably dealt with questions. Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Alice Jamrach. Thursday, 8 p.m., address and clairvoyance.—C. L. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Prior interested a crowded audience with his address on "Gleanings from Many Lands." Sunday next, at 3, Lyceum; at 7, Mrs. Maunder will give address and name a child. Please bring white flowers. May 2nd, Mr. Horace Leaf.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, good circle; evening, much appreciated address by Mr. W. E. Long. Sunday next, 11 a.m., open circle; 6.30 p.m., Mr. W. E. Long, trance address on "Dead Men Tell Tales." May 2nd, Mrs. Alice de Beaurepaire.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. H. Bryceson gave an address on "Spiritualism, the Comforter," and Mrs. Sutton descriptions. Sunday next, 11 a.m., meeting; 7 p.m., address by Mr. O. Kottnitz. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

WOOLWICH AND PLUMSTEAD.—Address by Mrs. Roberts on "The Blessings of Spiritualism"; clairvoyance by Mr. Roberts. 14th, Mrs. Neville, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. P. Smythe, address. Wednesday, 28th, Mrs. Maunder, address and clairvoyance.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Alderman D. J. Davis, J.P., gave an address on "The Phenomenal Aspect of Spiritualism." Miss Heythorne sang a solo. Sunday next, at 11.15 a.m., public meeting; at 7 p.m., Mrs. Sutton, address and clairvoyance. Friday, at 8, public meeting. May 2nd, Mr. G. T. Gwinn.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Jamrach gave excellent addresses and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 11.15 a.m. and 7 p.m., Mrs. A. Boddington, addresses and clairvoyance; also Monday 8 p.m. Tuesday, 3 p.m., private interviews; public circle, 8 p.m., also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Davies gave addresses and descriptions. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mr. Horace Leaf; also Monday, 7 p.m., 1s. each. Tuesdays at 8, Wednesdays at 3, clairvoyance. Thursdays, at 8.15, public circle.—A. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened an interesting discussion on "Occult Records of the Life of Jesus the Christ"; evening, Mrs. Annie Boddington spoke on "The Mission of Spiritualism" and gave descriptions. Sunday next, 11.15 and 7, Mrs. Mary Davies. Wednesday, Mrs. S. Fielder. May 1st, Lyceum Study Group; 7 to 9, on Development. 2nd, 7 p.m., Mrs. J. Miles Ord.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. H. Thompson spoke on "Spiritualism," and answered questions; afternoon, Lyceum, conducted by Mr. Tae; evening, Mr. A. Trinder, trance address and clairvoyant descriptions. 14th, Miss Violet Burton, address. 15th, Mrs. A. Jamrach, address and clairvoyance. Sunday next, 11.30 a.m., Mr. Frank Stidston; 3 p.m., Lyceum; 7, Mr. E. H. Peckham. 29th, Mrs. George. May 2nd, Mrs. Greenwood. 9th, Mr. E. W. Beard.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle; evening, Mr. G. Taylor Gwinn spoke on "Our Threefold Duty" and answered questions. On the 15th, in the absence of Mrs. Irwin through illness, our leader addressed an appreciative audience on "Large Lessons from Little Landmarks." Sunday next, 11.30 a.m., circle; 7 p.m., Mr. and Mrs. Lund, address and clairvoyance. 29th, Mrs. Podmore, clairvoyance. 24th, 7 p.m., Mr. H. Carpenter.—P. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses morning and evening.—H. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Inspirational addresses by Mr. Woodland, of Cardiff; afternoon, Lyceum. Other usual meetings.—W. G.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Arnold; address by Mrs. Easterbrook; clairvoyance by Mrs. Dennis; soloist, Mrs. Pearce.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Clairvoyant descriptions by Mrs. Letheren.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mr. Percy Scholey delivered an inspirational address on "The Power of Silence" and afterwards gave clairvoyant descriptions.—N. D.

TORQUAY.—Address by Mr. E. Rugg-Williams on "The Forces Around Us," followed by descriptions of spirit guides through Mrs. Thistleton. 15th, public service.—R. T.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Cannock gave an address, "A Broad Outlook," and clairvoyant descriptions. Large after-circle.—W. C.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, address by Mr. Pulman; evening, Mr. A. Dixon spoke on "The Peace Within"; clairvoyant descriptions by Mrs. Farr.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—In the absence of Miss Burton, addresses were given by Mrs. Mitchell and Mr. Evans.—J. W. M.

SOUTHPORT.—HAWKSHEAD HALL.—Address by Miss E. Sidley on "The Future." Clairvoyantes, the Misses E. Sidley, Bertha Cadman, and Mesdames Scholes and Wood.—E. B.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. W. J. McIntosh gave an interesting address on "The Wonderful and the Miraculous," and afterwards ably answered questions submitted.—W. H. S.

SOUTHEND.—SEANCE HALL, BROADWAY.—Address by Mr. Rundle on "The Ultimate Result of the Various Creeds." Mr. Hagood's remarks on "The Deity" were much appreciated. The president discoursed (normally) on "The Communion of Saints." He also gave clairvoyant descriptions during the services.—C. A. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. Jepp, of Southampton. 15th, address by Mr. H. Hiscock; descriptions by Mrs. Martin. The secretary regrets that last week he gave the name of the speaker on the 11th as Mr. Peters; it should have been Mr. H. Mundy.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service, conducted by Mr. G. F. Tilby; afternoon, progressive Lyceum; evening, address on "The Lord is My Shepherd," by Mr. James Macbeth Bain, who also gave an original poem on the same subject; anthem by the choir.—S. T.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address, clairvoyance and messages by Mrs. Maunders. 12th, ladies' meeting, address and clairvoyance by Mrs. Woodhouse. 14th, Mrs. Edith Marriott gave an address and descriptions.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Neville delivered addresses on "Ministering Angels" and "The Ever Open Door." She also gave recognised clairvoyant descriptions. Band Sergeant-Major Briner effectively rendered 'cello solos. 17th and 19th, Mrs. Neville devoted the evenings to phenomena with good results. 14th, Mr. Abbott gave a short address, and Miss Hilda Jerome clairvoyant descriptions, all of which were recognised.—J. McF.

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