

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,820.—VOL. XXXV. [Registered as] SATURDAY, NOVEMBER 27, 1915. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum.

## London Spiritualist Alliance, Ltd.

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

### Programme of Meetings for the Coming Week.

TUESDAY, November 30th, at 3 p.m.—  
Members Free; Associates and Friends 1s. each.  
Seance for Clairvoyant Descriptions ... MR. J. J. VANGO.  
NO admission after 3 o'clock.

THURSDAY, December 2nd, at 5 p.m.—  
Admission 1s.; Members and Associates Free.  
Psychic Class ... MR. W. J. VANSTONE.  
Lecture on "Epicureanism and Stoicism."

THURSDAY, December 2nd, at 7.30 p.m.—  
Admission 1s.; Members and Associates Free by Ticket.  
Address at Suffolk-street ... MR. E. WAKE COOK.  
"The Aftermath of the War: Harmonial Reconstruction."

FRIDAY, December 3rd, at 4 p.m.—  
Admission 1s.; Members and Associates Free.  
Talks with a Spirit Control ... MRS. M. H. WALLIS.

### SPECIAL NOTICE.

All subscriptions of New Members and Associates joining the London Spiritualist Alliance now will be taken to include the remainder of the present year and the whole of 1916.

Subscription to December 31st, 1916,

MEMBERS, One Guinea. ASSOCIATES, Half a-Guinea.

For further particulars see p. 566.

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at  
77, NEW OXFORD STREET, W.C.  
(Close to Tottenham Court-road Tube Station).

SUNDAY EVENING NEXT, at 6.30 p.m.,

MRS. CANNOCK, Clairvoyance.

December 5th—Mr. Percy R. Street, Address.

Admission Free. Collection. Inquirers cordially invited. Doors open  
at 6 p.m. No admission after 6.49 p.m.

## THE LONDON SPIRITUAL MISSION,

18b, Pembridge Place, Bayswater, W.

SUNDAY, NOVEMBER 28TH.

At 11 a.m. ... MR. E. W. BEARD.  
At 7 p.m. ... MR. E. H. PECKHAM.

WEDNESDAY, DECEMBER 1ST, AT 7.30 P.M.,

MR. PUNTER (of Luton).

## CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,  
22, Princes Street, Cavendish Square, W.

ON SUNDAY, NOVEMBER 28TH,

Morning, 11.15 ... MRS. FAIRCLOUGH SMITH.  
Inspirational Address, "The Communion of Saints."

Evening, 7 ... MRS. FAIRCLOUGH SMITH.  
Inspirational Address, "The Power of the Mind."

### You are Invited

TO CALL AND INSPECT THE LARGE SELECTION OF  
PSYCHIC, MYSTICAL, AND GENERAL NEW AND  
SECOND HAND BOOKS,

NOW on Sale, from 1d. and upwards, at

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## RICHMOND, SURREY.

### MRS. MARY DAVIES

Will give her THIRD LECTURE on Wednesday, December 1st,  
at the

SMALLER CENTRAL HALL, PARKSHOT, RICHMOND, at 7.30 p.m.

Subject: "MAN AND HIS SPIRIT," followed by Clairvoyant  
Descriptions. All are welcome. All seats free. Collection.

And Her Fourth and Final Lecture on December 8th,  
Subject: "MAN AND HIS SPIRITUAL POWERS."

JUST PUBLISHED.

## SPIRIT TEACHINGS

Chapters from the Writings of "M.A. (Oxon.)"  
(WILLIAM STANTON MOSES)

Reprinted from the Book of that Title together with some  
description of the circumstances in which they were received.

Price 1½d. post free, 1/2 dozen; 50 copies, 3/10;  
100 copies, 5/6 post free.

THE LONDON SPIRITUALIST ALLIANCE,  
110, St. Martin's-lane, W.C.

## SPIRITUALISM

AND THE

## Light it Casts on Christian Truth.

By the Rev. Arthur Chambers,

(Author of "Our Life After Death" and "Man and the Spiritual  
World," &c)

Vicar of Brockenhurst, Hants.

27 pages and Cover, Twopence post free,  
or 1/8 per dozen post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## SPIRITISM

THE NOW AND THE HEREAFTER

FROM

THE PRACTICAL SIDE OF THE SUBJECT.

An Address partly read at a meeting of the London Spiritualist  
Alliance by

SIR WILLIAM VAVASOUR, Bart.

Price 7d., post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## THE WAR AND AFTER

Short Chapters on Subjects of Serious  
Practical Import for the Average Citizen  
in A.D. 1915 Onwards.

By SIR OLIVER LODGE, F.R.S.,

Principal of the University of Birmingham.

Fourth Edition.

Boards, 235 pages, Pocket Edition, 1s. 2d. net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

SEE REMARKABLE BOOK BARGAINS

ON SUPPLEMENT, PAGE VI.



TO COMFORT THOSE THAT MOURN.  
**MRS. MARY DAVIES**  
 Will hold Services for INTERCESSION and CLAIRVOYANCE  
 EVERY FRIDAY at 3 o'clock, at  
**BOUDOIR THEATRE,**  
**12b, Pembroke Gardens, Kensington, W.**  
 Admission 1s. Music, vocal and instrumental, by Margaret Meredith  
 and members of the Independent Music Club.

COME AND ENJOY A CONGENIAL HOUR.

**Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH**  
 EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.  
 Admission 1/-, including Tea.  
 (For ladies only.)  
**30, York Street, Baker Street, W.**

**CHARACTER READING FROM BIRTH DATES;**  
 Or the Influence of the Zodiac upon Human Life, by E. KIRK,  
 price 1s. 2d. post paid. Describes people born under the twelve signs  
 of the Zodiac as to personal appearance, traits of character, disorders  
 subject to, how cured, occupation suited for, whom they should  
 marry, what their children will be, how to govern them, &c.—C.  
 Maurice Dobson, publisher, 146, Kensington High-street, W.

## THE WORLD BEAUTIFUL.

By LILIAN WHITING.

CONTENTS.—The Duty of Happiness, The Vision and the  
 Splendour. Friendship: The Enlargement of Relations, Friends Dis-  
 covered, not Made, Our Communion with the Unseen, A Psychological  
 Problem. Our Social Salvation: The Women of the World, The  
 Potency of Charm, Fine Souls and Fine Society. Lotus Eating: Vice  
 and Advice, One's Own Way, Writing in Sympathetic Ink, Success as  
 a Fine Art That Which is to Come: Intimations and Promptings,  
 Through Struggle to Achievement, The Law of Overcoming, In New-  
 ness of Life, The Heavenly Vision.

Twentieth Edition. Cloth, gilt, 1/3 net post free.  
 OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## THE POWER OF SILENCE

An Interpretation of Life in its Relation  
 to Health and Happiness.

CONTENTS.—The Point of View, the Immanent  
 God, The World of Manifestation, Our Life in  
 Mind, The Meaning of Suffering, Adjustment of  
 Life, Praise, Self-Help.

Ninth Edition. Cloth, gilt, 1/3 net post free.  
 OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## THE CATALOGUE OF THE LIBRARY OF THE London Spiritualist Alliance, Ltd.

NEARLY THREE THOUSAND VOLUMES.

Price 1s. post free from Librarian,  
 LONDON SPIRITUALIST ALLIANCE,  
 110, ST. MARTIN'S LANE, LONDON, W.C.

"First Steps to Spirit Intercourse." By  
 James McKenzie. 24 pages. Price 3d. post free. May be  
 obtained from the Office of LIGHT, 110, St. Martin's-lane, W.C.

**Spiritualists when in London should stay at**  
 Hunstanton House, 18, Endeleigh-gardens, London, N.W. (2  
 minutes Euston Station, 5 minutes St. Pancras and King's Cross);  
 central for all parts; perfect sanitation. Terms, 4s. Bed and Break-  
 fast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts,  
 Proprietress.

**Board-residence, and Visitors to London re-**  
 ceived by Madame Duverge, 3, Tavistock-street (Endeleigh-  
 gardens), London, W.C., on moderate terms; French or English  
 spoken

"Facts About Mediumship," by Horace  
 Leaf; 24 pages. Price 3d. postage 1d.—15, St. Luke's road,  
 Cornwall-road, Bayswater, London, W.

## LONDON SPIRITUALIST ALLIANCE,

110, ST. MARTIN'S LANE, W.C.  
 LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED  
 INTO SHARES.

Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited  
 from receiving any personal benefit, by way of profit, from the income  
 or property of the Society.

Presidents in Spirit Life,

W. STANTON MOSES AND E. DAWSON ROGERS.

MEMBERS OF COUNCIL.

VICE-ADMIRAL W. USBORNE MOORE, } Vice-President.	D. ROGERS.
HENRY WITHALL,	E. R. SEROOLD SKELLS.
MRS. W. P. BROWNE.	H. BIDEN STEELE.
MRS. FLORENCE M. FINLAY.	W. KENSSETT STYLES.
DAVID GOW.	F. W. THURSTAN, M.A.
H. ERNEST HUNT.	J. A. WILKINS.
MRS. CATHERINE E. LUCKING.	
ANGUS MCARTHUR.	
W. R. MOORES.	

This Alliance has been formed for the purpose of affording informa-  
 tion to persons interested in Psychical or Spiritualistic Phenomena, by  
 means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets  
 of admission to the lectures held in the Salon of the Royal Society of  
 British Artists, Suffolk-street, Pall Mall, are sent to every Member,  
 and one to every Associate. Members are admitted free to the Tues-  
 day afternoon seances for illustrations of clairvoyance, and both Mem-  
 bers and Associates are admitted free to the Friday afternoon meet-  
 ings for "Talks with a Spirit Control," and to the meetings of the  
 Psychic Class on Thursday, all of which are held at the rooms occupied  
 at the above address.

Rooms are occupied at the above address, where Members and  
 Associates can meet and attend seances for the study of psychic phe-  
 nomena, and classes for psychical self-culture, free and otherwise, notice  
 of which is given from time to time in LIGHT, and where they can  
 read the special journals and use the library of works on Psychical and  
 Occult Science. The reading-room is open daily to Members and Asso-  
 ciates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works  
 devoted to all phases of Spiritual and Psychical Research, Science, and  
 Philosophy, is at the disposal of all Members and Associates of the  
 Alliance. Members are entitled to three books at a time, Associates  
 one. Members who reside outside the London postal area can have  
 books sent to them free of charge, but must return them carriage paid.  
 A complete catalogue can be obtained, post free, for 1s., on ap-  
 plication to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one  
 guinea, and of Associates at half-a-guinea, per annum. A payment  
 of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-  
 scribers to a copy of LIGHT for a year, post free. Inquirers  
 wishing to obtain books from the Library without joining the Alliance  
 may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,  
 110, St. Martin's-lane, W.C.

\* Subscriptions should be made payable to the Hon. Treasurer,  
 Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.  
 HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after  
 October 1st will be taken as for the remainder of the present year  
 and the whole of 1916.

## DR. ALFRED RUSSEL WALLACE, O.M., D.C.L., F.R.S., &c.,

Writes:

Of the more serious books dealing with the ethics and philosophy of  
 Spiritualism I will only direct the readers' attention to two:—

'Spirit Teachings,' by W. Stanton Moses, M.A., and  
 'Psychic Philosophy as the Foundation of a Religion  
 of Natural Law,' by V. C. Desertis.

To such who wish to obtain some knowledge of the higher aspects  
 of Modern Spiritualism I strongly recommend these two works.

'SPIRIT TEACHINGS,' 3/10, post free.  
 'PSYCHIC PHILOSOPHY,' 3/10, POST FREE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## WHENCE HAVE I COME?

By RICHARD A. BUSH.

"A serious and important addition to the literature of the subject."  
 —Daily Telegraph.

The Book that Kills the Theory of Reincarnation.

2/8 net, postage 4d.

GARDEN CITY PRESS, LETCHWORTH, HERTS., AND OF ALL BOOKSELLERS.

Wanted to purchase a copy of "Ahrinziman,"  
 by Franchezzo. Send particulars of condition and lowest price  
 to LIGHT Office, 110, St. Martin's-lane, W.C.



# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,820.—VOL. XXXV. [Registered as] SATURDAY, NOVEMBER 27, 1915. [a Newspaper] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way.....	565
The Psychic Telegraph.....	566
London Spiritualist Alliance.....	566
Immortality in the Light of the	
War.....	567
Mr. McKenzie's Third Lecture at	
Queen's Hall.....	568
The Higher Consciousness.....	569
A Study in Reality.....	570
A Message to the Bereaved (from	
Sir Oliver Lodge).....	571
The Scientific Investigation of	
Physical Phenomena.....	571
War and the Unseen World.....	572
Problems of the Other Life.....	573
The Study of Vibrations.....	574
A Mental Elixir.....	574
Sidelights.....	575

## NOTES BY THE WAY.

In the "Nineteenth Century and After" Mr. A. P. Sinnett has a remarkable article, "When the Dark Powers are Vanquished," in which he sets out his now well-known theory that the German attack on civilisation is not merely figuratively but literally a diabolical one. He contends, in fact, that the German people have been used as the fitting tools of mysterious agencies of positive evil in their warfare against the progress of the human race. This war, we gather, was fomented and instigated by these powers of evil as the last great struggle against those high Intelligences who are guiding the upward destinies of mankind. As part of his evidence for this curious theory Mr. Sinnett points to the unnatural crimes (done with premeditation and in cold blood) of which the Germans have been guilty in Belgium and elsewhere.

\* \* \* \*

This last desperate effort of the Dark Forces is, however, foredoomed to failure—the "White Powers" are too strong. Not content with this literal interpretation of what are usually regarded as figurative ideas—the personification of good and of evil—Mr. Sinnett ventures into the realm of prophecy. He can see no ground for the forebodings usually entertained concerning the terrible aftermath of the war with its wastage of life and treasure: "Satan once vanquished and dismissed finally from all intervention in the affairs of the world, there will be no such influence at work." In short, new and brighter influences will descend into human life; these will not only counteract the evil effects of the war but will work for the upliftment of the world with a power and freedom previously impossible. It is sincerely to be hoped that Mr. Sinnett is right in this forecast. That it is in contradiction of all previous experience he is doubtless quite well aware.

\* \* \* \*

There is room for a not wholly fanciful idea that the abnormal conditions of the time have liberated beneficent forces that operate in new and strange directions. There has come to many to-day a dim recognition of the operation of invisible powers lifting our lives out of their old mechanical routine, and imparting freedom and guidance. As an old contributor to *LIGHT* remarked to us recently, it seems as if somehow the due sequence of cause and effect had been tampered with! He was referring to threatened catastrophic changes in his own life which, in the teeth of probability and experience, had been strangely averted. This set us speculating on the question how far the material order of things—fixed as granite as it seems—may be modified—even liquefied, as it were, by influences

beyond human ken. But while appreciating the able and scholarly way in which Mr. Sinnett sets out his main argument, we cannot accept it in its literal sense. If, as we believe, the principles of the Universe are divinely instituted, there can be no room for any principle of positive evil.

\* \* \* \*

We referred the other day to the subject of periodic dreams, citing an instance recorded in the "Observer" of the 31st ult. As "A. H." in a later issue of that journal remarks, the subject is one of extraordinary interest, and he gives the following instance:—

A friend of mine used to have a periodic vision. Every Good Friday night she dreamed she was in an oak-panelled room of an old country house, looking at the portrait of a cavalier over the mantelpiece. It was a peculiar face in every respect—the features so bold and strongly-marked—and there was a long scar on the forehead. Whilst she was looking the door behind her opened, and a young woman with bright yellow hair entered. Coming up to my friend she said, "I am K. E. I killed him. I had to do it; but no one knows."

At this point the dreamer woke. She had the dream many years in succession.

\* \* \* \*

Concerning this subject of recurring dreams, a correspondent tells us of an interesting experience of the kind. It was not a periodic dream, as it came at irregular intervals, but it was always disagreeable until he discovered a method of "controlling" it. He would be, in his dream, standing in a sunny landscape. At a certain point a stranger of plausible manners would join him and propose a walk. The walk invariably ended in a dark wood in which the dreamer met with gruesome experiences. But one night it occurred to the dreamer to refuse the invitation, and insist on remaining where he was, in spite of entreaties and persuasions urged with much amiable eloquence.

\* \* \* \*

The sequel was amusing. The affable stranger became indignant, and from invitations proceeded to threats. But the dreamer stood firm. Then the stranger, whose aspect was now dark and menacing, appeared to put forth some effort of will designed to convert the pleasant landscape into one of gloom and horror. But in this he was steadily resisted by the dreamer, who, by what he felt was an effort of his own will, maintained the sunny aspect of his surroundings. In the end his undesirable visitor retired baffled and raging, and the dream did not recur. Dream-land is a region of mysteries, and although some dreams can be clearly traced to physiological causes there are, as we know, many which can only be adequately interpreted on psychical lines. The instance noted may easily be one of them.

\* \* \* \*

There is something singularly fascinating about the sand ripples of the sea shore. Their firm sinuosities tempt the foot and hold the mind. They suggest a finger-print highly magnified—a record of past activities unwittingly



disclosed. One never finds them high up the beach because the slope is too great to allow of their formation. The advancing wave, having exhausted itself in spreading sheets of lace-like foam, falls quickly back again, leaving a stretch of smooth sand from which every inequality has been erased. But lower down the beach the slope is much more gentle, the velocity of the receding water is lessened, and the grains of sand are not so energetically disturbed. There is time to overflow the little hollows and pools and form subsidiary currents in which the suspended sand is subjected to force in two directions, and finally deposited in ridges—the wrinklins being in the direction of the transverse flow of the escaping water. Such, briefly, is the genesis of a sand-ripple, and it is probable that the rippling of the clouds and snowfields is due to a similar cause. It may be, also, that there is something akin to ripples in connection with the interplay of Nature's "finer forces" and that certain obscure auric and psychic phenomena may be thus explained.

#### THE PSYCHIC TELEGRAPH.

Mr. David Wilson sends the following notes on the progress of his various experiments:—

##### "COMING FORTH BY DAY."

This phrase—used many months ago by Amen Ra-mes in an introduction—will, I trust, be found somewhat to represent the progress which has been made by a number of helpers and myself with regard to the establishment of communication with certain unknown personalities, particulars of the commencement of which have already appeared under the heading, "The Psychic Telegraph." The chief points of the latest experiments may be summed up as follows:—

1. It is now quite certain that the sounds occasioned in the telephone receiver of the "Psychic Telegraph" may be classified according to their ultimate source into three classes, namely: (a) Those due to accidental vibrations; (b) Those due to some mental effort, conscious or unconscious, on the part of living human beings; (c) Those due to some effort on the part of intelligent living beings other than the human beings with whom we are acquainted.

2. I find that (and in this I am supported by the written report of a well-known geologist which will be forwarded to LIGHT almost immediately with my full notes) physical phenomena, hitherto considered scientifically impossible, may be produced at will.

3. An alternative method of the reception of messages has been found to differentiate between the messages of classes (b) and (c) and to eliminate the sounds of class (a) entirely.

4. There is good reason to believe that while, so far, it has only been possible to receive messages from certain intelligent entities, it may become possible to receive systematically actual visible and veridical impressions not only of far distant places, but of people also.

To these points, therefore, and others connected with them, are related the latest of my experiments, and also those which, of necessity, will require to be carried out during the coming months.

UNION OF LONDON SPIRITUALISTS.—Correspondence for the Union should no longer be addressed to Mr. Alcock Rush, but to the present secretary, Mrs. Mary Gordon, 16, Ashworth-road, Maida Vale, W.

ON THE MYSTICAL SIDE.—The qualifications for the spiritual birth are few, being merely an appreciation of real values, an ability to know essentials from unessentials, the Real from the Unreal. "In all the world there are only two kinds of people, those who know and those who do not know; and this knowledge is the thing that matters." This explains why so many spiritually-developed people are of little intellectual attainment, and why Christianity, essentially a mystical religion, never troubles to give intellectual proof of its tenets. Superfluity of intellect often raises a barrier to realising the essentials of life, and undeniably the things of the Spirit are hidden from the wise and prudent and revealed unto babes.—"The Seeker."

#### LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING NEXT, DECEMBER 2nd,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK

ON

"THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION."

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

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

The following speakers have kindly promised addresses in the New Year. The subjects will be announced later:—

1916.

Jan. 20th.—Mr. Percy R. Street.

Feb. 17th.—Miss Lind-af-Hageby.

Mar. 16th.—Mr. Angus McArthur.

Apl. 13th.—Count Chedo Miyatovich.

May 11th.—Rev. Arthur Chambers.

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

##### FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 30th, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, December 2nd, at 5 p.m., the fourth of a series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism," by Mr. W. J. Vanstone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, December 3rd, 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 Friday next, December 3rd, 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. 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.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

#### SYLLABUS OF LECTURES TO PSYCHIC CLASS.

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Dec. 2nd.—"Epicureanism and Stoicism."

Dec. 9th.—"Neo-Platonism."

Dec. 16th.—"Persian Mysticism: The Sufis."

##### SPECIAL EVENING LECTURE.

Mr. H. Ernest Hunt will give in the rooms of the Alliance on Thursday, December 16th, at 7.30 p.m., his second lecture on "Psychic Phenomena and the Subconscious."



## IMMORTALITY IN THE LIGHT OF THE WAR.

THE CHANGING ATTITUDE OF THE CHURCHES.

BY L. V. H. WITLEY.

The war has necessitated a new emphasis upon the hereafter, and has brought a fresh demand for greater definiteness in regard thereto. The curious thing in relation to Spiritualism and members of orthodox religious bodies is that the nearer the latter move—as move they must—to the Spiritualistic position, the more apt they seem to abuse Spiritualism itself. These attacks may be disregarded, perhaps, in the light of the fact that while Spiritualism (or what is labelled by that name) is rejected the philosophy of Spiritualism is becoming accepted more and more.

In a recent issue of the "Christian World" some references to Spiritualism were printed which were quite unworthy of that enlightened organ of up-to-date Nonconformity, especially when it is recalled that the editor admitted not long ago that we were in for a fresh discussion of the subject of Immortality, and just lately he printed a note of a sermon by a prominent Congregational minister in London, who referred to the thousands upon thousands of our best and bravest who had been suddenly swept into eternity. The preacher asked, "What are we to say of these? If we can believe that their eternal destiny was fixed at the moment of death, then we could but say, 'He that is filthy, let him be filthy still; he that is righteous, let him be righteous still.' Is that the last word?" asked the minister; and he answered: "I can't believe it. I am constrained to believe that wherever they are, whatever their moral and spiritual condition may be, they are with God—with Him to grow, to be redeemed, to be sanctified, to emerge into fuller and more glorious life."

The recent gatherings of the Congregational Union of England and Wales at Leeds were notable especially for the attention given to the question of the hereafter, and readers of *LIGHT* may be glad to have placed before them a few notes as to what was said upon the subject. It should be remembered that, when the leaders of a great denomination speak out in favour of a broader and kinder creed, the younger men in the ministry are encouraged to follow suit, and in Congregationalism, as elsewhere, it is the younger generation to whom we have to look in regard to the future.

"Immortality in the Light of the War" was the subject set for the "theological conference," and it was specially interesting to myself to find (in view of my interview with Sir Oliver Lodge) that Principal Griffith Jones, in the course of his paper, made personal reference to the Principal of Birmingham University and other workers in the field of Psychical Research. Principal Griffith Jones said:—

A body of our leading scientists have for twenty years been investigating a certain abnormal or super-normal series of facts—those of clairvoyance, telepathy, double-personality, so-called "second-sight," and such hitherto neglected or despised manifestations of mind—and most of them have come to the conclusion that the relation of mind and brain, while unique, is much looser in co-ordination than had been previously imagined; indeed, that, so far from the soul perishing with the body, positive evidence of a quite coercive kind has been furnished of the persistence of human personality after death. I need not enlarge on this; the facts are more or less known to you all; if you wish to go deeper into them read Sir Oliver Lodge's book on "The Survival of Man," or Myers's monumental work on "Human Personality, and its Survival of Bodily Death."

Strangely enough, Dr. J. D. Jones, of Bournemouth, in his address on "The New Heaven," covered much the same ground as Principal Griffith Jones, and without any collaboration or even mutual knowledge, both ministers reached practically—one might almost say inevitably—the same conclusions.

Dr. Griffith Jones said that "the war is forcing us to face the question of the future life with a new and poignant solicitude." "The enormous mortality of the war," he added, "is forcing multitudes to ask the great question with a new urgency: What has become of the millions of young souls who are being hurled into the great unseen?" Two facts were pressingly relevant to the issue:—(1) All these young men had met with an

abnormal and violent death, and (2) the death was a sacrificial death. They had all died before their time and they had died for us.

After referring to the scientific evidence as to the persistence of human personality after physical death, Dr. Griffith Jones added that the eschatological movement in religious thought had led them to question what was once held to be the certainty of the finality of death as fixing the eternal destiny of mankind. Then, returning to the two points, prematurity and sacrifice, he said that these young men had gone out of our sight, but not out of God's keeping and care and love. He could not believe that because many of them were spiritually immature or vicious, and a few vile in their manner of life, their eternal destiny had been suddenly and irrevocably fixed at the moment of such a death. He could not possibly himself damn a man to eternal perdition who had given his life voluntarily for him, and he could not believe that the God whom Jesus revealed could do such a thing. They could leave their dead heroes in the hands of Him who made them, and of the Christ who gave Himself a ransom for many. He proceeded:—

What penances and disciplines await them in their new world I do not know; what seems certain is that, whether in purgatorial fires of love, or in some intermediate state of discipline, they will be given the chance, incompletely given them here, to rise on stepping-stones of their dead selves to higher things. This life is great and fateful in its issues; what we do and what we are here must profoundly affect our place and standing in the world to come; but this life is short at best, and eternity is long, and God is holy love.

Turning now to Dr. J. D. Jones, we find, as indicated already, that he takes up the same position as the Principal of Yorkshire College. One question that had become a matter of intense interest, he said, was the hereafter and the destiny of our dead. The war had made the question of the hereafter the most urgent and vital question of the hour.

No one who has not a heaven to preach has a gospel big enough for the bitter sorrow and heart-breaking questionings of this hour. Our dead are alive and active elsewhere, doing other tasks in other worlds. When our forefathers swept away altogether the doctrine of purgatory, they went too far. I believe that evil is doomed and that upon evil God's judgment will fall; but I cannot believe that at death a man with a vein of pure sacrificial good in him is going finally to be flung out from God's presence. So long as there is good in him, God is never going to surrender him. Men of that type are not beyond our hope and not beyond our prayer. God is dealing with them still on the other side of the grave. It is a hope that a believing man may be allowed to cherish that, in the clear light of the eternal world and as a result of its purifying discipline, in the long last every soul may at last waken to its need and turn in love and faith to Christ. I sometimes dare to believe that redeeming love, though it be by long processes of pain, will win its complete victory.

At the same time that Dr. Jones was speaking in this way, a younger minister, Rev. F. Y. Leggatt, was dealing, in another building, with the same topic, "The New Heaven." Mr. Leggatt assured mourners that their dead were not gone away; they were nearer than we supposed. "Have not we as ministers," he asked, "gone sometimes to the mourner and found that we have been forestalled by the friend lamented? He has been there before us and done it better than we could." The old views of heaven, he went on, no longer satisfied men. Heaven was no longer a kind of castle, it had become a home, and when they left this earth it would be to go home. No state of stagnation would satisfy; it must be a spiritual state in which we are more alive and active and alert than in any previous state of existence.

It may be added that the title of the ninth "Drew" Lecture, in association with Hackney Congregational College, delivered at the Memorial Hall, was "Immortality." The lecturer was Rev. William Temple, M.A., son of the late Archbishop Temple. Mr. Temple, like Principal Griffith Jones, referred to Psychical Research. He said:—

There is a wholly separate line of inquiry—psychical research and Spiritualism. I cannot see why the inquiry should not be made so long as people keep their heads. The evidence so far produced, whatever is thought of it, is not universal in



scope; only a few people seem to be capable of receiving communications, even if any are; and, equally, only a few seem to be transmitting them from the other side, even if any are. Consequently the whole method, so far as it has gone, cannot do more than suggest the probability of survival in the case of certain persons. The inquiry has added to the purely scientific probability of the doctrine, but that is all.

For himself, however, Mr. Temple prefers the distinctly religious argument. "If we begin with believing in the love of God," he says, "the idea of immortality follows immediately as a quite inevitable consequence. . . One simply takes one's stand upon the love of God." And he goes on:—

Why are we told so little about our future state? Is it not because, if we knew more, our attention would be diverted from the central point of faith? The one thing that has any real stay in it, just as it is the one thing that has any real inspiration, is the love of God. If in our times of sorrow we could picture to ourselves what our departed friends are doing, how they are occupied, and so on, it would tend to fasten our attention more on the creature than on the Creator. But we reach our comfort concerning them through our faith in Him, and it is, I believe, to that end that there is hidden from us so much that in our human longing we so earnestly desire to know.

One would have liked to comment on this "Creator and creature" suggestion. For the moment, however, one may be content with commending to the editors of "New Days," "The Christian World," and "The Church Times," the judgment of Mr. Temple that in regard to Psychical Research and Spiritualism he "cannot see why the inquiry should not be made so long as people keep their heads."

### MR. J. HEWAT MCKENZIE'S THIRD LECTURE AT QUEEN'S HALL.

#### MAN'S PRESENT LIFE AND FUTURE HAPPINESS.

It had seemed an ambitious thing to expect to muster an audience suitable for the large Queen's Hall on these dark and danger-haunted nights. Yet for Mr. McKenzie's third lecture there once again was an excellent gathering. Mr. Eric Godley, accompanied by Margaret Meredith, sang Lowell's "Unseen Companions" and Rupert Brooke's "Our Heritage," the beautiful music for both songs having been written by Mrs. Meredith. The appreciation of the audience for the musical items was shown very freely.

In his introductory remarks, the chairman, Mr. Ernest Meads, indicated what a large measure of agreement as to the main facts existed between the lecturer and himself, but in some details of belief they arrived at different conclusions. Mr. McKenzie had probably touched those on the other side who were more or less interested in the scientific presentment of this truth, while he had met those who held religious opinions, comparatively orthodox, but both were quite convinced of the main fact that life persisted after death.

Taking up his lecture, Mr. McKenzie said that many held that "one life at a time" was a good motto, and it was true up to a point, but most wise people preferred in material things to make some preparation for to-morrow or next year, and this surely applied as fully to deeper concerns. The old instructions given by men were to believe all that teachers and parents told them regarding the conduct of life; the new gospel asked men to study and fit themselves by knowledge and experiment for a life beyond, according to the facts presented in the first and second lectures.

A man was the same immediately after death as before, *e.g.*, a fool or a wise person, selfish or unselfish. The change, however, to the vast majority of souls was distinctly beneficial, for much that hindered our spiritual development on earth was associated with mental and bodily conditions, and under happier surroundings a spirit who really wished to progress could do so with more freedom, and found himself aided in his efforts by many helpers.

Proceeding, the lecturer dealt with the knowledge of the after-life which he, with many others, had obtained from those who had passed through death, and by this means gained a full knowledge of what had happened as the result of various earth

conditions. The drunkard, the murderer, the liar, the libertine, the believer, the agnostic, the scientist, the priest, the saint, the ordinary man or woman, were in the category dealt with, and the audience was fascinated with Mr. McKenzie's story, which showed how, in the Eternal Justice, "the punishment fits the crime," but from no petty desire of vengeance too often attributed to the Almighty, but only that the road might be cleared for the soul's progress, to teach each soul that his present action makes or mars his future happiness.

The concluding part of the lecture dealt with the problem of how to live in order to obtain the best results in a future life. The conclusions at which the lecturer had arrived were the result of teaching he had received and assimilated from many on the other side of death. He defined religion as the "science of right living," and believed that children ought to be taught to live freely and naturally, and not be worried about religion, or confused by their parents' doubts or ignorance. When they began to ask questions regarding life, then straight answers should be given, as far as the parents' real knowledge went. Such treatment of young people would prepare them to investigate bravely and fearlessly for themselves, and life would become a great experiment for them, with untold benefit accruing to the race.

Buddha had said, "Kill out desire"; but the evil lay in excess. All desire was legitimate and natural, though if uncontrolled by experience it might carry one to excess and bring much suffering.

This new science of right living demanded sincerity at all costs. A man's "Yea" should be "Yea" and his "Nay" "Nay"; but at present men were far too content to go on humbugging themselves, and then were surprised when they failed to arrive at truth. The man who professed to believe one thing and acted another placed himself in a serious predicament, for the consequence of such contradictions led the soul into a land of fog. If a man calling himself a follower of the Master Jesus, and a believer in His teaching, took up a sword to kill his enemy, his action contradicted his statement, for the New Testament stated very clearly that one who was a follower must love his enemy, and bless them that persecute, &c. Many passages of Jesus' teaching were obscure, and it was often difficult to understand what was meant, but there was no shadow of excuse for mistaking the meaning of the passage quoted. Whether His teaching in this respect were right or wrong was a matter of opinion; but a man's action must prove a man's belief, and the only hope for men was to be truly sincere with themselves.

One would very quickly find why we should love, not hate, by experiment, for attached to the former was appreciation by one's fellows, and the joy of service, while the latter brought pain and dislike and lack of harmony. Religion, then, was to know the will of God by experimenting with the conditions and laws under which human life could be lived, and by seeking to understand all that could be known now. Fearing nothing, one would be led from the investigation of material things to the cultivation of the finer forces of life, by concentration, meditation, and aspiration, which were in effect practices which built up and strengthened the soul and prepared it for its work in the future. The lecturer closed by quoting Ella Wheeler Wilcox's beautiful poem "Progress," which closes with the wonderful line: "Be not afraid to thrust aside half truths, and grasp the whole."

Questions were effectively dealt with, the audience remaining to the close of the meeting.

He who has imagination without learning has wings but no feet.—JOUBERT.

THE SIFTING OF MATTER.—Professor Joly, the renowned physicist, giving, in the report of the Smithsonian Institute, an account of the latest discoveries in connection with the atom, refers to the fact that the radio-active atom in sinking to a lower atomic weight casts out with enormous velocity an atom of helium, thus losing a definite portion of its mass and of its energy. The discovery of this helium atom—now known as the "alpha ray"—marks a tremendous advance in scientific knowledge. Indeed, as Professor Joly remarks, "its advent into science has altered fundamentally our conception of matter."



## THE HIGHER CONSCIOUSNESS.

HOW IT SHOULD CONTROL THE TURBULENT MIND.

BY J. CHILLINGHAM DUNN (YOKOHAMA, JAPAN).

"For the mind is verily restless, O Krishna; it is impetuous, strong, and difficult to bend. I deem it as hard to curb as the wind." Thus Arjuna to Shri Krishna, as set down in the Sixth Discourse of the Bhagavad-Gita, that priceless jewel forming part of the great Hindu poem of the Mahabharata.

If anyone doubts the truth of the statement that the reasoning, kaleidoscopic, ratiocinative mind is difficult to rein in, bend and control, it is very easy to experiment and see. Form a picture mentally, and endeavour to hold that mental picture still and look at it just as any picture might be looked at, but with the inner eye. About the last thing this turbulent mind wishes to do, apparently, is to remain obedient to the command of the will, and on the first attempts of the kind it will try and intrude a thousand and one mental pictures on the attention rather than capitulate and allow the consciousness to observe and contemplate the one it wishes to. And yet the power to bend the mind to just the purpose required at any moment, and keep to the subject upon which it is desired to concentrate the attention for some purpose or other, is one of incalculable value in any walk of life, and is a factor of tremendous importance in adding to efficiency in any vocation or avocation. The Commander-in-Chief of an army whose mind was diverted hither and thither by the hundreds of confusing elements around him in the progress of a great battle, and who could not bend his mind, amidst all the tumult and din and distractions, to a quiet and concentrated consideration of his strategical ideas, would be of small value as a leader. A man like Napoleon would assuredly be capable of dominating the lower mental activities in moments of emergency to a marked degree.

In moments of danger also, the value of the controlled mind is an obvious advantage. The mind which, when an emergency arises, is at once plunged into a perfect frenzy will not think of the trifling or subtle thing that will save. To the calm and reined-in mind, however, is very likely to occur the clever idea, the subtle inspiration that is needed. A good illustration of this occurs in the play of "Sherlock Holmes." Confronted by four enemies, the detective thinks of the misleading effect of a glowing cigar-end in the darkness, and therefore smashes the lamp and escapes. A wildly-excited mind would never have thought of such a thing as a cigar-end.

On realising that it is possible to bend and control the mind, a very interesting reflection arises. What is it that does this controlling? A very simple line of reasoning will here demonstrate that man is something deeper and beyond what he is often considered to be. It must be admitted that something that can control is necessarily greater than that which is controlled. Man can exercise and control his body. Therefore he is greater than the body. Man can check and control his emotions. The consciousness which can do this is therefore something greater than the emotions. A man can check a train of *thought*, can stop his reasoning mind from forming pictures along one subject and force it to form pictures about some other subject. Therefore, again, emerges the significant fact that the consciousness of man is something greater than the reasoning mind because it can check and control that reasoning mind. It is demonstrable, then, that the human consciousness (like the iceberg, only a comparatively small part of which is on the surface) is something that not only transcends the bodily movements, but is greater than and transcends the usual kinds of feelings and thoughts which most people are inclined, perhaps, to regard as the whole individual.

Now we have seen that the consciousness which transcends the reasoning mind can control that mind to the extent of checking its run along one line of thought and switching it on to another line of thought, and it is a natural conclusion that if the consciousness can control the mind sufficiently to direct its movements like this it may also acquire sufficient command over it to hold it in the shape of a mental picture for just so long as it wishes to gaze upon that mental picture with keen, concen-

trated attention. To realise how difficult this is, it is only necessary to try and fix the attention on an imaginary picture for sixty seconds and keep that picture fixed and still. Of course, the training of the mind to which certain people have devoted attention is not pursued for the mere sake of being able to hold a picture before the inner eye, but for a much deeper purpose which necessitates the ability to command the mind and still its turbulency at will. This stilling is very far removed, I may say, from empty passivity or vacancy of mind, which is a highly undesirable, even dangerous, condition. The stillness of mind achievable by the occultist is a positive one, maintained for as long as desired, by the will.

A very fine experience may reward proper efforts along the lines of training referred to in some of the great writings of the Orient and brought to Western attention in theosophical literature. The surface of a lake when ruffled by wind will not reflect the beauty of the moon, but when calm and still, the water of the lake will reflect a perfect picture of the moon in all its glory.

The reasoning mind of man, with which we are most acquainted, is in a constant state of fuss and activity, its surface being, as a rule, always ruffled with the storms of everyday thoughts. On such a ruffled surface one does not look for a reflection of some vision of a finer and higher world or state. But the mind that can be calmed and stilled so as to present an unruffled surface, into that mind may flash a vision of transcendent beauty, or the inspiration that will add a new genius to the list of those now adorning the records of the world's achievements. Thus comes genius. The higher consciousness is able to flash something of priceless value into the lower, when, perhaps only for a few moments, the requisite conditions are provided.

In the quiet of his study, or workshop, or studio, an inspiration, an invention, an idea for a masterpiece, suddenly flashes into the mind of an Emerson, an Edison, or a Michael Angelo. It probably is the fact that just before a flash of inspiration comes into the lower mind of a great genius, he has been concentrating his attention with very one-pointed deliberation on one line of thought to such an extent that, more by accident than design on his part, his mind is brought into just that state by the strong will of the thinker that the flash of genius is able to dart down into the lower consciousness—and the masterpiece is born.

In concluding this brief article, it may be said that one of the aids to the acquiring of command over the activity of the restless mind is the practice of concentration in daily life—that is to say, by performing all the duties, small or otherwise, that come into one's daily routine with as much one-pointed attention as can be brought to bear upon them as they are dealt with one at a time (even if it is only adding a column of figures). Quite apart from the greater purpose which the small things of life can thus be made to subserve, there is no doubt that any work thus embarked upon will inevitably be more satisfactorily done when carried out with concentration; and with regard to figures, it is certainly a relief to find that concentrated attention is the cause of getting the correct results the first time, instead of having to spend about twice the time on a piece of work owing to a slip when the attention wandered.

CONFUCIANISM AND TAOISM.—At the Alliance Rooms on Thursday evening, the 18th inst., Mr. W. J. Vanstone, Ph.D., gave a deeply interesting address on this subject. The teachings of Confucius, he said, were still of vital importance even after two thousand five hundred years. The Chinese character was always a problem to the Western mind. It was a baffling mixture of shrewdness and simplicity. The Chinese were constantly the victims of other and newer peoples, but retained always their individuality, resenting the modern strenuous progressiveness and conserving always their own ideals. After giving a general résumé of the philosophy of Confucius, which he showed was not only an ethical system, but connected curiously with the occult sciences and even with modern scientific discoveries, Mr. Vanstone passed to a consideration of Taoism, which dealt more intimately with the spiritual and psychic side of life, and was distinct from Confucianism, which related mainly to morals and rituals. The address was not only instructive, but inspiring in its eloquence.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, NOVEMBER 27TH, 1915.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

## A STUDY IN REALITY.

There are those who complain that the investigation of psychic phenomena involves the attempt to materialise spiritual things. There is a certain amount of force in the objection so far as it applies to the phenomena-hunter who seeks only to gratify a morbid craving for the marvellous and is indifferent to the higher side of the subject. But, allowing due weight to this objection, there is no doubt that an infinitely greater abuse has arisen from a tendency of quite the opposite kind—the disposition to resolve real, definite, substantial things into a spurious kind of spirituality. We say "spurious," because spiritual things, albeit they can only be spiritually discerned, have nothing in common with vaporiousness and intangibility. Things may be celestial without being cloudy and remote. In his little book "On the Side of the Angels" Mr. Harold Begbie remarks (and it is literally true):—

The man who looks into our eyes and whose body we can touch is as definitely a spirit as the invisible hosts of heaven.

If the idea of man as "definitely a spirit" seems dim to us it is only because we see dimly. By a method of inversion (for which the Theology of the past is mainly responsible) we have taken the fleeting things of sense and time as our standards of reality and banished reality itself into a region of speculation, mystery and remoteness. Greater than the substance has been the shadow it cast; in contemplation of the husk the kernel has been overlooked.

The tendency to take literally things which have only a symbolical meaning—as in many scriptural examples—has for its other extreme the habit of refusing to take literally things which are literally true. Man is only a real being in so far as he is a spirit; his habitation, whether in this world or any other, is only a reality to the extent that it is a spiritual region. Love, we are told, is the only power that can transform the life of earth and banish all those things which make it for most of us a sorrowful and unsatisfying adventure. We have heard it proclaimed a thousand times, and nearly always it is received as a kind of abstract proposition, true in a kind of metaphorical sense but having very little application to the practical needs of the age. And yet it would be impossible to put too close and literal an interpretation on the statement, for if Love is not at least as real a force as steam, sunshine or electricity, then it has no existence at all. Here, then, is an instance in which, to reverse the complaint to which

we have referred, our error has really lain in neglecting to materialise the spiritual, to bring it down to the level of our daily needs. There is no question of degrading this wonderful power. We have not degraded electricity by making it carry our messages, drive our trains, operate our machinery, and light and warm our dwellings. It may be objected that there is no comparison between the two things—that they belong to different orders of existence—one spiritual and the other material. It is a false division. Life is a unity, having differences of degree but not of kind. There is an unbroken continuity throughout. Nowhere is there any impassable gulf. We are left astray by words; the names differ; the things, in essence, are the same.

Let us think of the matter from another standpoint. The physical world, what is it? A globular body, weighing so many millions of tons, rolling in space around its primary, the sun. Real enough, as we judge reality, although we are apt to overlook the fact that we have nothing more real than the things we examine whereby to test their actuality. Dr. Johnson "confuted" Berkeley the idealist by kicking a stone in the street, apparently forgetting that the idealist's theory of the non-reality of matter involved boots and feet as well as stones.

But having agreed that the physical world is a real world, we next ask, what is the spiritual world? Judging by the popular view it would seem to be an exceedingly rarified region of thought, emotion and ideality—a land of dreams. But seers have told us, and we can determine the matter quite logically by deductions from ascertained natural law, that it is a vast zone or stratified belt in the stellar universe. There are, indeed, several such zones built up quite naturally from the refined matter of this world and other worlds of the physical order. Whether we call these zones "spheres" or "worlds" or "spiritual states" matters little. The point is that they are real in every sense of the word. There is nothing phantasmal or fantastic about them. But doubtless their substantiality will not be generally realised or understood until mankind has discovered the reality of many things nearer at hand which it persists in treating as phantoms and illusions, while clinging desperately to the idea that other matters ephemeral as mist-wreaths are the only tests and standards of reality.

There is much pother concerning the difference between Spirit and Matter. The Transcendentalist and the Realist waste many words and much ink in exalting one and flouting the other. "This non-existent Matter!" exclaims the apostle of the transcendental, encouraged by the recent findings of Science. "This nondescript elusive Spirit!" retorts the man who holds by the visible and tangible world. The two views are about equally true—and false. It may, indeed, be said that nothing is a complete truth that has not two apparently antagonistic sides. It is certainly so here. Matter and Spirit appear to contradict and deny one another. In point of fact the twain are one, capable of being viewed from two sides—the interior and the exterior—Spirit and Substance, Force and Form—the double aspect runs through all; we can never have one without the other. We can never seize Spirit nor ever escape from it. We can seize Matter only to find that it always escapes us. In the end, then, we come face to face with the conclusion that Life in all its forms is a manifestation of an Infinite and Eternal Reality, our exploration of which is limited only by the limitations of our thought. The Universe has room for millions of worlds more subtle and refined than our own, for countless myriads of intelligent and organised beings besides ourselves—and neither worlds nor peoples, although invisible to us, need be any less real and substantial.



## A MESSAGE TO THE BEREAVED.

(FROM SIR OLIVER LODGE.)

The amount of mourning and suffering throughout Europe at the present time is something terrible to contemplate. The loss to those who have gone over is not to be minimised: violent death while young is a serious calamity—a man-made tragedy with dire consequences—and lamentation is natural and inevitable. But it must be remembered that, from the point of view of the individuals who have gone over, there are many mitigating circumstances. They have done their duty; they have sacrificed a useful career here; they have given up all they possessed; and it will be required to them. By such a death a burden of sin is lightened; some atonement is made. Good friends are waiting for them: their help can be utilised, and is much wanted, for their fellows who are coming over; and they themselves will continue in the joy of service.

They would like their friends here to recognise that, and not to mourn them unduly; above all, not to consider them as gone out of existence, as extinguished and no longer real. Sorrow at their departure is inevitable, but grief which is excessive causes them pain.

They did their work here, they will do it there; and in good time reunion may confidently be looked forward to. If the truth of these matters were only clearly and widely realised, the mourning would be not only more resigned but actually more hopeful.

Death alone is not to man the greatest evil, and in some sort they are happy in the opportunity of their death. This ought to be recognised by those who survive, and we should not grieve unduly for those who have only gone on before us.

OLIVER LODGE.

November, 1915.

## A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 28TH, 1885.)

Mr. Alaric A. Watts, one of the Assistant Secretaries to the Board of Inland Revenue, and so well-known to our readers, has retired after a period of over forty-two years' service in the Department.

CLAIRAUDIENCE.—One night I retired to bed at 11 o'clock p.m. A voice which sang out plaintively, "Doctor, doctor!" kept me from sleeping until 4.30 a.m., when I fell asleep, the voice ceasing. At 6.30 I was called to a midwifery case in the country fifteen miles from my residence, and when I came to the bedside of my patient I recognised the voice at once. The patient told me, moreover, that she had been singing out for me all night, but fell asleep after 4 o'clock on account of the pains ceasing about that time.—[From a record of personal experiences contributed by Dr. Charles W. Rohnner.]

By the way . . . the Psychical Researchers are adding as alarmingly to the Queen's English as the Spiritists and Theosophists have already done. We must soon have a new dictionary. The last number of the "Proceedings" literally bristles with a terminology which makes it appear like some manual, not of psychology, but of physiology or therapeutics. Surely, surely we are on the wrong track! Physiology is a blind alley, an unreliable ally—must we indeed throw this sop to the Zeitgeist Cerberus, or won't he let us pass?—[From an article on Spiritism by the Hon. Roden Noel.]

TRANSITION OF SIR WILLIAM VAVASOUR.—We learn with regret of the passing from mortal life of Sir William E. J. Vavasour at the age of sixty-nine. He was the holder of one of the most ancient of the Catholic baronetcies and was a near connection by marriage of the late Cardinal Vaughan. In his younger days he saw active service in Italy as one of the Papal Zouaves. He is succeeded by his elder son, Lieutenant Commander Leonard P. Vavasour, N.

## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XVIII.—DELICACY OF FORCE ACTIONS UPON THE MEDIUM.  
SUPPOSED WEIGHT OF LEVITATING STRUCTURE.

If the reader will refer to Article XV., page 535, he will find an account of what occurred to the weight of the medium near the commencement of a séance in which phenomena were slow in starting—a rare occurrence with the circle. Some time after the processes outlined in the article had terminated and the medium had regained her weight, I carried out an experiment the results of which are, to my mind, significant and interesting.

## Experiment 38.

The medium being seated on the weighing-machine, her weight + chair + board balanced at 9st. 10lb. 12oz. I said to the operators, "Please take 2lb., or thereabouts, off the weight of the medium, keep her balanced at that, and rap as loudly as you can." In a very short time after my request her weight was reduced, as evidenced by the lever falling against the bottom stop, but I found when I moved the rider back that more than the 2lb. desired had been removed. I therefore told the operators to add a little to her weight, which they immediately did, but they slightly overstepped the mark, and I had to ask for a trifle to be taken off again. This slight adding and subtracting of weight was done at my request three or four times until the machine just about balanced at the required reduction. It was interesting to see how steadily the operators could hold the reduced weight when once told that they had obtained it. Then they rapped. With 2lb. off (or within a trifle of 2lb.) the raps were quite soft; and on inquiry if that was the loudest they could do, they answered in the affirmative. Then I asked for more weight to be taken off the medium, about 4lb. total. Approximate balance was obtained as before. The operators overstepped the mark, and I told them, as before, to add on a little weight, when they went a little too far in the other direction. I had to tell them nearly a dozen times to add or subtract a small amount of weight in order to get the rider just to balance at the 4lb. reduction required. But finally they were successful. Then they rapped, and this time the raps were louder. I asked for a 7lb. reduction of weight, when the whole process had to be gone through over again. When final balance was obtained the raps were very loud. Then again, with 10lb. off, the loudest raps, really blows in this case, were heard. The medium's weight could still be greatly diminished, but I noticed that further reduction seemed to add little or nothing to the intensity of the raps.

The extraordinary part of this experiment was the way the operators could, at my request, take off, or add on, minute amounts of weight to the medium, as small as half a pound or less, in order to make her balance at the amount desired, and how they could hold the reduced weight steady once it was obtained.

During levitation, as I have said in previous articles, no reduction in the medium's weight was ever noted, but, on the contrary, always an additional weight practically equal to the weight of the table. I have sometimes wondered, if a cantilever or other structure projects from the medium, and if this structure has a physical basis, whether it would not necessarily also have weight. The reader, of course, should not place too much reliance on the result of the next experiment—I do not do so myself—but he should take it for what it appears to be worth, and see if it fits in with the results of future research.

## Experiment 39.

The initial weight of the medium + chair + board was 9st. 10lb. 12oz. I said to the operators, "I do not wish you to give raps, but to put the 'power' you use for levitating the table under the table, but not to levitate it or act on it in any way." I repeated the request slowly several times. They said they thoroughly understood what I required. The medium's weight began to decrease, slowly and a little spasmodically, and it became fairly steady again at 8st. 10lb., though there were fluxes



below this. Hence, according to the operators, the weight of the field or structure required for levitation of the séance table is about 14lb. or 15lb. But, as they may have been doubtful of my meaning—though they did not appear to be so—I pay no attention to this result at present. It may come into the general scheme of things later on.

#### THE MEDIUM AND THE CIRCLE.—IDEAL CONDITIONS.

And now, as the research has been in progress for six months, I would like to address a very few words to my readers. Looking over the results obtained, I am fairly well satisfied. I think we have hold of some of the basic facts, and though the end is nowhere in sight, still matters are proceeding hopefully. I have been asked how it is that such satisfactory levitations, rappings, and so on can be so regularly obtained at my circles. In the first place my medium is young and healthy, and is supported by a circle whose members all belong to her own family. The utmost harmony of sentiment exists amongst them all. In the second place the medium, each member of the circle, and myself have the experimental work very much at heart. The medium gives me her very best work. She is a great and wonderful psychic and will, in all likelihood, develop much further as she gets older. In general, each sitter at my experimental circles has but one thought—that he or she may bring to the séance-room the best conditions of bodily and mental health, so that the operators may labour to the greatest advantage.

Miss Kathleen Goligher, the members of the circle, and myself wish to thank the many friends who have so kindly expressed appreciation of our united work. A little encouragement in a research of this type is good for everybody concerned.

#### ROMANCE AND REALITY.

##### A NOTE ON THE VISIONS AT MONS.

The "Boston Transcript" which, like other newspapers throughout the world, has contained accounts of what has been termed the Mons Legend, after describing the controversy which has raged in this country around Mr. Arthur Machen's story "The Bowmen," and Mr. Harold Begbie's reply "On the Side of the Angels," says:—

Machen has never denied that spirits do exist and may sometimes manifest themselves; he merely says that he has sifted the stories of those angelic apparitions and found no first-hand proof for any of them. Therefore he takes it that they are more or less unconscious perversions of his published fantasy. Begbie supplies first-hand evidence of the stories about the angels, and urges that they and Machen's ghostly bowmen have no relationship; the angels are simple facts, and not an offshoot from Machen's fiction. Such coincidences have happened before. Long ago James Payn wrote a novel, and at the end got rid of a lot of imaginary characters by sending them on a visit to a volcanic island in the Pacific, and whilst they were staying there the island suddenly collapsed and vanished beneath the sea with all its inhabitants. Whilst the critics were protesting against the wild improbability of such a finale, the newspapers came out with a sensational account of how a volcanic island had just been abruptly swallowed, with its population, by the waters of the Pacific, and Payn triumphantly called attention to it, and claimed that Nature had plagiarised the events from his book!

**SPIRIT MINISTRY: AN ILLUSTRATION.**—The belief in ministering spirits hovering around and directing the footsteps of mortals is too deeply embedded in the hearts of men to be cast aside at this time of day. Our investigations confirm what has hitherto been but a pious intuition. The late Dr. Ellicott, Bishop of Gloucester, to whom Protestant Christendom owes so much, told me not long before his death that he knew the relative who was thus attending him, and he added that he required no proof from spiritualistic researches that such was the fact. This prelate was on one occasion riding down a hill at Bristol with his groom behind him, when he passed a heavy traction engine toiling up, towing some very large and heavy wheels. On reaching the bottom of the hill he was impressed to turn down an alley to the right. His groom had barely entered the alley when one of these heavy wheels being accidentally detached from the engine, flew past the mouth of the alley and over the very spot on the high road where he had been riding a few seconds before. The Bishop attributed this sudden impression, which to onlookers would appear nothing but absent-mindedness, to the intervention of his guardian angel or ministering spirit.—[From "Glimpses of the Next State," by Vice-Admiral Osborne Moore.]

## WAR AND THE UNSEEN WORLD.

### FROM AN ITALIAN STANDPOINT.

To the Italian journal, "L'Adriatico," of the 7th ult., Professor Falcomer, of Venice, contributes a long article entitled "The Faith of Men and the Influence of the Invisible in War." It is too long to reproduce in full, but we offer the following English version of some of its more striking passages:—

#### THE INVOCATION OF ADMIRAL TOGO.

The illustrious commander Togo, in his reply to the rescript in which the Mikado praised him and the troops for the taking of Port Arthur, concludes thus, after thanking his Sovereign:—

If our success passes even our hopes, we are indebted for this to the great virtues of your Majesty and to the protection of the spirits of your Majesty's ancestors, not by any means to the actions of any human creature.

The invocation of Togo recalls to memory that of the Minister Barzilai at the inauguration of the monument to Imbriani, when he said, addressing the spirit of the man whose death they commemorated:—

Matthew Imbriani, thou hast heard? Thou hast understood? The dream of thy whole life (the liberation of the unredeemed lands) is about to be realised.

That invocation found a great echo in the hearts of the thousands there assembled.

Here one recalls, also, the oration in which Antonio Fradello declared his faith before the enthusiastic crowd at Cavour's funeral in these words:—

I have always believed in that which the poet has called the celestial correspondences of love-ties between those who were but have passed on and those who remain with us. . . . Let me believe, therefore, that also those venerated men whom we mourn, whose forms and whose names are sculptured on these walls, return, to-day, conscious spirits dwelling with us and rejoicing in our joy. . . .

#### THE EMPRESS'S VISION.

Here is a fact that proves how deeply the Empress of Japan was interested in a premonition received in a dream. A youthful Japanese, to whom we suggested the idea of teaching in his native tongue at the School of Higher Commercialism in Venice, was pleased to relate to us the fact, translating it from the political periodical "Tokio Asahi," of April 12th, 1914.

Amongst other notices on the death of the august Sovereign this journal describes a dream which the latter had on February 6th, 1904. On the outbreak of the Russo-Japanese war the Empress was staying at her villa at Hayama, and it was there that she dreamed that the spirit of Ryoma Sakamoto, a Japanese patriot, dead some fifty years, whose life had been sacrificed for his country against invaders, visited her.

This spirit presented itself before her in a passage of the villa, and announced to her a prophecy in these words:—

The war will have a successful ending for us without a doubt.

Much impressed by the apparition of one totally unknown to her, the Empress spoke about it to the Emperor, who, being himself much impressed, asked for information regarding the dead man. His generals, Yamagata and Oyama, told him all about Ryoma Sakamoto, and how he had loved and died for his country. A portrait of the dead patriot was procured and presented to the Empress, who recognised the face of the spirit seen in her dream. It is a well-known fact that the war of 1904-5 ended favourably for the Japanese.

#### INTERVENTION OF INVISIBLE HEROES.

Among other anecdotes of the battle of Tshushima, the war correspondent, Luigi Barzini, related the following episode:—

Through a fateful coincidence the battle took place near the spot where the *Hitachimaru*, with other Japanese transports, crowded with troops, was sunk by the Vladivostock squadron, and the drowning were fired upon and left to perish. The people of Japan, who surround death with the most poetical of religious beliefs, still believe that up from the depths of the sea came . . . with the roar of the tempest some all-powerful supernatural force, and that millions of invisible heroes, awakened by the sounds of the battle, flung themselves into the conflict with the strength of their immortality to fight once more for their country.



Similarly, in the Spiritualism of the Latin races, in face of the horrors of actual warfare, willed and prepared for with Mephistophelean cruelty with a view to sudden and crushing success, echoes the voice of Léon Denis, who says:—

But spiritual powers have intervened, they have aroused in the threatened nations a heroic power of resistance; they have caused to spring up in men treasures of valour and courage, long accumulated through prior existences right down in the souls of Kelt and Slav. Behold what a change after six months of war! From the first the Germans fought for conquest; to-day they fight to defend themselves and to survive.

Why not believe or admit the possibility of spirit intervention, through inspiration? Has not the human race had proofs of the "Beyond," oh, illustrious friend and psychic, Abel Rey? *Mens agit molem.*

—Translated by GERALDINE DE ROBECK.

## PROBLEMS OF THE OTHER LIFE.

### THE NATURE AND GEOGRAPHY OF THE SPIRIT WORLD.

By G. E. OWEN.

Many and difficult are the problems associated with the next state of existence. Man lives a natural existence after death, as the phenomena of Spiritualism clearly show. Where he is and what is the nature of the world in which he finds himself is puzzling to many of us. For him to be himself, living a self-conscious, active and normal life, certain conditions essential to our present state of being are also indispensable to the next. When those are clearly seen many difficulties disappear. Some of them are briefly considered below.

The question of the spirit world having "geography," as Mr. W. H. Evans pointed out in *LIGHT* for October 30th, is difficult of acceptance, save to those who have realised in a measure the nature of that world. This point, as Mr. Evans states, was submitted to "Morambo" as a query a few weeks ago, and this spirit guide of Mrs. Wallis, whose answers to questions always contain a wealth of philosophy, stated in his reply that the other world bore a resemblance to ours, but with a difference. That statement agrees with our clearest concepts of the conditions of existence there.

Thus the spirit world has its matter, but not our matter; its space, but not our space; its time, but not our time; its external objectivity, but not our external objectivity; its geography, but not our geography, &c.

Presumably the query put to "Morambo" was a sequel to the statement which Mr. E. W. Oaten made in his admirable paper on "Some Problems Concerning the Next State of Life," which was read at the National Union's Annual Conference at Hull, and which the Union recently issued as a pamphlet. Mr. Oaten, after saying that man's environment in the next life is a reflex of his mind, whereas here his mind is largely the result of his environment, says: "That being so, there can be no geography in the spirit world as we know geography here."

Now, it is not quite clear how Mr. Oaten would have us to read this sentence. If he means the geography of this world does not obtain there, then he is perfectly right. If, on the other hand, he means that man in the spirit world has not the geographical consciousness, then he is not.

A law of life, which is axiomatic even amongst those who are unable to cherish the conclusion that there is a life beyond death, is that its manifestation in any of its modes and on any of its planes is inconceivable and unthinkable apart from and independent of form or organisation. Where the rationalist and materialist have erred in their thinking is in denying a future life through not realising the existence of matter in forms of attenuation beyond their present consciousness. They say we cannot have life apart from matter. True. That being so, they conclude matter belongs to this world and does not exist elsewhere, so that there cannot be another life.

But our non-experience of a thing is not a reliable guarantee of its non-existence. The law of form being an essential to existence in any world, man in the next state, as here, possesses a body. That body is related to and constructed from the

elements associated with that state precisely as our present bodies are related to and constructed from the elements associated with this. As bodies always consist of matter it follows that for man to exist and have a body in the next life that body must be composed of matter in some grade. Matter is, therefore, a property of the spirit world. Thus the difficulty of those thinkers who deny existence beyond death disappears as the matter of that world supplies life with its means of manifestation—namely, a body—just as does the matter of this.

To make possible the enjoyment of existence either in this life or the next, man must be conscious of the existence of something other than himself—of externality and objectivity. The philosophy of perception, as quite an army of illustrious thinkers have long ago clearly seen, is that something antithetic to the percipient must exist before perception can be experienced. Consciousness in the next life, as here, is only possible when man perceives and conceives that which is not himself. "Every conception of self," as Sir William Hamilton has said, "necessarily involves a conception of not-self." Again, this penetrating thinker truly held that "Consciousness is only possible under the antithesis of a subject and object of thought, known only in correlation, and mutually limiting each other." "The fundamental condition of all consciousness," says Spencer, "is the antithesis of subject and object." This is so as seen in our existence here. We have man the subject and the material world the object, giving us respectively consciousness and that of which it is conscious; the thinker and the thought; the percipient and that which is perceived. The former is always mind or spirit; the latter is always matter. What is not self here is matter. To exist in the other life similar laws and conditions are required. Thus man will *think* there. What he thinks of is something different from himself, and is there, as here, always matter.

Man in the spirit world, environed with and immersed in its matter and using a body composed of and related to it, is therefore still subject to limitations. In that world there must be places which are removed in terms of distance from him. That being so, it must possess geography. Tolstoy has well said, "Matter is the limit of spirit." As, therefore, life or mind and matter are inseparable, every state of existence must have its limitations. Matter we may also describe, but not define, as mind or spirit in manifestation.

As there is matter in spirit life, that life must have its geography, its time and space. The consciousness of location—space—and the consciousness of duration—time—are experienced as they form part of its conditions in the spirit world. It is a great error, often committed by many who are unaccustomed to think on these questions, to seek for or try to locate the spirit world in the space of the physical universe. In extension we are conscious that this sphere of existence is boundless and infinite. In like manner man, when he loses at death what gave him the consciousness of this world, discovers, through the coming into activity of his psychic nature, that he is in possession of the consciousness of another, a changed sphere of being which again in extension is infinite and limitless. It has no outside. Hence the philosophic folly of locating infinity.

Space and time, as Kant told us, are related to and the outcome of sense-perception. The space and time of the next life bear the same relation to it as ours bear to this world. Many definitions, more or less satisfactory, have been given to them. To venture on yet another definition of space which may possibly also apply to the space of the other world, we hold that Space is matter. It is matter in its imponderable or unsolidified form. A planet—a solidified state of matter necessary to support human life—is matter in a ponderable form immersed in an ocean of space, of imponderable matter, of ether. The best, though imperfect, illustration to explain that conception of space is to think of a totally submerged iceberg in the sea. The water would represent space, and the block of ice the planet. The ice, just like the planet, is composed of the element surrounding it, and both are resolvable into ether and water.

A great question which has puzzled philosophers through the ages is the nature of the external world, and whether it has an actual existence or not. The systems of philosophy known as Idealism and Realism, with their numerous sub-divisions, seek



to throw light on it. Realism holds that the outside world, with the matter of which it is composed, has an absolute existence; Idealism that it has only an arbitrary and a relative reality. There are various shades of Idealism, but an analysis of consciousness in the light of the knowledge Spiritualism imparts of the existence of a life beyond this one, wherein there exists matter, shows clearly that Absolute Idealism, which regards matter as states of consciousness appearing but not actually existing as an external and objective reality, is the one which explains most satisfactorily the external world. All without is in reality within. All external objects are nothing but modifications and transitory changes of consciousness.

The outside world is not the cause but effect of consciousness, and consciousness in its turn is determined by the organism man is in possession of. Thus here he is conditioned by the physical body. That body is responsible for him receiving various sensations which give him in effect the consciousness of the external world and its matter. The external world is therefore the effect and not the cause of sensations.

A moment's reflection on what happens at death makes this perfectly clear. When man dies everything belonging to the physical body comes to a standstill and is discarded. Physical consciousness ceases, and with its cessation the external world to which he has so long been accustomed disappears. The body fitted for the next world then comes to the surface and its senses and organs are excited into activity, with the result that the man becomes conscious of another and a new external world, which is the spirit world. And just as that other world and its matter are the effect of the changes that take place when man is born into it at death, so the present world and its matter are the effect of the changes that take place at man's birth into it when he "dies" to a former state of existence.

In the query to "Morambo" allusion was made to Mr. Oaten expressing his view that A. J. Davis was speaking "in an elementary way to elementary scholars." As there are matter and growth in the spirit world, then the hills, valleys and vegetation Davis mentions are quite natural. Still it does not follow that everything he said is to be accepted without question, and Mr. Oaten is to be admired for his courage in maintaining that some things Davis said are open to dispute. To the writer for a long time now the theory of the nature and locality of the spirit world as given by Davis, Tuttle and others is entirely, if taken literally, untenable. They say this world throws off matter which goes to form the other world. In doing that they give to matter an existence, a reality, independent of mind. That surely is not so! The problem deserves the consideration of Spiritualists.

#### THE STUDY OF VIBRATIONS.

A pamphlet of unusual interest, published in the early 'nineties, has recently come into my hands. It is entitled "The Science of Homoeopathy," and was written by Mr. W. Buist Picken, an occasional contributor to these columns. Its theme is the action of "Nature's finer forces" in the realm of medicine, and its closely reasoned statements throw a flood of light upon certain obscure phenomena in connection with the remedial action of drugs. Science teaches that the universe is vibratory, that the matter of the human body is the same as that of the world around, that its forces obey the same laws and are identical with those of Nature. If equal waves of water, originating in different sources, meet and coincide, the height of the resulting waves will be doubled; but if they are in opposition—the crest of one occupying the trough of the other—still water will be the result. Two vibrating tuning-forks can be so arranged as to nullify one another's vibrations and produce silence; similarly the luminous undulations of two impinging beams of light can be made to counteract one another and cause darkness. In each case we have an instance of what is known as "interference," a phenomenon characteristic of all forms of vibration.

Health and disease are dynamic or spiritual in nature and originate in molecular and atomic motions. It is this motion which in homoeopathic treatment is reached by the molecular motion of an appropriate drug, and either increased or annulled in precisely the same way as are the waves of water, sound and

light. Such, briefly, is the most salient point in Mr. Picken's argument. But apart from its interest and value as a possible solution of perplexing homoeopathic problems, it has a striking significance for the psychic inquirer, who may perhaps find in the phenomenon of "interference" a reasonable explanation of the retarding effects of disbelief or hostility in the séance-room—the antagonistic thought vibrations of the sceptic tending to neutralise the delicate vibratory forces of mediumship.

A. B.

#### A MENTAL ELIXIR.

While not prepared to admit our conversion to the doctrines which Annie Rix Milnitz enunciates in "The Renewal of the Body" (L. N. Fowler, 2s. 6d. net), we own to feeling attracted by the tone of the book and to admiring the skill with which the author works out her central idea. She starts with the dictum that each of us possesses a perfect body, which is the eternal expression of the Holy Spirit, and that whenever and wherever this "sun-body," or "body electric," as she calls it, shines through and is reflected upon the form of flesh, "there we see vigour and health, youth, intelligence, and love, and all that is admirable in human embodiment." The earthly body of time and space is not, as we have supposed, material; it is mental; it has been formed by human thinking and feeling, and "can be reformed by new thoughts and new feelings, patterned after the glorious body of our God-being." The organs are ways of thinking, and each organism is a collection or aggregation of thought. Thought is not confined to the brain; it is everywhere.

Having thus cleared the ground, the author takes the twelve chief departments of the body, beginning with the head and ending with the feet, and considers each in turn. The head naturally stands for our thoughts concerning intelligence. The neck stands for grace—not the attribute in a physical sense, but the realisation of the grace of God working in the affairs of men, and we are aptly reminded of the counsel in Proverbs: "Keep sound wisdom and discretion; so shall they be life unto thy soul and grace to thy neck." The shoulders signify our belief in power to uphold, the chest and breast stand respectively for protecting and nourishing love. So we are taken downward through all the divisions of the body till finally in a chapter appropriately entitled "Paths of Pleasantness"—which is very pleasant reading—we learn that "the feet of the Spirit are the thoughts that are swift and sure and that truly walk the way of life." All this is very delightful; it is only when we look at it from a practical point of view that this beautifully reared thought-building seems to totter a little—as, for instance, when we ask ourselves whether an ache in our shoulders is really due to distrust of our ability to bear life's burdens, whether our stiff neck has been caused by an ungracious and obstinate disposition, or, if we suffer from swollen feet, whether it must be owing to our having indulged the false idea that our path in life is a hard one. And unless we can be sure that pessimistic or unkind thoughts have caused the trouble, we cannot feel much confidence in the power of thoughts of an opposite character to effect a cure, though they will doubtless help.

We should not let ourselves be burnt for our opinions—we are not so certain of them as all that. But we might let ourselves be burnt for the right of possessing and changing our opinions.—NIETZSCHE.

"COMFORT AND ETERNAL HOPE."—We understand that Messrs. L. N. Fowler and Co. have in the press a second edition of Mr. L. V. H. Witley's "Words from Within the Veil." The following is taken from a letter addressed recently to Mr. Witley: "I must just say 'God reward you' for all the wonderful comfort your book, 'The Ministry of the Unseen,' has brought me. God has taken to Himself my brave, precious boys, who were fighting with many others, and through your writings and your dear wife's inspired words I now realise all is well with them, and 'the best is yet to be.' I have had your book continually by my side, and the comfort and eternal hope I have received from it is wonderful." Mr. Witley's books may be had from the publisher of LIGHT.



## SIDELIGHTS

Lady Muir Mackenzie, whose portrait appeared the other day in an evening paper, is stated to be engaged in organising a National Consumers' League to combat high prices.

The current issue of the "Review of Reviews" amongst other interesting items contains an excerpt from an article, "The Heart of Hellas," in the "Asiatic Review," which deals with the work of M. Venizelos and Dr. Drakoules, and is from the pen of Miss Felicia Scatcherd, whose portrait is given.

A correspondent suggests that readers of LIGHT might hand their copies when done with to the Post Office to be forwarded to the soldiers. We doubt, however, whether this is quite feasible, since the offer of the Post Office appears to be restricted to magazines and books. But copies of LIGHT might certainly be sent in the regular way, or included in parcels of newspapers.

The late Mr. Jonathan Brierley ("J. B." of the "Christian World"), from whose writings LIGHT has made so many quotations in the past, is the subject of a biography by H. Jeffs, lately published by James Clarke. "J. B." exerted a fine influence on the thought of his time, his writings being marked by clarity of thought, a vigorous humanity, and deep spiritual insight.

Mr. H. Blackwell sends us the following quotation from a letter received by him from a correspondent in Wales: "From all I have heard from men who have returned from the front, the war is making them think, and to use the words of one man near here who used to be a very defiant Atheist, 'I always said nothing could ever make me believe in God, but I do so now, and more than that I feel we are fighting on His side and we will win. The men out there feel it's not simply an ordinary war; there's something or Someone helping us.'"

Some of our recent quotations in "A Generation Ago" fit curiously into the events of to-day. We may note, for example, the reference to John Wesley's attitude towards apparitions, approving the belief in them and using the very same phrase, "old wives' fables," employed the other day by Dean Inge in stating his disbelief. Then we have the report of a meeting at Newcastle thirty years ago, at which Mr. Joseph Cowen, M.P., an eminent figure in the politics of the time, promises his support in repealing the antique legislation used for the persecution of mediums; also an appropriate item to-day.

"Little Builders: New Thought Talks to Children," by Dorothy Grenside (G. Bell & Sons, Ltd., 1s. 6d. net), is a series of conversational essays adapted to the child mind, and containing a foreword by Ralph Waldo Trine. They carry much wholesome teaching in attractive form, but we think a better reason could be given to the child for the fact that he may love one person "and yet pass another by." "I think," writes the author, "it is because you have known him in an earlier life than this." The natural laws of attraction and repulsion do not call for such a remote explanation.

THE MARYLEBONE ASSOCIATION.—We are informed by the Council of the Association that the discontinuance of their Sunday services at Paddington-street was in no way attributable to any irregularity in the conduct of the meetings, the whole circumstances having been placed before the landlord's agent before the hall was hired. The hostile action taken seems to have been purely the outcome of sectarian bigotry.

THE MOTOR AMBULANCE FUND.—The "Two Worlds" is to be congratulated on the successful results of its enterprise. We have not the figures to date, but believe that the amount is now well over £300. The collection at the Marylebone Association meeting on Sunday last, amounting to £5, was devoted to the fund. Donations should be addressed to the hon. treasurer, Mr. J. J. Morse, at 18, Corporation-street, Manchester, and cheques crossed "Union Bank of Manchester, Corn Exchange Branch, Motor Ambulance Account."

## 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.

## Animal Survival.

SIR,—Allow me to thank your correspondent, J. C. Dunn, for his letter on this subject, and to endorse every word of it. It is specially for the unhappy, forlorn and unconsidered animal that we crave a heaven, and the spirit quoted by Mrs. Salis must have been when on earth indifferent to the suffering of our humble brethren or singularly ignorant.—Yours, &c.,

LOUISA BIGG.

## The Visions at Mons.

SIR,—The following extract from II. Maccabees v, 1, may interest your readers as bearing on these visions:—

Now about this time Antiochus made his second inroad into Egypt. And it so befell that throughout all the city, for the space of almost forty days, there appeared in the midst of the sky horsemen in swift motion, wearing robes inwrought with gold, carrying spears, equipped in troops for the battle; and drawing of swords; and on the other side squadrons of horse in array; and encounters and pursuits of both armies; and shaking of shields, and multitudes of lances, and casting of darts and flashing of golden trappings, and girding on of all sorts of armour. Wherefore all men besought that the vision might have been given for good. (Revised Version)

—Yours, &c.,

H. SEVERN.

Cheltenham,  
November 21st, 1915.

## A Dream Problem and Some Solutions.

SIR,—With regard to the problem stated on page 556, in my opinion the dreamer is lecturing to a group of his own thought-forms. It is said by some that thought-forms vividly projected on to the astral plane retain shape and being for a time, varying in proportion to the force with which they are projected, and that, occupied and worked, so to speak, by vagrant spirits, they can assume an appearance of independent action that is very deceptive. The dreamer mentioned in LIGHT, having created them during the day, lectures to them at night, trying to persuade them—quite correctly—that they are not really there! I may add that on one occasion an intelligence, professing to be a character from one of my own novels, visited me during a séance, the circumstances rendering any suggestion that the incident emanated from my own brain most improbable.—Yours, &c.,

ROSE CH. DE CRESPIGNY.

November 22nd, 1915.

SIR,—May I point out that the extract you give of a communication from me on this subject is intended to be ironic? The truth, I think, is that, when dreaming, we can no more prove we are dreaming, than we can prove, when awake, that we are not dreaming.

The irony of what I wrote lies in this: The dreamer is in a full universe not restricted by time or space and a universe, too, of full love. And yet he argues that his real life exists in a limited universe of time and space, where fullness of love does not exist. His argument rests on proof that the greater is contained in the less.—Yours, &c.,

F. C. CONSTABLE

Wick Court, near Bristol,  
November 22nd, 1915.

## "Magical Arithmetic."

SIR,—With regard to the Indian calculating boy, you quote Mr. Capper as saying that the boy "multiplied in his head." But Mr. Capper had previously stated that the boy was "half-witted." His head, or his brain, was therefore not of much use to him—I may say of no use so far as his calculating capacity goes. It is evident to my mind that the knowledge (for it can be nothing else) which the boy possessed was subconscious knowledge, and that had he not been half-witted he probably could



not have so lost himself outwardly as to gain himself inwardly and permit of a demonstration of this knowledge. He gave his answers without thinking, and solved the problems as one does in sleep. Even had he been intelligent, and highly educated, it would not have been possible to give the answers so quickly by means of his brain. This wonderful faculty, which is not the result of thought or calculation, must either come from the boy's own spirit, that is to say, from the subconscious which, being purely spiritual, is never wrong, from some friendly spirit, or from God. I cannot think it comes from God, for it is so rare a gift and one which, so far as I know, is never given to girls. Whether it is really rare or only rarely manifested ought to be susceptible of proof, for this Indian boy is, I take it, in a trance-like condition when making his answers.

Hypnotism would be of no use, for, if I am rightly informed, one knows, under hypnotism, only what has happened to oneself in the present life.—Yours, &c.,

CHARLES F. MOXON.

Hove, November 16th, 1915.

#### Superphysical Dimension: An Inquiry.

SIR,—Does a mind, spirit, or soul extend throughout the space of a person's past experience? Operations of the mind are events in one's experience and should have place in the field of one's experience. A true field in space of one's entire experience should include at least all the space his body has occupied, together with that of his sensed surroundings, and should accord in length with the path through which his body has been carried by the movement of the earth at the mean rate of twenty-two, or more, miles a second.

The question has never been raised before so far as I can learn.

Are there any among your readers who will endeavour to secure an answer to this question from the spirit world?—Yours, &c.,

MALCOLM LEAL, M.D.

Colchester, Connecticut, U.S.A.  
November 8th, 1915.

#### The Dark Powers and the War.

SIR,—Mr. Sinnett's idea that the war is the result of the obsession of the German people by diabolical powers has a certain plausibility when some of their methods of carrying on war are taken into account. Viewed from a different standpoint, the same things will assume strangely different shapes. "Your God is my devil," said the liberal theologian to the crabbed Calvinist; and so some very ordinary human spirit may appear as angelic, human, or diabolical, according to the "taste and fancy"—I mean the general mental bias—of the beholder.

But as to the general proposition I imagine that the human race, as consisting of spiritual beings, has in itself all the potencies of the most sublime good and the most awful perversion of that good, quite independently of the assistance and inspiration of fabled monsters of the Pit.—Yours, &c.,

JAMES BARR.

November 19th, 1915.

[Mr. Sinnett's article on this subject in the "Nineteenth Century" is dealt with in "Notes by the Way."—Ed.]

#### "A False Doctrine."

SIR,—Darwinism is the method which secures the survival of the greatest possible number of those who are adapted to survive. It has produced in its time the microbe, the mosquito and the man. There is "no (dashed) merit about it." It does not produce morals except incidentally. Its sole object is population. But the Germans thought they would give it an ethical bias.

Now your German is the most logical of all living creatures. It is this ruthless pursuit of logic to the bitter end in spite of honour, humanity, and every other obstacle that accounts for much of their ignoble conduct in diplomacy and war. Logic is excellent if you are quite sure of the soundness of your premises; otherwise it is best to temper it with a little compromise.

They argued in this way: "We Germans are the most gifted race on earth and possess the finest Kultur. Our manifest duty, therefore, to our kind is to spread both of these super-entities as far as they will go; and the way to do that is by conquering and dominating our neighbours and taking over their colonies, furniture, railway lines, &c." According to the Darwinian formula ethically interpreted, this argument is perfectly sound, if the premise be granted—if the German race really had been.—Yours, &c.,

N. G. S.

#### SOCIETY WORK ON SUNDAY, NOV. 21st, &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.—77, New Oxford-street, W.C.—The inspirers of Mr. J. J. Morse delivered an eloquent and comforting address entitled "Our Message to a World in Tears." The whole of the collection was given to the "Two Worlds" Motor Ambulance Fund. Mr. W. T. Cooper presided. On Monday, the 15th inst., Mrs. Jamrach gave successful clairvoyant descriptions. On Saturday, the 20th inst., a most interesting and enjoyable meeting was held with Mr. J. J. Morse's guide, "The Strolling Player." Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page, and please note change of time and address.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning and evening, addresses by Mrs. M. H. Wallis. For next Sunday's services see front page.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Thanksgiving Services. Mrs. Fairclough Smith gave in the morning a trance address and some exquisite mystical chanting; and in the evening a short address and a few of her mediumistic experiences. At the evening service some solos and a duet were delightfully rendered by Mr. and Mrs. F. Godley; Mr. Pyle officiated at the organ. Numerous presents of flowers, fruit, books, cigarettes, &c., were tastefully displayed on the platform, and were afterwards given to the wounded soldiers at the Orthopaedic Hospital. The services were well attended and much enjoyed. For Sunday next see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Address by Mr. G. Prior, clairvoyance by Mrs. M. Prior. Sunday next, at 7, Mrs. Miles Ord, address and clairvoyance.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address and clairvoyance by Mrs. A. Jamrach, greatly appreciated by a large audience. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. Robert King. Thursdays, at 8, service and circle.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Addresses by Mr. Rhodes and Mr. Gard, followed by helpful descriptions by Miss Fawcett. Sunday next, at 11.15 a.m. and 7 p.m., addresses, speaker to be announced; 3 p.m., Lyceum. Wednesday, 8 p.m., public circle.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Members of the Brighton Spiritual Mission Lyceum gave interesting papers on Spiritualism and the Lyceum work. Mrs. Curry's clairvoyant descriptions were well recognised. Sunday next, at 11.15 and 7, Mrs. Jamrach. Tuesday, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8.15, public meeting.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. Mary Gordon, address and clairvoyance. 17th, Miss Barton, address. Sunday next, at 3 p.m., Lyceum; 7 p.m., Miss Ashleigh, address. Wednesday, 8 p.m., Mrs. Maunder, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Neville addressed a large audience on "Does Spiritualism Teach us our Responsibilities?" and afterwards gave descriptions. Sunday next, 3 p.m., Lyceum; 7, address by Mr. Prior. December 5th, Alderman D. J. Davis. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougall gave a trance address on "Many are called and few are chosen," and messages; evening, Mr. A. H. Sarfas gave an earnest address on "The Victory of Life," and descriptions and messages. Sunday next, 11.15 a.m., lecture on "Astrology" by Mr. Roberts; 7 p.m., address by Mr. Smith, descriptions by Mrs. Smith.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Afternoon, the Lyceum children were addressed by Messrs. Forsyth (President L.L.D.C.) and Croft; evening, Miss Violet Burton's inspirers delivered an uplifting address on "Spiritual Advancement." 18th, open circle. Sunday next, at 7, Messrs. Hough and Wrench. December 1st, ladies' meeting at 3.2nd, Mr. and Mrs. Hayward. 5th, Mrs. A. Greenwood.—A. T. C.



CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Maund gave an address, followed by clairvoyance. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. M. Clempson. Friday, at 8, public meeting. December 5th, Mrs. Miles Ord.—F. K.

PRECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Cowlam, clairvoyant descriptions by Miss Edith Westcott; evening, Alderman D. J. Davis gave an address and answered questions. On the 18th Mrs. Neville gave an address and descriptions. Sunday next, 11.30 a.m., address; 7 p.m., Mrs. Mary Davies, address and clairvoyance. December 2nd, 8.15, Mrs. Podmore, clairvoyance. 5th, 7, Mrs. Maunders.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, address by Mr. A. Bailey on "Knock and it shall be opened unto you," and interesting psychic experiences by Mr. Stirling; evening, uplifting address by Mr. A. C. Scott on "The Eternal Truth." Sunday next, 11 a.m., Mrs. Maunders, address and clairvoyance; 6.30 p.m., Mr. R. Boddington, address and questions.

GOODMAYES AVENUE (opposite Goodmayes Station).—Large gathering to hear Mr. L. I. Gilbertson's address (by request) on "Should Spiritualists accept Reincarnation?" which was followed by answers to questions. 16th, Mr. and Mrs. Hayward, address on "War and its Lessons," and clairvoyant descriptions. Sunday next, 7 p.m., Mr. R. S. Whitwell. Tuesday, 8 p.m., Mrs. E. Marriott. December 5th, Mr. and Mrs. Lund. December 12th, Mr. H. E. Staddon.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, inspiring address by the Rev. D. F. Stewart, M.A., solo by Miss Beryl Selman; evening, good address by Miss Patricia Ashleigh, secretary of the L.L.D.U., who kindly occupied the platform in lieu of Mr. H. Boddington, detained owing to war pressure. Anthem, "Honour and Glory." Sunday next, 11.15 a.m., Mr. Thompson, duet, Miss Selman and Rev. D. F. Stewart; 6.30 p.m., Mrs. E. Neville, anthem by Seward.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle, clairvoyance by Mrs. Bloodworth; afternoon, Mrs. Foll addressed the children. On Clapham Common Mrs. Clara Irwin gave an address; tea at 5 o'clock. Evening, Mrs. Podmore gave an address and descriptions. Spirit photos were exhibited all day. Sunday next, Mr. F. J. Miles, address and healing. Wednesday, at 3, physical phenomena. Thursday, 8, Mrs. Neville. Friday, 8, Mr. C. A. M. Goodwin.

TOTTENHAM.—684, HIGH ROAD.—Mr. Robert King gave a most interesting address on "The Angel Helpers at Mons."

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address, "Fill up each Hour with what will Last."

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHEA.—Mrs. B. Farr gave addresses and clairvoyant descriptions.—P.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letherey; clairvoyance by Mrs. Letherey.—E. F.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Mr. C. E. Sewell gave an interesting address on "The Inner Life," which was much enjoyed.—W. H. S.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Fielder gave an address on "The Curse of the Fig Tree." Mr. Richards conducted the Lyceum and addressed the Liberty Group.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Annie Boddington gave an address, followed by clairvoyant descriptions. After-circle.—W. P. C.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mr. Blake, of Bournemouth, officiated morning and evening, and gave clairvoyance, &c. Other usual meetings.—W. G.

PAIGNTON.—MASONIC HALL.—A large audience listened to an inspiring address by Mr. Marshall on "God and His Many Mansions." Miss Mills gave clairvoyant descriptions. Mr. H. P. Rabbich presided.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service, a hearty invitation is given to all at these services; afternoon, Lyceum; evening, three members gave personal experiences.—S. T.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. M. Davies addressed a large audience on "The Comfort of Spiritualism during the Present Struggle," after which she gave clairvoyant descriptions.—M. W.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Mr. Johns gave an address on "God is Love," and Miss Drake sang a solo. Clairvoyance by Mrs. Joachim Dennis. Full hall.—E. E.

SOUTHPORT.—HAWKSHED HALL.—Mrs. Charnley gave addresses on "False Friendships" and "War and Religion," followed by clairvoyance; and conducted the Lyceum in the afternoon. The president referred to recent utterances of Archdeacon Wilberforce.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. G. R. Symons. 15th, ladies' meeting, address and psychometry by Mrs. Edith Marriott. 17th, address, also descriptions and messages by Mrs. Podmore.—E. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. A. G. Newton. 18th, address by Mr. F. T. Blake. Through an oversight the name of the speaker on the 14th, Mrs. A. Boddington, was unfortunately omitted in last week's report.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf gave addresses on "The Facts and Fancies of Mediumship" and "Spiritualism and Mysticism," following each with clairvoyant descriptions. 22nd, Mr. Leaf conducted a series of meetings for psychic phenomena. 17th, Mr. Abbott gave an address and Mrs. Gutteridge several successful clairvoyant readings.—J. G. McF.

#### NEW PUBLICATIONS RECEIVED.

"In the Hollow of his Hand." By RALPH WALDO TRINE (with new portrait of the author). Cloth, 3s 6d net. G. Bell & Sons, Ltd., Portugal-street, Kingsway, W.C.

"The Way of Divine Union." By ARTHUR EDWARD WAITE. Cloth, 7s 6d net. Rider & Son, Ltd., 8-11, Paternoster-row, E.C.

"The Universal Text-Book of Religion and Morals," Part III., Vol. 1: "Hinduism." Edited by ANNIE BESANT. Paper cover, 6d. Theosophical Publishing Office, Adyar, Madras, India.

From Methuen and Co., Ltd., 36, Essex-street, W.C.: "Religion and the War," by F. R. BARRY, M.A.; "All's Well: Some Helpful Verse for these Dark Days of War," by JOHN OXENHAM 1s net each.

## "OUIJA"

(PRONOUNCED "WE-JA")

Will Spell out Messages and aid in the Development of Mediumship in the Home Circle.

The "OUIJA" board is considered by students of Psychic Phenomena to be the readiest means of obtaining communications from the unseen. Its operations are always interesting and frequently invaluable, as by its agency tests of spirit identity are frequently given.

Full directions with each, packed in cardboard box. Price 5s. 6d. post free in United Kingdom. Price including foreign postage to Australia and United States of America, 7s. 6d.; to India and Continent, 7s.; Cape Colony, Natal, and Transvaal, 8s.; post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

## THE HAUNTED HOMES AND FAMILY TRADITIONS OF GREAT BRITAIN

By JOHN H. INGRAM.

Illustrated by Seventeen full page plates.  
THE STANDARD AND BEST BOOK ON THIS SUBJECT.

Provides an unlimited supply of fascinating stories of the supernatural. These are real ghost stories. The literary student and lover of antiquities will, no doubt, be glad to add this fine collection to his reference library, for it is the means of preserving curious traditions associated with some one hundred and fifty of the most interesting spots in the country.

641 pages. Handsomely bound in cloth. Published at 7s. 6d.  
New copies now offered at 4s. 4d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

## THERE IS NO DEATH.

By FLORENCE MARRYAT. New Cheap Edition.

Illustrated paper cover, 1s. 3d. net Post Free.

The Publishers anticipate that a cheap edition of this famous work will be widely welcomed by those who are seeking assurance on the great question of spirit survival after the present life in the physical body. No book of the kind was received with more interest and appreciation by the reading public of the generation now passing away.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.



**THE WORLD IN TEARS.**

Messages of Hope, Consolation and Sympathy, by Eminent Divines, Poets, Dramatists and Teachers, with a 20-page Preface

By **MARIE CORELLI.**

Amongst the contributors, in addition to Miss Marie Corelli, are the Dean of Manchester, Father Bernard Vaughan, The Bishop of Birmingham, Rev. R. J. Campbell, Archdeacon Wilberforce, Israel Zangwill, Arthur E. Weite, Rev F. B. Meyer, G. R. S. Mead, Mrs. P. Champion de Crespigny, Rev. A. J. Waldron, Dr. Adeney, Sir W. H. Lever, Lady Muir Mackenzie, Arthur Boucher, M.A., and Violet Vanbrugh, with autographed signatures.

**Stiff Wrapper. 96 pages, 1s 1d. net post free.**

*Twenty per cent. of the profits of this publication will be paid to the British Red Cross Society.*

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**DREAMS AND OMENS.**

By **JAMES WARD.**

There are many dream books, but no other quite like this, which gives scientific explanations of the dreaming state, notable examples of wonderful dreams and historical instances of omens, as well as hundreds of dream interpretations.

**64 pages. Stiff wrapper, 7d. net post free.**

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**THOUGHT LECTURES.**

By **FATHER STEPHANO.**

Including New Series of Communications.

Given by Automatic Writing through the Mediumship of 'Vita' and 'Mandola,' two ladies who have had no experience or training in literary work of any kind.

As the thought of one who has seen beyond earth's sorrows, it is more especially a book for the sorrowful and the suffering; it is chiefly to help such that the lectures were given, and it is to them the book is dedicated.

**Fifth Edition, including Preface by Father Stephano. 121 pp. PRICE 5s. 2d. POST FREE.**

And a Foreword by **MISS E. KATHARINE BATES.**

'The dead are entering into competitive authorship with the living "Thought Lectures," which were given by Father Stephano, who "just went to sleep" in Yorkshire, in the reign of Henry I., and has just now been able to find a medium through whom to communicate his thoughts to mankind. has a great deal to say, and says it well.'—**W. T. STEAD,** in *Review of Reviews.*

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**A COURSE OF****Practical Psychic Instruction.**

Personal Magnetism, Self control, and the Development of Character.

The Art of Mind Reading in Twenty Lessons.

Hypnotism, Mesmerism, Clairvoyance, Suggestive Therapeutics, and the Sleep Cure. Giving Best Methods of Hypnotising by Masters of the Science.

Magnetic Healing, The Philosophy of Magnetic Healing, Special Instructions to the Student, Rules for Development of Magnetic Power, The Application of Magnetic Healing.

Formerly issued at ONE GUINEA, this complete course of full practical instructions is now issued in a cheaper form. Well-bound in cloth, 250 pages, with 48 illustrations, showing clearly the methods used.

**Price 5/4 nett, post free. Foreign postage 4d. extra.**

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**HAFED, PRINCE OF PERSIA;**

HIS EXPERIENCES IN EARTH-LIFE AND SPIRIT-LIFE.

Being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium.

With an Appendix containing communications from the Spirit-Artists **RUISDAL AND STEEN.**

Illustrated by Fac-similes of various Drawings and Writings, the Direct Work of the Spirits.

'Hafed,' a Prince of Persia, lived at the commencement of the Christian Era. His life-story is deeply interesting, and in the course of it much interesting information is given of the natives of the East as they were in his day; but the grand feature of the communications is what he has to tell about the middle life of Jesus Christ. Hafed claims to have been one of the wise men of the East guided to Judea by the star. Jesus is said to have spent years with him in Persia, and to have travelled in India, Egypt, and Greece.

*Popular Edition. Cloth, 530 pages. 4s. post free.*

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**AFTER DEATH.**

A PERSONAL NARRATIVE

A New and Enlarged Edition, including Fifteen hitherto unpublished

**LETTERS FROM JULIA**

Given by Automatic Writing through **W. T. STEAD.**

This book has been as light from beyond the grave to many bereaved persons, bringing hope and consolation to those who would otherwise have continued to dwell in the shadow of the great darkness of the valley of death.

**CONTENTS:** NEW PREFACE BY **W. T. STEAD**—How I KNOW THE DEAD RETURN—To Her Friend—Crossing the Bar, The Surprises of the New Life, On the Bliss of Heaven, On Mourning for the Dead, The Law of Spiritual Growth—To the Writer after the Border has been Crossed, Life on the Other Side, How to Widen the Chinks, The Use and Abuse of Spirit Communications, The Open Door to the Open Secret, On Losing and Finding of the Soul, Parting Words, On Life Here and Hereafter, Last Series 1908 Unfinished Julia's Narratives, Appendix, Notes on the Open Door to the Open Secret, Index, The Companions of the Rosary.

**Cloth, xxxvi. & 164 pages. Price 2/10 net, post free.**

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**MAN'S SURVIVAL AFTER DEATH**

OR,

**THE OTHER SIDE OF LIFE**

In the Light of Scripture, Human Experience and Modern Research.

BY

**REV. CHARLES L. TWEEDALE, F.R.S., &c.**  
(VICAR OF WESTON, OTLEY).

*With an Introduction by the Rev. Arthur Chambers.*

All should read this remarkable book. It is one of the most attractive and able presentations of the case that has ever appeared.

'It is so packed with splendid evidences, that we could not wish for a better book.'—**'LIGHT.'**

'We unreservedly recommend it as the best work of the year upon our subject, distinctly meritorious from first to last.'—**'THE TWO WORLDS.'**

'The selection is very impressive; further, Mr. Tweedale has had some very striking experiences.'—**'THE FIELD.'**

**Cloth, 277 pages. Price, 6/- nett, post free.**

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**ACROSS THE BARRIER**

By **H. A. DALLAS.**

A Record of True Psychic Experiences.

With an Additional Chapter by **H. B. MARRIOTT WATSON.**

"A valuable addition to the rapidly accumulating experimental evidence of the soul's survival of bodily death."—*The Christian Commonwealth.*

"An interesting and readable contribution to the literature of Psychical Research."—*The Scotsman.*

**Cloth, 212 pages, 3/10 net post free.**

*To order from—*

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

**Mediumistic & Psychical Experiences**

BY

**ERNEST A. TIETKENS.**

**CONTENTS:**—Preface; Early Mediumistic Experiences; Later Developments and Results; On Warnings; On Clairvoyance; Dream Visions and General Phenomena; Animal Life in the Spiritual World; My Impressions of the Future Extracts from Pamphlets; Directions for Beginners re Séances.

**61 pages. Bound in stiff boards. 6d. post free.**

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.