

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,775.—VOL. XXXV. [Registered as] SATURDAY, JANUARY 16, 1915. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, January 19th, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions ... MRS. E. A. CANNOCK.
NO admission after 3 o'clock.

WEDNESDAY, January 20th, at 4 p.m.—
Admission 1s.; Members and Associates, Free
Talks with a Spirit Control ... MRS. M. H. WALLIS.

THURSDAY, January 21st, at 5 p.m.—
Members and Associates only. Free.
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Lecture on "The Zodiac: Its Divisions and Triplicities."

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Subscription to December 31st, 1915,

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

For further particulars see p. 26.

SPECIAL NOTICE.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to "Light," and the
Members and Associates of the London Spiritualist
Alliance, Ltd., who have not already renewed
their Subscriptions for 1915, which are payable *in
advance*, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
London, W.C. Their kind attention to this matter
will save much trouble and expense in sending
out accounts, booking, postage, &c.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
Will, until further notice, hold SUNDAY EVENING MEETINGS
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Morning, 11 o'clock ... Mrs. FAIRCLOUGH SMITH.
Inspirational Address.

Evening, 7 o'clock ... Mrs. FAIRCLOUGH SMITH.
Inspirational Address.

Short Healing Service at the close of evening meeting.

LONDON SPIRITUALIST ALLIANCE

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

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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.

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W. STAINTON MOSES AND E. DAWSON ROGERS.

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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 Wednesday 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 Associ-
ates 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
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books sent to them *free of charge*, but must return them carriage paid.
A complete catalogue can be obtained, post free, for 1s., on applica-
tion 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 WITTHALL, Hon. Treasurer.

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NOTES BY THE WAY.

In a recent issue of the "Sunday at Home" Mr. A. B. Cooper, greatly daring, ventures into the field of prophecy. We do not gather that he derives his impressions from occult sources, but, as we know, the mystical side of things often comes in in unexpected and unlooked-for fashion. Mr. Cooper foretells that the Christmas of 1915 will mark the commencement of a new era of the human race to which our children's children will look back at to the second advent of peace and goodwill. He sees German militarism dead and the Peace of London signed. Alsace and Lorraine will have returned to their old allegiance, Schleswig and Holstein will have again become part of the Denmark from which they were filched by Prussia fifty years ago, and the ancient States of Hanover, Saxony, Bavaria, Wurtemberg, and the rest will have regained their former independence:—

Tens of thousands of Belgians who spent last Christmas in a foreign land, but amongst kindly strangers, are now repatriated, and have at last the satisfaction of knowing that those who caused the destruction of their homes and the devastation of their peaceful country are required to make good at their own expense the damage they have done.

The Christmas of 1915 is to witness a wonderful birth of spiritual life not only in this island but throughout the world. Even if this prophecy be of the type known as "the intelligent anticipation of events," it coincides very curiously with many deliverances through more mystical sources.

* * * * *

Miss Elizabeth Severs, in her tiny booklet, "Ad Astrum" (Theosophical Publishing Company, 3d.), holds with Mrs. Besant, who contributes a brief introductory message, that the needs of the world constrain the re-appearing of "the Lord of Love," the great "World Teacher." She does not leave us, however, to await his coming, but gives us much of his message beforehand. In two chapters called "Meditations," which, whether they describe actual mental experiences of the writer or not, are really striking bits of word-painting, we see the Master "in his stately garden on the Himalayan Slope" and listen to his speech. It is all very poetical, but strikes us as wanting in the virility of the old-time utterances of him "who spake with authority and not as the Scribes." We note, too, a lack of the reticence that marks the Gospel narratives. In a conversation with a disciple we are told of the light in the speaker's eyes, and that the smile he bestowed upon his listener "was of so penetrating a sweetness he could hardly bear the sight." Compare this with St. Luke's "And the Lord turned and looked upon Peter." Recognising the beauty both of thought and language

which characterises this little book, we think the author might emulate something of the simplicity of the New Testament writers. Meanwhile, if the World Teacher is really about to come, would it not be well to await his appearing with patience and not to anticipate what he will say?

* * * * *

"What we Shall Teach," by C. Jinarajadasa (Theosophical Publishing Company, cloth, 1s.), is a little book full of lofty spiritual thought. We may quote the following passage from a chapter on "The Beauty that is Joy":—

"The lotus, the rose, the daisy, and the forget-me-not, and any other flower you please—shall we say one is more beautiful than another? Are they not all flowers, the fruition of the dream of the plant as it brooded over its future? So it is with the thought-habitations that are the religions. Be the shrine great or be the shrine small, so long as it is His shrine, His light streams from the altar; for the One Lover is fashioning a religion that is not of space or time, the Religion of His Beauty, and our world-religions are but experiments in this Religion that is to be.

Of all scientists and artists, poets and dreamers that have yet been, there are four who have been mighty forerunners of this Religion of His Beauty. They are Plato and Dante, Ruskin and Wagner. For each sensed the Future, when music, the highest of the arts, shall but voice the hidden harmony that is the State, the family, the individual, and He who made them all; when only the pursuit of the beautiful shall be our work and our play, and its worship be seen in the cleanliness of our roads, the grace of our utensils and the beauty of our habitations; when philosophy and religion, science and art shall have their abode in the face of a soul's beloved, and that beloved lead him from star to star; when through each object that is beautiful we shall see its Archetype, and so at last see Him, the One Lover, whose thoughts the Archetype are. . . Happy that mortal who now can dream with these four, and so prepare a day for a coming in the ages yet to be.

* * * * *

The beautiful simile of the grain of wheat—"If it die it beareth much fruit"—is only too commonly and carelessly misinterpreted as referring to the laying of the cast-off body in the grave. Such a strange distortion of the parable can only arise from a materialistic view-point. The least consideration shows how inapplicable it is—as if the resurrection were dependent upon, or in some way proportioned to, the decay of the flesh after interment. Obviously the spiritual meaning of the metaphor has to do with our birth rather than our death—with our planting into this dark earth where our spiritual nature undergoes its germination stage, and where if we die to self—as Paul said he did daily—we are in a fair way to bear much fruit. Our earth life is clearly what is symbolised by that time of waiting and preparation which determines the development and growth of the spiritual body. But for that planting into this world the spirit would "abide alone"—it would never become part of the body of whom we are all members—but if it is planted in the world and dies the death of self-sacrifice, the spiritual body, *pari passu*, develops into life and fulness, and bears much fruit.

* * * * *

To what false conclusions false premises may lead is well illustrated by the strange deductions (founded on the common misinterpretation referred to above)

in a new volume, "Let it be Granted" (Elliot Stock, 6s. net), by W. T. Carling, who thereupon goes on to conclude that the future life begins in the grave with a sort of "budding" process from the mortal body, that, in fact, no spiritual body exists until then, and that we wake up in the world to come as spiritual "babies." Here, indeed, is a striking example of the perils of private interpretations, or rather of the acceptance of them as dogma when they are the merest conjecture, and that ill-founded. For the rest Mr. Carling's work is one of those bulky and discursive reviews of theological questions which are a little tedious to study verbatim, and the general drift of which is too vague to arouse deep interest. We select, therefore, the above sole passage for comment as having a special bearing upon the aspects of theology principally dealt with in LIGHT. But like other works of the same genus, it has at least the merit of revealing exhaustively the author's mental individuality—a psychological interest not to be despised, but not to be confounded with the wider interest of truth presented in a new and appealing manner.

DEATH NOT THE WASTER OF LIFE.

THE BISHOP OF EDINBURGH ON THE TOLL OF WAR.

In a pamphlet entitled "Life, Death and Immortality" (Robert Scott, Paternoster Row, 2d.), the matter of which he has incorporated in a work entitled "The Gospel of Hope," the Bishop of Edinburgh deals with the question of the apparent terrible waste which war entails in the sacrifice of so many bright and promising young lives. Many people, he says, feel deep down in their hearts that there is something dark in a Providence that allows a fine strong life just reaching the maturity of its powers to be cut off. Taking the case of one brave lad, very dear to him, the Bishop holds that such a view leaves out of account his relationship to God.

Has the Hand that has moulded his career suddenly stayed? What led the lad to the fields of France? Was it selfish interest or pleasure? . . . Does death, then, alter this onward progress from fair to good and good to better? Is it possible that when he reaches the topmost note of life, and in the exhilaration of dying for his country makes the supreme sacrifice of life, that there is a sudden stop? Is it possible that God's work is suddenly thrown back? . . . Waste! Nay, surely a higher calling, unless we are going to divide life into two parts and limit a man's purpose to what we can see and hear!

"Who, looking at the whole of life and not simply at the end, can dare," asks the Bishop, "to say that its onward progress is checked by death?"

Life, whether that of the plant, animal, or man, never stays; it always goes forward, reaching ever higher and higher stages. Our son's soldier-life showed that clearly. We might as well doubt his mysterious beginning before birth as his mysterious progress after death. None, not even his parents, could suppose that the infant in the cradle, only able to distinguish between light and darkness, and with "no language but a cry," would develop into that ripe manhood so expressive of varied gifts. And having seen that miracle, are we to stay our thinking and acquiesce in the deception of death? Had there been no consciousness of personal identity, had the life, like that of the animal, been without memory or hope, then death might take us in, but the knowledge of the one self persisting throughout the extraordinary changes body and spirit have known laughs at Death's trickery.

THE AUTOBIOGRAPHY OF THE LATE MR. E. DAWSON ROGERS. —Shortly after the decease of Mr. E. Dawson Rogers, the editor of LIGHT and President of the London Spiritualist Alliance, a small book was published recounting his life and experiences as related by himself. It is a book that contains much of interest on both the practical and psychical sides of Mr. Rogers' career—dealing with his adventures as a journalist as well as his experiences as an investigator of the "occult." In order to dispose of the remaining copies of the work, the price, which was originally 1s., has been reduced to 6d., for which it will be sent post free from this office. It can also be obtained by societies or for distribution at 3s. 6d. per dozen post free.

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, JANUARY 28TH.

WHEN AN ADDRESS WILL BE GIVEN BY
MISS LIND-AF-HAGEBY

ON

"PSYCHIC SCIENCE IN RELATION TO THE WAR."

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

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

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

1915.

- Feb. 11.—Count Miyatovich on "Why I became a Spiritualist: My Personal Experiences" (Count Miyatovich was for many years Envoy Extraordinary and Minister Plenipotentiary of Serbia to the Court of St. James during the reigns of Queen Victoria and King Edward VII., as well as to several other Courts.)
- Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."
- March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."
- April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."
- April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."
- May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences" (Captain Ranking is now on active service in France with the Royal Army Medical Corps)

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 19th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

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

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, January 20th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, January 21st, at 5 p.m., Lecture on Astrology, by Mr. J. Henry Van Stone (for subject see below).

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

Subjects of Lectures at the Psychic Class:—

- Thursday, Jan. 21st.—The Zodiac: Its Divisions and Triplicities.
- " 28th.—The Houses of the Horoscope.
- " Feb. 4th.—The Planetary Aspects and Qualities.
- " 11th.—The Casting of the Horoscope.
- " 18th.—The Judgment of the Horoscope.
- " 25th.—Astrological Affinities.

LIFE AFTER DEATH.

SOME REPLIES TO MR. E. KAY ROBINSON.

Mr. E. Kay Robinson's remarkable letter in *LIGHT* of the 2nd inst. has elicited some vigorous replies, of which we give a selection below. Mr. Kay Robinson, it will be remembered, while admitting the reality of psychic phenomena has his own interpretation of their meaning, an interpretation which those who did not read his original letter will easily gather from the following letters:—

AN ANCIENT AND ORIENTAL DOCTRINE.

Mr. C. E. Benham writes:—

Mr. E. Kay Robinson's argument, briefly epitomised, seems to be that spirit is only divisible when partitioned off by enclosure within spatial and material bodies, and that, therefore, when we cast off the material body the spirit necessarily blends into the infinite spirit ocean with a cessation of further consciousness of individuality.

This ancient and Oriental doctrine is of course purely conjectural. Knowing so little as we do of the conditions of our next stage of existence, what possible ground have we for affirming positively that in it we cease to have anything corresponding with the earthly body? St. Paul's view was quite other: he said that there is a natural body, and there is a spiritual body. Innumerable psychic phenomena tend to confirm this, and nothing, except a purely gratuitous surmise to the contrary, stands in the way of its being true.

On the other hand, if there is a spiritual body, there remains no reason why in it there should not be the same sense of conscious individuality as in the material body, the only difference being that the spirit will be clothed with spiritual substances for its body, while we here are clothed with earthly matter for ours.

This view seems the saner and more reasonable hypothesis. And what is the purport of our preparatory earth-life but to enable us to build up that spiritual body which will be ours in the next stage, and which will surely be determined in form and beauty (or ugliness) entirely by the character which we evolve for it by our thoughts and actions here?

THE EVIDENCE OF MATERIALISATION.

Mr. H. Ernest Hunt says:—

In connection with Mr. E. Kay Robinson's remarks as to the continuity of individuality, the following quotation from Sir Oliver Lodge's "Substance of Faith" may prove opportune. To this, rather than to the theory propounded by Mr. Robinson, I think most Spiritualists will subscribe:—

"Continued personality, persistent individual existence, cannot be predicated of things which do not possess personality or individuality or character: but to things which do possess these attributes, continuity and persistence not only may, but must apply, unless we are to suppose that actual existence suddenly ceases. There must be a conservation of character, notwithstanding the admitted return of the individual to a central store or larger self, from which a portion was differentiated and individualised for the brief period during which the planet performs some seventy of its innumerable journeys round the sun. Absorption in original source may mask, but need not destroy, identity.

"Even so a villager, picked out as a recruit and sent to the seat of war, may serve his country, may gain experience, acquire a soul and a width of horizon such as he had not dreamt of; and when he returns, after the war is over, may be merged, as before, in his native village. But the village is the richer for his presence, and his individuality, or personality, is not really lost; though to the eye of the world, which has no further need for it, it has practically ceased to be.

"The character and experience gained by us during our brief association with the matter of this planet become our possession henceforth for ever. We cannot shake ourselves free from them even if we would. . . ."

Additionally also it would be interesting if Mr. Robinson could explain on his theory the persistent individuality shown in the many materialisations of "Katie King," during the well-known experiments of Sir William Crookes.

"SAY NOT THE STRUGGLE NAUGHT AVAILETH."

Mr. J. W. Hardy combats the view that Nature has laboured during millions of years for a futile end:—

I have read Mr. E. Kay Robinson's recent letters to *LIGHT* with much attention and interest, but he must pardon me for saying I find his reasoning bald and inconclusive. His argument seems to leave the issue so very indefinite; and if he will

have patience with a mere tyro in philosophies, I would like to ask one or two questions that may serve to bring me more enlightenment.

What does he consider is the ultimate idea or objective of the Pervading Spirit in working through and continuously refining forms of matter, only in the end to be diffused again? In other words, what does the Great Potter seek to achieve out of all this multiplicity of broken pots? Does Mr. Kay Robinson consider the Pervading Spirit to be intelligent, or merely automatic—a ceaseless tide of force and energy sweeping back and forth without plan, and no ultimate object?

To have perfected matter through countless ages to the point of self-consciousness, as in man, and yet to obliterate individuality finally, after so brief a period of expansion as a mortal life, appears to the unfortunate endowed with self-consciousness to be not only futile but extremely callous! Scarcely a Spirit to be honoured, certainly not adored!

I fear but few of us, holding such beliefs as Mr. Kay Robinson, would have the courage to battle along the discouraging roads of life, facing trouble and weariness most of the way, to be consoled (?) by falling into a pit of oblivion at the end. Why should we sacrifice ourselves for others, labour patiently, suffer cruelly; believe in the sublimity of love, courage, unselfishness, faithfulness, if, after all, this great Spirit is producing them from us for its own evolution, regardless of the sentence of the instruments? Rather it would come to be a source of gratification to cut short that life, to thwart so merciless a work.

Against the forlorn philosophy of Mr. Kay Robinson one places the dying utterance of the Great Teacher and Mystic, "To-day shalt thou be with me in Paradise." No loss of individuality in that promise! Both Christ and the thief were sure they would meet again as the individuals they then were. Spirit once manifest incarnate, cannot again become diffused, but proceeds upward in greater and greater refinement and widening cognition, till at the last Great Day, not of judgment, but of realisation, as we gaze upon God, we shall see ourselves, and the sublime prophecy of Paul the Roman stands fulfilled—"We shall see Him as He is, for we shall be like Him." In those words lies the full secret of all recognition.

THE AUTHORITY OF ST. PAUL.

Mr. E. P. Glen writes:—

Your correspondent, E. Kay Robinson, must be credited, first, with acknowledging the genuineness of psychic phenomena and, second, with giving them an exalted interpretation. Where we, as Spiritualists, must differ from him is in our view that his interpretation is altogether too exalted, too transcendental. We are apparently to attain Nirvana at a single jump, and that simple doctrine which is well expressed by St. Paul concerning "a natural body and a spiritual body" is consumed away in the fervent heat of Mr. Robinson's imagination. I prefer the authority of St. Paul to that of your correspondent and I prefer to both the experience and testimony of proved fact beside which Mr. Robinson's theory appears as a vague and futile imagining.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 17TH, 1885.)

The offers of rewards of hundreds or thousands of pounds by well-known Spiritualists for the reproduction of spiritual phenomena by "exposers" under the same conditions that they occur in the presence of mediums, have never been accepted. There has not been the least effort in that direction. Fancy Mr. Maskelyne undertaking to write within a locked slate answers to Mr. Gladstone's three questions in Italian, Spanish and Greek, when he was utterly ignorant of each language. Or this, which I have seen done on several occasions with Mr. Eglinton. A blank card is placed between two slates, the sitter places his two hands upon them, and is then asked, "What do you desire to be written?" He says: "A message to myself in German, French, Italian, Greek"—as the case may be. Still holding the slate firmly under his hand he hears the writing being done. Raising the upper slate he finds a message addressed to him in the language he had selected. Will any "exposer" do that for a year's salary of the Archbishop of Canterbury? Or take this case, which occurred recently to the present writer. Wishing for information in a personal matter which no one in this life could give me, I went to Mr. Eglinton and privately wrote three strictly private and personal questions on his double slate, and locked it. Under my hands I heard the sound of writing, and found in a handwriting perfectly familiar to me, the answers to my three questions.

—From Editorial Notes.

THE SYMBOLISM OF ASTROLOGY.

On the 7th inst., at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., Mr. J. H. Van Stone gave the first of his series of lectures on Astrology to the Psychic Class. In an introductory survey the lecturer dealt with the several points of view from which the subject may be studied. Mundane astrology, dealing with the destinies of nations and countries, fascinated the minds of many students; in the medical section its exponents claimed to determine the nature and cure of disease from astrological data, while others confined their attention to the study of the natal horoscope. He then turned to the symbolism which underlies the whole fabric of the science and showed how very ancient some of the astrological symbols were. The circle, half circle, and cross formed the basis of the planetary symbols and expressed the varying relations between spirit, soul and body. After briefly stating the natures of the planets the lecturer went on to refer to the influence of Uranus and Neptune, the two factors that the older astrologers did not consider, although in ancient writings there are many hints that the planets were known to the "few."

A lady present on this occasion writes to congratulate the Alliance on having secured in Mr. Van Stone a lecturer possessing not only a thorough knowledge of his subject, but also an intimate acquaintance with ancient literatures bearing thereon, and who is, moreover, a mystic with an insight into the deeper meanings of occult things. She adds that the lecture gave its hearers real pleasure and that they are looking forward to the remainder of the course with interest and delight.

A GHOSTLY LEADER.

STRANGE STORY OF THE BALKAN WAR.

Mr. W. M. Petrovich, in "Hero Tales and Legends of the Serbians," repeats the story of an extraordinary incident which happened at the battle of Prilip in the Balkan War of 1912 and was narrated a few days later by General Mishitch at a banquet at Uskub given by the Serbian officers to Surgeon-General Bourke and the two units of the British Red Cross. The General stated that the infantry having reached the foot of the mount of Prilip on which stood the castle of the royal Prince Marko (a fourteenth century warrior and the greatest of Serbia's national heroes) were instructed to await the effect of the Serbian artillery and not to storm the fort until the Commander-in-Chief gave them the order to do so. At the first cannon shots, however, the officers noticed an "effervescence among the troops, and soon afterwards heard them shouting frantically and saw them running straight to the castle, right into the fire of the Turkish cannon and mitrailleuses, and apparently falling in dozens as they ran. The General looked for nothing but disastrous defeat and his own degradation. Instead, the Serbian flag was soon seen waving on the donjon of the castle and the Turks were in full flight, the Serbian loss being comparatively insignificant. When the General reproached the men for their disobedience, they cried in unison: "Kraljevitch Marko commanded us all the time: FORWARD! Did you not see him on his Sharatz?" [Sharatz was the Royal Prince Marko's horse, an animal magnified by legend into a hero only second to Marko himself.] "It was clear to me," went on General Mishitch, "that the tradition of Kraljevitch Marko was so deeply engraved on the hearts of those honest and heroic men that, in their vivid enthusiasm, they had seen the incarnation of their hero."

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

IN OPPOSITION.

Mr. Raupert's name is known to Spiritualists as that of an enemy who was once a friend. As an Associate of the Psychical Research Society and a clergyman of the Church of England he wrote in defence of Spiritualism. Now that he has joined the Roman Church he has adopted her attitude of uncompromising hostility, and launched book after book (the book now before us is the fifth *) against our movement. He writes, however, with apparent sincerity and seems to believe firmly in the person he rather quaintly alludes to as "Satan" and his band of evil spirits, whose constant endeavour it is to lead us from the way of life, the way of destruction, and into whose methods and motives he shows an insight for which it is hard to account. For many of his statements are assertions unsupported by any evidence ("this," he says, "is beyond all doubt the work of the 'demon'") and nowhere does he claim that a demon, recognisable as such, has ever been seen. He attributes our temptations to telepathic communications from evil spirits, who also enhance and degrade our subconscious impressions and memories. Spiritualists believe in the influence of evil spirits, too, but these were once men and women, whereas the demons of the Roman Catholic Church were never human, and belief in them is now considered, as Mr. Raupert himself acknowledges, "irrational and unscientific." The age for assertion is past, and this attribution of everything to evil spirits sounds a little childish. But it is his own Church that Mr. Raupert addresses, and he insists strongly upon the virtue of obedience to authority, and the sin of harbouring intellectual doubts. "What objection," he asks, "can a modern man raise against the faith, which has not been raised already and fully answered by our theologians?" "We must guard against the use of any kind of devotion or practice which is not fully approved and sanctioned by the Church." He warns us especially against all forms of *unlawful* mental passivity, such as that of mediums, but there is a state of "receptivity" which the Church permits. The one state makes for holiness, the other (above all, if the medium is entranced) for distress and mental disorder for imbecility and helplessness (facilitating the invasion of evil spirits), and the rejection of Christianity. All Spiritualists must be out of sympathy with the policy of the Roman Catholic Church by which she seeks to curb the freedom of her members and their experience of mediumship is not quite the same as that of Mr. Raupert. One need only mention the names of Stainton Moses and William T. Stead to prove that intercourse may safely be held with the other world; and it would be difficult indeed to show that "Julia" and "Imperator" were demons. There are dangers, however, and these are admitted without assuming a special race of demons.

But it must not be supposed that Mr. Raupert has no evidence to bring forward more convincing than his private opinion and the authority of his Church. He has much, both old and new; and if it was only necessary to show the universal belief in "possession" by devils throughout the ages, his case would be a strong one. All occult phenomena, he holds, except such as occur under the protection of the Roman Church, are produced by devils, and he calls up witnesses from the past to prove that the phenomena of to-day are as those of yesterday and have the same origin as was assigned to them by the early Christians and others of later date.

First we are given numerous quotations from the New Testament, and to anyone who was unaware of the extent to which obsession and the casting out of devils are therein referred to these texts will prove interesting and informing. Those who rely upon the Gospel narratives as true in detail as well as in spirit will find proof from Christ's own mouth which they can hardly reject. We then proceed to the Early Fathers, who were equally convinced of the fact of obsession and the unique power of exorcism possessed by Christians. These, and the philosophers of their time, are quoted (sometimes with rather humorous effect) to prove that the phenomena experienced now were then attributed to devils. Thus Tertullian says, "Magicians with the help of demons cause apparitions and disgrace the souls of the dead"; Minutius Felix points out that they often confess with

* "Christ and the Powers of Darkness." By J. GODFREY RAUPT (Heath, Cranton and Ouseley, 3s. 6d. net.)

they are, as "Saturn," "Jupiter," &c. ; St. Theophilus says they sometimes claim to be the same that inspired Homer and Hesiod !

After describing some cases from later times Mr. Raupert brings us to the present day. Some of these cases are curious enough and are from his own experience. They are given to show the danger of cultivating psychic faculties. Planchette is the first step, "possession" the last. I have only space for one, which appears to have been spontaneous and is vouched for by the Bishop of Natal in whose vicariate it occurred. "Germana" was a native girl who in 1907 was found to be "possessed by a devil." The Bishop went to investigate. When she saw him she gnashed her teeth and fell in a fury. At other times she spoke Latin, was levitated and caught fire without reason or cause. Exorcism was clearly indicated ; and anyone who is curious about this rite of the Catholic Church will find it here described, with its effects, which are remarkable, upon the subject. I shall merely record some conversation that occurred between the Bishop and the demon (*i.e.* Germana) : "*Dic mihi quomodo vocaris* (what is your name ?)." "*Dic mihi nomen tuum* (tell me yours)." The Bishop insists, and the demon gives his name as "Dioar." "Who is your master ?" "Lucifer." "Why were you cast out of Heaven ?" "We refused to adore the Son of God because He had taken unto Himself an inferior nature." Extracts are read from the Gospels : Dioar says, "I know Matthew, I don't know Mark." The Magnificat is recited : he interrupts again, "Stop it ! I know it better than you, I knew it before you were born." One of the Fathers tells him to be quiet : he retorts, "You fool ! who gave you authority over me ? Did the Bishop or the Abbot delegate you ?" (It must be remembered this is only a native African girl.) He begs to be allowed to migrate to another girl. "Stop your prayers," he says, "they hurt me. If you stop I will go out of her to-morrow." A priest reads a prayer with a droning voice, which irritates the demon, who prompts him fiercely : "Exi, immunde spiritus !" He is given holy water and asks defiantly for more : "It will not make me suffer worse than I do." . . . The exorcism is successful. After a final convulsion Germana "opened her eyes and knelt down to thank God. She was released ; Dioar had gone."

Of such is the evidence for demonic possession. I suppose much in these phenomena may be credited to telepathy and suggestion, or mental infirmity ; but whatever explanation is adopted, the phenomena are of undeniable interest.

But Mr. Raupert must not expect us to put back the clock and rest for all time upon the authority of a Church. The soul must have freedom for its proper development.

N. G. S.

[The following passages from "Do the Dead Return ?" by Mr. Raupert, when he was "a clergyman of the Church of England," derive point from "N. G. S.'s" remarks in the article printed above : "They (the spirits) urge the absolute necessity for every man to walk in the footsteps and to follow the example of Christ, and, not by noisy profession, but by a pure and elevated life to lay a true and permanent foundation of future and abiding happiness. . . . The spirits frequently suggest prayer, and lead the mind to a fuller contemplation and a more vivid realisation of the awful certainty of retribution in the other world."]

SIR WILLIAM VAVASOUR'S ADDRESS ON SPIRITISM.

The report of Sir William Vavasour's address, delivered at the Salon of the Royal Society of British Artists on November 12th last, has now been published in pamphlet form, with the addition of other matter which Sir William had not time to lay before the meeting on that occasion. As already mentioned, the price of the pamphlet is one shilling, or, to Members and Associates of the Alliance, sixpence. It can be obtained at this office.

LIFE enlarges and deepens mostly through experience, not through the lore of books, but by the discipline of life. God writes His name upon the hearts of men with His own tools. As the rivulet scoops out the valley and moulds the hill-side and carves the mountain face, so the stream of time sculpts the soul into grace and smooths the human heart into tenderness.—JENKIN LLOYD JONES.

A REMARKABLE TRAIN OF COINCIDENCE.

BY JAMES LAWRENCE.

The following little narrative may not be sensational, in the usual sense of the term, and it may not carry great weight so far as evidence of spirit impressment goes, yet I think it worthy of preservation, so that Spiritualists, as well as interested outside friends, may have opportunity to study it and, if inclined, to express their opinions. It assumes greater importance to myself because I have long maintained that "like will draw to like" in the spirit world just as on this, and that personages such as I will refer to have little in common with us humbler sons and daughters of earth.

Names, both of persons and places, I am omitting, simply because I have not asked permission to publish the former, but all are fairly well known and one of the mediums in question is known to the very confines of Spiritualism.

I have a friend in Scotland who, although a member of a Congregational Church, is a most earnest seeker into the beauties and facts of our movement, and, withal, a successful man of business, which business occasionally brought him into close touch with his Majesty King Edward VII. and his Grace the Duke of Fife. From time to time spirits claiming to be the persons named have come to my friend's circle when a certain lady medium was present. That is the first link in the chain.

A few nights ago, when sitting in a circle at a Tyneside society, a lady clairvoyant suddenly said, indicating by a wave of her arm a space in front of myself, "I see, just there, the form of the late King Edward, and he carries a flag, but it is only half unfurled. I don't know what it means or whom it is for, but there it is." Now for the forging of the remaining links. A few days previously my friend had sent me by post a cardboard box containing a number of large fir cones, a quantity of moss, and some white heather, gathered in the woods beside Balmoral Castle, a kindly letter being enclosed.

There resides near Newcastle a lady who, some few months ago, spent about a week in the vicinity of my friend's home, and was frequently in his house, and attended at least one circle there. She was due at this same society on the Sunday preceding the appearance of the Royal figure, and having occasion to be there myself, and, believing that she would cherish the little gift, I took one of the cones, a little moss, and the letter, all of which I handed to her in a room close to the séance room.

Perhaps the final connection is about the most interesting, for, not many weeks ago, the medium in whose presence the manifestations take place was on Tyneside, and on two successive evenings divested herself of her hat and coat while standing practically on the same spot where the local clairvoyante saw the King in front of myself. I have not the slightest suspicion that the clairvoyante in question had the most remote idea of any of the several incidents I have related, quite apart from the connecting sequence of them, which makes her vision all the more interesting.

PROHIBITION AND PROGRESS.

Temperance reformers will find much to cheer them in the following cutting from the American "Ladies' Home Journal" :—

Few persons realise the wonderful record that Kansas shows at the end of her thirty years' prohibition of the sale of alcoholic liquors. A careful investigator, writing in "The Outlook" recently, showed that—

In eighty-seven of her one hundred and five counties Kansas has now no insane ; in fifty-four of these counties there are no feeble-minded ; ninety-six of her counties have no inebriates ; thirty-eight of her county poorhouses are empty ; fifty-three of her jails were recently empty and sixty-five counties had no prisoners in the State penitentiary ; the entire number of paupers in the State falls short of six hundred ; some counties have not called a grand jury to try a criminal case in ten years.

Not long ago Kansas had two hundred millions of dollars in her banks ; her farmers owned live stock valued at two hundred and twenty-five millions of dollars, and in one year the people have added forty-five millions of dollars to their taxable property. Only two per cent. of the entire population is illiterate. The mortality rate has dropped from 17 per 1,000 to 7 per 1,000. Does prohibition pay the people of a State ? Kansas certainly answers the question with wonderful figures !

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SOME OF OUR PROBLEMS.

Those who take up a study of what is variously described as Psychical Research, Spiritualism or Occultism, with the idea that after their acceptance of the main points of the subject everything will become plain and clear are likely soon to be disillusionised. Tremendous as are the claims made and *proved*, we are little more than at the beginning of the subject as a matter of science and philosophy for world-uses. Even so, the advance in knowledge based on experience and experiment is far greater than those eminent critics of the subject who speak out of the depths of their ignorance would have the world believe.

Let us consider the problems which *have* been solved. First, then, we have settled the question of the reality of the phenomenal facts. All who have seriously investigated this part of the question have been able to attain conviction on the point, and it is within the power of every inquirer, generally speaking, to obtain that assurance. Next, we take the problem of the source of the phenomena, and find that what is called the "Spiritistic hypothesis" is the only one that covers all the facts; that hypothesis attributes the manifestations to the activities of exanimate humanity—the spirits of the "dead." That still leaves for some probing minds the problem of personal identity. Here are communicators from the unseen claiming to be John Brown and Thomas Jones. How can we be sure that they are actually the persons they assert themselves to be?

This is a question to which Dr. James H. Hyslop, one of the most painstaking and scientific explorers of the subject, has given years of study. In the course of his inquiries he carried out an interesting experiment over a telegraph line between two buildings, illustrating in a most valuable way the method to be adopted in proving the identity of the communicators at each end of the line. As the outcome of this experiment and his other researches, he makes in the December issue of the "Journal of the American Society for Psychical Research" an important statement. "I think it very easy," he says, "to determine personal identity." Indeed, as he shows, the evidence of personal identity is easier to obtain than evidence of the actual survival of the person concerned. But as that evidence has also been obtained, the whole question may be regarded as settled except—to quote Dr. Hyslop again—for the Philistine class which will not experiment carefully, but sits in its chair and snarls at all who do.

And now for the problems which remain to be attacked and disposed of. One of these is the verification of the statements made as to the conditions of the life beyond,

but even here, as Dr. Hyslop shows, the means are ready to our hand. It is to experiment with a large number of mediums and compare the results, having first made ourselves familiar with the extent of the psychic's information on the subject. On the general question we have already reached some important results. All those familiar with the literature of the subject are aware—the fact has been pointed out many times—that there is a close likeness between the testimony which has been obtained through psychics the world over concerning the general principles of the next life, such psychics in many cases having preconceived ideas on the subject. Especially noticeable was their agreement on the ethical side of the matter. All the old theological ideas went by the board. Life was continuous and its conditions beyond the grave were the outcome of the life here. There were "hells" and "heavens" but they were spiritual states. Survival of death was a fact in Nature and not the result of belief or disbelief in any set of doctrines. The man survived as a man: the change had not transmogrified him, either into angel or devil. Happiness was the result of right doing and right thinking, and instead of fixed states vistas of endless progress lay before every soul.

So far, then, no great difficulty is found. The problems lie elsewhere. For instance, how far can we rely upon the statements made—assuredly in good faith—on the actual conditions of the life beyond? There are wide differences in some cases. How far are these the outcome of the notorious difficulties of communicating with this world through the mental conditions of those who live in it—mediums and sitters—and how far are they due to the imperfect knowledge of the communicators themselves? Some of them speak of their world in terms which suggest that it is little else than a replica of this. Others give us descriptions which suggest a transcendent world—a sublime and ideal state. Others again confess their inability to describe it at all, and yet others map all out in a categorical but unconvincing way, into spheres and astral planes and subplanes. Some tell us of journeys long but inconceivably rapid to earth from their spiritual country and back again. To others it is as if the journeys were made only in thought: "I think myself here or there." Clearly the differences are in some cases the outcome of the limitations of the mind of the communicator. We see the fact illustrated every day in life here, in all those cases in which the appeal is purely to the mental side of the observer. We have dealt with the matter very fully before and need not enter upon it again here.

It is clear enough that the future life is one in which the mind has a power over the environment to an extent far beyond that which it possesses here. It is a substantial world, but its substance has what from our standpoint is fluidity. It is determined by consciousness, whereas here consciousness is largely subject to external conditions. As it develops the mind reacts more and more on its environment even *here*, but *there* the transition from material conditions effects a change that to the untrained mind may appear like a radical change from a material world to a spiritual one, instead of a change from one form of substance to another.

Here is a problem which, although we have presented some brief and tentative suggestions upon it, is, as Dr. Hyslop shows, a formidable one, howbeit, more optimistic than he, we do not expect it to occupy centuries to reduce to reasonably precise outlines, even though it entails many subsidiary problems arising out of the imperfection of the means of communication and the "difficulty of communicating about facts which must be novel to our sensory experience or inconceivable to it." For we remember that the consciousness of the race is all the time growing toward

those higher states of existence, and in its progress slowly including the experiences and possibilities that belong to those states. The clog of matter grows lighter, its barriers thinner, as we advance. We may never fully realise the nature of higher worlds until we actually dwell in them (even if then), but we may hope to gain a fairly intelligent apprehension of them simply by the method of advance in general knowledge and understanding of the life, which—as spirits already—we are living to-day.

PROPHECY AND THE PRESS.

JOANNA SOUTHCOTT AND THE SEALED BOX.

We have referred more than once of late to Joanna Southcott, and also to her box of prophecies, which, as many people suppose, was intended by the prophetess to be opened by the whole bench of bishops, or their representatives, at the end of last year or the beginning of this. As stated by Miss Alice Seymour in *LIGHT* of October 3rd last, Joanna Southcott gave no such instruction, but merely stated that the box would be demanded by the Bishops at a time of national danger. Some of the daily papers seem to have become greatly excited over the matter. The "Daily Call" of the 5th and 6th inst. devotes considerable space to the subject, and gives a picture of the "Prophecy Box," which is so much like any other box that we found nothing thrilling in the contemplation of it. The "Daily Call" considers that the box ought to be opened "if only to avert 'the terrible calamities to England' which some of her [Mrs. Southcott's] followers aver will follow a refusal." We imagine that those who have made a study of psychic documents will not feel greatly intimidated by these threatened punishments—menaces of this kind are a common feature of psychological or semi-psychological literature of the prophetic order. There seems little doubt that Joanna Southcott was the recipient of a confused kind of inspiration. She was far from being the impostor that the superficial judgment of the popular mind pronounced her to be. On the other hand, her claim to be a seeress is largely discounted by the admixture with her gifts of much purely mundane delusion. Her case is fairly typical of many movements controlled by self-styled prophets and prophetesses. The subject has been extensively dealt with in *LIGHT* in the past, and no more need be said at the moment except that it would be interesting to discover the nature of the documents which the box contains. It may, however, be mentioned that in the "Daily Mail" of the 6th inst. appears an account of the box and a telegram from Miss Alice Seymour to that journal: "Untrue box is to be opened. Am under promise not to reveal location as Americans have crossed to obtain it."

HOW THE WAR WILL END.

The "Daily Call" of the 5th inst., emboldened no doubt by the popularity of the Johannes Prophecy to which it gave so much attention, prints "some amazing astrological calculations," taken by its Paris correspondent from an article in the "Opinion," which gives the 20th inst. as "the day on which the German Empire will fall to pieces." The article in question gives the result of astrological calculations by the well-known M. Barlet:—

He says that, to begin with, it is curious to find that, taking the birth of the German Empire in 1871, the birth of the war in August, 1914, and the birth of the Kaiser, the three horoscopes leave almost identical "themes," i.e., the planets occupied almost the same positions in the firmament at these three periods.

"I already have one hundred and seventy-five pages written upon war," he writes. "Every declaration of war is treated by me as a distinct being, born at a certain date, with a theme which I have studied.

"I first took the theme of France in 1870, and compared the results obtained with present events, and was thus able to correct errors. With this key I studied the war of 1914.

"Up to the present my results have proved exact. What three months ago would have seemed to you like divination is now mere ancient history. Luckily my study takes me up to February, 1915, and I will give you some details.

"The Allies will be victorious—there was never any doubt of

that from the beginning. But each of them in returning home (after the war) will have domestic troubles to contend with.

"In France the critical period will be July, 1915. The German reverses were announced in November to continue in December.

"They will continue in January and be doubled in February.

"At this period appears the first sign of the end of hostilities, an armistice (about the 20th) which will lead to nothing. The month of January is a bad one for Germany—financial and industrial ruin.

"January 13th is a critical moment, and on the 20th the Empire will fall to pieces, one or two provinces separating from the rest.

"Nevertheless, during the whole of this month the Germans will have successes against the Russians, whose Christmas (January 13th) will not be a merry one.

"On the French side, on the contrary, the Germans will meet with nothing but defeats, chiefly on January 25th.

"We shall advance to the Rhine, or at least make great progress in this direction. At this moment there will be a German naval victory, followed by a disaster on the 28th.

"In the beginning of February all the signs of combat disappear from the sky. Difficult negotiations follow. Some of the Allies will be for peace and others will refuse.

"This period of tension will last from February 15th to March 15th. At last peace will be signed, and Prussia will surrender unconditionally to the Allies. France will gain only what is owing to her from the war."

In *LIGHT* of the 2nd inst. we complied with the request of a lady who, being "neither a Spiritualist nor a prophetess," desired that we would insert her prediction that the war would end on the 5th or 6th of the present month. Both those dates have now passed, and the war still rages, so that our correspondent's disclaimer of prophetic powers was quite justified. So many and varied predictions concerning the war have now been placed on record—including forecasts of several different kinds of tragic ending for the Kaiser—that one of them, in the nature of things, must be fulfilled. Unless, therefore, the successful prophecies are sufficiently striking and definite in their terms, we fear that sceptics will see in the matter nothing but coincidence. However, we must wait and see. One thing grows daily more evident, even to those who have no gift of prophecy—the end of the great struggle cannot now be a long way off.

"SPEAKING ACROSS THE BORDER-LINE."

The author of this well-known book, which consists of "Letters from a Husband in Spirit Life to his Wife on Earth," sends us the following message, from the same source, regarding the war:—

Try to keep all vengeful thoughts out of your mind, and remember that the great mass of these poor German soldiers are simply driven as sheep to the slaughter. Many do not even know why they are fighting. As for the atrocities they have committed, their officers are far more responsible than the men, and God will repay. The terrible agony of remorse over here, of which I have told you, is the inevitable result to those who have committed these awful acts. The knowledge of this will make you pitiful even while you condemn.

I am glad you are holding the thought I am giving you, that though Britain may possess the best guns, the finest soldiers and the greatest navy she could not stand against the enemy merely because of these things. It is the invisible powers that fight for and with you in this war, that alone bring victory. And these battlefields are ringed round by angel-hosts doing God's work for the wounded and dying. They could not possibly remain in the glory of these higher spheres while this tragedy is being enacted on your earth. This is a fight to crush the evil, that the good may have a chance to grow and develop all over the world. Britain, in spite of her many sins and weaknesses, will be the greatest factor in establishing the brotherhood of the human race in the bonds of an abiding peace. But the nation must be purified and spiritualised for this great work, and this war will do much in thus purifying it, though it is passing through a terrible ordeal to attain this end.

So pray, my beloved, for your country, that it may arise out of this awful slaughter cleansed and renewed, that the suffering may not have been in vain. Many pure souls who long to pass into the spirit-home are still kept on earth, that their prayers may rise constantly as incense to the throne of God. They thus form a channel of blessing, so that those who are fighting, or the weary, despairing souls who cannot pray, may receive a benediction from the Heart of Love, even God in Christ.

THE "ASSUMED RETURN" OF A "SPIRIT FRIEND."

BY LILIAN WHITING.

In an article in "The Progressive Thinker" for November 28th, Dr. Charles Dawbarn of California comments, in his usual interesting manner, on certain experiences of my own as narrated in my book entitled "After Her Death: The Story of a Summer." Not unnaturally, his statements involve some mistakes and misapprehensions which, were they merely of a personal nature, I should not endeavour to correct, but all matters relating to psychical truth have a significance far transcending any merely personal interest.

Dr. Dawbarn is quite right in regarding this as a legitimate matter for public criticism, as my own statements of various experiences are public. In fact, for myself, I have no such fervour for "sacred secrecy" as is often alleged; all thought, research, discovery, seems to me something to be shared, to be tested by that unerring light of the public square; not hidden away in dark and unexplored corners. As neither Dr. Dawbarn nor myself is a special leader and as I am sure that we share in common the one single desire to arrive at truth, a mutual discussion becomes (to me, at least) a pleasure, and I am glad to avail myself of the courtesy of the columns of this journal to submit to Dr. Dawbarn, and to any readers interested, something more of the actual data.

The first misapprehension of Dr. Dawbarn is in his statement of an intense personal intimacy between Miss Field and myself which did not, and under the circumstances could not, exist. When I first met her she was a brilliant woman of the world, many years my senior, and the relations were those of an intense admiration and affection on my part, and gracious kindness on hers. Add to this that she was continually flitting about, to Europe, to the far West, in New York, Washington, and off on long lecture tours, while I was quite stationary in those days in Boston, deeply engaged in journalism. It was only during the last dozen years or so of her life that I knew her, and I only saw her, and then only fragmentarily, once in a year or two when she would come to Boston to lecture, or occasionally when I dined with her in New York. But I was far too much in awe of her ever to approach any intimacy, even had I had half the interest for her that she had for me. In my childhood, when she was in Paris and London, writing brilliant letters to a New York paper, I had sometimes heard them read aloud, and caught up her name, with the enthusiasm of romance.

Again, Dr. Dawbarn seems to think that I am clairvoyant and clairaudient. I wish, indeed, that this were true; it is not, although I have had occasional clairaudient experiences.

Kate Field died on May 19th, 1896, in Honolulu, on the very day that I landed at Liverpool on the first trip I ever made abroad. Within the eighteen years that have elapsed since then I have crossed the Atlantic thirty-six times, passing a part of each year in Europe; but that 1896 trip was the initiation. While it is true that during that summer I had many vivid experiences of apparent communication with her by impression, and once or twice by apparent clairaudience—experiences that would seem evidential in view of the sequences and relations with objective realities—I will pass over these, as involving too much detail to narrate, and only allude to some of those that began in a sitting with Mrs. Piper, in October of that year, after my return to Boston.

In these séances, which extended over three years, the communications being written through Mrs. Piper's hand, there are a long series of such experiences as could well be carried before a court and attested on the witness stand. Many of these involve too great detail to be admissible within limited space. Some of them lend themselves admirably to narration. Of the latter is the one which I have presented in full detail, in a chapter entitled "The Date in the Ring," in the third series of "The World Beautiful." I think I also published it in *LIGHT*, some time ago, but I would willingly relate it again were there any call for it, and if your admirable journal could give it space.

The "date" in the ring alluded to long antedated my personal knowledge of Miss Field, and I had no more idea of what

it referred to than any reader of these pages could have. I asked, and through Mrs. Piper's hand there was written out a complete story, which I had never before heard, and this story was verified, three months later, by the discovery of her diary for that year. In the chapter above mentioned, I tell the entire story, reproducing the diary passages bearing on it. Dr. Dawbarn observes:—

Miss Whiting, like every other mortal, has an aura, with a centre of consciousness of its own. This aura has its own experiences and memories far wider and deeper than those of the mortal. Although these experiences and memories remain, for the most part, unknown and unrecorded by her mortal mind, they are yet a part of her inner life.

However true this may be in a general way, it would be taxing credulity too much for Dr. Dawbarn to ask his readers to believe that events of which I had never heard or dreamed could be "a part of my inner life."

He contends that

[Miss Whiting] has never heard or seen Miss Field, that her intercourse with her old friend has consisted of thought flashes, vibrated into her mortal brain from her own aural centre; and that her interpretation of those vibrations was necessarily in terms of mortal experience. And, yet further, there is not one spark of evidence that any single fact of Miss Field's life and experience finds its way into earth life, through the organism of Miss Whiting.

It is the "organism" of Mrs. Piper which is here involved, and not my own. In all this I am not in the least entering into any argument; but the very strong test of individuality which pervaded this long series of séances in which Miss Field's personal peculiarities and tastes, caprices, lofty quality of mind, temperamental identity, continually revealed themselves (through a medium who had never even seen her) would make any study of them, on the hypothesis that they had nothing to do with the person alleged, a study abounding in miracles.

The lecture given by Sir Oliver Lodge before the Browning Settlement on November 22nd has been partially cabled to this country, and caused much discussion. Some of the more striking passages were reproduced in *LIGHT* for November 28th, and need not be quoted again. That we are "surrounded by beings working with us, co-operating and helping," is a truth so amply substantiated by great varieties of human experience that to doubt or deny would be as futile as to deny the truth of the multiplication table. As spiritual beings we may be sure that our spiritual perceptions count for something! If only that order of knowledge which can be objectively sustained were to be held as proven, the world would certainly be in a far more primitive and undeveloped state than it actually is.

THE REALITY OF SPIRIT AGENCY.

Mr. Ernest Meads, speaking on the 8th inst. at Mrs. Hedley Drummond's "At Home," in the Green Salon of the Eustace Miles Restaurant, said that sympathy being the all-important factor in Spiritualism, it was but reasonable to expect that when it was abundantly supplied results would be obtained beyond the reach of the casual investigator. "Impossible," save in questions of pure mathematics, was a foolish word.

In proof of the fact that our ideas are influenced by spirit agencies he told of a train of thought of his own, which was repeated word for word a week later by Mr. A. V. Peters under the control of a spirit who claimed to have caused the original thought by impressing it upon the brain. He showed the photograph of a crystal with the face of his father-in-law (Charles Morton) appearing in it, taken by Robert Boursnell, the necessary link being supplied by a pair of gloves well impregnated with the magnetism of Mrs. Meads, upon which the crystal had been placed.

He handed round some direct writing signed "J. Bunyan," obtained through the mediumship of Mrs. Sutton, daughter of the famous Mrs. Everitt, the sympathetic attraction here consisting in the friendship of Mr. Meads and Miss Rowan Vincent, to whom and through whom John Bunyan frequently spoke.

When love was taken upon a higher plane we again witnessed the miracles of the saints, as in the case of Dorothy Kerin, who told her story so beautifully in her book, "The Living Touch."

J. H. D.

THE CHURCH AND THE CRISIS.

We get a little impatient of critics who in any national crisis, or in regard to the social upliftment of the masses, are in the habit of asking indignantly "What is the Church doing?" If the criticism expresses the dissatisfaction of the most active and energetic workers within the Church—a dissatisfaction which probably includes to some extent themselves—it deserves to be listened to with respect; but it is apt to take the form of an individual asking questions of a body of his fellows which he ought to ask of himself. If he is within the Church then his is probably part of the blame of whatever shortcoming he discovers; if he is outside it is equally probable that he knows nothing of the activities of the community which he criticises. The above is a general reflection, and by no means implies that the Church is beyond criticism. No human institution—by which we mean no body, however appointed, consisting of fallible human beings—can be. The contention of the author of "The Church and the Present Crisis" (one of a series of "Papers for War Time" published by the Oxford University Press) that "if the Universal Church had been a living idea in the minds of men, swaying their imaginations and claiming their first allegiance,"—i.e., if all who bear the name of Christ, both in this country and other countries, were fully imbued with His spirit—"there could have been no war," seems indisputable. We are less moved by the observation (as a proof that the Church in the present crisis is failing to furnish any real moral leadership), that "it would be difficult to make clear wherein the views of the situation taken by the religious press differ from those of secular papers." That might be read as less a reflection on the former than a testimony to the lofty tone which characterises the work of some of our leading writers in the secular press. But the critic strikes a high note and one which no true lover of the Church can resent when he says:—

Is not God through this tragedy calling the Church to set itself to realise with a new earnestness its own ideal of brotherhood? This will involve an entire reconstruction of our thinking on many subjects. We need not only individually a change of heart, but also corporately a great effort to learn how the ideal may be applied to the complex relations of our social, commercial, industrial, political, and international life.

The best energy of mind and brain must be thrown into the task of making the Christian conception a real power in the life of the world. Many of the ideas that have been openly or tacitly accepted in the past must be boldly challenged.

It will be necessary to convince the conscience of Europe that self-sacrifice and respect for the rights and aspirations of others are the duty of social groups and of nations as well as of individuals. The only condition on which it is possible for the Church, without apostasy to its Lord, to accept the present war as the lesser of two evils is that it should dedicate itself immediately to the discovery of some more adequate way of expressing the will of Christ for society.

ARMY SERVICE CORPS: CAPTAIN RANKING'S FUND.

We have to acknowledge with thanks the receipt of 10s. 6d. from E. M. M., bringing up the amount of the fund to £36 3s.

ANSWERS TO CORRESPONDENTS.

FANNY C. FOREMAN (Drummoyne).—Your letter to the President of the Alliance has been handed to us. Some steps have already been taken in the direction you suggest, but there are difficulties which at present are practically insuperable, although they will no doubt disappear in time. You should remember, however, that a vast deal of influence is already exercised by the Unseen World in human affairs. That such influence should become direct and visible to the world may not be so important as you suppose. All the same, we thank you for your letter and the "copy of verses" which you enclose.

S. LAURITZEN, Denmark (Sir Oliver Lodge's address).—The report was a stenographic one.

GREETINGS FROM DENMARK.—A postcard from M. Nissen, of Copenhagen, an old subscriber, closes with the following kindly greeting: "Wishing you all a prosperous New Year, and dear old England out of this terrible struggle with full glory."

SIDELIGHTS.

Miss Mack Wall writes to correct an error in the report of her remarks at the close of Mrs. St. Hill's address (p. 21). She points out that Mrs. Corner's statement that she was tired of being regarded simply as a medium was made to her and not to Sir William Crookes. We regret the mistake, which was due to the difficulty of hearing Miss Mack Wall's remarks.

Mrs. E. Withinshaw, of 22, Wells-street, Oxford-street, W., points out that the soldiers in the field are in many instances in special need of chocolate, sardines and candles. For these things, she assures us, they would almost sacrifice their daily food and certainly some of their tobacco. Our correspondent asks us to offer this hint to those of our readers who are sending offerings to the soldiers in the field. She herself has been carrying out some organised work in this direction.

The following kind message from Alexandravan Bobrowa, editor of our Moscow contemporary, "Rebus," reaches us rather late, but we do not forget that the Russian Christmas falls much later than ours: "All of 'Rebus' staff are wishing you, Sir, and the staff of LIGHT as happy a Christmas and New Year as possible, and that notwithstanding our mutual bad weather, you may still be, with God's help, as successful and as courageous as you have ever been. Our hearty compliments!"

On the 5th inst., at the rooms of the Alliance, 110, St. Martin's-lane, W.C., Mrs. de Beaurepaire gave demonstrations of her gift of clairvoyance. The meeting was well attended, and to a sympathetic audience she gave many recognised descriptions. The right note was struck when she recommended some of those she addressed to cultivate their own gifts so that they might be of service to others. At the close of the meeting Mrs. Bell, in a few well-chosen words, expressed the thanks of the audience to Mrs. de Beaurepaire, and in the name of the Alliance gave New Year greetings to all present.

Remarkable cases, testified to by photographs reproduced in the daily press, have been reported from the field of war, of the escape of sacred images from damage by bombardment. One photograph, taken at the Convent of the Sisters of the Poor at Nieuport, showed an uninjured crucifix standing on a wall a few feet behind another wall which had been utterly demolished. In a photograph of the interior of a church at Termonde, which suffered severely, the only object unhurt is a statue of the Madonna. Yet more remarkable is the photograph of the figure of Jesus on the Cross and below it that of the Virgin and Child, taken at a Red Cross Hospital in Senlis. The wall all round these sacred images is dented with the marks of shells, but they are themselves quite untouched.

Mr. J. B. Gardner, of Mitcham, raises the question whether Mother Shipton's prophecy, quoted by Mrs. St. Hill in her recent address before the London Spiritualist Alliance, is a genuine prophecy or a hoax. He sends us an extract from a book entitled "Many Infallible Proofs," in which the author, Arthur T. Pierson, D.D., declares that he discovered three separate versions. The original claimed to predict the invention of steam as a motive power, balloons, the French Revolution, the rise of Disraeli, the erection of the Crystal Palace, &c., each of the subsequent ones being an adroit modification of its predecessor to bring it up to date. Finally he traced the whole thing to a certain Charles Hindly, who acknowledged himself to be the author of the pretended prophecy, which, instead of dating from 1448, was really written in 1862.

This is the sixty-seventh year of issue of that invaluable work, "Who's Who" (Black & Co.; cloth, 15s.; leather, 20s. net). The volume for 1915, which lies before us, contains over 25,000 biographies of prominent men and women of the day. To reap the full advantage of the information given, however, it is necessary to invest an additional shilling in the purchase of the small companion volume, "Who's Who Year Book," wherein the names contained in the larger work are classified under office appointments or positions, so that anyone unable to recall the name of the M.P. for a certain division, or the Permanent Secretary of some Government office, or one of the judges of Chancery, can find it in the smaller book, and then turn up the biography in "Who's Who." Another very useful shilling work, also issued by Messrs. Black, is the "Writers and Artists' Year Book," containing a directory of journals and magazines (British, American, and Canadian), with the class of matter and illustrations which they accept, and much other information of special service to the large class of persons whose position and career are dependent on their contributions, either literary or artistic, to current journalism.

The pastorate of Trinity Church, Glasgow, lately vacated by Dr. John Hunter (who is to address the London Spiritualist Alliance on "Miracles" on the 25th prox.), has been accepted by the Rev. H. S. McClelland, M.A., B.D., of East Finchley Congregational Church.

On the retirement of Dr. J. E. Carpenter from Manchester College, Oxford, at the close of the present session, he will be succeeded in the office of Principal by Dr. L. P. Jacks, the editor of the "Hibbert Journal." Dr. Jacks, whose abilities as an author have gained for him a multitude of friends here and in America, is a Professor of Divinity. His keen insight, logical faculty and his gifts of humour and satire will be valuable qualities in his new position. The Rev. Henry Gow, of Rosalyn Hill Chapel, Hampstead, will join the college staff as Tutor in New Testament and related subjects.

A few days ago the correspondence column of the "Daily Mail" contained a quotation from the "Naval Chronicle" of May, 1809, giving a very remarkable forecast of the submarine. After an allusion to "the vast current of genius" then being directed to the practicability of destroying powerful ships, the writer, anticipating a great revolution in maritime skill and machinery, says: "Battles in future may be fought under water; our invincible ships of the line may give place to horrible and unknown structures, our frigates to catamarans, our pilots to divers, our hardy, dauntless tars to submarine assassins, infernals, and fire-devils."

We have received a copy of the Journal of the Alchemical Society containing a report of a paper on the alchemical researches of M. Jollivet Castetot, read before the Society by Mr. W. de Kerlor, and of the discussion which followed. M. Castetot claims to have found that it is possible to transform silver, copper and alloys of these metals into gold in baths of nitric acid, sulphuric and nitric acids, and acetic acid and acetate of ammonia. Mr. de Kerlor stated that M. Castetot's first experiment, performed in January, 1893, was unsuccessful, so far as actual transmutation was concerned, but in the second, completed in the following month, he obtained from a dissolved five-franc piece an ingot of silver, sown with yellow pellicules which appeared auriferous. In the speeches which followed the lecture the opinion was expressed, in which the lecturer himself concurred, that the evidence that M. Castetot had succeeded in effecting transmutation was not convincing, but the chairman, Mr. H. Stanley Redgrave, in thanking Mr. de Kerlor, complimented him on the fact that his address had given rise to the most interesting discussion that had taken place at a meeting of the Society.

JANUARY IN FOLK-LORE.

Andres Maciel, in "Healthward Ho!" gives some of the many interesting items of folk-lore which cluster round the name of the first month in the year. "January," he tells us, "is supposed to be particularly associated with the two elements, wind and water. From very ancient times it has been considered a very bad month, and especially its first day, known as 'Dies Mala.' The 2nd, 4th, 5th, 15th, 17th, and 19th days of January are reputed to be extremely bad, and have been so for thousands of years. The Garnet is the month's stone, as the Hyacinth is its flower, and the 'flame' of the month is 'Fidelity.' January is a good marriage month, with the exception of the 24th, which is a bad day for marriage. It is St. Paul's Day, and is supposed to fix the ensuing weather. . . . "St. Hilary's Day, January 14th, is reputed" (says Mr. Maciel) "to be the coldest of the year, and in older days was dedicated to the Aas—an allusion to the flight of the Holy Family in Egypt. Special prayers and hymns were used, and a woman, clad as a virgin, led a child to the altar, the priest braying like an ass three times, the congregation replying. The 21st is St. Agnes' Day, the Day of Love; the 22nd, St. Vincent's Day. An old weather proverb says that, 'If fine on that day, it will be fine for twelve months after.' So if we are to find any meaning at all in the old customs and folk-lore, it will be seen that January has always been looked upon as the prophetic month, rich in good or evil portents for the ensuing twelve months."

We must find our duties in what comes to us, not in what we imagine might have been.—GEORGE ELIOT.

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.

Is Nietzsche Responsible?

SIR,—There seems to be a consensus of opinion among your correspondents, and in other quarters also, to the effect that the writings of Friedrich Nietzsche are in some special way responsible for the present attitude of Germany and for the initiation of the war. I have been expecting some protest on the part of English Nietzscheans against this hasty and, in my opinion, largely unwarrantable assumption, but as none that I consider adequate seems to be forthcoming, I venture to call your attention to a few of the fallacies involved. As one who has been for many years an admirer, though not without reservations, and a close student of the writings of this powerful thinker, I am somewhat amazed at the evident misunderstanding of his doctrines which recent events have brought to light. The Junker party claim that in this war they are the champions of the highest modern culture, and that the triumph of German militarism would be tantamount to a demonstration of the cultural supremacy of the German race.

Precisely the same claim was made in Germany after the Franco-Prussian war and was held up to derision at the time by Nietzsche himself, who pointed out to his boastful compatriots that the defeat of the French army in no way proved the superiority of German to French culture and enlightenment. It simply proved the superior fighting power of the German army. Nietzsche was no mere nationalist; he always declined to narrow his patriotism to the bounds of Imperial ambition, and wished above all to be regarded as "a good European." He asserted, rightly no doubt, that "Europe wishes to be one." In so far as this war tends, as it ultimately will tend, to the unification of Europe, it is probable that he would have welcomed it, but that sort of far-seeing and philosophical acquiescence is a totally different thing from the domineering spirit of senseless aggression which launched Germany into this war. That spirit has had no more severe and outspoken critic than Friedrich Nietzsche, none the less so because his strictures against it were no doubt partly directed against something he felt within himself. For he differed from his German predecessors in philosophy in having no cut-and-dried system to uphold: he did not believe in the possibility of imprisoning truth within the straitwaistcoat of a logical system. In the quest of truth he accepted and championed every aspect which in various moods and phases appealed successively to his eager mind. Thus he inevitably fell into inconsistencies and self-contradictions, and the spiritual tension so produced proved in the end a fatally disruptive power to his mind. It is, in my opinion, an unfortunate thing that since Nietzsche's death his works have become almost popular in many lands. They are essentially books for the few. They have, however, been devoured by many whose minds, lacking the previous discipline of philosophical study, have fallen an easy prey to the iconoclastic tendencies of his thought. These tendencies are far more obvious and, to shallow minds, more attractive than the deeper constructive tendency which nevertheless underlies and permeates them. "I will have railings round my thoughts and even round my words," cries Zarathustra, "that swine and enthusiasts may not break into my garden."

This war was made in the interests of the State and of Prussian autocracy. The State was apotheosised by Hegel. He called it divine, and wished to subjugate all human interests and personalities to the enhancement of its power. This war is therefore a direct outcome of the Hegelian philosophy, of its worship of system, its inculcation of blind unquestioning obedience, its contempt for the soul of man. The success of Germany in this war would inevitably result in the conversion of Europe into one huge pedestal upon which Wilhelm II., the personification of Hegel's idea, would attitudinise for the benefit of an admiring universe. No one who really understands Nietzsche will make the blunder of supposing him in sympathy with so monstrous a dream. It was no such mechanically imposed unity that he desired for Europe. He regarded all States with mistrust and even with contempt. The State was, in his view, "the New Idol," by no means divine. He saw clearly that the power of the State grows in proportion to the dearth of great peoples and personalities, and said so in unmistakable terms. "The State," he said, "is a liar in all tongues of good and evil: whatever it saith it lieth; whatever it hath it hath stolen." As for Kaiserism, Nietzsche least of all thinkers took any stock in that. "Often mud sitteth on the throne; often also the

throne sitteth on the mud." Great souls in danger of seduction by the gloomy lies of State-worshippers he counselled to break the windows and jump into the open air.

Although it is a libellous error to equate the Nietzschean philosophy with German or, rather, Prussian nationalism in any narrow sense, there is, nevertheless, a point of view from which, if he had been living, Nietzsche might, no doubt, have welcomed this war. For he certainly preferred a bold, frank robber to a pickpocket, and would have felt more sympathy for his country in her endeavour to take by force the supremacy of the world than in that régime of crafty intrigue and underhand greedy commercialism which preceded and led up to that endeavour. "A good fight sanctifies any cause." Moreover, he would have felt, as we must all feel, that even the forfeiture of our own lives or of those of our nearest and dearest is not too high a price to pay for the purification of the world from outworn shams and half-hearted beliefs, from the uncleanness of Mammon-worship, from universal fear and mistrust. After this war there will be a better understanding between the nations at present engaged therein than has ever yet existed, or than would otherwise have been possible. A new and more legitimate sense may come to be ascribed to the at present presumptuous motto, "Germany over all." It may come to denote German aspiration in art, science, philosophy, instead of German brutality and braggadocio as hitherto. And then, returning with sobered minds to the study of Nietzsche's writings, we shall find their hidden leaven of enlightened goodwill towards mankind.—Yours, &c.,

CHARLES J. WHITEY, M.D.

9, The Paragon, Bath.

Rosicrucianism.

SIR,—Some years ago I was invited to join an American and also an English branch of the Rosicrucians. I declined, for I found: (1) An oath was required. Concerning oaths I hold very strong adverse views. (2) The English branch was divided into two camps. (3) I found one camp using black magic against the other! That is my limited experience of Rosicrucian methods.—Yours, &c.,
January 3rd, 1915.

H.

God and War.

SIR,—The following lines (at foot) appeared in the "Los Angeles Tribune." Their theme may be questioned, but they seem worth reproducing.

Is it true that God does not send wars?

If human affairs are ruled by God, as seems evident—all history asserts it to be true—war and all evil are the only ways in which free, self-willed man can make progress from lower to higher planes.

Man can only learn by experience, and someone has said, "The battle is not ours, but God's."—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

PEACE PRAYER.

"Beg me not for peace, my children"—God's own words;
"I cannot give it thee—I cannot give it thee."
And in my midnight dream, or was it then a vision?
I heard again the voice of Him, the universe Creator:
"I sent thee not thy wars; I cannot send thee peace."

The night was dark with deep sepulchral gloom,
And hushed the sweet accustomed voices of the night.
Silent in strange unearthly awe, the breezes, too, were still—
So still, my laboured breath seemed both to come and go.

Yet sleep came slowly on; I thought it rest eternal;
And wafted gently, peacefully, my soul unto some far-off realm,

Where all unseen I knew the presence of the God and all his hosts;
And each one listened—listened to a low, persistent moan.

"It is their prayer for peace," God said; the others understood it not—

"A prayer for peace to me, who never sent them woe,
But only love and truth, mate unto mate, brother and brother,
And every joy and tenderness these ties may know."

Again the low, insistent moaning filled all space;
Meaningless to all save God, who knoweth all.

"Beg not, beg not," He cried, in boundless pity; "my children, beg me not

For peace—I never sent thee wars, I cannot send thee peace."

Immortality and Unselfishness.

SIR,—I was much interested in Mr. F. C. Constable's letter on page 620 (LIGHT, December 26th, 1914), but cannot agree with him that if we end at death, we must, if we are sane, live only for our own personal happiness.

Most thinking people pass through the stage of doubt and despair as to the meaning and continuity of life. There is a time when the cruelty of life confronts us—the cruelty of Nature and the cruelty of man to man—and death seems the logical outcome of a chaotic universe.

It is the natural conclusion of the natural man at a certain stage of his development; but in how many instances has not the natural man risen superior to his belief and poured out his very life in love and service to his fellow-men—not in the hope of strengthening his spiritual life, but purely out of compassion for the sorrow of all that lives?

With no hope of reward either in this world or the next, though the heavens were as brass and extinction the common lot, such men as Bradlaugh, Ingersoll, Marx, and many more served humanity according to the light that was in them, and such insanity—if insanity it be—is far preferable to the sane but selfish ideal of living only for our own personal happiness, and may even equal the achievements of many who have evolved far enough to perceive the underlying unity of God and man which makes annihilation impossible.—Yours, &c.,

NELLIE BLOODWORTH.

5, Eccles-road, Lavender Hill, S.W.

National Hypnosis.

SIR,—There are one or two points in the article by Mr. H. Ernest Hunt on "National Hypnosis" (in LIGHT for December 26th, p. 618) that I think should be answered, so as to avoid misunderstandings.

In hypnosis it is not "necessary that the consent of the subject, tacit or expressed, should be obtained." In "Life Understood," by Mr. F. L. Rawson, which is the best book on the subject that I know of, he makes it perfectly clear not only that one person can be hypnotised by another without his consent, and, in fact, in strong opposition to his wishes, but that a person can be hypnotised without an individual as a hypnotiser being concerned. Again, mental suggestions can be given to a person which will act without the person having been hypnotised at all.

Mr. Hunt has not made clear the difference between what John speaks of as "he aletheia" the truth, which means the absolute truth, and "aletheia" which means the relative truth. Nothing in the material world is the truth, it is all relative truth, the only (what may be spoken of as) real truth is spiritual, which Mr. Rawson speaks of as a world of four dimensions, consisting of what scientific people call cause and its manifestation, religious people God and heaven, and metaphysicians mind and its ideas.

Mr. Hunt is quite right with regard to the Germans being practically hypnotised into their present condition, and they are hypnotised by what may be spoken of as other people's thoughts, as their own thoughts, and what Mr. Rawson points out are high tension currents, of which the ether is composed. These sweep across the mind at the rate, he states, of twenty miles an hour. Whether these thoughts affect a person or not depends upon the condition of his subconscious mind.

In every case where an individual or a nation has relied upon strong thinking with the human mind to bring about certain results, and a failure ensues, the nation or the individual loses its belief in itself, and the hypnotic power disappears with terrible results to the individual.

Napoleon is a very good instance of this. When he had lost his hypnotic power he was absolutely valueless from every point of view.

How different this is from right thinking—that is to say, thinking in the scientific way, in the way that Mr. Rawson points out in "Life Understood."

I have been a lecturer on psychology for the last six or seven years—for three years in America, two in Germany, and one in England—and my old ideas have been almost completely reversed. I cannot say that I agree with Mr. Rawson's theology, although he certainly has opened up entirely new lights to me. His science naturally is unassailable, being founded on the only true basis—an unerring principle. He, as far as his psychology goes, has put it on an entirely new basis. He shows that the only true basis is spiritual, and this is what open-minded psychologists like Professor James have sought to find. I have no hesitation in saying that had he survived to read Mr. Rawson's book, his last wish to find a solution to the problem of human mentality would have been gratified, and he would have died a happy instead of a bewildered man.—Yours, &c.,

PSYCHOLOGIST

The Idealist's Point of View.

SIR,—After Mr. D. Rogers' last letter, it is impossible to keep free from fear that "N. G. S." has really been reduced to nothing.

But "N. G. S." says: "You may divide an inch into ten parts, and each part into ten more, and this process you may continue for ever."

Let us admit this can be done; then what follows? If you—which includes "N. G. S."—can do something for ever, then you must be alive while doing it. And if you can do anything for ever, you must be alive for ever!

I offer "N. G. S." my most profound gratitude for his peculiar proof of immortality.—Yours, &c.,

F. C. CONSTABLE.

Time and Space.

SIR,—Are we not right in regarding both time and space as negations, the idea being scope—room—and does not change in space identify itself with time, while matter and force are also identified? The idea of any fact in time embarrasses us. Perhaps time and space are inconvertible, two forms of negation, and must appear infinite to us because they are dependent on physicalness, and are inseparable from us. From a right consciousness we get true being, and then time and space vanish. Kant claims time and space as subjective, as "forms of thought," thus transferring these conditions from the universe to man, but he did not take into account our false consciousness. If man be in a dream, then he must be awakened by one possessing true vision.—Yours, &c.,

E. P. PRENTICE.

"Missionary Work": Some Experiences.

SIR,—I was surprised to see in *LIGHT* of December 12th (page 598), the kind reference by Mr. Blyton to my automatic script. It was also rather a surprise to read that it was in one respect exceptional. The spirit writers frequently express the wish that more writers would do as I do, and it is with the hope that some readers may be led to try for something of the kind that I am venturing to send a brief account of the way in which it came to me.

I began to get automatic writing in 1901—at first by means of a planchette and the alphabet written rather large so that words could be spelt, followed a little later by writing with pen and ink. Quite early in my inquiry I noticed that the word "help" was frequently given, and after a while I inquired whether help was asked for or offered. The answer was: "We help you more than you think, and you can help us." I asked: "How can we help you?" Answer: "By your prayers." I asked: "How do you help us?" Answer: "We give you thoughts." From that time I earnestly tried to be helpful, and as I look back upon that time I cannot help thinking that help was given me, for when I was communicating with my unseen visitors, a text, a verse of a hymn, or an apt illustration would come spontaneously to my mind in a way that was new to me, and delightful.

On one of these occasions when something of which I disapproved had been written I remonstrated with the writer and begged him to pray for a better spirit. To my surprise a prayer was written, then an answer and then a few words of thanks to myself. The next time I sat for writing the one who prayed asked to be allowed to bring a friend who wished to write a prayer. So was the missionary work begun and it has been continued, with modifications, up to the present time. As time went on the mission work seemed to grow, and in 1907 the writers told me they had devised a way by which the words written in the earth-life book could be reproduced on a screen (something like our magic-lantern screen) in spirit life.

Such an attraction, they said, was sufficient to draw large audiences and they were arranging to have meetings. At the meetings questions upon difficult subjects would be invited from the audience; teachers would be present who would answer the questions, and both questions and answers would appear on the screen and be visible to all present. I could not believe these statements; they were too wonderful. I am not sure that I fully believe them even now. Yet the writing that followed, and that has come from time to time since, has been fairly consistent with such claims, and many very interesting questions have been answered.

During the present war the communications have been even more striking and realistic.

With many thanks for the pleasure and help that week by week we receive from *LIGHT*.—Yours, &c.,

REBECCA JOHNSON.

I HAVE sometimes thought that all the Commandments might be summed up in one—Waste not.—LESLIE STEPHEN.

SOCIETY WORK ON SUNDAY, JAN. 10th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. A. V. Peters gave successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Trance addresses: Morning by Mr. Percy Beard, evening by Mr. Percy R. Street. Sunday next, at 11 and 7, Mrs. M. H. Wallis. Thursday, at 7.45 p.m., Mrs. Mary Gordon.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Stirring inspirational addresses by Mrs. Fairclough Smith. In the evening her subject was "The Awakening of the Soul after Death." Mr. Lane gave a beautiful rendering of Joycelin's "Berceuse," accompanied by the organ. For next Sunday see first page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Alderman Davis gave an address on "The Immortality of the Soul." Sunday next, at 7, Mrs. Brownjohn, address and clairvoyance. Wednesday, 20th, at 7 p.m., Social and Dance at above address.—M. W.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Symons gave an address on "From Poverty to Power." Miss Nellie Dimmick sang a solo. Sunday next, at 11.15 a.m., open circle; 7 p.m., Mrs. Miles Ord. Friday, 8.15, public circle. 24th, Mrs. Podmore.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Interesting address by Mr. Robert King upon "Some Psychic Aspects of the War." Thursday circles were postponed until after the "Social" on 14th. Sunday next, at 11 a.m., usual service and circle; 7 p.m., Mrs. Annie Boddington, address and descriptions.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. E. Neville gave an address and descriptions. Sunday next, at 11.15 a.m., meeting; 7 p.m., Mrs. Podmore, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, circle; evening, Mr. Scholey gave a trance address on "The Dawn of Day," and clairvoyant descriptions. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. Alcock-Rush. 24th, twenty-eighth Anniversary Services, 11 a.m. and 6.30 p.m., Mr. W. E. Long.

WOOLWICH AND PLUMSTEAD.—Address by Mrs. Orłowski on "Where are our Dead?" followed by clairvoyance; after-circle, Mrs. Rainbow. Sunday next, Anniversary Services: 11.15 a.m., circle; 3 p.m., Lyceum; 7 p.m., Mr. Horace Leaf, address on "Spiritualism and Modern Thought," also clairvoyance; 8.30, public circle.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, séance; evening, Mr. Harold J. Carpenter gave an interesting address on "The Way, the Truth, the Light." Sunday next, 11.15 a.m. and 7 p.m., Mr. Alfred Vout Peters; 3 p.m., Lyceum. Wednesday, Mrs. S. Podmore. 24th, 7 p.m., Mr. and Mrs. E. Lund.—J. F.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Miles Ord delivered a "New Year's Message," and gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. and Mrs. Parker, address and clairvoyance. 21st, Mrs. Neville. 24th, Mr. Prior. Monday, 7.30, ladies. Tuesday, 8.15, members.—H. W. N.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mrs. Maunders gave an address and clairvoyant descriptions. 7th, Mr. Trinder, address and clairvoyant descriptions. 6th, Mrs. Lund, psychometrical readings. Sunday next, at 7 p.m., Mrs. Orłowski. Wednesday, at 3, Mrs. Marriott. Thursday, at 8. 24th, Mrs. E. Neville.—D. C.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, circle, addresses by Miss Maltby, Mrs. Severn, Mrs. Clarke, and Mr. Everett; evening, address by Mr. F. Grayson Clarke. Sunday next, and during the week (see local advts.), Mr. Walter Howell. Tuesdays, at 3, private interviews; at 8, public circle; also Wednesday, at 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. J. G. Huxley gave addresses and descriptions, also answered questions. Sunday next, 11.15 and 7, Mr. Robert King; 3 p.m., Lyceum. Tuesdays at 8, Wednesdays at 3, Mrs. G. C. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Cowlam gave an address and answered questions. Evening, several friends gave their experiences of Spiritualism, after which the members' quarterly meeting was held. Sunday next, 11.30 a.m., Mr. Beavers, address; 7 p.m., Mrs. Cannock, address and clairvoyance. 21st, at 8.15, Mr. Lonsdale. 24th, at 7 p.m., Mr. A. C. Scott.—T. G. B.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. Karl Reynolds gave address. Sunday next, at 7, Mr. E. W. Beard, of the Bayswater Mission, will speak. Wednesday, 20th inst., at 7, Mrs. Thos. Brown will conduct spiritual circle.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. Hayward gave an interesting address, which was followed by well-recognised clairvoyant descriptions by Mrs. Hayward. Sunday next, address by Mr. G. Tayler Gwinn.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle, conducted by Mr. Hibbert; evening, Mrs. Jamrach gave an illuminating address on "The Birth of the Christ," followed by clairvoyant descriptions. To-day (Saturday), 16th inst., Social and Dance at Food Reform Hall, Farnival-street, E.C., tickets 1s. Sunday next, at 7 p.m., Miss Violet Burton. Thursday, at 8.15 p.m., psychometry by members and friends.—P. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Horace Leaf gave addresses and descriptions, morning and evening.—E.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Miss Violet Burton gave addresses on "Energy" and "Ideals."—J. W. M.

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

EXETER.—DRUIDS' HALL, MARKET-STREET.—Addresses by Mr. C. Tarr. Morning subject, "Healing"; evening, "The Memory of God."—J. H.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Mrs. E. A. Cannock, followed by clairvoyant descriptions and messages.—W. P. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mrs. Christie. 7th, Mr. F. T. Blake spoke and gave clairvoyant descriptions.

TORQUAY.—Address by Mr. E. Rugg-Williams on "The Divine Presence." Clairvoyant descriptions and messages by Mrs. Thistleton. 5th, ladies' meeting conducted by Mrs. Thistleton. 7th, public circle.—R. T.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. G. F. Tilby; afternoon, Lyceum; evening, Mr. Alcock-Rush on "The God Within." Anthem by the choir.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Podmore gave addresses and successful clairvoyant descriptions. 6th, address by Mr. Wheeler. 11th, psychic readings by Mrs. Podmore.—J. McF.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Arthur Lamsley gave addresses on "Practical Mysticism" and "The Soul of Belgium," and clairvoyant descriptions. 7th, Mr. Jepp, address; Mr. Nevin, clairvoyance.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, address by Mr. Rundle on the "Continuance of Relationship after Transition"; evening, Mr. Habgood spoke on "The Ladder Connecting Both Spheres." Mr. Rundle expounded I. Corinthians ii., and Mr. and Mrs. Rundle gave descriptions.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Healing" by Mr. Lund and descriptions by Mrs. Lund. 4th, ladies' meeting, address and psychometry by Mrs. Lund. 6th, Mrs. Edith Marriott gave an address and descriptions.—E. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Mr. J. Chartis, of Liverpool, gave his experiences in connection with Spiritualism and psychic drawing. Mr. Johns also spoke. Clairvoyant descriptions by Mr. Dennis. Soloist, Mrs. Caffin.—E. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Addresses, morning and evening, by Miss Florence Morse, followed by clairvoyant descriptions; at the Lyceum meeting Miss Morse named the two infant children of Mr. and Mrs. Bottomley and Mr. and Mrs. Trench.—W. G.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Miss E. Sidley, on "Personal Psychic Reminiscences" and "The Yet to Be"; descriptions by Mr. Eustace Williams, Miss Sidley, and Private Reynolds. The president (Mr. Beardsworth) read a paper on "The African Blacks and the Spirit World."

ANNIVERSARY SERVICES AT BRISTOL.—The third anniversary services of the Bristol Spiritual Temple, 26, Stokes Croft, have been held, and the president, in the absence of the secretary, who is serving his King and country, read the yearly report. Our first year in the Temple premises is just completed. Mr. Horace Leaf occupied our platform twice and gave four addresses and twenty-two descriptions; Mrs. Baxter has given three hundred and one addresses, every subject being chosen by the audience, also one hundred and sixty-two descriptions and spirit messages weekly; the weekly average combined attendance has been two hundred and fifty-two. The membership is now one hundred and sixty-two. Nearly every member has been made outside of Spiritual movements, thus showing the efficacy of our propaganda work and effort. The income for the year has exceeded the expenditure by nearly £3.

CHRISTMAS FESTIVAL.—On Tuesday, the 5th inst., about 250 members and friends of the East London Spiritualists' Association gathered at the Workmen's Hall, Romford-road, Stratford, to celebrate their annual festival. The programme, which was thoroughly enjoyed, included a number of dances, vocal solos by Miss Florence Shead, Miss Muriel Bell, Mr. R. Burrows, and Mr. J. H. Chapman, mandoline solos by Messrs. Sydney and Gordon Cooper, and violin solos by Miss Clarice Perry. The catering, which was undertaken by the ladies of the Centre, was eminently successful.

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On JAN. 27th, FEB. 3rd, 10th, and 17th—

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