

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,777.—VOL. XXXV. [Registered as] SATURDAY, JANUARY 30, 1915. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, February 2nd, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions ... MRS. WESLEY ADAMS.
NO admission after 3 o'clock.

WEDNESDAY, February 3rd, at 4 p.m.—
Admission 1s.; Members and Associates, Free.
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THURSDAY, February 4th, at 5 p.m.—
Admission 1s.; Members and Associates, Free.
Psychic Class ... MR. W. J. VANSTONE, PH.D.
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For further particulars see p. 50.

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,
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SUNDAY, JANUARY 31ST.

Morning, 11 o'clock ... MRS. FAIRCLOUGH SMITH.
Inspirational Address.

Evening, 7 o'clock ... MRS. FAIRCLOUGH SMITH.
Short Inspirational Address, followed by Spiritual Messages.
Short Healing Service at the close of evening meeting.

LONDON SPIRITUALIST ALLIANCE

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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.

Presidents in Spirit Life,

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VICE-ADMIRAL W. USBORNE MOORE, } Vice-Presidents. HENRY WITHALL, MRS. W. P. BROWNE. MRS. FLORENCE M. FINLAY. MRS. CATHERINE E. LUCKING. ANGUS McARTHUR. W. R. MOORES. D. ROGERS.	E. R. HERCOLD SKERIS. H. BIDEEN STEELE. W. KENSETT STYLES. F. W. THURSTAN, M.A. J. A. WILKINS.
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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
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read the special journals and use the library of works on Psychical and
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scribers to a copy of LIGHT for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
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Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

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

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

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

JUST PUBLISHED.

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Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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On FEB. 3rd, 10th, and 17th—

MRS. L. G. HARRISON will give Clairvoyance in the second part of the Counsel.

Friends wishing to stay for the evening Counsel may make arrangements for tea or refreshments.

CHEAPER EDITION.

Life and Experiences OF EDMUND DAWSON ROGERS SPIRITUALIST & JOURNALIST.

Late Editor of 'Light' and President of the
London Spiritualist Alliance.

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Wanted—a good general servant; comfortable home and good wages; Spiritualist preferred; age about 40—Lee, 69, Wiltsire-road, Brixton, S.W.

Prophecy.—As an inspired medium I predict peace to be with us in a short period of time, from March to latter part of April. Russia plays her part well, also will share. Kaiser, along with some of his high staff, will have a death.—Yours truly, MISS MINNIE STOTT, Gate House, Shipbourne road, Early, Colne, January 24th, 1915. [Advt.]

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NOTES BY THE WAY.

There is plenty to interest students of ghost lore in "True Irish Ghost Stories," by the Rev. St. John D. Seymour and Harry L. Niglan, D.I.R.I.C. (Hodges, Figgis and Co., Ltd., Dublin, and Humphrey Milford, London, 3s. 6d. net). In a foreword to the book Mr. Seymour explains that he gained much of the material for his volume by a letter in the leading Irish newspapers inviting the readers to send him ghost stories. Within a fortnight he had received sufficient to make a book, within a month he had a large surplus of material. The fact is worth mentioning—it illustrates the point frequently made that supernatural experiences are far more common than is generally supposed. The first three chapters are devoted to the subject of haunted houses, and some of the stories are weird enough to tax the powers of belief of those who have not studied the literature of ghosts from the scientific side, as, for instance, in the annals of the S.P.R. Other chapters on Poltergeists, Banshees, Death Warnings, Apparitions at Death and Ancestral Ghosts afford fascinating material both for the general reader and the serious student of psychic science. Many of the stories have for us especial interest as containing features which link them with well-attested examples recorded elsewhere. They are, in fact, true to type.

An amusing sidelight on the attitude of the law towards ghosts is given in the account of a haunted house in an Irish town. It was taken by a tailor and his wife, who almost immediately after entering discovered that the place was haunted. "One night as the tailor and his wife were preparing to retire they were terrified at seeing the foot of some invisible person kick the candlestick off the table and so quench the candle." The house was troubled with frightful noises, the children of the family beaten, the furniture broken, and the tailor's wife assaulted by a spectral woman. In the end the tradesman left the place, refusing, with considerable justification, it would seem, to pay any rent. He was accordingly sued for the amount, and although the landlady admitted that she had said nothing of the haunting when the house was let, the judge decided in her favour. In short, in the eyes of the law a ghost is immaterial in both senses of the word. We have sometimes wondered whether in a case of violent haunting of this kind it would be possible for persons to live in the house without being troubled in any way, by reason of their psychic insensitiveness. We have certainly known of an instance in which a friend lived quite comfortably in a house where his family and even the neighbours were frequently affrighted by noises, apparitions, and other mani-

festations of a haunting spirit. The ghost, much to his disgust—for he was an ardent researcher—left him severely alone. All he heard were raps and footsteps for which he could not account, and he waited in vain for some direct personal appeal.

Violet Tweedale, so well-known as a novelist, is the eldest daughter of the late Robert Chambers, Editor of "Chambers' Journal." Her first novel, "And They Two," was published in 1889, and met with such success that a large edition of it was rapidly exhausted. Mrs. Tweedale (Violet Chambers as she was then) did much social work in addition to her literary labours, and numbered amongst her friends such men as Gladstone, Browning, and Sir Frederick Leighton. Having joined the Theosophical Society she became an intimate friend of Madame Blavatsky. These personal details acquire an added interest in view of the issue of her new novel, "An Unholy Alliance" (John Long, 6s.), a copy of which has been sent to us for notice, doubtless by reason of the fact that it is a book of occult interest, taking for its theme a phase of Black Magic—Satanism, which, according to the publisher's note, "is making great headway in Europe." If the horrors which have fallen upon the world of late are to be regarded as evidences of the assertion it would seem to be well founded.

"An Unholy Alliance"—the novel now under notice—tells of dealings with powers of evil on the part of a Canon, outwardly a devoted and popular minister of the Church. The story is told in graphic style, and the occult element is handled with the skill that comes of knowledge—Mrs. Tweedale knows her subject. There are several weird episodes arising out of the Canon's trafficking with the "Black Powers." His "old-world Residence" was "a vortex of evil," yet to the Canon his terrible environment was

life and futurity laid bare and gorgeously alive. He no longer wished for a soul. All he sought was life unleashed, lawless, delirious.

In a moment of supreme detachment from the things of the everyday world he finally surrendered himself to the enchantments of evil ("Pipes of Pan! Lead on and I will follow!") and bartered his soul like Faust, in exchange for the satisfaction of his unholy desires. There is a tragic finale. Sir J. M. Barrie described one of his comedies as "an uncomfortable play." This is an uncomfortable book, but the "lure of the occult" is so strong nowadays that it will doubtless fill many readers with a shuddering joy.

In the "Nineteenth Century" Bishop Frodsham has some interesting things to say on the way in which non-Christian peoples look upon the great war—the "German war," as it may yet come to be known. In the course of his article he remarks:—

I do not believe that the war regarded as a war has had, so far, any disastrous effect upon Christianity in the eyes of non-Christian peoples. The real weakness of the situation lies in the fact that Western civilisation is so largely materialistic,

frankly or covertly, and in the subsidiary fact that the individual Europeans that call themselves Christians are not sufficiently alive to what should be implied by their claim.

We imagine that by now all the thinking members of non-Christian races are beginning to realise that the war represents a violent reaction against Materialism, the stern protest of the soul against an effort to ignore it in favour of ideals of efficiency having their root only in the world of the senses. It is the vindication of Religion against religions and philosophies that would leave it out of account.

THE CRUCIBLE OF WAR.

The following passages from a psychic communication received by a lady well known as a speaker and writer are worth reproduction by reason of their high quality of thought and their appropriateness to present conditions:—

You ask "Why should such widespread misery and slaughter envelop the earth?" This atmosphere is generated by self-indulgence, pernicious to all that is most sacred in human life, tolerated and even sanctioned when not actually inculcated by the leaders and teachers, the pastors and physicians who believe in the dread necessity of a foundation of nameless vices on which to uprear the edifice of virtue and purity.

War is the sole means to rid the earth of such a generation rooted in iniquity and hide-bound by misconceptions. Dying for a cause, for honour, for their country, for Right as against Might (however far from the stern truth of things their ideals may deviate), these derelicts of a false civilisation, of perverted imaginations and misapplied sciences are, through the dread discipline of disaster, destruction and death, purged of their ignoble natures, leaving all that is still noble and worthy of preservation to survive the suffering, the torture, the dissolution of the body. Thus purified in the fiery crucible of Supreme Justice, the regenerated and emancipated spirit starts on the upward path, and with enlightened eyes and softened heart becomes the angel guardian of his loved ones still struggling on the earth-plane. Had he died, full of years and honour, with all his wickedness unpurged, with all his sins cloaked as virtues, he would have sunk to the lowest spheres of the nether-worlds and ages of slow and painful expiation would be needed to bring him to the point attained by a death inspired by nobility of motive and self-sacrifice even in a wrong cause. To this extent your Moslem brethren are right when they teach remission of sins through death on the battlefield.

You think my indictment harsh. You deem that I minimise the horrors of bloodshed and slaughter—that I overlook the fact that it is the flower of the nations' manhood which perishes on the battlefield, leaving the weak and defective to carry on the race.

No indictment of your modern civilisation can be too severe. It is based upon slavery in its worst form, slavery in the guise of freedom.

The slave of older civilisations was recognised as such, by himself and his masters; he represented a certain value to his owners, as do domestic animals now. He could sometimes earn or buy his freedom. The bulk of humanity to-day is enslaved by the cult of Mammon. Money constitutes the wealth of peoples, not life.

Hundreds of thousands die daily, hourly, deaths in filth, in degradation, in destitution and preventible disease compared with which death on the battlefield is glorious and desirable.

No halo surrounds the death-in-life of these victims of the votaries of Mammon. Babies die at the breasts of starving mothers, women sell themselves for bread, men in the prime of life kill their wives and children so as to save them the nameless degradation that awaits them, and then take their own life. And still the Juggernaut of materialistic civilisation rolls on, crushing the bodies and strangling the souls of its mad worshippers, and then the Power that makes for righteousness calls a halt—a Kaiser becomes the Judas of his day, the flail of Jehovah, the breath of God, for the winnowing of the chaff from the wheat and the renewal of the face of the earth, which else must perish of its own corruption.

MRS. SUSANNA HARRIS has kindly consented to give one séance weekly (every Friday evening at 8 o'clock) during February, at 57, Devonshire-street, Portland Place, W., for the benefit of a charity. The fee will be 10s. 6d. per sitter. Applications should be addressed to Mr. J. F. Gems, 4, Lower Seymour-street, Portman-square, W.

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, FEBRUARY 11th

WHEN AN ADDRESS WILL BE GIVEN BY

COUNT MIYATOVICH

ON

"WHY I BECAME A SPIRITUALIST: MY PERSONAL EXPERIENCES."

(Count Miyatovich was for many years Envoy Extraordinary and Minister Plenipotentiary of Servia to the Court of King James during the reigns of Queen Victoria and King Edward VII. as well as to several other Courts.)

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, 11, St. Martin's-lane, W.C., accompanying the application by remittance of 1s. for each ticket.

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

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: 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.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, February 2nd, Mr. Wesley Adams will give clairvoyant descriptions at 3 p.m. and no one will be admitted after that hour. Fee, 1s. each; Associates; Members free; for friends introduced by the 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, February 3rd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. 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 the meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—Owing to the serious illness of Mr. Henry Van Stone, the series of lectures on Astrology which he is engaged to deliver on Thursday afternoons are likely to be interrupted for some little time. In the meanwhile his brother, Mr. W. J. Vanstone, Ph.D., who, it will be remembered, took his place on the occasion of the second lecture, will occupy the platform with a course of lectures on "The Psychic Aspects of the Great Pyramid," "The Sphinx," "Stonehenge," &c., the first of which will be given on Thursday next, February 4th, at 5 p.m.

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 usual. Appointments to be made.

IS NIETZSCHE RESPONSIBLE?

The long letter from Dr. Charles J. Whitby, in *LIGHT* of the 6th inst., has provoked a number of replies, some of which we reproduce here.

MILITARISM AND MASTERFULNESS.

Mr. L. V. H. Witley, whose attitude on the subject has been shown by previous articles from his pen (notably that which appeared in *LIGHT* of October 10th last, p. 487), writes:—

The question of the responsibility of Friedrich Nietzsche for the present war has surely been discussed almost *ad nauseam*, but Dr. Whitby's letter should, I feel, not be allowed to pass unchallenged. Like all the defenders of "the mad philosopher," Dr. Whitby is faced with the dilemma of endeavouring to clear the character of his hero by belittling the extent and the depth of his influence. In his concluding paragraph, Dr. Whitby admits that "there is a point of view from which, if he had been living, Nietzsche might have welcomed this war." Students of Nietzsche's writings will be prepared readily to agree that it would not be from *one* point of view only that this war—or any war—would have met with his sanction and support; and I do not wonder at all that Dr. Whitby should have to qualify his admiration for the German philologist by admitting that, while he is an admirer, he is so "not without reservations," and, moreover, that "the iconoclastic tendencies of his thought are far more obvious" to the plain man than is the constructive element.

But what I desire especially to point out is that the complaint as to misunderstanding and misapplication of the teachings of Nietzsche should be addressed rather to the devotees of the philosopher in Germany than to his critics in this country. Neglected in his lifetime, and his writings scorned or ignored, why is it that since his death he has been had in great honour, and his works read and studied throughout the German Empire? Surely because in these writings the modern German mind has found something akin to, and stimulative of, the poison of militarism and masterfulness which has been laying hold upon the vitals of the people increasingly during the last few years. A teacher is not, of course, to be held responsible for all the vagaries of his pupils, but any man who made the megalomaniacal claims that Nietzsche did ought to be content to be judged by the axioms that he lays down, and not cry off from responsibility for oppression and cruelty and "hardness" after advocating theories and principles which end inevitably in such brutality and barbarism. Is not the man who lays the train equally responsible with the man who fires the fuse? Has not the man who prepares or cultivates the soil his part in the raising of the eventual harvest therefrom?

The German soldier, says Gerhardt Hauptmann, goes into battle with a copy of Nietzsche in his pocket. Is this, one wonders, that he may not forget the Nietzschean watchword and commandment, "Be hard," nor the Nietzschean affirmation that pity is parasitic and a deplorable weakness in human nature?

The Prussian spirit and Prussian ambitions Nietzsche has not created, of course, but he has helped to emphasise both, and he has given them fresh watchwords and a new intellectual presentment and embodiment. One of the apologists for Nietzsche admits that "his ideas are in the very blood of the German people, particularly of the military and student and fashionable classes; and in one sense this war is Nietzscheism in practice." Surely *this* sense is the common-sense of the whole matter; it may well be left there: "This war is Nietzscheism in practice."

For what we see to-day in all its hideousness and heinousness, and with all its inconceivable agony and loss, has come about in no haphazard or accidental manner; it has passed into the realm of blood and iron and tears because it had already come to birth in the realm of thought. And to that birth in the realm of thought the teaching of Nietzsche has assuredly contributed no mean quota.

The difficulty in dealing with Nietzsche's "philosophy" lies in just those "inconsistencies and self-contradictions" for which Dr. Whitby apologises. He is not so much elusive, however, as illusive; he stands essentially for that which can be touched and seen and heard through the physical senses—for the earthly, the material, and the passing; ignoring, if not denying, that which can be felt and seen and heard in and by the heart—the heavenly, the spiritual, and the eternal.

Nietzsche's writings, says Dr. Whitby, "are essentially books for the few." This is at once their condemnation and their curse. Certain axioms or principles uttered by Nietzsche have been accepted and adopted by "the few" among the governing classes of Germany, from the Kaiser downwards, with results and enough, not so much for the few, as for the many.

The world may well be tired of books which are for the few. We have had enough, and more than enough, of the dominance and domination of the few. This horrible war is undoubtedly

due, not to the innate ill-will or the expressed enmity of democracies or nations, but to the absurd and insane ambitions of a few war-lords *et hoc genus omne*.

As to studying Nietzsche's writings, after the war, for "their hidden leaven of enlightened goodwill toward mankind," we may well beg to be excused such a wearisome and woesome task. Nietzsche loves not mankind, but the super-man. His message is not for the many, but for the few; not for the common man (still less for the common woman), but for the over-man. Any evangel for to-day, to be a true and worthy and acceptable message, must be an *evangel for all*.

The Gospel of Jesus is the brotherhood of man based upon the Fatherhood of God. Nietzsche denies the last and repudiates the first; he is frankly un-Christian and even anti-Christian, and he stands admittedly, not for progression but for retrogression; he looks backward and downward, not forward and upward. Whatever results this war may have, one hardly expects or prays for a return to Nietzsche; one hopes, rather, for a return to Jesus, and for a better and deeper understanding of His message of goodwill toward and among mankind.

There is much more than humour in "Punch's" aphorism, "One touch of Nietzsche makes a whole world sin." We have had enough of the super-man according to Nietzsche, and certainly we have seen all too much of the super-nation which embodies and expresses in so magnified and multiple a form the super-man's super-brutal characteristics.

A MAD MYSTIC.

Mr. E. Wake Cook, whose name is well known to our readers by his writings on art and philosophy in *LIGHT* and elsewhere, thus definitely expresses his views on the subject:—

For a long time I have been making, if not an exhaustive, certainly an exhausting study of Nietzsche, and I write to warn your readers that never have I spent so much time for so little profit. Dr. C. J. Whitby, in your issue of January 16th, is right in saying that Nietzsche is not responsible for the war; but it is the manifestation of the self-same spirit which inspired him. "Philosophising with a hammer," as he expressed it, he ran amok through religion and philosophy, without understanding either, and left them in the state, metaphorically, in which the Germans have left Louvain, Rheims, and all other places which have been cursed by their desolating tread. Proclaiming himself the greatest Iconoclast, the Immoralist, and the Anti-Christ, he inverted all the Christian virtues, proclaiming them vices, and setting up their direct antithesis. He preached that might is right, and the duty of war and aggression. But Professor Lassen preached that in its most brutal form as early as 1868. Even Treitschke was distorting history and propounding the same doctrine before Nietzsche had written anything on that subject. This supports Dr. Whitby's contention.

The overweening self-esteem, the "swelled-headism," of the Germans since 1870 was displayed in exaggerated, in insane form by Nietzsche. Here are headings in chapters of his autobiography, "Ecce Homo": "Why I am so Wise"; "Why I am so Clever"; "Why I Write such Excellent Books"! These are the more modest specimens of his Ego-mania. He was a mad mystic, and he illumined things as with flashes of hell-fire; he said nothing in his multitudinous aphorisms which he did not elsewhere contradict; but his idea of the super-man is fairly distinct, although that is contradicted by his paralysing doctrine of the "Eternal Recurrence." All that is true and useful in the super-man notion was better and more sanely said by Galton in his incipient science of eugenics. Beyond that we have no need of super-men; when they have appeared we have crucified them or, as conquerors, they have crucified us; and we have more great men than we can understand. It will take the world another fifty years to come abreast of that real super-man, the Father of Modern Spiritualism, Andrew Jackson Davis. We each have a super-man within us waiting to manifest in a super-sphere, to which alone it is adapted. Now what are we to think of the muddle-headed Nietzsche who criticises Christian ethic as if it were merely a set of eugenic rules for producing a certain type of man? This is as stupid as criticising a book because it is no good as a rifle! Even in his saner moods he was as irrational as the so-called "Rationalists," who shut their eyes to all that is best in man, and proudly plume themselves on their blindness! The few grains of truth, and the real significance of Nietzsche, cannot be explained in a letter.

AN UNSATISFYING PHILOSOPHY.

Mr. Charles F. Moxon writes:—

Nietzsche denounces Christianity and that, to my mind, puts him entirely out of court. What he objected to in Christianity was that it protects the weak and lowly. Every weak and foolish man is a psychological unit just as much as is every wise and strong man; and in a future incarnation their present positions

may be reversed. Moreover, eugenics cannot tell us which is to play the larger and more important part in their present lives; for genius is as likely to appear in the offspring of one as that of the other. Nietzsche is an interesting psychological study. He lost himself—his real spiritual self—in his intellect which, in the end, failed him. In reading Nietzsche one seems to get “no forrarder.” One is no wiser at the end of it all than at the beginning. It is something like partaking of a rare and costly dish with the result that one’s appetite is unsatisfied and a nasty taste is left in one’s mouth. This nasty taste remains after partaking of Nietzsche because he ignored the spiritual. And whenever the—so-called—philosophers leave a similar sensation the reason is generally the same. Life is much more than Nietzsche thought. To follow his teaching, or what one can make of it, can lead only to disaster.

DR. R. F. HORTON ON COINCIDENCES AND THOUGHT-READING.

Writing in a Free Church organ on “The Unexplained in Everyday Life,” Dr. Horton mentions the following curious experiences. He was recently due to preach in Hull on a certain Sunday and missed his train at Derby. He telegraphed to Mr. Thomas Stratten, a well-known resident of Hull, to tell him that he was coming by a later train. When, however, he arrived there was no one to meet him. It afterwards transpired that Mr. Stratten had met the train, and seeing a clerically dressed gentleman, inquired if he were Mr. Horton. Receiving a reply in the affirmative, he had engaged a cab, and they had driven off together. During the journey Mr. Stratten mentioned the Derby telegram, and then, to his astonishment, learnt that his companion had never been in Derby, that, in short, he was not the Mr. Horton who had been expected, although, like him, he was going to preach in Hull. So we have the curious coincidence of “two men of the same name arriving by the same train to preach in the same town and the one being met by the host of the other.”

Dr. Horton also relates a remarkable instance of thought-reading which occurred in his schoolboy days:—

I was standing before the blackboard while the master was writing on it a problem in mathematics. When he had drawn the sign of equality he paused, and asked us for the equation, and I replied, using some strange combination of numbers and Greek letters which was quite unintelligible to me, and which certainly I did not know. But it proved to be right, and the master looked at me with inquisitive satisfaction, and evidently admired my unknown knowledge. But the truth was that I had read the formula quite unconsciously from his mind, though he had not uttered it.

Faced by the question why these strange things occur, the doctor states that he regards them as being intended to wake us “from the slumber of use and habit” and to remind us that not these things alone, but all things are involved in a profound mystery, which baffles our wisdom and silences our inquiries. He holds that the greater our realisation of this fact, the more we meditate upon the unexplained, the more likely we are to discover God.

BERGSON ON THE AFTERMATH OF WAR.

THE COMING OF BETTER THINGS.

In the course of a recent address, as President of the Academy of Moral and Political Science, Professor Bergson thus expressed what is now the conviction of many—that after the war there will be a greater interest in the more spiritual issues of life:—

On the morrow of the war, when victory shall have set up again, and set up higher still, all that which our enemy has trampled under foot—rights of the individual and rights of peoples, liberty, justice, sincerity, loyalty, humanity, pity—one will ask oneself what the progress of mechanical arts, what positive science, commerce, industry, methodical and minute organisation of material life are all worth unless ruled by a moral purpose. It will then be clear to all that mere material civilisation, when it presumes to be self-sufficing, and still more when it is the servant of low and morbid appetites, may lead to the worst barbarism. It cannot even ensure lasting power, for it can only build up a machine, and the best machine wears out, whereas moral force finds ever fresh strength in itself, as if a soul were to rebuild the body it occupies. Thus attention will be paid to psychological, moral, social matters, not centred on material things. The evolution that has long seemed possible and probable will come to be. As the nineteenth century was the age of physical science, the twentieth will be that of moral science.

A GENERATION AGO.

(FROM “LIGHT” OF JANUARY 31ST, 1885.)

The State-paid astronomer refusing to look through the telescope of Galileo lest his own theories should suffer disturbance, the Church flinging the same Galileo into prison for maintaining the correct theory of planetary motion—all that is an old story. Only when we men-monkeys play these pranks, while styling ourselves apostles of “freethought,” the sorry spectacle becomes, if possible, still more lamentably ridiculous. Whenever men win the highest places as accepted leaders or teachers, they invariably assume those very proud looks and airs of infallibility which they had indignantly reprobated in their predecessors, till the great advancing tide sweeps them too and their fine theories away. Truth will not be stereotyped. So long as she lives she grows. When a system refuses to do that, it means death. Consider the position these individuals assume. Virtually it is that they themselves, having by exhaustive survey completed their little official ordnance map of this infinite universe in which we live, any alleged feature of the country not to be found noted there can only be regarded as a palpable fraud, to be clamoured down by cat-calls, while the reporters of it are provided with jeers, imprisonment, or a horsewhip. There may be more things in Heaven and earth than were dreamed of in the philosophy of Horatio, but assuredly not more than are set down with the imprimatur of authority in the text-books or popular lectures of some new Thomas Aquinas, who, in the character of his own Pope, furnishes also his own credentials. “I am Sir Oracle, and when I speak, let no dog bark.” And yet the revelation of science is itself constantly shifting and changing its message.

—From an article by the Hon. Roden Noel.

AFTER THE WAR.

Mr. J. W. Mahony, an occasional correspondent, sends me what in his view are practical suggestions to the Allies for securing what the end of the present war shall be followed by a lasting peace. As he works out his plan in detail his letter is far too long to give in full. We may, however, briefly indicate the line which he takes. Quoting the statement of the German professor Perseval, that if Germany is defeated she will be utterly exhausted and cannot and will not pay war indemnities, Mr. Mahony thinks it is clearly manifest that she expects to recommence her national life and develop her recuperative powers with a scheme of colossal repudiation of all war debts and liabilities, and to advance her military and naval preparations for another war. She must be undeceived in this matter. “The Allies’ world-court must pass an irreversibly stern verdict upon her, in effect as follows: A deprivation of sovereign liberty and power for four generations and the payment of all direct costs of war loans, with annual interest, and direct damages to all forms of property in the Allies’ territory.” Mr. Mahony regards this as the most humane and least harsh sentence which the Court can pass, having regard to the future peace of the world and the vast financial interests involved. He is sure that it will have the support and assistance of the family of nations. For the first ten years the Allies, who will appoint civil and military administrators at the head of a small army of occupation, will help the Germans in every way to meet their obligations. They will assist in feeding them and in reorganising their ruined industries, and during the whole hundred years they will give them full industrial and social liberties. The Germans’ fleet will be sold to pay off indebtedness and no more warships or war materials will be manufactured. They will have no enemies or war charges to trouble them, and at the end of the term of the deprivation of sovereign rights they may have become a rich, highly civilised and morally peaceful people. Such, in general outline, are Mr. Mahony’s suggestions, and on the surface they would seem to be entitled to serious consideration.

OBITUARY.—We regret to have to record the death, in her ninety-second year, of Miss Shorter, the sister of the late Mr. Thomas Shorter, whose name was well known to the older generation of Spiritualists, and to whom, in his long blindness, she was a most devoted and constant attendant. We are informed that Miss Shorter passed away on Saturday, the 16th inst., after a stroke of paralysis. Will the relatives and friends of the deceased accept the assurance of our sincere sympathy.

THE SIGNS OF THE ZODIAC.

At the third lecture on Astrology at the Rooms of the Alliance on the 21st inst., Mr. J. H. Van Stone took as his subject the divisions of the Zodiac. The lecturer pointed out the great antiquity of the signs, and the great wealth of symbolism that is hidden in the pictorial glyphs which are associated with each of these divisions. The first of the signs, Aries, the Ram, shows in its symbol of the diverging horns the pushing pioneer character which is found in those born when this sign is rising at birth. Among the ancients Aries was associated with sacrifice, and this idea became reflected in many religions in the use of the ram as a symbol. Cosmically Aries represents the initial stage in evolution where spirit descends into matter to bring into existence a universe. It is the supreme act of divine sacrifice, which is again reflected when man is made "a living soul."

Taurus, the Bull, represents matter, the "living earth" of the alchemist. It is the mother, as Aries is the father. In its symbol is expressed the Pleroma, the fullness of the Divine, and, on lower planes of manifestation, latent power. In its physical correspondence Taurus is associated with the throat, and we find many great singers are born "under this sign."

Gemini, the Twins, shows duality in its symbol, and this characteristic is well expressed in the children of this sign. A variant of the glyph, a gateway, indicates the entrance of the soul through the portals of the Temple of Wisdom, in which it is to gain experience and knowledge. The ancients associated Gemini with the building of a Holy City by Two Hostile Brothers, as seen in the story of the founding of Rome and of Erech in the Euphratean Valley.

Cancer, the sign expressing nourishment and maternal care, is shown in a symbol of two green leaves, the organs of nutrition and elaboration in a plant. The tenacity and homing instincts of the crab are well expressed in Cancer people.

Leo, the sign associated with the heart, indicates the awakening into activity of the latent power of Taurus, chiefly upon the plane of the emotions. Virgo, the Virgin sign, has a symbol which, when analysed, shows the serpentine figure of the senses and passions controlled and restrained by the will under the form of the Rod of Moses.

Libra, the Balance, indicates the striving for equilibrium, and Libra people need refinement and harmonious surroundings to develop the best in their natures. Euphratean variants, the Lamp and Holy Altar, suggest the ideas of knowledge which is intuitional rather than of the reason.

Scorpio gives the idea of the full activity of the power latent in Taurus, its opposite sign, in its symbol of a serpent. The Scorpio people have to learn to overcome selfishness, and the setting free of their great innate powers for the service of others brings about the transmutation of the Scorpion into Aquila, the Eagle, who can wing its flights heavenward.

Sagittarius, the Archer, has its secret of "one-pointedness," for it strives to unify the duality of its opposite sign, Gemini. The love of sport and outdoor life characteristic of certain types of Sagittarians is suggested in the pictorial symbol of the sign, a centaur or man-horse.

Capricorn, the Goat, symbolises the love of power and attainment.

Aquarius, the Water-bearer, is one of the most interesting of the signs, for here stands the man bearing the vessels of living water to be poured out for the helping of mankind. Aquarian symbology enters into all religions, and is full of deep meaning, for it concerns the growth and destiny of man. We dimly see in glyph and symbol the majestic figure of the man who has attained to great heights in the worlds of being and who gives of his own living "waters" for the healing of mankind.

Pisces, the last of the signs, is represented by two fishes bound by a cord. Love and deep compassion is the real nature of Pisces, and this is variously expressed in the people of this sign by love of animals, by philanthropic efforts, or by the work of the hospital nurse.

It is very good for strength
To know that someone needs you to be strong.

THOUGHTS WITHOUT WORDS.

In noticing recently a book by Mr. Charles F. Moxon, we quoted from a dialogue between himself and a friend, whom he calls "Mr. A.," a passage on the question of the possibility of thinking without words as affecting spirit intercommunication. Mr. Moxon sends us the following notes of a further conversation on the subject:—

Mr. A. : If the human spirit really thinks without the use of words, it can only be thought of a similar nature to that of an animal which, in life, is incapable of using words—and we know how limited is the capacity of even the most intelligent of the lower animals to think.

C. F. M. : You will remember that, in my thoughts and notes on telepathy, I relate one or two instances of what certainly looks very much like telepathic communication between dogs and men. If a dog is really able to ask its master, telepathically, to come to it, certainly in so doing it makes no use of words. Such a request is sufficient to show the vast possibilities of thought-transmission without words.

Mr. A. : I find it difficult to understand and to believe in the exchange of thought without words. I daresay you have heard of Father Stephano, who lived in the reign of Henry I.

C. F. M. : I cannot say that I have.

Mr. A. : Two ladies, contemporary with ourselves—without literary training or any special ability in that direction—have recently given to the world, in book form, Father Stephano's "Thought Lectures." They wrote automatically, it is said, at the spiritual dictation of Father Stephano. *Prima facie* it would seem that, whether he spoke the English or the French of his day, these ladies could not possibly have understood a single one of his thoughts expressed in words. Even Chaucer, who lived two hundred and fifty years or so after Father Stephano, is difficult for us of the present day to understand. It is possible, however, that these two ladies, assuming that they were incarnated in the twelfth century, might have known Father Stephano and, having retained a subconscious knowledge of this early English or French, were thus able to communicate with him.

C. F. M. : The supposition that, by means of their subconscious selves, they were able to transcribe English of the twelfth century into our language of the present day is quite as incomprehensible as is spiritual communication without words. Nevertheless, either supposition is believable, because both are possible. One can believe what one does not understand, but one cannot believe, and should not be expected to believe, the manifestly impossible. My view, I must say, seems to me the more likely to be true.

Mr. A. : Every *chef* likes his own broth the best.

C. F. M. : A *chef* is not any more reasonable about his broth than a lady is about her dress. These are matters of taste. But it should be possible to reason about the spirit. To my thinking, God, and whatever is purely spiritual, does not use words.

THIRTEEN AS A FORTUNATE NUMBER.

In connection with the birth of a son to Mrs. Sayre (Miss Jessie Wilson), the daughter of the President of the United States, an evening paper remarks:—

Miss Jessie Wilson was married to Dr. Francis B. Sayre, of New York, at the White House, Washington, on November 25th, 1913.

SUPERSTITION DEFIED.

She was the thirteenth White House bride, and to show her disregard for superstition, she herself suggested that she should be married on the thirteenth of the month. November 25th, however, being the earliest suitable date, she agreed to a "Thirteenth luncheon," at which the idea was carried out by the guests being limited to thirteen, with thirteen candles on the table, and thirteen waiters bringing on the dishes in thirteens.

PRESIDENT'S LUCKY NUMBER.

The President himself, it has been said, believes the figures 13 to be really lucky for him, as his name, Woodrow Wilson, contains thirteen letters; he was the thirteenth President of Princetown University; he was connected with the University for thirteen years, and he took office as President in 1913.

Those of our readers who study occult numbers will doubtless be interested in the statement which confirms the idea that thirteen, although generally shunned, is in some cases a lucky number.

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THE CHURCH AND MODERN PROGRESS.

A short time ago one of our American readers sent us a cutting from a leading newspaper in the Western States which contained some plain speaking on the shortcomings of the Christian Church. By a coincidence we had on the previous evening been reading an article in a London newspaper on the same theme—the failure of the Church. But the subject has been in the air for a long time, and in fairness it must be said that the severest criticisms have come from ministers of religion themselves. Yet, for all the Church's faults, we, holding no brief for it, would hesitate in adopting the word "failure." The Church has not failed in the large sense—it has simply fallen behind, fallen out of adjustment with the times.

It has been accused of materialism. But that needs definition. If it had been tinged with modern materialism it would in some fashion have "kept up with the procession." For modern materialism has meant energy, pushfulness, advertisement, organisation—all those things which, with beat of drum, sky-sign and poster, keep the secular institution in the world's eye. Perhaps it is to the credit of the Church that it has for the most part disdained these methods. If it has suffered from materialism at all it is the materialism of an old, dead past. It is an ancient complaint. Emerson dealt with it many years ago, and put the matter in a way that few later writers could equal:—

If . . . a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence then this worship of the past? The centuries are conspirators against the sanity and authority of the soul. . . . Yet see what strong intellects dare not yet hear God Himself, unless He speaks the phraseology of I know not what David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives.

The Church fell between two stools. It lost the sympathy of the modern materialist because he shrewdly discerned that its devotion to old and effete standards of thought indicated a want of sympathy with and intelligent understanding of the things of to-day. What had Habakkuk and Nahum, or Jehu, the son of Hanani, to do with the affairs of the modern world? It lost the sympathy of the modern spiritual thinker, for he had discerned that revelation is continuous, that truth is eternally generative, that "old things pass away," that the soul is renewed from hour to hour. And, moreover, he had observed that in its futile attempts to galvanise old forms

of thought into life and adapt them to the needs of the age, the Church had lost touch with the interior spirit of those forms—that spirit which never grows old but only renews its externals. To the early Church, spirit life, spirit communion, spiritual gifts were living realities. To the modern Church (modern in little but point of time) these things signify little or nothing—they have become vague phrases except for a few of its more advanced minds who have begun to realise that but for its loss of these evidences the Church might to-day be the most powerful engine of spiritual progress, in the advance guard of the world's thought instead of dragging painfully in the rear, so shorn of its influence that it could do nothing to arrest a tragedy that has brought the world to the brink of ruin. "Where there is no vision the people perish," and the Church had lost the vision. Yet it is not too late for the Church to be renewed and revived. It has survived the attacks of the keenest intellects of the last two centuries, survived innumerable abuses, and retained the affections of thousands who, seeing its shortcomings, yet cling to it because it represents to them a centre of influence and activity which they cannot find elsewhere. They are very patient, these people. They listen to parables drawn from old-world wars and massacres, to precepts which revolve round graven images, palm-trees, oxen and asses, camels, sin-offerings, burnt sacrifices and rock sepulchres, for all the world as though they were members of an old Semitic tribe.

It was chiefly the fact that in some broken and distorted way the Church stood for something in the soul of man which prevented its being swept on the dust heap of antiquity—a fate which has befallen the tools and methods of the past in every other department of life. Much, too, of its remaining influence must be credited to the self-sacrifice of some of its nobler sons who, surrendering ease and comfort, worked with and for the poor and maintained in the dark purlieus of great cities centres of shining power which helped to keep the plague spots from corrupting the whole community. Many a City policeman can bear his testimony to the fact that but for this church or that mission-room his work as a guardian of the peace would be almost impossible. So the Church, so much out of touch with modern needs and advanced standards of thought, has not been all a failure. It has preserved much that intelligent adaptation can make invaluable. The channel is there even if the waters have grown stagnant and sluggish. We would rather use the channel formed by Nature and "slow time" than be at the pains of forming another in the shape of an artificial canal. It is only the question of removing the obstructions and letting the river flow full, fresh and clear. That is why, against the views of some of our friends, we do not despair of the Church. Its more alert minds can be influenced, permeated, awakened to a sense of neglected possibilities, the inner meaning of old traditions, only the husks of which remain to them. A typical example of what we mean is seen in the address (now in pamphlet form) given by Mr. Angus McArthur before one of our societies, "The Psychic Element in the Greek Testament." Such documents have a special value for inquiring minds in the Church. And we are glad to think that all over the world there are devout Church members who are beginning to see the real significance of our movement—that it comes with a message of comfort and of vindication for them, threatening only those of their doctrines which have their root neither in Nature nor Reason.

On Thursday evening, February 11th, Count Miyatovich will deliver an address at the Salon of the Royal Society of British Artists, Suffolk-street, S.W. (See p. 50.)

THE PUZZLE OF SPIRIT PHOTOGRAPHY.

ADDRESS BY MR. W. WALKER

(Ex-President of the Buxton Photographic Society).

(Continued from page 44.)

Amongst others, two slides were shown of Mr. Alfred Smedley in spirit form, and the details given in full support. Also, a copy of a certificate of identification signed by members of Mr. Smedley's family and friends.

With Mr. A. W. Orr and the lecturer, a spirit message and a portrait of Mr. E. W. Wallis was shown. The message and portrait were surrounded with an ellipse, and were negative. A further slide was exhibited to show the portrait of Mr. E. W. Wallis as a positive. The message began: "This is a gentleman come to help you. . ."

On a subsequent visit to Crewe a message was received in Mr. E. W. Wallis's well-known handwriting, which read as follows: "I much regret that I am not able to help you.—E. W. Wallis"—this message referring to a matter which had been discussed by those present.

The lecturer said he received another spirit message from Mr. Wallis on August 19th, 1914, which on the negative read: "As you will see, I am with you.—E. W. Wallis"—but the negative was too weak to get either a satisfactory print or a slide from it.

A slide showing a psychic face on the lecturer's arm followed. A duplicate slide reversed showed a helmeted head and face on the same space as the other face. This plate was exposed after being in contact with a piece of a garment sent from Japan, but whether the spirit faces so curiously shown were identified, the lecturer had not been informed.

The next slide was of a plate which had been enclosed in a Tyler's light-proof bag by a professional photographer in Manchester and taken to Crewe by Mr. A. W. Orr. The controlling spirit, through Mr. Hope, said they would impress upon the plate the words "Second Thomas," to inform the sender what he really was. Mr. Orr took the packet away with him, and saw the plate developed by the sender, when truly the words "Second Thomas" appeared upon it. The photographer informed Mr. Orr that he had placed certain private marks on the package, and as they were intact when it was returned to him he was prepared to take oath that the psychic result was genuine.

This instance, Mr. Walker maintained, clearly showed that when conditions were suitable the spirit friends could not only sense our conditions but could impress the sensitive plate by some influence which at present we did not understand to produce the words required when the plate was subsequently developed.

A psychograph obtained at Cardiff was shown of a German message which read as follows: *Bekommen offenbaren bei Benceis*, which the lecturer said he had been informed meant "Anxious to communicate by proof." A clairvoyant present informed the gentleman for whom it came that the message was from his brother-in-law. Later this gentleman visited the Crewe circle, and on the plate then exposed, there appeared, along with himself as sitter, the spirit form of his brother-in-law, thus fulfilling the message in a striking manner.

With the lecturer and a lady as sitters there was shown a message reversed, and so faint that only a few words could be read with the aid of a mirror. Also a spirit face was shown at right angles to the sitters. At another séance held a month later, the same portrait appeared together with that of a child, and on a second plate the same spirit portrait again was shown, with a lady's face partly covering that of the lecturer, who was one of the sitters.

As the small portion of the message which could be read as "One of your friends . . ." did not assist in the identification, nothing further on the sitters' part could be done. About eight months later a gentleman asked to see the lecturer's album of spirit photographs, and on coming to the first of this particular series he recognised the face as being that of his own son, and burst into tears. His wife and daughter confirmed the identi-

cation, adding that the child shown was a granddaughter, who had died in a fever hospital. The lady on the lecturer's face was also identified. A copy of the photograph showing the spirit form of the child was sent to the parents. When the mother saw it she exclaimed, "Yes! It is my Kathleen's features, but where is her beautiful hair?" The father sorrowfully replied, "My dear, I could not tell you after my visit to the hospital that they had cut off Kathleen's beautiful hair."

The puzzle here could not be solved by the theory of thought-transference, as none of the Crewe circle knew the parties, and as Mr. Walker remarked, "You cannot produce from thought what it does not contain." As the spirit form on the first plate had not been recognised at first, it came again, and by that means gave the experimenters a series of facts which afterwards led to indisputable proof of spirit identity.

A series of interesting and thought-provoking psychic productions were next shown which had been obtained at Belper on common writing paper whilst under the hands of the sitters. In appearance they were as though they had been produced by photographic methods.

A slide showing a group of sitters with a large spirit-formed lily was thrown upon the screen, followed by a portrait of a gentleman on whose coat appeared a bunch of spirit flowers and also the psychic form of his son's face. Next upon the screen appeared a bunch of lilies obtained on a plate which was developed after having been held, whilst in the dark-slide, against Mrs. Buxton's forehead. The gentleman who obtained the lilies used his own plates and did all the handling of them himself.

The lecturer proceeded to explain briefly the Paget method of obtaining direct colour photography, and exhibited a few slides to show the effects of natural colours when photographed by that process. He informed his hearers that the psychic flowers obtained led him to inquire of the spirit friends whether it would be possible for them to give him spirit flowers in natural colours, with the result that they expressed their willingness to try. On the day fixed for the experiment a journey was made to Crewe for the purpose of holding a séance. The plates employed in the process, and which were known as panchromatic plates, were, Mr. Walker said, affected more or less by all colours, and consequently he had to place them in his plate-sheaths in the dark, with a taking screen in contact with and in front of each plate. This he did on the evening previous to the visit to Crewe, in his own dark-room at Buxton. He took his own quarter-plate camera with him, and it was the one used when the plates were exposed. To cut out the extra violet rays a specially prepared yellow screen had to be used in front of the lens, so that the light would have to pass through (a) the yellow glass screen, (b) the lens, and (c) the taking screen to reach and affect the sensitive plate. It was important to keep this in mind, because no matter how the sensitive plate was affected by psychic power it would not otherwise produce the requisite chromatic effect upon the developed negative to give transparencies capable of showing natural colours when seen through the viewing screen.

Mr. Walker stated that Mrs. Buxton, Mrs. Walker, and himself were the sitters for the first plate. After the sitters had been focussed, he went to the camera, inserted a plate-sheath, withdrew the plate cover, and then returned to his seat. Mr. Hope pressed the indiarubber bulb to open the lens, and thus expose the plate. Mr. Walker then left his seat and, returning to the camera, closed the slide, took it out, and placed it in his coat-pocket. Mrs. Buxton sat alone for the second plate, when the same proceedings as for number one plate were carried out. The slide was, as before, taken out of the camera by the lecturer, and he and Mr. Hope proceeded to the dark-room to develop—in darkness—and fix the two plates.

Slides were here put on the screen to show that both the plates had been successful and that for the first time—so far as is known—the natural colours of flowers and of the human form had been obtained by spirit photography. The lecturer pointed out that the psychic results varied very much in size whereas the size of the sitters remained the same, which could only convey the idea that on the second plate the spirit form was either shown purposely reduced or had retired farther from the camera, yet on both plates the results were shown to be in front of the

sitters, so much so that on the first plate two of the sitters were quite obliterated and only a small portion of the third sitter could be seen.

The puzzle in this case was that one had to take into consideration not only the question of form but the chromatic action of colours as well—as, on the plates to be so reproduced, form and colour could only have been given by the direct rays from the form and by the colours passing through (a) the yellow glass screen in front of the lens, (b) the lens, and (c) the taking screen. It was an important point for consideration that the spirit form and flowers shown were actually present in those dark active rays beyond the violet, which Sheel began to consider so far back as 1777, when he also laid a primitive foundation for modern photography by his philosophical study of the action of light on silver. The lecturer said he had expected to obtain more direct colour spirit photographs, but the war had upset the conditions of the circle.

A spirit message to Mr. and Mrs. Cowell Pugh from the Venerable Archdeacon Colley, in the Archdeacon's unmistakable handwriting with his signature attached, was shown. It had reference to his passing on to the higher life when at Middlesbrough attending the Church Congress, and read as follows:—

DEAR FRIENDS,—I thank you for the help you gave to our dear friend Miss Scatterd at Church Congress. I try to be with you in spirit.—Faithfully yours,

T. COLLEY.

As this message was obtained on a plate exposed in the camera with Mr. and Mrs. Cowell Pugh as sitters, and as the spirit message was in front of the sitters, and in order to be read had to be reversed and the sitters shown in negative, it offered many puzzling points. An important feature of the message was that it referred to an event which took place after the Archdeacon's demise—there could thus be no room for any suggestion that the photograph was that of something written by the Archdeacon before his transition.

A slide was thrown upon the screen, showing the psychic form of a dog beside the sitter, and also a female form.

A symbolical psychic picture of a suicide, obtained in most remarkable circumstances, was thrown upon the screen and fully dealt with in detail by the lecturer, its moral being that to commit suicide with a view to evading troubles was the way to add other troubles to those already present. The original of this photograph was a psychograph, *i.e.*, a picture obtained without the use of a camera—and it was too weak to get from it a slide. On a subsequent visit to Crewe, during a conversation about this matter, when the lecturer expressed regret that he could not obtain a slide Mrs. Buxton said: "Oh, ask my sister to give you a reproduction. I am sure she will." During the sitting which followed, the spirit friend controlling Mr. Hope said "You must develop one of the middle four plates as a psychograph." This was done, and a good reproduction was obtained, from which the slide shown was made.

Mr. Walker next showed a slide on which appeared in Mr. Stead's handwriting the message: "DEAR MR. WALKER,—I will keep you posted.—W. T. STEAD." In explanation, Mr. Walker related that some time before Mr. Stead set out on his fatal voyage in the "Titanic," he invited Mrs. Walker and himself to call on him when in London, and they did so. At the end of the interview, in which he expressed his interest in Mr. Walker's researches, he said, as his visitors were leaving, "Will you keep me posted?" to which Mr. Walker replied "I will." In his message he evidently recalled this request, and as Mr. Walker had never been able to fulfil his promise, promised on his part to keep Mr. Walker posted.

A professional photographer, on looking at the aura in this photograph, had stated that he knew of no material substance capable of producing that effect.

On a photograph in which the sitter was Mr. Albert Wilkinson, of Nelson, Lancashire, appeared the features of his son Frank, who was killed four years ago in the collapse of a building on which he was at work. The portrait was very clear and was recognised by both parents.

The next psychic photograph showed the spirit form of a child of Mrs. James Coates. The sitter, however, was not Mrs. Coates but another lady.

One photograph showed a negative and positive obtained in one exposure. Two bore messages in Greek, and a third the injunction to "Read and apply the tenth chapter of Luke, third and twenty-third and twenty-fourth verses." The first of the verses referred to was "Behold I send you forth as lambs in the midst of wolves" and the other two "And he turned unto his disciples and said privately, Blessed are the eyes that see the things which ye see: for I tell you many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Mr. Walker also showed several other more or less striking slides.

At the close THE CHAIRMAN expressed the pleasure which Mr. Walker's lecture had given the audience. Personally, he had not thought that they would have had such an interesting address. He had had a good deal of experience of psychic photographs, but he did not think he had seen any equal to those exhibited that evening.

SIR WILLIAM VAVASOUR said that it was only about a year ago that he had made Mr. Walker's acquaintance. Quite by chance they had met, and Mr. Walker had showed him a volume of most interesting photographs. At that time he had supposed that Mr. Walker was simply a collector of psychic pictures, but the lecture that evening had enlightened him in a remarkable way. They would all agree that Mr. Walker was a scientist in the phase of psychic phenomena upon which he gave them so interesting an address. (Applause.)

MR. W. H. SEED said that he could add one little item of information to the particulars given by the lecturer. It so happened that he came from the same town as the Mr. Wilkinson to whom Mr. Walker had referred, and the boy whose photograph had been shown on the screen was a schoolfellow of his. He had not known of the boy's decease. He would like to ask how it was that there seemed to be so few persons able to obtain psychic photographs. They had heard an address by Sir Alfred Turner, who had stated that he did not know anyone in London able to take spirit photographs.

A professional photographer in the audience, who stated that he was until recently senior operator at a studio in Regent-street, said that he had visited Mr. Walker on the introduction of a friend who did not know that he was a photographer. He had borrowed a few of the photographs from Mr. Walker, put them under a microscope, and tried to reproduce them by artificial means, but without success. He had once taken a photograph of a lady, in his studio. When it was developed the chair showed through the figure of the lady in a very peculiar way. (This remarkable photograph was exhibited by the speaker at the close of the meeting.) As regards the colour photographs, although he was familiar with the Paget process, he had never seen any results so beautiful as those exhibited by Mr. Walker. They showed a remarkably precise adjustment between the viewing screen and the colour screen.

A lady, referring to the peculiar spot shown on the face in the picture of a Hindoo exhibited on the screen, said that she recognised it as a ceremonial mark.

MR. WALKER, in reply to Mr. Seed's inquiry, said that the reason why so few people could take spirit photographs was because so few people had developed the faculty. He had been urged to promote the progress of the subject in this respect, but he was too busy to give as much time to it as he would like. It appeared that few people were naturally endowed with the form of mediumship required for psychic photography, and where those people, as photographers, were unaware of their gift, their spirit friends feared to intrude their presence because of the annoyance and confusion which might result. His hope was that by bringing the subject forward in lectures, as on the present occasion, he would compel photographers to think and to investigate the subject for themselves. The phenomena of Spiritualism had revealed to him that there was a bridge between this world and the next—a bridge which he did not fear to cross. So much of heavenly love and sympathy had come to him across that bridge, that he felt assured that when he passed to the other side that divine care and guardianship would be continued and increased. (Applause.)

DR. ABRAHAM WALLACE said that he had been presented with a great number of puzzles that night. He had inspected Mr. Walker's photographs some time ago and had arranged with him that he should one day pay a visit to the Crewe circle. Owing to his professional engagements, however, he had not yet been able to do so. While he knew Mr. Walker as a very careful investigator, he had seen a great many alleged psychic photographs which could be produced by "fake" methods. They could produce by such methods many of the photographs which they had seen that evening. He had been associated with their chairman in a study of the question, and they had found that recognition of the photographs as those of departed friends was not a complete test, for they had met with cases where "faked" photographs had been so recognised although they were pictures of complete strangers. Still, he did not want to cast the slightest slur on the pictures they had just seen. He hoped that he might yet be able from personal knowledge to endorse the genuineness of all the photographs Mr. Walker had shown them.

The proceedings closed with the usual resolution of thanks to the lecturer.

SIR OLIVER LODGE ON DARWINISM.

Sir Oliver Lodge makes an interesting statement in the "North American Review" on the German misreading of Darwinism, which leads to a glorification of war. It is:—

A misunderstanding of the phrase "struggle for existence" as conducive to evolution, so that slaughter and active conflict seem the highest good.

The Darwinian struggle is not of this order at all. It is a selection of the fittest to survive among a crowd of organisms which cannot possibly all survive; a selection of those most fitted to the environment. It is akin to the natural competition and effort with which we are all acquainted in peace-time; it is not like war at all. Moreover, in so far as there is savagery associated with it, Darwin himself, and Huxley, conspicuously in his Romanes Lecture, taught that this unconscious struggle ought not to apply to civilised humanity, whose business it was to contend against and dominate the cosmic process.

Since this matter is misunderstood by many people, and since Huxley's clear utterance on the subject is not so well known as it ought to be, I will make two quotations from his writings. In 1888 he wrote as follows:—

"society differs from Nature in having a definite moral object; whence it comes about that the course shaped by the ethical man—the member of society or citizen—necessarily runs counter to that which the non-ethical man—the primitive savage, or man as a mere member of the animal kingdom—tends to adopt. The latter fights out the struggle for existence to the bitter end, like any other animal; the former devotes his best energies to the object of setting limits to the struggle."

And in 1894 he developed the subject further, writing thus:—

"Men in society are undoubtedly subject to the cosmic process. As among other animals, competition goes on without cessation, and involves severe competition for the means of support. The struggle for existence tends to eliminate those less fitted to adapt themselves to the circumstances of their existence. The strongest, the most self-assertive, tend to tread down the weaker. But the influence of the cosmic process on the evolution of society is the greater the more rudimentary its civilisation. Social progress means a checking of the cosmic process at every step and the substitution for it of another, which may be called the ethical process; the end of which is not the survival of those who may happen to be the fittest, in respect of the whole of the conditions which obtain, but of those who are ethically the best.

"As I have already urged," continued Huxley, "the practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion, it demands self-restraint; in place of thrusting aside, or treading down, all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it; and shall take

heed that no act of his weakens the fabric in which he has been permitted to live.

"Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage."

"Let us understand, once for all, that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it."

WHEN THE SPIRIT AWOKE.

THE DARKNESS BECAME BEAUTIFUL.

"Not Angels, but angels," is said to have been the remark of Pope Gregory the Great when, meeting in Rome some Anglo-Saxon youths carried into slavery, he was told their nationality. Of the warring soldiers of Great Britain and Germany on that wonderful Christmas Eve, 1914, in the trenches, he might have made some similar remark, inspired, perhaps, by the affinity between the Latin equivalents for war and beauty—*Non bellax, sed bellus*, let us say.

In a recent issue of the "Times Literary Supplement" appears an article entitled "Christians Awake!" in which the writer deals thus inspiringly with Christmas in the trenches:—

We have all read what happened between those opposing armies and how it came unexpected, undesigned, and yet willed with all the unconscious force of their natures. Not once or twice, but again and again we hear of this sudden change upon the night of Christmas Eve, how there was singing upon one side answered by the other, and how the men rose and advanced to meet each other as if they had been released from a spell. Everyone who tells of it speaks also of his own wonder as if he had seen a miracle; and some say that the darkness became strange and beautiful with lights as well as music, as if the armies had been gathered together there not for war but for the Christmas feast. Our men, as if from mere habit, began to sing "Christians, awake!" and then the Christian did awake in English and in Germans, and they were no longer German or English to each other, but men. It was not done by an effort or with fear and suspicion and awkwardness. It happened as if it were a change of weather, the sun coming out after a storm; and when it happened it seemed more natural even than wonderful. What was unnatural was the former state of war in which men had been to each other not men but targets; and now they had come to life for each other, and in a moment they were friends.

We always talk of the natural man as if he were a kind of gorilla, made only more dangerous by his intelligence; as if nothing were natural to us but the appetites and fears of our bodies, and those habits from a distant past of which we have not yet rid ourselves. But we have also a spiritual nature which is as much nature to us as the flesh, and which has all our permanent desires with it. No one talks of the natural man in himself; it seems to him predominant in others when he looks at them hostilely and from the outside, when they are not men to him at all, but a mob or a foreign nation. So a hostile army seems to consist of natural men, primeval beasts of prey, organised by civilisation and with instincts disciplined so that they may the better be gratified. And when the nations think of each other in these terms they make an effort to be themselves what they believe of their enemies, and preach a doctrine of war and the "will to power" which, if it were natural, would hardly need so much preaching and enforcing.

The "Times" writer, however, does not lose sight of the fact that the Germans who thus allowed their purely human instincts to govern their actions were Saxons, not Prussians.

For the Saxons warned our men, if there were Prussians near, not to expect a truce with them. But to Saxons and English alike these Prussians were absurd automatons that could not come to life. They were not devils, but forlorn, rigid, marching figures, committing crimes by rule and, for the sake of their abstract Prussia, cutting themselves off from all the concrete joy and wisdom of life. The poor Prussian thinks that if only he is brutal enough he will cease to be ridiculous; but he is ridiculous because he is brutal, because he persists in worshipping his own old savage gods when all the rest of us know that they are only wooden idols. No amount of scientific jargon can conceal the fact that his idolatry is obsolete, and we will not allow him, by his misdeeds, to throw us into a state of mind like his own.

SIDELIGHTS.

In his recent address at the Wesleyan Central Hall, Major-General Sir Alfred Turner expressed the view that the war would not last many months longer.

We are happy to learn that M. Jules G. M. Van Geebergen, late editor of our Belgian contemporary "La Revue Spirite Belge," to whose sad case we referred in our issue of December 12th last (p. 593), has received a letter from Mr. S. Clay, of Hydesville, New Shildon, Durham, offering him immediate and remunerative employment, with the prospect of a permanency, at his engineering works at Newcastle. M. Van Geebergen will now be able to meet his wife and family on their arrival in this country with the assurance of being able to provide them with a home. We heartily congratulate our friend and trust that a very troubled chapter in his career has reached its close.

Our friend Miss Estelle Stead calls our attention to an excellent work with which she is associated, viz., that of giving the humbler classes of society the opportunity of enjoying really high-class intellectual entertainments by providing them, at very low prices for admission, with a series of Shakespearean and classic plays and grand operas produced at the Royal Victoria Hall, Waterloo-road, S.E., under the direction and with the co-operation of many of our leading actors and opera artists. Miss Stead also sends us a copy of the January number of "The Bairns' Magazine," which she edits. It is a capital pennyworth for boys and girls and we commend it to the notice of those of our readers who have bairns of their own.

Those of our readers who are acquainted with that very beautiful ghost story, Lanoe Falconer's "Cecilia de Noel," will be interested to learn that a biography of Marie Hawker—the real name of the author of this charming book and of its perhaps more popular predecessor "Mademoiselle Ixe"—has been written by Miss Evelyn March Phillips and will be published next month by Messrs. Nisbet. In mentioning the fact a writer in a contemporary says: "Miss Hawker, as was plain from 'Cecilia de Noel'—a finer and more subtle piece of work, though less instantly successful, than 'Mademoiselle Ixe'—had a strong strain of mysticism, and her diaries and correspondence reflect a mind on an unusually high spiritual plane."

On Tuesday, the 19th inst., Mrs. E. A. Cannock gave clairvoyant descriptions and psychometry at the rooms of the Alliance, 110, St. Martin's-lane, W.C. There was a good attendance of Members, Associates and friends, and the descriptions were generally recognised. A feature of the proceedings was the choosing, by persons selected, of favourite flowers, which formed the basis of symbolical references to spiritual powers and qualities. This part of the proceedings gave general interest and pleasure, as a pleasant variation on the ordinary methods of clairvoyant description.

Referring to a recent note on Amulets and Talismans, a correspondent writes: "Psychic and magnetic qualities have frequently been attributed to gems, and there is reason to suppose that the belief is not altogether groundless. Psychometry teaches that it is possible for an article in personal use to absorb something of its owner's personality or surroundings, and it is not improbable that this susceptibility extends to the lower kingdoms of Nature. The endowment of gems with magical powers may, of course, be referred to auto-suggestion, but this is merely to substitute one explanation for another—subliminal activities for obscure etheric or other vibrations—and not to explain all the strange happenings traditionally ascribed to precious stones."

"N.G.S." writes: "In my review of Mr. Raupert's book (p. 28), I am made to say that the enemy of man is rather 'quaintly' alluded to as 'Satan.' This is, of course, nonsense. The point is that Mr. Raupert uses a small 's' to enforce his low opinion of the arch-fiend—thus 'satan.' It is as though one were to write of another enemy of man as 'wilhelm.'" "N.G.S." rather unkindly blames the printer, but we think the culpability may be distributed in a more general way. The good work of the printer as a corrector of mistakes (he will sometimes rectify a slip in a Latin or Greek sentence) is seldom recognised, although he is always debited with errors. For the benefit of other writers as well as "N.G.S.," we give this hint: When any peculiarity in spelling or otherwise is to stand, it should be notified in the margin or in the text itself. Thus "N.G.S." might have written, "the enemy of man is rather quaintly alluded to as 'satan' (with a small 's')." This would have arrested the almost automatic action of the correcting hand, whether of printer or proof reader.

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.

Nature of the Ego.

SIR,—Some weeks ago Mr. Constable in one of his letters remarked, with reference to the Ego, that "the Ego of the metaphysician differs from that of the psychologist."

Would Mr. Constable be so kind as to explain exactly what the difference of conception is between these two schools of thought regarding the Ego?—Yours, &c.,

F. V. H.

Immortality and Unselfishness.

SIR,—Forgive me if I write at some length in reply to Mrs. Bloodworth's letter on page 35, for it touches closely a most interesting question—the question of distinction between a fact on the one hand and *thought about* a fact on the other. If Mrs. Bloodworth errs in confusing the two, she errs in very good company. For even leading men of science and metaphysics do not always keep the distinction clearly before them.

I wrote that "if we end at death, we must, if we are sane, live only for our own *personal* happiness." I wrote of a fact, not of thought or belief about a fact.

Mrs. Bloodworth refers to men who belong to a class which definitely rejects immortality. There is a wider class of men who are agnostics—men like Darwin and Huxley. And these may fairly be termed protagonists of truth. Even the former class is made up of men who, fighting for what they believe to be truth, deliberately accept the burden of human opposition and personal unhappiness.

These men, it is true, *believe* they are mere passing forms of matter, to be shortly blotted out in time. But if their belief is sound, why, in the name of common sense, do they inflict on themselves material unhappiness in life for the sake of truth—for the sake of an abstract principle? If, as material things, they are capable only of material happiness, why do they throw away the body for the shadow? It may be replied, "Oh, they are so constituted that they find the greatest *personal* happiness in self-sacrifice for principle." And the reply may be sound. But, if sound, does it not establish the point made? If sound, is it not clear that men, even the exceptional men referred to, are so constituted that their conduct and thought must strive for the establishment of *abstract* principles of right, rather than immediate *personal* material happiness? And, if this be so, how can we refer any such constitution to the material? We must refer it to the spiritual. No matter what belief may be, the fact of the spiritual is established.

The Inquisition gave opportunity for the finest principles in mankind to be made manifest. The present great war, in the same way, gives opportunity for the finest principles in mankind to be made manifest. Neither the Inquisition nor bloody war makes the finest principles in man. If that were so, we ought to re-establish the Inquisition at once and rejoice in the existing destruction of life and property and the constant infliction of human misery which results from existing war.

But these two terrible evils merely make manifest the nobility *pre-existing* in man, and the abolition of the Inquisition, while closing one form of manifestation of a pre-existing fact, has allowed other and more vital forms of manifestation to come into being. So it would be if war were abolished.

As a Father of our Church has said—the Holy Ghost is in each one of us. It is the true *elan vital* which, transcendently, uses the evils of material environment for its manifestation under slow evolution of freedom from evil—as evil grows unnecessary for the perfecting of humanity.

Men may believe or disbelieve this or that, but, as I believe Cardinal Newman once said, the *fact* of the spiritual in man still remains.

I must admit that the reply now made to Mrs. Bloodworth is not altogether satisfactory. For, if it be true that the thought and conduct of man prove the spiritual in him, the inference does not follow directly that he survives mortal death—he may be merely a "blind" instrument of the spiritual.

With all that Mrs. Bloodworth says of Bradlaugh I agree. Though I differ from him in belief, I fully recognise that he fought not for self but for humanity. And he accomplished a great work. But surely, spite of belief, his altruistic labour proved the *fact* of the spirit in him? God wields right: God uses evil.—Yours, &c.,

January 19th, 1915.

F. C. CONSTABLE.

The Direct Voice: How is it Produced?

SIR,—The points in Mr. H. N. de Fremery's letter in your issue of the 23rd inst. have been answered over and over again since his first letter on this subject appeared in September last. Presumably you inserted it as an "awful example" of invincible ignorance, or perhaps I should say incorrigible perversity, for doubtless he has seen all the correspondence that has appeared in *LIGHT* in the meantime. To dispute the absolute genuineness of the direct voice in the face of the large volume of testimony on the subject, and the possibility of getting evidence for oneself (I personally have been abundantly convinced), seems to me preposterous at this time of the day. As to the question how it is produced, opinions may differ, and we can get no clear explanation from the other side. But one thing is abundantly clear: it is a genuine phenomenon. It is not produced by the medium.—Yours, &c.,

EUGENE P. GLEN.

Cricklewood.

January 22nd, 1915.

Life after Death.

SIR,—The page of replies in your last issue to Mr. E. Kay Robinson fail to "touch the spot." Mr. Robinson started, in his own manner, an argument which leads to conclusions more widely held by thinking men than Spiritualists usually credit. This I regret, because the argument is one of which many are not in the least enamoured, yet which remains with them unaffected by such replies as those on page 27 of *LIGHT*. Put my way, and as succinctly as I can, it is that all that constitutes a man's "individuality" in this life, all that we are to others and all that we know ourselves to be, is of the brain—cerebral; and is, perforce, annihilated with the dissolution of the brain at death; and as all normal memory is cerebral, that also must perish. That whatever of our Ego persists after death must be that part (if any) which is independent of the mortal brain, asking nothing from its development, and suffering nothing from its lesions nor from its senile decay. This, roughly, is the conclusion to which many thinking men, physiologists, and psychologists, are brought; and it avails nothing to ask "What does the Great Potter seek to achieve out of all these broken pots?"—as though *any* purpose of the Supreme Ruler of the Infinite could be comprehended, however vaguely, by the finite mind of man! Yet it is written, "We brought nothing into this world, and assuredly we shall take nothing out." That when (if He so wills) we are "born again" at our transition, we start our next life precisely as we started this in so far as cognisance of any former state is concerned.—Yours, &c.,

Manchester.

GEORGE GREEN.

January 18th, 1915.

SIR,—While reading the vigorous replies to Mr. E. Kay Robinson's letter, I was reminded that my remarks concerning Time and Space are equally applicable to the final merging of the personality in Nirvana. The possession of a true consciousness annihilates the undue importance that we attach to personality, to that which is merely formal. It is as if we valued the casket instead of the jewel. Our present concern is with things in an infinitude of forms. Perhaps the use of matter is to show us how to get rid of it, and substitute for it the *fact*. This fact belongs to the spiritual world—a resurrection in Life and Being. The flesh is the self from which we need deliverance. There is a physical body and there is a spiritual one—a phenomenon and a fact of body. Is it life of which we are conscious or the opposite? What if altruisticness be the only true consciousness?—Yours, &c.,

E. P. PRENTICE.

Automatic Writing: A Suggestion.

SIR,—It has been my privilege—sometimes my misfortune—to have to peruse a great deal of automatic or inspirational writing. Such of it as was worth attention contained valuable ideas, but the literary vesture was nearly always defective. The sentences were often tortuous and ungainly—a welter of verbiage that obscured rather than expressed the thoughts given. I do not impute this to the originators of the communications given, because so much that is produced by untrained writers in *normal* conditions is marked by the same floundering and turgid forms of expression, and, moreover, is generally deficient in any ideas worth giving to the world. But I would suggest that automatic writings containing useful matter should be severely edited, and not treated as sacrosanct, as is too frequently the case. The ideas given from the unseen can only benefit by being presented in the clear, crisp, and concise language adopted by those normal writers who minister to us from the Press, the pulpit, or the platform.—Yours, &c.,

JAMES WATSON.

"Spirit Photography."

SIR,—In reply to the inquiry of your correspondent, Mr. Chevallier, in your issue of the 19th ult., the gentleman who had the arrangement of the abortive joint committee on psychic photography was not Mr. James Coates, but a prominent Theosophist, who is now, I believe, Vice-President of the Theosophical Society. The secretary of the Royal Photographic Society, in his letter to Mr. Chevallier, after stating that his society had not considered the question of psychic photography, possibly goes beyond his authority when he dons the prophet's mantle by adding "and is not likely to do so." Surely proof of personal continuity in the next life, as evidenced by thousands of portraits taken of the spirit visitors, is of infinitely more importance than views of landscapes and pretty cottages, however skilfully they may be altered and touched up. As it is, the R.P.S. is over a decade behind the times in this respect, for in 1904 the then second largest photographic society invited the writer to give an address on this subject with lantern illustrations.

The late David Christie Murray, the well-known writer ("Merlin," of the "Referee"), occupied the chair, and in the course of his introduction and summing up remarked that "We should not review these things in a spirit of mere frivolity. The attitude ought to be one of willingness to receive, but of stringent criticism before reception. The question was an extremely important one. It involved the continuance of the individual soul, and we could none of us afford to look upon it save in the most serious light. He would, therefore, wait patiently, test and try to prove." (Later he attended a materialising séance at my house, good old David Duguid being the medium.)

The lecture hall was crowded and the interest so well sustained that there was still a full house when the meeting was brought to a close shortly after eleven o'clock. A very fair and full report was duly published in the society's transactions.

Subsequently the leading association of professional photographers, Mr. J. Traill Taylor's old society, extended an invitation, which I accepted. The address given on this occasion, considering the very prejudiced and naturally critical audience, was well received and reported upon in the photographic press.

One would think that it was about time that the R.P.S. should consider that such a deeply important subject falls appropriately within its purview and also that the camera trade should recognise the great possibilities in increased demand for instruments, plates and papers. Personally I have used thousands of plates in psychic experiments which would not have been used for purposes of ordinary photography.—Yours, &c.,

H. BLACKWELL.

Thought-Reading and Prophecy.

SIR,—In *LIGHT* of the 9th inst. Mr. R. A. Bush mentions a case of extraordinary thought-reading. I can vouch for the truth of a similar case, and it may be through the same instrument. A Professor A—called on me at my business address, and after introducing himself (I have reason to believe under a mere pretext) asked to see me for a private conversation. After some talk about business, he announced that he was a thought-reader, and mentioned that in my face he could see my future, adding that if I could give him an hour he could prove to me the truth of this wonderful gift, which he had possessed since a boy. He asked me for pencil and paper, tore the latter into three small squares, and then desired me to write on each a question and fold them into pellets, after which he quitted the room. I did as he desired, and advised him that I had done so. He then returned and said: "Fold them again, sit down, place one on each knee and give me the remaining pellet." On receiving this he placed it to his forehead and at once read the question, asking if he was correct. I, of course, could not confirm, as the pellet was selected indiscriminately. He then opened the pellet, and without looking to verify it he handed it to me. His reading was correct. He then correctly stated the contents of the other two pellets, hesitating, however, a short time over one word in one of them, which I noticed afterwards had been written hastily. He then told me he saw many great changes about to take place in my business, that I should be ill in the coming August—not seriously, but for eight days at a small sea-side place—that before long I should be out of business, that I should have an offer on a certain date to take over a business, but I was not to do so, &c. He then offered to conduct another experiment, saying: "Here are four other squares of paper. Write on one your name, and your wife's, and date of birth; on another the names of your sons; on another the names of your daughters; on the fourth a question. As on the previous occasion, he left the room, and on his return desired me to fold the papers as before. This done he took them one by one and repeated exactly the names of myself, wife, sons, and daughters, eleven in all, adding such statements as "This daughter has been married twice"; "This daughter will shortly have a child, it

will be a girl"; "This one will have four children"; "This son will soon make quite a change in life"; "You have lately lost a son," &c. The remarkable part of the story is that all his statements were absolutely and literally true, including those predictions capable of immediate fulfilment. But as regards certain other predictions these have not been fulfilled, and I fail to see that they can possibly be realised now.

One now asks the meaning of the Professor's visit. It is obvious to me it was to convince me of his power in order that I might recommend him to well-to-do people. He informed me that his fee was not less than £80 (2,000 francs), that he had visited King Edward forty-two times, that he had just returned from a visit to the President of the Republic, that he visited the Rothschilds, &c. My letter is already too long or I could have mentioned further details of this wonderful man, whose card and pellets I still possess and whose predictions I mentioned at the time to many persons.

Your remarks on "Sporting Prophets," p. 16, remind me of a visit I paid to a well-known "clairvoyante" in Paris, a Madame V—, at the time of the Fashoda crisis. I was anxious to learn if France and England were going to fight, the position being critical. Madame V— informed me emphatically that there would be no war between the two nations, but much discussion. She added that England's next war would be in South Africa, where she would be victorious.

As I intended paying a visit to the races at Chantilly on the following day I asked her if she could tell me the name of the winner of the Prix Diane, and she replied she could not give the name of the horse but could give the jockey's colours. This she did, and I was later surprised to see this jockey win. I have within the last two months consulted this seeress on the present war. She said it would be finished by about the end of the year 1914, that the Japanese army would come to Europe, that there would be a naval battle and the British would be victorious; that the Germans would be beaten on land, and that, owing to England standing out for hard terms, peace would not be signed until some months later.—Yours, &c.,

S. A. BRETT.

42, Rue des Deux Puits,
Sannois (S. & O.), France.
January 12th, 1915.

Zodiacal Rings Made by Savages.

SIR,—In your interesting "Notes by the Way" in *LIGHT* of January 9th, when commenting on our "Book of Talismans, Amulets, and Zodiacal Gems," you mention Zodiacal rings made by native tribes in West Africa as evidence of their knowledge of astrology. It is quite true that at the present time many tribes who, during the past fifty years, have been brought into touch with civilisation have some knowledge of astrology, but not to any profound extent, so far as my own experience and research are concerned.

The Zodiacal rings were in all probability introduced to these tribes by the Arabs, Arabic astrology being very ancient; and these traders having controlled the African native trade for many centuries may have employed the native metal workers to copy these rings. As an illustration of this I may mention that an engineering friend whose work took him to many of the remote districts in Africa, showed me a Zodiacal ring he was wearing, which one of the natives had made for him some twenty years ago, and he told me the man's implements were of the crudest, and that although he had made dozens of these rings, he was quite ignorant of their symbolism or significance. Incidentally he also told me that the treatment of these men (in those days) by their white employers was not calculated to produce any harmonious vibrations from the "joy of the work," as besides being very poorly paid, they were liable to punishment if the ring was not equal in weight to the gold served out to them, so that I do not think that the fact of a Zodiacal ring being made by an African native can be taken as evidence of a knowledge of astrology.—Yours, &c.,

17, Hanover-square, W.
January 18th, 1914.

WM. THOS. PAVITT.

ANSWERS TO CORRESPONDENTS.

A. J. POWNALL (Vision).—A remarkable dream experience, but it would need something in the way of subsequent verification to make it complete. Perhaps this may come hereafter, when we should like to hear from you again.

J. ELLIOTT (Southcott Prophecies).—It is claimed that some of these predictions have been curiously fulfilled. The phrase, "Mrs. Southcott," was quite correct. In Joanna's day unmarried ladies were generally given the title "Mrs."—"Miss" being reserved for very young ladies—and "Mrs. Southcott" was the common way of referring to the prophetess.

SOCIETY WORK ON SUNDAY, JAN. 24th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Place Veary gave very successful clairvoyant descriptions and messages; Miss Elsie Marian kindly sang a solo; Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, address by Mr. H. G. Beard, messages by Mr. P. E. Beard; evening, Mr. P. E. Beard answered questions. Sunday next, at 11 and 7, Mr. Horace Leaf. Thursday, at 7.45, Mrs. Mary Davies.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith gave powerful addresses, her morning subject being "The Judas Power." For next Sunday see first page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Good address and descriptions by Mrs. Jamrach. Sunday next, at 7, Miss F. Morse, address and clairvoyance.—M. W.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. E. Bryceson gave an interesting reading on "Astrology," followed by well-recognised clairvoyant descriptions by Mrs. Longman. Sunday next, Alderman D. J. Davis, J.P., address.—W. H. S.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mrs. Mary Gordon gave rousing address and good descriptions. Sunday next, at 7, Mr. A. Punter, of Luton, on "Where are Our Dead?" followed by clairvoyance; also Monday next, at 7.30, clairvoyance only.—T. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Miss Violet Burton gave a beautiful inspirational address which was much appreciated. Sunday next, morning service at 11 a.m.; evening, at 7 p.m., address by Mr. E. Alcock Rush. Thursday, at 8.15, circle for members only.—P. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address on "Spiritualism" and descriptions by Mrs. Podmore. Miss Nelly Dimmick sang a solo. Sunday next, at 11.15, public circle; at 7 p.m., Mr. Karl Reynolds. Friday, at 8, public meeting. February 7th, Mr. and Mrs. Kent.—F. K.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Prior gave an address on "The Old and the New." Sunday next, at 3 p.m., Lyceum; at 7, Mr. Sarfas, address and clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. February 7th, Mr. P. Scholey.

WOOLWICH AND PLUMSTEAD.—Address by Mr. R. Boddington on "The Message of the Dead to the World." 20th, Mrs. Rainbow gave an address. Sunday next, 3 p.m., Lyceum; 7 p.m., Miss V. Burton, trance address; 8.30, public circle. Wednesday, Mr. Wright, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Anniversary Services conducted by the guides of the church through Mr. W. E. Long; Mrs. Beaurepaire sang a solo; collections for the day amounted to £7 10s. Sunday next, 11 a.m. circle; 6.30 p.m., Mr. W. E. Long.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. D. J. Davis gave an earnest address on "Eternity, Where?" and Mrs. Sutton clairvoyant descriptions. Sunday next, 11.15 a.m., usual meeting; 7 p.m., Mrs. A. de Beaurepaire, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Walter Howell gave helpful and instructive addresses. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Alice Jamrach, address and clairvoyance; also Monday, at 8 p.m. Tuesday, at 3, private interviews; public circle at 8 p.m.; also Wednesday at 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—In the absence of Mrs. Mary Davies through illness, Mrs. Curry gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Harvey. Also on Monday, at 3 p.m., clairvoyance, 1s. each; and 8 p.m., auric readings; silver collection. Weekly meetings as usual.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mrs. Turner; evening, Mr. A. C. Scott spoke on "Christ Consciousness" and answered questions. 21st, interesting address by Mr. Lonsdale. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mrs. Neville, address and clairvoyance. Thursday, Mr. Walter Howell (of Birmingham). February 7th, at 7 p.m., Mrs. Mary Gordon.—T. G. B.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, Mr. J. Parker gave a good address on "Spiritualism: What does it Prove?" and Mrs. Parker described spirit friends. Good after-circle. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Bloodworth, psychometry. Silver collection.—P. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Fellowship meeting; afternoon, Lyceum; evening, Mrs. Neville gave an address on "Mediumship" and descriptions. 20th, Mrs. Marriott, address and clairvoyance. 21st, Mrs. Greenwood, address, Mrs. Connor, clairvoyance. Sunday next, 11.30 a.m., Mr. Stidson; 3 p.m., Lyceum; 7, Mrs. Mary Clempson. February 3rd, Mrs. Orłowski. 4th, several speakers. 7th, Mr. Karl Reynolds.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address by Mr. Jones on "The Inconsistency of So-called Religious Thought"; evening, Mr. E. Lund spoke on "Spiritual Healing" and Mrs. Lund gave descriptions. 20th, Mr. H. M. Thompson on "The Religion of the Beautiful," Mrs. S. Podmore giving descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson on "Degrees of Spirit Control"; 3 p.m., Lyceum; 7, Mr. H. Boddington. Wednesday, Mrs. E. Neville. February 6th, Social Meeting.—J. F.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. C. Tarr; evening, address by Mr. H. Lockyear. TORQUAY.—Inspirational address by Mr. E. Rugg-Williams on "God's Revelations to Man," followed by auric readings. 19th, ladies' meeting conducted by "Mignon."—R. T.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. Robert King on "The Occult Aspect of the Battlefield," followed by answers to questions.—N. D.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Thistleton, of Torquay. Clairvoyant descriptions by Mrs. Thistleton and Mrs. Letheren.—E. F.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman, address by Mrs. May; clairvoyant descriptions by Mrs. Summers. Large after-circle.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. J. Miles Ord gave addresses both morning and evening. Afternoon, most successful clairvoyant descriptions.—J. W. M.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Graddon-Kent gave an address, "The Better Land," and clairvoyant descriptions.—W. P. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Messrs. Mundy and Taylor. 21st, discussion on "Methods of Violence," opened by Dr. Esslemont.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Dennis on "Prophecy." Solo by the chairman, Mr. Rich; clairvoyant descriptions by Mrs. Dennis and Mr. Hoskins.—E. E.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke in the morning on "The Quickening of the Spirit" and in the evening read and expounded 1 Corinthians, xv. His clairvoyant descriptions were much appreciated.—C. A. B.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Addresses through the mediumship of Mrs. Harvey, of Southampton. Mrs. Harvey gave good clairvoyant descriptions at both meetings. She also addressed the Lyceum in the afternoon. Other usual meetings.—W. G.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. F. T. Blake gave helpful addresses on "Man's Possibilities" and "The Road of Life," and followed each with successful clairvoyant descriptions. 20th, Miss Fletcher, Mrs. Gutteridge, and Mr. Abbott contributed to an interesting circle for investigation.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Trance addresses by Mr. P. R. Street: morning subject, "The Lone Track"; evening, "He Being Dead, Yet Speaketh"; Mrs. Street gave clairvoyant descriptions at the close of the evening service. 18th, Mrs. Laurence, address and psychometry.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Miss Annis Hibbert on "Spiritual Visions" and "The Operator and his Machine"; clairvoyantes, Miss Hibbert and Mrs. Shepley. The president (Mr. Beardsworth) read the recent address by Sir Oliver Lodge on "Kultur, Christianity and Brotherhood."—E. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Spiritual Truths" and descriptions by Mrs. Beaumont. 18th, at 3 p.m., ladies' meeting, address by Mrs. Lund and psychometry. 20th, address on "Pessimism and Optimism" and descriptions by Mrs. Maunders.—E. M.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service conducted by Mr. Tilby; afternoon, Lyceum; evening, Mr. James L. Macbeth Bain spoke on the great crisis through which we are passing. He claimed that a process of health for civilisation was thus being outworked and the poisons of selfishness and greed eliminated from the community. The result would be a clearer air, a purer life, a fuller consciousness of God and the brotherhood of man. A nobler race would be evolved; already we saw signs of this in the children of to-day. Mr. Bain's address made a deep impression, which will long abide in the memory of those who heard it. Thursday, Mrs. Alice Jamrach, address and clairvoyance.—S.

POOR CHILDREN'S FUND.—On Saturday last, January 23rd, the Little Ilford Society of Christian Spiritualists catered for one hundred of the poorest children in the district of Manor Park. After a substantial tea an entertainment was provided for them, in which the item most thoroughly enjoyed was the ventriloquial performance of Miss Nita Holland, who kindly gave her services. Sweets and cake were distributed during the evening, and on leaving each child received a woollen scarf, and a bag containing a toy, a bun and an orange. Our labours were well repaid in witnessing the delight of these little ones. The following donors are thanked for their kind contributions: The Ilford Distress Committee, 10s.; Friend of the N.L.S.U., per Mr. Forsyth, 2s. 6d.; Mr. Saunders, 2s. 6d.; Mr. Rose, per Mrs. Stephens, 5s.; Mr. Catchpole, 2s. 6d. and one hundred oranges; Madame Beaumont, 2s. 6d.; Mr. T. Brooks, 2s.; Mr. Cracknell, a supply of milk for the tea.—ALICE JAMRACH, President.

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