

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,778.—VOL. XXXV. [Registered as] SATURDAY, FEBRUARY 6, 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 9th, at 3 p.m.—

Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions ... MRS. E. A. CANNOCK.
NO admission after 3 o'clock.

WEDNESDAY, February 10th, at 4 p.m.—

Admission 1s.; Members and Associates, Free
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THURSDAY, February 11th, at 5 p.m.—

Admission 1s.; Members and Associates, Free.
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Address on "The Sphinx, the Secret Revealed."

THURSDAY, February 11th, at 7.30 p.m.—

Admission 1s.; Members and Associates Free by Ticket.
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Address on "Why I Became a Spiritualist: My Personal Experiences."

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For further particulars see p. 62.

SPECIAL NOTICE.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

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

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Address, "Law and Suggestion."

Feb. 14th ... Mrs. M. H. Wallis, Answers to Written Questions.
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Morning, 11 o'clock ... Mrs. FAIRCLOUGH SMITH.
Inspirational Address.

Evening, 7 o'clock ... Mrs. FAIRCLOUGH SMITH.
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Short Healing Service at the close of evening meeting.

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Incorporated 1896.

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

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

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, *free* and otherwise, notice
of which is given from time to time in "LIGHT," and where they can
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Occult Science. The reading-room is open daily to Members and Asso-
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A Circulating Library, consisting of nearly three thousand works
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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.

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On FEB. 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.

Objections to Spiritualism (ANSWERED)

By H. A. DALLAS.

CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous? Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows? Do They Tell Us Anything New? Purposeless Phenomena. The Methods Employed. Causes of Confusion. What the Communicators Themselves Say. Impersonating Spirits and Fraud. Materialisations. The Responsibilities of Spiritualists. Appendices A and B.

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NOTES BY THE WAY.

We close this week the correspondence on the subject of the Direct Voice and its method of production with a letter from Vice-Admiral Osborne Moore. That no definite conclusion has been reached is, perhaps, hardly surprising, in view of the fact that the question falls so much in the region of transcendental physics. We know a little—not very much—of the conditions essential on this side: the necessity for a good supply of oxygen in the room where the experiments are conducted, the detrimental effect of depressing weather conditions, the fact that "power" is drawn from some of the sitters as evidenced by their lessened energy afterwards. The primary requisite is, of course, the presence of that peculiarly constituted person, the medium. Mediums are many, but those in whom reside the power or quality whereby the "voices" can be manifested are extraordinarily few. We know of but two or three who are natives of Great Britain. The two most gifted mediums for this phenomenon—Mrs. Etta Wriedt and the Rev. Susanna Harris—now in this country, hail from the United States. Climatic conditions doubtless are an important part of the matter—the air of America is dry and electric.

The Direct Voice as an authentic phenomenon is established beyond all peradventure. The evidences of identity it furnishes are also well founded—we wish we could say beyond cavil. Here, as elsewhere in psychic phenomena, there are critics with "other explanations." As regards the Direct Voice these are reduced to two. Mr. E. Kay Robinson and Mr. Raupert are the chief exponents of these in regard to all phenomena, and theirs are the only theories that are at all entitled to attention where the Direct Voice is concerned. Telepathy and the Subliminal Consciousness are out of court here. Mr. E. Kay Robinson, so far as we can understand his explanation, argues for the existence of a Universal Spirit, not separated into individual intelligences, which in certain conditions is focussed or concentrated, *pro tem*, into the expression of a personal communicant—some departed friend. But that idea might be extended to cover the expression of personal intelligence in this life also. Presumably we are all individual expressions of a Universal Intelligence. Why not there as well as here?

Mr. Raupert has a pleasant theory of demons, which need not be taken too seriously. Theology may be able at times to edit Science, but Theology cannot have it (and has not had it) all its own way. If our critics could only be

induced to understand that human survival is a *fact in Nature*—if it is a fact at all—it would simplify matters greatly. It has nothing to do with any Church or body of religious doctrine. The opponents of revealed religion scoff at psychic evidences partly because in some confused way they have imbibed the impression that a future life is in some sort concerned with a theology which they claim to have exploded. And the theologians (of a certain school) having no especial love for science have taken umbrage at any scientific demonstration of a life beyond the grave, holding that a future life is *their* province. It is, as Sir Lucius O'Trigger would say, a very pretty quarrel. Let them settle it between them, and let us go on our way.

In "The Way" and a second volume, "Illumination: Spiritual Healing" (A. C. Fifield, 3s. 6d. *net* and 3s. *net* respectively), we have presented before us the method adopted by Mr. James Porter Mills in his classes on healing. The chapters of each book are indeed literal transcripts, by a devout pupil, of Mr. Mills's class lectures, the general method of which is the enunciation of some brief theme, an exposition of what it involves and a silent meditation on the theme. Throughout the teaching the attitude of teacher and taught is directed towards a mystic concept, a fundamental realisation of God as our Principle of existence as opposed to the common idea that we are fundamentally the outcome of race. But what is first striven for is a feeling of such truths, out of which a thought of them is to evolve. Thus the mind, resting on the creative Original, learns to dwell on constructive faith ideals and so to assimilate health and banish disease. It is all rather vague to those outside the class circle, but there is such an evidently earnest aspiration towards lifting thought and feeling from materialistic into higher planes, that one cannot wonder if the means towards that goal are but poorly conveyed in printed words. Mr. Mills's idea as to health is that it is "always from within," and that, therefore, healing must always and only be from within, starting in feelings linked with the creative "Health Substance" which is the original of our being, and ultimating in the well-being of the physical plane itself. All attempts to heal by "the elements," which presumably means *materia medica*, are condemned as an inversion of the true order.

What one is tempted to ask as to this doctrine of Mr. Mills (and kindred doctrines) is, why should it be less applicable to food than to medicine? Every argument that applies to the one seems to have equal force as applied to the other. Yet we shall hardly find a teacher who would venture, either by example or precept, to urge mental sustenance, though material food is but a daily medicament derived from "the elements" with which we repair the daily waste of the body. Do we not rather say that while material food is essential, a concomitant mental assimilation of a cheerful and pure character is needed to make the material assimilation of food successful, and if so might not the healer concede as much in regard to more obvious

medicinal treatment? That the physician with his "elements" cannot alone heal might be granted; that his healing efforts may be greatly aided by providing, *pari passu*, appropriate mental conditions may be reasonably urged; that without such aid his labour is in vain, may perhaps be claimed, but it is difficult to see how he can be logically banished altogether, unless on the same grounds we close the door to the baker who provides us with revivifying amyloids, and the butcher, or, if you will, the purveyor of vegetable substitutes, who offers us healing nitrogenous proteids to compensate for the destructive efforts of the day's work.

THE UNREALISED ANGEL.

Quoting the statement of Jesus regarding children, "In heaven their angels do always behold the face of my Father which is in heaven," the Rev. John Hutton, M.A., of Glasgow, writes in the "Christian World":—

Whether we are to understand quite literally those words which Jesus used about little children having their angels, certainly there is a truth within those words which we are asked to believe, a meaning to which I, for my own part, cling, for it is the very marrow of the Gospel. That truth is that God sees in each child, in each human being, something more than appears on the surface. He sees the angel-child, the angel-man. Each child, each human life, has a place for itself in the presence of God. Just now, whilst we are living here in this world, it is not here only that we are playing a part: we are living now and always in the unseen world of spirits. "Their angels in heaven before the face of My Father which is in heaven." Strip those words, if you care to, of their poetry and beauty, they cannot be made to mean less than this: that God has a pattern, an idea of every life which is born into the world. He keeps that pattern before Him. The child may wander far from the way which God had chosen for him. . . . Still, his angel is before the face of God. God has before Him still all that His child might have been. Now that, I say, is not mere fancifulness; it is, I believe, really and soberly the truth. Not to believe that is, in fact, to suppose that God has no knowledge of us individually, or that He knows nothing of us holier and deeper than the world knows, or than we know of ourselves. It is only when we believe that there is an unsoiled idea of us somewhere—and if somewhere, then in God—that many things become plain, and many things become possible. . . . When God arrests a man in some downward or foolish course, He appeals to the man's holy and unrealised self—not to him the failure, the mistake, but to the man God meant by him when He decreed his birth. As a mother might come near to a wayward son, as he sat sullenly amid his own unhappy thoughts, as she might touch him on the shoulder, as she might whisper his name—just his name, but spoken with all the love and sorrow of her heart—the name she herself had given him, the one thing that had come down from the days of his innocence—so God speaks and is speaking to us one by one. . . . Blessed is he who, though it be late, feels the fire of such a discreet and tender summons, and from whatever far country of the spirit, from whatever place of husks and food of swine, from whatever place of famine and bitterness of the soul, springs to his feet, bursting the iron bands, saying, "I will arise and go to my Father."

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 7TH, 1885.)

The "Figaro," of Paris, has an article upon the dramatist, Victorien Sardou, which says that through his hand, as a medium, wonderful drawings filled with fine detail have been executed, while it is well known that he cannot in the ordinary state make the simplest sketch.

We regret to learn that Mrs. M. H. Wallis and Mrs. Wesley Adams are amongst the victims of the prevailing epidemic of influenza; hence the recent changes in the programme of meetings at the offices of the Alliance.

SIR OLIVER LODGE'S LEGENDARY NEW BOOK.—Many correspondents seem to have been led by Press reports to suppose that Sir Oliver is preparing a book on psychical research for immediate publication. We are not aware whether such is or is not the case, but we are authoritatively informed that no book was promised by Sir Oliver, and also that he is so busy that the whole idea is for the present improbable.

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 NEXT, 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 St. 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, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

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

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Captain George L. Ranking, B.A. (Cantab.), M.R.C.S. L.R.C.P. (Lond.), on "The War: My Psychic Experiences" (Captain Ranking is now on active service in France with the Royal Army Medical Corps.)

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 9th, Mr. E. A. Cannock 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 them 2s. each.

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

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, February 10th, at 4 p.m., Miss Florence Morse, under spirit control will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—Owing to the serious illness of Mr. J. 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 Aspect of the Great Pyramid," "The Sphinx," "Stonehenge," &c., the second of which will be given on Thursday next, February 11th, at 5 p.m. Subject, "The Sphinx."

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

AN UNIDENTIFIED GHOST.

BY LUCIUS.

Apart from experiences in *séance* which usually relate to a different order of spirits, I can only recall one personal experience of ghosts, and even then it was others rather than myself who had most of the experience.

In the year 1901, with my wife and son, then a boy of eight or nine, I occupied a ground-floor flat in the neighbourhood of Maida Vale. I must not be more precise. To state publicly that any particular house is haunted is to lay oneself open to an action for damages.

And here I may digress for a moment to remark on the curious state of British law in this regard. It is full of the national spirit of compromise. It does not recognise the existence of ghosts, but it is angry when they are discussed too openly. Certain Continental countries are more logical in this respect, and will not permit an appeal to the law in regard to anything which they regard as non-existent. It might be dangerous in such countries to call a man a bandit or say that he consorted with bandits, because there *are* bandits, but no action would lie for calling him a vampire, or saying that he was the associate of vampires, because (as everybody knows) there are no such things as vampires!

I entered the flat in question in January, 1901, and we had been there but a few days when our attention was called to a tapping at the wall which occurred nearly every night at about the same time and appeared to proceed from the adjoining flat. We soon explained that for ourselves by saying that no doubt the male occupant of the place smoked a pipe by the fireside every night and industriously knocked the ashes out of it against the mantelpiece before retiring. It may be anticipating a little to say that on comparing notes with this neighbour, long afterwards, we found that he too heard the taps in the same way and attributed them to us whether in the matter of a pipe or a craze for driving nails into the wall every night.

The first direct hint of anything uncanny came through my wife—a member of an old Devonshire family and a natural psychic. She is one of those light sleepers who are awakened by the slightest noise, and frequently she would be aroused by the sound of someone passing across the room. On the first few occasions she attributed it to the entrance of our small boy, hunting for matches or the water-bottle, as had happened in the past. But always at such times he was found to be in his own room sleeping soundly. There was no one else in the flat—our maid slept off the premises—and the annoyance continued without explanation.

Then one night my wife not only heard but also saw the cause of her broken slumbers and her cries of alarm were loud enough to awaken me, although I am capable of sleeping quietly through a thunderstorm or the discharge of a battery of guns. She had seen, she told me, a woman approaching the bedside—a bowed figure with her hair streaming over her shoulders, who had stood and gazed earnestly at her. That happened more than once. On one occasion with the figure there appeared as it were a kind of picture in which the woman was being pursued by a man carrying a cord of green withes or creepers as though to strangle her with them. So at least my wife described the appearance. In the meantime our small boy complained of the sound of someone breathing heavily in his room, but was pacified by the explanation that it was doubtless the stifled snoring of the occupant of the adjoining flat. The walls were scandalously thin.

Then the plot began to thicken. In the dusk of a summer's evening the wife of the tenant of the flat above us ran affrightedly into the street with the story that she had met on the stairs an unearthly figure—a woman bent and with her hair hanging loose. A few days afterwards there was another incident. This lady's brother-in-law—a youth—paid her a visit, leaving his bicycle in the basement which contained coal-cellars and storage rooms. While cleaning his machine he was, he said, accosted by a voice—a voice and nothing more—that is to say, there was no visible speaker. The phenomenon sent him scampering up the stairs to his sister-in-law in panic terror. Examined, he could

only give a broken and confused account of his experience. He had a vague idea that the voice had inquired "What are you doing there?" but his fright was very real and definite.

After that tongues began to wag, and the occupants of the neighbouring flats to compare notes with us. The family next door discussed with us the mysterious rappings to which I have already referred. Another neighbour in an overhead flat announced that the meaning of a mysterious question put to him by a friend had now become clear. The friend had asked him some weeks before, "Who is that strange-looking woman with her hair down, whom I have seen now and then in the hall when passing your place?" Our neighbour had naturally disclaimed all knowledge of any such woman. Our women-kind were all too respectable to wander about the passages in such a dishevelled state. About this time one of the suites of rooms on the top floor received a new occupant—an elderly lady and her grandchild. So far as I know, the story of the haunting had not reached her at the time when she made the following communication to my wife, who had rapidly made friends with the child, a tiny boy. "He is a bad boy at night. He cries out, and says there is a woman in the room. He never behaved like it until we came here."

Psychically deaf and blind, I went through all this period without getting into touch with the ghost myself. I hung about at night in the basement, went on sentry-go in its reputed haunts, but without result, and, as a witness, can testify only to the taps on the wall, which were apparently audible to everybody, and to sounds at night which resembled heavy footfalls at the back of the house. But these things did not impress me as a vision of the ghost or a word with it would have done.

There is a rather curious sequel to the story. There came to dine with us one night a celebrated American lady medium, her daughter and the daughter's husband, an operatic singer. Almost immediately after entering, the medium inquired if anyone present were suffering with a bad throat. But none of us had any throat complaint—not even the opera singer. The medium proceeded to explain that on entering the place she was conscious of a strange feeling in the throat, and, by a reasoning familiar to us, felt that she had experienced someone else's "condition." Not until long afterwards did I get a possible clue to this incident. I had been relating the story of the ghost to another lady, also a medium, and had remarked that it was curious that our visitor, being a medium, had not come into touch with the ghost. "Did she not complain of any discomfort or strange feeling at all?" asked this lady. "Well," I replied, "now you mention it, I remember that she complained of a painful sensation in the throat." "That was it," said my friend. "While you were telling me the story I had a clairvoyant vision of a woman being murdered by a man who seized her by the throat, in a place that looks like a vegetable garden—there is a bed of artichokes. This happened apparently on the spot where your flat stands." I replied that I could confirm the garden part of the description, for I remembered that market gardens formerly flourished in the neighbourhood before the great blocks of mansions were erected. But as I never found time to go into the history of the locality on its Newgate Calendar side, an undertaking, moreover, which would have been strongly resented by the local landlords, I have to leave the story as it is—a well-verified haunting with an unidentified ghost.

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THERE are in general two kinds of people—those who try to seem, and those who try to be. The former were likened by Christ to the man who built his house on the sand, the latter to him who built it on a rock.—C. E. B.

SCIENCE AND PSYCHICAL RESEARCH.

DR. HYBLOP ON "EXPLANATIONS."

I have frequently rejected certain quite generally proposed explanations, or quasi-explanations, of phenomena at least apparently claiming to be supernormal. It may not be out of place to show more definitely what my motive was in this course. In many cases the context and often the statements might imply that I was prejudiced against such theories because they stood in the way of the Spiritistic hypothesis which I have either defended or appeared to defend. I must make clear the object which I have usually had in taking this attitude.

In the first place it is and has been my constant contention that the scientific man is not obliged to have any explanations whatever of any of his facts in this field, until we have accumulated many more of them. This is true of the Spiritistic explanation as well as any other. The proposition of a theory at any time is a gratuitous affair. Any man who wishes to do it may not be forbidden, but he is not obliged to suggest or defend it. He may simply state his facts and let readers do their own thinking and explaining. . . . Our problem is primarily the estimation of evidence when the facts have been stated and not the defence of any theory. But it is the habit of critics to indicate all sorts of escapes from a Spiritistic explanation, even when it has not been proposed. These escapes are usually guessing, chance coincidence, suggestion, secondary personality and similar theories. Guessing and chance coincidence are well-known and legitimate explanations, in any sense of that term. But "suggestion" is nothing of the kind. It is often used with a view of making laymen think the phenomena are thus explained by something else than spirits or other hypotheses of the supernormal, telepathy, clairvoyance, &c. But "suggestion" is not an explanation of anything. It is but a term that names a group of phenomena which were not satisfactorily explained by the imagination or "mesmeric fluid" of former times. The imagination represented a well-known cause and where applicable it was a legitimate hypothesis, but when it broke down "suggestion" was employed in its stead, and to displace the fluidic theory. But it did not represent any well-known cause which we understood in detail. It could but indicate a situation in which the causes were unknown, though to be found in the subject rather than outside of it. This was as far as the idea of "suggestion" ever went. But scientific men were willing to have the public think that it explained everything. In their private convictions they knew well enough that it explained nothing, but as long as they could have the public think that it explained, there was no demand to investigate. It was a convenience for evading other explanations. This was a wholly illegitimate procedure. "Suggestion" should have been as patiently investigated as spirits, telepathy, clairvoyance and other things, but this was no part of the scientific man's desire. He wanted to fool the public while he did not remain fooled himself.

On the other hand, there was a perfectly legitimate function for the appeal to "suggestion." It limited evidence for the supernormal by classifying the facts among those which were of real or apparent subjective origin or meaning and so raised the standard of evidence for the supernormal, but the scientific man should not have confused this legitimate function of the idea with the illegitimate one of assuming that it explained and put an end to investigation. This last it did not do. It was only a term for our ignorance.

The consequence of this fact is that my constant criticism of the theory of "suggestion" has been directed, not to rejecting it from consideration, but to the habit of regarding it as ending inquiry when, as a fact, investigation should begin just when that idea is proposed. It is supposed to displace spirits, for instance, when it may actually involve them, if the evidence should point that way. There is nothing in the idea to prevent the hypothesis, as implying some sort of cause, from being consistent with any supernormal agency. It is but a term to limit evidence, not to explain or name an explanation of facts. What I urge is a confession of ignorance wherever the circumstances demand it, and not to imply that we are explaining facts by the

term. I have used it myself constantly to indicate that spirits do not apply, so far as evidence is concerned, but I am not deceived as to its meaning. I do not pretend that I know the causes where I apply the term. I am only stating that any other hypothesis must be proved or is a problem to be solved.

The thing to be deprecated in this work is the pretence of knowledge which the use of these terms encourages when the facts are not thoroughly investigated. "Suggestion" does not name any known cause, or at least a cause whose action makes intelligible the things referred to it. It only names a situation and discriminates a complex set of conditions from another. The real cause is still a thing to be sought. It names a condition of things which demand the whole apparatus of psychology to make them intelligible. But our psychologists appeal to it as if they knew all about it, when the fact is that they know as little about it in most instances as children. They do not try to increase their knowledge of it. It is a most convenient means for throwing dust in the eyes of the public, especially when they wish to evade the duty of investigating the supernormal.

Secondary personality is much the same. We do not know its limits. We do not try to investigate it as we do the phenomena of normal psychology. We simply use it to get rid of something else we do not like, or which it is respectable not to believe. No doubt we know that there is such a thing, but this does not justify the employment of it for throwing light on perplexities which are not so great as itself. We do not explain by using terms which express only our ignorance. It is knowledge that explains. Ignorance only defines a problem: it does not solve it. We have only to ask any man who proposes "suggestion" and secondary personality as explanations what he knows about them, and he will have to answer that he knows little or nothing about them, and this only implies that he is appealing to ignorance to act as a substitute for knowledge.

Another thing to be noticed in this matter is the fact that "suggestion" and secondary personalities can be no more than hypotheses when advanced for explaining phenomena. Assuredly they may be legitimate, but only as we concede that they are subject to investigation and proof. Usually the man who uses them intends them to put an end to discussion and to explain away facts claiming some other explanation. But as yet they are on the same plane as the explanations they are intended to rival. They are only tentative suppositions subject to the law of evidence like all hypotheses. They do not put an end to controversy or investigation. In fact, they begin just at the point at which they are proposed. They are not solutions of problems. They are the problems themselves.

The thing to be resented in the appeal to them is the assumption that they represent adequate knowledge of the phenomena. They are all very well as counters against hasty speculation in other directions, but they are not explanations and they are not legitimate substitutes for the duty to investigate. Dust-throwing is not science. It only postpones the day of judgment.—*The Journal of the American Society for Psychical Research* (Editorial).

It is, therefore, as good as demonstrated . . . that also in this life the human soul stands in an indissoluble communion with all the immaterial beings of the spiritual world; that it produces effects on them, and, in return, receives impressions from them.—KANT.

WHEN we blame the world for an imperfect expression of our truth, we should really blame ourselves for an imperfect expression of that truth. Martyrs are slain not for their principles, but for their prejudices. . . . Only a fanatic goes to prison for his faith; a wise man turns his faith into deeds that the world wants. To avoid persecution we must live more, love more, talk less, and condemn not at all.—EDWARD EARLE PURINGTON.

It is well that men should be reminded that the very humblest of them has the power to "fashion, after a divine model that he chooses not," a great moral personality, composed in equal parts of himself and the ideal; and that if anything lives in fullest reality, of a surety it is that. Each man has to seek out his own special aptitude for a higher life in the midst of the humble and inevitable reality of daily existence. Than this there can be no nobler aim in life. It is only by the communications we have with the Infinite that we are to be distinguished from each other.—MAURICE MAETERLINCK, in "Treasure of the Humble."

'THE PUZZLE OF SPIRIT PHOTOGRAPHY.'

The following extract from the "Harbinger of Light" (Melbourne) of May, 1899, from the pen of its late well-known editor, W. H. Terry, may serve to supplement the valuable address of Mr. William Walker before the London Spiritualist Alliance on the 14th ult. :—

For six weeks past I have had periodical sittings with Mr. Evans, with the view of obtaining permanent proof of the passage of matter through matter. At the conclusion of the fourth sitting, held on April 12th, I was told by the spirit guide, "John Gray," to bring a pair of slates with me the next time. Easter holidays intervening, I did not go up for my fifth sitting till the 26th, when, being busy till past the usual time, I hurried away with my boxes containing the objects to be acted upon, but forgot the slates. It was not known, either by myself or Mr. Evans, for what purpose these were wanted, but, as I could not go back for them, two new slates were taken from Mr. Evans' stock, and after being wetted and rubbed with a small duster, under my immediate supervision, a piece of slate pencil was placed between them, an elastic band round them, and they were laid on the table against the small boxes on which my hands rested. We conversed on various topics (Mr. Evans sitting on the opposite side of the table) for about twenty minutes, the slates not being touched by either of us. At the end of that time Mr. Evans reached across the table, took the band off the slates, and, with a look of pleasurable surprise, exclaimed, "A spirit photograph." All that appeared visible to me at first glance was a glazed square about 4in. by 5in. in the middle of the slate, with writing all round. On holding it to the light, however, three distinct forms were visible. One of them I almost immediately recognised as D. D. Home, the celebrated English medium; the others I did not recognise.

Here was a marvel. Not only had the shadows of these forms been cast by some mysterious process on the interior of the closed slate, but the chemical and varnishing matter had also been introduced and used in a space not exceeding the quarter of an inch, whilst the rims of the slates fitted so close together as to exclude the introduction of a sheet of white paper. The messages around the picture are from four relatives, and one from "John Gray," the guide, which reads: "Friend Terry, we have given you this as a test of spirit power." The picture appears to be the work of the artist who generally draws or paints through Mr. Evans, having his signature in the corner, "St. Clair." There are four names written upside down on the top of the picture—one being D. D. Home's, but the others do not appear to belong to the portraits. On the lower slate was the following message :—

"Friend Terry: Owing to the peculiar atmospheric changes in your climate, we have found it very difficult to succeed in giving you either the Ring or Leather test. We have first to dissolve the material in order to encircle them together. Twice have we succeeded in accomplishing our end, but the final parts, instead of remaining united, have dissolved again into their former state. But if you will have sufficient patience to sit, I am satisfied we will eventually accomplish those tests.—Your friend, JOHN GRAY."

Any photographic expert or press representative may see this remarkable production at the office of this paper.

W. H. TERRY.

Mr. J. J. Owen, author of the book "Psychography" referred to in a previous communication of mine, has the following further interesting contribution :—

Upon nine of the slates is a private letter to us, running continuously from one slate to another, from "John Gray." He seemed to be in the humour for a friendly chat. Speaking of "St. Clair's" work upon the slates, he says: "You remember some eighteen months ago he promised to give you pictures on slates prepared with some kind of paint or varnish. Well, we have just made the second experiment, and find that we shall soon improve on it. The slate is first sensitised by some process known to St. Clair, and then the intended pictures are photographed on. Mortals can have their pictures taken alongside of their spirit friends, just the same as you have received to-night. We can have your face reflected on the clouds, have your spirit friends near it, and photograph them both" (page 97).

Mr. Owen adds, "It is certainly very remarkable," in which we can, perhaps, agree with him after the lapse of twenty years since he wrote the book. There is sufficient information voluntarily contributed from this source that at least is very suggestive as a clue to the explanation of the phenomena and puzzle of spirit photography and psychography. I would suggest that

something may be gained by searching the records of previous experiments and experiences of investigators in this attractive phase of spirit manifestations.

THOMAS BLYTON.

THE "WHITE LADIES" OF THE HOHENZOLLERNS.

A writer in the "Roscommon Herald" tells us of two "white ladies" connected with the Hohenzollerns—the "White Lady of Orlamonde" and the "White Lady of Rosenberg," whose various appearances—always presaging death or disaster—were recalled recently by a German officer on the point of leaving Ireland to join his regiment. In regard to Agnes of Orlamonde, we note a discrepancy in the officer's story, as in one part he states that her last reported appearance was to a sentry in 1879, on the night before Prince Waldemar died, while further on he says that it was in 1887, and was followed by several deaths, including that of the Emperor William. If hauntings are sometimes due to uneasy consciences on the part of the ghosts, both ladies had, according to tradition, good cause for their restlessness, though why this should make their return to earth scenes always a herald of misfortune to the living, it is difficult to see. Agnes of Orlamonde killed her two children in the year 1300 that she might marry Albert of Nuremberg. He had refused to marry her because he said "four eyes separated them." He meant the eyes of his parents, but she thought he spoke of her children and put them out of the way. Princess Bertha von Rosenberg, who died in the fifteenth century, is also accused of doing away with her children in order to marry. She was involved with the Margrave of Brandenburg, and when he died, wished to marry a Prince. It is related that she was buried alive, and her soul was doomed to "walk the earth forever," as an apparition and a warning.

There is, however, another and more charitable reason given for her appearances. When she died she left an annual gift to be distributed to the poor. A few years later the gift was discontinued and she commenced to appear each night that the gift should have been distributed. She always appeared in white, flowing robes, carrying at her girdle a large bunch of keys, evidently the keys of the châtelaine of the castle.

Such stories are interesting as folklore and as pointing to a widespread and instructive belief that the human spirit does not share in the decay and dissolution of its material tenement, but beyond this their interest is a purely superficial one—residing, like the child's interest in fairy tales, in the appeal which they make to the imagination. They have only an indirect bearing on the question of human survival or the reality of psychical phenomena.

JUSTICE FOR INDIA.

In "India and the Empire" (Theosophical Publishing Society, 6d. net) Mrs. Besant reprints some papers and correspondence which appeared last year in the daily and weekly press and also gives us a full report of the lecture which she delivered in the Queen's Hall last June on "India's Plea for Justice." She is convinced that if the British public understood the reasonableness and urgency of that plea, India's demand would be heard and granted. "India," we are told, "does not seek to break her link with England but she desires so to transform it that it may be a tie honourable to both and prized by both. She cannot remain the only nation in the Empire which is held in dependence, while she sees younger and less civilised peoples enjoying national autonomy." The correspondence includes a letter which Mrs. Besant wrote to the "Times" last May, followed by a leading article and by a letter from Miss Cornelia Sorabji in the same journal, both traversing her arguments. Mrs. Besant appends the brief reply she sent and in which, it appears to us, she completely cut the ground from beneath her critics' feet. A proof of this reply was sent her, but whether the "Times" ever published it we are not informed. It had not appeared when Mrs. Besant wrote the Preface to this little volume. She also includes two important letters from Lala Lajpat Rai, one of which (also in reply to Miss Sorabji) appeared in the "Christian Commonwealth," after having been refused insertion by the leading journal.

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CASTING OUT DEVILS BY THE PRINCE OF THE DEVILS.

There are in general two types of critic of Psychical Research. The objection raised by one is that the results obtained are all unreal and imaginary, and therefore unworthy of discussion; the objection of the other is that they are all too real, and therefore in the highest degree dangerous. Obviously it is logically impossible for both these contentions to be right, and equally obviously there is no logical reason at all against each of them being wrong.

Both of them have been dealt with again and again in LIGHT. The advocates of the unreality of psychic phenomena have been so completely routed in their attacks by definite and convincing facts that many of them have relinquished a good deal of the ground they once held. It would no longer be fashionable, for example, to use, as the "high priests of science" did in the early Victorian times, the word "trickery" as applied to the phenomena of hypnotism. They have so far shifted their ground on this subject as to insist, with a curious lack of any sense of humour, that the hypnotic power should on no account be exercised by those who taught them of its existence, but should be practised exclusively by those who until recently had been declaring it a fraud. In the same way only the most hopelessly benighted of modern scientists would venture nowadays to assert positively that telepathy is disproved. On the contrary, the once ridiculed idea of thought-transference is now made a convenient means of explaining away alleged cases of spirit communion.

In many other respects it could be easily shown that the world of science has adopted a very modified attitude of antagonism to psychical research, and there is every sign that as time goes on more and more ground will have to be conceded. For our own part, we are quite content to let things take their course here. The Spiritualist need not disquiet himself about early Victorian materialism, which is fast waning in a clearer vision.

But the other standpoint, the attitude of those who admit the phenomena but issue tirades against the dangers of them, is of more interest. In one sense it is a much older form of criticism than that of the materialists. It takes us back, not to Victorian times, but to the Middle Ages, with their exorcisms of bell and book. In another sense it is a newer form of criticism, for such a revival of these ancient mediæval misgivings comes quite as a surprise in the twentieth century. It is a welcome surprise. The admission of the genuineness of the phenomena is at any rate something gained, and it surely goes a good way towards cancelling the silly theory of fraud and fancy.

At the same time it is a little monotonous to have to refute over and over again the amazing figment about asylum victims of psychical research which has been so fully

controverted by alienist experts themselves, only to reappear and again reappear in pamphlets, and sermons, and speeches, and letters to the Press, as if it were one of the established facts of the day.

The argument as to abandoning psychical research because of its dangers is, by the way, one which comes a little strangely in this age of valiant struggle for truth. One never heard it suggested that radiography should be abandoned because of the terrible dangers which undoubtedly did surround its first experimenters. We rather honoured the heroism of the noble devotees of science who, regardless of the perils of their work, plodded on, seeking what safeguards they could, yet ever undaunted in their investigations of the great unknown. It was the same in the field of aerostation, the same in that of polar exploration. We applauded and glorified the self-sacrifice that defied the stern rebukes of Nature and wrestled on with her till by stress of human will she yielded her rewards and prizes to man's over-mastering efforts.

All this is not to say that the alleged dangers of Spiritualism are in point of fact as great and substantial as those just enumerated. We are only wondering why, even if such extreme perils did exist in psychical research, that fact should be actually regarded as a valid and sufficient reason for pusillanimously abandoning the field altogether. But we are told that the dangers of Spiritualism are not merely physical—that besides the wrecked brains and shattered nerves which are supposed to accrue—though specific evidence of them is so impossible to find—the soul itself is in danger; and here we come upon a subtle criticism which it is difficult to answer without drifting into an argument on certain theological dogmas where reason has but a scanty if any foothold. The present writer once, when discussing the moon with a fanatical philosopher who insisted that it was flat and not spherical, ventured to suggest that a glance through the telescope would at once disprove the flat disc theory, and was immediately silenced with the reply: "If you use a telescope the devil always comes in to deceive." It was an unanswerable rejoinder—accepting the premises—and one feels, in arguing with men like Mr. J. G. Raupert, face to face with a somewhat similar stumbling-block to free discussion. The best way, perhaps, is to say little but to go on using the telescope, strenuously resisting the devil all the time.

But if we must take Mr. Raupert seriously—and in view of his earnest mission on behalf of the Roman Catholic Church against psychical investigations we suppose we must—may we not point out—if not to him, at least to those on whom his fulminations may have made some impression—that in all spiritual matters it is a universal rule that the motive is what qualifies an act? We are not suggesting that evil may be done so that good may come. We are contending that no spiritual evil can characterise what is done with a sincere and honest desire to seek for the truth, the whole truth, and nothing but the truth. A quest for sensational phenomena, in the spirit of an adulterous generation seeking for a sign, may justly come under the ban of the Church. The fervent desire for light for the sake of the good and true that it will bring to a world of groping souls is another quest altogether, and one which the devil and his legions are not likely to forward either by their presence or their influence, for Doubt and Ignorance, two of their own chief princes, are those against whom the battle is waged. There was one of old who wrought many mighty phenomena for the sole purpose of bringing light into the world, and when the Rauperts of His day accused Him of casting out devils by Beelzebub, He gave for answer a question in His turn—"By whom do your children cast them out?"

PSYCHIC SCIENCE IN RELATION TO THE WAR.

BY MISS LIND-AF-HAGEBY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, January 28th, 1915, at the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

In opening the proceedings THE CHAIRMAN said that there was probably no one present who did not know something of the work of Miss Lind-af-Hageby and something perhaps of herself. Whatever views they might hold regarding the principal work with which she was associated they were united in admiration for the steadfastness and enthusiasm she threw into it. There was one fact that was often difficult to realise—the fact of our spiritual origin. But if we once realised as a truth what we had learned in our Catechism, in infancy, “I am a child of God,” the whole world would become different from what it was to many of us. Such a realisation immediately put us into a relationship of brotherhood with our fellow men so that we could not but feel sympathy in their troubles and the desire to help them. And then, as our spiritual nature awakened still further, our sympathy went beyond even our fellow-creatures, and extended to what some called the “lower animals.” We recognised that there was much in their lot with which we could sympathise, and felt the desire not only to relieve, as far as possible, their sufferings, but to establish their rights. And if this spiritual nature was evolved a little further, we arrived at that feeling of the mystic, of being one with all creation. We found ourselves, to a certain extent, in harmony with everything. It might be thousands or even millions of years hence before this realisation was fully achieved, but it was bound to come to every human being. Just in proportion that the spiritual nature was thus evolved, so we should be able to reach out beyond the phenomena of appearance and grasp the reality behind. Their lecturer, who had advanced considerably upon those lines, would be able to give a better idea concerning the war than we had at present. With all the cruelty and bad passions with which this struggle was associated, it seemed that there could not be a divine ruling of the world, and yet in our hearts we felt that there must be, and that it was not in the power of any human being to upset that order. He thought that if Miss Lind-af-Hageby could point out the good behind the war, and the results likely to be accomplished, we should feel that, as Browning said, “God’s in His Heaven, all’s right with the world.”

MISS LIND-AF-HAGEBY, who was greeted with applause, said that in what she was going to say it was possible that she would tread on some corns, it was possible that she might offend some and even shock others, so she would apologise beforehand. Some people had said that it was the business of a lecturer to shock his audience—that indeed was the method of Mr. Bernard Shaw. (Laughter.) Others maintained that it was the duty of a lecturer to please. Her own idea was that it was the duty of a lecturer to speak what he thought. (Applause.) It was in that spirit she offered her remarks that night.

Until about six months ago the majority of people had a platonic and detached interest in the Peace Movement. They felt that the world was evolving towards greater understanding and friendship between nations. They were vaguely interested in Peace Conferences and Hague meetings and congresses, and in the newspaper accounts which reached them day by day of the progress of the movement for abolishing war. Most of them were definitely interested—particularly in this country where many of them were attached to some league or cause—in some movement of the day which expressed the new social conscience. Then all of a sudden there fell what could only be described as a thunderbolt from the blue. They might also describe it as an earthquake—a physical, mental, moral, and spiritual earthquake.

Many people at the outbreak of the war took up a detached attitude. They knew that a great many evil passions would be let loose, fiery floods of hate—that the world would be turned upside down, and they said in effect, each of them, “I will keep the peace of my mind. I will control my thoughts and will pursue the ordinary duties of my life as little ruffled in mind as

possible.” But, as shown in an instance cited by the lecturer of a Christian Scientist friend, this attitude of aloofness was not proof against the tremendous influences of the time. This attempted detachment from a tragedy that affected all humanity failed. Something had arrived against which all theories of philosophic impassivity broke down.

What did it mean—this great earthquake? It meant the uncovering of the savage and barbarian in humanity—the coming uppermost in the public mind of the advocacy of all the things which in their childhood’s days they had been taught to regard as wrong. It was wrong to hate, to cheat, to lie, to practise treachery, to murder. All those things, as they had been taught from their earliest days in so-called Christian and so-called civilised countries, were wrong. And now what had they seen? Let them disabuse their minds for a moment of all ideas of patriotism, politics, militarism, and be as philosophical over the matter as they could, and then they would realise that all their former precepts, practices, duties, teachings as to wrong-doing were no longer uppermost. They had disappeared. The things they had learned were wrong had somehow suddenly become right because they had entered on a state of war. That in itself was sufficient to merit the description of a moral earthquake. Then again they had lived through a long and daily repeated feast of horrors. Every day the newspapers served up for them in as sensational and horrifying language as possible all that happened on the battlefields. They had been so surfeited with horrors that unless they became callous they could not live. There had had to be a reorganisation of their whole psychology, for without some change that hardened their natures they could not survive the ordeal. They read of the slaughter of thousands of Germans—as many thousands as might be consistent with the journalistic imagination perhaps—with satisfaction. Of course, they remembered what the Germans had done in Belgium and in the North of France. “I have seen it with my own eyes,” said Miss Lind. “I can speak from personal knowledge gained on the spot.” The shooting of civilians, men, women, and children, the wanton destruction of villages, the evil deeds of the Germans in this war had been proved. And so we read with sighs of satisfaction the accounts of the slaughter of Germans. We had become like the little boy in the story. He was told that there were so many Chinamen in the world that one of them died every time he drew in his breath. The little boy evidently reflected upon this piece of scientific information, for his father, later in the day, found him in a corner by himself breathing as hard as he could. “I am killing Chinamen,” was his explanation when asked the meaning of this performance. (Laughter.) The newspapers had produced in us an attitude of mind with regard to Germans very like that of the little boy with regard to Chinamen. The disasters to the “Titanic” and the “Empress of Ireland” sent a shudder to the heart of the whole civilised world. To-day we read of disasters—the sinking of warships and their crews, the wiping out of whole battalions of men—on a scale a thousand times larger, and they left upon us comparatively little emotional effect.

It was strange to think that only a few months ago there was a great Press agitation going on in this country as to whether ladies ought to be allowed to attend boxing matches or not! It was contended that such exhibitions would coarsen and brutalise the minds of women. Leaders were written, discussions held, and the consensus of opinion was against women attending boxing matches. “I can only say,” proceeded Miss Lind-af-Hageby, “that the descriptions which women have had to read during the past few months are likely to have a far worse effect on their sensibilities than the witnessing of boxing displays.” Among the better known sayings of Nietzsche, about whom there had been so much controversy of late, was one which referred to “the transvaluation of all values.” This war had certainly brought about such a transvaluation, although not exactly in the sense which Nietzsche attached to the phrase. The chief “value” to-day was to be a man, because men were able to do the main part in defending the country in time of war; the second “value” was to be a strong man physically fit to be sent into battle. In the meantime religious fervour, moral passion, intellectual subtlety, artistic skill and power—these things had sunk into comparative insignificance.

It had been the same, however, during all the great wars of the past. Let them think of Christianity. When that religion was born it was undoubtedly a religion of peace. "Those who take the sword shall perish by the sword," said Jesus Christ, and he added "Resist not evil," "Turn the other cheek," "Love your enemies," and similar admonitions, all of them anti-war teachings; but the Church soon found that if it was to live in peace with the State and the Roman Emperors it could not consistently hold these theories, so the Church gave up its pacifist ideas and became a Church militant, not only in the spiritual but in the material sense. It was strange to contemplate the attitude of the Church to-day—its sects, its saints and priests striving for the purification of the body and the supremacy of the soul, and yet standing calmly by while Europe was plunged into this awful state of bloodshed and barbarism. War, indeed, had turned all things upside down. There was something symbolic about the way in which the Germans had destroyed and desecrated the churches and shrines wherever they had set foot. In an illustrated paper had appeared a picture of German soldiers stabling their horses in a French church. It was not drawn by an Englishman or a Frenchman, but by a German. It appeared in a Leipzig journal, and was evidently regarded with much sympathy and admiration for the soldiers concerned, and without any appearance of regret for the desecrated church. Another illustration of the demoralising effect of war was seen in regard to Art. They knew what happened at Louvain and Rheims, the destruction of libraries, ancient monuments, art treasures of all kinds. Music, Painting, Sculpture, Architecture—all the Arts, all the flowers of the human mind, had suffered with the uprising of the reign of brute force in human affairs. As a little interesting psychological sidelight on that aspect Miss Lind cited the case of Anatole France, whom she described as one of the greatest artists in words in the world. That man had begged his Government to allow him to serve his country as a soldier. He did not want to be spared the hardships of war on account of his age or his services to Art. It was a fine story, but the point turned on the question of the change of values. A bullet piercing the heart of Anatole France pierced something of infinitely more value to his country—to the world—than the heart of a man who was a soldier and nothing more. Then there was the case of Kreisler, the Violinist, who fighting for his country was wounded in the right arm. What a difference in the value of that right arm accordingly as it was regarded as the arm of a soldier or as the arm of a violinist!

Literature, too, was reduced to a state of stagnation; they had little now but books of the war, poems of the war, essays on the war. And in this department one was reminded of the spectacle of a number of little boys disputing about the rules of some new game, each clamouring to instruct the others. Some of the leading writers in literature had shown something of the same disposition in instructing the rest of the world on the subject of the war, and had been in such a hurry to do so that some of them might soon wish they had waited a little longer. (Laughter.)

Again, let them take the question of social movements. Some people contended that before the war there were far too many movements, societies and leagues, but it must be remembered that the war had brought a great many more into being—some excellent, some not needed. Undoubtedly the war would have the effect of restraining many movements—faddisms, as some of her hearers might regard them. From the point of view of absorbing physical and financial energy, there would not be room or time for them.

This brought the speaker to the general ethics of war. She was not there to deny the virtues of war. They saw, on the part of the men who enlisted, an exhibition of self-abnegation, of complete self-giving. Thousands and thousands were giving their very lives, and what could a man do more? Let them honour these men heartily. One of her complaints was that they received far too little honour. Not only on the part of the warriors but amongst the civilian population there had undoubtedly arisen a new social conscience. They had seen a great desire on the part of people who perhaps formerly gave little thought to such matters to join committees and help the starving and

poor. They had also seen a little change in the love of luxury. People did not now revel in luxury as they had done. They were rather ashamed of it. They contented themselves with fewer footmen and fewer courses for dinner. There were fewer newspaper reports of dinners given by American millionaires which cost two thousand pounds. That was an undoubted gain, and the extreme militants would say, "Is not this a splendid result of the war? Were we not getting too effeminate, too luxurious?" Yes, the virtues of war were undeniable. Let them now look at the vices.

First they had the terrible wastage of human life. They had been told of the enormous importance of the science of eugenics—even that the freedom and emancipation of women constituted a grievous danger to the race by allowing women to dissipate their energies in public life instead of in the home.

But what did war mean in this respect? That the men who represented the flower of the race were killed or maimed in large numbers and only the physically unfit survived. In this country the number was less apparent but still very great.

Another vice was the rousing of that awful international hate which was not killed in a day. It was indeed natural, if a man had had those near and dear to him killed or mutilated, that he should hate the authors of such deeds—but it was not beautiful or right or in accordance with spirituality and progress.

Again, in war they returned to the primitive conditions of life. Art, science, morality and philosophy had to stand back. What came uppermost? The care of the body—physical strength and endurance. Meanwhile everybody would be poorer. The cost of living had gone up; bread had gone up nearly fifty per cent.

It had been computed that thanks to the war, there would be half a million crippled men in Europe. They would not always be happy and contented because the nations showered "honour and glory" on them. In this country Arnold Bennett computed there would be seventy-five thousand crippled men. As yet the nation had taken no steps to deal adequately with the heroic self-sacrifice of these men, and the misery they would have to live in for the remainder of their days.

(To be continued.)

THE HOUSES OF THE HOROSCOPE.

At the meeting of the Psychic Class on Thursday, the 28th ult., Mr. W. J. Vanstone again took the meeting owing to the illness of his brother. In the course of his address, he said that the variations in the effect of the signs of the Zodiac were in keeping with the planetary combinations, and so interchangeably either would be intensified or modified by the particular position they occupied in the individual horoscope.

The Houses of the horoscope indicating the position of the signs and planets would show precisely the particular parts of the man's being and life that were affected, either favourably or unfavourably.

By means of a diagram, Mr. Vanstone showed the arrangement of the various Houses of the horoscope, their signs and planetary rulers. These need not be recapitulated here; they are, of course, contained in various manuals of astrology. The lecturer, however, pointed out that it was necessary for the elementary student of astrology thoroughly to master these details, as they were fundamental to the study. The most important matters were the discovery of the sign which was in the ascendant or first House, and which House the sun and moon were in. These positions would be modified or otherwise influenced by the House in which the remaining planets were found, and even then the most careful consideration and best judgment were necessary in deciding on the relative values before conclusions could be drawn.

In referring to badly placed planets and unfavourable conditions the lecturer believed that if a man by forewarning and personal effort of will set himself to overcome conditions, it would be possible to establish order in place of chaos, and turn the wilderness into a garden and that in such cases the strength attained might be of a more powerful and effective nature than if he had been born with favourable conditions and had simply responded to his ready formed environment.

THE CONSOLATIONS OF SPIRIT COMMUNION.

A CHAPTER OF PERSONAL EXPERIENCE.

BY JAMES L. MACBETH BAIN.

During the past few weeks I have been brought much into touch with those who have been bereaved through this war, and the fact that has impressed me most, and has stood out and remained in my mind more clearly than aught else in all these varied experiences, is the exceedingly practical value of the knowledge peculiar to and emphasised in the doctrine and practice of common Spiritualism. For I have come into the closest contact with those who have not this knowledge as well as with those who have it, and the contrast between these two parties in their attitude towards their present sorrow is so marvellously sharp and clear that I must speak of it to you now. The following narrative will illustrate what I mean.

On a recent Sunday evening I was travelling from Worthing to Brighton. As has been usual these weeks the carriage was crowded with rain-sodden recruits, and we, as a matter of course, exchanged conversation. Among the travellers was a young woman clothed in black crape. She had been listening to our talk and, along with her mother who sat beside her, joined in it. By and by she produced the photo of a bonnie youth, and, with tears in her eyes, she told us that it was the photo of her only brother, and that he had been blown up in the "Bulwark."

The poor little woman was half-demented. She raved in her tears about the Kaiser and the Germans, declaring that the blowing up of the "Bulwark" was their work. But the sorest point in all her grief, and in that of her mother, seemed to be that they had not had the work of burying the body of the youth. "Oh, if only we knew where he was lying! If only we knew that he was decently buried, it would not be so hard for us to bear," was her repeated cry.

I gave her the gospel of the simple Spiritualist, as simply and as clearly as I could, and though she only seemed to listen in mute despair, yet she did listen, and I doubt not that the good seed found a resting place in her mind and in the minds of these recruits. The only one in the compartment who would not listen was a comfortably fleshed man who, of course, occupied a corner! He had just come, so he told us, from preaching the gospel of the death of Christ, and it was far too much for his Christian charity to allow me to say to this young woman that her brother was alive now, the same boy that she knew and loved, that he was not necessarily away from her, that it was even possible for him to make his presence known to her, and that it was well with him as it is with any human soul, whether it be in this body or out of this body. This poor man became so violently antagonistic that I had to refuse to continue further conversation with him. It is strange that the most violent opponent of our comforting gospel of spirit communion has always been this same falsely so-called Evangelical body; and yet we can well understand why it is so.

Before I parted from these young people I told them of four sisters whom I had met the previous evening at the choir and orchestra practice of the Lyceum of the Spiritual Mission in Brighton. These four sisters wore a narrow band of pure white ribbon on the arm in memory of their only brother, George —, who also had been lost in the "Bulwark" disaster. George was one of my favourite boys in that most interesting and active Lyceum, and, as it will illustrate well the attitude of the other side towards this sorrow, I shall now speak of this family. And here and now I would congratulate our good King George for the very fine and admirable common sense he manifested in making this suggestion of white mourning ribbon to his people. I found my way this afternoon to their humble home in Kemp Town. The father was alone in the house. He is a cabinetmaker, earning his humble livelihood by producing really fine works in his own house, some of which he showed me. But he is also a true poet, and soon I had him ardently chanting away at his poems! So truly did I enjoy this, as well as he, that I listened to him for over an hour. Sorrow was in my dear friend's heart, but absolutely no despair, no bitterness, no woe. By and by his wife came in, and three of the daughters, who

are all highly sensitive and psychic. Vida, the youngest, who is only about ten, is a very fine seer, having been so from her very early childhood, as is the case with many I have known, including my own wife. Her seership has been the source of very great comfort to the family during this past sorrow. She has, over and over again, and in the most simple and natural manner, assured them of the presence in the house of the dear boy, meeting him on the stairway, and he playing with her as was his wont, for he was a great tease!

Last Sunday, *e.g.* during the symbolic marching, which the young people of this Lyceum perform so well, he actually kept her right, walking by her side and holding her hand all the time, even making her hold her head straight!

Queenie, the next daughter, is also a born clairvoyant and clairaudient, and her powers have also brought them into constant and living touch with the dear boy. Also, what she has seen and heard has been confirmed from other and utterly independent sources.

I could fill pages with the story of these evidences of her powers, but it is not necessary. Suffice it now to say that, through this knowledge, this is, *ay*, even to-day, a happy family and in no way a sorrowing one. No bitterness is in their heart towards the Germans or towards any soul, nor is there any recrimination. Indeed, they have had it, on what to them was good authority, that the disaster was altogether an accident, caused by the slipping and falling of something out of the hands of one of the crew—a man on in years. (The above was written on December 10th. In the "Daily News" of December 16th I read: "The Court of Inquiry which was appointed to inquire into the loss of H.M.S. 'Bulwark' has now reported, and it is clear from the evidence that the explosion which caused the loss of the ship was due to an accidental ignition of ammunition on board the ship.")

Many of his companions does the boy bring to their spiritual fellowship for the comfort that such fellowship ever brings to the naked soul. This he seems to delight in doing, and, to those who knew him here, it would appear to be the most natural thing for him to do. For he was ever full of gentle and loving service, and, as is right, gay in his abounding fun with it all, indeed he was always a leader and a favourite among his fellows. His career promised very well, even on the "Bulwark," for he had already won by his superior intelligence and good-will a certain promotion.

Well now, the dear boy has been promoted in fact and in truth, and that is how his fond father and mother and sisters look at this small incident in the history of his great soul-life. Tears they have assuredly shed, for they are truly good human types. But God has wiped away all tears from their eyes, and will surely wipe away those they may yet shed.

And now, reader, which of these two bereaved parties has the best of it? Surely, surely, we who know these truths prize them enough to give them freely and willingly to every soul who is able to receive our consoling gospel of the Life that knows no death.

ANSWERS TO CORRESPONDENTS.

"A SEEKER OF THE TRUTH" (The Direct Voice).—You continue to withhold your name and address, and yet you speak contemptuously of persons who "dare not face the light." The rule against anonymous correspondents and letters written on both sides of the paper is not a new one—it is a rule of all newspapers. LIGHT has frequently published discussions on the subject you mention, so that your accusations are quite unfounded. If you are afraid to disclose your identity, would it not be wiser to remain silent?

Z. HAGOPIAN (Spirit Photography).—We have submitted the sentence in question—*Bekommen offenbaren bei Beweis*—to the writer of "Notes from Abroad," a French and German scholar, who says: "If I had to translate 'anxious to communicate by proof' into German, I would use quite another word than *Bekommen*, but as the phrase stands, I would read it 'anxious—communicate by proof.'"

I AM always afraid of deciding inadvertently on the side of malice or stupidity.—JOHNSON (on Soame Jenyns).

SIDELIGHTS.

"Inspirational Poems," by Lucy Chapman Knight (paper cover, 2d.), is a collection of simple, unpretentious verse, received through automatic or passive writing, and suitable for children's recitations. It may be obtained at the bookstall of No. 1 Spiritualistic Church, Castle-street, Cardiff.

At the Rooms of the Alliance, on Tuesday, the 26th ult., the usual meeting for clairvoyance was held, when Mrs. Place-Veary officiated, and gave a successful demonstration of her abilities as a delineator of the unseen friends of the sitters. It has been remarked that even the war conditions—so unfavourable to the exercise of psychic gifts—have not impaired the powers of our public clairvoyants so much as was expected.

A reader in San Francisco sends us a cutting from the "Daily Chronicle" of that city in which appears the statement that Pastor Andross, President of the Pacific Union Conference of the Seventh Day Adventists, predicted in a sermon preached on the previous day "an early unity between Catholicism, Protestantism and Spiritualism, the driving of the Turks from Europe, and Turkey's obliteration as a nation soon thereafter."

The "Christian Commonwealth" of the 27th ult. prints a lengthy communication from Mr. James L. Macbeth Bain on the rights and wrongs of the war. Mr. Bain claims that "there is a law of the present world order in which self-preservation is the first and fundamental principle," but there is also a law of the Christ degree of being the followers of which are *perforce* forbidden "to wound, to slay or destroy any sentient creature willingly or wilfully or consciously."

Writing of the terrible earthquake visitation in Italy the Rome correspondent of the "Irish Times" of the 27th ult. remarks: "Even an earthquake has its humorous side, however. On that fatal 13th, amongst other things, the statue of St. Paul standing about fifty feet high in the Piazza Colonna here, was twisted round, so that, according to the 'Messaggero,' the anti-Kaiser journal *par excellence*, the saint now faces the House of Parliament, and turns his sword point against the Chigi Palace—the Austrian Embassy! The ancient Church of St. Agatha of the Goths was also greatly damaged, whereupon the irrepressible 'Messaggero' remarked editorially: 'If this church falls, there goes the last trace of the Huns from Rome—and a good riddance!'"

Mr. J. F. Gems, of 4, Lower Seymour-street, Portman-square, W., informs us that some time ago he addressed to a prominent medical man an invitation to visit (as a guest) a séance for the Direct Voice. Although the medical man in question, by his letters in the press, has shown an unreasoning hostility to psychic research and its followers, Mr. Gems thought he might welcome an opportunity to examine the rarest phase of psychic phenomena. Mr. Gems had no reply to his letter, but in a medical journal shortly afterwards appeared a venomous reference to this invitation, the doctor (who for some occult reason seems to have regarded it as in the nature of an affront) having communicated with the journal on the subject. Mr. Gems accordingly addressed a temperately-worded letter to the editor of the paper, claiming the courtesy of a reply in view of the attack which had been made upon him. This letter was, however, refused publication. It seems hardly necessary to comment on the matter, but it is certainly consoling to remember that such displays of bigotry are extremely rare nowadays in comparison with "a generation ago," when they were almost everyday events.

THE FIRE TEST.

At the "At Home" held in the Green Salon at Eustace Miles Restaurant on Friday, the 29th ult., Lady Muir Mackenzie deeply interested the audience by relating some of her psychic experiences in India and in this country. The chair was taken by Mr. Hedley Drummond, who said he would not waste much time in introducing the lecturer, as she was already so well known both in psychic and social circles. Among the experiences related by Lady Mackenzie were the following: A healer when in trance was able to remove burning coals from a fire without any hurt. It was his custom when healing to wash his hands after each sitting, as he said that a disease went into his hands; but upon one occasion when in a trance he first asked for the water, and then, changing his mind, made a basin of the fire and washed his hands in the flames; subsequently after removing hot cinders from the fire his hands were found to be

neither burnt nor dirty. The Chairman recalled to mind a reminiscence of his father (the late Dr. John Drummond), who had during his sojourn in India come into contact with natives who possessed this faculty of handling fire without injury. During the afternoon some good music was given by Miss Lili Odel. Mr. Mark Hyam (who took the place of another artist unable to appear) related some humorous stories, and gave songs and recitations, which were well received. Mr. Leonard Wallace, a young baritone of much promise, and Miss Sylvia White, who has written an entirely new patriotic poem, also contributed to the pleasure of the meeting. Madame Ziiska concluded the afternoon with a short lesson on Palmistry.

SOWING THE SEED.

The Union of London Spiritualists is, as it were, awaking out of a deep sleep. Its newly elected Executive have, realising the need of action, buckled on their armour, and on Monday, January 25th, the first of a series of meetings for propaganda work was held in the Carnegie Library, Romford-road, Manor Park, under the presidency of Mr. Percy Scholey.

The hall, which seats about two hundred and fifty people, was crowded to its fullest capacity, a large number of inquirers being present.

The speakers were Mr. Alderman, D. J. Davis, J.P., and Mr. Richard Boddington. Mrs. Alice Jamrach was present to give clairvoyant descriptions.

After the singing of a hymn, and an invocation by the chairman, Alderman Davis spoke persuasively on "The Immortality of the Soul," and we feel sure he must have convinced many of those present of his own belief in the Divine possibilities of man. After a solo by Madame Louise Watson, "The Psalm of Life," Mr. Richard Boddington did full justice to his subject, "The Message of Spiritualism to Humanity" and his clear reasoning must have carried conviction to many present. Mr. Boddington's knowledge of his subject always makes him a valuable asset at such meetings.

Mrs. Jamrach's descriptions were well recognised and the messages helpful to many.

The Chairman announced that the second meeting of the series would take place on Wednesday, March 3rd, at the Croydon Public Hall. Full particulars will be advertised later.

One of our greatest needs is a central London hall, where Spiritualists the world over may meet—a real Spiritualists' "Mecca." May the angelic ministers impress some of our more endowed friends with the thought, and may it soon be materialised.

P. S.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Direct Voice: How is it Produced?

SIR,—In accordance with your invitation I offer a few remarks by way of closing the correspondence respecting the "Direct Voice" which has been going on in your hospitable columns for some time.

We have in this country two mediums for the Direct Voice phenomena; both are American. One is Mrs. Etta Wriedt of Detroit, Mich., the other Mrs. Susanna Harris of Washington. Their qualifications are very different. The former never goes into trance and the spirits do not speak through her mouth on any occasion: the latter is in trance throughout her sésances and, though entities speak short sentences through the trumpets, the principal speaker—her daughter, known as "Harmony"—does a great deal of talking by using the vocal organs of the medium.

The phenomenon of "apports" can be witnessed through both psychics; it is most pronounced in the case of Mrs. Harris. Etherisations (ghostly forms) are very seldom seen by normal persons who sit with Mrs. Harris but are everyday occurrences in the sésances of Mrs. Wriedt. In short, for purposes of spiritual consolation there is no comparison between the two. Mrs. Wriedt is far superior to Mrs. Harris.

But, while giving the first place to Mrs. Wriedt as a spirit medium, I wish to add that I am quite conscious of the genuineness of the phenomena through Mrs. Harris. I have sat with her many times, once in light, and found all fair and aboveboard. Her control, one "Jones," however, does not appear to be a very advanced one. In life, I am told, he was a drunken ne'er-do-well, and it is not to be expected that his spiritual standpoint would be a high one. His utterances seem to be generally confined to discordant grunts of "Quite correct."

A recent criticism of Mrs. Harris by a Dutch correspondent of *LIGHT* is self-convicted by his own account. Dr. Abraham Wallace has exposed him and Mr. James Coates has finished him off. It is unnecessary for me to follow these expert observers. I have held Mrs. Harris's left hand for an entire sitting and can aver that the complainant's account and inferences are incorrect. Moreover, no criticism of a psychic is of any value if founded on the observations of one or two sittings.

The weakness of Mrs. Harris's mediumship lies in the fact that she is in trance. While in this condition her subliminal may have access to the subliminal minds of her sitters and the spirit voices may to some extent reproduce their own thoughts. I have known Mrs. Harris evince wonderful clairvoyance when in her normal state in a drawing-room in full light, but not in the séance-room.

The mediumship of Mrs. Wriedt is wholly different. Her attendant spirit, or chief control, is Dr. John Sharp, a healthy-minded farmer of the eighteenth century. He displays the greatest kindness and benevolence in all his utterances. One is impressed that here stands before you (for his shade can often be seen and occasionally his features) a bright, intelligent personality who is anxious to befriend all those who come to his medium. His memory is remarkable, and he is at his best when helping those who are in trouble. Mrs. Wriedt is never in trance, and is often talking at the same moment as a spirit. Two or three spirits often talk to different people at the same moment. It is not unusual to hear one sing and another speak simultaneously. There are frequently voices heard talking to each other in the background. Phantasms are seen, maybe two or three at a time; the features are occasionally discernible.

I have sat with Mrs. Wriedt over one hundred and sixty times. She tells me I have sat with her oftener than any other human being. Certainly I have had better opportunities of watching her mediumship than anyone in this country. In common with six or eight other persons I share the privilege of having listened to spirits who do not use the trumpet and of carrying on conversations with them for half an hour at a time, without the medium hearing a single word that they uttered. Once, recently, I heard the voice of Dr. Sharp high up in the room—in full electric light—while I was eight feet from Mrs. Wriedt, and the trumpet was standing on the floor between us. Holding a trumpet to my ear directed at right angles to a line between Mrs. Wriedt and myself, she being eighteen feet from me, I have received a private message of importance, in full electric light. I have heard a voice through the trumpet in daylight when the window was wide open and only the first and second sections of the trumpet were joined; I have seen phantasmal forms move about in the room, three at a time, and physical phenomena performed which required considerable exercise of strength and active intelligence.

To come to the point to which you have addressed my special attention: "How is the Direct Voice produced?" I am afraid my evidence will be considered unsatisfactory. I know nothing at all about it and I do not believe there is any human being who does. No doubt our spirit friends know, but even Dr. Sharp is unable to explain himself in terms that can be understood by mortals. He says: "We do not materialise a throat or any physical organ; we materialise the voice."

In the last few years the veil has been lifted thus far: We are permitted, through the mediumship of this remarkably-endowed woman, to ascertain that our friends who have gone before us are alive, able to identify themselves completely, enter into our past and present daily life with keen interest, impress us mentally, and occasionally show themselves to our objective senses. Some tell me they have heard the actual voices of their departed relatives. This I have never done, but I have heard a hundred times what is, to me, quite as valuable a proof of identity, utterances of spirits recalling episodes in my life as a child and in my voyages in the Antipodes such as they and I alone could know. Now and then I have been favoured with items of information about matters of which I never before had any cognisance whatever, but which I subsequently discovered to be correct. I have been witness to the restoration of children to their parents, husbands to their wives, and friends to those on earth who mourned them. More I do not expect until I reach the next state myself.

I have done my best to explain the nature of Mrs. Wriedt's splendid gift in two books, "Glimpses of the Next State" and "The Voices." Some people do not read the cautions given in

these books before going to the medium. They go into the séance-room, cross their legs, fold their arms, keep their mouths shut, and concentrate their thoughts on the person with whom they hope to communicate. They want to dictate their own conditions, and consequently get nothing, or very little. Not so very long ago a distinguished man of science, who has made no secret of his belief in the possibility of communication with the next state, but who had never seen Mrs. Wriedt (though he had had the opportunity of doing so), said to a relative of mine, "Why does not Admiral Moore make Mrs. Wriedt always sit in the light? It can be done." This is a good example of how even our best men work. They must dictate what is to be done: they cannot believe that a humble medium can be impressed what, or what not, to do in the exercise of her gift.

Mrs. Wriedt tells me that she knows no more than I do as to the origin of the "Direct Voice." It is very rare for her to obtain any information by this method from her friends or relatives in spirit life.

Statements from those on the other side as to what is going on—say at the war—are not always reliable. Many of them are correct but attributed to wrong dates. I should not think of acting on the advice of our spirit friends in ordinary mundane matters unless it coincided with my own judgment. They see "as through a glass darkly." I find they can touch us and impress us mentally day by day. Their spoken advice in strictly domestic matters is often timely and wise. Affection and mutual understanding are powerful levers; but when it comes to matters which we can obviously manage for ourselves they are often elusive or dumb. They are strong, decisive and positive in their statements where consolation is urgently required; they come sometimes to ask forgiveness for injury; to admit mistakes, such as their former disbelief in a future life; to clear up mystifications or to combat prejudices. Proofs of identity are given in profusion but generally in some way not in the least contemplated by the hearer.

I have read all that has been put forward in *LIGHT* respecting the manner in which the Direct Voice is produced. These conjectures have not helped me in the least. I regret that I cannot throw any light on the subject. It remains a profound mystery.—Yours, &c.,

W. USBORNE MOORE.

Southsea.

[This correspondence is now closed.—Ed.]

Life After Death.

SIR,—On p. 27 of his work on "Immortality," Dr. Momerie asks, "Is the soul related to the body, as a tune to a musical instrument, or as a rower to a boat?"

In the one case, of course it must die when the body dies. In the other it need do nothing of the kind. A tune would inevitably come to an end if the instrument on which it was being played were broken up, but a rower may survive a wreck.

If we take the Scriptures as an authority on life and its continuation, they tell us that we are:—

1. "Sons of God."
2. "Gods."
3. "Co-operators with God."
4. That "it doth not yet appear what we shall be."
5. That "there is a natural body and there is a spiritual body," presumably at one and the same time, the one within the other.
6. That "though our outward [or natural] man perish, our inward [or spiritual] man is renewed day by day."

We are "sons of God," not mere molecules or atoms, or even the "eternal atom," and this declaration affirms for us the highest order, in the line of creation or evolution, in Nature, and relationship to "God in the Highest," and confers on us by right of our inheritance from so high a Source, all the highest attributes of our Divine Parent or Parents, including that supreme life-essence which is immutable and indestructible.

Having by right of our parentage this well-spring, this power-source of immutable life, at the core of our being, we are in our Ego-selves self-poised, self-evolving, self-contained, as well as self-eternal (subject to a changing personality only) even as our Divine Parents, and full of the same creative energy and intelligence, and this intelligence will become more potent and dominating as the Ego evolves for itself a more perfect and complex vehicle wherein to display its intelligence.

A penny whistle produces a tune, but the complex machinery of some grand organ in a cathedral will give forth entrancing melodies, showering upon the ear a cascade of harmonious and rhythmic vibrations, because of its higher development and make, which enable the Ego to breathe forth its intelligence in a manner impossible with the penny whistle,

Most of us on the earth-plane are only penny whistles; our grand-organ stage will be developed in the spheres beyond, whose schools are far superior to any the earth-plane can produce.

We are "gods" but in the making, and co-operators with God, not tools in the hands of a great Experimenter who will throw us on the "heap" when His game is played out, as Mr. Kay Robinson would have us think.

"Our inward man is renewed day by day" for the purpose of continuity of life in the form of a man or angel when the physical sheath has been dropped. We do not stop growing or lose our form when the physical sheath is cast, any more than a snake does when it periodically throws off its whole skin; or the dragon-fly when it drops its tadpole case as it emerges from out its water-world into the ocean of finer air above.—Yours, &c.,

F. V. H.

The Church and Psychical Research.

SIR,—The task which devolved upon the first preachers of Christianity was the re-presentation of the old Hebrew religion. They insisted on the spiritual interpretation of a theology which had become crystallised into a rigid orthodoxy to such an extent that the original deeply spiritual significance, together with the realisation of the co-operative presence of angel helpers, had well-nigh been lost.

On the one hand, the older generation of professors and scholars, deeply learned in ecclesiastical theology, submitted every proposition to the test of traditional interpretation. If a new teacher failed to answer to this test he became, *ipso facto*, anathema, altogether an outsider.

On the other hand, a number of the younger generation, not scholars, nor deeply learned in the accepted ecclesiastical and orthodox sense, led by their young leader, the Lord Christ, boldly maintained that the orthodox party had made the word of God of none effect by their traditions, which had become a stumbling-block and a burden to the people.

They were ridiculed and martyred. But their cause triumphed in the end.

A few days ago I was at a dinner party composed of members of a clerical society. There were seven of us present. The conversation turned on an absent member who was preparing a book for publication. It was connected with the results of modern psychical research. One of the junior members remarked, "It is a matter which will have to be reckoned with, and the investigation ought to be taken up by the Church, and not left almost entirely to those outside." Then the conversation turned into this new channel, and the following results emerged.

Three were sceptical as to the alleged psychical phenomena, and distinctly averse to "Spiritualism," both in practice and teaching.

Four were of opinion that it could not be put aside so lightly, that there was "a great deal in it" which deserved consideration and investigation, and that it would indeed have to be reckoned with.

Of the three, one was a canon, a scholar and educational expert. The other two were classical scholars of no mean order. All three were strictly orthodox. The dates of their ordination to the ministry were 1875, 1887, 1879. The four were not scholars in the above sense, but they were all readers and thinkers. The dates of their ordination were 1895, 1893, 1911, 1912. The absent one mentioned above was ordained in 1904.

The significance of the situation will need no emphasis on my part.—Yours, &c.,

BECKET.

NEW PUBLICATIONS RECEIVED.

"Whence Have I Come?" By RICHARD A. BUSH. Cloth, 2s. 8d. *net*. Garden City Press, Ltd., Letchworth.

"Vagaries." Poems by CHARLES GRANVILLE. Cloth, 2s. 6d. *net*. Dryden Publishing Co., 10, Essex-street, Strand, W.C.

"The Great Peace: A Mosaic of Unrhymed Song," by JAMES L. MACBETH BAIN, 6d. Theosophical Publishing Society, 161, New Bond-street, W.

"True Irish Ghost Stories." By ST. JOHN D. SKYMOUR and HARRY L. NELIGAN. Cloth, 3s. 6d. *net*. Dublin: Hodges, Figgis & Co., Ltd., 104, Grafton-street. London: Humphrey Milford, Amen Corner, E.C.

From the Theosophical Publishing House, Adyar, Madras, India: "Concentration" (second edition), by ERNEST WOOD, 6d.; "Pictures of Buddhist Ceylon and Other Papers," by F. L. WOODWARD, M.A., 2s. 6d.

SOCIETY WORK ON SUNDAY, JAN. 31st, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King gave a most instructive address on "What is Psychometry?" Mrs. Demuth kindly sang a solo; Mr. Leigh Hunt presided.—77, *New Oxford-street, W.C.*—25th ult., Mrs. Place Veary gave most successful clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Mr. Horace Leaf gave addresses and clairvoyant descriptions. Sunday next, at 11 a.m., Mrs. M. Gordon; at 7, Mr. W. E. Long. Tuesday, at 8, Rev. Susanna Harris. Thursday, at 8, annual members' meeting.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave uplifting inspirational addresses, her morning subject being "Spiritual Communion." The evening address was followed by spiritual messages, which were all duly recognised. For next Sunday, see first page.

WOOLWICH AND PLUMSTEAD.—Trance address by Miss Violet Burton, "Peace and Quietness." Large after-circle. Sunday next, at 3, Lyceum; at 7, Mrs. Neville, address and clairvoyance. Wednesday, Mr. S. A. Hickinbotham, address.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Alderman D. J. Davis gave an interesting address, "The Battle of Life," and ably answered questions. Sunday next, Miss Violet Burton, address.—W. H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Good morning's work. Evening, Mr. W. E. Long, address on "Apparitions." Sunday next, 11 a.m., service; 6.30 p.m., Mr. G. T. Brown, address on "Seeds Sown."

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Interesting address on "Healing" by Mr. Lovegrove. Mr. Dimmick sang a solo. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. and Mrs. Kent, address and clairvoyance. Friday at 8, public meeting. 14th, Mr. Eells.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Walter Howell gave a brilliant lecture, "Does God Commune with Man To-day?" Sunday next, at 11 a.m., usual service; at 7, Mrs. Miles Ord, address, followed by clairvoyant descriptions. Thursday, at 8.15, circle, members only.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. A. Punter gave a helpful address and well-recognised descriptions. Sunday next, at 7 p.m., Mrs. Mary Davies, address, "The Soul of Flowers," followed by "Flower Psychometry" from flowers from audience.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address and clairvoyance by Mr. Sarfas. Sunday next, at 3, Lyceum; at 7, Mr. Percy Scholey. 14th, Mrs. Peeling, of Plumstead. Circles: Monday, 7.30, ladies; Tuesday, members; Thursday, 8.15, public.—H. W. N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss F. Morse gave a good address and descriptions. Sunday next, at 7 p.m., Mrs. Caunock, address and clairvoyance. Thursday, at 7, at Thames Valley Café, Mrs. Neville will describe auras, &c., from birth date.—M. W.

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

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Harvey, of Southampton, gave addresses, descriptions and auric readings. Sunday next, 11.15 a.m. and 7 p.m., Mr. Arthur Lamsley. Tuesdays at 8 p.m., Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Very interesting address on "Do we know God?" and clairvoyant descriptions by Mrs. Mary Gordon. Large after-circle conducted by Mr. Newman. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mrs. Peeling, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Sharman, clairvoyant circle. Silver collection.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Address and descriptions—morning, by Mr. A. Moncur; evening, by Mrs. Neville. Sunday next, 11.30 a.m., Mrs. Still, address; 7 p.m., Mrs. Mary Gordon. Thursday, 8.15, Mr. Carpenter. 14th, 7 p.m., Mrs. A. Boddington.—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. A. de Beaurepaire gave an excellent address on "Independent Judgment," and well-recognised descriptions. Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Mrs. Alice Jamrach, address and descriptions. Circles: Monday, at 8 p.m., public; Tuesday, healing; Thursday, members only.—N. R.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mr. H. M. Thompson opened an interesting discussion on "Degrees of Spirit Control." Evening, Mr. H. Boddington gave an address and answered questions. Wednesday, Mr. Walter Howell spoke on "Does God Commune with Man To-day?" Sunday next, 11.15 and 7, Mrs. L. Harvey. Wednesday, Mrs. M. Clempson. 14th, 11.15, séance, doors closed 11.20; 3 and 7, Mr. G. R. Symons.—J. F.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Morning, Mr. Stidston read a paper on "Environment," which raised an interesting discussion; afternoon, Lyceum, conducted by Mr. Tee; evening, Mrs. Mary Clempson, trance address on "The Judgment Day," and clairvoyance. 28th, successful open circle. Sunday next, 11.30 a.m., Mr. Dennis, on "Man and his Faculties"; 3 p.m., Lyceum; 7, Mr. Karl Reynolds. 11th, Mrs. Pulham. 14th, Mr. and Mrs. Hayward.—A. T. C.

NOTTINGHAM.—**MECHANICS' LECTURE HALL.**—Mr. W. J. Leeder gave addresses and descriptions, morning and evening.

TOTTENHAM.—**684, HIGH ROAD.**—Uplifting address by Mr. H. G. Beard on "The Divine Light."—N. D.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Good addresses, morning and evening, by Mr. Woodland, of Cardiff. Other usual meetings.—W. G.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. Lamsley, of Portsmouth. 28th, Mr. H. Mundy spoke and Mr. F. T. Blake gave descriptions.

TORQUAY.—Mrs. Thistleton gave a trance address and clairvoyant descriptions. January 28th, public circle conducted by the president.—R. T.

PORTSMOUTH.—**54, COMMERCIAL-ROAD.**—Mrs. M. A. Brownjohn gave addresses and descriptions, both morning and evening. Afternoon service for clairvoyance, with good results.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY-STREET.**—Meeting conducted by Mr. Batchelor, stirring address by Mr. Blamey, subject "The Question." Solo by Miss Wilson. Mrs. Summers gave clairvoyant descriptions. Large after-circle.—J. W.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. Arnold; address by Mrs. Easterbrook; Mr. Beesley also spoke. Clairvoyant descriptions by Mr. Dennis; soloist, Miss Drake.—E. E.

SOUTHPORT.—**HAWKSHEAD HALL.**—Addresses by Mr. A. E. Lappin on "Trust in God and do the Right" and "If I am Right, Thy Grace Impart." Clairvoyant descriptions by Mr. Lappin, Sapper Reynolds, and Private Eyres.—E. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyant descriptions by Mr. Howard Mundy. January 28th, Mrs. Eva Christie spoke on "Till the Day Breaks," and gave descriptions.

MANOR PARK, E.—**CORNER OF SHREWSBURY AND STRONE-ROADS.**—Morning, spiritual healing service conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address and clairvoyance by Mrs. Podmore.—A. H. S.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Mrs. Christie gave good addresses on "Self-Judgment" and "The Shadowland," followed by clairvoyant descriptions. Feb. 1st, Mrs. Christie gave a series of helpful messages and descriptions to a select circle. Jan. 27th, Mr. Abbott gave an address and Mrs. Farr clairvoyant descriptions.—J. McF.

READING.—**SPIRITUAL MISSION, BLAGRAVE-STREET.**—Addresses by Mr. P. R. Street on "Love and a Dream" and "Suggestion and the Law." Lieut. G. L. Ranking (Surgeon, R.N., late Captain R.A.M.C.), at home on short leave from the War, addressed the members of the Lyceum on "The Parting of the Ways." 25th ult., address by Mr. W. Ford (late of Bristol) on "The Day." Miss Mason gave clairvoyant descriptions.—H. A. N.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; evening, interesting address on "Spiritualism" and clairvoyance by Mrs. Annie Boddington. January 25th, ladies' meeting, Mrs. Edith Marriott, address and psychometry. 27th, address on "If a man die, shall he live again?" and descriptions by Mrs. Alice Jamrach. 28th, most enjoyable Social and Dance; thanks are especially due to the following ladies and gentlemen, as well as to the friends who provided refreshments: Mrs. Watson, Miss Ayton and Mr. W. Watson (songs); Miss Woodward, Mr. Lund and Mr. Watson (recitations). Miss Hubbard officiated at the piano. At the close a hearty vote of thanks was accorded to Mrs. Jamrach, to whom much of the credit for the success of the evening was due.—E. M.

YOGA: ITS THEORY AND PRACTICE.—On Thursday, the 28th ult., Mr. W. J. Adamson gave an address on "The Theory and Practice of Yoga" at the Spiritualist Institute, in Eberle-street, Liverpool. He said that one of the first claims of "Yoga," or "union," was that by doing a certain thing you would obtain a

certain result. There were six branches of Yoga: Union through Knowledge; Work; Love; Speech; Courage; Will. The lecturer, whilst not desiring to detract from the importance of the other branches, emphasised especially those of Hatha Yoga (Union through Courage) and Raja Yoga (Union through Will). The eight conditions necessary to accomplish attainment were Posture; Regularising and Deepening of Breathing; A Code of Ethics; Mantra (which has a similar effect upon the mind as deep breathing has upon the physical body); Introspection; Concentration; Meditation; Ecstasy. The lecturer's illustrative examples of the branches and conditions were instructive and interesting, as also was his ready response to the questions and discussion which the lecture elicited. At the close Mr. Adamson was accorded a hearty vote of thanks.—R. A. OWEN, Hon. Sec.

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