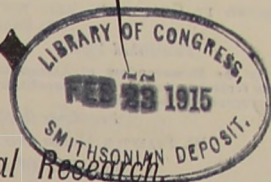


# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,779.—VOL. XXXV. [Registered as] SATURDAY, FEBRUARY 13, 1915. [a Newspaper.] PRICE TWOPENCE.  
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*For further particulars see p. 74.*

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"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.  
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This Alliance has been formed for the purpose of affording information 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 Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Wednesday afternoon meetings 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 phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in "LIGHT," and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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

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

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

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

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

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On FEB. 17th—

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

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THE NOW AND THE HEREAFTER

FROM

THE PRACTICAL SIDE OF THE SUBJECT

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## NOTES BY THE WAY.

In the "Star" of 3rd inst. appears a charming little story entitled "Haunted." The narrator tells how he and his friend the Major sat in a sheltered corner of the garden of a country house. The Major, newly returned from "the front," was considerably puzzled about the house in which he was a guest. There was something uncanny about it. He feared he would be unable to stay in it. He had an uneasy feeling that he had lived in it before, although he knew that he had not. "It is difficult to explain, and I can't explain it, but there it is," he says. And the narrator of the story proceeds:—

Soon after, we went into the house. I could see that my friend was almost painfully affected. It would be absurd to say that he was afraid; his attitude seemed rather to be one of strained expectancy, as though at any moment some obscure thread of memory might be touched into revelation. He limped before me into the smoking-room.

"I feel it least in here," he said. "Funny, to be haunted by a house."

"Better than being haunted by a ghost," I suggested.

"I'm not sure," he said, "that there isn't a ghost as well."

After some more conversation, the Major proceeds to "rummage round the house" and discovers the clue to his puzzling experience in inspecting an attic.

"This explains," he said. "Directly I set foot in the room I knew." "Had you never been here before?" "Never . . . directly I saw this old wallpaper I knew. You see those running hounds and the fox and the huntsman, and that quaint tree. All just as she described them to me."

And then he explains how when a small boy his chief and dearest companion was a little girl. She fell ill and was taken away for a month, and it must have been to this particular house, for one of the rooms was turned into a playroom for her, a room which she described to her little companion on her return home. The Major continues:—

I remember now that she told me about that awkward turn in the stairs, and the carved panelling in the dining-room. I dare say she was never in the smoking-room. . . . And I am sure, yes sure, that it was her little ghost that I felt near me. She died when she was still a child. . . . She was a beautiful child and we loved each other.

The tale is told with true artistic skill and feeling. There is a fragrance about it such as we rarely meet with in the fugitive productions of the daily Press, especially in these days, when, as Miss Lind-af-Hageby has pointed out, Art withers under the blighting influence of War. It was a pleasing experience to meet with such a story, not merely because its psychic interest made it an appropriate subject for quotation, but because of the qualities to which we have alluded. The author, Mr. C.

Kennett Burrow, concludes the tale in a strain worthy of the theme:—

He did not speak further then of the child, who suddenly, as it were, had reached out to him across the years. I could understand that he felt her, somehow, to be with him, and even I could believe that her pure spirit was near. The lines seemed to be smoothed from his face, and pain forgotten. The battered soldier was himself a child again.

It is a pity that such annals of the farther shore cannot always be so reverently and reticently handled. We fear that some of the grotesque elements in ghost stories—where the stories are not naturally fantastic—are the result of a lack of that same reverence in those who bring them to the attention of the outside world.

An explanatory note at the end of "The Soundless Sound," by the Teacher of the Order of the 15, transcribed by Harriet Augusta Curtiss and F. Homer Curtiss (The Curtiss Book Co., Los Angeles, Cal., U.S.A., 75c.), informs us that the Order of the 15 is a non-sectarian spiritual movement for the advancement of Christian Mysticism. By "the Soundless Sound" the author means the voice that speaks to the soul in the silence, alike through Nature and through humanity, and in responding to which it comes to know "that this is not a world of confusion, of strange and mysterious happenings, but a world of Law and Love, a world of manifold expressions of Deity"—a gracious and helpful thought, which we feel is as true as it is helpful, but not so strikingly novel that it needs to be heralded in this fashion:—

O ye seekers for the Way! Ye whose ears are yet deaf to the Soundless Sound! To you comes a message from all the spheres through which the Spirit of Life Eternal presses onward, pulsating, rising, falling, beating the outward form into nothingness that the immortal Spirit of all things may be revealed to you, the Soundless Sound. Why hear ye not?

The foreword tells us that the book "comes as a cooling breeze at twilight after the heat and toil of the day," and "as the song of birds piping their good-night to the toil-worn." It may do so: we trust it will, though we think that the value of the ideas conveyed would in some quarters be more likely to receive its due recognition if it were advertised in less inflated style. But it would seem that lofty intelligences manifesting through transatlantic mediums are unable to convey the simplest lesson except in poetical and archaic language, and with a plentiful resort to apostrophe.

It would have been something of an anomaly had Mr. Ernest Wood's "Concentration: A Practical Course" (Theosophical Publishing House, Adyar, Madras, 6d.) been a jumble of disjointed suggestions conveyed in involved and rambling sentences. The style would not in that case have recommended the matter. Fortunately no such criticism is called for. The book is intended as a practical manual, but if on that account the author has not (as he tells us he has not) endeavoured to make it especially attractive to read, he has succeeded in doing so without endeavour—succeeded largely by virtue of his command of direct, clear,



forceful English. This, with the admirable way in which the little work has been planned, conveys ample assurance that Mr. Wood practises what he preaches. The exercise of concentration, he tells us, is the domination of mind by a mood, stamped upon it by the will, so that all our thinking shall be bent to the purpose we have chosen. For the achievement of this end he proceeds to set forth a systematic course of helpful practices, which he states he has gathered and evolved during the past fifteen years. To reassure any reader who may be doubtful of the wisdom of trying such experiments he asserts—and in this he is supported by Mrs. Besant in a brief foreword to the book—that nothing but good can result from following the directions he gives as he has been careful to eliminate all the elements of danger which are so largely present in Eastern books on Yoga.

### LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, FEBRUARY 25TH,

WHEN AN ADDRESS WILL BE GIVEN BY

REV. JOHN HUNTER, D.D.,

ON

"MIRACLES, ANCIENT AND MODERN."

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:—

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 16th, Mrs. Annie Brittain, of Hanley, will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

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

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, February 17th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, February 18th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Ancient Temples: Their Unity and Testimony."

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.

### THE MYSTERY OF THE ORIGIN OF EVIL.

BY CHARLES E. BENHAM.

The actual origin of evil seems to be one of the insoluble problems of theology, and in spite of the many ingenious apologies offered for its existence—some of which, it may be admitted, do throw a little light on the question, though none of them quite clear up the mystery—Friday's query, put to Robinson Crusoe, still remains unanswered, "Why God no kill the Devil?" It seems as if it must remain unanswerable by human intelligence, which has its very decided limitations, and must therefore expect to meet with insoluble problems in theology just as certainly as in mathematics and geometry.

And just as we do not cease to regard mathematics or geometry as exact sciences, simply because we cannot square the circle, so we need not necessarily distrust theology, or consider it at fault, because it can give us no absolute clue to such problems as the origin of evil or the mystery of pain. On the contrary, one feels more inclined to quarrel with those theologians who will not candidly admit the insolubility of such problems, but, like the circle-squarers, persist in presenting us with pseudo-solutions which, however plausible, are really deceptive and fallacious.

But, continuing the illustration of mathematics, there are approximate valuations of  $\pi$  which for practical purposes serve as well as complete and perfect squaring of the circle, and so there are approximate resolutions of the mystery of pain (such as we find in James Hinton's charming little book) and of the problem of the origin of evil, which do well enough as a practical working hypothesis, even though we cannot shut our eyes to the fact that they do not absolutely clear away all the difficulties that enshroud the subject.

For example, we may see that as long as man has free-will evil cannot be abolished, and we may see further that if free-will were taken away man would cease to be man and would become a mere machine, which would be inconsistent with every ideal of the creation of the race. This is an approximate solution of the permission (if not of the origin) of evil, and as such it has its practical value, but it leads to an uncomfortable and almost unthinkable corollary—a sort of inference that God Himself could not help the existence of evil, much as He would have liked to!

We may also adopt the hypothesis that evil is but a negation—not a positive quality, but a mere absence of good, just as shadow, or darkness, is not a thing in itself, but a mere negation, a mere absence of possible light. Here is a second approximation. Yet pain and evil are too terrible in their reality for the mind to rest quite satisfied with this analogy as a really perfect solution of the problem or even as a complete consolation when sin and suffering enter into our experience.

We may, in the third place, assume that evil is but uncompleted good; but that theory, again, however well it may serve us as a working hypothesis, can hardly satisfy the mind entirely in face of the sufferings of mankind, to say nothing of those of the rest of creation. Nor do any of these approximations quite reach back to the origin and source of evil. They at most touch only the mystery of God's permission for it to exist and continue.

The problem of the origin of evil is therefore surely better classed among the insolubles of human theology, taking what comfort we can and what practical help we can from such approximate solutions as the above, which are the best working hypotheses that human intelligence can offer. And if we bear in mind the fact referred to at the outset, that the exactest of sciences has its insoluble problems too, without any disparagement of that science being implied, we surely need not fear that a candid confession of our inability to fathom the mystery of the source of evil can in any way imperil the validity of theology.

WHAT hand and brain went ever paired?  
What heart alike conceived and dared?  
What act proved all its thought had been?  
What will but felt the fleshly screen?

BROWNING.



## DIRECT VOICE PHENOMENA.

STRIKING SEANCES WITH MRS. WRIEDT.

BY MADELEINE JOHNSON.

It may interest readers of *LIGHT* to have my testimony added to that of others in the matter of "Direct Voice" and "Etherealisation" through the mediumship of the celebrated Mrs. Etta Wriedt.

I have had several quite private sittings with Mrs. Wriedt, who is a complete stranger to me, and totally unacquainted with my private life.

At the first sitting she lowered the gas a trifle and placed a trumpet on a chair beside me, which I adjusted to my ear. After a whirling sound, I presently heard a voice (with about the same intensity of sound as on a telephone) call me by my Christian name. In reply to my query, "Who are you, please?" this voice asserted itself to be that of a brother, who was accidentally drowned twenty-five years ago at Oxford (in his second term at St. John's).

He expressed himself as very glad to be able thus to speak with me, and appeared to be fully aware of all that had happened in the long years of separation. I asked if he were happy, and he replied, "Oh yes, in a way; but I can't imagine why I was taken so young, as you and I might have lived our lives so happily together; we understood each other—and now it makes me very sad to see you so lonely." He had been a brilliant scholar and exceedingly religious; I therefore asked him if all his learning was wasted. He replied, "No, nothing is lost," and then he entered on a discussion about theology, and spoke of God as of a great Power, upon which all could draw, and said I should be careful not to personify this Power. He then spoke with great irritation over the conduct of some friends of mine, and was evidently very angry. I defended them to no purpose. I repeat all this conversation as it contradicts the idea that all is bliss for the good, and that they are spared the knowledge of our sufferings.

At the second sitting Mrs. Wriedt turned the gas out, and placed the trumpet some distance away on the floor. At once a loud voice burst forth and gave cheery greeting. Mrs. Wriedt exclaimed, "It is 'Dr. Sharp'!" (I did not know this spirit.) "Yes," he said, "it is, and I am very pleased to meet you, Miss Johnson." He appeared to know me, and also that I had tried to get automatic writing, for he commenced instructing me in the matter, and said I used too short a pencil, and should have a glass of water beside me from which magnetism could be drawn. (It was a fact I had always used a short pencil.) Whilst he was talking, my brother came again, and brought an uncle recently passed over. I heard all three spirits talking at once. My uncle spoke in his own specially breezy manner, and even went so far as to tease me as to what my parents would say if they knew I was taking up Spiritualism. I replied that I was old enough to be mistress of my own actions, but at the same time should be glad of his opinion as to whether it was wrong, or in any case advantageous for me to talk with my dead as I desired to do. He said it was all right for me, but it would not do for all—which opinion my brother corroborated. He sent messages to his sons at the front, naming them correctly, and begged me to try and brace up my aunt to look less selfishly upon her lot. "Dr. Sharp" then told me I had a spirit guide called "Raphael" who sometimes impressed me to paint and write. I asked if this guide was always present. He said "No," but he comes frequently and when you are in need or danger." He subsequently added that this same "Raphael" was the great painter of old, and that he had entirely taught or impressed our great portrait-painter Sant, who I believe is still alive, and whom he asserted to be a direct descendant of Raphael. (This statement I am told is correct.)

At another sitting Raphael came and spoke to me himself, saying that in earth life he had loved to paint the Virgin and Christ, as he had thought of them; but now he would like to impress me, and others, to paint landscapes, seascapes, and sky-scapes. (I hope he will.)

At a third séance, directly Mrs. Wriedt had lowered the gas, we both saw a pale ball of light above our heads. It developed into a cloud, and eventually built itself up into the figure of a woman—very beautiful. To my inquiry, "Who are you, please?" a sweet clear voice replied, "I am Mrs. P——." (The name was that of a lady I never knew in her earth life, though I knew her son and daughters.)

She wrung her hands and groaned and sighed so deeply that Mrs. Wriedt and I both expressed our pity and desire to help—but she seemed as though she did not want this, asserting that she was quite happy when away from earth conditions, but she had come to tell me things she wanted me to know, and to guide me. Her agony of mind was over her son, who drinks, and who, she declared, had always repulsed her efforts to save him, and continued to do so now when she endeavoured to impress him with right thoughts. Weeping, she said that she longed to snatch him away from all his horrible associates, but could not. I suggested that we should pray for him, and that, perhaps, he was obsessed, as I had been told many drunkards are. This she denied, and after telling me what she wished, she departed, and "Dr. Sharp" came again and asserted very dogmatically that there were no spirits who satisfied their own evil cravings by obsessing drunkards or others, and that anyone who had told me so knew nothing about after-death experience. He said the only devils were the ones in the flesh, and that after death the evils of flesh dropped off, and all that was left of the spirit was love, in however undeveloped or small a quantity. My brother also came and said: "Here all is love; all misunderstandings are cleared away, and our real characters are known to all."

I noticed that "Dr. Sharp" must have tapped my brain, as he frequently answered unexpressed questions directly I had mentally formed them.

If these spirits were not the persons they asserted themselves to be, they were spirits who must have lived in daily contact with me, to know all that they did—and I cannot conceive of spirits with whom one has no connection being sufficiently interested, not only in me, but in all my friends, &c., to personate my dead. They got no fun out of it, that is certain; they not only expressed themselves in a far more human and natural way than I should have expected, but all they said expressed love and affection and desire to help.

## A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 14TH, 1885.)

The "Religio-Philosophical Journal" vouches for the truth of a statement that a lady has been in constant familiar intercourse with a deceased brother for more than forty years. "To this day that brother is with her as naturally and really as ever—seen and heard as are others of the household. 'Thousands of times,' she says, 'I have seen him and talked with him.'" In all such cases it should be distinctly stated whether the spirit was visible and audible to only one, or to all persons present. If not, the testimony has no value except for those who do not need it.

Mr. Crookes\* has been a model investigator. His ghosts, or materialised spirits, were visible, audible, and tangible to all present. He, and four of his friends, each armed with a camera in one evening, with the electric light, took forty-five photographs of a ghost, in several cases with the medium on the same plate. Now, what has Mr. Lankester† to say to a series of scientific investigations, carried out with such thoroughness by a distinguished F.R.S.? The photographs exist, and there is Mr. Crookes ready to be cross-examined! If that is not reasonable proof, what is?

—From Editorial Notes.

We take too little views. It is not the events of life nor its emotions, nor this nor that experience, but life itself which is good.—PHILLIPS BROOKS.

\* Now Sir William Crookes, F.R.S. † Now Sir E. Ray Lankester, K.C.B.



## "LIGHT" AND THE WAR.

We have received from a lady reader of German nationality, residing in Brazil, a long letter which, while testifying to her interest in this journal, upbraids us for our attitude towards her country in the present struggle. Her letter also contains a number of charges against this country and an attack on the British Press generally for gross misrepresentation of the facts concerning the great war. We do not feel it necessary to go into the question here. The newspapers and books of the English-speaking world are full of matter which should be sufficient to justify our position if it needed any justification. Doubtless the same would apply equally to the literature of the Latin countries of Europe. We deplore, fully as much as our correspondent can, all the misery and devastation which the war has caused, but on questions regarding its origin, the official documents, which our correspondent does not appear to have had the advantage of perusing, should be regarded as the final court of appeal. We should be sorry, however, if she supposed that in allying ourselves with those to whom Prussian militarism and its insane ambitions are an abomination, we are inspired by any hatred towards Germany and Germans as a country and a people.

We have also a letter from the Baronne de Sinner, of Berne, who, as an Englishwoman married to a Swiss, protests against the British attitude towards the German people. To this letter most of the foregoing remarks will also apply. We have retained both letters for a considerable time before making this reply, feeling that in the meanwhile some of the facts of the situation might come to the knowledge of our correspondents through the general Press. It is not improbable that since the letters were written both ladies will have learned more of the real situation than at the time when they addressed their protests to us. Some of the events of the last six weeks which must have come to their notice may serve to correct the impressions under which they originally wrote.

It may interest these correspondents and other readers to read the testimony of a distinguished German in New York, as reported in the Press of that city.

Dr. Otto Sattler, Secretary of the German Association of Culture, New York, said:—

"I am a German. I received in Germany the best training which Kultur can give, but I am against this war because the war was never wanted by the common people."

Dr. Sattler said that the war had been brought on by the military clique in Germany, and the common people had been compelled to fight at the bidding of the aristocracy.

That is the testimony of a German. Now we take that of an American, Mr. Church, president of the Carnegie Institute at Pittsburgh. Here is a portion of a letter addressed to ninety-three of the most prominent leaders of thought in Germany, represented by Dr. Fritz Schaper of Berlin:—

What will the good conscience of the German people say when, in spite of its passion in the rage of war, it grasps the awful significance of the confession of its Imperial Chancellor? "The wrong that we are committing." The wreck and ruin of a country that has done you no injury, the slaughter of her sons, the expulsion of her King and Government, the blackmail of her substance, the destruction of her cities, with their happy homes, their beautiful monuments of historic times, and the priceless works of human genius! "The wrong that we are committing." Worst of all, when the desperate and maddened populace, seeing their sons slain and their homes in flames, fired from their windows in the last instinct of nature, your troops, with barbaric ferocity, put them to the sword without distinction of age or sex! The wrong! Oh, Doctor Schaper, if these conditions should ever be reversed and these foreign soldiers should march through the streets of Berlin, would not you, would not all of my ninety-three correspondents, if they saw their homes battered in ruins and their sons dead in the streets, would they, too, not fire from their windows upon the merciless invaders? I am sure I would do so!

We leave the matter there. It is surely unnecessary to say more.

LORD, we pray not for tranquillity, nor that our tribulations may cease; we pray for Thy Spirit and Thy Love, that Thou grant us strength and grace to overcome adversity.—SAVONAROLA.

## THE GENESIS OF THE FAIRY LEGEND.

On Wednesday, the 3rd inst., Miss Florence Morse (in consequence of the regretted absence, through illness, of Mrs. M. H. Wallis) answered questions from the audience at the usual meeting at the offices of the Alliance.

The following reply was given by Miss Morse's control to a question as to whether a spirit can be said to have dimensions, the questioner quoting fantastic statements by seers as to spirits dwelling in the human aura or "sweeping through a room like flocks of birds or beehives of bees":—

Certainly in the present state of human development and in the present state of development of all those spirit beings who are able to hold communion with the earth-life, a state of existence without dimensions is unthinkable. The very existence of intelligence able to convey its thoughts to your own minds depends in present conditions upon an organism; and an organism that has neither length, breadth, nor thickness is inconceivable. Therefore in all states that you are related to at the present time, and are likely to be related to for hundreds of years to come, length, breadth, and thickness would apply to the spiritual being just as they do to yourselves. Because you do not see a spirit, because you cannot touch a spirit, because you cannot in ordinary circumstances weigh a spirit, the majority of people fall into the error of supposing that in its own state the same facts apply; but in the spiritual realm we are as solid and as real as you are yourself in your state. It is a difference of condition, a difference of conditioning, but each in his own degree and state is as real as the other.

Therefore, should it be possible for any of you here this afternoon to gaze with spiritual eyes on the one who is speaking to you, you would see a body possessed of head, trunk and limbs, apparently of a certain height, a certain weight; and in the condition in which I live you would find, should you be transported to that condition, that my hands were as solid as your own and my height perhaps greater than your own, my whole appearance being simply that of a man. The same thing would apply to yourselves. You would be yourselves, bearing the outward semblance of what you were at the best of your earthly life.

Referring to the latter portion of the question the control said that if a clairvoyant described spirits as dwelling in the aura of an individual he or she was merely using language in an inexact manner. Instead of "dwelling in the aura," possibly a better description would be "rendering themselves visible in the aura," because the aura even of the most exalted person only covered a limited space and it would be impossible for spirits to dwell therein with any convenience to themselves or the person concerned. As to spirits flying in "flocks" through a room, that was because the clairvoyant saw the matter in that particular way. The only illustration that seemed to suit the case was that of looking through the wrong end of a telescope where everything is reduced in size. The seer looking through the spiritual atmosphere might see spirit beings in this diminished way; apparently a vast number passing along at an immense distance might appear to be proceeding through the room in which the seer stood. It was the distance which made the spirit appear small to the untrained observer, who might be misled by the clearness of what he saw.

The Chairman asked whether this explanation would not account for the idea of fairies, and the control replied that undoubtedly it would. It was a matter very difficult of explanation, but it was a common experience that the clairvoyant faculty sometimes developed itself on a miniature scale, and the things seen were all greatly reduced in size. Sometimes, of course, the previous explanation would apply—namely, that what was seen was at a very great distance. Therefore the full explanation of the matter seemed to be that people, seeing spiritual beings on this small scale, and apparently engaged at times on activities designed to assist their friends on earth, conceived the idea of fairies, and this idea becoming overlaid with mythology and the folk-lore of the time, produced such a medley that it was almost impossible to disentangle the real from the fanciful.

PEACE is more strong than war—and gentleness,

Where force were vain, makes conquest o'er the wave;  
And love lives on and hath a power to bless,

When they who loved seem hidden in the grave.

—LOWELL



## A MANIFESTO FROM MR. W. T. STEAD?

## PROPOSAL FOR AN INTERNATIONAL CONFERENCE.

Communications, or alleged communications, from the late Mr. W. T. Stead have been so numerous and often so very dubious that we naturally accept them with reserve. Mr. Edward S. Pickard, of 24, Second-avenue, Heworth, York, lately sent us the subjoined message, before printing which we entered upon a correspondence with his sister, Miss Pickard, one of the recipients of the message, regarding its authenticity. This lady, whose letters display a critical judgment and a clear understanding of the question, represents herself as absolutely convinced of the source of the message. So we give it for what it is worth, with the following preliminary statement by Miss Pickard, who resides at the same address:—

Miss Pickard, the recipient telepathically (with her brother) of the following communication, invites correspondence with any persons who have received what they regard as reliable messages from the same source. This invitation is given with a view of correlating and comparing such communications and thus learning all we possibly can of the nature and scope of W. T. Stead's great activities since his departure, and thereby also learning more of the methods and powers of our friends in the spheres beyond. Will anyone expecting a reply please enclose stamp.

## COMMUNICATION RECEIVED ON JANUARY 19TH, 1915.

No one having been able to coerce me into silence, I am still actively at work for the world's benefit. And I wish that someone or other may publish on my behalf what I now utter through these two mediums.

"The war-cloud having been over us for a few months now without any great progress having been made in any direction, we admit that we are baffled and are looking for an answer to our questioning from heaven." This word has been reaching me from so many people's minds, and has passed through me to the spheres beyond, that I, William T. Stead, am now commissioned to give one of the answers direct, and to give it with no uncertain sound.

No one is able to forecast the result of the war upon any one nationality without consulting with the others. And a European Conference is becoming desirable, for which there must be an armistice of hostilities between the belligerents.

The complications of the situation having been more particularly difficult to solve by those not among the belligerents than even by those who are at war with one another, we see very plainly that they all must be consulted together. For the interests of every nation are involved.

We should propose that in Rome would be a suitable place of meeting. We suggest that every nation be asked to send its delegates, the number for each being in exact proportion to the populations they represent, without any regard to whether they be looked upon as superior or inferior people by the others. We ask that they should choose for themselves in what way they would select their representatives. We do not suggest that you should ask America to join with you in this conference, as it more particularly concerns yourselves. The President of the United States will be the umpire at a later stage. Such a conference would not end the war, but it would very considerably reduce the friction. And it would relieve everyone and give them time for consideration.

We propose that the King of Italy be invited to preside at the conference, but to have no authority over the others and with no casting vote. (He would not vote at all, Italy herself of course being represented in the same way as the others.)

Now we ask that this be published broadcast over England as my suggestion, in the same way as if I were still with you as the editor of the "Review of Reviews."

The message is definite and emphatic enough, whether it actually emanates from the late Mr. Stead or not, and, judging it simply on its merits, it appears to be a proposal worth consideration. One main objection we see is the improbability of such a suggestion being entertained by the powers that be, even if it came with the *imprimatur* of some leading mind still in the flesh. For it has been frequently announced that no armistice would be permitted by the Allies lest it might be abused by the enemy nations.

WHAT seems to grow fairer to me, as life goes by, is the love and peace and tenderness of it: not its wit and cleverness and grandeur of knowledge, grand as knowledge is, but just the laughter of little children and the friendship of friends, and the cosy talk by the fireside, and the sight of the flowers and the sound of music.—J. H. GREEN.

## THE GREAT PYRAMID: ITS OCCULT ASPECTS.

On the 4th inst. Mr. W. J. Vanstone addressed the members of the Psychic Class on "The Great Pyramid." After describing in detail the locality and structure of the pyramid, the lecturer proceeded to review many of the theories advanced concerning its age and object. The researches of able men revealed the most astounding facts connected with the sciences of geometry and astronomy, from which it might very naturally be deduced that the structure was erected to demonstrate for all time the principles associated with those sciences—a view more attractive to the thoughtful mind than that it was only a pile of stones containing a grave, and that its gigantic proportions were merely determined by the accident of a long royal lifetime. Mr. Vanstone further showed by reference to certain obvious mathematical facts that the building was evidently erected in all its detail and dimensions according to a design which could not be evolved or varied by the progress of events, but was predetermined. Now the great problem to solve was not so much when the pyramid was erected or whether Khufu was really buried there, but what was the real object in view, and what was the teaching underlying its mystery. Some solution to the problem certainly seemed to be advanced by those who associated the pyramid with "The Book of the Dead"; and it was quite possible that, rightly interpreted, this famous document might explain much, and perhaps in its light and coupled with the experiences and conclusions drawn by many occultists it might not be unsafe to venture the suggestion that the pyramid was designed and used for a place of higher initiations in which the postulant was no novice but a past-master in all save the highest secrets of this profound philosophy.

The lecturer then, without referring to the ritual, proceeded to relate the progress of the initiate's experience in absorption into the Divine consciousness of Pity, Wisdom, Beauty (Love) and Power. He further contrasted the simplicity of the architecture of the pyramid with the complexity of the temples, and suggested that the same contrast would be found in comparing the ritual. Therefore it would be significant to note that no religion or sect could lay exclusive claim to Divine inspiration or authority which were universal and all-inclusive.

## "ALL TRUTH IS RELATIVE, NOT ISOLATED."

Some time ago a writer in *LIGHT* observed that "Nothing in the material world is the truth; it is all relative truth." The question "What is Truth?" is somewhat vague, and cannot be answered apart from a context of circumstances, which give it intelligence, completeness and a *raison d'être*.

Might not "Truth" in its all-embracing sense equal "Idea"; an idea which is working itself out and through, by means of substance which is to produce phenomena. This idea would have to pass through many stages in the process of development before it stood self-manifest as a seed maturing into a blossom.

There are stages and definite turns and characteristics arrived at in the maturing or building process, and these might be termed co-related or lesser truths, but every one is equal in importance to the completeness of the whole.

Only within its own stage of unfoldment is a lesser or greater truth an actual truth for the time being to itself; all stages *pre* and *post* being comparatively untruths and unassimilable to it.

Every rung in a ladder represents a truth limited to its particular rung but every rung is required to make the *tout ensemble* and is connected with every other rung.

"Truth absolute is in God alone." God being infinite, truth must be infinite. When, therefore, we arrive at the boundless ends of infinity we shall possibly know what "God" and "Truth" are, and shall then have plucked the little flower from out the crannies—root and all!

F. H.

NATURAL things  
And spiritual, who separates these two . . .  
Paints futile pictures, writes unreal verse.  
—ELIZABETH BARRETT BROWNING.



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

## THE SPIRIT THAT WINS.

It is a sign of grace in the community to-day that it is frankly impatient of feebleness. It is contemptuous of timidity, and detests the sickly, whether in virtue or vice. It is inclined to glorify audacity and decisiveness even when they are applied to dubious purposes. However much it may hate a man or a movement its resentment is mingled with respect, even admiration, when it recognises in one or other the presence of "backbone"—the mark of the "good fighter."

Whatever may have been or may be the weaknesses of the Spiritualistic movement—and these have been the theme of critics both within and without its ranks—it has never had any lack of valorous defenders, men who have cheerfully risked for its sake reputation and every worldly advantage. Only those who have spent years behind the scenes can sufficiently appreciate how much magnificent courage and self-sacrifice have gone to the work of maintaining our movement and carrying it forward in the teeth of the most malignant and unscrupulous opposition. We talk of the veterans with but an imperfect realisation of all that they underwent in defence of a truth which they esteemed as of more importance than life or fortune. And they came from all ranks and conditions of life. Looking back through old files of the spiritual journals of a generation ago we find the representatives of the Peerage, the learned professions, the Army and Navy, the Press, Literature, Science and Art, Finance and Commerce—we are not putting them in what we conceive to be the order of their relative importance—and avocations of all kinds. Some of the names are those of distinguished men, and to these we accord exceptional honour, for a fierce light beat upon them. They stood conspicuous in the eye of the world, and by testifying to the faith that was in them they took risks which do not fall to the lot of the ordinary citizen. In the popular phrase they "stood to lose" far more than the average man, and to incur a degree of unpopularity only to be measured by reference to the distinction they had attained, and such further rewards as they might gain by standing well with the world. A few of these men are with us yet, full of years and honours—and with a further harvest of distinction yet to be reaped, for when, in years to come, the world with clearer sight comes to "count up its jewels," their names will stand out brightly on that Roll of Honour which every generation revises afresh, in the light of fuller knowledge and truer appreciation of those who have served

humanity well. Their deeds will have withstood the winnowing of the years which cast inevitably to the winds everything which has not virtue in it.

But there will be honour not only for those who stood high in their vocations but for many names humble in the world's esteem—those of men who each in his degree gave what he could to the cause which he had at heart. Many of these men, while they had the protection of obscurity, were not defended by the rank and wealth which in other cases muffled the tones of detraction and made private slander more politic than open abuse. These men—all honour to them—endured the rough and tumble of the fight. The brickbat or the clod of turf was always available as a weapon to their clownish adversaries, who had no better argument at hand. And the heroes of the mine, the railway, the counter and the workshop went through it all without whimpering, until, their souls well-knit and all their battles won, they went to their reward. They were the pioneers, making the way easier and safer for those who follow them to-day, and leaving behind them not only the truths they had garnered but an example of courage and fortitude. Some of them, we are glad to think, managed by sheer weight of character to live down the hostility of their enemies and to extort that respect which is always yielded at last to boldness and tenacity.

The facts and principles for which our pioneers fought are now less unpalatable to the world than they were. They have filtered into the general mind and manifest their presence in many forms. To challenge or to deride them has become a mark of mental backwardness. But there is still a disposition amongst some of those who follow the new light to speak with bated breath and whispering humbleness, to dilute and disguise the truth, because against a background of make-believe and compromise its form stands out stark and incongruous. But there is that in every man which detects instinctively the presence of the timid and temporising spirit in others. To speak out our message "plump and plain," without extenuation or apology, may disconcert our fellows and lead to discomfort and perplexity, but in the end it wins respect for the messenger and ultimately for the message. The world to-day is passing beyond the stage of shame-faced concealment of truth in any department of life. A new generation, candid, free-spoken and impatient of the stuffy hypocrisies of the past, has arrived on the scene. It has lost none of the respect which the old generation had for strength and courage. ("Bravery," said Thackeray, "never goes out of fashion.") Let us speak our truths plainly and boldly, and afterwards they will be eloquent for themselves.

## REVIVAL OF "JULIA'S BUREAU."

On Saturday evening last the "W. T. Stead" Borderland Library and Bureau, a re-establishment of Mr. Stead's Borderland work, was informally inaugurated by a séance, given by Mrs. Etta Wriedt, of Detroit, U.S.A., to the Executive Committee and Vice-Presidents. The headquarters of this Bureau whose object is "to comfort those who mourn" and "to help them to communicate with their loved ones who have passed on to another world," is most appropriately Mr. W. T. Stead's former editorial sanctum, at the "Review of Reviews" offices. Among those present were: Baroness Barnekow, Mrs. Bayley Worthington, Miss Lind-af-Hageby, Lady Muir Mackenzie, Miss Felicia R. Scatterd, Mr. Platon E. Drakoulis, LL.D. (the translator of "Julia's Letters" into Greek), Mr. A. P. Sinnett, Vice-President of the Theosophical Society, Captain Seton-Karr, the well-known explorer, and General Sir Alfred Turner, K.C.B. Many voices, including that of Mr. W. T. Stead, greeted those present, and some convincing proofs of identity were given. Miss Estelle W. Stead is President of this new Bureau.



## 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.

(Continued from page 68.)

Some people were made poor through war, some very rich. There were trades which actually flourished and batted on the miseries brought about by the war.

There were two kinds of defenders of war. First, the people who regarded it as a necessary and unavoidable evil. They said it was human nature to fight. Some fought in the law courts (laughter), some with physical weapons, but the fighting instinct was universal.

Another class was the people who frankly said war was a good thing; that it was God's medicine—a drastic medicine but absolutely beneficial. The most prominent example of this type of militarist was Bernhardt.

Miss Lind-af-Hageby here gave one or two extracts. Bernhardt declared that war was "a biological necessity of the first importance," and cited with approval Luther's bold statement that "in the business of war men must not regard the massacres, the burnings, the battles and the marches, &c."

Moltke had said in his famous letter to Bluntschli:—

A perpetual peace is a dream and not even a beautiful dream. War is one of the elements of order in the world, established by God. The noblest virtues of men are developed therein. Without war the world would degenerate and disappear in a morass of materialism.

Lest some of her hearers should imagine that this kind of war defender was only born in Germany Miss Lind-af-Hageby next quoted Ernest Renan: "War is one of the conditions of progress, the sting which prevents a country from going to sleep and compels satisfied mediocrity itself to awaken from its apathy." And that elusive personality, Colonel Roosevelt, had expressed the opinion that "By war alone could we acquire those virile qualities necessary to win in the stern strife of actual life." Kingsley and Ruskin had also spoken in praise of war.

Many people defended war from this point of view on the Christian ground and those, in the lecturer's view, were the most peculiar of all. She had referred already to the position taken by the early Christian Church and could give quotations from Tertullian and Origen as to the wrongfulness of any resort to arms. When the present struggle broke out an unfortunate curate, who held to this early teaching, one day offered up prayer for the Germans, with the result that he was told that he was no longer needed in the Christian Church. This incident showed that one must be careful how one expounded Christian principles in the twentieth century.

The Bishop of London preached a sermon in St. Paul's Cathedral (which was published in a "dreadful little pamphlet" entitled "Kaiser or Christ?") in the course of which he said:—

May it not be that this cup of hardship which we drink together will turn out to be the very draught which we need? Has there not crept a softness over the nation, a passion for amusement, a love of luxury among the rich and of mere physical comfort among the middle class? Not such was the nation which made the Empire, which crushed the Armada, which braved hardships of old and drove English hearts of oak seaward round the world. We believe the old spirit is here just the same, but it needed a purifying cleansing draught to bring it back to its old strength and purity again.

Miss Lind-af-Hageby regarded this as the German militarist argument over again, and asked her audience to listen to Bernard Shaw's reply to the Bishop (we abridge the quotation):—

It is quite true that ill-bred and swinish nations can be roused to a serious consideration of their position and their destiny only by earthquakes, pestilences, famines, comets' tails, "Titanic" shipwrecks, and devastating wars. . . . Ivan the Terrible did undoubtedly make his subjects feel very serious

indeed; and stupid people are apt to believe that this sort of terror-stiffened seriousness is virtue. It is not. Any person who should set to deliberately to contrive artificial earthquakes, scuttle liners, and start epidemics with a view to the moral elevation of his countrymen would very soon find himself in the dock. Those who plan wars with the same object should be removed with equal firmness to Hanwell or Bethlehem Hospital. A nation so degraded as to be capable of responding to no higher stimulus than that of horror had better be exterminated, by Prussian war lords or anyone else foolish enough to waste powder on them instead of leaving them to perish of their own worthlessness.

Miss Lind-af-Hageby thought her hearers would agree that humanity would be a poor race if it could not arouse itself morally or spiritually except through murder or robbery on a wholesale scale.

Of the principle of war for war's sake no better exposition could, in her opinion, be found than in the translation by Professor Morgan of the German War Regulations. In that book they would find all the qualities she had enumerated stated scientifically from the point of view of Clausewitz. That writer laid it down that "to introduce into the philosophy of war itself a principle of moderation would be an absurdity. War is an act of violence which in its application knows no bounds." As to the means of conducting war we were told that "all those measures which could be taken by one State against the other, in order to attain the object of the war, to compel one's opponent to submit to one's will . . . may be summarised in the two ideas of Violence and Cunning."

What is permissible includes every means of war without which the object of the war cannot be obtained; what is reprehensible, on the other hand, includes every act of violence and destruction which is not demanded by the object of war.

That was a very wide philosophy of war. It reminded the speaker of the dictum of some scientific people that "nothing is cruel that is really necessary." The point was "What is necessary?" Once admit the force of such a dictum and you could have no system of ethics whatever. So we found in this German War Book the most detestable things—bribery of the enemy's subjects, acceptance of offers of treachery, exploitation of the crimes of third parties (assassination, incendiarism, robbery and the like)—allowed because they were considered necessary. Again, we were told that "the compulsion of the inhabitants to furnish information about their own army, its strategy, its resources and its military secrets" was a severe measure which would doubtless be applied with regret, but "the argument of war will frequently make it necessary." After a quotation of the awful practices of Napoleon one came to a very illuminating reference to the humanitarian considerations which dominated the thought of the last century and which "not infrequently degenerated into sentimentality and sickly emotion," with the result that "there have not been wanting attempts to influence the development of the usages of war in a way which was in fundamental contradiction with the nature of war and its object." To guard against the danger of an officer arriving at false views about the essential character of war and entertaining excessive humanitarian notions he was recommended to steep himself in military history.

"In connection with this," said Miss Lind-af-Hageby, "it is interesting to record that a great number of German officers have gone insane in consequence of the deeds which they have had to do in the course of this war. No doubt the German War Book would say these men had been infected by flabby humanitarian emotion. I can only say I respect them."

The speaker continued: "Napoleon said a battlefield was a beautiful sight. I have seen several battlefields. Anything more calculated to fill you with shame at being a member of the human race I can scarcely imagine."

"We cannot be surprised at the view of the extreme militarist party, but we can be surprised when men and women who call themselves mystics—Christian mystics—tell us that they too see beauty in warfare."

Miss Lind-af-Hageby here quoted from the recent articles by Dean Inge and Miss Evelyn Underhill in the "Quest." The Dean said that mysticism does not regard the impoverishment of a nation as necessarily



a great evil, if the change leads its citizens to devote less time to getting and spending, and more to art, science, religion, and philosophy. The mystic does not confound greatness with bigness in nations or in individuals.

"True," was Miss Lind-af-Hageby's comment, "but if Dean Inge thinks that the widowing of women, the rendering of children fatherless, the throwing of hundreds of thousands out of employment and the general destruction will conduce to the greater development of art, science, religion and philosophy, I can only advise him to give up his cloister and study life in the outdoor world."

To Miss Underhill (and there were few women for whom Miss Lind-af-Hageby entertained a higher admiration) military energies constituted "a school of virtue with which we cannot afford to dispense." The mystic, in reading the newspapers, found them enforcing the conviction that "the ideals of the camp as well as the ideals of the stud-farm are included in God's thought for man, that the schooling of the race was incomplete without the bitter discipline of war." "War," Miss Underhill declared, "is a crucible for souls."

"I wonder," exclaimed Miss Lind-af-Hageby, "if she knows what she is talking about—whether she knows the horrible brutality of war!" The speaker thereupon proceeded to quote two or three out of a whole collection of extracts, showing the brutalising effects of war, which, as a matter of psychological interest, she had made from the papers. One writer spoke of the "amusing time" he and his companions had had chasing Uhlands, and compared it to a grand hunt. Another said it was just like chasing rabbits.

But perhaps some of her hearers would ask whether she meant to suggest that the greatest and noblest emotion—that of patriotism—was of no value. Let them analyse patriotism. It was an ever-expanding emotion. Beginning with love of family it extended to the nation, but the day would come when we should feel that we were citizens of the whole world. The friendly rivalry between one boys' school and another, or between Oxford and Cambridge, did not extinguish the spirit of brotherhood. Let them suppose the advent of a mighty airship from Mars, the near approach of which would mean the destruction of all the great cities, London, Berlin, Paris, &c. Faced with a common foe much worse than the individual army of any one of them, the belligerent nations would make peace within five minutes. The emotion of patriotism had successively evolved from the patriotism of the tribe, the family, the city jealous of the dominance of other cities, the county at variance with other counties. But the way of civilisation was to extinguish that feeling till all the elements that went for strife and hatred and distrust of the foreigner were eliminated in the consciousness of brotherhood.

(To be continued.)

## STRANGE STORY FROM THE BATTLE FIELD.

### THE ADJUTANT AND HIS BIBLE.

A correspondent sends us the following report culled from a provincial journal. As he observes, the incident is so very extraordinary as to appear to be beyond the pale of mere coincidence:—

At Braintree, on January 29th, a lecture was delivered by an Adjutant on incidents of the war and doings at the front, where the lecturer was recently wounded. Mr. J. W. Hayes, divisional secretary of the Y.M.C.A., presided. The lecturer exhibited a red leather-bound pocket Bible, which he said saved his life. The Bible was presented to him by his mother on his leaving for the front, and he carried it in his hip pocket. On the fly-leaf his mother had written a verse from the 91st Psalm, "He shall give His angels charge over thee, to keep thee in all thy ways." The officer showed the Bible, cut half-way through from the back cover up to the 91st Psalm, and said a piece of shrapnel struck the Bible as it was in his pocket, and penetrated as far as the very Psalm which his mother had quoted on the front page.

It is the small men and not the great who hold their noses in the air.—SIR A. CONAN DOYLE.

## "THE GREAT SOCIETY."

The two great general methods by which we may deal with the problems of the individual and of society are the external and the interior modes. One is circumferential, if not superficial, served mainly by the inductive form of reasoning; the other is central, although the assumed centre may really be near to the circumference, and has the deductive process of thought as its chief instrumentality. Clearly the latter is of lasting value in proportion to its right centralisation and to the inherent power of radiation, like light, in every direction. That is why so many deductive systems of thought have been like the prismatic soap-bubble, both in their beginning and end, and why the Baconian method got its vogue and kept it so long. Starting from a false centre, the whole structure of thought may be worthless or worse, the indubitable logic of it notwithstanding. With the other method it is different, for while the operation of thought may be carried to false centres, the outside facts, if properly ascertained, remain facts still. Hence the extreme popularity of the external method in materialistic times.

While his earlier book, "Human Nature in Politics," was an analysis of representative government, that turned into an argument against nineteenth-century intellectualism, Graham Wallas's later work, "The Great Society,"\* is an analysis of the general organisation of a large modern state—an analysis that at times turns into an argument against certain forms of twentieth-century anti-intellectualism. This book was written "with the practical purpose of [bringing the knowledge which has been accumulated by psychologists into touch with the actual problem of present civilised life," and is in the main one of the external order; nevertheless it offers evidence that the author is quite aware of the limitations of scholastic psychology, as when he thus ends the chapter on the Organisation of Happiness, and concludes his volume of three-hundred-and-ninety-odd pages with "The Great Society":—

Here we reach the point where our examination of the conditions of happiness, and indeed the whole method of psychological analysis, ceases to be a sufficient guide to life. It is rather through philosophy than psychology, rather through general interpretation of the universe than through a detailed study of so small a part of it as our own minds, that the call of the Extreme makes itself most clearly heard.

For "Extreme" let the reader understand Supreme, and he will be near enough to our author's meaning. The former word is used in the sense of Aristotle when in the "Ethics" he expresses himself in this way: "Virtue is rightly defined as a Mean, and yet in so far as it aims at the highest excellence, it is an Extreme," which dictum is a small but not unimportant example of the defects of the external in psychology. It is temperance, not virtue, that is rightly definable as a mean.

Wallas justly remarks that the achievements of the trained psychological experimentalists, with their mechanical apparatus in specially equipped laboratories, have been most notable in the frontier region between physiology and psychology, and that the facts of human nature that are of the greatest importance to the social psychologist are precisely those to which laboratory methods are least applicable. We may add that much of the so-called psychology of the schools is not psychology at all. For instance, in a book entitled "The New Psychology," there is described as a psychological experiment the boiling of a live frog so gradually that the creature gave no sign of undergoing the process. If this experiment were applied to the operation by which lobsters become red and edible, it would have a reflex psychological value, wholly absent from the "New Psychology" purpose.

A consequence of the external method in psychology is the variation in the lists of complex "dispositions," into which psychologists divide the common facts of human nature. Most of them include hunger, parental affection, play, pugnacity, hunting, curiosity, fear, gregariousness, shyness, cleanliness, acquisitiveness, display and constructiveness. To such a list, Wallas remarks, each applied psychological science makes its own special additions:—

The future science, for instance, of architectural psychology

\* "The Great Society." A Psychological Analysis. By GRAHAM WALLAS. (Macmillan.)



will add the æsthetic sense of symmetry, and the queer little instinct which makes us desire to sleep with our feet towards the light, while the psychology of baby minding will emphasise the instinct which inclines the baby to put any small newly-observed object into its mouth.

Of the simple or elementary dispositions (the senses, memory, association, habit, fatigue, &c.) it may be mentioned that they are in scholastic practice classifiable either as physiological facts observed from outside, or as forms of consciousness (cognition, conation, feeling) observed from within. Compare such psychological data with those of the Harmonial psychology, pre-eminent illustrations of the interior mode of analysis. Take the six progressive forms of Love, *viz.*, self-love, conjugal love, parental love, fraternal love, filial love, universal love, with their variations from the physiological, or normal state, into those that are pathological, states of deficiency, excess, misdirection. With the progressive forms of wisdom, the principles of use, justice, power, beauty, aspiration, harmony, in combinations and permutations incalculable, these few simple but central, or truly elemental forms of psychic force move the whole human world from centre to total circumference—from the lowest depths of grossest selfishness, folly, murder, and all evil, up to the most exalted heights of heaven upon earth. It is only just to observe here that Wallas writes:—

Man inherits a nature, whether "material" or "vital," or "spiritual," containing many thousands of dispositions [many of which] should be left rather to anatomy and physiology than to psychology.

There is more than a clamant terminological need betrayed by expressions such as these:—

A man may "love" his whole species but he only "likes" those whose names and faces and characters he can recall without conscious effort.

That pale-faced boy first knew love, not when he first looked at a girl whom later he might marry, but when a dirty picture-postcard caught his eye, or he watched a suggestive film.

In the space at our disposal it is impossible to indicate the value of recorded experiences and suggestive facts enriching "The Great Society," which cannot be read in the modern hop-skip-and-jump manner, and may not be formally reviewed within the compass of a brief article.

#### THE PERSISTENCE OF FORM.

Surely Spiritualists have lived long enough in the foggy atmosphere of thinking the next life to be a sort of airy, vaporous, unsubstantial existence, a kind of dream, unreal and visionary, in which we have no organs, no senses, and, in fact, nothing that makes a man or a woman. The expressions one hears so often: "There is no sex in the spirit world"; "passed beyond the limits of sex," &c., are meaningless to me. The common-sense Spiritualistic idea is that man retains the form of his body on all planes, the substance of the said body alone changing, refining, sublimating itself the higher he ascends.

Matter undergoes ceaseless change, but form endures. Matter seems to be potential form; reason (thought) rules both.

If all matter (substance on all planes) and form are the outward manifestations of thought, as seems to be the case, it stands to reason that the more refined the manifestation the more real must it appear to the thinker. As we advance, then, on to higher planes, the more real our surroundings become to us—the more unreal and unsubstantial to those on lower planes, if they can sense them at all.

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

A. K. VENNING.

Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained fact; learned his ignorance; is cured of the insanity of conceit; has got moderation and real skill.

—EMERSON, "Essays on Compensation."

#### SIDELIGHTS.

A correspondent calls attention to the following curious coincidence. "On the 28th January," he writes, "the morning papers gave an account of the Kaiser buying up all the wheat in Germany. The first lesson of the day (Genesis xli., verses 17 to 53) gives an account of Pharaoh buying up the corn in Egypt."

As already notified, the illness of Mrs. M. H. Wallis has prevented her appearance at the Rooms of the Alliance, where her answers to questions on the subject of Spiritualism have provided a valuable feature of the work carried on at 110, St. Martin's-lane. Miss Florence Morse has temporarily taken her place, and elsewhere in this issue appears a reply to one of the questions put at the meeting held on the 3rd inst. It was noted that the general tenor of the ideas presented by Miss Morse's control coincided very closely with that of "Morambo."

In the course of the reply given to one of the questions put at the meeting mentioned above, the control made an observation which may be held to apply equally to the inspirers of both mediums: "We are trying to bring into the range of common sense and of practical daily thought the facts of spirit existence, so that we may enable each one of you to gain truer ideas of the future life and thus to throw a clearer light on its problems."

Whether animals have a future stage of existence is still a moot point, but that while on this stage they have a strong claim on our sympathy is not to be disputed. Impressed by this fact two lady members of the Alliance, the Misses Mary and Catherine Morrish, who reside at Penmaenmawr, adopted a novel plan for raising funds to keep a home of rest for destitute horses. They bought a donkey, hung on his forehead the inscription: "I am Prince, Ride me and help my suffering friends," took him to the shore and gave the children penny rides. Later a gentleman gave them another donkey for the same purpose. With the money made by the rides they have been able to buy two old horses, both of them in a condition to enjoy a few years of rest and peace.

In the course of some remarks on "What Ghosts Say About the War," in the "Weekly Dispatch" of the 31st ult., we read "It is admitted that even the fact that many members of the London Spiritualist Alliance have been naval or military men and are now in the spirit world has not encouraged the flow of interesting messages." There are a good many naval and military men still in the flesh whose names are on the list of Members and Associates of the Alliance and their views on the probable duration of the war differ widely. The suggestion that transition to another stage of life transforms persons—whether naval, military or civilian—into oracles of wisdom is one of the illusions of the uninitiated. People with gifts of prophecy (for instance) are as likely to be found in the physical world as in the world beyond. Certainly some of the most striking examples of fulfilled prophecy have emanated from specially-endowed persons in this world.

The "Christian Commonwealth" of the 3rd inst. contains an interview with Mr. Alfred Wigglesworth, whose name will be known to some of our readers. Mr. Wigglesworth, having recently returned from Italy, gave the interviewer some of his impressions on the religious, social and political aspects of that country. In the course of his remarks he referred to the harmonious co-operation between the Vatican and the Government of Italy in relieving the distress caused by the earthquake. He suggests that this may be "the first step towards the unity of Christendom, the first attempt to bring into one fold the Christian peoples now in fierce and unholy conflict. Not the dominance of Rome, not proselytising, not the hateful old intolerance and not the isolation of the Protestant bodies and their many sects, but the grasping of the cardinal fact that we are all one Church of Christ."

In the same journal Mr. E. Kay Robinson expounds his peculiar theory regarding immortality, which is already so fully set forth in these columns; and in the discussion on the war a correspondent takes exception to the position taken up by some of the mystical school in claiming that, while it may be right for some to fight, for others it is wrong as being opposed to their highest convictions. He claims that we have no right to sacrifice other people to our ideals, to allow the warrior to protect us against aggression, saving our consciences with the easy notion that there is one law for the mystic and another for the realist. We cannot, in short, take up the position that we live on a higher plane, that the duty of self-defence is not our duty, that we approve of it for others but not for ourselves, that "we must be gentle and forgiving and loving while they are pugnacious and resourceful and robust in defending us."



"We are here to do good to others," remarked a governess to her youthful charge. "Yes," replied the child, "but what are the others here for?"

In his new poetic drama, just completed, Mr. Stephen Phillips deals with an idea of the causes of the war with which Mr. A. P. Sinnett and other occultists have made us familiar. The world-war is represented as hatched by the Powers of Darkness, and as the second great attempt of Satan, since the temptation of Eve, to ruin mankind, but by force now instead of guile. The drama opens with a prologue in hell and a debate of the Infernal Powers. The Shade of Attila represents the Satanic and the Spirit of Joan of Arc the Heavenly influence.

A lady present at Mrs. E. A. Cannock's clairvoyant descriptions at the Alliance Rooms on the 2nd inst. writes: "Our séance this afternoon was quite interesting, for the medium was successful in opening some curious little doors in the psychic surroundings of some of the sitters. One incident deserves mention. The medium described how a dark-complexioned little female spirit obstinately barred the passage of another spirit who wished to deliver a message through the medium to a friend present. The small obstructionist insisted that *she* should be the message-bearer, with the result that the message was undelivered. It was pointed out that the little one was present to get education, and would learn better behaviour in time. It seemed to me a new version of the idea of 'continuation classes.'"

Quoting the prophetic saying of St. Paul that "the last enemy that shall be destroyed is death," a correspondent who signs himself "A Northern Destroyer," expresses his conviction that "after nearly two thousand years we are witnessing this terrible enemy's last struggles." "What," he asks, "are Spiritualists waiting for? Let us rise to the great occasion which this wholesale slaughter of human beings now presents to us, and proclaim by some striking public demonstration that there is no death, and that this worst of all enemies has been destroyed by Light, Knowledge, and Truth. Comfort the widow and the fatherless. Tell them that God is too good to allow a single soul to be lost. All will meet their loved ones again. This is my New Year's suggestion to the London Spiritualist Alliance. Go forth and proclaim boldly that you are destroying a more formidable enemy than the Germans—that is, Death."

We thank our correspondent for his earnest exhortation, and can assure him that we shall not cease to give all the currency in our power to the facts that prove the survival of the spirit after the disintegration of its mortal tenement, and to our conviction further that:—

"Not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete."

We imagine that the real enemy is not physical death at all, which is needed in Nature's economy, but its spiritual counterpart—the atrophy of the highest and noblest faculties till the soul is "dead in trespasses and sins." We hold with our friend that even from that death there will surely come an awakening. So far as the word "death" is taken to mean entire cessation of being, we cannot destroy what does not exist. As regards holding striking public demonstrations, we doubt whether sensational methods are the best way of carrying conviction. That is best obtained by quiet seeking in the home circle.

#### FRANCIS SCHLATTER'S PROPHECY.

The "Occult Review" for February contains a remarkable article by Count Miyatovich, "What Led me to Occultism." There is also a sketch of the career of Francis Schlatter, the healer, in the course of which we find the following quotation from a book of his sayings, entitled "The Harp in the Hands of the Harper," which is well worth reproducing:—

The abomination of desolation is yet to be set up. . . . Such frightful days are ahead of humanity as have never been upon the earth. But we are coming to the end. A new dispensation is approaching. We are in the dawn of the "Reign of Justice." Humanity must have a chance, for it has outgrown present oppressions. They are all here—all here. But good will overcome evil finally, and then we shall have the kingdom. God is personal in His kingdom, for the Father has a kingdom of His own, but His Spirit permeates the universe. Spiritual things are limitless, to cleanse is a law of spirit.

NATIONAL hatred is a peculiar thing. You will find it most intense among the lowest in the scale of civilisation.—GOETHE. (*Conversations with Eckermann.*)

#### 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 Mediumship of the Rev. Susanna Harris.

SIR,—Although you have closed the correspondence regarding the method of production of direct voice phenomena, yet I must crave some of your valuable space in the cause of justice to mediumship—the essential basis of our modern Spiritualism—to correct one or two statements contained in Admiral Osborne Moore's summing-up letter in last week's LIGHT, or at least to endeavour to modify the effects of these statements, which are apt to lead to misunderstandings and unpleasantness.

I have had considerable experience with sensitives possessing mediumistic powers, but I have ever tried to avoid making comparisons amongst them, always bearing in mind the apostolic view as to the "diversities of gifts" and their one Source.

The Admiral is wrong in saying that Mrs. Susanna Harris is "in trance throughout her séances." Certainly that is the usual condition, but in a never-to-be-forgotten séance recently held with the medium, I sat with three members of the Marylebone Association, and our little group coming together "with one accord" the conditions were splendid, with the result that Mrs. Harris was quite normal for some time during which "Harmony" and Mr. George Jones spoke through the trumpet. Afterwards, the medium becoming entranced, we had "Harmony" controlling and using her vocal organs, several conversations of three different voices at once, with "tongues of fire" over the heads of the sitters, and bright "spirit lights" and shadowy forms moving about the room, the musical box being carried around playing all the time (the medium being held), and some seventeen or eighteen different spirit communicators more or less intimately known to the other sitters and myself. I must also differ from the Admiral in his statement that "the weakness of Mrs. Harris's mediumship lies in the fact that she is in trance." I do not consider that this is a weakness, for I have found, in dealing with those who do not know the conditions for successful results in séances, that the medium, while in her normal state, senses the coldness and scepticism often manifested by some ignorant sitters, but refrains from making any complaint, whereas "Harmony," Mrs. Harris's little control, often reprimands the sceptical attitude of some would-be investigator. I have often rejoiced to hear in a fairly large circle, "Harmony" admonish a sceptical, unsympathetic sitter, and extract admissions of truths from one whose blushes would have been apparent but for the darkness.

The principal object of my addressing you is to uphold the present character of Mr. George Jones, one of the helpers of Mrs. Harris. Regarding him, the Admiral says: "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* (the italics are mine) of 'Quite correct.'" This criticism is unworthy of my friend, the Admiral. I have often heard confirmations by Mr. Jones of statements made by some other communicator which at the time were not admitted, but were afterwards proved to be "quite correct" as stated by Mr. Jones.

In the séance above referred to, Mr. George Jones gave us a long connected personal history. He was himself a medium while in earth-life in America, and, like many such, had his powers taxed, perhaps by unscrupulous sitters, and to restore his strength had recourse to the use of stimulants—a not uncommon occurrence, unfortunately, amongst excellent mediums in this country. By the help of Mrs. Harris he had been able to give up the habit, and for some years before passing over was a perfectly sober man. His expressions of gratitude, respect, and love for his medium were enough to bring tears of joy to the eyes of anyone who could appreciate the situation, for apparently he felt that any services rendered even in a minor degree to Mrs. Harris or to her principal controls, "Harmony" and "Joseph," were small recompense for her truly Christian action towards him.

I quite appreciate what the Admiral says of Mrs. Wriedt in his letter, but knowing well and having gained much through both of these fine mediums with diverse gifts, I strongly recommend all duly qualified truthseekers who know something of establishing good conditions in themselves, to seize the opportunity of sitting with both of these wonderful sensitives while in our midst, as the results obtained by me, at least, have always been more or less complementary.—Yours, &c.,

February 8th, 1915.

ABRAHAM WALLACE, M.D.



## The Late Colonel de Rochas.

SIR,—I was struck with the death of Colonel de Rochas happening in the year 1914, the year for which his subject Juliette foretold her own death. It seems a pity that Juliette has been lost sight of. I notice your correspondent "N.G.S." is pleased to believe that her prophecy was a "subliminal romance" (page 24), but is he aware that the colonel with another subject "Eugenie," in 1904, succeeded, and declared afterwards "everything she foretold has been realised"? (See "Les Vies Successives," p. 92).—Yours, &c.,  
42, Rue de Deux Puits,  
Sannois (S. & O.), France.

S. A. BRETT.

## Is Nietzsche Responsible?

SIR,—Dr. Whitby's apologia for Nietzsche's (pseudo) philosophy in LIGHT of the 16th ult. leaves one amazed. I would suggest that to any balanced mind it is possible to see in Nietzsche's writings but one merit—viz., his literary style; but it is sad that art should be prostituted to so debasing a cult of cowardice and moral murder.

Leaving religious thought, as generally understood, out of the question, the keynote of Nietzsche's "philosophy" is contemptible; it is a eulogy of arrogance, egotism and ruthless assertiveness. Truly his works are books for the few—indeed for the very few; for only the mentally robust may trifle with poison so subtly obscured. Only those with minds and judgments strong, balanced and well able to see behind the clever phrasing and word jugglery are safe with what I think stands alone as the acme of moral poison.

I wonder who will dissent from my description of Nietzsche's super-man as a braggart, a bully, and a ruthless coward, and such an one that at the time of superior stress would prove a pitiable object for which there is no adequate word.

If it is objected that all this is invective, mere tirade, I would ask, Can one criticise moral murder? Is it possible to descant on the merits of a cult that eulogises the dictum of an ultra-polished fiend? To criticise Nietzsche's writings would be to criticise only his literary style. As for the *motif*—well, if one is very patient, it is simply a case for tears.—Yours, &c.,

W. C. A.

## Psycho-Therapy for Nerve-Shattered Soldiers.

SIR,—At a time when everybody's mind is more or less full of the Army, and what can be done for the men in the trenches and the wounded, the problem of the care of the gun-concussion cases calls for grave consideration. Men who have gone forth at their country's call, in the prime of their youthful strength and vigour, have been invalided home, and have proved to be shattered wrecks through the strain of the terrible life in the trenches. Some have returned with their memory gone, others filled with an abject fear, pitiful to see, that makes them cling with feeble, frightened fingers to nurse or relative, terrified lest, without that reassuring touch, they should find themselves back in the black horror again.

The condition is a psychological as well as a nervous one, for it is the sustained high pitch of mental tension demanded by the incessant alertness, coupled with the watchfulness, that has exacted such a heavy toll from the men. A psychological condition demands psychological treatment—in other words, treatment based on a knowledge of the mental forces, the laws governing them, and their resultant action on the physical body.

Rest, quiet, care and nourishing food all play an important part in building up broken nerves, but they do not erase the terrible memories from the mind, and as long as those terrible memories are active principles in each man, just so long will they continue to send their messages of pain and terror along the nerves. The memories may be gradually overlaid and a fair degree of health built up, but underneath the corrosion will work and will always manifest itself, either directly or indirectly. The man may be well in other ways, but will get into a fit of panic terror if ever alone in the dark, and this will leave him trembling and exhausted, or the hidden active memory may express itself in a hundred other ways, but express itself it will, and disastrously to the peace and well-being of the individual.

However, the virus can be removed from these terrible memories, so that they may become entirely innocuous. But this can only be effected by (1) a thorough understanding of the psychological problem presented in each, (2) a thorough knowledge of the working of the mental forces, coupled with the ability to apply that knowledge practically to the eradication of one set of pictures and the building of another.

The work is indeed three-fold; first, the mischief-making pictures must be removed; second, the mental powers that have been so shattered and dissipated must be skilfully rebuilt into a compact whole; and third, the psychic body, that delicate immaterial part of us which has been equally shattered and dis-

organised, must be gently and deftly rebuilt, reharmonised and tuned again to existing conditions.

To understand the means by which these memory pictures are erased, and new desirable mental images are formed, one must enter the realm of practical psychology and psycho-therapy, where partly by suggestion and partly by other more subtle and intricate means the terrible pictures are nullified as active principles and thus rendered harmless. Finally, there are formulated and built up those of health, strength, vigour, and, above all, self-confidence.

All this once accomplished, the man may face the world again and even the life in the trenches, strong in himself, confident of his powers and endurance once more, and with the terrible memory-pictures robbed of their power to injure.—Yours, &c.,

HELEN WORTHINGTON, B.A.

11, Westminster Palace Gardens,  
Artillery-row, S.W.

## Life After Death.

SIR,—I have read with interest the correspondence which my letter evoked; but we must not let this discussion of general topics divert our minds from the question which is our proper subject. This is: What explanation can be offered for the belief that, while our spirits after death become integral parts of the Great Spirit or "return to a central store or larger self," as Sir Oliver Lodge expresses it, they can also remain as "separate and divided spirits" with individual freedom of action? It is easy for anyone to say "I believe this"; but what I want to know is how such a conception can be justified. It is no good using vague and inaccurate analogies such as are implied in the spirit "ocean" or "river"; because both the ocean and the river would dry up if all the drops of which they are composed were able to make use of their freedom of action through evaporation into the air or gravitation into the earth. The analogy therefore suggests that the Great Spirit might, in conceivable circumstances, dwindle and disappear owing to the dispersal of the separate and divided spirits. What is there to prevent this? What, in fact, is the relation between the Great Spirit and the separate and divided spirits? This is the issue; and the only attempt of any of your correspondents to deal with it was Mr. H. Ernest Hunt's quotation from Sir Oliver Lodge's "Substance of Faith," in which that distinguished scientist begs the whole question. "There must be," he says, "a conservation of character, notwithstanding the admitted return of the individual to a central store or larger self." Why "must" there be? The only shred of ostensible argument in Sir Oliver Lodge's remarks is contained in a false analogy which compares the spirit of a deceased person to a man who has served his time in the army and returns to his native village where "his individuality or personality is not really lost; though to the eye of the world, which has no further need for it, it has practically ceased to be." As a matter of fact, it has not ceased to be, because the man still draws reserve pay; but, leaving that quibble aside, of course the man retains his personality. He still—I am thinking of an individual of the kind whom I know—has his weakness for winking at the girls; he still, from the gamekeeper's point of view, is too much addicted to the company of well-known poachers; he still, according to the village constable's ideas, is too fond of an extra glass on pay-days, when he always becomes combative. Now, of course, this man does not lose his personality merely because he no longer wears a uniform. His personality belongs to his body, not to his clothes or his occupation. When, however, his spirit shall leave his body, it will not want to wink at the girls or to poach or to drink or to fight. His personality, as his village and his regiment knew it, will have come to an end. But he is a good fellow and was a good soldier, and his spirit is the same as yours or mine, an integral part of the Great Spirit which emanates from God, and is working out the evolution of all the universes.

This is generally admitted and—I believe—a demonstrable fact; but one of your correspondents considers it "altogether too exalted, too transcendental." He thinks that there is a gulf between God and man which can only be spanned by intermediate stages. I prefer to believe that the connection is direct and that Christ came to us straight from God without over-leaping any intermediate stages. Otherwise, why should he have come to us, instead of visiting those who were more advanced? St. Paul's phrase, "a natural body and a spiritual body," is of course translated from the Greek, and I have no doubt that his meaning was to insist upon the fact that we have a spiritual existence as well as a material existence and that the former is by far the more important. But, even if the context did not suggest that this was his meaning, we cannot quote the translated words of St. Paul, or even the reported and translated words of Christ as authority in a discussion of this kind. The words which they used and the words



which the reporters and translators used were necessarily in accordance with the knowledge of their respective ages. After making fair allowance for this fact, there is not a single statement in the New Testament which is incompatible with the truth that at death our spirit drops the encumbrances of materiality and continues as part of the Great Spirit to carry on God's work in other ways. On the other hand, there are many which support it; and the question is, how can we possibly retain our useless and trivial personalities after we shall have become merged in the Great Spirit of God? How can I continue to be E. Kay Robinson when I shall be One with Christ? This is the question.

To any of your readers who are interested in this subject I shall be pleased to send one of my leaflets on "The Meaning of Life."—Yours, &c.,

E. KAY ROBINSON.

Warham, Hampton Wick.

SIR,—Kindly permit me to reply briefly to Mr. George Green and Miss E. P. Prentice. It is difficult to gather from Mr. Green's letter what form of religion he professes, but his theory that all depends upon the brain is simply materialism and is not supported by a particle of scientific evidence. The brain is simply an organ, and it is not the brain which thinks any more than it is the eye which sees or the ear which hears. This has been stated many times by leading scientists and to all who have investigated thoroughly it is too obvious to need further argument. Neither is there any evidence that normal memory is cerebral. Who are the physiologists and psychologists who have stated anything of the kind? Spiritualists who are putting forward their case upon evidence, testimony, and well-established facts cannot tolerate vague and random assertions. Mr. Green quotes what appears to be a passage from the Bible. "We brought nothing into this world, and assuredly we shall take nothing out." Will he tell us who said it, when and where it was said, how many persons testified to it, and why he thinks it has any evidential value? All the mass of evidence accumulated by scientists and Spiritualists indicates that every baby when it is born brings an immortal soul into the world, and that it goes out again at the change called death on its path of progress.

I am not going to follow Miss Prentice's wanderings either into Time or Space, as I believe it to be profitless. Like "Imperator," I think we should wait for higher knowledge instead of speculating without data and building without a sure foundation. Let us hold fast to that which is good. Let us carry tidings of comfort and hope to the widow and the fatherless. Let us tell the bereaved parents in their terrible hour of affliction that they will most certainly meet their loved ones again; that God does not allow a single soul to perish. There is no merging in Nirvana. That is worn-out Paganism. All clear and rational thought points to a future life of progress and personal immortality.—Yours, &c.,

Marple.

W. CHRIMES.

#### Nature of the Ego.

SIR,—I must thank "F. V. H." for asking me to explain the statement that "the Ego of the metaphysician differs from that of the psychologist."

The explanation is contained in the following words of James Ward in an article on psychology:—

"Moreover, Ego has two senses, distinguished by Kant as pure and empirical, the latter of which was, of course, an object, the *me* known, while the former was subject always, the *I* knowing. By pure Ego or Subject it is proposed to denote here the simple fact that everything experienced is referred to a Self experiencing.

"This psychological concept of a self or subject, then, is, after all, by no means identical with the metaphysical concepts of a soul or mind atom, or of mind-stuff not atomic: it may be kept as free from metaphysical implications as the concept of the biological individual or organism with which it is so intimately connected" ("Encyclopedia Britannica," Vol. XXII, p. 550).

This psychological concept of a self is kept free from all metaphysical implications.

The only objection I would myself make to the admirably clear statement of James Ward is the definition of Kant's Ego as the "I knowing." The pure Ego exists in self-consciousness, and I am trying in a work I am now engaged on to show that self-consciousness exists in transcendence of knowledge. If this can be proved an apparent hiatus in Kant's theory is filled up.—Yours, &c.,

F. C. CONSTABLE.

P.S.—The war has so disturbed our reasonable estimate of values, that I may be forgiven for asking all readers to bear in mind that Kant's grandfather was a Scotsman born in Scotland!

## SOCIETY WORK ON SUNDAY, FEB. 7th, &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. Percy R. Street gave a most interesting and helpful address on "Law and Suggestion." Mr. S. J. Watts presided.—77, New Oxford-street, W.C.—On Monday the 1st inst., Mrs. Mary Gordon gave most successful clairvoyance descriptions and messages. Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Brompton, W.—Morning, Mrs. Mary Gordon spoke on "The Revelations of Heaven"; evening, Mr. W. E. Long gave a trance address on "Apparitions of the Living and Dead." For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith gave illuminating inspirational addresses. For next Sunday, see first page.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mrs. Mary Davies conducted "flower service"; large and delighted audience. Sunday next, Mr. Geo. Prior, of Ealing, address.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mrs. Podmore gave a good address and clairvoyant descriptions. Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Beaumont. Thursday, 8 p.m., Mrs. H. Zitta.—M. S.

WOOLWICH AND PLUMSTEAD.—Address by Mrs. Neville on "The Ever-open Door" and good descriptions. 3rd, Mr. H. Wright gave address and descriptions. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Maunder, address and clairvoyance; 8 p.m., public circle. Wednesday, Mrs. M. Moores, address.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Kent gave an address on "Trinity," followed by clairvoyance by Mrs. Kent. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Eells, address on "Prayer." Friday, at 8, public meeting, 21st, Mrs. Brownjohn.—F. K.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Cannock gave a good address on "The War of the Nations," also well-recognised descriptions. Sunday next, at 7, Mr. & Mrs. King, address on "The Battlefield from a Psychic Point of View" and answers to questions.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Interesting address by Miss Violet Burton on "Recognition and Appreciation of the Creator and His Works." Sunday next, Mrs. E. Neville, who will name the infant of a soldier now fighting for his country at the front.—W. H. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Miles Ord gave address and descriptions. Bombardier Scholey sang "The Holy City." Thursday, circle (members only). Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Mary Davies, address and clairvoyance.—C.L.B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss F. Morse gave good addresses and descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Mascall, address. Tuesday, 3 p.m., private interviews; 8 p.m., public circle; also Wednesday, 3 p.m.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH STREET.—Mr. Arthur Lamsley gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Arthur Punter. Tuesday, at 8 p.m., Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

BRITTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Scholey's address on "Faith" was much appreciated. Sunday next, at 3 p.m., Lyceum; 7, Mrs. Peeling, address and clairvoyance. Circles: Monday, 7.30 p.m., ladies'; Tuesday, 8.15, members'. Thursday, 8 p.m., Miss Florence Morse.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning service conducted by the members; evening, address by Mr. G. T. Brown, and clairvoyance by Mrs. Hadley. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. W. E. Long, trance address on "Apparitions."

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. McKie; evening, Mrs. Alice Jamrach spoke on "God, Man, and the Universe," and gave descriptions. Sunday next, 11 a.m., usual meeting; 7 p.m., Mr. A. H. Sarfas, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. C. H. Dennis' paper on "Man and his Faculties" raised an interesting discussion; 3 p.m., Messrs. Clegg and Noyce addressed the Lyceum; evening, Mrs. Hayward gave an instructive inspirational address on "Whence we Came—and Whither We're Wending?" and clairvoyant descriptions. 4th, several speakers. Sunday next, 11 a.m., Mr. Rowe, on "Evolution"; 3 p.m., Lyceum; 7, Mr. and Mrs. Hayward. 18th, Mrs. Harrad, 28th, Mrs. Beaumont.—A.T.C.



PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mrs. Still; evening, address and descriptions by Mrs. Mary Gordon. 4th, Mr. Walter Howell gave an address. Sunday next, 11.30, Mr. Daymond, address; 7 p.m., Mrs. A. Boddington, clairvoyance. Thursday, at 8.15, Mr. and Mrs. Connor. Sunday, 21st, Lyceum Anniversary.—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. L. Harvey gave addresses on "Prayer" and "The Present Crisis," also auric readings and descriptions. 3rd, Mrs. E. Neville gave descriptions. Sunday next, at 11.15, séance, doors closed 11.20; 3, Lyceum; 7, Mr. G. R. Symons. Wednesday, Mrs. Alice Jamrach. 20th, 7 p.m., study group, Mr. Harold Carpenter. 21st, Alderman D. J. Davis.—J. F.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning circle conducted by Mr. Ashley; evening, Mrs. Peeling gave a good address on "Spiritualism: Does it Make for Happiness?" and well-recognised descriptions; after-circle conducted by Mr. Hibbert. Sunday next, at 11.30 a.m., circle; 7 p.m., Mrs. Miles Ord, address and clairvoyance. 18th, at 8.15 p.m., Mrs. Mary Gordon, address and clairvoyance.—P. S.

TOTTENHAM.—684, HIGH ROAD.—Alderman D. J. Davis dealt with questions of general interest put to him by inquirers.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson gave addresses, morning and evening.—J. W. M.

TORQUAY.—Inspirational address by Mr. J. L. Stephenson, R.A.M.C., on "The Elements of Life, Fate Mastered, Destiny Fulfilled," followed by descriptions.—R. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. H. Boddington, of London. 4th, public circle, conducted by Mrs. Martin.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Afternoon, Lyceum; evening, address by Mr. Eddy on "Peace." Clairvoyant descriptions by Mrs. Greedy.—W. G.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mrs. Farley, trance address by Mr. Lethbridge, clairvoyance by Mrs. Summers. After-circle.—J. W.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Mr. Horace Leaf, followed by clairvoyant descriptions and messages. Large after-circle.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Arnold; address by Mr. Dennis, on "I Will Have Faith," and clairvoyant descriptions; soloist, Miss Guppy.—E. E.

SOUTHEAST.—HAWKSHED HALL.—Mrs. A. Lomas spoke on "Psychic Reminiscences" and "Spiritualism, a Light to Waiting Minds," and gave clairvoyant descriptions; also on Monday. Good Lyceum session.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHESEA (late of Mizpah Hall, Waterloo-street).—Morning, Mr. Geo. Tilby conducted a dedication service, and in the evening spoke on "Spiritualism—a Philosophy." Solo by Miss S. Luty.—P.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. F. T. Blake gave addresses and clairvoyant descriptions. 4th, Mrs. Eva Christie (Torquay) spoke on "Where are those Killed in the War?" and gave descriptions.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle's control spoke on "Good v. Evil"; evening, Mr. Habgood spoke on the "Life Hereafter" as understood by orthodox Church members and Spiritualists. Mr. Rundle read and expounded St. John ix. and gave good descriptions.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, spiritual healing service conducted by Mr. B. W. Stevenson; afternoon, Lyceum, address by Mr. White; evening, address by Mr. George Prior, "The Old Philosophy with a New Interpretation." Anthem by the choir.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses by the Rev. Wm. Garwood, M.A., on "True and False Ideas of Culture" and "The City of God." Miss Hilda Jerome gave descriptions. 3rd, Mrs. Christie gave an address, followed by recognised clairvoyant descriptions.—J. McF.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Examples," by Mrs. Edith Marriott, who also gave descriptions. 1st, ladies' meeting; Mrs. Wake gave her experiences, also psychometry. 3rd, address and descriptions by Mrs. Graddon Kent.—E. M.

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