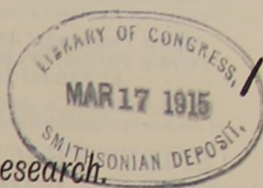


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Anyone who is acquainted with the inner side of our subject soon becomes aware that many of the more important and convincing evidences of spiritual interposition are never published. Sometimes they are too intimate—they relate to matters so personal and private that those who experience them shrink from making them public. One especial phase of these evidences relates to what a friend of ours calls "the guiding hand invisible." Let us mention an instance or two in general terms—we have first-hand knowledge of some of them. There is a man occupying to-day an important position in business life. Many years ago he was in great need and sorely perplexed as to taking a step that might mean a change of fortunes or fresh disaster. Starting out one afternoon to visit a friend, he felt a curious impulse to change his plan and visit the house of some friends whom he had no particular desire to see. There he received from the lips of a medium a message which made all clear; it was the turning point of his life, and the meaning of the impression which led to his change of mind was explained to him. Nothing of this was known to the friends until after the message was given. Such experiences could be multiplied indefinitely if the subjects of them could be induced to speak.

* * * *

It is not hard to understand the reticence shown in some cases. Family feuds, personal faults, and—worst of all—that dreadful subject Spiritualism would have to come out if all was to be told. Who would care, for example, to relate how he had received a message from a person scarcely known to him—a medium, of course—describing a departed friend who had appeared and pleaded for remembrance and kind thoughts? The description (in the case we have in mind) was exact and the recipient knew the true meaning of the message and felt poignantly the rebuke it carried. Then there are the cases—we have known several—when the hour brought the man. In this regard we may quote from a letter recently received from a contributor—a man of wide experience of life:—

Mrs. Mary Everest Boole once said to me that if there was one thing she was more sure of than another it was that we come across the right person at the time when we are in need of him. I have found it miraculously true, and it is the one great truth of occultism that I can absolutely testify to by many striking experiences.

That is true alike of individuals and associations working for altruistic ends. Many times has the "friend in need" heard the words: "You have come just at the right time."

* * * *

If we could see the fabric of life from the point of high vision there is no doubt that we should behold it not as a

thing of shreds and patches, a chaotic medley, but a wonderful mosaic. Lines of connection invisible to us link us with people we have never met but who are destined at some time to play a part in our lives, to cross our path at a moment when they or we are in need of each other. The stress and terror of to-day which we all so bitterly lament is nevertheless playing a part in our spiritual evolution. It is making us increasingly sensitive, and consequently more responsive to the influences of the unseen world. As a consequence we shall infallibly see this "guiding hand invisible" working more conspicuously in life than ever before. While immersed in material concerns we are often deaf and blind to the whispered hints and swift signal flashes addressed to us from the unseen. Impressions come only to the impressible. When we are sensitive enough we shall escape many calamities, for we shall receive the premonition of their coming and act upon it. But beyond that is the matter of faith. Sometimes we have to endure and wait, trusting. How many lovers of literature have dwelt sadly on the tragedy of Chatterton. At the very time when the unhappy boy poet was ending his career by poison, a benevolent patron, struck by the beauty of the poet's work, was on his way to him with assistance. If the poor lad could only have waited! Dulness, faithlessness, impatience—against these things even the gods may contend in vain.

* * * *

In "The Magic of the Pyramids and the Mystery of the Sphinx," by A. Bothwell-Gosse (Theosophical Publishing Co., 2s. 6d. net) these wonderful tombs—if such they really were—are described in detail. The evidence is conclusive that the pyramids were constructed according to a definite plan. The method whereby the builders were enabled to manipulate such colossal stones and place them in position is not known; but it indicates marvellous mechanical skill and the co-operation of large bodies of men. The masons appear to have been vegetarians, and there is a record of their having "struck" on one occasion because their rations were not forthcoming. The Egyptians were adepts in representing weird figures—a combination of human and animal forms. The question of their signification is not conclusively settled, but it is thought to have been of astronomical or religious import. The book concludes with an account of the Sphinx and the mystery that surrounds its massive figure. For Mr. Bothwell-Gosse the magic of the pyramids seems to lie in their architectural, historical and archaeological features. He scarcely refers to the psychic side of his subject and makes no mention whatever of that pregnant symbolic teaching which many Egyptologists associate with these wonderful monuments.

* * * *

Recent allusions in *LIGHT* to the nature of the Ego or selfhood lend appropriateness to the following passage which we take from a little work, "The Path of Interior Illumination," by Lovelight (Mrs. Eva Harrison):—

... The entire self cannot manifest through a human body. The greater Self—or subliminal self, as some term it—

which is really the super-conscious, is ever anxious to express itself more fully through what is called the conscious self. When that state is arrived at, known to us [the spirit communicators] as the State of Union, the conscious mind is made conscious of the larger consciousness on the spiritual plane and becomes consciously united to it. There is a ceremony of rejoicing over the extension of the conscious mind and its union with the super-conscious, for it is through the attainment of that state that the whole conscious self—the Ego—can rise above the mists of earth's illusions and step on to the platform of Reality.

Doubtless those flashes of a higher consciousness which visit some of us at rare moments are premonitory hints of that exalted state. In a consideration of that state is probably to be found the key of many problems familiar to students of Spiritualism.

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, MARCH 18TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. ANGUS McARTHUR

ON

"THE PROBLEM OF THE RESURRECTION: A PSYCHIC SOLUTION."

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

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

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.—Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

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FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 9th, Mrs. Place Veary 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, March 10th, 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, March 11th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Assyria: Its Temples, Faith and Symbols."

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.

MEDIUMSHIP AND SPIRIT HELPERS.

BY HORACE LEAF.

The inequalities of human nature have never been more factually accounted for. Why should one person be born rich and another poor? Or, why should one be clever and another foolish? Whoever has watched a dull boy endeavoring to solve a proposition which a sharper schoolfellow has found easy will realise the sense of shame, chagrin and envy which the unfortunate student sometimes feels. Nature certainly seems unjust to him and he usually thinks she is. If philosophy has not yet succeeded in explaining the reason for this, it has left us without some consolation, for whatever may be the inequalities of life, there is equal merit due if we do our best in the circumstances in which we are placed.

But, alas, people are not usually philosophical; they prefer to judge by effects rather than by causes, because they cannot always know the latter, and thus praise frequently goes astray. "The Lord looketh on the heart," says the Bible. He understands. At the very beginning we see this human fault. It is the clever child that is loved and praised, and the school teacher is usually an active agent in the mischief that results. Nothing is more harmful to young minds than to see a naturally clever child held up as an example to its less talented fellows. It may flatter the vanity of the chosen one, but it tends to canker the hearts of the others. The qualities which should be selected for praise in children are application, honesty, industry, and even then we need to be very careful. Some geniuses are more indebted to the gifts of Nature than to anything personal. They could not help themselves; the inspiration forced them to act. There was for them no long period of investigation, no careful analysis, no abortive efforts until the goal was at last achieved; the truth discovered itself and selected them as the channel through which to flow into the world. We are grateful to them, of course. Could we be aught else since they have added to our understanding and happiness? But the individual who really deserves our praise is he whose abilities are the outcome of his own labours, who, when cast down with failure, rises again, determined to conquer. His achievements may not be so useful as those of the born genius, but they are due to his own efforts.

It should be unnecessary to remind people of this simple truth, but unfortunately it is not. This erroneous method of judgment is as old and almost as universal as mankind, and it creeps in on every possible occasion. Let us take mediumship, for example. People are no more responsible for their psychic gifts than for their lives. Nature has bestowed them in an apparently promiscuous fashion. An undesirable individual may have a very desirable gift, and vice-versa. The only thing we can control to any extent is the development and use of the powers, and even these are sometimes beyond us. When fully developed they may fall in one case far short of the standard reached in another. Who is to blame for this? Not the medium, we may be sure. The fact is, the gift must be taken on its merits, and the imperfect psychic not blamed, but encouraged by sympathy and appreciation, for he would prefer the superior to the inferior gift. There is, moreover, an especial reason why the attitude should be taken in connection with mediumship, for mediumship is usually accompanied with great sensitiveness on the part of the medium, and forms one of the lines of progress leading to the enlightenment of mankind on the important question of survival. It refers to beings in other worlds as well as to the dweller in this one. Harsh treatment is apt to cause the withdrawal of the psychics or of their spirit-friends from the service of an ungrateful humanity.

It is too early, however, to expect the general public to see the matter thus, it is far too materialistic in its outlook. But Spiritualists should know better. Mediumship is too often viewed as a commodity on the market, and people are more concerned with getting what they conceive to be money value than with the earnest pursuit of truth. But we should never forget that the spirits themselves gain no material compensation for their work in demonstrating their existence. They give their service freely (under conditions, the difficulty of which we can only

lightly understand), so that they may teach us what they already know, and bring us comfort and encouragement. One person cannot appreciate the value of a test to another. What seems to be a vague sentiment to the looker-on, which he or anybody else could say if he only knew the circumstances, may be of the highest value to the recipient. The looker-on cannot give that word because he does not see the heart of the person concerned, while spirits often can.

One of the best tests I ever received was at a direct voice séance, where the spirit of a young friend of mine spoke to me. He was unable for some reason to give his name, but he referred to a matter known only to himself and me of such a character that it constituted a great part of the value of the test; whilst his emphatic and repeated request to me to tell his mother that he still lived showed that he remembered his previous atheistical professions.

Of all the spirits who manifest through mediums the greatest debt is owed to the guide and controls. Some of these spirits seldom or never manifest through their instruments, being content to labour unseen and unheard so as to enable other spirits to communicate with their friends, and when they do so themselves it is usually for the production of better results. We know so little of their side of the question that we are apt to overlook its existence. Theirs is a labour of love, and their reward is very often harshness and scepticism. Much of their work is imperfect, a fact which is eloquent of the difficulties they have to overcome; and if investigators are sometimes disappointed they are not more so than the guides who see their efforts wasted. Of course, they vary in their powers—we all vary—but that is not their fault. They can do no better than the conditions will permit. They strive for years to improve their usefulness, all for our sake, and in the end age or work tells its tale on their mediums and their gifts weaken, for the same laws apply to the use of psychic powers as to ordinary capabilities.

We should be careful not to condemn the less advanced amongst the spirit workers, for we cannot know what good they may be doing in their own way. Besides, it does not follow that because a control appears to be illiterate that he really is so. The extent of those mysterious "earth conditions," which limit the process of control or communication, we do not yet know; that they exist we have ample evidence. An ill-spoken spirit guide may in his native condition be a highly evolved spiritual being who voluntarily suffers the unpleasant limitations of the physical world and of mediumship to be of use. The uncertainty of conditions renders it very dangerous for anyone to pass judgment upon a medium's guides. In the presence of different people the phenomena may undergo remarkable changes. Sometimes this is due to the sitter, although he may be in no way responsible. The different modes of working adopted by the spirit people must also be taken into account.

Already the world is deeply indebted to these unseen helpers, who are working a wonderful change in all departments of human thought and activity. Theology is being spiritualised, science is being revolutionised and rendered less material in its outlook, its field of operation is being vastly extended, and mankind in general is feeling the beneficial effects of a knowledge of the continuity of life. Let us, then, welcome as brothers, sisters, and teachers these spirit people, never subjecting them to unkindness nor thoughtlessly condemning them, lest we close a door through which angels pass.

CONTEMPT is a dangerous element to sport in; a deadly one if we habitually live in it.—CARLYLE.

IMMORTALITY.—The hope of immortality transfigures this passing, transient life, and invests it with a glory of infinite possibilities. It is a challenge to the soul to aspire to and strive after a perfection which otherwise would be vain even to dream of. In the light of immortality, no ideal is too high to be followed and achieved. No matter how few rungs we may have succeeded in climbing in this life, if we have set our foot on the ladder there can be no doubt that in the life eternal we shall reach the highest rung. Finally, we may think of eternity as perfecting all life's imperfections, completing all the world's incompleteness. "On earth the broken arc, in heaven the perfect round."—H. S. HAYMAN.

THE MYSTERY OF THE ORIGIN OF EVIL.

In his article on this subject in *LIGHT* of the 13th ult. Mr. Charles E. Benham expressed the view that "the actual origin of evil seems to be one of the insoluble problems of theology." We can see something of the place and purpose of what we call evil, but, as our contributor pointed out, a complete solution of the problem is at present beyond us; human intelligence being very limited cannot arrive at an understanding of the origin and source of evil. Some active intellects amongst our readers, however, are always glad of "something craggy" in the way of problems, and Mr. Benham's article has provoked some replies, thoughtful and suggestive, but hardly touching the central issue.

Mr. J. Harold Carpenter writes:—

This fascinating problem which has exercised the minds of so many thinkers in the past, and still exerts its influence, especially in this present age, upon all whose souls have been touched by the contemplation of suffering, has been classed among the insolubles of human theology.

But is the mystery insoluble? Has God really so conditioned man that it is impossible for him to solve a problem which so intimately concerns his relationship with the Author of his being? Or is it that he is too much inclined to attempt such solutions from an unduly limited outlook, and too little disposed to endeavour to view his problems from a greater altitude of spiritual discernment and understanding? The man in the valley has not the extensive view of the one on the mountain top, and may well become lost in the tangled ways that lie at the feet of the hills. Is it not possible, therefore, to place oneself sufficiently in sympathy with God to obtain an understanding, however limited, of the general principles upon which the universe is founded? For it must be evident that only by this means may the problem of the origin of evil be solved.

Of this we may be sure, that in order to place the mind in sympathy with Divine Truth, we must be prepared to abandon the standard by which we are accustomed to judge things. For instance, with Deity there can be no such thing as solid, liquid and gas, none of those physical attributes by which we are wont to measure and classify that which we call matter, that is to say, according to the effects it produces upon our senses and the resistance it offers to our wills and bodies. And in considering this problem of evil, may it not be that once again we are measuring effects of which we are sensible and classifying them according to our own standard? Can we be quite sure that there is such a thing as evil in the eyes of God? And what do we mean by Good and Evil?

What a variety of opinions we should receive, and how conflicting they would be if this question were put to a member of every class of society, not only in this world, but in every spiritual community throughout the spheres. The victorious savage sees nothing so good as war; and would the workman in a civilised country have the same idea of evil as the priest, or would the priest agree with a denizen of some spiritual sphere? And yet all these varying opinions may be summed up briefly in the words: "That which is harmonious to myself is Good; that which is discordant to me is Evil."

The idea of good and evil really depends upon the physical, mental and spiritual condition of the individual concerned; and just as one man's meat may be another's poison, so an evil in one may be a virtue in another. Hence arises the necessity for us to prevent another from creating the discord which distresses us; and upon this principle which, when all is said and done, is purely of a selfish nature, all the laws of society are founded. Some place the discordant person under restraint and punish him because their idea of good or harmony is outraged; others, who have developed a deeper idea of goodness, seek to reform him; and all with the one idea of endeavouring to prevent the discord from which they suffer on his account, either physically, mentally or spiritually. And it is just because individuals of various degrees of development exist side by side upon this physical plane that they possess this consciousness of evil, a consciousness which is compelling the human world to develop, urged onwards and upwards, however slowly, by the never ceasing efforts of those who have progressed further along the great royal road than their fellows.

What should we and countless others be without evil? What should we do, either now or throughout the eternity ahead, if there were no work to be done, no discord to subdue and turn into harmony? The playing of golden harps and the eternal singing of psalms would indeed be the only alternative to a life of utter monotony, except that the meaning of monotony would be unknown. We, as individuals with the possession of free-will, which is limited only by our ignorance of the divine laws which govern us, and of which, therefore, we have to learn, owe

all that we prize most, every virtue we possess, every lofty ambition, every spiritual instinct, to this discord which we call evil; and without this condition of man's own making the whole spiritual universe would be in a state of stagnation. Therefore, how can we speak of evil in connection with Deity?

Thus, when we begin to surrender the standard by which we measure and judge the things which affect us, when we try to place ourselves in closer sympathy with God's wisdom, when we rise above the conflicting conditions in which we find ourselves and journey to the mountain top of spiritual discernment, do we not begin to find that the discords in the valley below melt into the broader outlines of the view we obtain, and do we really discover that which we call evil?

Surely it is in this spirit that these problems should be faced; and here we find a labour worthy of every sincere and earnest mind, one that will call forth all its possessions of patience and will, the unremitted task of seeking to focus all its powers of concentration upon God's idea of evil, and not upon that which evil seems to be. And the reward is worthy of the attempt to gain it; for as, little by little, the problem unfolds, so does the grandeur of the solution increase. Maybe the mind will fail in all its attempts to express in words that which it finds for the benefit of others; and for many a year the mystery may seem to defy the endeavour of human theology to solve it; for the sublime beauty of the solution surpasses human words, and mind and spirit can do little else than bow before its majesty. But he who seeks in the right way may surely find; and in the hour when the truth is seen and known, the mystery of evil is a mystery no longer; for all is found to be good, in that it is wise, and therefore of God.

Mr. J. M. Ewan, in the course of a letter covering other subjects, writes:—

In reading the article, "The Mystery of the Origin of Evil," I wondered whether we could fathom the origin of anything at all, and whether everything was not always in existence only to be realised as our powers of apprehension developed. All truths are relative. Evil is relative. I should say evil became a fact to us with the dawn of intelligence, and is relative to the degree of intelligence developed.

It is to be remembered that the problem of evil and its origin has exercised some of the highest intellects of the world from the dawn of history. We think Mr. Benham is right in regarding it as inscrutable, just as are some other problems about which the minds of philosophers have continually revolved. But that is not to say that with the advance of intelligence we shall not gain a larger and juster apprehension of their meaning. Some things must always remain beyond our comprehension, but having so much to support the idea that the Universe is governed with infinite wisdom and beneficence we can surely confide that these are quite as operative where we cannot trace them as where we can. And that is where faith finds its place. We have found that evil has its uses, and that in the evolution of life Use is the first principle, unfolding, as a recent contributor pointed out, the progressive forms of Justice, Power, Beauty, Aspiration, and Harmony. So that if we cannot solve the origin of evil, we can at least trace something of its career in the outworking of good, from the clash and tumult of the physical world to the harmonious activity of more spiritual conditions.

A GENERATION AGO.

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

Electricity and magnetism are not intelligences. By their means it is indeed possible to transmit messages, questions or answers, from one place to another, and to reproduce them in speech or in writing; but there must be an intelligence at the other end of the line. It is utterly inconceivable that electricity or any physical force should of itself combine letters into words and words into intelligible sentences, conveying often a precise and accurate reply to a question put. It is known that an electric commotion passing over a telegraphic system will sometimes set the instruments at work; but the messages thus sent are mere random combinations of letters, which never—save by rare chance—form even a word, and never certainly an intelligible combination of words. . . . The writing, it seems to me, must indubitably be produced by some intelligence.

—(From an article on Psychography in "The Journal of Science," reproduced in LIGHT.)

ANSWERS TO QUESTIONS.

MESSAGES AND VISIONS.

At the usual weekly meeting held at the rooms of the Alliance on Wednesday, the 24th ult., Mrs. M. H. Wallis's control, "Morambo," answered written questions from the audience. A selection from the replies given are epitomised below.

To an inquiry as to whether the many communications which are given with the accompaniment of great names and which appear in point of quality to be unworthy of their source might not have a purely mundane origin, the control said this raised a question with which he had frequently dealt in the past—the question of identity. Some persons thought that if a psychic message did not bear a "label" it was of no value, whether in itself it was really valuable or not. But the majority of spirit workers, so far as his experience went, preferred to adopt a name which had a meaning to themselves, although it might mean little or nothing to those on earth, rather than the name which referred to their identity when they dwelt in mortal conditions. He did not quite agree with the suggestion that there were a great number of such communications as those referred to in the question. Certainly communications of a trivial kind had been ascribed to those from whom something more worthy of their reputation might justly have been expected, but on the other hand many things of value had been given without any special claim being made as to the distinguished character of the source from which they came. In any case the obstacles to clear transmission of spirit messages had to be considered. Unfavourable conditions might prevail, the instrument might be "out of tune," and the message consequently fall short of the standard imposed by those who looked for high thought clothed in beautiful language. He quite agreed with a suggestion made by the questioner that if the truth expressed was of a high impersonal quality it had no need of a "label"; those who had been great thinkers on earth were not usually anxious that their identities should be proclaimed in connection with their communications addressed to those on earth. They preferred that what they gave should stand on its own intrinsic merits. But it was to be remembered that when a great name was in question some persons set up a standard which was not only the standard represented by the utterances of the great man in earth-life but the standard of utterance which it was expected he should adopt. If it fell below this expected standard it was dismissed as valueless. It was better that a message should be weighed and judged for itself and without reference to the particular name attached to it.

To another question as to whether visions as a general rule were coloured by the mind of the seer so that a spirit would be seen by a religious seer as a winged angel, by a Theosophist as a Mahatma, or by a superstitious peasant as some being of a supernatural order, the control replied that visions came in varying ways, and when of a spiritual nature had to be presented through the particular mental and psychic atmosphere which prevailed in the circumstance. In the pure spiritual condition a clear presentation might be made, but in duller conditions there might be some degree of dimness in which the imagination of the seer might have scope. Frequently in such case there was an unconscious shaping and clothing of that part of the vision which was obscure. A certain "filling in" of the picture would take place in accordance with the attitude of mind of the observer. An indistinct appearance of the shoulders of a figure seen would give opportunity for the addition of a pair of wings, for instance. Expectation played a part in the matter in many cases. A theological seer would, of course, expect to see an angel, while as to the Theosophist of a certain school, it might be that the appearance of a very reverend-looking spirit would lend colour to the idea that it was a Master. Nevertheless it was a fact that in spite of all these difficulties a very clear presentation of the actual scene could be made almost independently of the expectations of the seer concerned—the spirit might be seen clearly without involving any idea that it was anything but a spirit being of the true type. It was to be remembered that many spirits when showing themselves sought to present the appearance they bore on earth for the purpose of conveying

their identity, and so there might be a certain obscurity of outline instead of a clear presentment. It was always advisable to avoid that attitude of expectation which demanded that a spirit should show itself in accordance with what the seer might consider to be the "fitness of things," corresponding with his thought rather than with the actual facts. In ancient days, for example, it was the custom to ascribe all messages and visions to the direct manifestation of "the Lord" instead of making any attempt to discover who was actually concerned in the manifestation.

Another questioner asked for reasonable ground for the belief expressed a fortnight before (through another medium) that the souls of animals passed at death into the Great Oversoul, but that in the case of domestic animals their soul existence might be prolonged by the affection of their owners. "Morambo" replied that he did not wish to speak dogmatically, but this belief was much in accordance with his own thought. He ventured to formulate the theory that love was the great power which held all in existence. As God was love and His love for man could not cease, that love held man in being. Man was like God, he was a child of God, but his love could change and cease. If his love for the animal could live eternally, the animal's life would be eternally manifest, instead of being reabsorbed at the process of death into the great ocean of spirit.

A STRANGE EXPERIENCE.

THE TRAGEDY OF A SOUL.

We have received from Miss E. Katharine Bates the following account of a recent psychic experience. We gather that it is not the first of its kind, and that some of these visitations have had a deep meaning and have eventuated in results of practical value—the moral regeneration of a life, for example. However one may look at the present case, it at least possesses interest from the side of experimental psychology.

February 14th, 1915. 8.30 p.m. Present: Mrs. Nelson Rivers and E. Katharine Bates.

Mrs. Rivers was resting after a long day and I was sitting by the drawing-room fire knitting a cholera belt. Feeling that some unseen friend was wishing to speak to me, I put my hand on a very small "occasional" table of dark polished wood. I asked in turn if it were G. Eliot, W. T. Stead, Richard Hodgson. "No" was given each time.

E. K. B.: "Is it a male or female?" Answer: "Male."
E. K. B.: "In the body or out of it?" Answer: "In the body."
I then gave the name of a very intimate man friend who understands these matters. "No" again.

E. K. B.: "Then please give me your name or initials at least. I will give you the alphabet" (explaining the method). The following message was then rapped out, by the table rising at each letter required:—

"Wilhelm—I am overwhelmed by the enormities of my lower self. I entreat you to pray for me. I am entirely separated from him and have absolutely no control over him; but it is my wretched fate to watch his senseless vagaries and blasphemous self-delusions. I cannot reach him without help. My power can only be exerted by making a battery with some other being, who will take pity on my sad condition. In God's name and for the sake of humanity, I implore you to do so. It is too awful to be tied hand and foot and to be compelled to watch his mad and wicked career, and yet be unable to check this terrible bloodshed and loss of valuable lives. If the link between us could only be normal once more, I might do something for the cause of humanity and to save his soul even yet. And to save also his most miserable country from the worst that must otherwise fall upon it. Think what that would mean, not only for us, but for all of you. All I need is to get once more into normal touch with him." (Here I asked "Wilhelm" if his lower self were obsessed by a devil?)

"Not quite, as you understand the word. It is a devil, but the devil of his own lowest self."

"To be incarnated and yet divorced from the higher self; that is hell; that is the worst sort of devil. Thank God it is very rare, but it has happened in my case, owing to the horrible and blasphemous teachings he has imbibed, and the insane vanity, unchecked through circumstances, and therefore absolutely uncontrolled. And this virus has infected the whole nation, whom the same influences have made victims. Help me to reach him! That is all I ask. The rest is in God's hands; but He has given me the chance of obtaining the right conditions for my release and work of redemption. Nothing on my side shall be wanting in taking advantage of this merciful opportunity. Do not lightly reject this appeal."

MORE WAR PROPHECIES.

Public interest in prophecies regarding the war appears to have suffered no abatement, though the prophets continue to disagree. While some see the end as near at hand, others look forward to a long continued struggle. Alan Leo, in his newly published little book, "When the War will End," to which we referred last week, holds that it cannot last beyond next spring, and may conclude in the coming autumn:—

In October the Kaiser will be able to make the most favourable peace terms he is ever likely to obtain at any future time. Should he persist, however, in putting his fate to the test in the attempt to win or lose it all, then the war will continue into the spring of the year 1916, when the fall of the House of Hohenzollern would become complete.

With regard to the progress of the campaign, Mr. Leo says:—

From March 10th to April 16th, Germany will put forth her greatest efforts, and then her star will begin to wane. From the new moon of April until the end of May, Britain and France will put forth their greatest efforts, and those efforts will be of such a decisive and determined character that the beginning of the end of the war should be seen during the month of June.

About October the influence of the planet Jupiter, the "peace" planet, becomes so powerful that peace could then be secured on favourable terms to all concerned.

On or about March 24th some very terrible conflicts will take place, involving serious loss of life, and a great naval battle will be fought on the high seas. The new moon of March, 1915, is one that points very clearly to a great naval contest between the nations, especially between Britain and Germany.

During April Britain's star is culminating with glorious brilliancy, and from the new moon of April 14th onward the Allies will score victory after victory, and will succeed in driving the Germans further and further back to their own land. During the month of May great trouble comes to the Kaiser, arising out of some apparent success. He will be betrayed by his own people, and an unwise move on his part will bring eventual ruin.

"Sepharia," on the contrary, in a recent letter addressed to a contemporary, declares that "neither this year nor next will see the termination of this war against war. . . . The year 1918 will undoubtedly be the year of peace"; and in a letter to LIGHT he points to the recent Russian defeat as confirming a forecast in his brochure "The Great War," based on the fact of Jupiter leaving Russia's ruling sign in February, 1915.

The followers of Joanna Southcott claim that their leader was a true prophetess, and point to the following predictions:—

Our foes (the French) to become our friends.

The Eagle is the foe we have to fear.

Two monarchs to plan a great war (one said to be Prussia).

"Daily presents to England will flow."

The French would never suffer a Monarchy over them. (Foretold at the height of Napoleon's power).

Land will prove to be the best investment during the troublous times.

The earthquake at Messina.

England to possess Egypt.

Only one nation to be lost to Europe, and that is Turkey, because of the power Satan has in men's hearts there.

"The Germans they are in your land."

Our ships foretold to founder.

The War to end in Turkey.

London's judgments to begin overhead. (This was published from MSS. in 1912.)

England promised to be delivered from the foreign enemy according to Joanna's prayer; but the sound of war will be heard in our land.

It need hardly be pointed out that in publishing these and other predictions of an occult and mystical character, we in no way endorse any of them. Some of them, as will be seen, are hopelessly at variance, but they belong in a greater or less degree to the realm of psychology and offer a not unprofitable study. Those who take no scientific interest in them will at least find entertainment in observing how far they coincide with future events.

MAN must pass from old to new,

From vain to real, from mistake to fact,

From what once seemed good to what now proves best;

How could man have progression otherwise?

—BROWNING.

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THE APPEAL TO REASON.

When the treasure-hunters of the world, finding no longer any special lure in "heaps of unsunned gold" or buried hoards of jewels, turn their attention to things more precious, because more permanent, it is conceivable that they will light with astonishment on some great spiritual philosophies which have lain in the background neglected in favour of systems of temporary interest adapted to an age of hurry and high pressure living.

When that day arrives the monumental work of Andrew Jackson Davis, amazing in its range, simplicity and sanity, will doubtless receive the recognition at present denied to it. More than once of late we have heard some of its few students amongst the leading minds in our movement deploring the scant attention given to the Harmonial Philosophy in view of the flood of light it throws on some of those problems in psychical science which appear to defy solution.

Let us take an example in point. In search of a key to certain puzzling developments of mediumship in which obviously genuine examples of psychic influence were mingled with "revelations" of a more than dubious nature we turned to the "Table of Explanation" in Davis's "Present Age and Inner Life" and consulted the chapter on "The Psychological Medium."

One sentence in the chapter struck as a kind of key word: "Everything ceases to be mysterious when man ceases to be ignorant." And then of Psychological Mediumship we read:—

It is characterised by lights and shades, illuminations and uncertainties, prophecies, promises, visions, ambiguities and contradictions, because simply the mediatorial mind is on the level plain of spiritual intercourse; the state is transitional.

And then the author proceeds to give some examples of this grade of mediumship, instances which many of us could parallel from our own experience—queer mixtures of apparently high teaching, eccentricity and self-deception. He shows that frequently spirit influence is actually at work, but although well-meaning, it is not always of the wisest and best type. In other cases the form of expression is distorted by preconceptions and prejudices in the mind of the medium. Occasionally it may happen that

owing to the extraordinary attributes of man's mind many experiences are by some individuals regarded as spiritually originated which in truth are only caused by the natural laws of our being—by a community of invisible physico-psychodynamic principles—a transference and intercommunication of the mind's own voluntary and involuntary potencies which must necessarily come into the correct exposition of certain

inferior divisions of this grand demonstration of spiritual existence.

There is in this chapter of Davis's work a suggestive explanation of some of the visions and revelations which perplex the reasoning mind, and by the unreasoning are abruptly set down as diseased imaginings or obscure psychological disorders, when they are really manifestations—inverted or misdirected, to be sure—of the spiritual nature of the individual concerned.

Under the portentous title, "Revelations of Pandemonium," Davis gives us the rational interpretation of some of those "psychological complications, imaginations and pandemoniacal windings" which result in much unhealthy teaching concerning obsession and diabolism. The whole subject is treated with science and sound sense. In the course of some practical deductions from examples which appear to the superficial judgment to indicate diabolical influence we read:—

It will be found that all the "devils" of the Universe are living in the symbols of the mind—on the *middle ground* between our material and spiritual organisations. What are called "evil spirits" originate in the conflict of the nervous system when one state of mentality is indulged at the expense of the blessings which the other may contribute or confer. It will also be found that the charge of insanity is in reality no more applicable to the excited Spiritualist than to the cold materialist, because on the ground that extremes of every description are unhealthy, it follows that the human mind in either description is out of the true equilibrium and hence abnormal, and as the majority of mankind are in excessive bondage to the magnetism of the material side of human nature, so the minority who incline to the spiritual side of existence must expect to be voted abnormal.

Here comes in the principle of the balance, the necessity for adjusting ourselves harmoniously to the two worlds to which at present we belong—neither bemused and stupefied by the grossness of matter nor intoxicated with the ethereality of spirit:—

If the spiritual sphere draws us out of organic and sensuous harmony with the laws and circumstances of the external world, then we have in spirit taken an abnormal position—one side of Truth; and the same is equally true if the material sphere is suffered to becloud our spiritual or supersensuous nature, or allowed to conceal in us the interior evidences of our immortal inheritance and blessed destiny. Either state is unsound and unhealthy; hence of necessity proportionally insane and dangerous. *In either extreme the mind is beset with imaginary devils, imaginary hells, and imaginary evil spirits.*

The italics are ours, and we recall in connection with that sentence the remark of that genial essayist and poet, Dr. Oliver Wendell Holmes, concerning the number of people who supposed they were giving him their psychology, when they were only giving him their *pathology*!

We are a little troubled with some of our terms; our hope is that generations to come will extend the resources of language to permit of greater precision. The term "spirits" to denote the men and women of the next life is painfully inexact. We know of no beings which do not exist in a world of substance of some grade. And the term "Spiritualist," although it is the best we can compass at present, does not simply denote those who contend for the negation of matter. Rather the Spiritualist, as standing for the existence of an unseen world as well as a visible one, should aspire to maintain the just balance between the fanatics of each. "If," says Davis, "you are not *temperate*, if you are not *reasonable* you are no true Spiritualist." It is well said. That is the Spiritualism for which we would work—the Spiritualism which sees its true ideal in the harmonious evolution of man, to the firm exclusion of all doctrines of devils, sprites, spooks, vampires, and all such fearful "wildfowl," the offspring of undeveloped or disorderly mind states. That means earnest work for the psychologist, but it means useful work, successful work, for however complex and chaotic facts may be, principles are always clear shining and unmistakable.

MIRACLES, ANCIENT AND MODERN.

By THE REV. JOHN HUNTER, D.D.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, February 25th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in introducing the speaker, said that a very old friend who had now been on the other side a good many years and who had given their movement a great deal of help through his interest in Spiritualism, even permitting *LIGHT* to be sold in his vestry—he referred to Rev. H. R. Haweis—was much troubled by the fact that the Church, as a Church, would not take up the subject. He was so enthusiastic himself that he felt that the Church lost an opportunity of enhancing its reputation and restoring its old-time prestige. At the present time, though the Church had not taken up Spiritualism it had, more or less, accepted its teachings. They found that many of its leading members had very strong sympathy with the movement and appreciated to a large extent the work which it was doing. Mr. Haweis used to say that if the Church by studying their subject could come to see the relationship between the miracles of the past and the miracles of to-day the people would have their faith in the Bible very much increased. Time had passed, and they as Spiritualists were perfectly satisfied with the spread of their ideas. A man in the position of a clergyman might, by the broadness of his views and his sympathy with us, be able to influence his people and bring them to the position in which they would be able to investigate on their own account, get their own experiences and form their own opinions. Dr. Hunter had lectured to the Alliance some nine years ago, and they were glad to recognise in him a man who in his own fashion was preparing the way for a further growth of the truth for which the Alliance stood. (Applause.)

DR. HUNTER said that whether we liked it or not, there could be no doubt that a change of mind was going on with more or less rapidity throughout the educated and thoughtful portion of the religious world with regard to miracles. It was said some time ago by a wise teacher in one of our Universities that religion had manifested itself already in two ages—the age of organisation and the age of dogma—but that another age had now supervened—the age of the meaning of things, the age of a philosophical or reasonable religion.

Doubt of what was popularly understood to be miracle was widely prevalent to-day, both inside and outside the pale of organised Christianity. It was now widely believed by thoughtful and serious people that in the sense of something wholly exceptional and isolated, in the sense of a violation of natural law, there never had been and there never could be a miracle. Around and within us, in the physical and in the spiritual world, there might be undiscovered and unexplained wonders; but whatever the final account of them might be, it was generally considered that they were in the truest and highest sense not unnatural or contra-natural, but that they belonged to the realm of order, and that their mystery was, so to speak, a regulated mystery rather than a mystery of the infraction or suspension of laws. There might be laws above laws—the action of higher laws and higher forces than those usually recognised, spiritual laws which supplemented the material laws with which we were acquainted; but everything which happened, however wonderful, happened not outside of, but within the sphere of law, not as isolated and unrelated fact, but as part of a universal system. God, as St. Paul had told them, was not the author of confusion, but of order; and, therefore, when they said that all things were possible to Him, they could only mean things that were in perfect accord with His character and will. It was impossible, said the sacred writer, for God to lie, and just as impossible for Him to do anything that was not in harmony with the infinite wisdom and goodness, the infinite dignity and majesty which were ascribed to Him.

Dealing with miracles in their Biblical and religious aspect, the speaker said:—

The only miracles that modern religion cares to know are not astonishing freaks of power, but those wonders, manifold and mys-

terious enough, that present unusual examples of subtler and deeper laws than any we have as yet acquainted ourselves with. In the disposition to have few apparently abnormal things in connection with religion and the book of religion, there is, of course, no desire to set limits to the power of God. It is, indeed, because men are beginning to believe in God and the laws of God, and the presence of God in things as never before, that they will not always see a miracle where the Biblical narrative has that look; and where a marvel is acknowledged will not always accept the common interpretation of it. The men who lived in Bible times had little, if any, idea of the reign of law, and no idea of the infraction, suspension or reversal of law; therefore their explanations of many things that actually occurred were not such as the man of knowledge would now give. They thought it perfectly reasonable that God should break through the order of the world, when some imperious necessity or exigency seemed to call for it.

The objection of Biblical scholars to such (so-called) miracles, Dr. Hunter continued, was not that they were too grand and wonderful for belief, but that they were not grand and wonderful enough—poor and petty when compared with some of the physical and spiritual marvels we were witnessing to-day.

Province after province had been wrested from the domain of ignorance and superstition in which the idea of miracles thrived, and annexed to the domain of law and order. Things which once seemed to be outside of Nature were now seen to be comprehended in its scope and sphere. The exclusion of imps and demons, fairies and witches and all the rest from the world did not mean that the world was a less divine world than it was once supposed to be. On the contrary, the dismissal of all superhuman creatures had been in the name of God. They were not required; they were children of the darkness, not of light; they disappeared as soon as men made the great recognition of the one Presence and the one Power which comprehended all life and being. This change of thought involved the dropping of certain old words or their use in a new meaning. They might not cease, for instance, to speak of miracle, but the word took on a significance which it had not hitherto possessed. They could still apply the word to the wonderful in the order and course of Nature, to the miracles of inviolate law, rather than to the miracles of law's imagined violation or breach. The most notable feature of human development in this respect was the transference of awe and wonder from the apparently exceptional, occasional or abnormal, to the regular and orderly, the universal and unceasing. The old idea, the more law the less God, was giving place to the very opposite idea—the more law the more God.

Like the word "Miracle," the word "Nature" had also become larger and more comprehensive. It had hitherto been used, almost exclusively, for the things which were seen and known—the realm of discovered facts and laws. But outside of this lay an unknown, unexplored realm, which we were accustomed to call the realm of the supernatural. Now, convenient and serviceable as the distinction between the natural and the supernatural might be, was it not, after all, an unreal and artificial distinction—the creation not of our knowledge, but of our ignorance? The universe knew nothing of such a line, and mankind was constantly drawing it at different places—the known was constantly encroaching on the unknown. Even if the distinction between natural and supernatural were interpreted to mean the line between the visible and the invisible, that line would be found to be as uncertain and unsatisfactory as that between the known and the unknown. The force, for example, which burst the seed and made the spring flower break from the earth was not visible, yet it was not on that account regarded as supernatural.

We might continue to use the terms "natural" and "supernatural," but we should never accept them as meaning opposing ideas. The known was not less divine than the unknown. We did not need to go outside Nature to discover miracle. The whole order of things was one perpetual miracle—a wonder of wonders, entirely past our finding out unto perfection—for to observe and tabulate certain processes, to give them big, unpronounceable names, to discover that certain effects follow certain causes, was by no means the same thing as going to the root and essence of the matter. We had not succeeded in expelling the wonderful from a plant when we had called its colouring matter chlorophyll and detected its system of circulation.

In the true sense the world was as miraculous now as it ever was and Nature as supernatural and man as near God and as Divine. What we needed was the open eye to perceive this to be the fact. Many were perceiving it. There was to-day a deeper sense of the mystery and sacredness of common things than was ever known in ancient times and men were looking for and finding in ordinary events a wonder and divinity which their fathers imagined could only be found in happenings strange and apparently unnatural.

Referring to the fact that people had eyes for the smaller and not for the larger things, Dr. Hunter said: "Was ever marvel of a burning bush so wonderful as this universe, ever moving, ever changing, ever burning, and yet not consumed? 'Is that a wonder,' asked Carlyle, 'which happens in a single hour, and does it cease to be wonderful if it goes on happening for twenty million hours?'"

Philosophers who studied the laws of the mind and soul searched deep and high, but they came to a barrier which baffled them; it was the link between a child's intellect and soul and its parents. It was the greatest of problems—that of the transmission of the mental and spiritual nature of our children. Such knowledge was, indeed, too wonderful for us; it was so high we could not attain unto it. Not alone the birth of one Christ-child, but all birth was a miracle—the birth of the poorest child in the slums of London that night. There could be nothing more wonderful, nothing more divine than what we call natural birth; we seemed to see the mystery of the Incarnation repeated in every child born into the world. Every great man, Carlyle had said, was a miracle; but not only every great man, but every humblest man had something in him which was born of God, born of His very substance, his essential life a germ from God's essential life—his spirit an emanation from, and therefore a manifestation of, the Infinite and Eternal Spirit. Life was a perpetual miracle. So great were its actualities that we could put no limit to its possibilities. We were moving away from miracles in the old sense, and yet towards wonders that surpassed the dreams of magicians.

Proceeding, the speaker said:—

We have been hearing much in recent days about the subconscious mind. Our new psychology is teaching us many things about the depth of the riches of our human personality that we have not hitherto known. While we welcome this new knowledge, is there not a little danger in some quarters of overworking the subconscious mind, leaving the conscious mind underworked? In husbandry "sub-soiling" under certain conditions may be profitable, but "soiling" is much more profitable. It is better to work to the maximum in the realm of the known before we hasten, especially with undisciplined and unprepared minds, to exploit the unknown regions—a land from which emerges only too often the foolish and the fantastic. We must not fail to do full justice to those great and marvellous manifestations of power which are due on the part of man to the discovery and extension and application of natural laws. Among modern miracles let us not forget to place all the wonderful inventions of men in the days which are passing over us. For there is no power but of God, and through Him and to Him are all things.

I remember reading two or three years ago in one of our magazines an account of one of our English scientific men. He is the owner of a private wireless; and sometimes in the dead of night he sets himself to listen at what he describes as the keyhole of Europe. The air is vibrant with sounds. They are being tapped out in dots and dashes simultaneously from many quarters. Now he catches the high-pitched spark of the German wireless station on the North Sea; now he catches the low slow notes of the wonderful clock on the Eiffel Tower which regulates all chronometers on the French coast and on French ships of war far out at sea. And again he hears the deep tones of England's great wireless at Poldhu, on the Cornish coast, and he knows that English liners hundreds of miles away on the Atlantic are receiving their budget of news and their latest order. And at rare times a curious crackling sound breaks on his ear and he knows that a wild thunderstorm is raging perhaps among the mountains of Asia, or perhaps in the heart of Central Africa. The air is vocal with sounds, and every sound bears its own witness.

They were living and moving in the midst of wonders due to discovered laws—wonders far greater than any of the magical exhibitions of old. Among miracles, new yet old, they might place those wonderful works performed by the supreme force of

mind, soul, spirit, character, goodness, love, sympathy—miracles that were not violations of any physical laws but manifestations of higher laws and higher forces—the evidence of things not seen.

There were unexplored territories in the mental as in the physical realm, and we knew not yet what wonders we might see. The wise man would be careful to preserve an open mind and to be hospitable to new ideas and to new teachers, for they might turn out to be not tramps, but angels unawares, though clothed in strange and, perhaps, forbidding garments. Who dared to say what might not be accomplished by purely mental and spiritual force? Who could dare to limit the operation of mind upon what we call matter? Not all that was claimed for mesmerism, clairvoyance, hypnotism, mind cure, faith cure, Christian Science, was true—far from it—but much was true in that line which had not yet been fathomed. No extra-natural powers were at work, but powers might be in operation through particular persons which were not generally possessed, or if possessed were still latent. We read that the American Thoreau would lie still in his boat, with his hand submerged in the water, and fish would get into his palm and allow themselves to be taken out of the water and fondled; or if he chose to recline under the trees, wild birds, squirrels, and other creatures came about him on friendly and familiar terms. Nathaniel Hawthorne indicated similar phenomena in one of his stories, where he made Donatello able to call the wild inhabitants of the forests about him. And he struck a still more suggestive note—a deeper vein of truth—where Donatello admitted that he could never do this, that he lost his attractive power, after he had become contaminated by sensuality and vice. The intimation here was—and was it not a kind of inspiration?—that this strange power was in some way associated with goodness in him who possessed it and was operative in proportion to the ratio of the elevation of moral and religious character. It was the same lesson which Tennyson taught in regard to the realisation of comradeship and communion with the holy dead in his well-known lines in "In Memoriam."

There was nothing too wonderful to be true. The things we were inclined to question and doubt were just the things which were not wonderful enough to be true. That within us and around us might be marvels yet undiscovered none but the most ignorant or arrogant would deny. We knew only a small part of ourselves and a small part of the world in which we lived; yet both our knowledge and our faith compelled us to believe that whatever new marvels might come out of the mystery would not be exceptional, isolated, unrelated, but under laws—though yet perhaps unknown—marvels which when seen to be indubitable facts, took their place in the order of the world.

Referring to the miracles of Jesus, the speaker said we learned from them that the only true supernatural was the supremacy of the spirit over the material.

They were also a sort of anticipation, a foregleam of much that we see happening to-day—a disclosure not of the impossible, but of the possible—shadowy with suggestions of more marvellous things. "The works that I do shall ye do and greater works"—moral and spiritual marvels. It must always be greater work to quicken, heal and save souls than bodies. And if we do not see this to be true, it is because we care more for our bodies than our souls, or that we think there is not very much the matter with our souls, or that we are so childish that we do not know what is truly wonderful and are more impressed by the cure of physical than of moral and spiritual ailments. Let the first things ever be first. "The works that I do shall ye do and greater works." Let us hold fast to this confidence, that mighty works are always possible. To be in accord with goodness, to be in love with the divinely pure and true, to have our higher powers and affections developed is to carry about with us, wherever we go, a spirit of health and healing and blessing. To have our Master's faith in God, His devotion to humanity, and sympathy is to be able to remove mountains out of the path of human progress, to have an enthusiasm which counts nothing impossible which is right and good—nothing impossible, though everything seems against it.

THE CHAIRMAN, in the course of some remarks appreciative of Dr. Hunter's address, said that anyone who could make us realise a little more of the beauty which surrounded us was deserving of our gratitude. The world to-day was no more beauti-

ful in itself than it had been in the past, and yet we were always discovering fresh beauties in it. It seemed that somehow or other our spiritual natures had not yet been fully awakened, and it was by such addresses as that of Dr. Hunter we were brought more fully into touch with worlds unrealised. If that realisation came through our subconscious self, he took it that it was because that self was the part which related us to everybody and everything else, and was indeed the God within us. He thought that anyone who would speak as their lecturer had spoken that night was preparing the way for a fuller acceptance of their subject.

DR. ABRAHAM WALLACE, in proposing a vote of thanks, said he was one of those who first appreciated Dr. Hunter's work when he came to Glasgow to be the successor of the celebrated Dr. William Pulsford—the brother of John Pulsford, the author of many mystical works. They had had in that Church some of the most brilliant intellects in any Church in Glasgow. The audience had had the opportunity that night of understanding what Dr. Hunter's preaching was like. Dr. Hunter had always found in him a doubting Thomas, but when he (Dr. Wallace) came into touch with Spiritualism he benefited by the training he had received from his friend.

MRS. BELL seconded the motion.

THE CHAIRMAN, before putting the resolution, said Dr. Hunter had referred to the absolute necessity of entering on investigation in the right mind. They believed that if anyone needed to seek proof of continued existence the result of his search would depend on the way in which he set to work. If he did so in a God-fearing way and with the aim of helping others, he would get what he sought, but if he set to work in a wrong way his search might end in disappointment and disgust.

The resolution having been carried, DR. HUNTER in returning thanks said that he had a very happy remembrance of the time when he had last addressed the London Spiritualist Alliance. Their friend the late Mr. John Page Hopps was present on that occasion. "I feel," he continued, "a very great interest in your meetings and I like the atmosphere of them. You are more than a mere discussion society, and I think these high themes with which you are concerned ought to be treated as you treat them—in a reverent and religious spirit."

THE W. T. STEAD BUREAU.

An "At Home" in connection with the above was held in the drawing-room of Mrs. Bayley-Worthington, at Balfour-place, Park-lane, W., on Friday, the 27th ult. There was a distinguished company present, and in the absence, through illness, of Miss Lind-af-Hageby, who was to have delivered an address, Miss Estelle W. Stead, the President, gave an interesting account of how Julia's Bureau came into being.

"Julia," said Miss Stead, was an American lady journalist, editor of the "Union Signal," Chicago, who had called upon Mr. W. T. Stead on her way to see the Passion Play at Ober-Ammergau. She also saw him on her way home again, but excepting on these two occasions "Julia" and her father had never met in this life, though some letters had been exchanged. "Julia" passed away in 1891. Mr. Stead happened to be staying at Eastnor Castle with Lady Henry Somerset, where he met a friend of "Julia's," shortly after her passing over. "Julia" had promised to "come back" if possible to this friend, and to make her presence known. Mr. Stead had just discovered that he was an instrument through whom spirit people could write automatically. The friend had seen the spirit of "Julia" twice, but had been unable to get a message, though she felt convinced "Julia" wanted to say something. Mr. Stead thereupon offered his writing hand to "Julia," and she thus sent to her friend a very satisfactory message. "Julia" continued to use Mr. Stead's hand in writing that wonderful series of ninety-four letters, so full of revelation of life after death, which had been translated into many tongues and published throughout the world. "Julia" saw the sorrowing people on her side anxious to have a word with those left behind, and suggested to Mr. Stead the formation of the famous Bureau. In 1908 "Julia" told Mr. Stead that money would be forthcoming to carry on her Bureau before Christmas, and, as it happened, by that time

he had received and accepted an offer of £1,000 a year from an American newspaper for a weekly letter. This he always regarded as "Julia's money," and devoted it to the Bureau. "Julia" now stated that she has passed out of the sphere of those newly-passed-over, who were in such a terrible condition of distress and sorrow, but she was deeply interested in the success of the new Bureau.

Major and Mrs. Scott thereafter exhibited some remarkable pictures painted by Mrs. Scott under spirit influence. These were truly extraordinary on account of their rich symbolic significance, coupled with their high artistic merit, far beyond Mrs. Scott's normal ability, and they had been interpreted by mystics and occultists of different nationalities as being expressions of high spiritual verities.

STONEHENGE.

On Thursday, February 25th, Mr. W. J. Vanstone, Ph.D., addressed the members of the Psychic Class on "Stonehenge and the Spiritual Aspects of Druidism." He said that when Jacob was living, Druidism was flourishing in Britain, and when the great temples of Thebes were being erected, Stonehenge was the centre of a great spiritual religion. Traces of cromlechs, logans, and circles were found in various parts of Denmark, Iceland, Scotland, Wales, Ireland, England, and France. In the last-mentioned country great avenues of rough-hewn stones bore their testimony, while nearer home we had the Celtic monuments on the Boyne, in Ireland, and Kits Coty House in Kent. The lecturer gave a very full description of the stone circles at Rollright and Avebury, in relation to Stonehenge, which he then proceeded to describe, calling attention to significant numbers in relation to the stones and their measurements, also the orientation and relation to the summer solstice. The particular symbolic significance of the general plan and arrangement showed that the whole was expressive of, and in accordance with, certain beliefs held by the Druids. There was strong evidence to show a Celtic origin, and beyond that could be traced the influence of Phœnicia and Egypt. It was very probable that, apart from degenerate periods which may have existed, the essential Druidic religion was not barbaric, cruel or mainly superstitious, but highly spiritual and not characterised by human sacrifices as we had been taught to think. They had secret and public doctrines, the former being taught only to initiates, but in both they taught definitely the principles of faith in God, immortality, piety, chastity and fortitude.

Their initiates were of four grades—bards, seers, scientists, priests—who held all authority in religion, education, and jurisdiction.

They revered the Oak as a divine symbol, and the mistletoe indicated the descent of the Divine Spirit to give pardon for sins and the kiss of reconciliation. The white clover symbolised a supreme Trinity, and the Egyptian Aukh was their expression for the giver of life. The serpent and winged circle symbolised the infinite word, ubiquity, and spiritual infinity. The Druidic sleep was the same as the trance of our mediums. It was therefore evident that the Druids possessed considerable scientific knowledge and profound spiritual insight, which calls forth respect and admiration in the minds of all students of the subject.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

I DESIRE you above all things to make it your business to seek the Lord. . . . As for the pleasures of this life, and outward business, let that be upon the bye.—Letter of OLIVER CROMWELL to his daughter-in-law.

FRIENDSHIP: A RHAPSODY.

By H. ERNEST HUNT.

Friendship is a pleasant tale. Into life's humdrum existence it comes as a whiff of the salt sea breeze to a city of smoke. 'Tis too gossamer a thing to be weighed or measured, for a word may kill it; and yet so wide is its territory and so far-reaching its sway, that life itself is too confined a space to contain the whole realm of its infinite possibility. Its essence is sympathy, its food is love, and its very life-blood is truth. Aught that is selfish or hard, aught that is tainted by the whims of desire, or aught that is fickle or false of intention or deed defiles the very name, and is unfit to be inscribed upon the self-same page as friendship.

'Tis as old as the hills, and yet is new-born every minute; it is in the song of the trees as they dance and swing to the play of the warm south breezes; it is the tune that the birds twitter and the bees drone; it is the melody that the sunset sounds when plain ordinary folk go out and hear nothing. You must have the friendship of love and the love of friendship in your own heart to sense this tenuous tune. But when heart answers to heart, and things unsaid speak across a seeming non-existent space, then it is that the harmony of the spheres comes to earth and makes itself plain to our dull ears.

Friendship is no mere matter of give and take, no question of hoarding or misering, it cannot be bartered, bought or sold, and no market in the wide world holds this most precious gift on offer. Yet on some it falls as a shower of fine jewels, to some again it comes in the guise of one single priceless gem all unique, while others from life's beginning to its very end go undecked, undowered, ne'er learning its joys nor tasting its sweetnesses.

My friend loves me and I love my friend. Betwixt us two there is no rivalry save as to who shall serve the more. How sweet a faith binds the two of us together surpasses the power of my poor pen to tell, but though the ages themselves conspire to cheat the world of time, and though miles, leagues, and continents federate themselves to put the whole of space between us, yet no time nor space can alter or mar one single note of the sweet melody that our two hearts go singing together down eternity's highway. And if time and space can deflect none of the notes of friendship's tune, what can lesser things avail to make mute its melody? They can, indeed, but play counterpoint below its divine song to accentuate the noble boldness of its rhythm and the fine beauty of its form.

We have no need of frequent speech, my friend and I; in a simple handshake there is a volume of sober prose, and in a glance a whole cascade of poetry, and in the sweet commingling of soul with soul there lives a cosmos of dear delight and a universe of understanding. There are no words that fitly paint the shimmering gladness of our love-hued joys, they are too soft and gentle for rough speaking, and too dainty and magical altogether for bald description. Only those who have once embarked within love's charmed boat upon that fairy sea may know the happy thrill that lights our dawning day and the ineffable content that sinks in soft silence upon the waning eve.

This friendship of ours, is it new or is it old? Nay, that I cannot tell, but this I know, it sprang quick to being, lithe, clean-limbed and joyous, as Aphrodite from the sea foam on some glad sunshiny morning there in the isles of Greece. Maybe in far-off ages it was conceived, and thrived and died, and thrived and died again, weaving through many lives shuttle-wise, till Clotho, she the spinner of Destiny, intertwines our double threads to-day into the single strand of our fine regard. It may be so, I know not. Or it may be that from the notes of our souls' music there rises now new-born a friendly harmony, to sound throbbing down the marchways of the tramping centuries. It may be so, again I do not know.

But only on those initiate in the bonds of love's freemasonry do the high gods, bestowing it on none unworthy, pour out this wondrous gift of friendship. Who knows not love knows not life, and who is friend to life is friend to love. And so, loving life and loving love, 'twixt friend and friend there passes a subtle effluence that heeds no barrier, that outspeeds space and disdains the thrall of Time, not of the earth earthy, but rather

spiritual in essence and conception, a glimpse and foretaste of fine joys yet to be.

But if sweet friendship gives us to see this shining spiritual glory as through a glass darkly (for too bright were the fulness of love-light for our unstrengthened eyes) what rapture lieth in the prospect of walking hand in hand with the beloved in timeless realms, and seeing face to face and open-eyed the full blossoming of that spiritual essence of friendship, of which a pretty and dainty-decked glint is foreshadowed in the sweet community of to-day, at once the promise of yet sweeter joys and the present satisfaction of the heart's desire.

Ah, I said truly friendship was a gossamer thing, and it ill becomes me to paint its fluorescent tints in the dull drab of ink and print: and yet, if you can but catch a breath, an echo, or maybe a sigh from the rustle of the love-thought as it passes, then know that friendship's stores are priceless, that its words are golden, that its tears are diamonds and pearls, that its memories shame the very stars in heaven for sparkles of sheer gladness, and that its promises bid us bend the knee and humbly utter for thanks and benison, "Thank God, thank God!"

SIDELIGHTS.

The "Christian Commonwealth" of the 24th ult. contains an interesting interview with Count Miyatovich dealing with the Servian nation as the "Irish of the Balkans." It is accompanied by a not too flattering portrait of the Count.

The "Spiritualist News," a small Chicago journal, has reached us. It has a noticeably quiet and earnest tone and enjoys the commendations and good wishes of some distinguished workers in Spiritualism and allied movements.

Mr. A. Vout Peters gave some very striking demonstrations of his clairvoyant faculty at the rooms of the Alliance on Tuesday afternoon, the 23rd ult., all the descriptions being recognised and some being marked by singular details and minute description.

"A prediction, 'based upon Biblical prophecy supported by scientific investigation,' puts the end of the war between July and December." So the "Evening News" informs us, and the prophecy agrees roughly with a tradition—a monkish prophecy—which we are told has long been current on the Continent. It refers to a great war in the course of which the fields would be tilled by the women, but the men would return in time to reap the harvest.

"Man" is the title of a new periodical edited by Mr. C. W. Child, the well-known cheiromancist. It deals with its subject from the standpoint of astrology, palmistry, phrenology, physiognomy, and graphology, and the first number contains articles by the Editor, Annie L. Oppenheim, Eugene Gorrie, and D. T. Elliott, and includes delineations of some of the men of the time. The magazine may be commended for assisting to preserve for some of the occult sciences that of which, as presented, they often stand in need—dignity.

Under the title, "Tommies in the Sixth Sphere," the "Star" of the 22nd ult. gives an account of the W. T. Stead Bureau (a revival of Julia's Bureau) and its work. The term "sphere" has been rather abused, we fear, as we are faced with divergent accounts of what the term precisely means. A reconciling explanation is that there are many subsidiary spheres in the great grades or divisions of spirit life. In some philosophies the sixth sphere would mean a supernal region not to be attained until long ages of progress had been passed. The article is noticeable for its freedom from the usual flippancies. Perhaps the public is less disposed just now to be beguiled by the old-time pleasantries of the "skim and scoff" order.

From the "Star" of the 24th ult.: "Sir William Eden's death reminds us of the family ghost story. His grandfather, Sir Frederick Eden, had a house in Pall Mall and a suite of apartments at Hampton Court Palace. On the night of his death in London, his daughter, Marianne, who was at home at Hampton Court, before going to bed told her maid to pull up the blind that the moon might shine into the room. On raising the blind the maid cried out in terror, 'Oh! There is Sir Frederick in his coffin!' Miss Eden jumped out of bed, and herself saw a coffin close to the window, and her father lying in it. Next morning came the news that Sir Frederick had died in the night."

We are frequently meeting with strange coincidences. Shortly after we had reported the replies given through Miss Florence Morse to some of the questions asked at the rooms on the 10th ult. (p. 87), including one relative to the existence of the soul before incarnation, we happened to turn to a back number of *LIGHT* several years old, and to our surprise immediately preceding the paragraph which we had to consult was the report of a reply by Miss Morse's control to a query almost identical with the one above referred to, the answer being similar in effect to that given through the same medium last month.

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.

Life after Death.

SIR,—The direct answer of Mr. E. K. Robinson to my question in *LIGHT* of the 20th ult. is quite satisfactory. Since, then, Mr. Robinson affirms that spirits in the body now are integral parts of the Great Spirit, and are also separate and divided spirits with individual freedom of action, what more can he want for the justification of this conception in relation to the life after death? In the letter that provoked my question, he says: "It is easy for anyone to say 'I believe this,' but what I want to know is how such a conception can be justified." Surely no more justification is for us conceivable than the admitted world-fact as regards the present life.

Passing from the conceivable to the speculatively probable, and guided by the scientific dictum of proceeding from the known to the unknown, we are not only entitled to look for "uniformity of law" concerning the same things and relations but are logically compelled to start in that direction. If we exist at all after death, why should it not be in essentially the same relations to the Great Spirit, and to each other? How could Mr. Robinson or anyone else justify a *contra* conception? The burden of this lies upon him and the others like him in such thought.

"What, in fact, is the relation between the Great Spirit and the separate and divided spirits? This is the issue," writes Mr. Robinson, who considers the problem solely from the standpoint of *personality*, whereas it is properly a problem of *individuality*. The former (not as a matter of metaphysical abstraction, but of strictly empirical study from the concrete of existence) belongs to space and time with the mutability characteristic of these, whilst the other inheres to the universal and eternal with the unchangeableness of Deity. Hence the perfectibility of man; hence his immortality. Thus we do not "retain our useless and trivial personalities after we shall have become merged in the Great Spirit of God"; we retain what is useful spiritually in our new dual-unity of spirit and substance.

"How can I continue to be E. K. Robinson, when I shall be one with Christ? This is the question," E. K. R. declares, oblivious of the use of the concept "one" as a mathematical term, in which sense Christ never used it, nor any of his disciples.

The relation of the individual to the universal, of the human spirit to the spirit of God, may be suggested to the scientific mind by Faraday's conception of the physical atom as the final particularisation of the material universe. To assist the mind "immured in matter" towards a mechanical view of the spiritual "atom" that is the nucleolus, one may say, of the soul, resort must be had to the principle of dual-unity. As an entity in space and time, this atom is not only to be regarded spiritually as the classic atom of the physicist was imagined to be physically; but as transcending space and time, it is equally to be viewed as Faraday conceived the physical atom. "In this view," he said, "matter is not merely mutually penetrable; but each atom extends, so to say, throughout the whole of the solar system, yet always retaining its own centre of force. What do we know of the atom apart from its force? . . . You imagine a nucleolus which may be called *a*, and surround it by forces which may be called *m*; to my mind the *a*, or nucleolus, vanishes, and the substance consists in the powers of *m*." The spiritual atom, as I have elsewhere said, exists both as *a* and as *m*—it is equally individual and universal.

When Mr. Robinson, in his letter to which this is a reply, writes: "I have repeatedly illustrated the fact that the force of life is all one spirit, and that at death we shall all get rid of our imperfect bodily individuality and shall cease to appear to be separated from one another by barriers of matter," he inspires me with many imperious questions that cannot be put and answered

here. Does he use the term "force" in the scientific or the popular sense? What are his definitions of *life* and *spirit*? What is implied in the ceasing to *appear* as separated from one another by barriers of matter, and what in his view is *matter*?—that chameleonic substance which changes in appearance even while you contemplate it, which Poincaré described as a sort of hole in the ether (itself now by some scientists doubted), and which Crookes and others some years ago questioned as existing at all.—Yours, &c.,

W. B. P.

West Hampstead, N.W.

SIR,—In a letter which he will not yet have quite forgotten, Mr. Constable wrote: "If 'N. G. S.' is right, and each one of us is a separate material entity coming into being on conception and going out on death, then might is right, and 'weakness is a sin against the Holy Ghost.'" Since then two other correspondents have referred to the question of the importance of our material bodies. One of these gives it as a widely-held conclusion that "all that constitutes individuality is of the brain—cerebral, and is perforce annihilated at death; that we start our next life precisely as we started this, in so far as cognisance of any former state is concerned." The other denies stoutly the importance of brain: "It is not the brain which thinks; there is no evidence that memory is cerebral; all the evidence indicates that every baby brings an immortal soul into the world, and that it goes out again at death on its path of progress."

Here are three separate theories: (a) that we have no future life, (b) that the brain is all-important, and we start our new life as a totally new individual, (c) that the brain is of no great importance, but each of us is an immortal soul, endowed with memory and independent powers of thought, entering this world and leaving it again on its long path to perfection. As one of these theories is (erroneously) ascribed to me, I should like to say what, in my opinion, the evidence really does prove.

If it proves anything it proves the overwhelming importance of the brain. We are absolutely the creatures of our brains. As the brain develops our personality develops; as it decays our mental power and memory dwindle. With a blow our consciousness vanishes; with a shock our past is wiped out and we become a new individual; an injury can be actually located by its effect upon the mind. It does not belittle the brain to say it is only an organ. It is the organ, the organ of mind. Well, then, what happens at death? At death we take over and use our new brain, the brain of the spirit-body, which is the exact counterpart of the old and has developed with it. It does not help at all to think of spirits as filmy abstractions. If they agree with one another on any point it is on this, that they possess bodies exactly like our own; and I do not see how this fact can be insisted on too strongly or too often. Body and spirit-body grow up together, and at death they separate.

But the brain is, after all, *only* an organ; it would be nothing at all without the Ego, as the Ego would be nothing without the brain. What the Ego is, I do not know, nor how nor when it attaches itself to the new-comer on earth, but it seems to be little more than a centre of consciousness and will. It is, however, conscious only of what the brain tells it, it has neither knowledge nor thoughts nor memory of its own. This principle (or unit) of consciousness, if there is any purpose behind phenomena, applies itself to the otherwise unconscious brain, so that a new individual may come into being, a new portion of the universal spirit acquire a distinction and identity. Our progress is the development of this brain on the various ascending planes, and so far as we have evidence to guide us, we may be reasonably sure that, as soon as ever our last and most ethereal body dissolves, at that moment we shall lose our identity and be merged in the universal.—Yours, &c.,

N. G. S.

SIR,—Permit me to make a few remarks in reply to your correspondent, W. Chrimes. If I have erred, it is in good company. My "wanderings in time and space" are purely speculative on the part of Mr. Chrimes, as I wrote of their annihilation. By what authority is Paganism ruled out of court? Great truths are to be found among the so-called pagans, and the heaven in the meal is a valuable asset. I wrote of my belief in Nirvana as the ultimate goal of humanity; doubtless there are many preliminary and progressive stages in which there may be glad and recognisable reunions for the bereaved. Humanity's great failing (owing to a false consciousness) is the attaching of an undue importance to personality—it all turns on inherent selfishness. For true being we need to be the opposite to this. A person who loves self cannot conceive of being different, except as a loss, until he learns better. To attain altruistic being is to have the distinction of subject and object done away with, not to be one with some particular other, but with all. Pardon me if I have trespassed

upon your space, and if so, treat this letter with the same consideration accorded to Paganism and "rule it out of court."—Yours, &c.,

E. P. PRENTICE.

SIR,—I appreciate the breadth of view which has allowed Mr. E. Kay Robinson to present his theory in *LIGHT*. Mr. Robinson is what one may call "a Spiritualist without the spirits." He is apparently playing a "lone hand," for all the facts are against him. He is a victim of the half-truth—for clearly if humanity can exist on earth as separate individuals united by the essential oneness of the Spirit, it can in like fashion carry on its individual expression in higher worlds. To be consistent Mr. Robinson should deny individual existence altogether. He cannot, however, for force cannot manifest without form. His prime error lies in making the transition of the spirit at death represent a sudden jump from the Relative to the Absolute. Nature, as the old Latin saw tells us, does not progress by leaps.—Yours, &c.,

March 1st, 1915.

LUCIUS.

The Ethics of War.

SIR,—In an otherwise excellent article under the above heading in your issue of the 20th, Mr. Charles E. Benham makes a serious error when he states that Jesus Christ "countenanced the use of the sword." Were the use of the sword even tolerated under any circumstance whatsoever by Jesus, Nietzsche's philosophy of life would be correct and Christianity of the early days would be wrong. It is reported that the world-famed ecclesiastical historian of Germany, Dr. Harnack, gave utterance to the following words recently: "We are certain that war is a terrible thing, but we must place war in our creed. . . . And to righteousness belongs the sword."

Now, it is of fundamental importance that the principle of non-resistance which is the very core of Christian ethic shall be consistently and faithfully held in view. This ideal is perceived and acted on by the Society of Friends, by the followers of the great Russian prophet Tolstoy, and I suppose by millions of other Christians the world over. We probably sin against this noble and wonderful ideal daily in thought or deed, but we should never attempt to degrade the ideal by endeavouring to square it with the ways of the world.

The words of Jesus referred to by Mr. Benham in his letter are as follows: ". . . He that hath a purse let him take it and likewise a wallet; and he that hath none, let him sell his cloke and buy a sword." The disciples then said: "Lord, behold here are two swords." No one has yet given an explanation of the incident of the sword that is satisfactory to all. But one thing is certain, *viz.*, that the meaning ascribed to it by Mr. Benham cannot be the true one. That this is so is conclusively proved by the fact that one of the two swords mentioned was used a few minutes later to cut off Malchus's ear, and as the cutting off even an enemy's ear was an unchristian act, the Master forthwith commanded Peter to sheathe the sword and then proceeded to heal the victim! Is there even a shadow of foundation in this wonderful incident for believing that Jesus "countenanced the use of the sword"?

If there is one thing certain in our religion, it is that Jesus is the Prince of Peace. Even the great anti-democrat and reactionary Nietzsche was clear on this question, and it was just at this point that he quarrelled with the great Tescher. Nietzsche, however, kept clear of hypocrisy, and bluntly maintained that the teaching of Jesus was not good for the human race. Nietzsche adored the Old Testament and despised the New because the Old taught retaliation and the New meekness. The Old is the book of wars, the New is the book of peace. The Old displays the operations of self-love—my self, my family, my tribe, my nation. The New inaugurates the reign of universal love—the Fatherhood of God and the Brotherhood of Man.—Yours, &c.,

BENJAMIN DAVIES.

"Wilford," Enfield.

February 25th.

Is Nietzsche Responsible?

SIR,—*"W. C. A."* (p. 83) wonders who will dissent from his view of Nietzsche. I feel compelled to say that at least one reader most emphatically does so. I was grateful to Dr. Whitby for his much needed vindication of this great writer, who has been made the target for the slings and arrows of so many people who have clearly the most superficial acquaintance with his writings.

I would specially commend to the notice of *"W. C. A."* a lecture recently given by Dr. A. Wolf at University College, London, from which I may quote the following: "Contrary to the popular view, Nietzsche hated war, and with war the so-called 'armed peace,' but he did not believe in the gradual

reduction of armaments, holding that a great military Power should at one swoop disarm itself and lead the way to universal disarmament. Torn from their context many of his sayings might read as if he praised war, but the war to which he referred was the war of ideas, not of men."

We know what dreadful theological creeds have been framed from treating the Bible in the same way and snatching verses from their context.

Dr. Whitby has already dealt with "the New Idol," the State. Adolf Harnack, preaching lately on the text, "The Meek shall Inherit the Earth," commended Christian morality to individuals, but expressly excepted the State from being bound by it, the State's function being to judge and punish. This State in Germany is not even the nation; the Parliament is not representative, and the Ministry is not responsible to the Parliament. Were it not well if Nietzsche were still here to raise his voice against the evil being done in its name? And is not a transvaluation of values (the subject of one of his books) what the world most needs, Germany especially, who has put material success and military power above honour and the things of the spirit?

I add my protest to Dr. Whitby's from a sense of justice, for I am not a follower of Nietzsche, believing as I do in Christianity and Democracy, both anathema to him.

Does "W. C. A." know that his "ultra-polished fiend" served with the Red Cross in the war of 1870?—Yours, &c.,

C. JESSIE VESEL.

Adney House, Minehead.

February 19th.

SOCIETY WORK ON SUNDAY, FEB. 28th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Cannock gave remarkably successful clairvoyant descriptions. Mr. S. J. Watts presided. Miss Elsie Marian and Mr. Godley kindly sang solos.—77, *New Oxford-street, W.C.*—On the 22nd ult. Mr. Horace Leaf gave many fully recognised descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Boyewater, W.*—Morning, address and clairvoyant descriptions by Mrs. Mary Davies; evening, trance address by Mr. E. H. Peckham. For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, Mrs. Fairclough Smith gave an instructive and uplifting address. Evening, Mirza Assad Ullah delivered an eloquent address in Persian on "The Conditions of the Second Coming of Christ," interpreting many of the Eastern metaphors mentioned in the Bible and other ancient writings. He radiated a fine influence and one felt one was in the presence of a great master. His son, Dr. Ameen N. Fareed, fluently interpreted the address into English. For next Sunday see front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Miss Florence Morse gave address and clairvoyance, both of which were much appreciated. Sunday next, 7 p.m., address by Mr. Robert King. Thursday, 8.15, members' circle.—C. L. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Evening, Mr. W. E. Long gave a much-appreciated inspirational address. Sunday circle, 11 a.m., public circle; 6.30 p.m., Mr. Nesta Aldridge, address on "Visions and Spirit Visitors."

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Miles gave an address on "Does Death End All?" followed by healing. Sunday next, address by Miss V. Burton. Thursday, 11th, at 7 p.m., Mrs. M. Ord at Thames Valley Café.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Addresses and clairvoyance by Mrs. Harvey, of Southampton. Sunday next, at 11.15 a.m., public meeting; at 7 p.m., Mrs. Maunder, address and clairvoyance. Friday, at 8, public meeting. 14th, Mrs. Mary Clempson.—F. K.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. Lund gave an interesting address, "God and Science," and Mrs. Lund some clairvoyant descriptions, which were very much appreciated by a good audience. Sunday next, Mr. G. R. Symons, address.—W. H. S.

WIMLETON.—BROADWAY PLACE (NEAR STATION).—Mrs. Miles Ord spoke and gave successful clairvoyant descriptions. Sunday next, at 7, Mr. E. Alcock Rush on "Meditation"; solos by Mrs. Rush. Wednesday, 10th, at 7.30, public circle; medium, Mrs. Thos. Brown.

WOOLWICH AND PLUMSTEAD.—Address by Mr. H. Boddington on "The Basis." 24th ult., address and clairvoyance by Mrs. Podmore. Sunday next, 3 p.m., Lyceum; 7, Mrs. Webster, address and clairvoyance; 8.30, general meeting. Wednesday, Mrs. Harrad, address and psychometry.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle taken by Mr. Ashley; afternoon, Lyceum, conducted by Mr. G. R. Symons, who also in the evening delivered a good address on "Immortality." Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. James G. Huxley, trance address. Thursday, at 8.15 p.m., Mrs. Bloodworth, psychometry; silver collection.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. W. H. Evans gave excellent addresses both morning and evening. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Alfred Vout Peters, addresses and clairvoyance, and also during the week as will be announced; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle 8 p.m.; also Wednesday 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, good circle; evening, address and clairvoyance by Mrs. G. C. Curry. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Jamrach; also Monday, 7 p.m., 1s. each. Tuesdays at 8, Wednesdays at 3, clairvoyance. Thursdays at 8.15, public circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. W. F. Smith gave an address on "Illusion," and Mrs. Smith descriptions. Sunday next, 11 a.m., Mrs. Lucas; 7 p.m., Mme. Beaumont, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only. Saturday, 6th, 7 p.m., Social Evening.—N. R.

BRITTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Neville gave an address on "Ministering Angels," and several descriptions which were all recognised. Sunday next, at 3 p.m., Lyceum; at 11.15 a.m. and 7 p.m., Mrs. Harvey, address and clairvoyance. 14th, visit of London Union. Speakers: Mr. and Mrs. Alcock Rush.—H. W. N.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mr. Alfred Vout Peters gave addresses and clairvoyant descriptions. During the evening Mrs. Ward sang a solo. 25th ult., Mr. Yates (of Huddersfield) gave an address on "Daydreams." Sunday next, 11.30 a.m., Mr. G. T. Wooderson; 7 p.m., Mrs. M. E. Orlowski, address and clairvoyance. Thursday, 11th, 8.15 p.m., Mrs. Webster. 14th, 7 p.m., Mr. R. Boddington.—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "Minor Materialisations"; evening, Mrs. Alice de Beaurepaire gave an inspirational address on "Man is made in the Image of God"; also descriptions. 24th ult., address by Mr. R. H. Yates on "Spiritualism, the Greatest of all Religions." Sunday next, 11.15 and 7, Mrs. Place Veary (of Leicester); 3, Lyceum. Wednesday, 10th, Mrs. Brownjohn. Saturday, 6th, L.L.D.C. Study Group, Mr. Harold Carpenter on "The Mind."—J. F.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, interesting discussion on "Spirit Evolution"; afternoon, Lyceum, conducted by Mr. Tae; evening, Madame Beaumont, address on "The Divine Law," and clairvoyant descriptions. 24th ult., ladies' meeting, Mrs. Sutton, address and clairvoyance. 25th, Mr. A. Moncur, address and psychometry. Sunday next, 11.30 a.m., Mr. Dennis, on "Jesus: Man or Myth?" 7 p.m., Mrs. Mary Davies. 11th, Mrs. Neville. 14th, Mr. and Mrs. Connor.—A. T. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Addresses by Mr. Wm. Walker and descriptions by Mr. Bellamy.—H. E.

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

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Graddon-Kent gave addresses and descriptions. Successful afternoon service for clairvoyance.—J. W. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Howard Mundy gave an address and descriptions. 25th ult., address by Mr. Jepp; clairvoyance by Mrs. Harvey.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. Boddington gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Address by Mr. Johns on "Faith," descriptions by Mr. Dennis. Soloist, Mrs. Dennis.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mr. Bachelor; address by Mrs. Farley; solo by Miss F. Farley. Mrs. Summers gave clairvoyant descriptions.

TOTTENHAM.—684, HIGH ROAD.—Mr. Richard Boddington spoke on "Spiritualism versus Materialism," and Mrs. Fulham gave clairvoyant descriptions.—N. D.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mrs. M. H. Wallis. 25th ult., public circle; descriptions by Mrs. Martin.

TORQUAY.—An inspirational address by Mr. E. Rugg Williams on "Life's Crucible," followed by clairvoyant descriptions and messages by Mrs. Thistleton.—R. T.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Podmore spoke on "Influence" and "The Message of Spiritualism," and gave clairvoyant descriptions. Mr. Rundle conducted a large after-circle.—C. A. B.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Mrs. Elliott spoke on "The Lord's Prayer" and "God is Love," and gave clairvoyant descriptions.—P.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. J. J. Morse answered written questions in the morning, and in the evening discoursed on "Post-mortem Man." Clairvoyant descriptions by Mesdames Scholes and Wood and Privates Eyres and Bowan.—E. B.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Afternoon, Lyceum, conducted by Mrs. Bevan; evening, address by the control of Mrs. Bewick, of Cardiff; clairvoyance by Mrs. Bewick. Other usual meetings.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service conducted by Mr. Tilby; afternoon, Lyceum; evening, address by Mr. C. W. Turner on "Fundamental Principles of Spiritualism." Anthem by the choir.—A. H. S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses and clairvoyant descriptions by Mrs. Mary Gordon. 24th ult., Mr. Abbott gave an address, and Mrs. Gutteridge clairvoyant descriptions. March 1st, Mrs. Gordon conducted a public meeting for phenomena.—J. McF.

READING.—SPIRITUAL MISSION, BLAUGRAVE-STREET.—Addresses by Mr. Percy R. Street: Morning, "A Research Party"; evening, "A Royal Commission." Clairvoyant descriptions by Mrs. Street. 22nd ult., a paper by Mrs. Percy Street on "The Purpose of Life." Miss Mason gave clairvoyant descriptions.—N.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Natural Growth," also descriptions and messages by Mrs. Edith Marriott. 22nd ult., ladies' meeting, address on "Summerland" and clairvoyance by Mrs. Miles Ord. 24th, address on "Mists" and clairvoyance by Mrs. Maunders.—E. M.

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