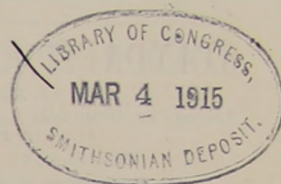


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,780.—VOL. XXXV. [Registered as] SATURDAY, FEBRUARY 20, 1915. [a Newspaper.] PRICE TWOPENCE.
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For further particulars see p. 86.

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Incorporated 1896.

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

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

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

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

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

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

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

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The Author was on terms of intimate friendship and association with him during the last few years of his life. It is of those years that the present volume treats in especial, and the reader given do not touch on Mr. Stead's public life so much as on his every-day interests and activities. In particular his investigations in the field of Psychical Research are fully and exhaustively dealt with. The natural frankness of his character gives to these reminiscences the special interest of self-revelation. The portrait presented is that of a man of forceful originality and charming self-devotion, whose two ruling passions were an ardent love for his fellow-men and an intense realisation of the constant presence of a spiritual world as real and as warmly pulsing with life as the world of flesh and blood around us.

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SPIRITISM

THE NOW AND THE HEREAFTER

FROM

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A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATSOEVER IS IN THE MANIFEST IS LIGHT."—*Paul.*

No. 1,780.—VOL. XXXV. [Registered as] SATURDAY, FEBRUARY 20, 1915. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

One of the most significant passages in Count Miyatovich's recent address at Suffolk-street was that in which he spoke of his attempts to stem the current of materialism in his country by translating into Serbian the utterances of religious leaders in our own country. But even in Serbia the spirit of intellectual inquiry was too strong to be stayed by declarations of religious sentiment, however exalted. The question of a life after death is no longer to be settled on purely philosophical or idealistic grounds. There is a demand for scientific demonstration. That demand is heard through all the thinking world. Even the stress of life under the competitive system cannot stifle it, and the great war which has cast the shadow of death over the whole world only throws the question into a higher relief. The answer has been given, is being given, in many quarters, as our columns show. That the evidences are not always in accordance with preconceived notions of what is beautiful and dignified is not surprising. There is little of real beauty or dignity in the present life of humanity to which the evidences are now being introduced. The water inevitably takes the form of the vessel into which it is poured. But there is a wealth of beauty and dignity yet to be revealed.

To bring Religion and Science into harmony with each other is part of the work of our day. A great writer of the Rationalist school once described the theologies as lying dead around the cradle of Science like the snakes strangled by the infant Hercules. It was a striking simile, but it overlooked some considerations of importance, such as, for example, the religious nature of man which cannot be nourished entirely on a Science which has come to mean little more than a knowledge of the external side of life. May not Theology itself be a science—the science of Deity? Moreover, while we have seen Science destroying false systems of theology, there are not wanting examples of Theology putting false scientific teaching to confusion. Theology has always taught not only the existence of God but the existence of a soul in man, with powers transcending his purely physical faculties. To that extent, at least, we know that Theology has the best of the argument.

In "The Substance of Faith" (Methuen, 1s), Sir Oliver Lodge gives us a striking example of the extent to which Science and Theology may co-exist and confirm each other. The book is in the form of "a catechism for parents and teachers"—a catechism vastly more suited to the needs of the day than the catechisms of our youth, which were apparently designed on the principle that on

all questions concerning religion the human mind would remain stationary. In the questions, answers, and explanatory clauses, of which the little work consists, the author blends Science and Religion into a unity, making intelligible to the eyes of Faith and Reason alike such questions as the Fall of Man, the nature of Sin, and other doctrines erroneously supposed to conflict with Science. The book is designed for the education of the young, but the parents and teachers who use it for that purpose may themselves derive hardly less instruction from it.

Some two years ago Mr. Richard A. Bush contributed to LIGHT a series of articles on "The Genesis of the Ego," an inquiry into the origin of the human spirit, and as the question aroused no little interest at the time we are glad to see that Mr. Bush has embodied the arguments he then used in a volume, "Whence have I Come?" (Letchworth: Garden City Press, Limited, 2s. 8d. net.) The question is handled throughout with marked ability and with due reference to its religious, philosophical and scientific aspects. As the substance of the book has already appeared in these pages we forbear to quote, although the opportunities are tempting. We think Mr. Bush is clearly right in refusing to regard the spirit as a separate entity which can be transferred from one body to another. This attitude at once abolishes the old objection to its immortality, viz., that what begins in time must end in time. The human spirit, in short, is an integral portion of the Infinite and Eternal Soul. It receives its opportunity of life expression in the physical world through the parents, but the line of continuity is unbroken. The child spirit is the offspring of the parent spirits, not some alien ego introduced into the physical envelope at conception.

"The Crucible," by Mabel Collins (Theosophical Publishing Co., 2s. 6d. net), is a more than usually readable study of the great war in some of its occult aspects. In this as in other departments of the subject—the political aspect, for instance—there are differences of view:—

It is being said by some who speak with authority on such matters that this war has been caused, brought into being, by the "Masters," or Great Ones, in order to hasten the evolution of man. No so-called Masters upon earth, or guides of men in the ethereal world, could light the fire which heats this crucible. It is lit from an incalculable depth and it burns without tending, fed only by the hearts and souls of men.

The argument has much reason in it. But we doubt whether the authorities to whom Mabel Collins refers really meant that the war was caused by the "Great Ones." That would be rather suggestive of the supposed Jesuitical principle of doing evil that good might come. No doubt the war was latent in the constitution of European society. It had become inevitable, and like a deep-seated malignant disease had to be brought to the surface that the patient might "throw off" the condition and return to health. We can imagine skilled physicians taking means to "bring out" a latent disease without laying themselves open to a charge of having "caused" it.

The book under notice, while it concerns itself with the activities of other worlds which have their reactions in the physical plane, contains some picturesque sketches of the military preparations in this country, and other scenes and aspects of the war. Of course there is much in the book with which some persons who have studied the war from other standpoints will probably strongly disagree, but in reading some of the vast number of books, essays, articles and lectures which the war has provoked, we are led to the conclusion that the differences of view are mainly relative, and not, as some of the controversialists seem to suppose, radical and irreconcilable. Some have deplored the war, some have violently denounced it, some have acclaimed it. Like all the works of humanity it contains the elements of good and evil alike, and not until time and the progress of race evolution have welded it into the scheme of things will it be possible to pass a judgment upon it that shall be even approximately correct.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 21ST, 1885.)

M. Richet, the eminent physiologist, is the editor of the "Revue Scientifique." He has contributed an article to the "Revue Philosophique," in which he relates experiments made to test the possibility of transmitting thought without the use of signs by speech, gesture, or writing.

Drs. Charcot and Dumontpallier have already published their experiments on the same subject, as have also before them some men of science in England, all confirmatory of the fact—so long known to and published by the students of magnetism.

M. Richet took for his starting point the fact demonstrated by mathematicians, that a man guessing one of a pack of playing cards—fifty-two in number—and then drawing one haphazard, his guessing will be right ten times in a hundred.

Sitting at a table with a common pack of playing cards, remote from another table at which sat his medium, he drew one, and having well looked at it, willed his medium to guess what it was, and the medium guessed right. He drew again and again. The medium's guessing was not always right; but it exceeded the mathematician's ten in a hundred. M. Richet was satisfied that the excess was due to the operation of some natural force.

He made another experiment. At a table, connected with an electric ringing apparatus and a needle suspended horizontally over a quadrant marked with the letters of the alphabet, he placed three persons, one his medium. The slightest motion of the medium was communicated to the table, the bells sounded, and the needle moved. At another remote table the experimenter sat with an alphabet before him. He touched letter after letter, forming a word or a simple sentence, willing their transmission to the medium, who often stirred, causing the bell to ring and the needle to point, but not always with exact correspondence to the experimenter's will, rendering, for example, Louim for Louis, and Jeen for Jean. M. Richet was satisfied by this result also, and announces his intention to continue the investigation, promising to comment in a subsequent article upon the investigations of certain English savants.

It is very refreshing to find an eminent physiologist, editor of a scientific journal, engaging in the study of phenomena still under the scientific ban of charlatanism. We may now look forward with hope to the time when our savants will have acquired the good sense to withhold from denying facts without investigation, and from contending against ideas solely because they are new. How often are they to be reminded of the discovery of the circulation of the blood, and that its most resolute opponents were in our colleges of medicine?—"The Transmission of Thought" (translated from "Le Spiritisme").

OUR chief want in life is someone who shall make us do what we can. This is the service of a friend.—EMERSON.

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 NEXT, FEBRUARY 25TH.

WHEN AN ADDRESS WILL BE GIVEN BY

REV. JOHN HUNTER, D.D.,

ON

"MIRACLES, ANCIENT AND MODERN."

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

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

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

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

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

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 23rd, Mr. A. Vout Peters 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 the 2s. each.

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

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, February 24th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, February 25th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Stonehenged."

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.

SIR OLIVER LODGE ON REINCARNATION.

As to the question whether we ever again live on earth, it appears unlikely . . . that a given developed individual will appear again in unmodified form. If my present self is a fraction of a larger self, some other fraction of that larger self may readily be thought of as appearing—to gain practical experience in the world of matter, and to return with developed character to the whole whence it sprang. And this operation may be repeated frequently; but these hypothetical fractional appearances can hardly be spoken of as reincarnations. We must not dogmatise, however, on the subject, and the case of the multitude at present thwarted and returned at infancy may demand separate treatment. It may be that the abortive attempts at development on the part of individuals are like the waves lapping up the sides of a boulder and being successively flung back, while the general advance of the race is typified by the steady rising of the tide.

—From "The Substance of Faith," by Sir Oliver Lodge.

ALLEGED MESSAGES FROM FAMOUS PERSONS.

ANSWERS TO QUESTIONS.

At the usual meeting at the Alliance rooms on Wednesday, the 10th inst., Miss Florence Morse again took the place of Mrs. M. H. Wallis (who, we are glad to hear, is rapidly recovering from her recent severe illness) and under control answered questions from the audience. As two of these questions dealt with subjects often discussed the following notes may be of interest:—

In reply to a question relating to the many psychic communications purporting to come from those great and famous on earth, and the distrust and perplexity excited thereby amongst critical inquirers, Miss Morse's control said: There is a certain type of medium who, directly any person of great note, any celebrity, passes out of earth life, at once begins to feel, "If only I could receive a communication from So-and-So then I should be blest. Indeed, I should myself become a person of importance." The result is sometimes that the desire brings with it a self-delusion, an unconscious self-hypnotism that brings about a communication which may or may not—frequently does not—bear any resemblance at all to anything that is likely to have been said by the celebrity from whom it is supposed to emanate.

Again, there are certain individuals in the spirit realm, not at all developed—and we think this covers the majority of cases—who know, or think they know, that if they come as plain "John Smith" they will receive scant attention. Such spirits, knowing that a great person has joined the majority, announce "I am Blank" (whoever the great personage may be), and proceed to give a communication which is entirely opposite to anything that the great Blank is likely to say. People present are deluded, but a question or two should be sufficient to unmask the offender. What attitude of mind should you take? First of all examine the communication—not necessarily as to its form, whether grammatical or otherwise, because sometimes the controlling spirit is compelled in great measure to use the ordinary expressions that would be employed by the medium, but as to its common sense and reasonableness. If it seems lacking in these respects, wait till further communications come and you are able to make up your mind whether the medium is self-hypnotised or under the influence of such a spirit as I have referred to, or whether you have really caught a thought from the mind of a great one in the other world. Those who have just passed are usually eager to send some message, and will seek the most unlikely channels for the transmission of that message. The whole question becomes one of patient sifting and investigation. The great mistake is to rush into print with a communication which you are not perfectly satisfied has come from the source reported. Anxious that the world should realise the fact of spirit communion, people have fallen into the error that the world will only accept communications from the great. It does not matter from whom a communication comes, whether from an obscure man or a famous one. The fact that the obscure man still lives and can prove his identity—that he lived in a certain place, and occupied a certain position—is of as much value and importance to the world as to know that any of the great ones live and have returned. Subject all things to the test of reason and common sense, try to find the probability of the message. All these things may occupy months before a satisfactory decision can be reached.

It was true, the speaker continued, that it was possible to get a direct thought from some one of the greater minds on the other side without that mind knowing it, but it did not often happen, simply because that great man's mind would be operating at a higher rate of vibration. Again, there were intermediate spirits. But the intermediate spirit usually claimed only his own position as messenger.

In reply to the question whether the human soul had any self-conscious existence before incarnation the control said: We cannot say yes or no, but we do not think so. As far as our knowledge goes, while the soul is in existence before it becomes

individualised it is not as an individualised self-conscious entity, but as the Over-Soul itself. A portion of that Divine Energy becomes individualised in the child, grows with the child, and becomes literally God manifest in the flesh. That individuality persists after the death of the physical body and continues to unfold and develop more and more, but as far as we are aware its first conscious manifestation is in the child and not prior.

With regard to the question when the soul took possession of the body, the control's opinion was that directly the conditions that would result in the birth of a new life were brought about the Divine Energy was present, moulding the life that was to be.

THE DREAM AND THE AWAKING.

In a recent sermon on "Seen and Unseen," reported in the "Christian Commonwealth," the Rev. R. J. Campbell dealt with the two orders of being, designated respectively the natural and the supernatural. The natural was the physical, the phenomenal, and was by its very nature changeable, perishable, unideal, full of pain and suffering. But what of the other order, the invisible and spiritual?—

I say that this higher order is manifesting through the lower all the time though invisible, and we can be made aware of its presence. I say that but for the higher there would be no lower; there would be no matter but for spirit. I say further that this higher order is real, and the lower is not real, it is only apparent and unsubstantial and will pass away like a dream. The higher is the eternal, that which was before all universes and will still be here when they are gone. And, finally, strange as it may seem, the lower, this visible and tangible world of ours, only exists at all for the sake of the higher; that is, for purely spiritual ends. . . . Some day will come a great awaking. I cannot think that death is ever more than that even now—just a waking up from a dream. It is not a journey, undertaken with the speed of light, far, far away through trackless wilds, beyond the star-strewn firmament to a land of perpetual peace, a home so distant that no sound or tidings of earth can ever reach to disturb it. It is much simpler than that; it is only being called by gentle voices in the morning after troubled visions of the night. It is the discovery that that is shadow which we have hitherto called substance, and substance which we might have fancied was shadow. We get glimpses and intimations of it in our most inspired moments even as it is; there are times when the veil that hangs between us and the spiritual world seems to grow very thin. Is it not William Blake who speaks of the inburst of heaven's glory in his hours of ecstasy making the visible world grow dim? And is there anyone here who has never felt, under the effects of some shock or the stress of some tremendous emotion of joy or sorrow, a sudden sense of the comparative unreality of earthly things? Has there never been a moment in your life when everything around you has looked strange, ephemeral, almost a mirage? The accustomed noises of the street sounded far off; people came and went; voices sounded in your ears, and perhaps you answered as usual; but you did not feel as usual; for a time—whether it were long or short you could not tell—you felt as if all about you were a kind of magic-lantern show, a world of gossamer and mist. Any deep experience of the heart will produce something of that feeling, and I believe it is simply because it is pretty nearly the truth. By-and-by we shall pass out of the shadow into the sunshine, and will wonder that we were ever deceived by the false gleams and glimmers that drew our gaze so often and so long in the dark.

THE ancient occultists owed much of their power, and also of their evil reputation, to the fact that they were psychologists before their time.—EVELYN UNDERHILL.

SIGNIFICANT FACTS.—It remains a striking and significant fact that those well-known scientific men who, in consequence of some predilection for this form of research, or perhaps because of some unexplained personal experience, have been drawn into the inquiry, and who have given years of thought and study to it, have become thoroughly convinced of the reality of the phenomena, and have not hesitated to say so. And it is, to my mind, certain beyond a doubt that this list of believers will be added to year by year, and that a time will come when the unbeliever will be found to be the truly unscientific person, who, in face of the overwhelming evidence, will find it increasingly difficult to justify his position.—"Dangers of Spiritualism," pages 5 and 6.

PSYCHIC SCIENCE IN RELATION TO THE WAR.

By MISS LIND-AF-HAGEBY.

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

(Continued from page 80.)

Dealing more directly with the war in its relation to psychic science, Miss Lind-af-Hageby said: May we not look on the war as a disease which had to break out owing to a long period of antagonism, hate, greed, and national misunderstanding, and, having once broken out, will reveal to us how dangerous and deadly was the poison with which we permitted ourselves to be inoculated? But now that it has come to the surface, the great disease may be followed by the great healthiness. The war followed inevitably on the cultivation of the war spirit, military ideals and ideas, and it is here I come to the point that the students and exponents of psychic science are the people who can have the greatest influence in shaping the peace of the future. I take it that everyone here to-night would like to live and work for the education of the world, for the establishment of international brotherhood and those principles of toleration, sympathy, and social co-operation which would bring about a universal peace for which so many have sighed from the beginning of the world. How does psychic science help? First of all, is not everything the result of a condition of the mind? Everything is a question of mental attitude—not only the attitude of the Christian Scientist and the New Thoughtist—everything is a question of mind, thought, spiritual principles. Psychic science has taught us the terribly great and wonderful power of suggestion. Now the war is from one point of view nothing but the effect of a gigantic system of military suggestion which has been poisoning the world for centuries past. (Applause.) It is for you psychic scientists to preach in season and out of season the power of suggestion. Let us concentrate on International Solidarity—Brotherhood.

Psychic science has taught the world—though the world has not accepted it—it has preached for many years that the spirit when it leaves the body carries with it the mental condition, the thought-state, in which it has lived and in which it passes into the other world. It has further taught that that spirit world is very closely associated with us and is always acting upon us by impulses and suggestion; and giving that teaching to the world it has been emphasising the terrific power of suggestion, not alone the suggestion of the living but the suggestion of the "dead" who have passed to the next world in strife, hatred and violence and who are not immediately purged from this evil condition.

Referring to the war predictions, astrological and otherwise, Miss Lind remarked that some of them seemed to have come after the event, but some were interesting and some were valuable—evidence of the writing of the Hand of Destiny which recorded the coming of events in logical sequence from the events of the past. At a meeting she had attended last summer she had heard some extraordinary prophecies. One was that of a lady who told those present that in September (of last year) a great pestilence would break out, and as a precaution she advised the use of a certain kind of soap. (Laughter.) So that some of the predictions had been a source of amusement as well as interest.

In conclusion, Miss Lind said that true psychic science—and psychic art—was striving to produce the conditions needed for remaking and rebuilding the structure of society for the benefit of the humanity of the future. It was seeking to produce psychic supermen and psychic superwomen, which were vastly removed from the supermen of the Militarist State. The psychic man was becoming sensitised—he was being rendered not only sensitive to the physical, but to the superphysical—he was developing gifts of clairvoyance, clairaudience, and psychometry—the gift of realising the nature of things by contact. As his sensitiveness to and realisation of higher states developed, the strife, the hatred, the brutality, the violence which found

their strongest expression in the lower side of the nature would disappear and in the great new sensitiveness, the sensitiveness of his own soul, he would realise his unity with all life. He would be endowed with a new sympathy and a new spirit which would be the final and sufficient guarantee of the peace of the world. (Applause.)

THE CHAIRMAN, referring to the interest which the address had excited, said that many of those present might have gained a different view of things from what they had heard that evening. They had had the horrors of war brought vividly before them by one who had witnessed them and could realise what they meant. Nevertheless, they felt that the world was progressing, and in spite of this great tragedy humanity would yet enjoy a better state of things than had prevailed in the past. It might be that only through such a catastrophe could a better order of things be brought about. At present we were all limited, more or less, by our personal views of things. They were suffering from "established rights," which generally meant established privileges. But now, when so many who were rich were becoming poor, these things would be brought home to them—we should conceive of a better order of society and carry it into practice, and so, in spite of all these horrors, we might be cheerful. Even to-day the world was becoming different. The Churches had accepted many of the ideas which Spiritualism taught. True, they did not acknowledge the source of them—but that did not matter—but if Spiritualists went on thinking in the right way they would influence the world in the years to come. In conclusion the Chairman said, "I want to propose a very hearty vote of thanks to our good friend Miss Lind. We know she is overworked, and we are grateful that in the midst of her labours and anxieties she has come here to address us to-night." (Applause.)

DR. ABRAHAM WALLACE, in seconding the motion, said he would like to point out to their distinguished lecturer that the war spirit was not quite so universal as her words would indicate. In reading of the recent naval battle, he was rejoiced to see that our sailors did not follow Bernhardt's teachings with reference to the treatment of enemies, but sought to save the drowning Germans even while overhead some of their aeroplanes were trying to drop bombs on the rescuers. The British had not lost their souls even to gain the whole world for which the Germans sought. He had many German friends, but he was forced to recognise that they were suffering from that disease of which Miss Lind had spoken—the disease of Militarism which we were seeking to destroy, and which we all hoped would shortly pass away. (Applause.)

MRS. BELL said she had listened to the lecture with extreme delight. But with reference to our attitude towards this war she was so convinced that we were doing right, that as a mother even if she had twenty sons she would send them all to the war that they might aid in the destruction of that evil influence which had brought ruin on the world—the poison which the Prussians had instilled into the German nation. They should fight that evil to the best of their ability, and she felt they would succeed. (Applause.)

MISS MACK WALL gave an interesting account of her experiences in Germany when, from 1875 to 1882, she gave lessons in English in Berlin. Amongst her pupils had been the children of the famous Von Treitschke, whom she looked upon as a psychic problem. For Frau von Treitschke, who was the daughter of an English mother, had told her that there was nothing her husband was more anxious about than that their children should be proficient in English. Thus, notwithstanding his written invectives against our nation, Von Treitschke showed practically in his life his instinctive appreciation of the English character by choosing for wife one of English descent, through whom his children would have English blood in their veins, as also his belief in the dominance and endurance of the English race by his anxiety that his children should be fully equipped in its language for all emergencies. Referring to the present burst of hatred on the part of Germany towards this country, Miss Mack Wall mentioned that she was in Berlin when a similar, but less venomous, attack of Anglophobia took place as a result of the visit of Sir Morell Mackenzie in connection with the illness of the Emperor Frederick. There had, indeed,

been several such outbursts. So bitter was the feeling in 1881 that an Anglo-German society was formed to try to stem the torrent of hatred.

The resolution of thanks having been passed with acclamation the proceedings terminated.

THE MEDIUMSHIP OF THE REV. SUSANNA HARRIS.

"Comparisons are odious" is an old saying having an especial reference to the subject discussed under this heading. However, as comparisons have been made, it is well to remember now in psychic matters more than anything else the thing seen depends very much on the seer: in other words, the quality of any given phase of mediumship is often very largely determined by the conditions furnished by the sitters. We need not labour the point. All those who have made any serious study of the matter know that it is so.

We have received further letters regarding the mediumship of Mrs. Harris.

Mrs. Margaret Forbes Winslow, of 57, Devonshire-street, W., writes:—

I have had sittings with Mrs. Harris on several occasions and have seen most wonderful phenomena produced. At one sitting there were four voices speaking concurrently and continuously, two in English, one in French and the fourth in German. There were eight or ten persons at this sitting and all heard the voices. I think Admiral Moore must have been very unfortunate in his sittings with Mrs. Harris if all he heard was a "grunt" from Mr. Jones. On February 4th of this year I was sitting in a circle with Mrs. Harris when a very long conversation was carried on by a voice and a sitter in Serbian. At this sitting flowers were brought into the circle by a spirit form. Two of the sitters saw the form going round with the flowers. The flowers were not in the room when the sitting commenced; the door was locked and the key removed.

Mrs. Rosa E. M. Watts, of Hunstanton House, Endsleigh Gardens, N.W., writes in defence of Mr. Jones (the chief control of Mrs. Harris), her observations confirming the statements made in our last issue by Dr. Abraham Wallace:—

It has been my great privilege to converse with this spirit Jones and hear his life story. He was when on the earth plane a great trumpet medium and slate writer, and his story is most touching, especially the loving tribute he pays to his medium, who helped him so much that prior to his passing out he was a reformed character. I have sat in upwards of two hundred materialising sésances with mediums from all parts of the globe, and invariably find their principal controls are those nearest the earth plane, who choose this method of service as a means to assist them in rising to greater spiritual heights. Our good friend, John King, is a brilliant example of service in this direction. Therefore should not we Spiritualists extend to them our loving sympathy and co-operation in their endeavours in the cause of truth, as we in turn hope for their kind help in our journey from this state to another?

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I FANCY He who willed it
And out of silence drew
This house of joy and rue,
And with the darkness filled it,
Thought, in His Heart's high essence,
The wisest thing to do,
For me as well as you,
Was, in the walls He builded,
To hide somewhere the clue
That leads us to His presence
Above the starry blue.

—MADISON CAWEIN, in "The House of Life."

THE GREAT SPHINX.

On the 11th inst. Mr. W. J. Vanstone addressed the members of the Psychic Class on "The Great Sphinx: and the Mystery of its Psychic Message."

He said that the age of the Sphinx was generally considered to be earlier than the 4th dynasty. It was probably prehistoric and the most ancient known structure in the world. Considering it only from an artistic point of view, it was acknowledged by some of the greatest Egyptologists to be of a very high order, and implied an advanced degree of civilisation at that period. It was devoted to the worship of Ra-amachus, and was therefore a symbol of what is called Sun worship, and being oriented due East, ever called attention to the rising sun. Far from being a stone god worshipped by a terrorised people, it was the expression of a nation's soul, and the figure of its great ideal. The lion's body pointed to the need of a nation's interest in the finer physical development of the natural body.

The man's head implied intellect and moral control of the animal passions. Here the higher man rises superior to the lower man. The triumph of will is suggested, and thus an ideal man in every sense, physical and emotional, yet with passions controlled and force transmuted from the lower to the higher service. The asp-crowned brow was the symbol of spiritual wisdom, and doubtless taught that man is not only body and brain, but something more than either, and that his steadfast gaze was not only towards the material light, but peered into a greater light.

The head-dress was thought by some to be a symbol of a veil thrown back. Now the vision of the Infinite is veiled by ignorance, prejudice, and largely by religious forms; but this ideal suggests attainment to the clearer vision. Granting that these features were symbols and implied such principles, then we were not far from discovering the soul of that nation, which would be the solution of its greatest mystery. Mr. Vanstone added that there were still a great number of other examples of the Sphinx in different parts of Egypt, Greece, and other parts of the world, and gave descriptions of these. Models of the Sphinx and Great Pyramid were also shown.

THE WASHING OF THE SOILED WORLD.

The "Seeker" for February has a powerful article from the pen of one of its editors, Mr. W. L. Wilmshurst, entitled "Sins of the Fathers." Mr. Wilmshurst regards the present conflict as the physical reflex of a supra-sensible war, a war between the gathered hosts of good and evil thought-forces, for he holds that at certain stages of the world's development the sins of the "fathers"—the begetters of thought which is evil and spiritually inharmonisable—are "visited" and thrown back upon the children. The ultimate issue, whether in its external results or its spiritual consequences, is not, as it never has been, in doubt.

Whatever form the event will assume, the end will not be one that will leave either the name or the perverse spirit of any brag-gart power written "*ueber alles*"; yet it behoves us all to see that the same doomed spirit is effaced utterly from our own breasts and personal conduct. For the power controlling present events in both the seen and unseen battle-planes is the Lord of all hosts and armies, and the Word over all, whose ministers are charged to-day with "washing the soiled world," is a Reconciler other and greater than Whitman thought of when he wrote, also from a field of battle, of reconciliation:—

"Word over all, beautiful as the sky;
Beautiful that war and all its deeds of carnage must in time be utterly lost;
That the hands of the sisters Death and Night incessantly, softly, wash again and ever again the soiled world."

And those in whom that Word can find expression, and who can ally themselves with it against all the forces of evil and disruption, will be the best able to minister to a humbled and exhausted world when the present searching tyranny is overpast and the "sins of the fathers" have been blotted out. And more. They can take a very practical part in the present struggle, can help to hasten its end and dissipate more speedily the forces and clouds of evil by throwing the weight of their own thought-energies into alliance with the invisible forces on high, which at this moment are battling for a larger opportunity for the Sun of Righteousness to shine in blessing not only over this land or that, but "over all."

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THE BALANCE.

It is the custom to describe as unbalanced the man or woman who is led into foolish words or actions by unregulated emotion. It is a little curious that there is less disposition to speak of want of balance in the case of those whose manners are cold and detached, as the result of a want of emotion. Yet these are as much unbalanced as the others. Their deficiencies, of course, are less conspicuous, because they are of the negative order. The emotionalists are rash, impetuous, apt to blurt out words without thought, and to despise form and ceremony. The intellectualists are usually reserved and calculating, careful in speech, and much addicted to formalism in method. They are very severe on the emotionalists as people lacking in self-control, erratic, and undignified. The emotionalists are not slow to take up the quarrel in their own fashion. To them the intellectualist is a chilly, supercilious creature, fearfully critical, and abominably unsympathetic.

The quarrel runs through every department of life, and acts as a dividing line, which will only be banished when the two parties realise that each represents one of the two great principles in Life—Love and Wisdom. That was the doctrine most perfectly taught by Andrew Jackson Davis, who in his "Harmonial Philosophy" showed that those twin principles govern the whole Universe, that only when they act in perfect unison is harmony possible, and that between them they represent every grade and quality of human expression. Thus Love may reveal itself in the high form of heavenly beneficence or in the low one of a squalid sexual passion, Wisdom in the exalted reasoning faculty of a Bacon or Newton or the unnatural cunning of Palmer the poisoner, or Peace the burglar.

Those who have fully mastered this teaching can no longer take part in the quarrel. They see too clearly the qualities and the defects of both parties. It was one of these persons who once intervened effectively in a little controversy between the opposing schools as represented in the Spiritualist movement. A speaker had been deriding the emotions and their tendency to warp the judgment. "Do not forget," he was reminded, "that if it had not been for the emotions you would not be here to-night to ridicule them!" It was an instance of loose thinking, of which an advocate of the intellectual method should not have been guilty. His argument should have been directed against unregulated emotions, and not the emotions in themselves. But even the undisciplined emotions are far more valuable

and important things than the cold thinker may imagine. A highly cultured man was once taken to task for his habit of attending the meetings of a little body of unlettered, but kindly, earnest people, poor in "culture," but rich in sympathy. They were uncouth in speech, uncultivated in manner; what interest could such a man find in their society? "I go there to get warm," he said. And those who have felt, like him, the chilliness of highly intellectual gatherings, where formalism and pedantry take the place of fervour and enthusiasm, and the brain flourishes at the expense of the heart, will understand his position.

It has been observed that all great popular movements have been of an irrational character. It has never been a carefully studied and precise doctrine that has set a nation on fire, but rather a few glowing words straight from the heart. The sentences in which they were given might not pass muster. They might contain split infinitives and misrelated participles calculated to set a grammarian's teeth on edge, but it was the idea and not the words that mattered. The cry of "Wilkes and Liberty" which stirred the heart of England in the eighteenth century was, if carefully examined, a decidedly vague proposition—it had nothing of the exactness of a proposition of Euclid, but it had infinitely more power. It moved the soul of a people where Euclid would have left it cold.

So, too, in our own movement we find the simple idea of spirit communion far more inspiring than any scholastic doctrine of telepathy which involves the same idea but is shy of expressing it in terms to which it could not attach precise values.

In fine, the question may very well resolve itself into a parable. The intellect may represent a locomotive engine, the emotions the fire in the furnace—one is quite useless without the other. And in certain highly intellectual movements which never appear to move forward we behold the spectacle of a highly-polished and skilfully constructed locomotive in which the necessity of lighting a fire in the furnace has been overlooked. Its engineers may gaze contemptuously on the rough and ramshackle constructions which pass them, with the fire fairly blazing out of their funnels and their boilers almost on the point of bursting with steam. But these rough locomotives are working—they are going somewhere. We need not make the illustration too pointed. The initiated will know what we mean.

No doubt there will come a time when the principle of the balance will come in and the two schools will adjust their differences. In that day it will be seen that heart and head are equally important in the affairs of life; that neither precision in forms nor intensity in convictions are of themselves sufficient—that lack of good taste and good manners may be as deplorable as lack of earnestness and enthusiasm. We have been careful, so far, to avoid the use of the terms Reason and Intelligence—both phrases being much misused as implying purely brain activities. Reason and Intelligence are equally inspired by the faculties of Love and Wisdom, or they would not be Reason and Intelligence. It is for these we stand—the Reason which sees that both the Intellect and the Emotions are necessary to the conduct of life and the Intelligence which applies them to all its problems in equal measure.

SOME psychologists declare that after a person's habits are fixed, say at the age of twenty-five or thirty, very little—if any—change can be made in the disposition. But what a dreary prospect! Such statements are of slight consequence in the light of our modern belief that the spirit can triumph over the flesh. A man can change a habit in a few days, sometimes in one day, if he puts his mind fixedly upon it. In fact, all our thinking tends to establish habits; it is a matter for the will to decide whether or not our ideas shall become fixed.—DRESSER

WHY I BECAME A SPIRITUALIST : MY PERSONAL EXPERIENCES.

BY COUNT MIYATOVICH.

A large audience, including a number of distinguished persons, assembled in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of the 11th inst., to hear Count Chedo Miyatovich relate to Members, Associates, and friends of the London Spiritualist Alliance some of his remarkable personal experiences in the investigation of Spiritualism. The Count wore the Orders of St. Saviour (Greece), the White Eagle (Serbia) and the French Legion of Honour (of which he is a Grand Officer). Vice-Admiral W. Osborne Moore (Vice-President) occupied the chair.

In introducing the speaker, THE CHAIRMAN said : We are to have the privilege this evening of an address from Count Chedo Miyatovich, once the Serbian Minister to Queen Victoria and King Edward VII. The sanguinary war now in progress strikes us all in different ways. To me there have been many surprises since August, but the greatest of all, that which has appealed most to my imagination, has been the extraordinary strength and heroism of the little country of Serbia fighting for its liberty and existence. I think that in the distant future, when our descendants' children and grandchildren are being taught the romantic history of the great fight of Right against Might and the overthrow of the two bullies of Central Europe, no story will be listened to with such breathless interest as that of the splendid defeats inflicted upon Austria by gallant Serbia.

We welcome our guest to-night as a talented and conspicuous representative of Serbia. The Count, who has been resident in England for many years, is a psychic, and has much in sympathy with all that the Alliance stands for, and his outlook is that of a diplomat who has been trained in a careful study of men, manners, and motives in different countries, one who is not in the least likely to have formed his conclusions on insufficient premises. I now ask Count Miyatovich to deliver his address.

COUNT MIYATOVICH said : I am very deeply touched by the words spoken by Admiral Moore of my country, and I am very grateful to you for the sympathy with which you have greeted his words. But let me tell you that my countrymen, the Serbians, are not only good soldiers in fighting for their country, but they are a people who have great ideals, and who are more open than most races to the psychical side of things. I was very much astonished when I visited my country after twelve years' absence to see how many Spiritualistic societies had been formed there. Peasants of Serbia knowing of my interest in Spiritualism have wanted me to be Archbishop of Macedonia because, they said, "the present Archbishop cannot speak with spirits and you can." As a consequence I have had practically to run away from my countrymen to avoid being made an Archbishop. (Laughter.)

Let me say at once that I am fully aware of the boldness of my presumption in coming here to address you, the Members, Associates and friends of the London Spiritualist Alliance. It looks rather like, to use one of your phrases, "carrying coals to Newcastle." But I am encouraged to come to you because I know, first, that English audiences are very generous, and, second, that the Alliance do not consider it beneath their dignity to collect facts. The collection of facts is always the first step in investigation and no science could exist without it. My own ambition is nothing more than to add, if possible, some authentic facts to those already collected. I have, besides, a personal reason and personal motive for coming before you. I who for a long time was an unbeliever in spirit communion have been converted to a belief in that truth, and I want publicly to enrol myself in the swelling and victorious army of Spiritualists. (Applause.)

To come at once to my psychical experiences. Although by profession a diplomatist, I have been greatly interested in religious questions. My countrymen are a progressive people, but, wishing to progress quickly, we do not progress in the right way, and so in passing through the schools the new generation grew up without faith. In grasping scientific information they lost belief in God or a spiritual universe. The last war has, how-

ever, made a wonderful change. When I was last in my country, officers and soldiers said to me, "Sir, you preached God to us, but we did not believe ; now—in passing through the war—on the battlefields we found there is a God." I am perfectly certain this terrible war will have good effects in strengthening the faith and spirituality of the human race. Though not a professional theologian, I had been engaged with some friends, young clergymen, in endeavouring by working and writing to revive this declining faith. When I met with a good sermon in England, I translated it into Serbian. In this way I translated many fine sermons by Canon Liddon, even some by Mr. Spurgeon. People are now calling me "Mr. Spurgeon" in my country ! But for many years all my work in this direction had no result.



COUNT CHEDO MIYATOVICH.

Count Chedo Miyatovich was educated at the Universities of Munich, Leipzig and Zurich and became Professor of Political Economy at Belgrade in 1865. He has been several times a Minister of the Serbian Cabinet, Envoy Extraordinary and Minister Plenipotentiary to Her Majesty Queen Victoria and to His Majesty King Edward, besides having been Minister to the Queen of Holland, the King of Roumania, and the Sultan of Turkey. He signed the honourable peace between Serbia and Bulgaria in 1886. He resigned his last diplomatic office, that of Serbian Minister to the Court of St. James, in 1903, on the assassination of King Alexander and Queen Draga. Count Miyatovich has gained a European reputation not alone as a diplomatist and advanced politician but also as historian and novelist. His friendship with the late W. T. Stead and his interest in psychical phenomena are well known.

One day a friend of mine—probably the most learned man in the Balkan peninsula—said to me, "You are wrong in your methods. You take as your great argument the Bible. The Bible is no argument for me. Try to prove to us that there is a life after death, scientifically. If you can do that I will say there is a God, and even go so far as to admit the necessity for a Redeemer." I was deeply impressed by this remark, and when I returned to London I saw my dear friend, Mr. W. T. Stead, and asked if he could help me. "Is it possible," I asked, "to prove a future life scientifically?" In reply, he invited me to a sitting in his house. There were fifteen or sixteen persons, ladies and gentlemen, present. The medium was an

American lady, a Mrs. Thompson. She went into a cabinet. Presently the curtains of the cabinet opened a little, and a head appeared which I recognised. Many years ago I had known a man with strikingly handsome features, half-German, half-American, who had come from Minneapolis, in the United States, to Serbia to look for a family treasure. Many of our people in the fourteenth and fifteenth centuries used to hide their money and treasures in the earth, and often now we have people coming from America and all parts of the world stating that there was a tradition in their family concerning some hidden treasures. When I was Minister of Finance I had to grant many concessions for digging for such treasures. This poor fellow—the man of whom I have spoken—came and looked for his family treasure. One day he came to me, stating that he had discovered where it was, and asking me for a company of soldiers to defend

him while he dug for it. Unfortunately, just then my political party was out of power, and a man in my position could not go to the Government and ask for a company of soldiers. I advised him to make quite sure and then wire me word from the nearest telegraph office. He went, and I never saw him again till I was called to his deathbed, when, though he evidently wanted to say something, he was unable to utter a word. His name was Augustus Boyne. Seven years later when I was again Minister in London I received a letter from a town in Hungary from a man I did not know. He wrote that he and his daughters received messages by table rappings, and that a few days before someone had communicated giving the name of Augustus Boyne and asking him to write and tell M. Miyatovich that he had died from poison. It was this same Augustus Boyne whose fine face now looked out from between the curtains at the séance at Mr. Stead's. Several other spirits appeared, always at the entrance of the cabinet. Suddenly the curtains were opened violently and a spirit clad all in white, her form and features, except the eyes, being alike hidden by some fine textile material, walked straight to me and then retired slowly backward to the cabinet and there stopped. On my approaching her she put her hands on my shoulders and then stretched out her arms to embrace me. I thought of a young lady between whom and myself, when I was a young man, there existed a very warm attachment, and mentally said, "Is not this —?" As if in answer the spirit drew down the covering from her face, and I saw my own mother. She looked at me, and then, moving backward, began to dematerialise. A few days ago I received a letter from Mrs. Harper, who, with her daughter, Miss Edith Harper, was among the sisters, saying: "How well we remember the evening on which your dear mother came to you in the séance-room at Cambridge House. It was a beautiful and touching sight to us, and it seems fitting that two who were present on that auspicious occasion should add their testimony to your own."

That incident made the deepest impression on me. I had not the slightest doubt that there was no fraud in the matter, that it was really my mother whom I saw. I could not have had such a vivid imagination as to conjure up her features. It could not be explained by telepathy, because I was not thinking of my mother. It was the first thing to impress me with the feeling that Spiritualism had truth in it, though I did not become at once a Spiritualist.

The Count went on to state that when King Alexander married Draga, the Court lady of his mother, Queen Natalie, he did not hide his disapproval. He was Serbian Minister abroad at the time, but his attitude being reported to the Queen he was recalled. After the Count's return to Belgrade the King behaved

very cruelly to his mother, Queen Natalie. A few days later the Count called on the King and told him he was going away, perhaps never to return, but it was his duty first to tell him that a son or daughter who behaved badly to his or her parents never prospered. He implored the King to improve his conduct to his parents. The King only laughed. That was in 1900. In 1903 occurred the terrible assassination of the King and Queen. The circumstances of that assassination were foreseen in London on the 16th of the preceding March. On that day the Count dined with Mr. Stead and some friends, the company including a clairvoyante, Mrs. Burchell. He subsequently placed in this lady's hands an envelope containing the signatures of King Alexander and Queen Draga. Mrs. Burchell at once said "It is a King," and after describing the King and Queen and the Palace went on to state that she saw soldiers surrounding the building, that the gates were broken open by dynamite, that officers entered the Palace in order to murder the King and Queen, and that the place was in darkness. The clairvoyante, falling on her knees, exclaimed, "They are rushing about with stearin candles in their hands looking for them."

"She saw that," said the Count, "on March 16th. On the night of June 11th soldiers surrounded the Palace, burst open the gates with dynamite, and broke the connections of the electric light. At first they searched for the King and Queen in the dark, and then sent to the stables and got stearin candles. The vision was in every detail correct."

In 1899, when the Count was preparing to leave London for the first International Peace Congress at the Hague, he received a letter from Carlowicz, in Hungary, stating that at one of some sittings which the writer and his friends had been holding they had been urged by a spirit to look for the grave of Attila, the Emperor of the Huns. Guided by that spirit, they found the grave indicated, and discovered gold and silver and sculptures, later learned that it was not the grave of Attila, but one of his chiefs. They charged the spirit with misleading them, and asked his name. He said, "I am Tsar Dushan," adding that they would find his imperial crown, regalia, &c., in a certain place, but could dig them up only by the help of Chedo Miyatovich, to whom the writer therefore applied. To this letter the Count replied that he would write to his friends in the Government to allow his correspondent and his fellow-Spiritualists to dig and search. Later a second letter arrived, in which the writer stated that their spirit visitor said: "Miyatovich does not quite believe you. Let him go to the nearest medium and ask the controlling spirit for me, and I will tell him."

The Count was wishful to comply with this suggestion, but was dissuaded from doing so by his wife. But a year after the assassination of King Alexander, when her husband resigned his post as Minister at the Court of St. James, the Countess advised him to go and see Mr. Vango. He did so. Mr. Vango went into a trance, and in a few moments said:—

"Here is the spirit of a young man who wants to speak urgently with you."

"But," responded the Count, "the man I want is not young."

"No, I know. You want to speak with an Emperor of the middle of the fourteenth century. But this young man wants to speak to you."

"What does he want?"

"I cannot say. He is talking a language I never heard."

"Can you reproduce a single word?"

What followed this query is best related in Count Miyatovich's own words:—

Then he repeated an entire phrase in the Serbian language: "I beg you to write at once to my mother, Queen Natalie, to forgive me." So I knew it was King Alexander. I said: "I am very glad. I will write to your mother. Are you happy?" "No," he replied; "my father has not yet forgiven me."

Vango did not pronounce the Serbian phrase as I pronounce it to you. He was reading it backward: "lim—mo" = "Molim"; for instance.

Then King Alexander spoke to me about a secret. In the year 1902 I wanted to make him popular. I reminded him that in two years we should be having the centenary of Karageorge's rising against the Turks, and I suggested to the King that, though Karageorge founded another dynasty opposed to his own, it would be a fine thing and would win him

the sympathy of many people if he made the event the occasion of a public celebration. Unfortunately he did not do so. When he spoke through Vango he recalled this omission. "I am sorry," he said, "that I did not follow your suggestion. I see it was very good indeed, but Draga was against it."

This was the second incident that deeply impressed me with the truth of Spiritualism.

(To be continued.)

"THE PUZZLE OF SPIRIT PHOTOGRAPHY."

We had hoped that the recent address by Mr. W. Walker on this subject would have passed without the occurrence of those disputes which seem almost inseparable from the subject of psychic photography. Unhappily it proves to be no exception to the general rule. Mr. David L. Wilson, manager of the Scottish Press Photo. Agency, of 65, West Regent-street, Glasgow, writes to us contradicting some of the statements made in that address. In the course of his letter he makes the following assertions:—

1. The Crewe circle came to Glasgow in June last purposely to demonstrate the truth of spirit or psychic photography. Five sittings were held in my studio. In the report in question Mr. Walker is represented as stating that the members of the Crewe circle "played no part" in the demonstrations "beyond that of affording the use of their mediumship." That statement is incorrect. At the five sittings or séances the male medium never once let the double dark-slide of his camera out of his hands. In the dark-room the unexposed plate in every instance was placed in the slide by one of the sitters who knew nothing whatever about photography, the medium holding the slide always in both his hands.

2. The members of the Crewe circle demonstrated neither the truth nor the falsity of spirit photography, for the simple reason that in no instance was a photograph taken under the remotest resemblance to *test conditions*. The medium positively refused to subject himself to any strict test, and he took part in all the photographic operations in his so-called demonstrations. He alone did the focussing on the sitters, timed the exposures, and had ample opportunities of manipulating the plates or the cardboard division between the plates in the slide while the plate was being put into the slide in the dark room.

3. The medium had no objection to leave his camera in my studio, but throughout the demonstrations he clung tenaciously to the double dark-slide, taking it away with him when the camera was left in my studio.

4. It is not true, as stated in the report, that only Kodak plates were used. The first two exposed were Lumiere and the last two Imperial. It was on one of the Lumiere plates that the Robertson picture appeared; and on the two Imperials a human face appeared on each, and each was inverted on the plate. Both faces appeared to be unmistakably reduced copies of the same photograph, or of a picture from a newspaper or magazine. All the alleged spirit photographs that appeared on the plates at the sittings in my studio seemed to me to be manipulated copies, cleverly handled, of old photographs.

Mr. Wilson asks us to print his letter in the interests of truth and in his own interests "as a professional man," but our compliance is not to be regarded as conveying any reflection on the good faith of Mr. Walker.

The foregoing would in the ordinary course have appeared in our last issue, but in justice to Mr. Walker, to whom a proof was sent, it has been held over that his reply to the charges made might appear in the same number of *LIGHT*. Mr. Walker writes:—

Your fairness in forwarding me a proof of Mr. Wilson's letter will enable your readers to peruse in the same issue of *LIGHT* both sides of the case.

Mr. Wilson states that other plates were used besides those supplied by Kodak Co. Our Crewe friends were unaware of that, hence their remarks to me and my statement. After all, the important question is not what makers' plates were used, but what psychic results were found on the plates after development.

The Crewe circle have never previously held a séance with so large a number of strangers, and, in their desire to give the best conditions in the interest of all concerned, Mr. Hope acted wisely in determining himself to focus the sitters, also to make the exposures, as by that means the auric force would have better opportunity to act upon the sensitive plate; for the same reason Mr. Hope would desire to safeguard the dark-slide.

That is what I intended to convey by my statement "that the members of the Crewe circle played no part beyond that of affording the use of their mediumship."

The controlling intelligence directs what sitter shall put the plates in the dark-slide, also who shall sit before the camera. According to Mr. Wilson's letter, none of the Crewe circle put any of the plates in the dark-slide, nor took any part whatever in the development of the plates.

As Mr. Wm. Jeffrey was one of the party who took an interest in the séances held at Glasgow during the Crewe circle's visit, I cannot do better than quote from his letter now before me:—

"Mr. Wilson says that 'at the five sittings or séances the male medium never once let the double dark-slide of the camera out of his hand.' That is quite untrue. After the first two exposures Mr. Wilson went into the dark-room with Mr. West only, and they developed the plate between them, the medium remaining outside in company and in pleasant conversation with those about him, all of whom can vouch for the truthfulness of this fact. In another instance, after the exposure had been made, Mr. West also was in the dark-room with Mr. Wilson and Mr. Cameron, the medium again remaining outside. Further, on two occasions Mr. West went into the dark-room to load the slide without the medium being present, leaving the medium in company with the sitters. All of these facts can be verified by those present.

"I, in conjunction with others (who, I feel confident, know as much about photography as does Mr. Wilson—perhaps more) were perfectly satisfied with the results obtained, and were confident that no jugglery—as he would seem to suggest—was used by the Crewe folks."

Please allow me to point out that the Crewe people had no such photographs as those of Mr. Robertson and Mrs. Jeffrey, nor could they have produced the message in English, French and Greek which appeared on the sensitive plate in front of Mr. and Mrs. Sloane. No other slides exhibited at my lecture are in question.

We have a separate confirmation of Mr. Jeffrey's attitude in the matter as set out in the extracts from his letter quoted by Mr. Walker. We do not gather that Mr. Wilson has any special knowledge or experience in connection with psychic photography, and, in the circumstances, each side having presented its case, we think the matter might be allowed to terminate here so far as *LIGHT* is concerned. The case for psychic photography does not rest on any solitary and disputed instance.

THE ETHICS OF WAR.

By CHARLES E. BENHAM.

In a previous article it was suggested that the mystery of the origin of evil should be classed among the insoluble problems of theology. The existence of evil must nevertheless be admitted to be a mysterious but inevitable postulate of life which cannot be ignored. And starting with this existence (and therefore some hidden origin) of evil taken for granted, we do not find the same impenetrability permeating all further investigation of the problem of evil. On the contrary, certain cardinal principles seem to assert themselves prominently.

Amongst these stands one which when realised removes a very common confusion of ideas, which consists in the inference that because so often out of something evil something good arises, therefore the evil thing was not evil after all.

No better concrete example of this exists than the case of war. So many benefits have often accrued from wars that it is quite a popular idea that fighting must, after all, be not altogether evil. No less a dignitary than the Bishop of Armagh appeared to give countenance to this illogical notion in some rather famous verses which he published in the "Times" on October 31st, 1899, entitled "Is War the only Thing that has no Good in It?" The lines were almost universally admired and applauded, and his argument seemed to be readily accepted that because of the virtues of heroism, sympathy, manliness, and so forth brought out in war, it must, *per se*, have some "good in it."

A little consideration will show how distorted such reasoning is. For all we know God may compel the worst spirits in hell to perform offices which tend to ameliorate something in the universe, but we surely should not credit this to hell, or ask whether after all hell had not some "good in it." It would be simply evidence that there is no evil activity which is not forced by Divine Providence to subserve some useful end, *nolens volens*

—a great verity which has abundant evidence to support it, but one which should never cause us to lose sight of the fundamental principle that evil is ever evil still.

In another sense altogether it does seem legitimate to claim that war has really good in it—not in the incidental virtues which it may educe, not in the fact that it subserves divine ends, as doubtless all things do. There is good in it from quite another point of view, and one which comes out only when we analyse warfare.

All war implies (1) an aggressor and (2) a defender from aggression, unless, of course, it is a mere conflict in which all are aggressors. In any case the aggression is evil, however much it may be ultimately bent round by Providence to work for ultimate good. The results, whatever they are, cannot ameliorate the act of aggression or justify it in any way. But a defender from aggression may, as such, have no evil motive, and his warfare not only has "good in it," but is essentially good if undertaken with the sole motive of defending the right. Even attacks on his part are not to be classed with aggression, but with defence, and, as incidental to defence, they, too, are essentially right and good. It is this distinction between the evil in aggressive warfare, and the good in a just defensive warfare, that is so constantly overlooked, giving rise to much confusion of thought as to the ethics of war. The Bernhardian overlooks the distinction, of course, because he practically ignores and derides ethics altogether. But the Quaker and Tolstoin, who proclaim unconditional and absolute non-resistance, equally overlook it, and their whole argument against war is vitiated by their blind disregard of the fundamentally opposite qualities of aggression on the one hand and defence against aggression on the other. Swedenborg seems to have been the first to analyse warfare in this way and to explain how the aggressive factor was hellish, and the defensive heavenly. The angels, he asserts, never attack evil, but merely defend good when the evil attack it.

It ought, perhaps, to be explained that this analysis of warfare does not, of course, apply to individual acts of the soldiery concerned, whose conduct, on either side, may be good or evil in quality according to the way they carry out their duty—just as individual actions may be good or bad in any other career. But we are here dealing with the undertaking of warfare in principle and as a whole.

The Tolstoin may seem to be supported in his doctrine of non-resistance by certain sayings of Christ—such as the one as to turning the left cheek. But only a very casual study of Christ's teaching can lead to such a misapprehension. The divinely ordered non-resistance was plainly non-resistance of the self against the foe, not of the self against oppression inflicted against the right cheek of other people. It is an injunction against self-defence in selfish revenge, not against defence of the defenceless who may be dependent upon us. On the contrary, the very essence of true religion and undefiled is said by one of Christ's own apostles to be bound up with the protection of the widows and fatherless. That Christ was not opposed to coercion (when not exercised for purely selfish ends) was evidenced when he drove the money-changers from the Temple by force. That he even countenanced the just use of the sword is witnessed by the injunction at the close of his incarnate career to his disciples to sell their very garment if they had no sword, and to buy one. His non-resistance doctrine was clearly the simple doctrine of sacrifice of the self, and how often it is on the very battlefield that that sacrifice is most perfectly offered. "Greater love hath no man than this; that he lay down his life for his friends."

Briefly, then, aggressive war, even when driven into the defensive for strategic reasons, is essentially evil, and has no "good in it," whatever good uses Divine Providence may force its issue to subserve. Conversely, defensive warfare, even though, for strategic purposes, it involves acts of aggression and attack, is, *per se*, good in every sense, and has no intrinsic evil in it, and as long as this distinction is clearly realised, as it easily can be, there need be no confusion of thought as to the ethics of war, no confounding of intrinsic with incidental good and evil, and no wavering judgment as to the hellish or heavenly factors in any international conflict.

SIDELIGHTS.

The Record Committee of the L.C.C. does not encourage superstition. Applications to alter the number 13 at three addresses have been rejected by it as flippant.

A correspondent offers us some arguments in favour of reincarnation; but the special argument we are waiting for is the case of some person who in his or her previous appearance on earth was a crossing sweeper or a laundress, or some similarly humble citizen of the world. "Joan of Arc" and "Mary Queen of Scots" we have always with us.

Attention has been called to the following conversation, which occurs in George Borrow's "Romany Rye," written some fifty years ago, and prophesies the fall of the Austrian Empire: "Hungarian: 'The downfall of the Austrian is at hand.' Borrow: 'But who will bring about his downfall?' Hungarian: 'The Russian. The Tsar will lead his people forth, all the Slavonians will join him, and he will conquer all.'"

A writer in "Public Opinion" finds February the most delightful and inspiring of months. Another in "Brotherhood" finds in it the "soul's special treasure." It is "specially the soul's month." The flowers of the month—"the fair maids of February"—are certainly grateful to the spirit, if one has not to regard them with the aching eyeballs of influenza. But perhaps influenza is also good for the soul.

In a recent issue of "T.P.'s Weekly" appears an article by Mr. William H. Seed dealing with Joan of Arc, whose reported appearances and influence in recent times Mr. Seed describes as "a chapter of Spiritualistic history." In this connection he quotes the statements of Mrs. Mary Davies, Miss May Donaldson, Mr. J. W. Sharpe, Dr. Abraham Wallace, Mr. George Bridge and others. Most of the instances he narrates are too well known to Spiritualists to need more particular reference here.

In the course of a letter from the front (quoted in the "Star") a soldier in the London Scottish writes: "It's an extraordinary thing, but there is a church near here absolutely in ruins, but the altar is untouched. In a lot of houses, which have been shelled, everything is often smashed up, but a crucifix (there is always at least one in every house) will be left hanging on a bit of wall. Of course this is just luck. I mean it isn't due to the Germans that they are not smashed."

Miss E. P. Prentice writes: "Reading your interesting article, 'Casting out Devils,' reminds me that those who regard the Bible as authentic and Spiritualism as diabolical, have apparently disregarded the assertion that the devil obtained a license for inflicting disease, while Spiritualists are free to heal. Does the Almighty sanction evil, and the devil work good?" An excellent *reductio ad absurdum*, but as we pointed out, the advocates of the doctrine Miss Prentice assails set little store by reason.

"Sloppy sentimentalism" is a phrase not infrequently heard in criticism of utterances on the part of certain writers who retort on their critics with charges of blunt and barbarous speech. We confess to wishing at times that the idealists would strengthen their thought with a little of the manly vigour of their opponents, and that the latter in turn would soften their own style with some of the feminine qualities of the opposite school. But we remember that this is not a perfect world, and are mindful of the complaint of the Gilbertian character on finding himself in a sphere in which he had "nothing whatever to grumble at."

A correspondent interested in the subject of Prophecies calls attention to the following lines of Henry Kirke White, dealing with Napoleon and written about 1812. They certainly have a curiously suggestive bearing on the events of to-day:—

He has shown off his tricks in France, Italy, Spain,
And Germany, too, knows his legerdemain;
So hearing John Bull has a taste for strange sights,
He's coming to London to put us to rights.

This new Katterfelto, his show to complete,
Means his boats should all sink as they pass by our fleet;
Then under the ocean they steer their course right on,
And pepper their foes from the bed of old Triton.
This genius of France (as the "Moniteur" tells)
May order balloons, or provide diving bells;
But how to meet Boney we never will know
If he comes in the style of a fish or a crow.

Our correspondent sees in "fish" and "crow" hints of the torpedo and the aeroplane.

Slightly to vary the complaint of the Israelites in the desert, "We have always this Nietzsche before our eyes." With all deference to the champions of that genius, we do not set much store by the argument that he hated the Prussians and ridiculed German Kultur. There is no disguising the fact that his ideas form the staple of the Prussian religion of war, and are quoted with approval in its literature. The man who blows down a wall with dynamite may undesignedly kill some innocent people behind it. If he took no pains to warn them the law rightly holds him guilty of manslaughter. Similarly, the man who intends only to kill rats is held responsible if he places poison within reach of children and domestic animals.

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,—Mr. E. Kay Robinson, in the current issue of LIGHT, says he cannot understand how our spirits after death can become integral parts of the Great Spirit and remain "separate and divided spirits" with individual freedom of action. Would Mr. Robinson please tell us whether he regards spirits in the body now as integral parts of the Great Spirit?—Yours, &c.,

W. B. P.

West Hampstead, N.W.

February 13th.

Thought-Reading: A Comparison and a Contrast.

SIR,—The case of thought-reading described by Mr. Bush in your issue of January 9th is very remarkable, but there is almost an exact parallel of it to be found in your issues of May 10th and 17th, 1913, so far as the extent and character of the powers exercised and the method of working are concerned. Both of these remarkable psychics are styled professor—but the one is American and the other apparently French. One is a wealthy man and never uses his gifts for personal gain—the other apparently uses them professionally and has found them a very lucrative source of income. One is consulted by the potentates of the New World (Rockefeller, Edison, &c.)—the other by the potentates of the Old (King Edward VII., &c.). A curious parallel, surely!—Yours, &c.,

W. H.

The Direct Voice: A Spontaneous Manifestation.

SIR,—Some years ago I learned that a friend to whom I had mentioned the facts of Spiritualism and who had lost a child during the previous year had just lost a second child, his daughter. I accordingly called on him at his home in Paris, and was not surprised to find his wife like a second Rachel refusing to be comforted. As the funeral was to take place on the following day, we assembled in the dining room, all three standing, and discussed the preparations to be made and also whether the remaining child (who was absent) should attend the funeral. It all seemed to me to be the blackness of darkness. I said to myself, "There is no consolation for this poor woman; the Church can offer none, and even Spiritualism under the circumstances seems powerless." I felt much pained and humiliated. I no sooner thought this, than in our very midst and in very loud tones, the voice of the dead daughter cried, "Mama! Mama!" My friend's wife, in an instant, was herself again, and turning, rushed into the dead daughter's room repeating loudly on her way, "My poor N—, you have called me! You have called me! I am coming! I am coming!" and then clasped the form of her daughter in her arms. I said to myself, "Why seek the living amongst the dead? She is not there but risen. It is her spirit voice we have heard." When all was quiet again the husband and myself left the house to make arrangements. His first words to me were, "What do you think of that, my friend? Do you know," he continued, "how I interpret what has taken place? My poor wife has been inconsolable because our daughter died without a word of adieu; had she even uttered one word, had she even said 'Mama' it would have been some consolation. Now, seeing this, she has returned, to prove to us that she still lives." The father has died since. Who was, or where was, the medium?—Yours, &c.,

S. A. BRETT.

42, Rue des Deux Puits,
Sannois (S. & O.), France.
February 10th, 1915.

Is Nietzsche Responsible?

SIR,—Having, thanks to you, enjoyed the privilege of defending the memory of a man of genius against those "inspired humorists" who wish to saddle him with all the sins of the country to which he considered it his crowning misfortune to belong, I have no intention of trespassing on your space to argue the matter with all comers. Those who do not share the vulgar craving for scapegoats and whipping boys may judge between my attitude and that of Messrs. Witley, Cook and Moxon. All the arguments in the world will not enable a blind man to see. Those, on the other hand, who have sensed the true inwardness of Nietzsche's doctrines will merely smile at the suggestion that German brutality is their manifestation, or that they recognise only material values. Two of your correspondents achieve a record in the way of criticism; they are the first students of Nietzsche who have ever found him dull. He has been accused of many things, but never before of that! I stand by every word that I have written, for I was careful to concede to the other side all, if not more, than they can justly claim.—Yours, &c.,

CHARLES J. WHITEY, M.D.

9, The Paragon, Bath.

A Dream Strangely Verified.

SIR,—During the early part of last October, on three successive nights, I was taken in my dreams to a hospital in France, where I saw, amongst others, Mr. H—, a well-known "healer" in London, and another gentleman of my acquaintance. I was attending to a soldier lying on the floor of the hospital ward. Next to the soldier to whom I was ministering was a bed of the usual hospital type, on which lay a poor brother, who was apparently drawing rapidly near to his passing on to the other side. The gentlemen whom I have already mentioned were standing by the side of this patient, who seemed to be trying to give them some last message. On the first and second nights I seemed too busy to go to see if my help was needed, but on the third night I seemed compelled, by some unseen force, to go to the bedside, and the patient then gave me the message he wished to be conveyed. It was a last message to his mother, and a very important one to the parties concerned.

It was some days later that I was able to go to Snaresbrook to find Mrs. T— and to know if the address given was correct. It was with some hesitancy that I approached the house and inquired for Mrs. T—, but on doing so I found my information to be absolutely correct.

I learnt that the soldier who had entrusted this message to me was an only son of a widowed mother. The message seemed to bring her comfort. Mrs. T— had not heard that her son had passed over, but while I was talking with her the message came from the War Office informing her of her son's death.

Mrs. T— told me that her son was very interested in Spiritualism, but she was not. Since this experience Mr. T— has returned and thanked me for the help rendered to his mother.—Yours, &c.,

(MISS) S. M. WARWICK.

Leigh-on-Sea.

Dr. Kilner's Screens.

SIR,—I have seen occasional references in LIGHT to Dr. Kilner's screens. May I ask what these are and upon what scientific principles they are constructed, whether psychic or physical, or both?

It will be readily admitted, I think, that any device which offers even the slenderest means of establishing evidence, on the lines of physical science, of the existence of what may be termed the "ultra-material" merits closest scrutiny and investigation from all possible standpoints. I therefore venture, by your courteous permission, to ask whether any of my fellow-readers and subscribers are aware of any such apparatus which, whilst not in any way dependent for its efficiency on the psychic qualities or powers of mediums, can yet be used to demonstrate the reality of the realm of spirit.

It is, perhaps, a moot question whether it is possible for spirit and spiritual things to be apprehended except by the exercise of spiritual or psychic powers, but should it be otherwise there can be little doubt of the extreme value of other means for carrying conviction to our fellows, of whom a vast proportion seem unable to appreciate other than material phenomena.

I have written in the hope that by an expression of your readers' views some light may be thrown on the problem and that there may be sown some seed or germ of an idea which may, in some receptive brain-soil, culminate in the production of a perfected appliance such as I have above referred to.—Yours, &c.,

J. B. GALL.

49, Glenlyon-road, Eltham Park, S.E.

Immortality and Unselfishness.

SIR,—Will you permit me to make a few remarks on this subject? Is there not a deep truth in Bacon's assertion that "God is sporting with us"? Man is truly one, but he lacks consciousness of his true being. It has been said that happiness is the true end of a man's life. We need to enlarge this view, or substitute for it his *true good*, thus obtaining a perfect definition. We must sacrifice the individual good for the general human good. By making our interests the interests of the whole of mankind, they are secured and the field of labour extended and enlarged. *Here* man is being made in the image of God, because his glory and end are identical—viz., in self-sacrifice.—Yours, &c.,

E. P. PRENTICE.

In Defence of Martyrs.

SIR,—I hope LIGHT does not commit itself to the sweeping statements made by Edward Earle Purinton in a paragraph quoted on page 64: "Martyrs are slain not for their principles, but for their prejudices. . . Only a fanatic goes to prison for his faith; a wise man turns his faith into deeds that the world wants. To avoid persecution we must live more, love more, talk less, and condemn not at all." Such counsel unmodified is the more dangerous because of the element of truth in it. As it stands, it places a premium on cowardice. According to Edward Earle Purinton's dictum, if Jesus Christ had not been a fanatic, if he had only talked a little less and not indulged in such uncharitable denunciations of the Pharisaism of his day, which devoured widows' houses and, for a pretence, made long prayers, he might have escaped martyrdom. Very likely; also, it is more than probable that his name would long ago have been forgotten.

Doubtless religious prejudices have had and still have much to answer for, but it may be questioned whether people die for their prejudices. Whatever the measure of truth or falsity in the religious beliefs which they died rather than forswear, it was not for those beliefs alone, greatly as they revered them, that the martyrs of old yielded their lives, but for freedom to exercise their private judgment in such matters uncoerced by any civic authority. In so doing they turned their faith into noble deeds, and in winning for future generations a larger measure of religious liberty than they had themselves enjoyed, they won also the right to be held in grateful remembrance.

But perhaps, in view of the splendid editorial in its last issue, I need feel no uneasiness as to the attitude of LIGHT in regard to Edward Earle Purinton's estimate of the noble army of martyrs.—Yours, &c.,

GERSON.

[We feel with Hamlet that "we must speak by the card or equivocation will undo us." "Gerson" takes the quotation from Purinton too literally. Like all absolute or oracular statements it needs to be interpreted liberally, and we regarded it as aimed at the large class of persons who suffer rather for their prejudices than their principles and who owe their martyrdom more to their own intolerance than to the intolerance of others. Of course there are real martyrs, Purinton to the contrary notwithstanding, but there is a growing impression nowadays that the term "martyr" has been rather cheapened by indiscriminate use.—ED.]

National Fund of Benevolence.

SIR,—Our heartfelt thanks are due to the following friends and societies for their donations to the above fund during the month of January: Mrs. Ruth Hey, 2s.; Sowerby Bridge Society, 10s.; Mr. Albert Sutcliffe, 10s.; Heeley Spiritual Evidence Society, 10s. 6d.; A Friend, Halifax, 2s. 6d.; Miss Boswell Stone, 5s.; London Union, £2; Mark-street, Saviourgate Society, 17s.; Daulby Hall, Liverpool, 12s.; Mr. G. Widdows, 1s. 2d. Total, £5 10s. 2d.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

ANSWERS TO CORRESPONDENTS.

C. SEADER.—We note your observations and are obliged for your letter.

F. CLINTON ("The Crucible of War").—We thank you for your letter. Many people have expressed appreciation of the article, and several, like yourself, state that it coincides with teachings received by them from interior sources.

PHILIP L. CHAMBERS (British Columbia).—The contradictions to which you call attention are not peculiar to psychic messages. They are typical of the varying views and statements on every subject. Every truth has two sides, apparently at variance, but not really so.

SOCIETY WORK ON SUNDAY, FEB. 14th, &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.*—The inspirers of Mrs. M. H. Wallis answered written questions with marked ability. Mr. S. J. Watts presided.—77, *New Oxford-street, W.C.*—On the 8th inst. Mrs. A. de Beaurepaire gave clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Baywater, W.*—Miss Florence Morse: Morning, trance address; evening, answers to questions. For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave uplifting inspirational addresses, the aim of the evening discourse being to enlighten and help those of our heroes just passed on.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. Geo. Prior gave address. Sunday next, at 7, Miss Florence Morse, of Manchester, trance address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, service conducted by the members; evening, splendid address by Mr. W. E. Long. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. W. E. Long, trance address.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Eells gave an address on "Prayer." Sunday next, 11.15 a.m., open circle; 7 p.m., Mrs. Brownjohn, address and clairvoyance. Friday, 8.15, public. 28th, Mrs. Harvey.—F. K.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Robert King gave an interesting address and answered questions. Sunday next, at 7, Mrs. M. Davies, address and clairvoyance (silver collection). Thursday, at 7, Thames Valley Café, Mrs. Brownjohn, clairvoyance and messages.—M. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Maseall gave an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions, and clairvoyance. Tuesday, 3 p.m., private interviews; 8 p.m., public circle; also Wednesday, 3 p.m.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Address and clairvoyance by Mr. A. Punter. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Neville; also on Monday, 8 p.m., psychometry and clairvoyance. Silver collection. Weekly meetings as usual.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. A. H. Sarfas gave an address and descriptions. Sunday next, 11.15 a.m., usual meeting; 7 p.m., Mrs. Mary Gordon, address and clairvoyant descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Mary Davies' address on "Prayer" was much appreciated; she also gave clairvoyance. Thursday next, at 8.15, circle for members only. Sunday next, 11 a.m., service, followed by circle; 7 p.m., Mr. George Prior.—C. L. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Peeling gave an address, followed by convincing descriptions. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Maunder, address and clairvoyance. 28th, Mrs. Neville. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Neville gave an interesting address on "Responsibility," supplemented by well-recognised clairvoyant descriptions, and also named an infant whose father is fighting at the front. The ceremony evidently greatly impressed the audience. Many strangers were present. Sunday next, Mrs. Miles Ord, address.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, Mrs. Miles Ord gave a good address and described spirit friends. Sunday next, 11.30 a.m., circle service; 7 p.m., Mr. Alcock Rush, address. Thursday, at 8.15 p.m., Mrs. Beatrice Moore, clairvoyance; silver collection. 27th, at 7.30 p.m., social and dance; tickets, 6d.

WOOLWICH AND PLUMSTEAD.—Mrs. Maunder spoke on "Through the Mists," gave clairvoyant descriptions, and conducted after-circle. 10th, address by Mr. Hickinbotham on "Dangers of Spiritualism." Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. E. A. Cannock, address and clairvoyance. 24th, Mrs. Podmore, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, séance; evening, Mr. G. R. Symons, an address on "The Planes of Development," large after-circle. Wednesday, Mrs. Mary Clempson gave descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 3 p.m., Lyceum; 7, Alderman D. J. Davis. Wednesday, special visit of Mr. R. H. Yates. 28th, Mrs. A. de Beaurepaire.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Daymond; evening, address and clairvoyance by Mrs. A. Boddington. 11th, Mr. Carpenter gave an address. Sunday next, 11.30 a.m., and 3 and 7 p.m., Lyceum Anniversary, speakers from Lyceum. Thursday, 25th, Mr. Yates (of Huddersfield). 27th, social and dance, programmes 6d. 28th, 11.30 and 7, Mr. A. V. Peters.—T. G. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion of Mr. Rowe's paper on "Evolution"; afternoon, Lyceum, conducted by Mr. Tase. The membership increases with every meeting. Evening, Mr. Hayward, address; Mrs. Hayward, clairvoyance. 10th, Mrs. Greenwood, address. 11th, Mrs. Pulham, successful clairvoyance. Sunday next, 11.30 a.m., Mr. Connor on "Spirit Evolution"; 3 p.m., Lyceum; 7, Miss Woodhouse. 25th, Mrs. Orlowski. 28th, Madame Beaumont. March 7th, Mrs. Mary Davies.—A. T. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. F. T. Blake, descriptions by Mr. H. Mundy. 11th, address and clairvoyant descriptions by the same.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, clairvoyant descriptions by Mrs. Tarrant and Mr. Scanes; evening, address and clairvoyance by Mrs. M. A. Grainger.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Gordon answered written questions from the audience and gave clairvoyant descriptions.—N. D.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHESEA.—Mrs. Spicer spoke on "Evolution" and "Know Thyself," and gave descriptions at each service.—P.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street, in the morning on "The Larger Man," and in the evening on "Witches." 8th, Mrs. Percy Street gave psychometrical and clairvoyant descriptions.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Mr. George Tilby conducted the morning healing service and addressed the evening congregation on "Right Thinking."—A. H. S.

SOUTHEAD.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle: Morning subject, "The Divinity and Nativity of Jesus"; evening, "Re-incarnation?" Good clairvoyance and psychometry.—C. A. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address and clairvoyance by Mrs. Podmore. 11th, address, Mr. Yelf, of Portsmouth, on "Practical Christianity." Descriptions by Miss Fletcher.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mrs. Dennis on "The Shadow of the Cross," followed by clairvoyant descriptions. Mr. Johns also spoke. The meeting was conducted by Mr. Arnold.—E. E.

SOUTHPORT.—HAWKSHEAD HALL.—Morning, Mrs. Scholes spoke on "The Power of Thought"; evening, the girl medium (Miss Bertha Cadman) addressed a large audience on "Man his own Saviour." Clairvoyantes, Mrs. Scholes, Miss Cadman, and Private Eyres.—E. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address by Mr. Lund, clairvoyant descriptions by Mrs. Lund. 8th, address and clairvoyance by Mrs. Maunders. 10th, Mr. R. Boddington answered questions.—E. M.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, inspirational address by Mr. Parry; evening, Mrs. Laura Lewis, of Cardiff, spoke under control on "Death the Gateway of Life," and gave clairvoyant descriptions. Other usual meetings.—W. G.

TORQUAY.—An inspirational address by Mr. E. Rugg-Williams on "After Death," followed by recognised clairvoyant descriptions through Mrs. Thistleton. 11th, a short address, clairvoyance, and psychometry by J. L. Stephenson, R.A.M.C.—R. T.

U. L. S. SOCIAL.—The Union of London Spiritualists held their annual Social and Dance at Anderton's Hotel, Fleet-street, E.C., on Friday the 12th inst., when a large number of workers and friends met and made merry. Mr. George Tayler Gwinn presided. Mrs. Alice Jamrach was the M.C. and ably carried out the duties of that important office. Mr. Percy Scholey officiated as musical director and the programme provided was quite above the average. Each item was thoroughly enjoyed, and amongst those who contributed were Mrs. L. Watson, Madame Louie Watson, Miss Hilda Campbell, Mr. Chris. Brown, Mr. Gerald Scholey, and Mr. Arthur Belling. Miss Stella Thompson recited. The violin solos of Miss Clarice Perry were much appreciated, whilst the ventriloquial sketch by Miss Nita Holland proved an amusing and enjoyable feature. Mrs. G. Wheeler acted as the accompanist. The time passed all too quickly, and with the singing of "Auld Lang Syne" one of the most enjoyable gatherings of the Union was brought to a close.—P. S.

NEW PUBLICATIONS RECEIVED.

"Seeing God: Personal Recognition of Divine Love." By the VEN. ARCHDEACON WILBERFORCE. Cloth, 1s. 6d. net. London: Elliot Stock, 7, Paternoster-row, E.C.

"Killing for Sport." By Various Writers. With Preface by G. BERNARD SHAW. Cloth, 2s. 6d. net. G. Bell & Sons, Ltd., York House, Portugal-street, W.C.

From Theosophical Publishing House, Adyar, Madras, India: "The Census of India," by M. SUBRAYA KAMATH, paper covers, 1s.; "Varieties of Psychism," by J. I. WEDGWOOD, cloth, 1s. 4d.

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