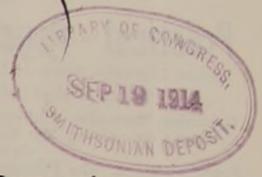


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'WHATSOEVER DOTI MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,757—VOL. XXXIV. [Registered as] SATURDAY, SEPTEMBER 12, 1914. [a Newspaper.] PRICE TWOPENCE.
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Notices of all meetings will appear regularly in 'Light.'

D. ROGERS, Hon. Secretary.
HENRY WITHALL, Hon. Treasurer

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No. 1,757.—VOL. XXXIV. [Registered as] SATURDAY, SEPTEMBER 12, 1914. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

We regret to observe, from a notice which accompanies the September issue of the "Vineyard," that this gallant little magazine, which stands for the life and art of the rural communities, has had temporarily to suspend publication. As the editor, Maude Egerton King, remarks:—

The "Vineyard" is, morally not officially speaking, the organ of the Peasant Arts Fellowship, a Society of those who believe in the spiritual and economic necessity for the restoration of simple country life and craft. . . I claim that the Fellowship's ideal is spiritually and foundationally, its methods practically, patriotic; and that its steadfast endeavour towards a saner, sweeter, stronger life for the English folk will be needed more than ever when this war has still more ruthlessly opened our eyes to the follies and defects of our present civilisation.

That, indeed, is one of the functions of the terrific struggle which, with all its horror and barbarism, is accomplishing much of the work which humanity failed to carry out along more normal lines. Industrialism alone—to say nothing of other abuses—was beginning to lay waste the holy places of the soul, and the war came as a great awakening.

* * * * *

Ill fares the land, to hast'ning ills a prey,
Where wealth accumulates and men decay.

The land fares ill indeed, but the law of Progress is not to be stayed, and upon nations that threatened to be merged in the social slough of sordid poverty and sordid wealth has fallen the judgment of war, calling them back with terrible voices and a fiery scourge to the sanities of life. In its opening editorial the "Vineyard" remarks:—

Our industrialism has been at work destroying peace ever since the system's meanest beginnings. It has made for the destruction of man's right in his own hand, of his need in his own religion. To-day, as the ultimate outcome of the century-long denial of the individual man's and woman's rights, the nations are fiercely denying God and destroying one another.

And here a strange thought comes in: It has been often said that in every wrong lie its seeds of remedy. One great nation in Europe thought to ally a soulless devotion to commerce with an equally soulless devotion to war, and lo! the one has now begun to destroy the other. The warfare of the devils is the opportunity of the Gods. The canker had bitten deep into the life of humanity, and the knife is sharp and terrible; but it will do its work.

* * * * *

Let us quote once more from the "Vineyard," for its words are true and forceful:—

Out of the whirling fury, into which one nation after the other is being swept, will be cast shattered bodies indeed, but

shattered spirits too. All the strengths which the Governments of all lands have trusted in to make life good for the people—industrial wealth, territorial expansion, unfettered scientific invention, all purely non-spiritual progress—have failed of their end already, and landed them in universal anarchy. For those whom this failure and betrayal—for such it is for victor and victim alike—will leave bewildered, hopeless of any sane and happy future for the race, we must be ready and keep open house. We have an unshakable Faith that God has a greater destiny for His men than this they have sought; we have a passionate Hope that the hell into which this wealth, this progress, this science, have driven them blindfold, will open their eyes to their madness as alone such experience can. Our Faith must be constantly replenished at its Source, our Hope bravely and consistently uttered, if our Charity would have ready the hospitality most desperately needed by the human soul in that hour.

* * * * *

Well is it for us who have gained assurance that a greater Life encircles and enfolds this little troubled life of the flesh, that the storm, be its fury never so terrific, beats harmlessly against the impregnable rock of the Soul. "Shattered bodies" there may be, and "shattered spirits" too—in the sense that for a time at least the workings of conscious life in the victims of war may be sadly shaken and confused, but in the end the soul finds itself—there is always peace at the centre. That was a great saying of one of our spiritual philosophers—"the heavens are the evolution of the hells." The Power that makes for righteousness goes irresistibly forward, laying the foundation of each new stage of life on the ruins of that which preceded it. It may proceed by quiet and gradual change or by eruption, earthquake and eclipse; but it goes ceaselessly forward, outworking a purpose which is never to be denied or withstood. Man is destined to immortality, life is designed to unfold. Out of war comes peace and of peace a richer peace. Out of the hells the heavens are evolved. And when we have learned the lesson and co-operate in the process we shall reach our destiny by a less painful route.

* * * * *

"The True Mystic," by the Rev. Holden E. Sampson (William Rider and Son, Ltd., 2s. 6d. net), consists of a series of lectures delivered in December last. The author goes far to disarm criticism in some directions by an excellent Preface in which he disclaims any desire to hurt the feelings of those whose religious views he may have seemed to attack, or to have misrepresented. The subject is handled very much from the academic side, and Mr. Sampson acknowledges his indebtedness to several standard works on the subject of which he treats. We found much interest in his remarks on Mystics. It is "a state of being," he tells us, which constitutes the Mystic and places him apart from other men. This state of being is not outwardly demonstrable, and does not depend on phenomena or peculiar attributes; nevertheless the Mystic has peculiar attributes and is a phenomenal person. The definable tokens of the Mystic are given as (1) Asceticism, (2) Ekstasis or Rapture, (3) Initiation, (4) Intuition, or Vision. At a certain stage he "becomes clairvoyant and clairaudient, and sees and hears his Spiritual Teachers in the physically

unseen." Mr. Sampson, however, is rather severe on phenomena and disdainful of "signs," in which he reminds us of the attitude of lofty contempt for "miracles" expressed by the author of one of the various works on which he appears to have relied. We find it a little difficult to reconcile this attitude with the history of One esteemed to be a great Mystic who habitually worked miracles and who told of the "signs" that would follow those who believed.

THE GODS IN WAR-TIME.

BY GERALDINE DE ROBECK.

"Hammer and File," by A Son of the Workshop (Cloth, 1s. net, Jarrold & Son, 10 and 11, Warwick-Lane, E.C.), is a collection of verse written, as the author explains, "in a workshop to the accompaniment of hammer and file and the music of a throbbing, mean street." It partakes of both influences. There is abundance of fire and swing in the verse, but the life it portrays is not the glad life of Nature—of flowers and sunshine—so much as that of the toil and tragedy of human existence. Tragedy, by sea and land, is indeed the prevailing note of the poems. One of the most pathetic is entitled "The Penitent." It tells of a poor girl of the streets brought to penitence in a Mission Hall. Bidding her sin no more, the good missionaries lead her forth, but the echo of their "good-night," as she stands alone outside, sounds like a sad good-bye. The street is bright; tavern windows flame; rough, friendly voices hail her. The tide of the new hope in her breast ebbs fast. She dashes the tears from her eyes.

Why had they sent her forth to sin no more
Where sin, and nothing sweeter, promised bread?
She knocked; but they were singing, and her call
Was hushed.
And still she lingered, listening to the cry
Of maddened life that never ceased to roll
In flood before her. "Go and sin no more."
She turned in tearless sorrow from the door:
Muttered a curse, well rounded with a sigh:
Looked from the Mission to the tavern lights,
Thought of wild days and tempest-shrouded nights,
Falter'd, and crossed the street. Good-night. Good-bye.

A paragraph in our "Items of Interest," of December 6th last year (p. 685) ran as follows:—

"The other day—on the 19th ult., to be exact—looking through the communications which have been pigeon-holed in our desk for reference, we came across an unopened envelope, which was received by us on February 7th, 1911. It was endorsed 'Not to be opened before September, 1912, if I die before then, and not till I write if alive. V. N. T.' We decided to open it, and on doing so found the following prediction: 'Written February 6th, 1911, by Vincent N. Turvey. On or about September, 1912, there will be a great Continental disturbance, such as a big war. I also see the "effect" for three years, i.e., till 1915. This has been seen by me since March, 1909.' The war in the Balkans began October 17th, 1912."

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply LIGHT for thirteen weeks, *post free*, for 2s., as a "trial" subscription, feeling assured that at the termination of that period they will find that they "cannot do without it," and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send LIGHT to them by post as stated above!

THE IMPORTANCE OF ADMIRATION.—It is the people who admire whose observation is profitable, and it is those who see and feel the sunshine who feel and see the truth; for the sunshine and not the sunspots is the important fact about the sun.—HON. MAURICE BARING.

From time immemorial men have prayed to "the gods of war" to accompany them into battle and to fight on their side in war-time. To-day it is the same, but in Christian countries the fact is paradoxical, for whereas the heathen of old believed in Gods of their own making—some in one God, others in many Gods—those who go into battle to-day, whether they be Germans, Russians, Frenchmen, Belgians, Austrians, Serbs or Britishers—all profess to believe in the same God. On whose side is the Almighty to be, then? "On the side of Right," all men will say, and who will deny that this *should* be so? Yet every side will, as in times past, go forth against the foe convinced of the fact that it fights to uphold the Right! And how shall we know whom God regards as fighting for the Right? Must we understand that whoever obtains the mastery in the end fought for the Right, and therefore had the Lord on his side? Supposing that Germany triumphs? God, then, was on the side of the Teuton! If so, what right had any other nation to oppose the will of God, announced, finally, in the decree of victory accorded to the German armies? Shall we all be punished, hereafter, for having gone against the wishes of Almighty God by resisting His "chosen people"? We admit that God's ways are not our ways, and yet we pretend to judge who is in the right and who in the wrong. What authority have we for supposing that He is always against the aggressor, for instance? Many of Jehovah's own wars were wars of aggression, and that "God of Battles" sanctioned, nay, ordered, that the innocent as well as the guilty should be exterminated and cities laid bare that had never so much as raised a hand against the chosen people! When Joan of Arc was burned at the stake were not Englishmen convinced of the fact that they were doing God service and destroying a notorious witch? What do we think of their conduct to-day? Saint or witch, we say, it was an act of atrocious brutality that was committed by Christians, and we do not believe for one moment that God—any God—could have been pleased with a people guilty of such an offence as that! The fact is that we know next to nothing about God and have no grounds for supposing that He sanctions warfare or bloodshed, no matter in what cause, at all. Because men who fought in ancient times always took their idols or fetiches into battle we still continue to drag our own gods into the field and to pray that our special Deity will direct the cannon's fire so that as few of the enemy's men as possible shall in the end survive to tell the tale! There is a much more important warfare going on all the while upon earth—the fight against pain, disease, crime, poverty and death—and it is in this battle alone that the God of true Christendom fights. Crime, poverty, disease, pain and death all come in the train of war, and therefore it can only be the most glaringly anthropomorphic of deities who could sanction war, or fight with the slayers on either side. Yet prayers will be said in churches all over Europe—not, in reality, for peace, but that Britain or Germany or France may come forth victorious!

Notice that I have said that every so-called Christian professes to believe in the same God. I say "professes" because I do not believe that any two of us—even living under the same roof—do believe in the same God, and I say "so-called Christian" because it does not seem to me possible that Jesus (who preached a Gospel which all who run may read) would own as His followers men who daily and hourly behave as the heathen did in His own time and not only do none of the works which He commanded that His disciples in all ages should do, but do not so much as attempt to follow in His footsteps! But of this anon. I ask, "What of the Gods of War in Europe to-day?" The Austrian, the German, the British, the French, the Russian, and the Belgian priests are all pointing to Heaven and exhorting the fighting laity to look to God, to trust in God, to pray that God may give the victory to their own side! Would any of us care to be the God of Christianity, then, to-day? It would all be comprehensible enough if we all prayed (as I believe we do) to different Gods (or invisible powers), and had special guardians to appeal to and whose aid we could invoke, but it is absolutely incomprehensible to me how any intelligent man can expect a single-handed God to be busy on the field of battle in

defence of half-a-dozen different armies and their interests! Note that I do not believe in Gods, in the ordinary sense, at all, nor perhaps in a personal deity of any sort, yet in a great *I Am* I do believe, but He is not on the side of any man with a gun, whether the latter be shooting at an enemy, an animal, or a target. If God is at work, in our midst, at the present moment, I believe it is in the hearts of those who preach universal peace, and I am firmly convinced of the fact that on the psychic plane the aggressiveness of the Teuton is regarded with horror and amazement! Germany has gone ahead in so many ways during the last generation; it has led the way in philosophy, in medicine, in music. Why should it retrograde like this?

But to my Gods again! I said, and I maintain, that even in one household no two people believe in or worship the same God (or, I should say, idea of God, for, as Grant Allen taught us in his work, "The Evolution of the Idea of God," a belief in God has been slowly evolved in the minds of men; man's God—or "Hoiest on High"—is always the highest point of moral perfection conceivable by him). The God of a Herbert Spencer or a Hegel simply could not fit into the world of ordinary "thinkers." He would be too large for the temple. Nor could He go to war, or be "wrath," or "chastise," or "desire" this or that. Could your own God, my friends, sit on a throne, with folded hands, and wait until all the males of Europe were mangled with shot before He intimated that His will was in regard to the ultimate fate of Teuton or Slav?

I wonder what, in reality, highly evolved human beings of to-day think about God in war-time? If you were God, would you permit such a ghastly atrocity as a European war? Perhaps you would smite the nations with sudden madness—as a God once smote the men of Babylon who aimed at possessing the whole earth—for a while, and, while their mortal consciousness slept, awaken their cosmic sense and force them to see that war is horrible and no longer serves any purposes of advancement in civilised countries. It is not permissible to men with immortal souls to commit crimes even in self-defence, as all esoteric teaching proves.

Certainly, I have said elsewhere that in the material world war, or friction between opposing forces—good and evil, health and disease, progress and backsliding—goes on perpetually; but we do not aid the Right in human battles, unless enlightenment wars against ignorance. Only against bloodshed, torture, famine poverty and crime should we fight. These are the effects and after-effects of war, not of peace, and for universal peace we should fight, yes, to the death!

I have just been reading again, for the third or fourth time an extremely interesting work by Philip Vivian, called "The Churches and Modern Thought," in which the writer touches on war and its atrocities and the part that the Church has taken in warfare since early Christian times until the present day.

On page 368 he quotes from a sermon by a Theist, Voysey, this statement: "The Christian Church has been more cruel and shed more human blood than any other Church or institution in the world. Let the Jew alone bear witness among the crowd of victims." Vivian adds:—

Also Christians, in the course of their intestine dissensions, have inflicted far greater severities on each other than they have ever experienced from the zeal of infidels. Look at the present day! "We live in a time," exclaims the Kaiser, "in which every young German capable of bearing arms must be ready to step forward for his Fatherland."* "The signs of the times make it the duty of the nation to strengthen its defences against unrighteous attacks"† [And it is this man who to-day, 1914, himself attacks peaceful nations and nations that prefer to remain neutral! He is firmly convinced that God is on his side, although the war is not a religious one.]

Look at the picture: Christian nations all armed to the teeth, with their powder dry and their swords keen, each distrustful of the other, each ready to spring at the other's throat. What has the rationalist to say to this state of things? What remedy does he propose to apply? The prophets foretell that we can look forward to the abolition of war only when the engines of destruction—flying ships armed with the weapons of death, for

example—are of so fearful a nature that it will at last be brought home to mortals that this clumsy and barbarous machine for settling disputes is too absurd, too suicidal for further employment. But need we wait long weary years, burdened with the thousand and one curses of war and militarism, till this supreme horror has been invented? The close association of war and religion has never ceased to act for the injury of mankind. The "Lord of Hosts," the "Lord Mighty in Battle," is expected to take an interest in bloodshed rather than in the pursuits of peace, and to be ready to join in the fray—to fight for His people, both sides, be it remembered, claiming His assistance. True Christianity owns as its Master a Prince of Peace; but in no particular has its failure in practice been more marked than in its impotency to carry out this, one of its chief missions. It is as futile as it is insincere for a Tear to preach peace, when he, or rather his councillors, are imbued with a hunger for other people's property, and, hypocrites that they are, hide their real motives under a cloak of religion, calling it, forsooth, the spreading of a Christian civilisation. The rationalist anticipates a time when men will realise that they are not only citizens of this or that country, but fellow-citizens also on the same planet.

This book was written in 1907—the quotations in it are from works of far earlier date—but now has come the hour of the fulfilment of prophecy! The self control of one head of a nation has been lost, and consequently sober believers in a millennium of good upon earth have been plunged into carnage uglier than ever it was in the days of the triumph of man's brute nature!

And now, to conclude, what about the followers of Christ? What are they doing on the world-plane who should be up and fighting with the armies of heaven in the cause of peace? They should be fighting that man may enter and possess the unseen kingdom of glory, not the earth that hasteth fast to pass away! Are Christians growing daily less sensual, less selfish, less cruel, less money-grabbing, less insistent on their earthly rights, less materialistic, less wrapt in sense? What were their Leader's chief injunctions? "Take no thought for the morrow"; "Give all that thou hast"; "Be merciful"; "Be of one mind." Every one of these maxims the Christian leaders on earth explain away until man is persuaded that it was temporal power which Christ promised to the Church and a high place to the believer in His name. There appears to be no difference, therefore, between the aims and works of spiritual men and mortal men! Indeed, a man who seeks to live more in spirit than in the world of objective things is called fool and madman, and to burn a candle, blessed by the priest (this I say metaphorically) is regarded as equivalent to an act of prayer! Always the "outward and visible sign," never the "inward and spiritual grace"! If one should shut himself up in his room at this time of war, and pray, pray that peace might come speedily, reading no war news and refusing to "hold the thought of war" (to borrow the Christian Scientist's pet phrase) would he not be called a madman? And yet this is what Christ would have done, and, since it was in the mind of one man that the thought of war was conceived, it is not inconceivable that in the minds of spiritual men peace might be insisted upon and finally brought to pass on the material plane! Why make so many plans and preparations for war in your own mind? Why not call upon the angels of the spiritual plane and give them a roadway from heaven to earth in your thoughts that they may put a stop to the evils of war and once more bring peace to all mankind in preparation for "the Great Day of the Lord"!

OUTWITTED.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win,
We drew a circle that took him in.

EDWIN MARKHAM (in "The Nautilus")

As long as certain nations go armed in a wild and savage world, just so long must the enlightened nations go armed. The wild and savage world, with its silly man-killing devices, is doomed to pass. But until it passes it would be silliness on the part of the enlightened nations to put aside their weapons.—
JACK LONDON.

* At a gala banquet, Dresden, October 25th, 1905.

† Emperor's speech at opening of Reichstag, November 28th, 1905.

"A SCRAP OF PAPER."

MATERIAL MIGHT VERSUS SPIRITUAL LAW.

By H. ERNEST HUNT.

When the history of the present upheaval of the nations comes to be written it will assuredly be found that the defeat and overthrow of the Kaiser's legions has been accomplished by a scrap of paper.

We who are in the midst of this cinematographic whirl of sensation may, perhaps, not be able to take in the whole wide sweep of events in their true perspective, but we can at least fix on one of the fundamental causes while the history is yet in the making.

The introduction of England into the theatre of European conflagration was directly due to the violation of Belgian territory by Germany, one of the signatories guaranteeing its integrity by the Treaty of London, 1831. This is the "scrap of paper" in question. On August 4th last (we read in the British White Paper) the German Chancellor says that "the step taken by His Majesty's Government was terrible to a degree; just for a word—'neutrality'—a word which in war time had so often been disregarded—just for 'a scrap of paper' Great Britain was going to make war on a kindred nation who desired nothing better than to be friends with her. . . . What we had done was unthinkable; it was like striking a man from behind while he was fighting for his life against two assailants. He held Great Britain responsible for all the terrible events that might happen." The British Ambassador was at pains to explain that "it was, so to speak, a matter of life and death for the honour of Great Britain that she should keep her solemn engagement to do her utmost to defend Belgium's neutrality if attacked." The Chancellor said, "But at what price will that compact have been kept. Has the British Government thought of that?"

This, then, is the official attitude towards treaty obligations; and that it is also the military attitude is shown by a perusal of Bernhardt's now famous book, "Germany and the Next War." In this terrible book is set forth the gospel of naked force and ruthless aggression, added to a glorification of opportunism and a total disregard of treaties, obligations and rights of others—all, in short, that stands for truth and honour. Naturally enough, with his eyes self-blinded in this fashion Bernhardt sees other nations as possessing a like standard, for he says: "We must not deceive ourselves as to the principles of this English policy. We must realise to ourselves that it is guided exclusively by unscrupulous selfishness, that it shrinks from no means of accomplishing its aims, and thus shows admirable diplomatic skill."

Germany has acted up to her theories, but she has misread the signs of the times, and she has juggled with truth.

There are forces that are stronger than artillery and legions, and that pay no heed to Chancellors and their diplomacy, and German militarism has yet to learn that "the things that are seen are temporal, but the things that are not seen are eternal." Truth, which in essence is but a phase of Love, is a condition of survival in religions, in nations and in individuals; and the seed of falsity in thought, word or deed grows ever and surely into the plant of disruption and decay.

These false ideals of military despotism and ruthless aggression have acted as extraordinarily strong suggestions, and the German nation stands a willing subject, hypnotised by them and determined to carry them out in practice to the very last. "Seeing red" has been sedulously cultivated in time of peace as a fine art, and now in time of war the thoughts blossom into action and the dread tree bears its fruit.

In vain do the aggressors think that the clash of arms and the crackle of quick-firers can silence the voice of Truth; the bugle may bray through a continent, but the still small voice sounds through a cosmos. Armies exhaust themselves, but the unchanging laws range on unheeding of their impotent strife.

"There must be no self-deception on the point," says Bernhardt, "that political arrangements have only a qualified value, that they are always concluded with a tacit reservation." We know now what that tacit reservation means, but unfortunately

for those who make such reservations the laws of the universe do not recognise them. "The mills of God grind slowly, but they grind exceeding small." An Empire, however great, that deludes itself with tacit reservations and openly preaches the callous disregard of the rights of others, and upon the field of action puts its catastrophic theories into being, is marching headlong into the pit.

Those who go down into the pit rarely go lonely, for none can live to himself alone, and so through the world rings the wail of the widowed and orphan, the cry of the homeless and the clarion call of the outraged. Nation rises against nation, and the men of the arts and crafts leave canvas and loom and set forth to the killing. What a commentary on man's vaunted civilisation!

It is an epoch, perhaps the greatest landmark of history; but from the carnage and the loathsome horrors of destruction, starvation, pestilence and dishonour will arise the promise of a new era. It is Truth shattering the shackles that have been forged upon her, it is the fell disease come to its crisis; the long-linked causes have wrought the cataclysm and a-down the valley we must go. But on the hills on the other side there shines the early promise of a fairer day, a day when Truth shall be the handmaid of nations and the song of the sword shall be stilled; when truth is truth, when treaties are the spirit and not the letter, and when honour is dear in the sight of God and man, and scraps of paper bear no less than their face value.

"Give peace in our time, O Lord," says the Litany of the Church; we would that peace were ours, but in its stead the sword is bared and to its dread arbitrament is come the crisis of the day. The strongly-forged mental determination of a powerful militocracy will be hard in the breaking, but the weapons of Truth are two-edged, defending those who honour her, and sorely wounding those who do her wrong.

So, deadlier than all the lethal and diabolical engines of war that work to the destruction of a falling nation, shall be the symbol of that nation's slighted word—the despised and dishonoured scrap of paper.

MRS. BESANT ON LEGAL PERSECUTION.

Mrs. Besant speaks her mind very emphatically in the August number of the "Theosophist" with regard to what she calls "the revival of persecution in England." Of prosecutions under the obsolescent Blasphemy Laws she says:—

In view of the fact that men of high repute write books which prove them to be blasphemers and renegades in the legal sense of these unpleasant terms, and yet escape unscathed because they express themselves in refined and philosophical English, it is obvious that when men of little education use the language of their class in criticising Christianity and are thereupon imprisoned, the crime punished is not blasphemy but vulgarity, and the thing supposed to be defended by the punishment is not religion but good manners. On the other hand, vulgarity is not an offence which should be punished with imprisonment, and is a social disadvantage which is a man's misfortune rather than his fault. To bring his form of expression under the statute, while permitting the essence of his remarks to go unpunished when voiced in elegant language, is class injustice of a serious character, and makes blasphemy prosecutions as hypocritical as they are cruel.

As to the summonses against Mr. Alan Leo and another astrologer for fortune-telling, Mrs. Besant declares that—

It is intolerable that the students of an ancient science, followed by many eminent men in the past and studied by many intellectual persons in the present, should be branded as criminal by magistrates who may be learned in the law, but who are wholly ignorant of astrological science. I have, personally, no doubt that a properly calculated horoscope shows the conditions amid which one is working, and the favourable or unfavourable influences present at any given time. These are as much matters of calculation as the temperature favourable or unfavourable to the success of a chemical experiment. To forecast these conditions, brought about by the laws of Nature and indicated by the relative positions of the sun, moon and planets, each radiating forth its own influence, is no more to "tell fortunes" than it is telling fortunes to say to an electrician: "Much moisture will be present in the air at that time, and you will not be able to make a spark flash across from pole to pole."

THE GREAT CALAMITY: ITS CAUSE AND CURE.

INTERVIEW WITH MISS LIND-ÅF-HAGEBY.

Although public work in the cause of humanitarianism is at present taxing her time and energies to the utmost, Miss Lind-Åf-Hageby was kind enough to consent to see a representative of LIGHT, and to give her views on the terrible events of the day.

In reply to an inquiry, Miss Lind said:—

I gather that you want my impressions of this war and my views as to its causes and consequences from the spiritual and psychological points of view. Before giving these I want it to be clearly understood by your readers that I am not putting my views forward with any desire to appear omniscient or even to pose as an authority. On the contrary, they are simply put forth as my own impressions and suggestions for what they are worth.

First of all, I think that the existence of thought-concentration and the collective power of materialism in the making and maintenance of armaments and the cherishing of ideals of military efficiency in all the civilised States of Europe always constituted a highly dangerous and explosive force. You might, indeed, call what has happened a psychic explosion of nation against nation, which could only lead to one result on the physical plane. From the spiritual point of view everything is made on the plane of mind and thought, and the pent-up forces—suspicion and race hatred on the psychic plane—which found physical expression in ever-increasing armaments, ever-increasing navies, ever-increasing expenditure to promote military efficiency had sooner or later to find a vent, like the eruption of fire from the crater of a volcano.

There can be no doubt that Prussia is the aggressor in the present state of affairs. The Prussian glorification of war, of the virtues of war, and the Prussian ideal of military domination which exclude consideration of other and better things have formed the focus and centre of the present conflagration. At the same time the responsibility lies with every one of us—every one at least who has reached maturity and independence of thought. However much we may grieve for what is going on and deprecate the causes and the consequences, I believe that it is because we have not sufficiently cultivated and cared for the ideal of human brotherhood to withstand psychically the forces of militarism to which I have just referred. In future there will have to be a psychical war against war. We shall have to begin a social reconstruction upon what will undoubtedly be the ruins of the old social edifice. We shall have to begin with the children and the mothers of the children, with the schools, with the churches, with the youth of the nation, so as to be sure that the generation which is to come after us will not again build its civilisation on a foundation of sand but rather on moral principles, internationally recognised, which will make such a calamity impossible in the future.

Now I can well see what some people would call from their point of view the "virtues of war." We see people all around us giving up their luxurious habits and taking to simpler habits of life. We see an immense amount of devotion and self-sacrifice and a return to seriousness. We see to-day what some of us never expected to see in our lifetime—the levelling of class differences and class feeling, and a return to the simpler human state of national life.

On the other hand, from the psychical point of view every humanitarian must deplore the rise of race hatred, the paralysis of trade and commerce, and the pauperising of a large part of the nation not responsible for the mischief—which no national relief funds and no private charity can possibly relieve. I think that as we fully realise these features of the struggle we must feel that the so-called virtues of war can in no way compensate us for the infinitely greater evils which we are going to sustain—that the losses far outweigh the gains. But there is a way of looking at this war which seems to me one of the only ways by which we can extract from it any measure of comfort. Looking upon Europe as a body in which the different nations correspond to the different limbs and organs, there is no doubt that the body of Europe had in it a poison, that it was at war with itself. The poison worked in its system during a long period before bringing about the crisis, and it may be that the sickness had to break out with its pain and misery and suffering so as to make a return to harmony and health possible and thus prepare Europe for a new life.

* * * In our next issue we shall publish a special interview with Major-General Sir Alfred E. Turner, containing his views on the war both generally and in its relation to the subjects which LIGHT represents.

ASTROLOGERS AND THE WAR.

The interest taken by the Editor of the "Occult Review" in astrology is so well known that we are not surprised to find that the "Notes of the Month" in the September issue are largely devoted to horoscopes and predictions in connection with the present outbreak of war in Europe. Some of these predictions have already appeared in LIGHT, but we may quote one or two. As regards the astrological indications of war, "it is strange," we are told, "that he [the Kaiser] should have chosen an opposition of Uranus to the Sun exactly across the place of the opposition of the Sun and Saturn in his own horoscope to launch his ultimatum to Russia. This position of the planet Uranus has been troubling him for some three years past, and it has now returned once more and for the last time to the critical plane in his natal figure. In the month of October it becomes stationary there. This month should, therefore, be one of peculiarly evil import in his case. . . . In view of the proximity of the Sun and Mars during December, it is improbable that the fighting will be over before mid-winter."

Zadkiel, in his judgment of the figure for the summer solstice of the present year, says:—

At the summer solstice Mars is in the ascendant at Berlin, Rome, Constantinople and Cairo, and has only just risen at St. Petersburg. The Eastern question is only too likely to destroy the harmony of the "Concert of Europe," and may incardinate the Middle East. The twelfth and twenty-eighth days will be very critical for Europe and Asia. Increase of armaments and a busy time for armourers and ironworkers will be experienced in England.

On this Mr. Shirley remarks:—

The figure of the summer solstice, it should be remembered, rules the succeeding quarter of the year. It will be noted that June 28th was the date of the assassination of the Archduke Ferdinand and his wife, which was the immediate cause of the war between Austria and Servia.

Again, it is curious that the eclipse of the sun on August 21st of this year "afflicts the horoscopes of the German and Austrian Emperors, as well as those of the Czar of Russia and the King of Italy, and also falls exactly on the plane of the Sun at the birth of the President of the French Republic."

Turning from astrological predictions to omens we find the following:—

At the celebration of Sedan Day (September 1st), the French anniversary of disaster, at the Saxon town of Artern in 1911, hundreds of the inhabitants had gathered in the large square which has Bismarck's statue in the centre, when suddenly the sword which the figure of the maker of modern Germany holds extended at length dropped from the statue's hand and fell noisily to the ground. The fall of the sword was immediately followed by that of the sword arm of the Imperial Chancellor. In the next year, 1912, the Balkan war broke out, which was the precursor of the present crisis.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 13TH, 1884.)

Why should a dripping apparition appeal to the sense of sight, instead of the sense of hearing being approached with the sentence "I have just been drowned while bathing"? Well, we cannot say; we have not enough material for the formation of a judgment. But the practical Spiritualist knows that the language of spirit is allegorical. Spirits convey their meaning pictorially, by symbol, by action, mimetically, rather than by word or by exposition. To me, accustomed to intercourse with unseen beings, it would seem more natural that information of death by drowning should be pictorially conveyed than that it should be told by word of mouth. And spirits choose their own methods of acting upon those whom they can approach. Some that I have known were always associated with a special noise which never varied, any more than the tones of one's voice vary.

Some of these appeals to the sense of hearing were very remarkable and quite inimitable. One unseen visitor was invariably announced by a musical sound; it was his method of conversation and he used no other. . . . Another was always associated with sweet odours; that was his way of appealing to us through the sense of smell. Some apparently influenced the mind directly and seemed unable to act upon the senses. But all used symbolic language; most of the early instruction I received was conveyed dramatically and in the language of allegory, by vision.

From "Notes by the Way," "M.A. (Oxon)."

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 12TH, 1914.

Light :

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pf.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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THE BREAKING OF CHAINS.

Those who behold life as something full, free and flowing and capable of terrific reactions when attempts are made to compress it within rigid bounds will not find it difficult to give an explanation of the present upheaval. That explanation may not cover the problem in its entirety, but it will go far towards a solution. There are, of course, many factors to be taken into account, but we may safely take it that the central one is the ugly development loosely known as Militarism. The term Militarism, however, is only a part, even if it be the chief part, of the tendency in question. It is a matter not merely of the idea of conquest but also of mechanicalism. A determined attempt was made not only to exalt the idea of war, but to bring everything into the fetters of organisation, discipline, classification and regimen. They are excellent things in their proper department, but they were being pushed too far. No room was to be left for the imagination, for free initiative, for that margin for growth and elasticity which is an indispensable requirement where human life is concerned. Having constructed a machine (forged in the barrack-room) for the regulation of life and found it answer in their own case, its inventors were eager to place other communities under the same yoke by force of arms. It was a colossal mistake, because it ignored that storehouse of tremendous forces—the human spirit with its unquenchable demand for liberty, and its impatience of iron shackles.

That effort which has provoked so mighty a resistance had its impulse in materialism, and materialism of a low type. For there is a materialism of sensuality which is compatible with a certain amount of poetry and romance, so that the soul, although debased, is not altogether crushed out. But this materialism was of the granite kind. It aimed at a civilisation that should be hard and angular, every soul to be regarded as a stone block to be set squarely in its place.

The philosophy which attempted this impossible task might have learned better by taking a hint from the natural world, where imprisoned gases, while tolerant of a certain amount of compression, end by violently shattering the vessels in which it is sought to confine them—the toughest steel, the hardest stone is not strong enough to keep them captive. Even the fragile vegetable kingdom carries its lesson of stone slabs split asunder by the urgent growth beneath them of the green stalks of herbs and grasses.

That is one of the lessons of the great calamity in our midst to-day—a lesson grimly illustrated by fire and bloodshed, famine and death. The soul will be free even though

it lay all the world in ruins to accomplish its end. Seek to imprison its energies, to check its progress and the result is seen at last in a mighty conflict of fleets and armies. Those who fight for it are the predestined victors, for they have with them the power of Universal Laws, the power of the Idea for which they contend. "War is hell," said a great general who, having passed through its horrors, spoke with the authority of experience. Yet some fifty years ago, the great-souled Abraham Lincoln, full of the love of humanity, did not shrink from the responsibility of plunging his country into bloodshed in defence of the great idea of Freedom. Slavery had to go, and when pen and tongue failed to enforce the lesson, the sword and gun took their place and did the work more effectually because the chief stronghold of the enemies of freedom resided in low and dark places. They could not be reached by the power of the Idea working on its own plane, but it was none the less the master of its rugged helper, the warrior. There are times when fire can only be fought with fire. When the prairie is aflame those who would be safe from destruction apply the match to the ground before them that the fiery demon behind may be robbed of his fuel.

"Might is right" was the doctrine of those against whom the majority of the world, whether as active combatants or passive sympathisers, are ranged to-day. Had these worshippers of Force only said and known that Right is might! Even Napoleon with his cynical jest that Providence is always on the side of the biggest battalions was too clear-eyed an observer to overlook the power of the Idea, and when he said that in war the spiritual factor is to the material factor as five is to three, he showed some perception of a truth which since his day has gained an almost world-wide recognition. Blindness to it led, in his case, to ruin. A greater ruin lies before those who, with less excuse than he had (for the progress of a century has intervened), have denied the truth of spiritual laws by word and deed.

It is a solemn and an awful thing when the march of Truth is as the march of armed men, when her voice speaks in the thunder of cannon. But so it must be. Lowell, the poet of the great American Civil War, saw it, and his sonnet "Sub Pondere Crescit" is highly appropriate to the present hour:—

The hope of Truth grows stronger day by day;
I hear the soul of Man around me waking,
Like a great sea, its frozen fetters breaking,
And flinging up to heaven its sunlit spray,
Tossing huge continents in scornful play
And crushing them with din of grinding thunder
That makes old emptiness stare in wonder;
The memory of a glory passed away
Lingers in every heart, as in the shell
Resounds the bygone freedom of the sea,
And every hour new sigas of promise tell
That the great soul shall once again be free,
For high and yet more high the murmurs swell
Of inward strife for truth and liberty.

THE WITNESS OF GREAT NAMES.

The following two quotations are specially directed to the attention of some correspondents with whom we have not time to argue individually questions of the philosophical basis of Spiritualism:—

As to the nature of spirits and angels, this is neither unsearchable nor morbid; but in a great part level to the human mind, on account of their affinity. The knowledge of their nature, power and illusions appears from Scripture, reason, and experience to be no small part of spiritual wisdom.—BACON.

As for spirits, I am so far from denying their existence, that I could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels. . . . This serves as a hypothesis to solve many doubts whereof common philosophy afforded no solution.—SIR THOMAS BROWNE.

THE DIRECT VOICE.

(Continued from page 424.)

Thursday, July 30th, 8 p.m.—This being the first meeting, only about nine sitters were present. "Dr. Sharp" spoke out clearly, giving a warm welcome to all, and Mr. Coates then introduced those sitters who had come for the first time. As already mentioned, "Dr. Sharp" spoke humorously of my name and its associations with the past. After several sitters had conversed with their friends on the other side, I heard my name spoken in a faint whisper, and on asking if it was for me, the trumpet gave me a sharp tap on my head, a device frequently adopted by the spirit friends throughout these sittings to indicate clearly for whom the message was intended. My grandfather, of whom I have only a faint recollection when I was a boy in Scotland, told me how glad he was to be able to speak with me, and that I was the first of his family to whom he had been able to talk in this way. He reminded me of many little incidents in my younger days, and on asking him if he would like my father to know that I had been speaking to him, he replied that it was wiser to leave his son alone, as he would not believe it. That was doubtless quite true in view of the strongly orthodox views I knew my father held, and I was glad my grandfather preferred matters to remain as they were in this respect.

He then proceeded to inform me that he was frequently with me, that he watched with keen interest the progress I was making and was able to help me often though quite unknown to myself. He asked me one evening about a certain person (a lawyer) I had met while in Ireland. On learning who it was he spoke very kindly of my friend and of the assistance that he had been to me. He then referred to another individual with whom I had had dealings, and told me that he did not like that man, although I had been very good to him, and he was glad that I had shaken him off. This was perfectly correct. He seemed to be fully acquainted with the facts. This satisfied me of his identity, for no other person but myself could have known these facts, seeing that I came as a total stranger to Rothesay.

He then informed me that his son "Alec," who was with him, would like to speak with me, and reminded me of certain trivial incidents, all evidential, and relating to things which had happened over thirty-five years ago. I had completely forgotten them but, as recalled by him, they came quite vividly before my mind. A Mr. W—, of Cardiff, had an interesting conversation with a spirit whom he had known when in the flesh but whom he had quite forgotten. They entered into an animated conversation in their own language (Welsh), which none of the sitters understood, and the purport of which Mr. W— explained fully to me after the sitting was over.

Sunday, August 9th.—A full sitting took place with some fine evidences from friends who had passed on. A well-known doctor from Harley-street who attended that night had some very interesting conversation with the late Dr. Alfred Russel Wallace. On being interrogated concerning his impressions of life on the other side, Dr. Russel Wallace could only explain repeatedly that it was beyond all comprehension, so astounding was the reality of it all.

A young man who had recently lost his wife and little daughter had a very pathetic conversation with his child, which brought tears to the eyes of some of the sitters present. In a little treble voice which only a child could have produced she asked her daddy about certain trinkets which she had owned when on this side, also about her "Teddy bear" which she wanted her little brother to have. On the father reminding her of a certain ball she used to play with, she told him clearly through the trumpet that her little brother had burst it. It was all so human throughout that it is quite impossible in recording such touching incidents to give my readers any idea of the impression conveyed to those present. This same sitter received an interesting test concerning the identity of a spirit friend who had great difficulty in explaining who he was. He repeatedly told the sitter that his name was "Ob," but after a great deal of explanation as to the place where they last met, and how he, the spirit, had been killed on the frontier in

India, it suddenly dawned on the sitter that it must be his old friend, O'Brien, who had been nicknamed "Ob," and then an animated conversation took place. The evidence was in itself all-sufficient to those present.

A certain female spirit said she knew me on earth when I was out in the far East, but it was not till quite three days after the conversation that I was able to remember who it was. This was found to be a not infrequent experience where those who had passed on many years ago tried to recall their identity. In this particular case the friend who spoke to me reminded me of nearly everyone with whom I had come in contact where I had resided. There being only a few English-speaking people in that part I ought to have remembered the visitor, especially in view of the incidents she recalled so vividly, many of which I had absolutely forgotten, for it is over twenty-three years ago since I resided there.

I had several very interesting conversations with my brother (who was killed with Captain Hamilton twelve months ago at Hitchin when flying in connection with the Royal Flying Corps), and would very much like to record some of them, but as they were entirely of a private nature it is quite impossible for me to do so. I might mention, however, that our discussion was so free, so full of personal details and marked by so much evidence of personality and knowledge of all that related to the subjects we discussed that no doubt is left in my mind that I actually spoke to my brother.

Whilst referring to my brother's affairs I might take this opportunity of recording an interesting test in connection with some communications I had with him within fourteen days after his death. My wife and two other friends assisted in the experiments. The matter about which we desired information related to certain of my brother's effects which could not then be traced. Through a "Ouija" board he informed me where I could find a certain portmanteau, inside which I would find, wrapped up in his linen, an attaché case containing his papers; but what concerned him most of all was a gold ring which he informed me was in this case, and he instructed me to see that this ring was returned to a certain person to whom it belonged. Following his instructions, I made the journey, and although it was with difficulty that I could visit the place without exciting suspicion, I carried out his wishes. I found the portmanteau in question with the attaché case inside wrapped in his linen, and inside was the gold ring, which I duly returned to the person to whom it belonged, as instructed. I have had many interesting communications from time to time with my brother apart from the very long conversations I had at Rothesay, and although he has his work to do on the other side as I have mine on this side, yet it has been of very great help to me to know that we are able to get in touch with each other whenever we desire it. Never once from the time I saw his terribly mutilated body lying in the mortuary have I thought of him in any other form but as a living soul on another plane actively employed in the duties for which he is best fitted, and at the same time advancing to higher states beyond.

Captain Hamilton came several times and talked with me, and referred, amongst other things, to a certain book I had received regarding his life, which was quite correct. No one in Rothesay knew this but myself.

Another interesting incident occurred when one of the sitters inquired of a spirit visitor whether he had ever come across a certain person who had passed over. The spirit replied that he had seen him, but did not know where he was at the moment, and promised that if he could get hold of him before the evening sitting he would bring him. At the next sitting the friend in question arrived, much to the delight of the sitter, who entered into an intimate conversation with him.

I feel sure I am voicing the feelings of the many friends who will read these lines, and who have been privileged to attend these sittings at Rothesay, when I say how much we are indebted to Mr. and Mrs. Coates for all the kindness shown to every one of the sitters in helping them to prove for themselves the reality of the life beyond. May they long be spared on this sphere to continue the good work they have done in the past.

A. J. STUART.

PSYCHIC SCIENCE AND THE WAR.

AN OCCULTISTS' PEACE UNION FORMED.

At a further meeting held at the Occult Club, on the 5th inst., MISS LIND-AP-HAGEBY opened the discussion as to whether an Occultists' Peace Union should be formed with a *résumé* of her address at the first meeting, recorded in last week's LIGHT. She suggested that the club should be the headquarters of the Union, and that its members and their friends should be invited to join.

MR. DE KERLOR moved the adoption of the title coined by Miss Lind at the last meeting.

MR. SMITH objected that it should first be decided whether such a Union on the outer plane should be formed at all.

MR. RAWSON was against the term "Occultist." The popular mind would associate it with Black Magic, with the result that much adverse thought might be directed against the Union. This would be avoided by such a designation as "The Thinkers' Peace Union."

MRS. GASKELL supported Mr. Rawson, and suggested "The Rose and the Lily Peace League"—a title the poetic appeal of which would stir the spiritual nature of the people, and was open to no misinterpretations.

MR. DE KERLOR said Mrs. Gaskell's title would not indicate the League's method of working through mental and spiritual vibrations.

PROFESSOR BICKERTON favoured Mrs. Gaskell's suggestion. The lack of poetry in life was a defect of to-day and the poetical represented the highest side of human nature.

MISS SCATCHERD was of opinion that the term "Occultist" was the only one covering the unique object of the Union. It was impossible to find any word that would not bear a negative signification in some minds. Mrs. Gaskell's "Rose and Lily League" might remind small boys of the Wars of the Roses. (Laughter.)

MRS. LINDSAY proposed, and MISS SCATCHERD seconded, that such a Union should be formed. The proposal was carried unanimously.

MRS. LINDSAY then proposed the adoption of the title "The Occultists' Peace Union." MR. SMITH seconded. MISS LIND pointed out that there already existed an "Occult Club" and the "Occult Review" and that the term "Occultist" would attract the very persons most essential for the success of the Union.

MR. RAWSON withdrew his objection if the word would prove attractive to the special persons necessary. Personally he had suffered severely for having used the word "Occult," which he now avoided.

MISS SCATCHERD rejoined that she had been bitterly attacked for having said a good word for Dr. Rudolph Steiner, who was accused of Black Magic, because of his symbol of seven red roses on a black cross! (Laughter.)

MR. BENSON, of the Garton Foundation, said if people were afraid of the term "occult" that was a reason for educating them by its use.

MR. DE KERLOR advocated the association of the term "occult" with the idea of peace. The world must learn that the term "Occultist" stood for all that was divinest and most spiritual in the universe.

Finally the title, "The Occultists' Peace Union," was adopted with but one dissident.

MISS LIND then suggested as a subject for discussion, "How best to carry out the objects of the Union." She would assume that all members of the Union regarded war as anti-social and an undoubted evil. Some might call it an anachronism. She was not of that opinion. War could not take place on so large a scale if it did not synchronise with the mind states of vast masses of the people. It was in accord with their degree of development, and therefore was not an anachronism in the true sense of the word. But most people would agree that war was an evil. War advocates had a long list of virtues which they claimed that peace could not have produced in the past, but the speaker insisted that all these virtues were outbalanced by the evils consequent upon war. And none could deny that war was antagonistic to the principle of brotherhood, the most inspiring

ideal of the twentieth century. She would also suggest that this Union should make its appeal to the inner side of humanity, and so avoid those outer layers of prejudice against which, as against so many rocks, one risked wrecking one's vessel of peace.

MRS. LINDSAY made an eloquent appeal on behalf of the subject of defence. Were we not to defend ourselves if attacked? So many people now seemed anxious to do away with everything in which a remnant of intelligence remained.

A heated argument took place.

MR. BENSON said the members of the Garton Foundation were Pacifists first and foremost and must learn how to get rid of war. Armaments always existed for defence. We could not have defence without aggression. Everyone forgot that. War had come about through fear. Defence by armaments was avoiding explosions by heaping up explosives. The only way to get rid of war was to get rid of armaments. The only way to get rid of armaments was to abandon the idea that any advantage could be gained by war. One nation could not be hurt without hurting all. When that was realised war would soon be at an end.

MR. RAWSON gave an interesting forecast of future events and described, in outline, his methods for shortening the war, which otherwise would last two years. As time did not exist a "treatment" two weeks hence would affect present happenings.

"Bring to life the soldiers killed to-day?" queried MISS SCATCHERD. MR. RAWSON explained very patiently, but the audience looked unconvinced.

MRS. GASKELL said the war would end within the month, but there was poor comfort in that as worse things were to follow!

It was then decided to elect a small committee to draw up the Statutes of the O. P. U. This committee of five would be presided over by the Chairman Miss Lind. Mr. de Kerlor, Professor Bickerton, Mr. Smith and Miss Scatcherd were elected members of this committee, with power to appoint a fifth.

EDWARD CARPENTER ON EUROPE'S DESTINY.

In his letter of thanks for the widely signed friendly address and many hearty messages of congratulation received on his seventieth birthday, Mr. Edward Carpenter alludes to the strange events of the last few weeks as surely connecting themselves by a kind of logical fatality with the great Labour movement. He says:—

They seem to point to the break-up all over Europe of the old framework of society, and (like the Napoleonic wars of a century ago) to bear within themselves the seeds of a new order of things.

Insane commercial and capitalistic rivalry, the piling up of power in the hands of mere speculators and financiers, and the actual trading for dividends in the engines of death—all these inevitable results of our present industrial system—have now for years been leading up to this war; and in that sense, indeed, all the nations concerned are responsible for it—England no less than the others.

But the mad vanity of the Prussian military clique, and its brutal eagerness for imperial expansion at all costs, have precipitated the fatal move. The German Government is now involved in a conflict which the more socialistic section of its population absolutely detests, and for which its masses have little desire or enthusiasm; it is alienating from itself the loyalty of the warm-hearted and very human and brotherly folk whom it professes to represent; and is sowing the seeds of its own destruction. Curiously enough, too, by supplying the Russian autocracy with an excuse for gratifying its lust of conquest (an excuse which is welcome, no doubt, as a means of discounting the revolutionary movement at home) this action of Germany is destined to lead to a disorganisation of Russia similar to that which awaits herself.

On the other hand, the same action has already caused an extraordinary and astounding development of solidarity and enthusiasm among the more pacific peoples of Western Europe—this partly, no doubt, in sheer self-defence, but even more, I think, as an expression of their hatred of militarism and bullying Imperialism. The enormous growth during the past few years of democratic and communal thought and organisation on the Continent generally is well known; and the events of which we are speaking have suddenly crystallised that into definite consciousness and into a fresh resolve for the future—

the resolve that never again shall the peoples be plunged in the senseless bloodshed of war to suit the ambitions or the private interests of ruling classes. Furthermore, in Britain where, for so long, the ruling movement has seemed to hang fire and fail to define itself, we have developed—most swiftly and in almost miraculous fashion—a whole programme of socialist institutions, and (what is more important) a powerful and democratic sentiment of public honour and duty.

In view of all this it is impossible, as I have said, not to hope for a great move forward—when this present nightmare madness is over—among the Western States of Europe towards the consolidation of their respective democracies and the establishment of a great Federation on a Labour basis among them; as well as to expect a sturdy reaction, perhaps amounting to revolution, among the Central and Eastern peoples against the military despotism and bureaucracy from which they have so long suffered. In both these directions, in aiding the Federation of the democracies of the West and in hastening the disruption of the military bureaucracies of the East, England—if she rises to her true genius, and to a far grander conception of foreign policy than she has of late years favoured—will have a great work to do.

M. MAETERLINCK ON PROPHECY AND PREVISION.

To the everyday reader the main interest of M. Maeterlinck's article in "Nash's Magazine" on "Foretelling the Future" will probably lie in the many striking instances of premonition and precognition which he therein brings together, and for most of which he owns his indebtedness to M. Ernest Bozzano's "Des Phénomènes Prémonitoires"—a work which he regards as the best and most complete, as well as latest, study of the question—but to the reader who has already some acquaintance with the problem it will be of more importance to know how such an original thinker and observer himself regards it. In the first place M. Maeterlinck is satisfied that "reduced and stripped of all foreign influences and intrusions the number of instances in which there is a really clear and incontestable perception of a fragment of the future remains large enough, contrary to what is generally believed, to make it impossible for us to speak of extraordinary accidents or wonderful coincidences." The fact that M. Bozzano collected in all nearly a thousand cases is of importance, as denoting the enormous pressure of the mystery; "but if there were only half-a-dozen genuine cases—and Dr. Maxwell's, Prof. Flournoy's, Mrs. Verrall's, the Marmontel, Jones and Hamilton cases and some others are undoubtedly genuine—they would be enough to show that in the erroneous idea which we form of the past and the present, a new verity is living and moving, eager to come to light."

The efforts of that verity, I need hardly say, display a very different sort of force after we have actually and attentively read those hundreds of extraordinary stories which, without appearing to do so, strike at the very roots of history. We soon lose all inclination to doubt. We penetrate into another world and come to a stop all out of countenance. We no longer know where we stand; before and after overlap and mingle. We no longer distinguish the insidious and factitious but indispensable line which separates the years that have gone by from the years that are to come. We clutch at the hours and days of the past and present to reassure ourselves, to fasten on to some certainty, to convince ourselves that we are still in our right place in this life where that which is not yet seems as substantial, as real, as positive, as powerful as that which is no more.

We discover with uneasiness that time, on which we based our whole existence, itself no longer exists. It is no longer the swiftest of our gods, known to us only by its flight across all things; it alters its position no more than space, of which it is undoubtedly but the incomprehensible reflex. It reigns in the centre of every event, and every event is fixed in its centre; and all that comes and all that goes passes from end to end of our little life without moving by a hair's breadth around its motionless pivot. It is entitled to but one of the thousand names which we have been wont to lavish upon its power—a power that seemed to us manifold and innumerable; yesterday, recently, formerly, erstwhile, after, before, to-morrow, soon, never, later—all fall like childish masks, whereas "to-day" and "always" completely cover with their united shadows the idea which we form in the end of a duration which has no sub-divisions, no breaks, and no stages, which is pulseless, motionless, and boundless.

THE immutable Law of God is that each human soul, incarnate or discarnate, must be left free.—SIR W. E. COOPER.

THE END OF THE WAR: A DARING FORECAST.

In a recent issue of an evening contemporary we read that Mr. Alfred Hubert, a psychologist, has sent to the journal an optimistic prophecy dated August 2nd, 1914, which he has received from a friend, "a very noted astrologer," and which reads as follows:—

Peace and victory on Friday, October 9th, 1914. September 29th, I believe the German Emperor, if he live, makes overtures of peace. Tuesday, October 6th, a great day. Sunday, October 18th, a national Te Deum.

The astrologer in question, it seems, foretold correctly the date of the death of Queen Victoria and of the signing of the Peace Treaty in the Russo-Japanese War.

The prophets, as we have before observed, are in marked agreement regarding the outcome of the terrific struggle in which we are engaged. There is a decided difference, however, on certain important details, one of the leading astrological authorities being very definite in his conclusion that the war will not end this year. It will be seen that the prophet whose prediction is quoted above is confident enough to risk his reputation on three dates, the latest of which is little more than a month ahead. It will be interesting to watch how the forecast works out.

On the general question it will be seen that the prophecy of ultimate victory for the Allies is at least in accordance with the dictates of reason. While it is true that "it is the unexpected that happens" it is none the less true that the great majority of future events could be foretold with considerable accuracy by a careful study of the conditions preceding them. There were many students of political affairs who, with no aid from psychic or occult sources, correctly predicted the present tremendous outbreak. Psychics, like the late Mr. Vincent Turvey—to whom we refer in "Notes by the Way"—view the chain of events from the inner side, and are thus often able to anticipate the conclusions of those who study the outer aspects. When both are in agreement, their conclusions are well worth attention. We receive many predictions from psychic sources, some startling in their accuracy, and some very much the reverse; but of these latter we have observed that they are usually against the natural order of things, and order, as the poet tells us, is Heaven's first law.

"MUSIC PHANTOMS."

Schumann was once playing a Schubert march with a friend and suddenly asked him if he did not see strange shapes before him. "Of a truth, I did," he replied. "I found myself in Seville, but more than a hundred years ago—among promenading Dons and Donnas, with trains, pointed shoes, poniards, &c.

"Strange," returned Schumann; "our visions were identical to the very city!"

Franz Grillparzer, the dramatic poet, had reason to thank the revivifying power of music in the case of his great trilogy of "Medea." He had worked out more than half of it in his mind when he was prevented from going on with it by many hindrances—his mother's death, illness, travel and domestic complications—until years had elapsed; then, when he essayed to finish it, he found that he had forgotten the plan he had formed and was unable to go on with it since he had made no notes of his scheme. During the earlier period he had played the classical symphonies on the piano with his mother while his mind was deeply engrossed with the framing of his play, and it so happened when in later years he took them up again he found that the strains of Haydn, Mozart and Beethoven brought with them the forgotten scheme in all its details. Their influence revived what he had thought was buried beyond recall and he set to work and finished the play.

Dr. Pedrone, of Padua, notes that one of his patients not only experienced separate keys as of different colours, which is not an uncommon occurrence, but that every instrument appeared as a different colour. Thus, he heard the piano as blue, the clarinet as red, the saxophone as yellow, the guitar as golden yellow, the kettle drum as a chocolate brown.

As might be supposed, Heinrich Heine was particularly

susceptible to the appearance of "music phantoms," which is the name given by scientists to such visions as are evoked by the agency of music. In his "Florentine Nights" he gives the following graphic description of the sensations awakened by the playing of Paganini :—

So far as I am concerned, you know my musical second sight—the gift that I possess with every tone I hear to see a corresponding tonal figure; thus it happened that with every stroke of his bow Paganini brought before my eyes visible forms and situations which were like a coloured shadow play, in which by virtue of his violin playing he enacted the chief rôle. Even with the first stroke of his bow on the strings the coulisses around him changed; he suddenly stood alone with his music-stand in a cheerful room that was decorated in a taste particularly gay; with highly ornamented furniture à la *pompador*; everywhere were to be seen small mirrors, gilded cherubs, Chinese porcelains, a delightful chaos of ribbons, garlands, white gloves, tattered tulle, false pearls, diadems, and such adornments as one finds in the boudoir of a prima donna. Paganini had changed his appearance, and much for the better; he wore knee-breeches of lilac satin and a white waistcoat embroidered in silver, a coat of light blue velvet with gold buttons, &c.

That seer of things from the realm of the supernatural, E. T. A. Hoffmann, speaks of being transported by Haydn's symphonies into "invisible green hedges," or in their music he sees "youths and maidens sweep by in circling dances, laughing children spying behind trees, behind rose bushes, pelting each other with flowers."

NOTES FROM ABROAD.

BELGIUM AND THE PSYCHIC PRESS.

To judge by the latest numbers of Belgian psychic papers received before the outbreak of the war, Belgian Spiritualists had till then been unusually busy in arranging conferences all over their country with the object of spreading the doctrines of Spiritualism and its comforting messages. It seems as if some invisible power anticipating the dire calamity overshadowing Europe had inspired these valiant sons of Belgium to impress their fellow-countrymen with the great truth of a life hereafter and the possibility of spirit return. This knowledge may now be shining forth like a star of hope and consolation to many who mourn the loss of a beloved one, and who otherwise might be plunged into the deepest abyss of desolation.

THE ILL-STARRED EMPEROR OF AUSTRIA.

"Le Messager" reprints from "Le Soir" of July 1st the account of a fearful malediction little known in the pages of history, but which, nevertheless, is vouchered for as perfectly authentic. Terrible as the curse may sound, it seems to have been almost a prophetic inspiration, as subsequent events have clearly shown.

In the year 1849, during the suppression of the Hungarian revolt, many atrocities were committed for which the Emperor Francis Joseph was held responsible by his people. Consequently not only intense hatred was aroused against him, but some of the sufferers gave vent to their outraged feelings by calling Heaven's vengeance down upon him.

Amongst many others the son of Countess Karolyi had been condemned to death for his participation in the national rising. His mother implored the Emperor's clemency on behalf of her unfortunate son, but received a curt and definite refusal, whereupon she is supposed to have hurled a dreadful imprecation against Francis Joseph. "May heaven and hell," cried the frantic mother, "destroy your happiness, may your family be exterminated, may you suffer through those you love most, and your children be given over to destruction." Whether as a result of this curse or not, the Emperor, who has recently celebrated his eighty-fourth birthday, has certainly throughout his long reign been subjected to an unusual amount of misfortunes, private as well as political, too well known to bear recapitulation.

A CURIOUS THEORY.

In a small pamphlet bearing the inscription: "Reality and variety of spirit races who people the invisible world," the writer, M. de Tromelin, states that having alternately passed through a period of doubt and scepticism, he has finally been compelled to believe in the genuineness of psychic phenomena, and to admit the reality of an invisible world, inhabited by a multitude of beings whose variety would seem stupendous to one not prepared for such a revelation. Further on, he argues that the theory of the invisible world being inhabited by disembodied beings only is not compatible with scientific

philosophy, and that it is quite logical to suppose that fluidic beings have been living in it long before climatic and geological conditions were favourable to the existence of more material beings. From this fact M. de Tromelin draws the conclusion that if we are conversing with an invisible visitor it need not necessarily be the spirit of a former incarnate being but may be one of those who have been inhabiting the world beyond, prior to the time when animals and human beings first came into existence on our planet, although, he admits that if we try to commune with a spirit of the so-called dead, there is every chance that the identical spirit on whom we have been calling will respond to our appeal.

THE MEDIUMSHIP OF EVA C.—

The May number of "Les Annales des Sciences Psychiques," the issue of which has been considerably delayed through unforeseen circumstances, deals entirely with the materialisation phenomena produced through the mediumship of the by now much discussed medium Eva C.—. Amongst several contributors M. C. de Vesme adds his testimony to the genuineness of the manifestations recorded by Madame Bisson. Through the courtesy of this lady M. de Vesme assisted at several sances which were arranged for the sole purpose of giving him ample opportunity for careful investigation. Passing over the preliminary precautionary measures taken, M. de Vesme relates that during each séance he sat opposite the medium, and in such close proximity that his knees and feet often touched hers. Holding in his hand an india-rubber flask, of which a slight pressure would ignite the magnesia, he could in a measure direct the entire proceedings and take a photo at any chosen moment.

During the second séance he observed the apparition of heads, at times six in number, each differing from the other. The photos of these heads are some of the best obtained under similar conditions. The heads seemed perfectly human, although insufficiently materialised and consolidated, which accounts for the features appearing sunken and the eyes barely outlined, but in no case do they give the impression of fraud, or of having been previously sketched or designed.

During another séance there appeared hands, two at a time, above and somewhat behind the medium's head. When the light was well thrown on them, the sitters observed that they were absolutely like normal human hands, with nails, joints, &c., clearly defined. On one occasion M. de Vesme got up and stretched out his hand, when to his great surprise one of the materialised hands slowly advanced, passed over the head of the medium, and finally grasped his (M. de Vesme's) hand, shaking it in quite a friendly manner. For the space of six seconds, or somewhat longer, M. de Vesme held this mysterious hand in his own; it felt solid, but cold, humid and somewhat clammy. Nevertheless, it did not impart the slightest disagreeable sensation. Meanwhile M. de Vesme continually observed the hands of the medium, who under the strong light of six red lamps could be clearly seen in the act of holding apart, with both her hands, the curtains of the cabinet. This occurrence, M. de Vesme affirms, left not the slightest doubt in his mind as to the genuineness of the phenomena.

F. D.

SIDELIGHTS.

The "Daily Telegraph's" St. Petersburg correspondent quotes from a local paper, the "Retch," a graphic description by a wounded artillery officer of the psychic experience of a soldier plunged for the first time into the pandemonium of a modern battle. He says that from the moment he and his comrades were assigned their positions horror possessed their souls. "It was not anxiety for ourselves or fear of the enemy, but a feeling of awe in the face of something unknown." When firing begins he feels that he is in a kind of nightmare, but after a time the nervous feeling leaves him, and as regiment after regiment of the enemy is annihilated his soul is filled with hate, and he continues to shoot without the least feeling of pity.

The narrator continues: "During the first night after the battle I could not sleep a wink. All the time my mind was filled with pictures of the battlefield. I saw German regiments approaching, and myself firing right into the thick of them. Heads, arms, legs, and whole bodies of men were being flung high into the air. It was a dreadful vision. I was in four battles. When the second began I went into it like an automaton. Only your muscles are taxed. All the rest of your being seems paralysed. So complete is the suspension of the sensory processes that I never felt my wound. All I remember is that a feeling of giddiness came over me, and my head began to swim." We have heard it said that soldiers in battle are sometimes in an abnormal state, and this seems to have been the mental condition of the officer.

On the night of Sunday, the 30th ult., according to a Reuter correspondent at Sofia, a new comet was observed from the observatory of Plevna with the naked eye. It was located between the constellations of the Great Bear and Gemini. Declination 58, right ascension 120. Commenting on this statement, a contemporary observes that "there have been those who regarded comets as portending great happenings, but this one seems to be a prophet after the event." It is further unkindly suggested that astrologists may find the occurrence difficult of interpretation. "Say the Great Bear is Russia and the Twins are Austria-Hungary and Germany, what is the comet? And why seen in Bulgaria?"

A writer in the "Christian Commonwealth," closing a warm eulogy of the life-work of Edward Carpenter, says: "It is not possible in a brief article to do justice to the many-sided application of the message of this truly great man. He is coming to his own. It is more than thirty years since 'Towards Democracy' was first published; for a long time Carpenter was a voice in the wilderness; his essentially sane views of love and marriage and the sex-relation were cast aside as dangerous and unhealthy; his resounding call that we should live a more natural, more spontaneous life fell on deaf ears; but, bearing himself with calmness, dignity, and unconcern, he waited his time."

This time, the writer of the article observes, is now coming. "The modern reaction against mechanism and materialism, the development of psychological science, the quickening spiritual consciousness in the world, and (to a less degree) in the Church—all these, like favouring winds, bring him to the haven where he would be. He has lived long enough to see the 'golden beam incline,' or, at any rate, begin to incline, his way. It is an almost obvious thing to say that his writings will in coming years be read more and more widely and eagerly, and that he will be recognised as a prophet and master indeed. Many writers have a host of unknown admirers; it is the peculiar quality of Carpenter's work to make for him a host of unknown friends."

THE MEANING OF TIME.

The idea that time is non-existent in the spiritual world—an idea involved in the question of prevision and prophecy—has been cleared up, for me at least, by Royce in his "World and the Individual" (Lecture III.).

A succession of events, as directly experienced by us, involves a well-known relation amongst the series which make up the succession. Together these form a sequence or order in time.

But side by side with this aspect of the temporal order stands another which has often been pointed out, but also mostly ignored by metaphysical writers on the subject of the temporal aspect of the universe. For instance, when we listen to a musical phrase, a line of poetry, or a rhythmic series of drum beats, we observe that the whole succession is present at once to our consciousness. The series of events does not cease, but is transcended.

Thus "precisely God so knows the whole time sequence of the world at once. The difference is merely one of span."

"The whole of time will contain a single expression of the Divine Will, and therefore, despite its endlessness, the time-world will be present as such a single whole to the Absolute whose will this is, and whose life all this sequence embodies."

Time and eternity are one in essence. It is conceivable that our consciousness might have the same relation to a million years of time that it now has to a moment. Then we might say, "What a slow affair this dynamite explosion is!" and the wearing of the Niagara gorge would be to us what a single musical phrase now is—namely, something instantaneously present.

It is all a question of time-span, and all the questions of our deeper relations to the universe are bound up with this problem of time and eternity.

A. K. V.

THE function of life is surely to develop our powers to the full, so that we may grow, may expand, may live intensely. If we tamely resign ourselves to adverse and cramping conditions, our natures become cramped and blighted. Have we not the right like plants to demand the best soil for our development? We gain qualities of fortitude and strength in fighting adverse conditions.

LETTERS TO THE EDITOR.

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

The Cecil Husk Fund.

SIR,—I have to thank the friends who, through the medium of LIGHT, have been kind enough to help the above fund. Words cannot express the blessing and comfort this money has brought to poor Mr. Husk, as he lies almost at death's door—the door he has opened to so many of us. I had the privilege of seeing him one day last week. It was sad to see one who had done so much for others lying helpless and suffering such agony, longing to be "at home," as he says. I am sure there is not a Spiritualist who will read these lines but will do all he or she can for this wonderful medium by sending out loving thoughts to soothe and comfort him in the hour of his need.—Yours, &c.,

ELLA DUFFUS.

Elstree, Herts.
September 6th.

"The Gospel of Self-Expression."

SIR,—Mr. Witley will find his thesis of self-expression ably set forth in Royce's books, "The World and the Individual" (Gifford Lectures at Aberdeen in 1900), and "Sources of Religious Insight."

"Whatever you know or do not know about yourself, at all events be somebody"—that is the essential thing. He cites a beautiful little story about two young lovers—the girl's father serving a six years' term in gaol as a swindler. All the young man's friends advise him not to wreck his life by marrying a convict's daughter: at last he goes to the gaol and asks for the advice of the father himself; and after a touching interview the result is the adjuration to "be a man; you have the right to trust the future. Myself, I believe there is some One to trust it to." And so they marry, I presume, and are happy ever after.—Yours, &c.,

A. K. VESNING.

Los Angeles, Cal., U.S.A.,
July 24th, 1914.

SIR,—I am of opinion that Mr. Witley aptly expressed the purpose of a man's life when he wrote of "a chance of expressing himself." Lord Avebury said that "we are here to make the best of ourselves for the sake of others." This necessitates the elimination of selfishness, for the death of the beast is the birth of the God. Man is God in embryo. Consequently, to express himself is to assert his origin, to claim his heritage. Are not all instincts an assertion—an expression—and life a work universally glorious, because one of necessity? Before there can be a true self-abnegation there must be a positive self-assertion—that expression being the outcome of repression.—Yours, &c.,

E. P. PRENTICE.

The Compensations of Calamity.

SIR,—Having been for many years a constant reader of LIGHT I feel that at this time of tension and of "winnowing" I must express the satisfaction that the subject matter in your paper invariably gives me. It has been increasingly noticeable that LIGHT stands for progress all along the line, bravely and unequivocally, yet with a great charity and breadth of view.

This is, and must be, as someone calls it, "a nerve-racking crisis," which on the surface of things looks as if it would destroy the work of years done with such strenuous zest, by all who are striving for International Peace and Brotherhood—with all that they imply. It even seems as if Christianity itself were powerless—or, as a friend remarked to me, as if the world were "under the dominion of the devil." (My friend was greatly astonished and rather shocked when I said I did not believe in such a person!) It is, without doubt, a testing-time of our beliefs—or, rather, of our convictions—and an opportunity to bear witness to them. To abstain from cutting and strong, contemptuous words about the Germans, to refrain from dismissing from our employment or our homes German girls who are dependent on their earnings, and, what may be more difficult, to treat them as we did before this war came upon us, and to avoid wounding their feelings by word or deed. Yet let us be sure there are many who will take this line; and to day I have heard with heartfelt gratitude prayers including "all the wounded—all the soldiers, on all sides, fighting in this terrible war." This is the spirit, para-

doxical as it sounds, that will grow and spread as one of the results of suffering, and out of the chaos and the darkness light will shine—is even now dawning. The “mills of God” grind inexorably, but the hand on the turning-crank is not that of the devil, but the sure, strong, tender hand of Love. We are now up against realities, and small habits of thought, conventions—merely accepted, not thought out, ideas—fall away, and the result will be, if we are faithful, a great advance, later, in the world-conditions. And in helping this on, LIGHT will have had its share. So I hope it may continue to prosper.

I was much struck with the prayer suggested for use before war by “*Laus Deo*.” Personally, the one petition continually recurring to my own mind has been “Scatter Thou the people (and the Press) that *delight* in war!” Let us remember that God has other weapons, and stronger, than bombs and guns and Dreadnoughts, though really it sometimes seems as if we as a nation scarcely believe it.—Yours, &c.,

E. A. W.

Imagination.

SIR,—Is the following of any use to Mr. Constable? Promising that the universe, or cosmos, is the outward manifestation of the Divine thought, and, consequently, that we human beings, with all things else, are part and parcel of that thought, it follows that man can only think or imagine what has already been thought by the All-Mind, or God.

Man, then, cannot think the impossible, because God has thought all that it is possible to think.—Yours, &c.,

UT PROSIM.

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

SIR,—The argument “of F. V. H.” appears to me to proceed on the right line. There is a distinction between the psychological “I” and the metaphysical “I.” The new edition of the “*Encyclopædia Britannica*” has an article on psychology by James Ward, where the distinction is, most admirably I think, emphasised.

“F. V. H.” has evidently a very clear idea of the distinction, so perhaps the following cursory argument may appeal to her: All thought imports a thinker, therefore the thinker is distinct from what is thought. But we can think ourselves as psychological “I’s.” It follows that the Ego who uses thought about himself as a psychological “I” is transcendent of the psychological “I.” He is the metaphysical “I.” This transcendental subject—to use Kant’s term—transcends thought: the thought of the subject, the psychological “I,” is presented to the transcendental subject, who is conscious (transcending thought) of the presentation.—Yours, &c.,

F. C. CONSTABLE.

Is War Ever Justifiable?

SIR,—“J. S.’s” otherwise most logical answer to this question (p. 428) is vitiated by one very evident error in his premises, and it is that in this war we are not dealing with a madman, for neither the Kaiser nor even the Crown Prince, his son, is mad.

One may in a spiritual sense talk of the Kaiser, his son, and his military staff as mad with the war-lust and fury. But all these men are in the full use and control of their mental faculties. Yes, we are dealing with highly intelligent and responsible human souls; and so I do believe that had Britain, let us say, after the recent display of her superior naval power, been only strong enough in God, wise enough in the wisdom of God, or great enough in the love of God, to disarm herself in the sight of all the world, even these men could not have failed to see the lesson, and to have so profited by it that this war would not have been.

Certainly I find that Mr. E. Shepherd makes out the best case in this discussion when, in favour of the invulnerable—aye, invincible—power of non-resistance to evil, he cites the history of Pennsylvania. For this is none other than the Christ power of love, and so far as we men can know in our present degree, this is none other than the very power of the living God.—Yours, &c.,

JAMES L. MACBETH BAIN.

MR. PERCY SMYTH, leader of the Battersea Spiritual Lyceum Church, writes to acknowledge with warm thanks the following donations received from our readers in response to the appeal we inserted for the children’s outing: “A Friend,” per Mrs. Boddington, £3; J. J. Hughes, Blackley, 2s.; “H. J.,” Ilford, 2s. 6d.; total £3 4s. 6d. Mr. Smyth states that fifty children and several adults were taken to Abbey Wood on the 29th ult., and spent a very happy day rambling through the woods and indulging in sports. He adds that many of the poor children had never been in the country before.

SOCIETY WORK ON SUNDAY, SEPT. 6th, &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.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mrs. Cannon gave very successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Penbridge Place, Bayswater, W.*—Mrs. M. H. Wallis spoke in the morning on “The Afterwards of Death” and answered questions in the evening. Mr. Godley sang at both services. Sunday next, at 11 and 7, Mr. Horace Leaf. Thursday, at 7.45, Mr. Percy Beard.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—The opening services of the above church were conducted by Mrs. Fairclough Smith, who gave interesting inspirational addresses—the morning subject being “My Recent Visions,” and the evening “Peace or War?” The latter discourse was a true message of hope in the existing crisis. The songs of Mr. F. Godley and Mr. Black were much appreciated. It was a great pleasure to everyone to welcome Mrs. Fairclough Smith back to the platform where so much good work has already been done. Sunday next, see advertisement on front page.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Karl Reynolds gave an address on “Here and Beyond.” Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Miles Ord, address and clairvoyance. Friday, at 8, public meeting.—F. K.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Mary Davies gave an interesting address and good clairvoyant descriptions, also dedicated the infant daughter of Mr. and Mrs. Foreman. Sunday next, at 7 p.m., Alderman D. J. Davis.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Helpful addresses by Mr. J. J. Morse. Sunday next, Mrs. A. Boddington, addresses and clairvoyance; also Monday, at 8 p.m. Tuesday, at 3, interviews; at 8, also Wednesday, at 3, circles.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-STREET.—Mr. Alfred Vout Peters gave addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Mary Davies, addresses and clairvoyance. Tuesdays at 8, Wednesdays at 3, clairvoyance, Mrs. Curry. Thursdays, at 8.15, public circle.—A. C.

STRATFORD, E.—WORKMEN’S HALL, ROMFORD-ROAD.—Mrs. M. Clempson gave an inspiring address, “What is my Final Destiny? For What Purpose am I Here?” supplemented by clairvoyant descriptions. Much appreciated. Sunday next, Mr. Percy Scholey, address.—W. H. S.

WOOLWICH AND PLUMSTEAD.—Address by Alderman D. J. Davis on “Beyond the Grave.” 2nd, Miss V. Burton, trance address, “Life After Death.” Sunday next, 11.15 and 8.30, circles; 3 p.m., Lyceum; 7 p.m., Mr. Alcock Rush, address. 16th, Mrs. Neville, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, splendid address by Mr. W. E. Long; evening, much appreciated visit of Messrs. G. Tayler Gwinn and G. Scholey. Sunday next, Mr. W. E. Long: 11 a.m., “Prayers for the Dead”; 6.30 p.m., trance address on “The War and the Spirit World.”

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Addresses by Mr. Frank Pearce, of Portsmouth. 3rd, Mrs. M. E. Orłowski gave psychometric readings. Saturday, 12th, at 8 p.m., and Sunday next, 11.30 and 7, Mr. G. F. Douglas, of Northampton. 17th, Mrs. Peeling. 20th, Mrs. M. Davies.—T. G. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. W. E. Long gave an inspiring address on “War and the Spiritual World.” Thursday, at 8 p.m., usual short service and circle. Sunday next, at 11 a.m., service and circle (the support of all Croydon Spiritualists is earnestly invited); at 7 p.m., Mrs. Mary Gordon, address and clairvoyance.—G. S.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, uplifting circle conducted by Mr. Ashley; afternoon, well-attended Lyceum; evening, helpful inspirational address by Mr. Symons on “The Holy Trinity.” Sunday next, at 5 p.m., tea-meeting (6d.), and at 7 Flower Service; several speakers. Hall open for receipt of flowers at 8.30 p.m. Saturday.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Cattanaach read a paper on “The Message of Spiritualism”; evening, Mrs. Pulham gave well-recognised descriptions and messages to a large audience. 3rd, Mrs. Harrad, address and psychometric readings. Sunday next, at 11.45 a.m., Mr. Connor, “After Death: Some Theories”; at 7 p.m., Mr. G. R. Symons. 17th, Mrs. Bradley. 27th (Harvest Festival), Mrs. Neville.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter gave addresses upon “The Symbolism of the Wedding Garment,” and “The Cup of Cold Water,” answered questions, and gave descriptions. Sunday next, at 11 and 6.30, and Wednesday at 3 and 7.30, public services. Monday and Friday at 8, public circles. Monday at 6, healing, free, conducted by Mr. and Mrs. Baxter.—J. L. W.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougal conducted the meeting; evening, Mr. W. Harris Shaddick gave an excellent address on "Man's Search after Truth." Sunday next, 11 a.m., Mr. and Mrs. Roberts; 7 p.m., Mrs. Alice Jamrach, address and clairvoyance. Circles: Monday, 8, public; Tuesday, 7.15, healing; Thursday, 7.45, members only.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. F. A. Hawes spoke on "Has Christianity been found Wanting?" Evening, Mr. Richard Boddington gave an address on "The Mission of Jesus" and answered questions. Sunday next, 11.15 a.m., open circle; 3 p.m., Lyceum; 7 p.m., Mrs. E. Neville. Wednesday, Mrs. Podmore. 20th, Mrs. Alice Jamrach.—J. F.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Harvey, of Southampton, who had given a successful psychometrical séance on the previous evening, spoke on "How Far have we Progressed?" and gave well-recognised descriptions. Sunday next, address by Mr. G. Prior. 20th, Mr. P. Scholey. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—H. W. N.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. M. J. Veary gave addresses and descriptions, morning and evening.

WHITLEY BAY.—Mrs. Thirlwell gave an inspiring address and conducted an open circle.—C. C.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Addresses were delivered by Mr. L. I. Gilbertson.—J. W. M.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses and clairvoyant descriptions by Mrs. Boddington. August 31st, Dr. Ranking, clairvoyance and psychometry.—G. R.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Short; descriptions by Mrs. Dennis; soloist, Miss Glanville.—E. E.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Neville spoke on "Prayer" and gave clairvoyant descriptions. Mr. Abbott took for his subject at the Lyceum session, "Patriotism."

SOUTHPORT.—HAWKSHEAD HALL.—Miss E. Sidley spoke on "Peace with Honour" and gave descriptions; the President read a paper on "Heroes." The Lyceum will shortly reopen.

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

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Horace Leaf gave an address, following with clairvoyant descriptions and messages. Large after-circle.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Seymour on the War. Evening, address and clairvoyant descriptions by Mrs. Miles Ord, of West Ham. Other usual meetings.—W. G.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. C. H. Lethbridge. Clairvoyant descriptions by Mrs. Trueman. 2nd, clairvoyant descriptions by Mrs. Trueman and Mrs. Summers. 4th, members' circle.—A. W. C.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mrs. M. A. Grainger on "Preparation," followed by clairvoyance. Evening, Mr. C. Tarr spoke on "Freedom and the Human Spirit." Descriptions by Mrs. Grainger.—C. T.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. F. T. Blake on "Duty" and "God and War," followed by clairvoyant descriptions. 3rd, address by Mr. W. Lloyd.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle on "The Nearness of the Two Worlds" and "Health." Mr. Habgood gave a reading on "Immortal Life." Descriptions by Mr. and Mrs. Rundle.—C. A. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. E. Christie gave two good inspirational addresses from subjects selected by the audience, followed by successful clairvoyant descriptions. 3rd, address by Mr. Lamsley, descriptions by Miss Hilda Jerome.—J. McF.

BIRMINGHAM SPIRITUALISTS' SOCIETY.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Morning, public circle; evening, Mrs. Groom spoke and gave clairvoyant descriptions. On Monday Mr. Rea spoke and gave clairvoyant descriptions at the ladies' tea circle, and also at the evening meeting.—T. A.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, conducted by Mr. Stevenson; afternoon, Lyceum, open session; evening, address by Mrs. Podmore on "Religion," and descriptions; anthem by the choir. 3rd, Mr. Thos. Brooks gave an interesting lecture on "Cranial Psychology."—A. L. M.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Address on "Individual Consciousness," followed by descriptions and messages by Mrs. E. Marriott. August 31st, ladies' meeting. Mrs. Maunders spoke on her experiences and gave descriptions. 2nd inst., address by Mrs. Greenwood on "Are we Doing our Duty?" and descriptions and messages by Mrs. Alice Jamrach.

NEW PUBLICATIONS RECEIVED.

"Christ and the Powers of Darkness." By J. GODFREY RAUPERT. Cloth, 3s. 6d. net. Heath, Cranton and Ouseley, 6, Fleet-lane, Farringdon-street, E.C.

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