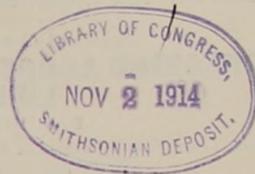


Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,763—VOL. XXXIV. [Registered as] SATURDAY, OCTOBER 24, 1914. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

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Seance for Clairvoyant Descriptions ... MRS. E. A. CANNOCK.
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THURSDAY, October 29th, at 5 p.m.—

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Psychic Class ... MR. HORACE LEAF.
Address on "The Subconscious Mind."

THURSDAY, October 29th, at 7.30 p.m.—

Admission 1s. Members and Associates Free by ticket.

Trance Address at Suffolk-street ... MRS. M. H. WALLIS.
"Practical Work of Ministering Spirits on the Battlefield."

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For further particulars see p. 106.

Change of Address.

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

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No. 1,763.—VOL. XXXIV. [Registered as] SATURDAY, OCTOBER 24, 1914. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

A correspondent in Ilfracombe, who apparently dissents from the view of Nietzsche and his philosophy presented by Mr. L. V. H. Witley in LIGHT of the 10th inst., sends us some cuttings from the "Times Literary Supplement," defending the philosopher from the accusation that his tenets underlie the calculated brutality of Teuton warfare. To be just to the creator of the Superman idea, he certainly said this of Christianity:—

Christianity as an historical reality should not be confounded with that one root which its name recalls. . . It is an unprecedented abuse of names to identify such manifestations of decay and such abortions as the "Christian Church," "Christian belief," and "Christian life," with that Holy Name. What did Christ deny?—Everything which to-day is called Christian.

On the other hand, he undeniably (as Mr. Witley showed) wrote things that are a perversion even of the pure and primitive forms of the teachings of Jesus, the abuse of which in the citation above he affects to deplore. The truth is that Nietzsche wrote with a violence of temper and language that could not fail to be destructive of anything like consistent and impartial views. He was, in fact, a reactionary writer, who sought to balance an extreme in one direction by proceeding vehemently to the opposite pole of the question. He had grown disgusted with the sickly religiosity which is the parent of much physical and moral degeneracy, and pleaded at the top of his voice for harder and cleaner things.

Yet with all his violence—which, it is said, brought him at last to insanity—we doubt whether it ever entered Nietzsche's mind that society might be reconstructed by the aid of Krupp guns, that it would surely have occurred to him, as it has occurred to most of us, that those who are destroyed in war are not the moral weaklings for whom he reserved his thunders. We read in one of the letters to which we have alluded that—

no one has ever scorned and derided everything German as he did almost from the moment he began to write. He despised alike the Germany of peace and domesticity and sentiment, the old romantic Germany of the War of Liberation, and the modern Germany of Prussian Imperialism—and always for the same reason, that Germany is absorbed in itself and ignorant of the world; that the German mind, deep as it may be, has no breadth and no grasp of realities; that Germany is "merely national."

It may well be so. But that does not answer the assertion that the Teuton race imbibed the anti-spiritual side of his teachings, and in a blundering fashion endeavoured to follow out its own interpretation of his philosophy of destructive energy. That endeavour has awakened

powers of resistance in the human spirit which are more formidable than the mightiest siege guns.

Judging by the letters we have received, the remark in "Julia's" letter (quoted in LIGHT of the 3rd inst., p. 469), concerning the rapidity with which the majority of those who have "passed on" lose interest in earth, seems to have occasioned disquiet in the minds of some of our correspondents. "L. A. C.," in the course of a letter on the subject, remarks:—

This is very disturbing and depressing, and quite contrary to what we have been led to expect. The worst of it is, it seems uncommonly likely. . . I think Julia might have spared us this. I hope she will see this letter.

To us "Julia's" statement seemed quite human and natural, and lent a touch of verisimilitude to her communications. It explained (incidentally) why, while some of the departed give the clearest evidence of their identity and continued interest in the life they have quitted, others make no sign. Possibly, like Charles Lamb, they feel that having discharged themselves of this world's business they have no desire to renew its acquaintance. But whether "Julia" sees our correspondent's letter or not, we think we can imagine what her position on the matter would be.

"Julia," if we may presume to interpret her attitude for the moment, would probably reason thus: We are all subconsciously aware of many things which seldom or never rise into our waking consciousness. Between those in this world and their friends in the beyond, there are other and more natural ways of approach than the purely physical avenues of communication. There is an immense volume of testimony (much of it outside the literature of purely psychic inquiry) concerning the soul's experiences in sleep. When the physical life is dormant there is to many of us a corresponding activity on the inner side of our nature. We meet and confer with those on the other side of the way, only in rare instances bringing back to physical consciousness any memory of our experiences. That is one aspect of the question. Another is seen in the explanation quite frequently given that our departed friends, having learned the reality of the new life and the comparative unimportance of most of our earthly troubles, are content to wait the little while—a few years at most—when those they have left behind will join them in the better country. We would not have it otherwise. Our duties while we are in this world are mainly concerned with its affairs. Such hints and glimpses as we gain of a world beyond are merely designed to hearten us in the struggle. If the approaches were made too easy and frequent, the results would be disastrous to the discipline of mortal life. The impulses of love need to be checked by the restraints of wisdom.

"The Coming Christ: Christ in Humanity" by Johanna (cloth, 5s. net. Letchworth, Garden City Press, Ltd.) is a vigorously written attack on the teaching (now so current

in Theosophical circles) regarding the coming advent of a great world-teacher. The writer says in her preface:—

It has been falsely conjectured that the appearance of a teacher, or of that which is sacrilegiously termed "The Supreme Teacher"—"The Lord Christ"—in a single body of one individual human being, could, or can, be the means whereby to rectify evils, or supposed evils, existing in the world. This idea is a tremendous fallacy. Not only that, but as propounded it is something very serious and dangerous.

And in the opening sentences of her first chapter she makes her position clear.

Outward "Saviours," *i.e.*, those who are supposed to relieve or save others from the consequences of their own sin, folly, selfishness or ignorance, in reality we have never had. Outward Saviours—sacrificial victims, offerings for the sins of others, exist only in the false imagination of the sacerdotalist. Yet there are some who labour that others may learn, and these are the witnesses to truth—the teachers and helpers we need. The only "Saviour"—from the *liability to sin*—is the spiritual power of the *Gnosis* within.

Johanna would have us understand, then, that the Supreme Teacher of mankind is not a man, a limited personality; that the "Jesus" of the New Testament does not stand for an historical personage but "for the *gnosis*, the light of inner perception and intuitive knowledge." She holds that the "Christ in Humanity" will, in time, work from within and become evident, and that "slowly, very gradually, this is in process of accomplishment." The author supports her thesis by a wealth of literary allusions and quotations extending over a very wide range, and including "The Song Celestial" of Sir Edwin Arnold, Anna Kingsford and Edward Maitland's "The Perfect Way," Nietzsche, The Upanishads, The New Testament, Paracelsus, Whitman, Edward Carpenter, &c. The book certainly cannot be accused of dullness or lack of variety.

THE PROPHECY OF JOHANNES.

It is almost needless to say that the remarkable prediction published under this heading in LIGHT last week has excited great interest amongst readers generally. The lady to whom we are indebted for a copy of the prophecy, as translated, has been good enough, at our request, to make inquiries in Paris regarding the origin of the document. She now writes to inform us that it first appeared in the "Figaro" of the 10th ult., and adds:—

On the 26th, in answer to numerous inquiries, M. Peladan writes that he found a translation of the prophecy with other MSS. amongst his father's papers on his death in 1890, and says: "My father, Adrien Peladan, gave up politics towards the end of his life in order to devote himself to the study of prophecies and visions. He published several books and a magazine dealing with these subjects, and no doubt intended to publish this one as well. He had received it from a certain Prémontré of St. Michel de Prigolet, near Tarascon, who had received it from Abbé Donat, a learned priest who died at Beaucaire at an advanced age. I have only given part of the prediction, which is very long and extends from the sixteenth to the twentieth century. Recent events recalled it to my memory, and I went to Paris, sought for and found the MS. and sent it to the 'Figaro' for publication."

Our correspondent continues:—

As M. Peladan found the MS. in 1890, it cannot be said that it was written after the events. In the seventeenth verse there is a mistake: it should be "incarnation of the *Word*," not "World."

In a further letter our correspondent repeats a statement by M. Peladan that he regrets very much that he did not suppress that passage in the prophecy which refers to the Pope. (Apparently he fears it may have offended Catholic susceptibilities.)

It seems possible that the Monk Johannes may have been Johannes Ruysbroeck, a Flemish monk who lived about 1600. Some of his mystical writings are now being translated in England.

Amongst other correspondents who have communicated with us on the subject is Alderman Ward, of Harrogate, who informs us that on his recent visit to London he met at the hotel at which he stayed a Belgian judge who showed him a copy of the prophecy in its French form, and stated that he had had a copy for many years—since the Antwerp Exhibition,

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING NEXT, OCTOBER 29TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MRS. M. H. WALLIS

(Under Spirit Control)

ON

"PRACTICAL WORK OF MINISTERING SPIRITS ON THE BATTLEFIELD."

Followed by Answers Relevant to the Subject.

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

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

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

Nov. 12.—Sir William Vavasour will give "Impressions on a Study of Spiritism."

Dec. 3.—Miss Lind-af-Hageby on "Psychic Science in Relation to the War."

Dec. 17.—Mrs. St. Hill (President of the Cheirological Society) on "Witchcraft."

The arrangements for next year will be announced later.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 27th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, October 29th, at 5 p.m., address by Mr. Horace Leaf, followed by discussion (for subject see below).

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, October 30th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

Subjects for study and discussion at the Psychic Class:—

October 29th.—The Subconscious Mind (I.)

November 5th.—The Subconscious Mind (II.)

" 12th.—Memory and Imagination.

" 19th.—Dreams.

" 26th.—Telepathy (I.)

December 3rd.—Telepathy (II.)

" 10th.—The Reality of Thought.

" 17th.—General *Résumé*.

WAR IN ITS PSYCHICAL AND RELIGIOUS ASPECTS.

BY SIR W. F. BARRETT, F.R.S.

The Editor of LIGHT has asked me to contribute a few words on the profound psychical and religious problems involved in the present terrible war. As regards the former, one of the most impressive facts, which must have a far-reaching influence, is the sudden and sustained concentration of millions of minds upon the one subject. Business and pleasure become subsidiary to the engrossing attention fixed on the fields of war. What has been called the "psychology of crowds" becomes manifest on a vast scale. Hence great waves of exaltation or depression spread instantaneously throughout the nations concerned. Herein, of course, lies a very great danger, from which we need to be on our guard. No less is the danger from the spirit of hate and vengeance which war brings in its train—and especially the way in which this war has been conducted by Germany. One can only hope that the widespread realisation not only of the horrors, devilry and destruction of war, but also of the spirit of bitterness and vindictiveness which it arouses, may awaken the conscience of the nation to the resolve that wars must cease to be.

Believing, as all who have studied the subject must believe, that telepathy is an unquestionable fact, our thoughts at home must in some measure react upon our troops in the field of war. Hence if reverses come we should, for their sake, strive to avoid fear and depression. But what a vast storm of conflicting emotions and desires from the opposing nations must be raging in the unseen psychical atmosphere! A horrible bewildering chaos it would seem to be.

And yet through it all we cannot doubt that every pure and noble aspiration achieves its end, however slight the effect may be. It is so in the physical universe—which is the expression in the sensible world of the unseen spiritual world. The innumerable hosts of stars, scattered through the abysses of space, each sends forth its own set of luminous waves, which cross and intercross, stirring the whole ether of space into a perpetual agitation, and yet no wave has lost its individuality, for when it falls on the eye we recognise and can identify the star from which it came.

Another psychical aspect of a vast war, with its wholesale slaughter of human life, must be the sudden transition of multitudes of men into the spiritual world. No doubt the actual number slain is not large compared with the deaths that take place each day throughout the whole world. But instead of the gradual approach of death through sickness, we have a sudden, violent, and more or less painful extinction of human life occurring on a large scale; a daily rush of discarnate souls from the seen to the unseen. We have our hospitals and convalescent homes for the wounded, whose lives here on earth we hope to save; and surely those who have been swiftly and cruelly flung out of this life will equally need hospitals and convalescent homes in the spiritual world. The transition is so sudden and violent that the shattered souls will need time and care to adjust themselves to their new environment. A period of unconsciousness doubtless supervenes on death, but who can say what happens when the mind, one moment keenly alert to things of time and sense, at the next moment finds itself bereft of the organs of sense that it has hitherto used? A startled, dazed impression of the last scene that was viewed and the last sounds that were heard probably lingers on for some time. If the brain be uninjured, consciousness and the sense of sight and hearing doubtless remain for some little time, even after apparent death, until the vitality of the brain is lost.

On the religious aspect of war, it seems at first incredible that the Divine Providence should permit so vast and frightful an evil. Here I think Swedenborg's view of the subject the most satisfactory. He says, in his book on the Divine Providence (section 251), that the existence of wars and evil generally is due to the freedom of will which is given to man.

It is not from the Divine Providence that wars exist . . . but still they cannot be permitted, because the life's love of man . . . has become such that he wishes to domineer over others, and at length over all, and to possess the entire wealth

of the world. Without permission a man cannot be led by the Lord from evil, thus cannot be reformed and saved. . . For if evils were not permitted to break out man would not see them, therefore would not acknowledge them, and so could not be led to resist them. Hence it is that evils cannot be repressed by any Providence; for thus they would remain shut in, and like the disease called cancer and gangrene, would spread and consume all that is vital in man. . . No man can be extricated from his hell by the Lord unless he sees that he is in it, and unless he wishes to be extricated. . . It is for this reason there are wars greater and less.

Or as St. James said, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" It is the exclusive love of self, and self-glorification, that is the root of the evil, and certainly in the present war the German Emperor, and the Prussian military caste around him, seem fitly described by Swedenborg, in the first sentence of the quotation, "the wish to domineer over others and at length over all, and to possess the entire wealth of the world." This doctrine of *might is right* is openly avowed in Bernhardt's well-known book.

It is time we realised, as a recent writer has said, even through the frightful tragedy of this war, "that the gross materialism of this age, with its reliance on brute force, of which our ferocious armaments are merely one symptom, was sure to result, sooner or later, in a world-wide catastrophe. . . It is to be hoped we shall learn our lesson, and say that war is Hell and militarism is Murder. Europe is engaged at this moment in crucifying the Lord afresh, coldly and callously. But we remember that He rose again on the third day. Let us be ready for that arising."

ERRORS IN PSYCHIC MESSAGES.

At an "At Home" given by Mrs. Hedley Drummond in the Green Salon, at the Eustace Miles Restaurant, on Friday afternoon, the 16th inst., Miss Felicia Scatcherd delivered a short address dealing with the main causes of error in psychic communications. Miss Phyllis Wall having given a recitation, Miss Scatcherd began her address by a reference to the Note on page 493 of LIGHT, in which a quotation is made from the writings of Mr. Charles Dawbarn on the subject of mistakes in spirit messages. But while admitting the part played by a misunderstanding of the subconsciousness in the production of mistakes, Miss Scatcherd believed that the main source of error lay in the confusion of thought forms with realities. By way of illustrating the point she gave a number of interesting experiences. Thus she related how the sister of a certain famous author had mentioned her ability to project her consciousness—"to travel in the astral body" was the phrase—so as to enable her to visit friends at a distance. To test this power, Miss Scatcherd challenged the lady to pay her a visit at a given hour, but in the meantime she forgot the appointment, and the visit was paid in her absence from home. Asked what she had discovered on her visit the lady in question announced that she had visited the house in the astral form, but failed to find Miss Scatcherd there. She had, however, noticed the presence of another lady in one of the rooms and described her as engaged in amusing herself with a planchette. As this lady had been strictly enjoined not to experiment in automatic writing, and had given her word not to do so, this was regarded as improbable, to say the least. On inquiry it was found that the third lady had actually been present in the room at the time mentioned. She had not been using a planchette, however, but had been ardently wishing that she might do so. Here, then, was an instance in which thought had been confused with action. Miss Scatcherd gave a number of other examples of the same kind in which mediums and clairvoyants had made statements not consistent with facts, but—as was found on investigation—consistent with ideas in the minds of the persons concerned. People were said, for instance, to be about to die. The persons concerned had really thought themselves in prospect of death at the time, but that was all the foundation there was for the statement. The thought had masqueraded as reality.

Some discussion followed, after which Mrs. Hedley Drummond moved a vote of thanks to the speaker, and the proceedings terminated.

CHRISTIANITY AND SPIRITUALISM.

BY THE REV. CHARLES L. TWEEDALE.

As many readers of LIGHT are aware, I am a clergyman of the Church of England and a convinced Spiritualist. Chiefly through the mediumship of my wife, I have had the privilege of experiencing in my own home what is probably the most remarkable series of spontaneous psychic phenomena on record. I am therefore in a position to review the relations between Christianity and Spiritualism fairly and impartially.

Standing off at a distance and surveying the field, one may make the following observations:—

- (1) Modern Christianity has lost its Spiritualism.
- (2) Much of Modern Spiritualism stands aloof from Christianity.

Both attitudes are wrong and the results deplorable.

The first observation cannot be denied, it is patent to every impartial observer.

The New Testament record of the lives of the Christ and his Apostles is a record of psychic or Spiritualistic happenings from beginning to end. Christianity is based on the spiritual and has its roots in the unseen world. The psychic phenomena which group themselves around the life of the Christ and the lives of the Apostles are the wonder and glory of the Christian religion and are considered—as a Bishop recently told me.—“part of Divine revelation.” In the New Testament the psychic gifts are described as the privilege of Christians and their exercise as forming part of the religious services of the early Christian Church. (1 Cor. xii. and xiv.)

The modern Christian Church has utterly lost touch with the angels, the visions and the voices of the Christ and his Apostles. She has utterly lost the exercise of the spiritual gifts described in 1 Cor. xii. The gifts of the spirit in Confirmation, such as were imparted in the early days (Acts viii. 17; xix. 6) have absolutely ceased and have been null and void for ages, the rite at the present day being reduced to the level of a ceremony having no more relation to the *real* spiritual gifts than the initiation ceremonies of a club or benefit society.

These facts are patent to all, and are not disputed. The lame excuse for this state of affairs is “that the days of miracles are past,” or, as one dignitary said to me, “The Christian revelation is closed.”

Yet the Christ said “These signs shall follow them that believe” (Mark xvi.) and “Lo, I am with you alway, even unto the end of the world” (Matt. xxviii. 20).

This being the state of affairs (which cannot be denied) it is a deplorable thing that Observation (2), “Much of Modern Spiritualism stands aloof from Christianity,” should have to be made.

I am well aware that many Spiritualists are members of the Christian Churches, and many are well disposed towards Christianity, but there is a large class who do not rank with either.

Modern Spiritualists, for the most part, seem to regard themselves as standing apart from the Christian Church and as possessing a spiritual communion which the Church does not possess. It may be true that the Church does not possess such communion at the present day, having lost the communion of saints and the real touch with the spiritual world as the result of its neglect and lack of cultivation of spiritual gifts; but the fact must not be lost sight of that originally the Church did possess those powers in a degree since unequalled. Modern Spiritualism has, therefore, no room for boasting. Her gifts are as old as the hills, and were the especial glory of the early Christian Church.

It appears to me that the especial mission of the modern spiritual movement is to bring back that experience of the reality of the spiritual world which the Churches have lost, to restore to them the verities of the communion of saints, the resurrection of the spiritual body, and the life everlasting, which, as practical realities, they have ceased to possess.

It is manifest to a very brief inspection that the tenets of Spiritualism make her the handmaid of the Christian Church, rather than of rationalism or free thought.

It may be objected that Modern Spiritualism cannot bring itself into line with the beliefs held by the modern Church. The question to be answered is this: Can Modern Spiritualism in its pure and true phase bring itself into line with Christ's teaching and Christ's life, as set forth in the four Gospels? I believe it can quite easily, and without any difficulty at all.

Does Modern Spiritualism insist on personal responsibility before God, and that as a man sows so shall he reap? So does Christ.

Does Modern Spiritualism object that belief in Christ does not save a man from the consequences of his sins? Christ never said that it did. He particularly emphasises the fact that it does not (Matt. vii., 23, 23).

Do modern Spiritualists question as to how Christ claims to be the Son of God? Let them read his own explanation in John x. 34-36.

Do modern Spiritualists object that the Christian Church asserts that the resurrection takes place at “the last day”? Let them take notice of the fact that Christ nowhere insists upon this and that in his own person he gave the most wonderful example of the immediate resurrection on record.

Do Spiritualists object that the modern Church decries spirit communion? Let them note that Christ was in constant communication with spiritual beings and thus stamped spirit communion with his own seal.

The wonderful psychic life of the Christ and his supreme teaching should be the especial glory and pride of all Spiritualists, their greatest possession. Modern Spiritualism should make the four Gospels her own.

I maintain that the aloofness of Modern Spiritualism—as frequently manifested in the utterances of its adherents—from Christianity, as set forth in the Gospels, has no real ground for existence.

Modern Spiritualists may object that the modern Christian Church gives them the cold shoulder. The reason for this is twofold:

(1) The anti-Christian feeling shown by many Spiritualists in their writings and teachings.

(2) The gross ignorance, concerning the spiritual gifts and spiritual communion with the unseen, now prevailing in the Christian Churches among the majority of their adherents.

The first seems to be a matter of explanation and re-adjustment. The second is a matter of education and missionary effort.

It is the mission of Modern Spiritualism to disperse this ignorance and bring back the knowledge which the modern Church has lost.

Spiritualists should not forsake the Churches but should mix freely with their Christian friends, remembering that the Christ of the four Gospels is their especial portion and glory. Let them also remember that the Bible is the greatest Spiritualistic book ever written, and with this in their hands they can easily refute the charges hurled against them that they are the victims of illusions, or the powers of darkness, by pointing to the like experiences of the Christ and his Apostles, and of the prophets, as set forth in its pages.

I have generally found that the most ardent Christian opponent of modern psychic phenomena could soon be made to give away the whole position and to concede all necessary points when pinned to Scripture. Mutual understanding and good will soon followed.

For the encouragement of those who find this missionary work difficult, and who find it hard to bear the misunderstanding to which they may be subjected, I would point out the significant fact that the truths of Spiritualism in the matters of the immediate resurrection, the reality of the spiritual world and the possibilities of spirit return and communion (anciently known by the Church as the communion of saints) are rapidly permeating not only the Churches but the people at large. The advance in the last ten years has been remarkable.

The future of the modern Spiritualistic movement lies not in maintaining a separate cult or religion, but in its power to revivify and strengthen the Churches.

Christ came not to destroy the law but to fulfil it, likewise the modern spiritual revelation comes not to overthrow Christ-

ianity but to confirm the life and the teachings of the Christ, and to make them real to the people of these times.

Modern Spiritualism, in its pure and true phase, needs a central figure to rally round. That figure is the Christ—the greatest exponent of spiritual power and teaching that this world has ever seen, the same yesterday, to-day and for ever.

THE IDEALIST'S POINT OF VIEW.

A REPLY TO "N. G. S."

Opportunity and the pen of a ready writer being alike lacking to me I have been unable to reply earlier to "N. G. S.'s" letter on page 479, criticising my views with regard to Space and the phenomenal universe. Since then he has added Time to the problem and given us his judgment on the whole, but though I can congratulate him on the delightful vivacity of his style I cannot do so on the judicial character of his reasoning. He says that he does not plead for infinite substance, but only for infinite space. It does not matter a bit to the argument. What I pointed out was that it is impossible to conceive of a general enlargement or diminution in size, as in their relation to infinity all conceivable sizes are the same. Instead of meeting this issue he asks me why I should bother to compare things with infinity; but if we are to conceive of Space as really existing apart from the mind, and as being boundless, then we are compelled to recognise what such a conception involves.

While admitting that, if it be granted that matter and mind both exist, contact between things so completely different is inconceivable, he declines to accept the conclusion that the sensations of which our minds are conscious must be caused by some other mind or minds, and appears to suggest that the human Ego, instead of being a unit—an indivisible essence—is, along with everything that forms part of the phenomenal universe, composed of a substance which he calls mind-stuff or spirit-stuff. Of course with the introduction of substance, however refined, we are at once back in the material universe, with form, size, weight, colour, solidity and dimension—attributes which we agreed had no relation to those of mind, *viz.*, sensation, thought and emotion.

And here "N. G. S." bewilders me with a dreadful charge, so eloquently phrased as at first almost to convince me of my guilt. He treats sensation and thought as equivalent terms, and when I suggest that, as mind alone can act on mind, our sensations of a phenomenal universe may be effects produced on our minds by the thoughts of the Infinite Mind, he calls my world a "thought world" and wants to know why I think for myself pain and sorrow and shame! I don't. I feel them, and, as they are unpleasant, I think of ways of escaping them if possible. He also inquires whether canker, earthquakes, parasites, and disease germs are thoughts of God—a query that raises the whole problem of the nature of evil. If that query involves a dilemma, it is his as much as mine (that is, if he believes in a Divine origin for the universe), for unless these things are self-existent they must be either Divine thoughts or expressions of those thoughts. For myself I hold that there is nothing in itself evil—not even human nature! Though I admire flowers and sea and sky and do not like the things he mentions, I see nothing in them incompatible with the rule of Divine beneficence. I am not sure it would be a good world in which there was nothing to avoid or fight against or employ one's mind in studying how to cure or counteract.

"N. G. S." thinks the persons and scenes which appeared to my father's invalid friend in her mesmeric sleep were probably "real," by which he means that the persons not only existed as spiritual beings but as external "substantial" entities, being, with the scenes, part of an external phenomenal universe. He says that the lady would have no occasion to travel myriads of miles to see them, since the spiritual world is supposed to be within and about this physical earth. Whether myriads of miles or one matters little. As she did not leave her room, and as the scenes changed with the depth of the sleep induced, it would appear (if Space be a reality and they were actual scenes in Space) that one piece of the spiritual world could be removed and another take its place. The whole point

of the experience is that it was not objective at all but purely subjective—and yet, in a very true sense, none the less real.

I may cite another experience I have heard my father relate concerning his patient. One evening as he sat by her bed she said, while in her normal waking condition, "Jane is coming to see me" ("Jane" was a friend who lived a good distance away on the opposite side of the city). "Now she is putting on her hat." "Now she has left the house." "Now she is in—Street." "Now she is passing—Corner." "Now she is at the door!" At that moment a knock came and Jane was announced. Here we are driven to adopt one of two alternatives—either the mind of the invalid could send out from itself a kind of thread-like process through Space, winding in and out of streets and passing through doors, or else it could be in two places at once. But the latter is only another way of saying that Space is not an objective reality, and this appears to me to be the only explanation that really covers the ground.

My critic regards the world of the idealist as "a queer world of make-believe." Does, then, the materialist philosopher pretend that he sees things as they really are—the reality behind the appearance? I think not. If life is for mental training and unfoldment, and if the mind, not any vesture or appearance it may wear, is the real man, then its sensations and experiences are what really matter, and not how they are produced. Those sensations are governed by laws, and they will take painful forms if those laws are disregarded. Despite "N. G. S.'s" clever badinage, the idealist's theories fit the problems of actual life quite as well as the materialist's, and explain some of them far better. Why must he not, consistently with a belief in the truth of his theories, look to see if there is a chair to support him when he sits down? If, as "N. G. S." says, his world is a dream-world, would he not in a dream do identically the same thing and expect to suffer if he did not?

"N. G. S." tells us he could better spare Space than Time. I see little difference. Appearances and occurrences are alike needed for the mind's exercise and education. For the former the background is Space; for the latter, Time. By Time we do not mean simply the sequence of events but a something, possessing apparent qualities of length and shortness, which enables us to relate those events to one another. But these qualities of Time are only relative. Relatively they appear stable and unfluctuating, but there is nothing to show that they are so absolutely. If they are, if we are to regard Time as existing independently of the mind, then, like Space, it implies an infinity of infinities, for we can conceive of no period so short as to be indivisible. What to one person may be a very brief period to another may seem an age. A sudden noise breaking in on a sleeper's consciousness has been at once the starting point of a long and complicated dream and the cause of his awaking. To the sleeper, years—with their multitudinous sequence of events—have passed in what in his normal state would have appeared an inappreciable fraction of time—less than he would ordinarily mean by "Now!" I present this fact, with all that it may suggest, to "N.G.S.'s" careful consideration.

D. ROGERS.

THE CANTERETS PROPHECY.

IN LIGHT of the 10th inst. (p. 485) we gave an extract relating to an old prophecy of the war, taken from the "Irish Independent," the date of which we have now ascertained to be the 1st inst. The lady reader who sent the cutting has now kindly forwarded a copy of the issue of the "Independent" of the preceding day, in which appears the following account of the prophecy:—

Sergt. James Daley, of the Royal Irish Fusiliers, writing to friends in Fermoy, quotes a striking prophecy with regard to the war, said to have been found in the Archives of Canterets in the year 1700, which has been published in French papers recently.

"When women will dress themselves like 'Arlequins'; when men will shave the same as Capucins; when carriages will take the road without horses; when they will speak from one end of the world to the other; in the year 1914, in May, they will speak of war; in June they will decide it; in July they will declare it; in August one will see tears in the eyes of wives and mothers; in September hostilities will be continued; in October blood, knee deep, will be seen in three towns in Prussia; in November a white man will decide peace; in December France will be victorious and live in peace and prosperity."

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PSYCHOLOGY AND WAR.

Whatever the rulers of the world may have to say about it, they will ultimately find that the question whether war shall eventually cease upon the earth is not to be settled by material considerations of any kind. However important the part played by Mammon and his allies in wars of the past and present, in this matter history is not going to repeat itself *ad infinitum* as the pessimists predict. There are not only signs and tokens of this, but positive evidences.

Diplomatists and politicians naturally see the future in the coloured light of the past, and in the schools of the world their teaching is brought from university heights down to the very child of the proverbial man in the street. Since the world began there has been war, and till the world ends war will exist, seems to the slave of the historical method a statement beyond cavil—a mere truism. The German professors to-day allege it to be not only the most glorious thing in human life, but "a biological necessity." Moreover, the authorised leaders of thought all the world over have debited the Universal Mother herself with their own perversions of truth, as in the line, "Nature red in tooth and claw," and in the popular fallacies of the survival of the fittest and of the weakest going to the wall. If, according to the ordinances of Nature, the weakest should go to the wall, then only by hazard could the new-born of woman, beast, or bird ever survive.

The whole of the so-called Darwinian interpretation of Nature is a calumny, a blundering generalisation of the first magnitude, the direct challenge and correction of which was in this country reserved for a Russian exile, Prince Kropotkin. As a consequence of this atrocious view of things, modern industrial competition took its heartless rise, and became the mightiest practical exponent of the "ethics" falsely attributed to Nature—although a greatly-neglected Frenchman, Charles Fourier, had shown plainly a hundred years ago the true place and power and beauty of competition as an essential of healthy industrial life. Philosophically put, competition as a principle of action is negative to the positive principle of co-operation throughout the Universe. Prince Kropotkin's attractive book on "Mutual Aid in Nature" finely gives the lie direct to the nineteenth century specious speech about Nature and the weakest to the wall. It is being followed by the work of many writers in many fields, under the compelling influence of the New Dispensation—the advent of a spiritual period complementary to the materialistic one that has just culminated in Krupp engines of destruction, unrivalled in devilry. Such epochs are no more the sport of chance

than are the orbits of the planets, the sequence of the seasons or the rise and fall of nations. In common with the whole of mechanical Nature, they are subject to the universal laws of action and reaction; thus, in a *materialistic* period the play of *mechanical necessity* is conspicuous, in theories and in practice, while in a spiritual cycle the freedom of the spirit declares itself, even to the transcending of mere mechanical necessity. For the polarities of necessity and freedom are reversed in the physical and spiritual states of being. Both continue to act and react, but the composition of forces is different through the reversion of polarity. Hence it comes that the mechanically-minded (in Europe the Northern Germans pre-eminently) are prone to fail miserably in their attempts to deal with problems which are dominated by the spiritual. Russia, with all the world has had against her, is inherently as spiritual as Prussia is materialistic. Now it is an axiom of the most advanced psychology that the higher may penetrate and pervade the lower, not contrariwise, which accounts for the incapacity of the Prussian mind (the most materialistic of the Germans) to understand the more spiritual minds of the Allies and of America, and for their diplomatic *fiascos* before and during the war. To regard the Kaiser's *parvenu* familiarity with "God" as evidence of spirituality is to err excusably, psychology being one of the younger daughters of science, and a comparative stranger amongst us.

The initial failures of Germany in the war were results of psychological deficiencies—the Belgians' rude interruption to the Prussian programme of events, Britain's antique devotion to a scrap of paper, the fickleness of Ireland in forsaking everything for the British Empire, and the incomprehensible loyalty of India and the Colonies, all came to the Germans as damaging surprises owing to their extraordinary psychological state, at one phase of which we are now glancing. Fully to illumine this phase we should require to turn on it the searchlight of the harmonial exposition of the psychological state; which condition of mind Germany illustrates, on the national scale, more remarkably than any other nation. Its chameleonic change of motives in consciousness, according to the pressure of circumstances, exhibits in profusion the most curious forms of unconscious duplicity. The vagaries of it culminate in combination with the condition known to harmonial students as inversion. Here the maltreatment of truth goes to extremes, and the victim of self-deception charges others with just what is rightly debitable to himself. Illustrations connected with the war abound. Dr. Albert Moll, for instance, himself president of the Psychological Society of Berlin, explains the alleged criminal desolation of Belgium as a case of something like collective hallucination, not a fact at all. He assures the world that Belgium has not been sacked, ravished, pillaged, as the deluded people believe, but that the latter have been hypnotised to think so by the power of mass-suggestion. According to this precious "psychologist," the girls and women who were violated are hypochondriacs; the men and boys who testify of barbarities are only "illiterate quidnuncs," and the members of the Commission of Inquiry are demagogues and liars. "In consequence of the notorious ignorance prevailing among the Belgian people," says this insolent sciolist, "it has been particularly easy for the Government and Press to incite them against the imaginary peace-breakers, the Germans." "National hypnotism" of the Belgians, and nothing more, declares this psychologist made in Germany, as ignorant as any Belgian babe of his own national "hypnotism," itself unmatched in history.

After the same manner the German Press describes the war of Britain against Germany as a commercial affair—

"such an insolent one that history never knew the like." The *Frankfurter Zeitung* declares: "We do not fight for business, like England does. We fight for the preservation of German rule in the world, because we have the unalterable conviction that the day humanity is split up between Russian servility and the English business spirit, it will be at so low an ebb as to be without hope or consolation, and in a war like this, if they talk of business, what a poor conception." Which small excerpt it would be hard to equal in its burden of texts for psychology. The psychological disorder is so deep that the effect of it arrests attention even in the verbal form.

With regard to the evidences of variation in the repetition of history that were alluded to early in this article, the deductive thinker who sees the universal laws of action and reaction at work under the over-ruling principle of progression is quick to understand prophetic facts whose significance the purely inductive mind is unprepared to recognise. The unexpected psychological change in Ireland, the surprising splendour of Indian and Colonial unity in the hour of trial, are outcomes of spiritual progress common to the peoples of the British Empire. The union of Belgium, France, Russia and Great Britain in a defensive war of unapproached magnitude is an effect of the principle of co-operation that is assuming its positive phase throughout the world. Teachers such as Clausewitz, Treitschke and Bernhardt, like the pseudo-Darwinians of the same cycle, belong to a regressive order of things, and are the forlorn hope of a materialism that is doomed.

"IN QUIETNESS SHALL BE YOUR STRENGTH."

If we fix our attention on our breathing, and try to control its mechanism by voluntary instead of subconscious muscular action, it becomes laborious, and instead of breathing better we tend towards a sense of semi-asphyxiation.

In his work on "Heaven and Hell," Swedenborg points out that a dancer could not execute his intricate movements if he attended consciously to each muscular contraction involved.

The same thing could be said of a musician and the movement of his fingers; nor could a writer use his pen freely if he paid attention to every muscular movement required for each stroke.

On the same principle health cannot be maintained if we pay too close attention to all the organic functions of the body and try to adjust and control them in too great detail.

All these examples illustrate the evil of too much introspection even on the physical side. A certain measure of conscious direction is essential, especially at first, to acquire our bodily powers, particularly in the case of the arts, but proficiency is largely dependent upon our subsequent ability to delegate the acquired powers to the subliminal consciousness.

Does not all this symbolise and correspond with the evil of excessive introspection on the spiritual plane? The acquisition of mental and spiritual faculties obviously needs conscious attention, but proficiency demands a subsequent passivity of the conscious effort. This is what the mystics mean when they warn us against over-introspection, and teach that too much conscious effort may hinder instead of helping.

Hence the value of "quietism," the development of a state of passive reliance on the Spirit's operations, the gradual cultivation of non-vocal prayer, a growing proficiency in "passive meditation," and finally the state of pure "contemplation" free from nearly all mental activity.

C. E. B.

THE CONVERSAZIONE.

The *Conversazione* on Thursday, the 15th inst., with which the London Spiritualist Alliance opened its winter session of meetings at the Salon of the Royal Society of British Artists, was in every respect a great success. The Salon was well filled, the gloomy conditions of the time did not eclipse the feeling of cheerfulness and animation which is customary on these occasions, and the music of the Petrograd band enlivened the proceedings with a varied programme which included patriotic airs.

Mr. Henry Withall, vice-president, in the name of the past presidents of the Alliance, who in the spirit world were, he assured his hearers, just as anxious for its welfare as they ever were, and in the name of the present council, gave a hearty welcome to the company. Whatever their nationalities, whatever their individual religious beliefs, or whatever phase of psychic research they might follow, they had one thing in common—the belief in progressive spiritual development. That statement implied very much. It implied the relationship of man with God, and that involved immortality—life without a beginning and without an end; it implied the relationship of man to his fellow man, and the absolute necessity of working together for the general good. It meant the responsibility of the individual to the whole, each individual influencing the whole and being influenced in his turn. At a time like the present we might find it difficult, when we thought of the warfare that was going on, and all the sorrow and trouble and hardship of which we had had some foretaste already, but of which there was yet more to follow, to realise that through and in it all there was a Providence at work shaping not only the aims of men but the welfare of nations. But however bad the outlook seemed to us, it only seemed so because we could not see the end. Through the evil good would yet ensue. The sacrifice would be a glorious sacrifice if through it was sounded the doom of military despotism. (Applause.) As our thoughts during the last thirty years had influenced the world in regard to death and the beyond, so we must see to it that they continued to influence the world for good.

The Alliance had existed for some thirty-two years and had met with a good measure of success. At such a time as the present we might expect to lose some members. It was for the friends whom he now addressed to induce others to take the place of those who left. People joined the Alliance not so much when they felt young and strong and all things went well with them as when sorrow came and they needed the consolation which only the facts of Spiritualism could afford. So we might expect that ere long there would be a large number of inquirers, but he asked his hearers not to lead any of these to suppose that the doors between the two stages of being were wide open and that by paying a small fee they could at once be put into communication with friends they had lost, but to get them first to come to the meetings and learn something about the possibilities of clairvoyance. It was necessary to be careful with all such inquirers and dissuade them from rash experiments, especially in the case of automatic writing.

The world at large knew nothing of the joys Spiritualists had in the consciousness of the presence and help of their spirit friends. In that hall there were, as he was speaking, far more of the invisible friends than of the visible. He had known people to come to the meetings depressed and ill and leave with feelings of returned health and able to go about their business with unexpected freshness and vigour.

Mr. Withall then requested the band to play the National Anthem, an item which he said was chosen not in a spirit of braggadocio but with a reverent attitude and a prayer that this war should be the last war and that the advent of international arbitration might be hastened. He then asked Mr. A. Vout Peters to give clairvoyant descriptions.

Before complying, Mr. Peters made a brief but earnest appeal against any indulgence in thoughts of depression or of uncertainty in regard to the issues of the conflict in which our nation was engaged. We knew the spirit world was on our side, and that those who were fighting for righteousness could overcome not only militarism but the materialism that had so long imposed itself on the civilised world. The spirit of self-sacrifice

MAN is a mystery, Nature is a mystery, everything is mysterious. Only the mind that is stupefied by custom fails to see the mystery that envelops the most familiar things. A divinely-created universe must be mysterious to every finite mind, if for no other reason than this: that it must contain infinite uses which in their details can never be discerned by a finite mind.—J. HOWARD SPALDING (in "The Quest.")

brought out by the war was not going to subside. We had been in danger of getting self-satisfied and lethargic, but this great thing had come and stirred us up, and the nation was asserting itself for righteousness and truth.

Mr. Peters proceeded to give clairvoyant descriptions to some ten or a dozen members of the audience, in most cases describing more than one spirit friend associated with the person addressed. In all but one instance the descriptions were recognised in whole or in part, the exception being in the case of one gentleman who apparently was unable, probably from deafness, fully to grasp the details given him. The descriptions were, as usual, marked by their strikingly evidential qualities, the names and intimate particulars being given, revealing a high and lucid quality of clairvoyance and clairaudience.

During the evening the Petrograd Band, the excellent orchestra so long associated with the name of Mr. Karl Kaps, gave the following selection of music:—

Potpourri, Allies' National Anthems; March, "Pere la Victoire" (Ganne); Gavotte, "Secrets" (Ancliffe); Selection, "Faust" (Gounod); Valse, "Nights of Gladness" (Ancliffe); Morceau, "Un Peu d'Amour" (Sileseu); Barcarolle, "Contes d'Hoffman" (Offenbach); Entr'acte, "L'Amour qui Rit" (Christine); Fantasia, "Popular Songs" (Talbot); Song, "Little Grey Home in the West" (Lohr); Three Dances from Henry VIII. (German); March, "Manhattan Beach" (Souza).

INTERVIEW WITH SIR WILLIAM VAVASOUR.

A PRACTICAL INVESTIGATOR OF SPIRITISM.

Sir William Vavasour, Bart., who has kindly consented to give an address to the Alliance on the 12th November next, has given many years to the investigation of psychic phenomena in all its branches. As an electrician he was quick to discern in the conditions of the séances certain analogies to the principles of electricity.

"Very early in my researches," he told a representative of LIGHT, "I observed that different results were gained by placing positive and negative sitters in different order, as cells are set up in a battery, in quantity or in series; and I consequently conceived the idea of studying the phenomena from a magnetic point of view.

"It is true that I have of late years been engaged in literary work with a view to publishing a general history of the sciences. I commenced it in a very small way, but it has grown into a history of humanity, mental and physical, covering something like nine or ten thousand years, and I have come across much data regarding psychic matters."

"A general synthesis," suggested the interviewer.

"Yes, it is an attempt to bring the records of the past into something like conformity with the present. But I do not pretend to be an authority, for I think it is a mistake to put forth authoritative doctrines or systems, all of which are subject to change. It is better that people should think for themselves, using such means of arriving at conclusions as are provided by personal study and experience. Nevertheless, those who have the leisure and are equipped for the task may do much in the work of inquiry into the phenomena of life to facilitate thereby that independent study.

"In the address which I have promised to deliver before the Alliance, I shall deal exclusively with my own personal experiences. I have never read any work on Spiritism, and have carefully avoided all modern writings on the subject. In that way alone, it seemed to me, could I avoid bias and prepossession of all kinds, and arrive at wholly impartial conclusions."

"I understand," said our representative, "that you have had many remarkable evidences of the reality of Spiritistic phenomena?"

"That is so," said Sir William; "I may say that I have had overwhelming evidence of spirit identity and of the entirely natural character of the next stage of life. I could give you many examples of this, but I had better reserve them for my address.

"Some single experience may well be enough to convince, but when they are multiplied indefinitely and confirmed by collateral evidences, we can undoubtedly build up a solid array of facts as proofs one of the other. And we gain thereby the means of enlightenment on realms at present regarded as mysterious or even occult. I believe in beginning with the known and indisputable, and working up to the unknown by proved facts, instead of, as is so often done in such cases, starting on a mere theory, and then picking out from history past findings to prove it. If Spiritism could not be included in the domain of Nature, I should find no interest or profit in it. As it is, I have found it a matter of scientific fact, difficult of comprehension only until we arrive at a knowledge of the laws involved."

MORE WAR PROPHECIES.

The "Daily Mail" of the 19th inst. has a column of war prophecies. Most of them have appeared in LIGHT, but the following may be new to our readers. After referring to the forecasts of Mme. de Thèbes, the writer proceeds to refer to another Parisian prophetess, Mme. Sybilla, who is reported to have said in a newspaper interview in January last that on every side the outlook was one of "blood and war."

"An imperial drama is imminent. The German outlook points to profound convulsions. The person of the Kaiser is the aim of destiny. I cannot see the rehabilitation of European equilibrium until Prussia has re-entered into the limits of a small State. Belgium has trying days before her." Mme. Sybilla even asserted that Italy would favour France in spite of her treaty obligations.

The account continues:—

The prophecy of a monk who lived in Saxony six hundred years ago is already widely known: "There will be a King in Germany under whom the nation will be greater and more powerful than ever before. He will be followed by an uncrowned King, who will pass as a shadow across the throne. A one-armed King will succeed him, and in the end of this reign, or maybe early in the next, the German armies will go forth to conquer the world, but those who return will shelter under the pear trees of the nation." (The pear tree did not then grow in Germany.)

At the time of the siege of Port Arthur the famous General Nogi said, "I believe that the world will witness a great war which will have all Europe for its battle-ground and will settle the Franco-German question and the Anglo-German rivalry. France and Germany will meet in this last decisive conflict on the Belgian plains, probably near Waterloo, the only spot which will permit of the evolution of the immense armies which will face each other. . . . I have little doubt as to the result of this war; France will beat Germany on land and England will crush Germany at sea."

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 25TH, 1884.)

A correspondent of the "Rock" says the committee of a Psychological Society at Liverpool has got through the movements of a table various information and words in foreign languages, provided the facts and the languages were known to one of the experimenters. Thought-reading and involuntary action may account for this, but it is the observation of the present writer that sentences in five languages have been written, without possibility of contact by any visible person, and when no one present knew the facts and could write the languages. For example, a sentence in Greek has been written on a carefully enclosed and firmly held slate, which no one present could read. A blank card is dropped into a work-box, held with both hands on the cover. Then the question was asked, "What do you wish to have written?" Answer: "A message in German." The sound of writing is heard for a moment, and then the card is taken from the box with four lines in German, which no person visibly present could read. Here was force, action, thought, quite beyond those who observed the phenomena.

THE true temper of Empire is a thing rare and hard to keep.—LORD BACON.

MYSTERIES OF THE BATTLEFIELD.

OMENS, VISIONS, AND PREMONITIONS.

In the "Globe" of the 13th inst. appears an article entitled "The Uncanny Under Fire." It commences with a reference to an English officer wounded at Mons, who is represented as saying, "Sport is more in my line than Spiritualism and that sort of thing, but when you have experiences brought under your very nose again and again, you cannot help thinking that there must be something in such things."

The writer of the article proceeds to relate that the officer had just told him that in the last few minutes' sleep he managed to get on the march to Mons he dreamt that he was unable to ride his horse, and sure enough on the following day he was wounded in the knee and unable to ride for a week or two.

After a reminiscent allusion to the South African campaign the officer observed, "You see, at such times when you are playing at hide-and-seek with shrapnel, officers and men get very chummy, when we do get a spell for a talk. The Tommies give us their confidence and ask us all kinds of strange questions about religious and supernatural things."

On the subject of premonitions the writer of the article remarks that there are countless stories in this war, as in other wars, of men having "a warning, a subconscious certainty of death." And he proceeds:—

In a somewhat sceptical age it is worth while noticing that from the earliest dawn of history, under varying forms of government and civilisation with which we are acquainted, the belief in premonitions was unchallenged. The old Greeks and Latins were the keenest thinkers the world so far has seen; yet they believed in ghosts, omens, and premonitions. Unbelief in such things, therefore, cannot be accepted as a sign of lofty mentality. A journalistic friend was staying with me some few months ago. We were sitting smoking rather late after dinner. "Do you believe in ghosts?" I asked. "Don't be so absurdly foolish!" he cried angrily. "That's all right," I remarked quietly. "Now I know you won't mind sleeping in our haunted room; many foolish people do object." "Great Scott!" he ejaculated, "no haunted room for me!" Nor would he even look at it. He would not face the logical sequence of his dogmatic unbelief. Only a brave man dare express all he believes.

Now it is well known that every advance in scientific knowledge is greeted with mocking laughter. We know the jeers with which even clever men greeted the Marconi claims. It is not so many years ago that a distinguished member of the French Academy of Science rose up amongst his colleagues and pronounced the Edison phonograph to be nothing more than an acoustical illusion. So we are told that soldiers' visions are optical illusions. That is no answer. Call them optical illusions if you like; then the query arises what causes these optical illusions, of which we have countless instances, which inform a man of the hour, and sometimes the manner, of his death? To call an effect by another name does not dispose of the cause of such effect, nor is it any solution of the mystery.

And the article points out that few thinkers worthy of the name seriously dispute the existence of "supernatural" forces and influences, and that to-day "front rank men are investigating in avenues of research where once they sneered." In the presence of death on the battlefield the mind, tuned up to a new tension, receives all kinds of Marconi-like messages. The evidence of a life beyond and above the earth somehow becomes abundant.

Is it that in the moment of supreme self-sacrifice and splendid devotion to duty the spiritual perceptions are sharpened? Who shall say? "He was hit, and he rushed forward, shouting, 'Why, there's my ——,' then he dropped dead, but he saw someone, of that I am sure." So spoke a man of the A.S.C., who saw his comrade die. Deep calls to deep, and if we put our ear to the call we may hear the message. On the battlefield, as in no other place, there is the call of soul to soul, of heart to heart, intensified by all our powers of emotion which duty calls forth at their best.

The article concludes by referring to the curious fact that in many instances the Germans, after shelling a church, have been astonished on entering the ruins to find the crucifix still intact. One Uhlan climbing an altar with a view to remedy this omission by personally smashing the sacred emblem, slipped and put his ankle out. These are some of the stories told amongst

themselves by French and British soldiers. Amongst the conclusions of the writer is the significant one that "the uncanny under fire must take its place amongst things to be investigated; the evidence is too convincing to be pooh-poohed."

NOTES FROM ABROAD.

BELGIUM'S UNDAUNTED SPIRITUAL PRESS.

Belgium, that brave little country with its heroic population, has lately aroused universal sympathy and admiration, but a special word of appreciation seems due to Belgian Spiritualists, especially to the editor and staff of "Le Moniteur Spirite Belge." Notwithstanding the din of battles and the dire calamity which has befallen their country they have succeeded in publishing the September number of their paper, a copy of which lately reached us.

In its columns we are informed that La Maison Spirite in Brussels, which had been opened under such happy auspices in the early part of last spring as a centre for Spiritualists, is now turned into an ambulance station of the Red Cross Society under the direction of Dr. Clara, a prominent Spiritualist. One room of this institution is, however, set apart for the special purpose of holding in it every Tuesday a free public séance in order to give comfort and hope to those whose relatives and friends may have fallen on the field of battle.

In an editorial article we read the following: "The war, a remnant of barbarity, has suddenly broken out. The territory of our ancestors has been invaded by a bellicose nation with but one ambition—to subdue Europe by fire and sword. We know that these really uncultured hordes are being impelled by a great obsession to work for their own destruction. The time will come when humanity, in its present stage of development, will give place to a new and more advanced race, but meanwhile, whilst this fratricidal combat lasts, let us remain calm and dignified, and render every assistance according to our means."

THE PROPHECY OF MAYENCE AND THE KAISER.

Looking over some French psychic papers of last year, we found in "L'Echo du Merveilleux" of August 15th, 1913, a reference to the marvellous prophecy known as the "Mayence Prophecy," of which a full account appeared in LIGHT of September 5th, page 422. According to the correspondent of "L'Echo du Merveilleux" this prophecy derives its name from the fact that it has long been preserved in an old monastery founded near Mayence by St. Hildegarde. The prophecy was first published in the beginning of the nineteenth century, and from that time it became well known all over Germany. Bismarck, in speaking of it, is supposed to have remarked: "We have found our reckoning in it. Let our successors see how they will find theirs."

The present German Emperor is also said to have frequently occupied himself with studying this curious prophecy. One day, in 1900, when the Empress Victoria Augusta discussed it with one of her ladies-in-waiting, the Emperor, who was present, called out in sudden wrath: "Ah, the fall of the German Empire! Plenty of time to think about it." We wonder if the memory of this prophecy is haunting his Imperial Majesty now, while he is hurling his troops into battle? Does he think to avert the fall of the Empire?

The oldest horoscope and prophecy concerning the house of Hohenzollern is attributed to a prior of the Lehnin Convent who lived in the thirteenth century. It was published for the first time in 1723, and clearly indicates the growing power of the Hohenzollerns under William I. and the short reign of Frederic the Noble, but points to his successor, William II., as the last royal ruler of Prussia.

WEIGHING THE SOUL.

"The Inspirator" republishes from a daily American newspaper the announcement that Dr. Duncan McDougall, of Haverhill, Mass., claims to have succeeded in weighing a human soul, and that he found the weight of it amounting to three quarters of an ounce. The doctor bases his statement on an experiment which he made with a dying patient whose bed had been placed on a delicately balanced platform of beam scales. During three hours and forty minutes, until death occurred, the doctor watched and carefully observed the patient, who lost weight slowly at the rate of an ounce per hour, due to evaporation of moisture in respiration and perspiration. At the end of three hours and forty minutes the man expired, and at the same moment the beam end of the weighing machine dropped with an audible stroke against the lower limiting bar, and remained there without rebound. The loss was ascertained to be three quarters of an ounce, and this loss could not be due to evaporation, because that had already been determined at the

rate of one-sixteenth of an ounce per minute. The last loss was sudden and large—three quarters of an ounce in a few seconds.

Commenting on the doctor's report, the correspondent of the daily paper says: "This interesting experiment of Dr. McDougall appears to show a certain loss of weight at the moment of death, in consequence of which he claims to have weighed a human soul. But what is the soul he weighed? Many clairvoyants have seen the spiritual body, an etherealised counterpart of the physical body, emerge from a dying person at the moment of dissolution. Was it, perhaps, this spirit body the doctor weighed? Is the spiritual body the soul, or is it only one of the vestments of the soul? Can any psychic student give us a clear definition of the soul?"

F. D.

THE PROBLEMS OF PROVIDENCE.

Though it may ever remain a mystery insoluble by Science, it is generally admitted, I believe, that the mechanism of the human body is started and maintained in action from the moment of the presence in it of its proper spirit owner. That is to say, its owner's mere presence causes its machinery to work and so express his presence, power and character. Let him but sleep, and the machine is slackened almost to a standstill; it looks as if the tenant might well be on a journey, so surprisingly is his power withdrawn from evidence, to manifest itself—where?—who knows?

So with the Universe, it is conceived that the mere presence of its Supreme Controlling Spirit causes the activity of Nature's mechanism to express His will and character. Just as the human spirit needs not to consider the detail of his bodily processes which respond so wondrously to carry out his desires, so the Supreme Spirit is content to impose His will-power upon the Universe which is responsive to complete His action, finding its own way, so to speak, of relegating the execution of His governing will, according to His established laws.

The Supreme Presence, by the mere abounding vitality of His incisive power, quickens into action the sentient beings responsive to Him. They transmit the God-given power through channels appropriate to their powers. The Divine afflatus to good they apply with whatever measure of wisdom they possess, so that the acts are theirs while the impulse is their Maker's. Similar arrangement is seen in our business institutions, where the general requirements of proprietors and directors are interpreted definitely by their officers for their subordinates. Only remotely are the principals individually responsible for the ultimate acts of their servants, who interpret as best they may in minor matters necessarily left to them, the abiding will of their employers, to whose inspiration they attribute any good that may result from their labours, while they are glad themselves to progress as the working instruments of that good.

From this brief review of organic executive method, I conclude that in those rare, beautiful, and thrilling occurrences which convince us so movingly that higher spiritual beings have truly been sympathetically busy for our deliverance—in these, I conclude, we are entirely justified in accepting as literally true their claim that such acts of Providence so specially momentous and affecting to ourselves were indeed their acts; but that the gratitude due for them is really His whose holy will and inspiration they did but express with all their hearts for His greater glory, our higher good, and their own progress.

Departed spirits are, as a rule, believed soon to progress to a greater freedom and power of action than was possible to them as mortals, time and space now offering few obstacles. With the much larger spheres of operation and the clearer vision of truth now theirs, any aid they can render to denizens of earth should be far more advantageous to them than could be afforded by earth-bound mortals in the same kind. They well know they can influence for good some of their friends still here. They recognise that the Divine stream of love which flows perpetually, is for them to enjoy and re-express in all fit and proper ways. They find, too, that thereby they progress themselves. Hence it becomes normally as of their daily bread for progress, to perform their part in impressing, and so guiding, human beings for their mutual advantage.

The impulse received from them may be quite in consonance with the natural leanings of those who receive them without challenge, so little aware are they of the alien source of the added motive. Yet so frequently is this perhaps the case, that it might even be considered by some to be part of the ordinary providence of their lives. But, however this may be, the ordinary providence would hardly suggest the idea of the "hand of God" to them. Why should it? If that figure of speech is ever truly suggested by events, would it not be when one receives what he considers an extraordinary or *special* providence; that is to say, one so exactly adapted to his dire need, coming with such emphasis, surprise and particularity, that to escape from its manifest designedness is quite impossible; when, for instance, a sum of money urgently needed for an overwhelming and peremptory demand, unknown perhaps to more than two souls in the world, is received from an anonymous sender, just in time and precise in amount with the identical pounds, shillings and pence demanded? Or when one has a terribly realistic dream, whose import he cannot mistake, warning him of "breakers ahead" which he is shocked to think are suggested as the issue of courses already ignorantly incepted by him? But such warning may be for his salvation, and judged by the solemnity of its impression, this would seem to be so meant. In my humble but deliberate opinion, it is unsafe to judge this question or these happenings without studying fairly some of the records to hand of such events, e.g., "Modern Miracles," with Preface by Dr. Alexander Maclaren; "Praying and Working," by Dr. Stevenson; "The Power of Prayer," by Prime; "Broken Purposes," by Anna Boobbyer; "The Life of Dorothea Trudel," to mention a few that occur to me.

An important field of inquiry would be opened if some of our most respected friends could be induced to take us into their confidence, and narrate the incidents that cause the face to flush and the breast to heave when these subjects are mentioned to them.

In cases of induced alibi, such as the one previously considered on p. 387 of LIGHT, the commensurate emotion of extraordinary enthusiasm evinced as soon as the recipient realises by what extraordinary means, added to his own allowed intuition, he has been rescued from impending danger, that commensurate emotion is as natural as it is instructive to those who study the "expression of the emotions." It does sometimes happen, we know, but very rarely, that he is the *only* one elected from many prospective fellow-sufferers.

It is therefore purely supposititious, as well as fallacious, to argue as if a *special* providence granted to one meant always a concomitant denial of it to others. The crisis of need which is specially mine differs in time as well as other circumstances from my neighbour's; so that my special providence would be as useless to him as his would be to me.

Individual critical need is as necessary as adequate passive co-operation for a special providence. Delay, too, is not the same thing as denial; and the objection of favouritism, as a general rule, can have no place, where opportunities are so seldom contemporaneous. The receiver's own part, too—a necessary part—must not be overlooked.

Moreover, the psychic is in process of becoming a medium, a term and an organism which implies services to at least two others at the same time. Mediums, generally, are only too well aware that they exist for the good of others. Only too many of them have been already martyred; and others, I fear, will yet be martyred, confessedly for the good of others probably no whit "better" than themselves. Are mediums, then, in *their* hour of need to reap no benefit from the higher light and aid of which they are so often the humble and generous channels for others? Then, I say, God is not in His heaven, and all is wrong with the world. Look at the other side of the account. Think of the Heavenly Maid, Joan of Arc, and so many other harmless doves of humanity, whose too excellent mediumship has but brought to them bleeding hearts, lonely bitterness, agony of tears, unmerited shame and welcome death!

The contention that the hand of God, if seen at all, is seen equally in all events, cannot be sustained, and amounts practically to saying that it is seen in none.

It has been deprecated as applied even to history, by not a

few able thinkers, whose general optimistic faith in the Divine overruling governance is complete enough, without going to the extent of actually seeing the hand of God equally in all events, though they deny not that it may be visible in some. As spiritual beings belonging to a Spiritual Order, we are in training to walk by Faith and not by Sight; so that the "hand of God" may perhaps never be seen in anything; but "blessed are they that have not seen, and yet have believed."

When we consider that in nearly all cases our men of light and leading, our statesmen, musicians, poets and orators, are mediums of higher inspiration for the good of all men; when we shall become hungry for the food that is in psychic gifts, in answers to prayer and in special providences; when we can rejoice that others are more favoured than ourselves, and so may teach us (with others) that the good of one is for the good of all; when we shall be crowned with the faith of the optimist that a progressive order of things must be best for the progressive human spirit, modest but sufficient to begin with, like the providence that suffices the loved sparrow, yet improving commensurately to the infinite perfectibility seen by faith to be the inalienable right of all who sprang from the Highest; then, methinks we may be glad to interrogate reverently the "good and faithful servants" whom God is pleased to own as ministers of His sacred truth, and students enlightened in His Holy Mysteries.

Little children of the heavenly kingdom, they have the revealings of the truth which is found in righteousness and the wisdom which is wedded to love; and those prepared to learn may find them more than qualified to instruct in the sanctities of the efficacy of prayer, the gifts of mediumship, and the love letters of Providence, which latter we hail so gladly and so gratefully, as special to us for our immediate salvation. "All these things," indeed, are, after all, best not too lightly discussed in public prints, but "hidden" and "pondered in our hearts."

September 22nd, 1914.

LAUS DEO.

SIDELIGHTS.

We record with regret the passing of Monsignor Robert Hugh Benson at the early age of forty-three. Mgr. Benson was deeply interested in psychic phenomena, and although he was a severe critic of Spiritualism, we really think it benefited by his opposition. His attacks stirred up inquiry, and his warnings were often salutary as regards indiscreet and flippant methods of investigation.

Madame De Vaux-Royer has sent us the prospectus of the Cameo Club of which she is president, and the rooms of which are situated at 627, West 136th Street, New York City. The club is described as constituting a salon of philosophy, music and art, science, psycho-therapy and modern thought, and its ultimate purpose as the development of the spiritual in man. A psychological section has recently been formed for research into the extension of faculty beyond the physical life. The significance of the name adopted is thus poetically set forth: "Life is one continuous radiant expression and we are all creators, chiseling the clear-cut ensemble of our lives into the perfect cameo of our own ideals." Prominent in the list of vice-presidents we note the name of Ella Wheeler Wilcox, the Committee on Poetry includes Mr. Edwin Markham, the famous author of "The Man with the Hoe," and other well-known names are found amongst the directing spirits of the club. As a centre of light and leading, the influence of which cannot fail to be of great benefit to all associated with it, we wish the Cameo Club a long and prosperous career.

Mr. George Field writes to inform us that he was recently present at a meeting at the Alliance rooms to witness demonstrations of clairvoyance by Mr. A. Vout Peters. He found himself much interested, but feels as a student of Spiritualism the need of more light on the question of psychic phenomena and inquiry. Where does it all lead? he asks, and appeals to "some of the leaders of the movement" to define the true meaning and purpose of Spiritualism. This in effect is the substance of his letter. We have our own point of view—*viz.*, that if Spiritualism demonstrates the reality of another world and the possibility of communication with the inhabitants of that world it has amply answered such a question as "Where does it all lead?" It leads to a new and larger conception of life and a general re-valuation of everything. But there are other issues, and some of our correspondents may like to deal with them.

A lady in Los Angeles, Cal., U.S.A., writes us that some weeks ago she had been discussing with friends the current war news, especially the account of an incident which had but just happened—a French regiment attacking a fort under a withering fire, and finally rallying for a desperate charge, while singing the "Marseillaise," and driving the enemy down into the valley. Soon after, she went to the piano and started playing the "Marseillaise." Hardly had she got half-way through the air when the telephone bell in the hall chimed in, marking the time at intervals, not with the usual loud insistent ring but in clear, soft, bell-like tones, accenting especially the more striking phrases of the song. Three times she played the piece through and each time the bell joined in, and never out of place. She tried playing another air, but without any response.

Our correspondent took up a pencil with the idea of possibly getting a message, but instead of writing, she found herself making a rough sketch of a small fort on a steep hillside, with embrasures for guns, and a flag waving on a raised part. Up steep and winding paths, which led from a valley road or river bed, were men ascending, partly hidden by walls, which were evidently part of the fortifications. Underneath was written, with some difficulty: "Raoul Messager Infante"—unfinished. Two days later the front page of the daily paper received by herself and her husband had a reproduction from a photo of "Dinant from the Meuse." It was exactly the same place as she had sketched.

We referred in "Sidelights" (p. 491) to the fact that Miss Lind-a-f-Hageby, after spending some time in France investigating the condition of horses used in the present war, has been engaged in organising a Purple Cross Service to relieve or put an end to the sufferings of wounded horses. At present the Red Cross affords no protection to those who would visit the battlefields for this purpose, and the Service will conduct an international agitation with the object of obtaining such a recognition. Meanwhile, arrangements have been made for the establishment of veterinary hospitals as near the sphere of battle as possible, as well as for visiting battlefields to seek out wounded, abandoned, and disabled animals and giving veterinary and financial assistance to those who have charge of them. The work of the Purple Cross Service is carried on under the auspices of the Animal Defence and Anti-Vivisection Society, 170, Piccadilly, W.

After some wandering and difficulty, the Wimbledon Spiritualist Mission, it is pleasant to learn, has at last secured a definite home, having taken Broadway Hall, Broadway-place, Wimbledon, for a number of years. Arrangements have been made for weekday as well as Sunday meetings, and generally to extend the work in the neighbourhood. "It is earnestly desired that Spiritualists living in and near the district will rally to the Mission and help the good work in every possible way. Communications may be made to Mr. T. Brown or to Mr. Richard A. Bush, addressed as above."

THE CURSE OF THE COWDRAYS.

The "Daily Chronicle" of the 16th inst. contained the following in its "Office Window":—

The death of the Hon. Geoffrey Pearson, Lord Cowdray's son, by a German bullet reminds one forcibly of the violent death of other heirs to Cowdray, the historic mansion near Midhurst, and of the curse that was pronounced in 1538, when Sir Anthony Browne, father of the first Lord Montagu, was presented with Battle Abbey by Henry VIII. Sir Anthony destroyed the great church at Battle and the cloisters, and converted the abbot's lodging into a dwelling-house. While he was holding a feast in the great hall one of the dispossessed monks entered and solemnly cursed the family, declaring that the Montagu line should perish by fire and by water. It was not till 1793 (two centuries and a half later) that the curse was fulfilled. In that year Cowdray House was destroyed by fire, and one week later the last Viscount Montagu was drowned in the Rhine. After the death of the last Viscount Montagu the property of Cowdray came into the possession of the late viscount's sister, Mrs. Stephen Poyntz, who soon after receiving the estate lost her two sons by drowning at Bognor. At the death of Mrs. Poyntz the property was divided between her three daughters, but was sold to the Earl of Egmont in 1843. In 1909 it came into the hands of Sir Weetman Pearson; and when Sir Weetman, on coming to his preferment, chose the title of Lord Cowdray, I remember how an old Sussex woman, thinking of the story of the historic curse, gravely shook her head.

LETTERS TO THE EDITOR.

The Prophecy of the Monk Johannes.

SIB,—The prophecy of the Monk Johannes is far too interesting to allow to pass without being authenticated, either as genuine or as a faked document. If genuine, it is of the highest value; but without in any degree reflecting on M. Peladan, it would be satisfactory if he would inform us in what library the original document is preserved, and where and how it might be seen in Latin. Let us have it as it was originally, not in a translation only—in short, let us know something more definite about the prediction. I am at present a regular subscriber to LIGHT, so do not hesitate to ask you to insert this letter in the hope that it may induce some of your readers who are good Latin scholars to endeavour to see this remarkable prophecy in its original form.—Yours, &c.,

E. P. RAMSAY LAYE.

"The Direct Voice": How is it Produced?

SIB,—It may be of interest to relate an incident Mrs. Everitt told me as having occurred at a séance in her house many years ago, when a certain learned professor asked "Znippy" to explain how he was able to speak in audible tones. The reply was to the effect that he made use, in some way that he could not clearly express, of the vocal organs of the medium, though he did not speak through her organism. The professor asked if "Znippy" could make use of his vocal organs in a similar manner, to which "Znippy" answered that he did not know because he had never tried; whereupon the professor begged him to make the experiment.

In a few moments "Znippy's" voice was heard speaking in a very halting, stammering manner, so like that of the professor (who stammered very badly) that Mrs. Everitt exclaimed, "Oh, Znippy!" thinking the spirit was mocking him; but immediately "Znippy" said, in his ordinary sharp way, "Well, I couldn't help it; he asked me to try, and I couldn't tell what the result would be." The professor was not at all annoyed, but greatly interested in the occurrence.

I may say that I have often heard "Znippy" ask Mrs. Everitt to keep silent when she happened to be speaking while he was talking, which would go to show that the action of her vocal organs prevented him from making such use of them as he required.

Seeing that we ourselves cannot explain how it is we can speak, it is hardly to be wondered that the spirit people are unable to state in terms intelligible to us what is the *modus operandi* they employ.—Yours, &c.,

A. W. ORR.

The War as a Factor in Evolution.

SIB,—In his letter in LIGHT of the 10th inst. Mr. E. Kay Robinson writes of "fictions about the Devil and wickedness and punishment," as contrasted with "the world-wide charity that Christ taught." May I remind him that the name "Satan" as the term for an active objective enemy was used often by the Lord? God's love and the hate of the enemy does not imply dualism of authority, but by the weakness and treachery of man's free-will the latter is able to "sow tares" in the individual's field as well as in that vast one called the world. To us Spiritists, who know the difficulties outside ourselves which we have to contend with, it surely is easy to understand how the heaped-up activity of an Empire's megalomaniacal thought can be used by the countless unevolved spirits outside our plane, whose cohorts are under a mastery that sees where the earth forces are strongest and those of the spiritual weakest. We Spiritists do not hold that free-will ends with the death of the body: Whoever wills right, here or there, is in a state of salvation, and the converse also holds good. That the recent spiritual awakening in our Empire is a factor in the evolution of the race who can doubt? That "pride goeth before a fall" is also a necessary sequence in the cauterising of a national wound, such as is now poisoning Germany. We must blame men for so yielding to the pressure of an unbalanced mentality that they break wantonly and *en masse* the whole of God's laws regarding the brotherhood of man. Ours is a righteous war—"Michael and his angels" against "the principalities and powers" of willfully blinded spirits; not that Great Britain, Belgium and France are worthy to be "God's scavengers," only perhaps they are thus chosen as being more evolved on the lines of national and world-wide brotherhood, having already suffered on its behalf.—Yours, &c.,

PAX.

October 9th, 1914.

GIVE your little private convulsive self a rest and find that a Greater Self is there.—WILLIAM JAMES.

SOCIETY WORK ON SUNDAY, OCT. 18th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. J. J. Morse delivered a deeply interesting and instructive inspirational discourse entitled, "Palestine and Potsdam." Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mr. E. W. Beard, trance address, "Our Spiritual Inheritance"; cello solos by Mr. Patterson Parker, F.R.A.M. Evening, Mr. Percy Beard, trance address, "Seasonable Thoughts." Soloist, Miss Jeannie Bateman, L.R.A.M. Sunday next, at 11, Mr. E. H. Peckham; at 7, Mr. H. G. Beard. Thursday, at 8, social meeting of members.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave inspirational addresses; morning subject, "Love"; evening, "Harmony." Sunday next, see advertisement on first page.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD.*—Mrs. Podmore gave an address and descriptions. Sunday next, 11 a.m., circle; 7 p.m., special service and solos. Thursday, at 8, Mrs. Stenson.

WIMBLEDON.—*BROADWAY PLACE (NEAR STATION).*—Mr. F. Pearce gave a rousing address. Sunday next, at 7, Mr. E. Alcock Rush on "Is Spiritualism Anti-Christian?" Questions invited. Mrs. Rush will sing.—T. B.

BATTERSEA.—*HENLEY HALL, HENLEY-STREET.*—Morning, circle; evening, Mrs. Maunders spoke on "Death" and gave clairvoyant descriptions. Sunday next, 11.30 a.m., circle service; 7 p.m., Miss Violet Burton, address. Thursday, at 8.15 p.m., Mrs. Sharman, clairvoyance. Silver collection.—P. S.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mr. G. R. Symons gave an address on "Auto-Culture." Sunday next, 11 a.m., Mrs. Brookman; 7 p.m., Mrs. Mary Davies, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, public. Wednesday, 28th, Miss Morse.

STRATFORD, E.—*WORKMEN'S HALL, ROMFORD-ROAD.*—Mrs. E. Neville's interesting address on "Prayer" and her subsequent clairvoyant descriptions were much appreciated. Collection for National Benevolent Fund. Sunday next, Mr. A. J. Neville, address.—W. H. S.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD.*—Mrs. Mary Gordon gave an address on "There is no Death," followed by clairvoyance. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. Neville, address and clairvoyance. Friday, at 8, public meeting. November 1st, Mrs. Podmore—F. K.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Miss Florence Morse gave a powerful address and excellent descriptions. Thursday, at 8 p.m., service and circle as usual. Sunday next, at 11 a.m., service; at 7 p.m., Mr. Percy Scholey, address and clairvoyance.

KINGSTON-ON-THAMES.—*ASSEMBLY ROOMS, HAMPTON WICK.*—Addresses and good clairvoyant descriptions by Mr. Stockwell and Mrs. Brownjohn. Sunday next, at 7 p.m., Miss Morse, address and clairvoyance. Thursday, at 7 p.m., at Thames Valley Café, Mrs. M. Gordon, clairvoyance.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Mr. W. E. Long: morning, Spirit Teachings; evening, splendid inspirational address. Sunday next, Mr. W. E. Long: 11 a.m., "Prayers for the Dead"; 6.30 p.m., trance address on "Spirit Telepathy."

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mrs. A. Jamrach gave addresses and descriptions, and conducted a meeting for phenomena on Monday. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, public circle. Sunday next, Mrs. Wadman, addresses and descriptions; also Monday, at 8 p.m.

WOOLWICH AND PLUMSTEAD.—Address and replies to questions by Mr. J. G. Huxley. 14th, splendid address by Mrs. Moores; psychometric readings by Mrs. Danvers. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. G. R. Symons, address; 8.30, public circle. 28th, Mrs. Podmore, address and clairvoyance.

BRIXTON.—143A, *STOCKWELL PARK-ROAD S.W.*—Mrs. A. Boddington addressed a large audience on "There is no Death," and gave clairvoyant descriptions. Lyceum is quite a success both in numbers and enthusiasm. Sunday next, at 3, Lyceum; at 7, address by Mr. J. H. Carpenter. November 1st, Mr. Sarfas. November 2nd, Miss Florence Morse. Circles as usual.—H. N.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, address and descriptions by Mrs. M. E. Orlowski; evening, Mr. Scott gave an address and Mrs. N. Bloodworth descriptions. 15th, public circle. 17th, very successful invitation social. To-day (24th) at 8, Sunday next at 11.30 and 7, and Monday at 3, Mrs. Harvey, of Southampton. 29th, at 8.15, Mrs. Bloodworth. Sunday, November 1st, at 7, Mrs. Cannock.—T. G. B.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-STREET.—Mrs. Mary Davies gave addresses and descriptions. Sunday next, 11.15 and 7, Mr. Horace Leaf; also Monday, at 7, 1s. each. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, at 8.15, public circle. On Wednesday, 28th, from 6 to 10.30, a social and musical evening. A number of garments, &c., will be on sale. Refreshments 6d.—A. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. Brenchley and Mr. Farrant gave addresses; evening, Mr. Dudley Wright gave an earnest and interesting address on "Historical Facts." 14th, Mrs. E. Neville gave an address and descriptions. Sunday next, 11.15 and 7, Mrs. Cannock. Wednesday, Mrs. Alice Jamrach. 31st, 7 p.m., Lyceum, Study Group. November 1st, 11.15 and 7, Mrs. L. Harvey (of Southampton).—J. F.

THE UNION OF LONDON SPIRITUALISTS' Annual Conference with the East London Spiritualists' Association, Workmen's Hall, Romford-road, Stratford, E., will be held on Sunday, November 1st. At 3 p.m., a paper for discussion by Mrs. Mary Gordon; at 7 p.m., public meeting. Speakers: Mrs. M. Maunder and Mr. E. Alcock-Rush, clairvoyance. Tea provided.

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

EXETER.—MARLBOROUGH HALL.—Addresses and clairvoyant descriptions by Mrs. Thistleton, of Torquay.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Alderman D. J. Davis gave us an interesting address on "Beyond the Grave" followed by clairvoyant descriptions by Mrs. Pulham.—N. D.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Address and descriptions by Mrs. Bewick, of Cardiff. Other usual meetings.—W. G.

TORQUAY.—Inspirational address by the President on "Spirit Guidance in Prophecy." 13th, ladies' circle conducted by "Mignon"—R. T.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. de Beaurepaire gave an address, followed by clairvoyant descriptions and messages. Large after-circle.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mrs. Arnold; address by Mrs. Gale, descriptions by Mr. Dennis; soloist, Mrs. Dennis.—E. E.

GOODMAYES AVENUE (opposite Goodmayes Station).—Address by Mr. L. I. Gilbertson, on "Spiritualism in the New Testament." 13th, Mr. A. H. Sarfas spoke on "Whither Goest Thou?" and gave clairvoyant descriptions.—H. W.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 15th, address by Mr. Newton, of Southampton; descriptions by Mr. F. T. Blake.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY STREET.—Address by Mr. Blamey on "Universal Religion." Solo by Master John Wilson, clairvoyant descriptions by Mrs. Trueman. Large after-circle.—J. G. W.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. F. T. Blake answered questions at the morning meeting, and gave an address and clairvoyant readings in the evening. 14th, Mrs. Farr gave good clairvoyant readings and messages.—J. McF.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Horace Leaf gave addresses on "The Spirit World" and clairvoyant descriptions. 15th, address by Mr. Geo. Jepp, clairvoyant descriptions by Mrs. Harvey.

PORTSMOUTH.—54, COMMERCIAL ROAD.—Mrs. Mitchell gave addresses morning and evening, followed by clairvoyant descriptions by Mr. Evans. Miss L. Terry rendered a solo, "The Gift."—J. W. M.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—11, healing service; 3, Lyceum; 7, address on "The Investment of Influence," by Mr. Alcock Rush; after-circle. 12th, ladies' meeting, address and phenomena by Mrs. Maunder. 14th, address on "Spiritualism and War," by Mr. Sturdy.—M.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service, Mr. G. F. Tilby; afternoon, progressive Lyceum; evening, inspirational address and descriptions by Mrs. Miles Ord, anthem by the choir. 15th, Mr. A. H. Sarfas spoke on "The Comforter," and gave descriptions.

SOUTHEND.—SEANCE HALL, BROADWAY.—Inspirational address by Mr. Rundle on "The Use of Material Wealth"; reading by Mr. Habgood, followed by the president's address on "The Utility of the Various Phases of Psychic Phenomena." Mrs. Duncan gave a solo; descriptions by Mr. Rundle; after-circle.—C. A. B.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Morning and evening, services conducted by Miss Coleman, who in the evening delivered an address on "Many are Called, few are Chosen," followed by clairvoyant descriptions. 19th, Miss Coleman again spoke, and gave clairvoyant descriptions at afternoon and evening meetings.—T. A.

WHITLEY BAY.—Mr. W. Bancroft gave an address on "Loose him and let him go," and conducted an after-circle.—C. C.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses. Morning subject, "Is Man a Conscious Being?" evening, "The Quick and the Dead," followed by clairvoyant descriptions by Mrs. Street. 12th, Mrs. Street, clairvoyance and psychometry.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mr. Eustace Williams on "War and Peace," "Spiritual Soldiers" (Lyceum), and "Religious Aims." Clairvoyant descriptions by Mr. Williams, Mrs. Johnstone, and Madame Palma. 15th, Mr. John Broadley lectured on "Astrology and its Utility." 19th, Miss Ada Taylor.—E. B.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Harvest Thanksgiving Services; 2.45, Mrs. Christie, of Torquay, gave an address and descriptions; solo by Master Leonard Sayers; quartette by Mrs. Grainger and Misses Smith, Tarr and Hill; 6.30, Mrs. Christie spoke on "A Sower Went Forth to Sow." 19th, address and clairvoyant descriptions by Mrs. Christie.

UNION OF LONDON SPIRITUALISTS.

REORGANISATION.

The Annual General Meeting of the above Union on the 14th inst. was the opening of a new era of extended usefulness and activity. Out of forty-five Society Delegates and Associate members thirty-six attended to consider the recommendations of the Sub-committee on Reorganisation which arose out of Mr. Richard Boddington's motion. That motion deprecated the unwieldiness of the General Committee of forty-five and called for a representative Executive of ten councillors and the usual six officers (eight to form a quorum). Officers to be elected annually, councillors biennially. The Executive to meet on the second Wednesday in each month and four general meetings to be held, viz., January, April, June, and October (the A. G. M.). At each General Meeting the Executive to present interim report of progress and prospects.

Thirteen out of seventeen societies gave unqualified assent, with eighteen out of twenty-eight Associates covering a two-thirds majority.

The election then proceeded, resulting as follows: Geo. Tayler Gwinn, president; Percy O. Scholey and R. Boddington, vice-presidents; E. Alcock Rush, hon. secretary; C. T. Dawson, assistant secretary, all re-elected by acclamation.

The councillors elected by ballot were (seven delegates): H. Bryceson, Hackney; J. Forsyth, Holloway; C. J. Williams, Peckham; Mrs. Jamrach, Little Ilford; Mrs. Scholey, Croydon; C. E. Sewell, Goodmayes; C. J. H. Stockwell, Kingston; and (three Associates): G. F. Tilby, Thos Brooks and Mrs. Mary Gordon. Auditors: Thomas Brooks and C. J. Williams. Messrs. E. W. Beard and H. W. Fielder were the scrutineers.

Under the new régime it is suggested that the annual visits to societies as such be discontinued as from January, 1915, except by special invitation.

In place of such visits, four, possibly six, public propaganda meetings during the latter half of the year be held in Town Halls, &c., other than our own, by capable propagandists and demonstrators, with a view to strengthening and developing local societies.

The balance-sheet was presented and accepted, and will be printed, circulated, and reviewed at an early date.

NEW PUBLICATIONS RECEIVED.

Three books by ORISON SWETT MARDEN: (Assisted by Abner Bayley), "An Iron Will" and "The Hour of Opportunity"; (assisted by Margaret Connolly), "The Power of Personality." Cloth, 1s. net each. William Rider and Son, Ltd., Cathedral House, Paternoster-row, E.C.

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- 'Human Magnetism; or, How to Hypnotise.' A Practical Handbook for Students of Mesmerism. By PROFESSOR JAMES COATES. With Ten Plates, showing induction of phenomena, Experimental and Narrative. Third Edition. Cloth, 6s. 4d.
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- 'The Gift of the Spirit.' Essays by PRENTICE MULFORD. Edited by A. E. WAITE. 8s. 10d.
- 'Magic, White and Black: or, the Science of Finite and Infinite Life, containing Practical Hints for Students of Occultism.' By FRANZ HARTMANN, M.D. Cloth, 6s.
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- 'Spiritualism in the Bible.' By E. W. and M. H. WALLIS. Stiff boards 1s. 1½d., cloth 1s. 8d.
- 'In Tune with the Infinite, or Fulness of Peace, Power and Plenty.' By RALPH WALDO TRINE. Cloth, 8s. 9d.
- 'Reminiscences.' By ALFRED SMEDLEY. Including an account of Marvellous Spirit Manifestations. 1s. 2d.
- 'The Little Pilgrim in the Unseen.' By MRS. OLPHEANT. Cloth, 1s. 8d.
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- 'Where Two Worlds Meet. Bridging the Gulf Between Matter and Spirit.' By SIR WILLIAM EARNSHAW COOPER. Cloth, 8s. 10d.
- 'Glimpses of the Next State.' By VICE-ADMIRAL W. USHORNE MOORE. Cloth, 7s. 10d.
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- 'A Course of Practical Psychic Instruction.' Cloth, 5s. 6d.
- 'The Survival of Man.' By SIR OLIVER LODGE, F.R.S. Cloth, 357 pages, 5s. 4d.
- 'Man's Survival after Death; or, The Other Side of Life.' By the REV. O. L. TWEEDALE, F.R.A.S., &c. Cloth, 277 pages, 6s. 4d.
- 'Spiritualism.' A Philosophy of Life. By W. H. EVANS. Cloth, 76 pages, 1s. 2d.
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