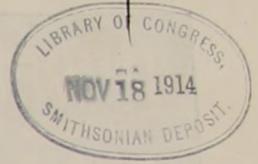


# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,765—VOL. XXXIV. [Registered as] SATURDAY, NOVEMBER 7, 1914. [a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

In one of the books dealing with the South African War the author (we think it was "Linesman") described his impression of a conflict of will and emotion between the opposing forces as a phenomenon which preceded the physical combat. It was an eloquent passage, the outcome of an imagination attuned to the finer issues of life, and a sensitiveness keen enough to detect the delicate vibrations of psychical activity. Not having the book at hand we are unable at the moment to quote the account, which, however, remained vivid in the memory. A letter from Mr. J. Hedley Drummond recalls the subject. He sends the suggestion that every member of the community should at a certain hour in the day concentrate his thoughts on desiring and *willing* the success of the Allies:—

Every Sunday morning and evening the contending nations send out a great volume of prayer for success which I am sure is helpful to the cause of each, but is, of course, mutually counteractive. If one of the nations began so to assist its arms with unseen waves of mental reinforcement, I am convinced that it would make marked progress above the others.

It is an excellent suggestion provided that the experiment is entered upon in the right spirit, and that the effort is directed not against personal enemies but against the evil forces by which those enemies are obsessed—ignorance, cruelty, malice, aggression.

\* \* \* \*

In those matters which relate to the finer forces of life we are generally in favour of that attitude which may be described as strong placidity—the quietness which comes of conscious power. Sir A. Conan Doyle tells us of the old-prize-fighters that the most formidable of them were in daily life simple-minded, gentle, kindly fellows, entirely devoid of brag and bluster. The power they exercised was not on a high plane, but the spirit of power was there. "In quietness shall be your strength" is a maxim of wide application. It is never necessary for the aristocrat to proclaim his aristocracy, for the prophet to announce to the world that upon him the mantle of prophecy has descended. When that point is reached the man makes it apparent to the eye of discernment that he is filling a *role* that is not natural to him, and that he is subconsciously aware of his weakness. Bombastes Furioso, not being a hero, is compelled to be bombastic and furious to instil belief in his heroism into others and into himself. The militaristic nation goes down before the non-militaristic ones because these, being the real warriors, have no need to advertise their martial qualities. As we ascend the planes of life expression the law becomes more definite in its action. If we are effectually to exercise spiritual powers it must be

in a temper of mind that shall be silent, dignified and self-contained.

Mr. Hedley Drummond, after making the suggestion recorded above, proceeds to raise the question of "black magic" in connection with the present war. If by this he means that there are any extra-natural forces at work, we can only say that we have seen no evidence of anything but the "black magic" of materialistic science. If we had heard of soldiers being killed by some mysterious agency, we might entertain the theory, but shells, shrapnel, rifle bullets, bayonets and disease seem to be entirely adequate causes of all the fatalities recorded. There *is*, of course, such a thing as "black magic." The mental influences of everyday life whereby the cheating trader, the social bamboozler and the seducer victimise their fellow-creatures are sufficient evidence of the fact. Hypnotism is a condition but little understood except as regards its external effects, but "black magic," when stripped of its trappings of terror and mystery, reveals itself as nothing worse than the application to base purposes of psychological laws all quite natural and human. There are so many evils of the matter-of-fact kind that it really seems *superfluous* to import into the problems of life any visionary bogies, the terrors of which are mainly derived from their unreality.

\* \* \* \*

Mr. Henry Fox describes his "Dreamland Speeches on Homeland Problems" (Power Book Co., Bank Chambers, High Holborn, W.C., 1s. net), as "an attempt to guide our thoughts into the regions of the practical psychology of our lives." They are imaginary speeches delivered to very varying audiences—convicts, the wealthy classes, the House of Commons, the leaders of the two Irish parties, the Suffragettes and a New Thought Convention. It is the advantage of a dream speech that its audience is compelled to listen, and Mr. Fox congratulates himself that in dreamland he was out of reach of the naturally hostile reception which the House of Commons would certainly have given to some of his sentiments. Mr. Redmond and Sir Edward Carson would probably have been united in their resentment of the charge that "the real trouble between you is the negation of God within your own hearts; your different creeds would matter little if the real spirit of faith was within you." We find ourselves most in sympathy with Mr. Fox's talk to the militants. He is entirely with them in their aims, but reminds them that man's attitude of political superiority is founded ultimately on nothing but his superior physical force, and that it is this same brutal instinct of physical force they are themselves now arousing. "This," he says (and we quite agree with his view), "is but putting back the clock of time, which is fast leaving physical force behind, and is leading us all into the higher realms of our spiritual qualifications."

\* \* \* \*

A correspondent writes:—

I wish you would persevere in urging in LIGHT the bishops to open Joanna Southcott's box of sealed papers due to be opened

this year. I have very little doubt that they contain a prophecy of this period as being that of the age covered by the last few chapters of Revelation, and will at least be free of all suspicion of having been tampered with.

We direct our correspondent's attention to the letter on this subject in LIGHT of the 3rd ult. (p. 478) in which Miss Alice Seymour, who is an authority on the Southcottian MSS., contradicts the belief that Joanna Southcott ever gave instructions that the box of sealed writings was not to be opened until the present year. On the contrary, it was said that the box "would be demanded by the bishops in a time of national danger." It would certainly be highly instructive to discover what the box really contains. Joanna's notorious eccentricities and delusions do not dispose of the probability that she possessed a real gift of prophecy—some of her prophecies, indeed, appear to have been fulfilled in a striking manner.

We suggest that those of our readers who number acquaintances or friends amongst the prelates bring the matter under their attention. But they must be careful not to create the impression that all such documents are necessarily of value merely because they are "occult." Some occult messages are abject nonsense. But others are really sane and valuable, and even the nonsense sometimes serves as a framework for things of the highest importance.

#### A NOTE ON DIRECT VOICE PHENOMENA.

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

I have been asked by many inquirers for my opinion as to the explanation of the Direct Voice—which has been given by the control in the sittings with Mrs. Wriedt—quoted in LIGHT some little time ago. Of course, from our point of view here on earth, we can form little or no conception of the *modus operandi* of the spirit world, and therefore any opinion on the statements made, or presumed to be made, by those in the unseen only applies to our present scientific knowledge. From this standpoint the explanations given as to the mode of producing the Direct Voice are the most arrant and unmitigated nonsense.

In fact, so far as I have observed, the statements made by various mediums under control, which purport to give scientific information, appear in every case to be absolute rubbish. Even in the best of these communications, those published by the late Alderman Barkas, of Newcastle-on-Tyne, there was nothing of any value from a scientific point of view. It is true that some of the quasi-scientific statements made by the medium—I believe it was Madame d'Espérance—under control were remarkable, if the medium was, as asserted, wholly ignorant of science. But they exhibited just the kind of semi-scientific knowledge which Alderman Barkas possessed; and there is good evidence to show that in séances information is often given which appears to be drawn from the conscious or subconscious knowledge of the sitters.

One of the most perplexing and provoking matters connected with all communications from the unseen, whether through automatic writing or otherwise, is the vagueness of the information given as to the conditions of life on the other side, and the evasion of any direct answers to questions on this subject. It may be due to the difficulty of translating their experience into terms of our experience, or it may be due to the statements they make being merely a *rechauffé* of the ideas of the medium or of those present at the sitting.

Dr. Hyslop, in New York, is one of the most indefatigable and able workers in psychical research, and his views on this subject are worth far more than mine. It would be interesting if LIGHT could obtain from him or from his published papers what he thinks on this question.

MANY things that can be accomplished or endured, more or less laboriously, by the power of philosophy can be performed or borne, as the case may be, without any effort at all, by the aid of the lever of love.—C. E. B.

#### 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

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WHEN AN ADDRESS WILL BE GIVEN BY

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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:—

Dec. 3.—Mr. Percy R. Street on "Facts and Fads of Modern Health Hunting."

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

1915.

Jan. 14.—Mr. W. Walker (ex-President of the Buxton Photographic Society) on "The Puzzle of Spirit Photography." (Illustrated by lantern views.)

Jan. 28.—Miss Lind-af-Hageby on "Psychic Science in Relation to the War."

Feb. 11.—Count Miyatovich (subject to be announced later).

Feb. 25.—Mr. Angus McArthur (subject to be announced later).

March 18.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 8.—Speaker to be announced later.

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

May 6.—Mr. George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Dr. Ranking is at present with the British Red Cross Society as Medical Officer to the French wounded at the Front.)

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

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PSYCHIC CLASS.—On Thursday next, November 12th, 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, November 13th, 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:—

- November 12th.—Memory and Imagination.  
 „ 19th.—Dreams.  
 „ 26th.—Telepathy (I).  
 December 3rd.—Telepathy (II).  
 „ 10th.—The Reality of Thought.  
 „ 17th.—General *Résumé*.

## SUPER-MAN, SUPER-NATION, OR SUPER-HUMANITY?

BY L. V. H. WITLEY.

In dealing (in LIGHT of October 10th, p. 487) with "Nietzsche, the Super-Man, and Culture," the following sentence was written: "The true ideal is not a super-nation, but a super-race, a more divine humanity." Remembering that primarily (and ultimately) it is ideas and ideals which count in relation to human progress, it may be of interest and profit if the three conflicting ideals of the super-man, the super-nation, and the super-race are compared and contrasted at greater length than was possible in the article already referred to.

### THE SUPER-MAN.

When we consider the distinguishing marks of present-day German civilisation (or to use their own word, "culture"), one of the most striking things we find is the degree in which, one can hardly say the soul of the people, but the materialistic and pre-eminently the intellectual development and evolution of the nation, has exemplified and embodied Nietzsche's philosophy of the super-man. Not that Nietzsche's conception was in any sense national or international, rather was it distinctly and definitely individualistic: the national application (and appropriation) was due very largely to the historian Treitschke, who, while disavowing any admiration for the philosopher, took up the philosophy and applied it not so much in the sense of the super-man as of the super-nation. Nietzsche himself would certainly disown the application of his philosophy to national affairs and ideals which has been made by others than himself, but nevertheless one cannot help seeing in his idea (it can hardly without injustice to the word be called his *ideal*) of the super-man one of the primal seeds from which the awful harvest of the present conflict has been raised.

One can scarcely speak of the super-man (according to Nietzsche) in terms of the spiritual at all, unless it be negatively, just because Nietzsche found no place for the spirit, and therefore for the spiritual, in his conception. But to some of us there can be no super-man or super-anything unless the spirit and the spiritual is presumed, if not assumed. The *real* super-man is surely not something less than the highest and best that man has yet reached, but something more.

Instinctively we turn to Jesus and to His ideas and ideals—and Nietzsche was conscious, even super-conscious, of this implicit and explicit antagonism between the morality and the ethics of Christ and those of himself—for the expression and for the exemplification of the highest spiritual achievements and attainments both in regard to teaching and to life. It may be permissible to affirm that Jesus' conception of super-mankind is that expressed in the verse, "You are to be complete in goodness, as your heavenly Father is complete" (Matt. v. 48, Weymouth's translation). Immediately we are brought into contact and contrast with Nietzsche, for in the first place Jesus brings in God, who is Spirit, and assumes that men are spiritually akin to God, whereas Nietzsche not only ignores but denies the spirit—at any rate, as something apart from or directing or controlling the body; and secondly, Jesus speaks of goodness, a quality or an endowment essentially spiritual and not merely intellectual, still less simply physical, whereas Nietzsche denies to his super-man any consideration of what is good or of what is evil (that is, from the moral point of view).

This contrast and antagonism between the conceptions and ideals of Jesus and of Nietzsche was referred to and set out in

some detail in the previous article, as was also the primal lack in Nietzsche's doctrine of the super-man—that he gives no place to, and apparently can find no place for, the super-woman. His super-man is essentially a super-man.

We may pass on now to the idea of

### THE SUPER-NATION.

Treitschke, perhaps, was the first outstanding German to give point to, and to concentrate attention upon, the German people as the world's super-nation; but many others have followed in his footsteps and emphasised, if they have not extended the scope of, his teaching. The idea of the super-nation is shortly expressed thus: "The King at the head of Prussia, Prussia at the head of Germany, Germany at the head of the world." Or, to give it in another form: "The nineteenth century saw a German Empire, the twentieth century must see a German world." The song of the German legions is "Deutschland über alles"—"Germany over all." To explain how this obsession has laid hold upon the German people—for that it has become a national obsession cannot, alas, be doubted—would be too long a story to tell here. But it is undoubtedly a fact that, especially during the last twenty-five years, the idea, born in Prussia, has been gradually spreading in Germany that the Germans are the "chosen people" of this world, and that it is their mission to proselytise the world with German "culture." In one of the Kaiser's recent addresses this strange notion finds explicit expression. "Remember," he says, "that the German people are the chosen of God." Other like utterances from his lips could be adduced. The spread of this idea of the Germans as the super-nation is not left to a few voices of enthusiasts or prophets crying in the wilderness, but the inoculation is pursued, with real German thoroughness, in the elementary schools and in the universities. Thus, a school geography, which is well on the way to its 250,000th edition, states that the Germans are the civilised people of Europe, and that all real civilisation elsewhere is due to German blood. Treitschke passed away in 1895, but he has left behind him a school of historians who have poisoned not only the wells of truth, but the minds of countless thousands of German students.

So much for the *cult* of the super-nation. When we come to look into what this preposterous idea means, and involves, we find, as might have been expected, that "the marks of the beast" in the super-man are just those which are to be found in the super-nation. For example, there is the conception of domination for domination's sake, or perhaps we should say, the reign of the powerful over the weak, of might over right. Just as the bulk of humankind, in Nietzsche's philosophy, is to exist to produce and to maintain the super-man or super-men, so all non-German peoples are to exist for the glorification of the German race and as a field for the cultivation of German culture. "For the German, any race which is not Teutonic is quite a lower order of humanity." And just as the super-man is to come into being and to attain to full expression by unalloyed unscrupulousness, arrogance, and "hardness," so the super-nation is to come into possession of its "promised land" by colossal greed and by universal war. The same absence of spirituality and the same presence of brute force which we have noted in the super-man are to be found in the super-nation. So, too, just as the super-man is to know and to prescribe what is good for the under-man—primarily, of course, with the idea of maintaining and sustaining his own super-mannish position—so the super-nation is to decide what is good for the under-nations, quite irrespective of their wishes or their national idiosyncrasies. "We Germans," said Treitschke, "know better what is good for Alsace than the unhappy people themselves," and if this was the case with a province populated largely with a people of German extraction, we can hardly be surprised if, when dealing with Polish, Danish, and French populations, the Germans have not been content with "knowing" what was good, not only for the unhappy people themselves and for the interests of the German Empire, but have made superhuman efforts to do their inhuman best to crush out beneath the military jack-boot the spirit of nationality. Polish school-children have actually been whipped for saying the Lord's Prayer in their mother-tongue.

Only one other comparison can be noted. Just as the super-man is super-masculine, so with the super-nation. Curiously

enough, Bismarck spoke of the German as "a male nation"—he might almost as appropriately have said "the male nation." "Germany is an example," says a competent observer, "of an almost exclusively man-made State." German women produce the "raw material" of the nation, but the way in which that "raw material" shall be manipulated and utilised is determined according to the ideas of masculine beings, from the Kaiser downwards. Has not the Emperor himself defined (and confined) the field of German women as limited to Kinder, Küche, Kirche—children, kitchen, and church? Indeed, the one supreme and governing fact that war is the object and the objective of the super-nation carries with it an ultra-masculine and anti-feminine scheme of things, for war, of all things, is woman's greatest curse and loss and misery.

#### THE SUPER-RACE.

The true panacea and antidote for the Nietzschean super-man, and for the Prussian super-nation, is, surely, the ideal of the super-race—not a few individuals lording it over the many, not one nation dominating and oppressing all other nations, but the uplifting of the race, the whole race, irrespective of class, colour, nationality, or sex. The whole idea of the super-man and of the super-nation—in so far, at any rate, as it is based upon the physical and the materialistic, as opposed to the spiritual—is surely utterly mistaken. Humankind is one, not simply one body but one spirit, and no part of that body or that spirit can suffer without all the other parts suffering with it. The whole of Nietzsche's super-brutal super-man philosophy is sent by the board by the principle enunciated in one simple but tremendously significant sentence uttered by Booker T. Washington: "The white man can only keep the black man in the ditch by remaining there with him." Terrible as the price may be which is exacted of and from the oppressed, there can be no escape, ultimately, for the oppressor from the spiritual law that "as a man sows so shall he also reap."

The crux and gist of this whole matter is that life and power and influence have been conceived, not in terms of the spiritual, but in terms of the physical and the materialistic. It is a tragic fact that Treitschke, who above all others had glorified Prussia and Prussianism, denounced Great Britain, and calumniated British character, was filled with apprehension when in 1895, a month before his death, he "took stock" of the culture of modern Germany. "In every direction," he said, "our manners have deteriorated. The more culture extends, the more insipid it becomes. *The things of the mind have lost their hold on the German people.*" That is the tragedy, and it is only emphasised when we recall that it is not merely "the things of the mind" which have lost their hold, but the things of the spirit. "The real issues now at stake," says the Bishop of Carlisle, "are not material and political but moral and spiritual. This war is not a war of peoples against peoples, but of the principles and powers of materialism and might against those of spiritual liberty and moral right." Spiritual liberty and moral right! There we get a glimpse of the foundation and of the destiny of a super-race, a more divine humanity.

A more divine humanity will not be built upon the masculine to the depreciation or the exclusion of the contribution of the feminine, but it will come about by the recognition of the equal comradeship of man and of woman in the endeavour to attain to more of divineness.

The woman's cause is man's: they rise or sink  
Together—dwarf'd or godlike, bond or free;  
If she be small, slight-natur'd, miserable,  
How shall men grow?

"If ever the brotherhood of man is to come" (and what true and worthy foundation for the brotherhood of man can be found except the desire for more of divineness to be expressed through humanity, or, in other words, for a super-race?), "it must come not by ramming and cramming one set of ideals, be they British, German, French, Chinese, or Hottentot, down the throats of the rest of the world, but by the harmonious synthesis and incorporation of all that is best in the various civilisations past and present."<sup>\*</sup>

#### THE PSYCHOLOGY OF WAR.

An address upon this subject was given by Mr. J. Hedley Drummond at the Green Salon of the Eustace Miles Restaurant on Friday afternoon, the 30th ult.

MR. HEDLEY DRUMMOND said that we had the privilege of living in an age when our national greatness was being weighed in the balance. To use a better metaphor, the spirit of our race was being put through its supreme test of fire. From the psychological standpoint, the emotions which we felt over this great conflict were intimately connected with the struggle of physical force. After a consideration of the psychical aspects of warfare, individual and national, and the methods of gauging their causes and effects by occult means, the speaker dealt with the "signs and portents" of the present struggle as they expressed themselves on the external side of things, and thus briefly enumerated some of them:—

First, there was a dawning consciousness on the part of far-seeing politicians that Germany was rapidly becoming a political rival on the sea. Secondly, various indiscretions on the part of the Kaiser which showed his mental attitude towards this country. Incidentally the same ruler about the same time became a "figure of fun" for our British caricaturists. When one nation commences to derive amusement from the Sovereign of another it is a sure sign that trouble is brewing; history confirms this over and over again. Napoleon, who was perhaps the least ridiculous personality in history, was the object of the bitterest satire from the pens of contemporary British authors and artists. Then there came the growth of the boy scout movement and its imitation in Germany. Then the boys' papers began to publish lurid tales of an imaginary war with Germany, showing that the minds of the younger generation were being directed to the idea. Later came a series of international crises—1908, 1911—the Balkan war, the tension becoming more serious every time. And, finally, the explosion.

It was significant on the mental side of the matter to observe that the antagonism between Great Britain and Germany took a furtive and suppressed form. Other national rivalries—those with France and Russia in the past—had been discussed openly. But with the German menace there had been an unnatural reticence, attempts to promote peaceful feelings which had no root, and a general sense of disquiet and suspicion which to those psychically sensitive was full of the worst significance.

A remarkable phenomenon about war was its tendency to rise and fall in the manner of tides, reaching their high water mark roughly speaking once every hundred years. Now if we could formulate the psychological laws governing the periods of greatest intensity of human warfare we should have made a scientific and psychological discovery of the first magnitude. With foresight and with the warnings of occultism—for the occult sciences were going to make vast strides in the near future—statesmen ought to be able so to direct the course of nations as to make such a catastrophe impossible in the future.

During the afternoon a selection of music (pianoforte and violin) was given by Misses Eva Evalda and Violet Barton: Duet, Melodie (Rubinstein), Violin solos, Scherzo (Goens), and Melodie (Faust). Miss Marjorie Brownlee recited "The Kaiser and God" (Barry Pain).

#### IN THE CRUCIBLE.

All human life is an expression of the feelings and desires of the spirit given through and modified by matter. The soul of the drunkard speaks through an intoxicated body, and though it may know much better than it can act or express itself it is scarcely conscious of the fact that it is the slave of its surroundings. All the rudeness, imperfection and crime that mark the career of man on earth may be set down to the mixed influence of spirit and matter doing justice to neither of them. The ancient idea that matter is evil and the relationship of the spirit to it is a curse arose from this fact.

ANNIE MORGAN.

A GREAT step is gained when a child has learnt that there is no necessary connection between liking a thing and doing it—  
"GUESSES AT TRUTH."

\* Cloudeley Brereton, in "Who is Responsible?" (Harrap, 7d. net), one of the best of the books issued concerning the war.

## IS SPIRITUALISM A RELIGION ?

BY JAMES LAWRENCE.

My mild protest on page 473 of LIGHT has called forth ably written yet not convincing references from "R. D." and Rev. C. L. Tweedale, for which attention I thank them, thank them with a heartiness born of the realisation that no public declaration on the subject for some time has carried with it the seeds of such far-reaching issues. Their attitude is not exactly an original one, though in existing circumstances it may well mark the inauguration of a campaign affecting the vitalities of a community struggling to establish itself as an independent organisation, obedient to the desires of many hungry souls.

"R. D." practically supports the position set out on page 454, and expresses surprise that Spiritualists find bases on which to build a separate edifice, yet he seems to accept complacently the fact of his own Nonconformist Church not being leagued with the Roman Catholic body, the very mother of modern Churches. Surely if it be permissible to multiply family parties, exception should not be taken by one of that circle to non-members of it consolidating themselves. Is the failure to fraternise due to inability or unwillingness?—because, if "degree" not "kind" be the barrier dividing Spiritualism from Christianity, in the case of "R. D.'s" Church the line should be more easily surmounted. I know members of various Christian denominations who state that they are Spiritualists *at heart*, yet neither by coherent declaration nor by act do they demonstrate such sympathy. They cannot serve two masters faithfully. The attempt would be incompatible with reason and devotion, and I have not found one intelligent person seceding from Spiritualism to join any orthodox body, although I know several who have become Unitarians. "R. D." characterises my position as some sort of an extreme, and recalling my own Scottish Presbyterian days I can understand the kind of spectacles through which he views the situation, but fear he fails to appreciate the purposes and trend of the great body of which I am a humble member. There is a regrettable tendency to overrate the erratic and tentative attachment of investigators from certain quarters, and place a false value upon pronouncements simply because of attractive hall-marks. Nor is there discretion enough shown in the literature put forward in the name of Spiritualism, while the imposed toll prohibits a reaching of the masses, among whom are recruited the heart and soul of every movement.

Progressive Spiritualism has many well-meaning friends, but a rough analysis reveals the interesting fact that the bulk of them stand outside the movement known as *Modern Spiritualism*. Instances such as the attitude of the lately translated Monsignor Benson and Dr. Frank Ballard may be cited. I am open to correction, but think that the noble company of men and women who made present Spiritualism possible did not quibble regarding tenets and definitions, or endeavour to placate any sect by professing to conform to its constitution. Mrs. Britten, James Burns, and those who compiled our "Lyceum Manual" held no uncertain ideas, but set down in unequivocal terms what they meant and what they stood for. The Rev. H. R. Haweis said (April 20th, 1900) that "Spiritualism has rehabilitated the Bible," but, except by isolated individuals, Christianity has not even pretended to accept the boon, consequently until such "rehabilitation" be incorporated constitutionally, it is scarcely legitimate for "R. D." to claim all the Churches as Spiritualistic and all Spiritualists as Churchianic.

The multitude of societies existing, and the unselfish workers who feed them, continuing free from entangling alliances, is a living answer to the question as to there being, or requiring to be, a distinctive organisation for us. The present diversion will cause many to wonder where they are, and I plead with those teachers and leaders generally who stand for a virile independent Spiritualism, to exert all their influence towards preventing doubt or confusion to arise in the minds of those turning to the light. Misrepresentation from without is irritating enough, but misunderstandings within can do a deal of harm. In all this there is no need to quarrel with orthodox friends, or with timid folk hesitating to declare themselves. Live and let

live, deliver what message you have straightforwardly, and with no coercion, and without straining, should be the spirit prevailing.

Rev. C. L. Tweedale has had many interesting psychic communications, yet these do not warrant his statement that Spiritualism can quite easily accommodate itself to authoritative Christian teaching. His own reverse experiences cannot sweepingly apply to the great total of persons who to-day would require a drastic modification of such inculcations, especially of the terrible threat and warning set down in I. Corinthians, xi. 27-29, ere appearing at the "Lord's Table." Biblical quotations constitute a veritable pitfall for those who hie to them for support, and seldom do I indulge in the hazard, but Mr. Tweedale's citations compel me to reply. Dealing with belief in Christ, he refers us to Matt. vii., 22, 23, which I consider an exceptionally weak prop. Much more explicit is John x. 9, while verses 13 and 14 of chapter xiv. of the same book clinch the matter. I note that Mr. Tweedale directs the attention of Spiritualists to the attitude of Jesus relative to his Divine Sonship, citing John x. 34-36; but why does he pass over in silence the numerous instances where others claimed that distinction for him, and no protest was entered? Note Matt. i. 19-21, iii. 17, xvi. 15-20 and Mark xiv. 60-62. Very conclusive is the uncontradicted testimony of John the Baptist as recorded in John i. 29; while the words of Peter in Acts x. 43, and of Paul in Acts xvi. 31, and expanded upon to-day, carry eloquent favourable evidence. With these very emphatic pretensions many Spiritualists refuse to acquiesce. In suggesting that Spiritualists require a central figure to rally round, Mr. Tweedale forgets, or perhaps does not know, that that centre already exists; the same source of inspiration as referred to by Jesus when he said: "When ye pray say 'Our Father,'" is the spiritual rallying place of Spiritualists. Among the Christian Churches differences even exist as to how many centres should be appealed to, not a very edifying or strengthening spectacle to those Mr. Tweedale desires to draw to him.

It is useless for him and others to make apology for the Church's aloofness. It is purely and simply a matter of dislike. Spiritualists are not wanted—of that there is abundant evidence. Particularly is this dislike present in that alleged broad, liberal, non-sectarian body, the Adult School. Personal experience and the recitals of others are my warrants for this statement. Many persons who attend Spiritualist meetings attend these schools, but would never be accepted as reputable exponents of the former's tenets, nor would, I fear, Mr. Tweedale, able and effective as he undoubtedly is in his own sphere. To many would-be friends these strictures may appear harsh, but are really not meant as such. They have become imperative owing to the growing desire to appropriate something which is valuable, but which, to some, at present exists in unsavoury atmospheres. Explanations will follow in Press and on platforms, for the day and the circumstances are patent, and I have great faith that the men and the women will likewise materialise. Doubtless changes and modifications are necessary, but most of the sacrifices and adjustments must come from the family standing to gain most, which is the Christian unit.

## A FULFILLED PREDICTION.

The "Daily News" of the 29th ult. regards it as a curious circumstance that one of the minor predictions of "a certain war prophecy" (obviously the Prophecy of Johannes is meant) has been "absolutely verified." And it refers to the diversion of watercourses as the result of the accumulation of the bodies of the slain, an instance of which occurred in the fighting west of Dixmude. This, of course, is not the only example of fulfilment. If we are to believe the newspaper accounts there are at least two instances of streams being crossed on the bodies of the slain, which also was referred to in the prophecy.

THE thread of our fate is held fast at either end by the hands of God, and therefore any knots that appear upon it can be but slipknots. When He pulls them tight they will disappear.—C. E. B.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,  
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### A NATURALIST'S CREED.

In LIGHT of the 10th ult. appeared a letter from Mr. E. Kay Robinson, the well-known naturalist and editor of "Countryside," arising out of some comments in Notes by the Way on an article by him entitled "The War as a Factor in Evolution."

We have since received from him a copy of the October issue of "Countryside" containing a detailed statement of his views on the meaning of life, to which he directs our attention. (We are sorry, by the way, to observe that the magazine ceased with this issue.) The article is so clear, vigorous and inspiring a pronouncement that some of its main ideas are well worth reproducing here.

Mr. Kay Robinson commences with a confession of faith, which he tells us appears to be based in every detail upon scientific truth. In his creed this material universe and all the forms of life which it contains were created by a Spiritual Force, and through our own self-consciousness we may recognise this Creative Spirit as the Force of Life which is always working through our consciences for good in us. He holds further that the nature of this Force of Life is an Impulse of Universal Love, which in its widest sense is the Charity which Christ taught. This Force or Impulse of Love emanates from God, and so far as we can carry into practice the Charity which Christ taught the Spirit of God is reproduced in man, that being the sole purpose of Creation on earth. The process by which this purpose of Creation is being effected is Creative Evolution. In its early stages Creative Evolution worked through the affinity of elements for one another, these affinities, in ever ascending modes of expression, leading at last to that manifestation of the Spirit which we recognise as love—the spiritual affinity existing between parent and offspring, between male and female.

That is a necessarily brief summary of Mr. Kay Robinson's statement of his belief. It is interesting as coming from a naturalist, but even more interesting are the ideas which follow. He suggests (using a natural metaphor to describe the process) that the void out of which the Universe proceeded was made fertile by a Spirit or Impulse emanating from the Deity and that the wonders of Creation are the material evidences of the spiritual evolution now in progress. These material forms are, however, only the outward manifestations of the Eternal Purpose.

"Creative Evolution" is the evolution of the Spirit which, as the Force of Life, creates all the forms of life, and "instinctive development" is the natural process by which the various

forms of life 'carry on the work of the Spirit, unconsciously striving after excellence in obedience to its impulse.

He next attacks the problem of Evil—that stumbling block of so many philosophers. He admits that there is great cause for pessimism, almost for despair, in a superficial view of the visible world. As to "cruelty in Nature" he contends that it is all inflicted on creatures which have no self-consciousness and cannot realise that they suffer.

The life of each one is a constant struggle for which it is splendidly equipped by Nature, and when injury or death comes there is no conscious knowledge of it.

Where, as in the human world, this argument does not apply he points to the fact that there are always compensations and reliefs, that the net result of a balance struck between the good and the bad elements of life—even in these troublous days—is always a balance on the side of the good. If the pain and sorrow of life were all that our imaginations described, suicide would be a common occurrence instead of being the comparatively rare resort of minds temporarily thrown out of gear.

To those who may feel themselves but imperfectly consoled by Mr. Kay Robinson's argument on this question, it may be permissible to supplement it by some brief reflections which he would probably endorse. Pain and suffering of all kinds are a question of consciousness, the keener the consciousness the severer the suffering. In the realm of purely natural life where life has not quickened to the point of self-consciousness there is no recognition of pain as an "evil." Nature, in short, is not cruel. Even in the human world deaths from natural causes are infinitely less distressing than those caused by the conditions of an imperfect society—"man's inhumanity to man." It was a reader of LIGHT who told us of his impressions on viewing the bodies of several persons killed by lightning. "I did not feel," he said, "any of the sadness which I have felt in the presence of those who had died from disease. There was something strangely peaceful and natural about the whole spectacle. I think it must have been because they had passed away by the fiat of Nature herself that the scene was so free from the usual morbid suggestions."

That is just a note in passing. The subject is too large to do more than glance at here.

Let us return to Mr. Kay Robinson's statement. Having dealt in his own way with the riddle of pain, he proceeds to consider the action of the Force of Life on human evolution.

Life, he remarks, has been compared to a river, but the analogy is far from exact because "the Force of Life is an active force which is always uplifting and pushing forward the forms which it creates."

The Force of Life, he shows, not only expresses itself in a constant manifestation of ascending activity, but it exhibits that activity in an endless variety of forms. In a long and eloquent passage he traces the operation of the life principle from the lowest to the highest forms of expression in the purely natural world, showing how the unbroken line of continuity reaches at last to man, with whom the further progress of the Force of Life lies in the direction of spiritual advancement.

We agree with him that it all follows "as naturally as the day follows the night." And in dealing with the problems of the life that lies before us—so certain when its evidences are considered and yet so dimly discerned—it is a valuable and helpful thing to have the past so ably summarised for us by one who can see the intelligent Purpose at work through it all, fulfilling itself in the present, without haste and without rest, and in itself the surest evidence of the heights of attainment to which it will bear the race in the ages yet to come.

## PROPHECIES OF THE WAR.

With commendable promptness and enterprise, Mr. Ralph Shirley, the Editor of the "Occult Review," has collected the published predictions of the European conflict into a book, entitled "Prophecies and Omens of the Great War" (Rider and Son, Ltd., 6d. net). In an able Introduction to the book, Mr. Shirley has some pertinent remarks on the nature of Time and Space, as modes or conditions under which human intelligence functions. Only by recognising that our ideas of Time are illusory can we accept the possibility of prophesying the events of the future with any degree of minuteness, such as that shown by the "Braham Seer," for example.

Some of the predictions contained in the collection, as Mr. Shirley observes, presuppose merely extraordinary intuition and insight, and he instances the forecast made by Heine, which appeared in LIGHT on September 26th last. But there are others which, as he remarks, demand some far different explanation to account for their detail and exactitude, and he cites the prophecies of the Curé d'Ars and the now famous Prophecy of Brother Johannes as instances in point.

Glancing through the prophecies themselves we find little that has not already appeared in one form or another in our own pages, a fact which in no way reflects on the interest of the book, but rather, if we may say so without vanity, guarantees that interest, and at the same time endorses the step taken in publishing them in these columns. The predictions are linked together with a running commentary by Mr. Shirley, whose observations show no little penetration. The Prophecy of Johannes has naturally called forth an immense amount of sceptical comment, which is not at all surprising. When we received from Mrs. Salis a copy of the prophecy translated from the version which appeared in the "Figaro" we were in some doubt as to the advisability of reproducing it. It seemed on the face of it altogether too exact. But there were in it certain elements—some of them are noted by Mr. Shirley—which induced us to think it might be fair without being also false. So we printed it, of course under reservations, lest haply it might be subsequently shown to be a recent invention. In the meantime Mrs. Salis was good enough to make inquiries through literary friends in Paris, with the results already described, and investigations in other quarters, although they brought no striking confirmations, at least revealed nothing to discredit the origin of the prophecy. We are still, as we write, waiting for further particulars of the circumstances in which the prophecy came into the hands of Alderman Ward's Belgian friend, and we have reason to hope that the latter gentleman will himself communicate with us.

In the meantime, the Johannes Prophecy seems to have overshadowed the Prophecy of Mayence—which is only a degree less remarkable—and it is worth remarking that the genuineness of the latter prophecy is reasonably well established—a fact which makes the vaticinations of Johannes less difficult to accept. Moreover, there is no doubt whatever that the predictions of the Curé d'Ars were published so far back as 1872. Of course, as Mr. Shirley hints, there may have been some "touching up" in some of the more doubtful examples; but, even then, there must have been something to be embellished.

As might be expected, Mr. Shirley devotes a portion of the book to astrological forecasts, admitting in his Introduction that "astrology at the present time cannot show the highest credentials and has frequently suffered from the over-zealous championship of its professors." That has long been our difficulty with regard to it. By a melancholy coincidence we have beside us as we write a note from Mr. Arthur Butcher, a contributor, himself interested in astrology, who calls attention to a prediction in the October number of "The Adept," by a "well-known astrologer" who claims that the German Emperor will emerge victorious from the present struggle! It comes, as our correspondent remarks, like "a bolt from the blue," and it is a truly pathetic instance of the mutability of things, for only last week we referred, with rash placency, to the unanimity of "the whole astrological fraternity" in regard to the Kaiser's horoscope.

Mr. Butcher, who combines with his astrological leanings a sense of humour, remarks:—

I would suggest that an examination of this astrologer's nativity might disclose a predominating Uranian influence with possibly malefic planets in the seventh house!

And now a word on the question of what we may call the prophetic aspect of psychic impression. During the last few days we have been struck by the large number of persons interested in our subject who have stated to us by letter or word of mouth their conviction that the critical point of the mighty struggle is not far off—that it will collapse suddenly and soon. Amongst them were Army and Navy men, and other callers and correspondents, learned and unlearned, mediums and non-mediums. One is chary of rousing false hopes, and psychological impressions, however generally diffused, while sometimes dazzlingly correct, are occasionally hopelessly at fault. But the idea seemed to be so consistent and so widespread that we have thought it worth recording here.

## MINISTERING SPIRITS ON THE BATTLEFIELD.

ADDRESS BY MRS. M. H. WALLIS.

On Thursday evening, 29th ult., at a meeting of the Members and Associates of the London Spiritualist Alliance, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mrs. M. H. Wallis delivered an address (under control) entitled, "Practical Work of Ministering Spirits on the Battlefield."

MR. H. WITHALL, the acting President of the Alliance, who presided, said:—

This is the first formal meeting of our new session, a session which has given your Council a considerable amount of anxiety. We know very well that at this time of the year we are liable to lose some of our Members and Associates, and this year we realised that we should probably lose a larger number than usual because of the changed conditions in which so many of our friends find themselves just now. It is true that at this period of the year we usually receive a number of applications for membership, but this time we have not had so many as we anticipated. Your Council feel, therefore, that we must be very careful and use all our influence to increase the membership, and I am desired to ask those Associates who are able without difficulty to take the step to become Members, and to ask both Members and Associates to do all they can to bring the Alliance under the notice of their friends.

Proceeding, the Chairman remarked that though, as Spiritualists, they were aware of the continued activity and sympathy of those friends who had passed from earth, he felt that sometimes they failed to realise how closely those in the beyond were associated with them in the work of affirming and demonstrating the reality of a spiritual world. There was very little accomplished in this world, whether in the way of altruistic work or more personal undertakings, in which the unseen world had not some part. They knew, of course, that many of their unseen friends had risen beyond the limits of nationality and creed, but they could still exert an indirect influence on the affairs of this world in the interests of humanity at large. Their activity was expressed through the medium of others nearer to us. Most of those present were doubtless acquainted with the case of the famous Bristol Orphanage, which for many years was carried on by Mr. Muller, who never asked the public for subscriptions, but relied for all he needed entirely on prayer. If, for example, it was a question of obtaining so many pairs of boots for his orphans he would simply pray for them and they were always supplied. That simply meant that those in the unseen world who were interested in his great humane work influenced the minds of people in this to provide him with all he needed. So all of us who worked for others with no thought of self might confidently rely upon the help of those like-minded in the larger life beyond. Referring to their speaker the Chairman said: She has always been a level-headed woman, a worker for the good of others, and has consequently attracted as inspirers those who are also clear-headed and practical souls.

Just now, when our thoughts are so much with those of our fellow men who are dying on the battlefield, it occurred to me that those who through her instrumentality give us so much valuable teaching could tell us something of the work of those who minister to the spirits of soldiers slain in battle, and that is why we have chosen the subject for this evening's address.

MRS. WALLIS then addressed the meeting. She said that although it might be considered very significant that any attempt should be made to discover the nearness of some of those who had journeyed through the change of death, yet at this season the thoughts of very many had been directed to the possibility of messages being given or evidence being forthcoming in regard to the actual association which might exist between those who had gone on and those who were still here. As to the particular question under consideration [she continued] we, of course, make a very clear and definite claim that spirit people do minister on the very battlefield and are able to give comfort and help and strength to many of those who suddenly, or in more lingering fashion, are forced out from this realm of physical expression. How do the spirit people come? Certain conditions have to be borne in mind. Many Spiritualists will have heard it said that where there is turmoil and disturbance there is difficulty for the spirit people, that where there is a great interference with the ordinary conditions on this side there is a difficulty in regard to the degree of approach, and it seems quite natural that, this being so in the séance-room and in the ordinary affairs of life, it must be far more so on the battlefield where there are so many conflicting emotions disturbing the minds and souls of those on this side. But the need usually creates the supply—that is to say, where there is a need there is the combination of force and the direction of energy to meet the need and overcome the difficulty. So we claim that there are assemblies—or you may call them, if you will, societies—of spirit people who have united themselves together so that where individual effort might have been insufficient, the force exercised by combined and determined effort has resulted in a more or less adequate amount of ministration being extended to those in need.

Spiritualists may also have heard it stated that some spirit people are limited in their approach to the earth condition, and consequently in any effort they may make, because they can only perceive partially. It is therefore necessary for them to get into touch with certain psychic people on this side in order, through their instrumentality, to reach and exercise their power upon those who are not psychic.

Proceeding, the speaker said that many of the spirit people who were active on the field of battle were individuals who through some degree of limitation were shut off from full or clear perception of the whole of the conditions surrounding them. Hence they were not so much disturbed by the feeling of conflict as those of more sensitive nature and were thus able to concentrate on the more particular work they had in hand. Where there was need for clear comprehension then the services of those spirit people who were better able to take an impartial view were called in. The work was apportioned according to the particular need and the desire and capacity of the spirit helpers to respond to that need. So there were different spirit people engaged in the work. Some were very much dwellers on this side; they had not grown far away from the ordinary experiences of earth, and were thus able to approach the more readily those who were still in the earth conditions.

Among the great requisites for such service were purity of heart and singleness of purpose, and possessing these our spirit friends wielded a degree of power which enabled them to be successful in meeting the particular needs that arose. In numberless instances those who passed on found themselves welcomed on the other side though they were not always conscious when they passed over. We might imagine how wonderful was the experience, how wonderful the change of conditions to some of those who were so forcibly thrust out of earth life. Here, again, came in part of the ministration of the spirit people. Instead of all the disturbance and suffering, the varying emotions and strong desires, the violent activity, there was a state of peace and calm. Some, awakening out of the struggle and trouble into this condition, asked "Is this heaven?" This was simply the result of the cessation of the struggle and of a process of "ensphering,"

whereby the victims were shut off from the influence of the scenes through which they had passed. But, given ability to overcome conflicting conditions, there must be powers of response. There must be individual and concentrated efforts whereby the particular need might be met.

The speaker went on to refer to the varying mental states of some of those spirit entities who were attracted to a battlefield. There were no wonderful transformations on passing to the other side. The spirit usually carried with it the particular prejudices, desires, and limitations which had been associated with its life expression on earth. So it was easy to realise that there were those on the other side who were strong in the advocacy of the advancement of their own country, who wanted their side to win, and rejoiced when that side gained a victory. So it was not only conflicting emotions on this side that had to be taken into account, but similar emotions on the other side.

But those who were thus partizans could, through their own earnestness, come very near to their own people, and exercise power and ministry on their behalf, and some repelling influences on those who were against their friends. There were spirit people who desired that a certain successful result should be achieved, who were as strongly in favour of their own side as ever they were. The growth of thought from its narrow aspects to wider and larger sympathies was often very slow. It sometimes happened, however, that even in these cases a spirit would be attracted by suffering to the assistance of victims on the battlefield without respect to the side on which they were fighting. Now this meant that superficial prejudices had for a time been broken down, and the real nature found expression. In such cases it might happen that the spirit ministrant, after the first impulse of sympathy, might exclaim, "What have I been doing?—helping the enemy?" It was significant, however, that there should come this involuntary expression of the earth nature.

There were institutions—sanatoria—somewhat similar to hospitals on earth, where the wounded were ministered to. There was often great need for somewhat prolonged attention to the victims because of the suddenness of their transition and the consequent disturbance of consciousness.

Referring to the fact that wounded soldiers were often anxious to return to the battle, the speaker said that this was sometimes the case with those who had been thrust out of life; and it was difficult to make them understand that the physical body was no longer at their service to enable them to take part again in the fighting. Indeed, it was not easy to convince some of these people of the actual fact of transition. To lose consciousness and awake in another condition and yet to be possessed of a body as real as that which had just been quitted naturally resulted in a feeling of incredulity as to whether the change called death had actually taken place.

Doctors and nurses on the spirit side of life were actively at work, and they had some degree of advantage over their fellow workers on this side because they could see not only the external but also the internal conditions, so that when responding to the needs of sufferers they were able to read their thoughts and know just the kind and degree of help which was required.

The speaker then dealt with the remarkable power which was termed "ensphering"—a power used in a partial fashion on earth when matter was passed through matter and articles removed from one place to another by psychic means. This power of ensphering was abundantly used under present conditions because it was so necessary to shut off the conflicting conditions from the sufferers. If we were able to see clairvoyantly we might see, as it were, processions of soldiers being conveyed on stretchers or beds (formed, however, of some substance to which the term "bed" could hardly be applied) from the battlefield to surroundings in which they could receive the fullest benefit from those engaged in the work described.

Part of the ministering work of spirit people had regard to those soldiers who suffered a degree of agonising pain, and the efforts of those who attended them from the unseen side were to induce a state of stupor, insensibility to pain, by mesmeric means. Many spirits united in this work quite independently of the nationality of the sufferers.

Then in regard to the animals—the horses especially—attention was given in these cases by those who found congenial

occupation in such work. Where the power was possessed it was applied to lessen the sufferings of the poor dumb creatures by reducing the degree of consciousness, and consequent sensibility to pain.

There was another aspect of this question of battlefield work—the ministry to those who sorrowed over their dear ones killed in the conflict—the bereaved fathers and mothers, wives and sweethearts. These were sought and found by aid of rays of light which streamed out from the spirits of the slain, connecting them with those friends in earth life to whom their minds went forth. There were spirits who made it their business to follow these lines of light and thus come into touch with those families who mourned the loss of warriors or waited in sorrow and suspense uncertain of their fate. That was not strictly work carried on upon the battlefield, but in such close association with it that it might well be embraced in a consideration of the subject. It involved the sowing of many seeds of thought into responsive, and sometimes unresponsive, minds. In connection with this war there had been a continual effort to drop these seeds of thought into minds made more receptive by sorrow, and (said the speaker) “we venture to say to-night that many people, because of the touch of soul, because of the touch of sympathy, will be reached and respond to some degree, and thus be brought to a closer understanding of spiritual realities.”

Where there were groups of strongly-convinced Spiritualists there were reservoirs of strength. They served as batteries of energy from which could be drawn the supplies of power needed for the work under consideration. Those who were convinced of the truth of spirit life might strengthen the hands of the spirit ministrants by affirming what they knew to be true, recognising that the truth should be woven into the very fibre of their being. There should be no hesitating and tentative admission, but the positive “I know that there is a life after death, that it is a great truth that the dead return.” Out of that strong conviction there could be a great degree of power put forth by those who desired to help the work of spirit agencies.

*(To be continued.)*

#### PSYCHIC DRAWINGS AND PAINTINGS.

London Spiritualists and occultists had an opportunity of studying the beautiful mosaic designs produced under psychic influence by Mr. Robert Bridge, at the annual gathering of the Cosmos Club on Wednesday, the 28th ult. It is difficult to describe the character of Mr. Bridge's art for readers who may not have seen it, but those who visited the Green Salon at Mr. Eustace Miles's were most appreciative. Mr. Bridge's work (which was referred to in *LIGHT* some months ago) was in strong contrast to that of the few other exhibitors, it being purely decorative. Miss Cornwell, a London painting medium, whose designs were also on exhibition, produces decorative work of an entirely different character. Some of her exhibits, which were the subject of pleased comment, were attempts to render in colour the effects of music. Of course, this is against all the recognised canons of art, but one would not expect artists from beyond the veil to be bound by the conventions of Burlington House. Those whose tastes lay in the direction of “something we can understand” were treated to some very delicate flower studies through the mediumship of Miss Dawson, and whilst one feels that art criticism in the ordinary sense is out of place in this connection, one can scarcely resist the temptation to remark that if our discarnate friends can only draw flowers and butterflies such as are found on the earth plane, it would almost appear that they might as well leave the field open to their fellows who are still in the flesh. But Miss Dawson showed, in addition, some mysterious hieroglyphical designs which will doubtless be very instructive when the guides who drew them explain what they are all about. Mrs. Kingsley-Tarpey exhibited inspired landscapes which had the double merit of being beautiful and, for the most part, intelligible even to the uninstructed. Everyone who was present hopes that the prognostication of Mrs. Mary Davies will be fulfilled, and that Mr. Bridge will be helped to give a fuller and better expression to the whole movement towards inspirational art than it has hitherto obtained.

WILLIAM H. SEED.

#### SEX AND RECOGNITION IN THE BEYOND.

Though late we cannot refrain from noticing Mr. Norman Pearson's noteworthy article in the September “Nineteenth Century and After” on “Sex after Death.” Granting personal existence of some kind after death, Mr. Pearson asks “Can the distinctions of sex which figure so largely in our present life be retained in any such future existence, and if so, within what limits?” Tracing the origin of sex he affirms that the process from which it sprang had no direct connection with reproduction and aimed at the benefit of the individual rather than that of the race. He quotes the affirmation of Mr. Havelock Ellis that “The hope of our civilisation lies in the development in equal freedom of both the masculine and feminine elements in life,” and observes:—

Since the essence of civilisation is soul evolution, the elements which are necessary for that evolution here will be needed for the stages which await us beyond the grave, though their expression and their activities may vary. For those who believe in the survival of the soul after death it seems plain that the chief purpose of the physical organism is to serve as an instrument for psychical development. Body, in fact, is chiefly valuable as a vehicle for mind or soul. Life and mind are different manifestations of the same spiritual energy, and work *loyally* together. Thus every physical character will be matched by a psychical correlative. Every human being, therefore, has a soul which corresponds to, and registers the experiences of, the body with which it is associated: and consequently in the matter of sex every human being will have a male or a female soul. Many of the qualities now distinctive of sex have a value which is wholly independent of the physical function of reproduction, and consequently there is no reason why they should perish merely because the soul becomes dissociated from the body. . .

Sex, indeed, with all its subtle functions, outranges far the purposes of the functions which it now subserves, and its distinctive qualities cannot perish though physical reproduction should cease. Even here the friendships and affections of our earthly life are not centred on the bodily presence of those whom we love but on the mental and spiritual qualities with which their presence is associated. . . We cannot but think that the affections and friendships of earth will survive, and that when the dawn of the new life breaks we shall “wake and remember and understand.” Remembrance, however, implies recognition, and in this we encounter one of the hardest problems which eschatology presents. How and in what guise are we to be recognised, for our aspects are many? For instance, as I have elsewhere written:—

“A young mother dies, leaving an infant child; the child attains manhood and weds the woman of his heart, who bears him children; she dies; and finally the man himself dies full of years. How are all these to meet in heaven? The young mother will yearn to see her babe once more, the wife her husband, the children their revered father. Can the man be all these at once? If not, how are conflicting claims to be adjusted?”

Clearly, to make recognition possible, there must be some spiritual link between those who are to recognise each other—a link which will survive all changes of the body and serve as a key to all changes of the soul.

The mother cannot regain her babe, but she may be able to recognise the infant in the man, the promise in the performance, and her tender memories of her child will be illumined, not overshadowed, by the soul in which she recognises her son. But if there is to be recognition between souls it is imperative that their essential qualities should persist. If, however, the soul of the man were to lose its masculine and the soul of the woman its feminine elements, even recognition would be barely possible, and the affection, friendship, or love which once knit them together must vanish beyond recall. Such an outcome as this would stultify the whole scheme of evolution if we rightly discern its trend from the history of the past. Qualities so laboriously evolved and established can hardly be destined to ultimate extinction.

ACCORDING to Addison, by adding infinitude to any kind of perfection we enjoy, and by joining all these different kinds of perfection in One Being, we form the idea of the Great Sovereign of Nature. Our ideas of justice and mercy, for instance, are limited and imperfect; by adding infinitude to them, we obtain an idea of infinite justice and mercy and so on with regard to other moral qualities. This shows that there is a vast gulf between the functions of the soul and the attributes of the Deity. “The soul in relation to God is like the asymptotes of a hyperbola which draw nearer and nearer but never touch.”—K. C. KANJALI, B.A., in “The Hindu Spiritual Magazine.”

## EVOLUTION AND THE AFTER-LIFE.

In "The Modern Churchman" for October the Rev. H. Northcote, M.A., endeavours to bring the doctrine of resurrection under the light afforded by the discovery of Evolution. After pointing out that "all physical life began in the water; all its forms are dependent for their shape, existence, and activity upon the water," he continues:—

We know for certain that the water and the atmosphere are not the only sustaining media of life; there is another all around us and entering into us—we and all the world and the water itself are formed out of it. This is the ether. . . . The ether may be a producing and sustaining medium of forms of life—living beings—higher in the scale of existence than any we know. Such living beings would naturally be at least as difficult to detect and perceive—as difficult to us situated and constituted as we are—as the ether itself; and yet they may be related to us, the inhabitants of this visible world; they may be produced and evolved from us by the law of creative evolution, just as in the water, or in connection with the water, high forms of life have been and are evolved from lowly forms. Nay, more than that, the invisible medium and basis of organic life, the ether, is connected and related with the water, the visible medium, sufficiently closely to make it not unreasonable to suppose that we, even in our material forms, may become cognisant, or catch glimpses of the inhabitants of the higher medium of life, in their ethereal forms. . . . there may be, probably there is, a strip of common territory, so to speak, a point of transitional contact between the two life provinces of matter (or water) and ether, seeing that though distinct they are related. . . . Science, in fact—our gradual perception of the ether and the possibilities it contains—illumines the most developed and advanced biblical teaching about the body that shall be; nay, rather, as St. Paul seems to hint, the spiritual body that now is, the ethereal organism even now forming around our personality ready to carry it on into the invisible world. . . .

Scientific analogy and the progressive character of biblical thought, and the few facts which we dimly discern, indicate that the law of Evolution goes on working in the ethereal medium and perhaps in other media of life above and beyond that again. And besides that law, we have to estimate from the facts the force and purpose behind and in the law. Evolution has hitherto brought forth goodness and beauty, though to our view very slowly and with great difficulty. There is no reason to think that the general character and purpose of that law will fail it when it works in other media of existence. And thus an optimistic faith is the most rational faith.

## A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 8TH, 1884.)

Our versatile and "almost supernatural" Prime Minister [Mr. W. E. Gladstone] has been vindicating his claim to the latter title conferred upon him by the Duke of Argyll. He has done many things that Lord Randolph Churchill and others of his political opponents take exception to. But he has fairly put his foot into it now. He has been at a séance with Mr. Eglinton; he has witnessed some psychographic experiments successfully conducted; and he has been sufficiently master of himself to admit the evidence of his senses.

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

## "LIGHT" "TRIAL" SUBSCRIPTION.

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

You cannot run away from a weakness: you must some time fight it out or perish; and if that be so, why not now, and where you stand?—R. L. STEVENSON.

## SIDELIGHTS.

It is pointed out by a contemporary that the month of October seems to have been a significant one in the case of the late Prince Maurice of Battenberg. He was born in October and died in the same month of the present year. His father also was born in October and in October volunteered for the Ashanti Expedition in which he contracted his fatal illness. His sister, to whom a son was born last month, was also born in October.

After remarking that dream premonitions when they happen to other people leave him somewhat incredulous, a writer in the "Daily Chronicle" of the 29th ult. relates an experience of his own: "On Tuesday night I had the vivid dream of a man walking towards me in the principal street of my native town. He smiled, we spoke a few words—in the dream. It was a man I hadn't seen or thought of for at least twenty years, and though I had completely forgotten him when awake, I knew him in the dream. You will guess the sequel. Next afternoon I encountered him at the front door, stared as he mentioned his name. He had the same smile on."

The narrator proceeds: "Now, one would like some explanation of that quite insignificant happening. That particular man I had encountered only once casually in a sunny street, just as in the dream, and for all these years I had never thought—or dreamt—of him till now. Suddenly he walks into my dream, memory, and into my front door. Those wells of memory that come from sleep are really unfathomable."

Mr. Basil Cochrane writes inquiring how it is possible that he should, although totally deaf, be able to hear the Direct Voices of his unseen friends. From the account he gives, however, it seems clear that his hearing is really clairaudient—a faculty which is not dependent upon the physical organs. In the same way blind persons are found who are excellent clairvoyants.

Mrs. Alice Beecher Stowe, of 40, Gregory Boulevard, Nottingham, sends us original verses, "A Mother's Message to the Kaiser," printed copies of which are being sold at one penny, the proceeds to be devoted to the relief of the Belgian refugees. We understand that a movement is on foot amongst the Spiritualists of Nottingham to provide a home for these sufferers, information regarding which can be obtained from Mrs. Stowe.

Commenting on the ingenious device, showing "how the names of the French and British leaders may be read both ways" thus:—

J O F F R E  
F R E N C H

a contemporary remarks that it has comforted many people with a sense of mystic significance. Such people must be as easily consoled as the old lady who found solace in the word "Mesopotamia."

Our valued contributor, Miss H. A. Dallas, has been well occupied recently in lecturing in several villages in Kent in connection with the Victoria League, a non-party association founded in 1901 for the purpose of promoting closer union between British subjects living in different parts of the world. One branch of the League's work is to spread knowledge and interest with regard to places and conditions in the Empire by means of lectures. Miss Dallas points out that there is much need of such instruction in country places, and suggests that some of our readers may be glad to assist the League by organising lectures. If so, will they apply to the offices, 2, Woodstreet, Westminster. We believe that the locality to which the lecturer is appointed is expected to defray travelling expenses and offer hospitality, but that no other charge is made.

Mr. Daniel R. Stephens' "Patanjali for Western Readers" (Theosophical Publishing Society, 6d. *net*), gives us the Yoga Aphorisms of Patanjali paraphrased and modernised from various English translations and recensions. In his Preface Mr. Stephens explains that the English word most nearly equivalent to "Yoga" is "prayer," as by its practice man reaches up to God. Yoga as practised in India is (he says) of two kinds, mental and physical, but it is mental Yoga only which is dealt with in the Aphorisms. They were originally written in Sanscrit some considerable time before the Christian era; and Patanjali was not the author, but only compiled and arranged teaching which was already in existence. The little book consists of four chapters dealing respectively with the theory of Yoga, preliminary exercises, meditation, and progress.

A League of Meditation has been formed with the object, as we learn from the prospectus, of meeting what many people feel to be an urgent need arising out of the European struggle now in progress. "By earnest meditation on the part of its members it is intended directly to combat and minimise the thoughts of bitterness and hatred sent out on all sides to those whom we call our enemies on the field of battle, and extend as far as possible to other countries also that deep feeling of brotherhood and mutual interdependence which has just begun to show forth definitely in our own." The secretary of the League, from whom further information can be obtained, is Mr. Arthur Burgess, of 128, Bond-street, Macclesfield.

This month's number of "The British Journal of Astrology" is not altogether concerned with astrology, as it contains a full translation and notes by "Sepharial" of the remarkable prophecy of Johannes, the monk. The notes are extremely interesting, they deal with events that have already justified the prophecy, and explain the obscure passages in those parts of it that remain to be fulfilled. "The "Horoscope of the Month" is that of the President of the French Republic; there are also brief studies of those of Queen Wilhelmina of the Netherlands and Sir John French. Mr. E. H. Bailey continues his "Lessons in Primary Directing," and Mr. C. Sherburn again returns to the vexed question of "The Prenatal Epoch."

### LETTERS TO THE EDITOR.

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

#### An Appeal for the Army Service Corps.

SIR,—As you have already mentioned in your columns, I have been appointed one of the officers of the Red Cross Service in France. I am now stationed at Boulogne, where there is a pressing need for medical comforts amongst the Army Service Corps men of the Transport Department. These men are prone to minor ailments on account of the conditions under which they work, and although the surgical department is well provided for, we are rather inadequately supplied as regards drugs and other requisites for cases of sickness. Coughs, colds, bronchitis and kindred troubles are rife. May I therefore appeal to your readers for donations towards supplying this need.—Yours, &c.,

GEORGE L. RANKING,  
Medical Officer, Red Cross.

Boulogne, November 1st, 1914.

[The name of Dr. Ranking will be well known to most of our readers as that of an earnest worker in the movement. We shall be pleased to receive and forward contributions for the purpose mentioned in his letter.—Ed.]

#### The Idealist's Point of View.

SIR,—I will take note of a few of the points raised by Mr. Rogers in his "Reply to N. G. S." of October 24th, and then make an appeal.

1. I confess with humility I do not understand the statement that all conceivable sizes are the same in their relation to infinity, nor its bearing upon the argument, but would be glad of enlightenment.

2. My idea of the Ego is this: it is a portion of "spirit-stuff" captured and caged by the brain (whether physical or "astral"), from which, and from which alone, it acquires unity and individuality. Mr. Rogers denies to Matter the qualities of Mind, but omits to mention upon what he bases this claim to know all the properties of Matter!

3. He sees nothing in disease and pain incompatible with the rule of Divine beneficence; they are means for our education, it would not be a good world, he thinks, if there were nothing in it which our minds might study how to cure. That is the fallacy of human arrogance. In what way are our brothers, the lower animals, to study how to cure disease, or set broken limbs? I repeat that a thought-world so arranged is queer; and if I had to find the origin of evil I should look for it in the world of Matter and the whole system by which our race has been evolved. And if this process be viewed as a whole it will take upon itself very much the appearance of a gigantic experiment, not the complete thought of a beneficent God. The end may have been designed, but the details were only roughly sketched in.

4. With regard to the hypnotised patient, whose surroundings seemed to change with the stages of hypnotic sleep, Mr. Rogers says she did not leave the room. This is the fallacy of

looking upon the physical body as the only one; and the same applies to the case of this patient following the movements of her friend at a distance. There is little doubt that she had sent her "double" prospecting, and telephoning to her through the cord by which it is known to be attached to the body.

5. Does the materialist pretend to see things as they really are? In their ultimate analysis, no; in their superficial aspects, yes. I know this page is white and flat, and bears upon its surface black marks conveying sublime thoughts, and that is enough. When contemplating a mountain, I am content not to see the blades of grass.

6. The marvellous rapidity of dreams is certainly a wonderful discovery. It is almost unbelievable that years can seem to pass between a sound and the awakening which it causes; but the fact has been proved by experiment, though it must be remembered that the only evidence is the memory of the sleeper, and some allowance must be made for the exaggeration by which the awakening stage is marked, as when you have been listening to glorious peals of bells, to find your watch ticking under your pillow. The conclusion is that under certain conditions the mind works with phenomenal rapidity, cheating the consciousness into the belief that long periods of time have passed. We must not allow ourselves to be obsessed by the idea of the length or shortness of a second. In this period "the electron revolves thousands of billions of times round the atom." It is evident that in even the thousandth of a second much may happen.

Now for my appeal. Mr. Rogers has said we live in a thought-world where there is nothing but Mind and Spirit; but that is not enough. Will he kindly go more into detail and show as fully as possible how the Idealist theory may be applied to all the activities of the Universe? If he will do this I may possibly have some further observations to make.—Yours, &c.,

N. G. S.

#### "The Direct Voice": How is it Produced?

SIR,—I was much astonished to see that Mr. de Fremery, after having lost the battle in Holland, tries to gain a victory in England. The answers you have published in reply to his attack will show him that his opinion has little chance of being shared on your side of the North Sea.

His so-called experience in one séance with Mrs. S. Harris is only an opinion without any argument. There are, perhaps, three or four persons in Holland who agree with him, but all the other Spiritualists in Holland are of the opinion of Dr. Abraham Wallace. I, myself, had more séances with Mrs. Harris, and though I am not able to explain what I heard, I am convinced there was no fraud. One evening I controlled the left hand of Mrs. Harris and Mrs. C. Hoeké the right one. We two declare that neither of Mrs. Harris's hands was released by us for a single moment, and all the phenomena occurred that evening just as on all the other evenings. At the same séance we heard several voices together. Mrs. A. Constande-Ham testifies that she heard at the same time English and German voices through the trumpets, and the voice of "Harmony" through Mrs. Harris (the written testimonies are in my hands).

But Mr. de Fremery does not believe in spirit voices unless a materialised throat is employed. At least he told me so, and as he doesn't believe and cannot explain "there must be a fraud somewhere."

What Mr. de Fremery wrote in your journal is but a faint echo of the vehement articles he published in the Dutch Press, since he is no longer co-editor of "Het Fockomotig Leven" ("The Future Life"). He forgets that it is not enough to accuse somebody of being a fraud; he has to prove it. Indeed, it is easy to say that somebody tricks, but an honest man brings no charge of trickery against a person without the proof.—Yours, &c.,

The Hague, Holland.

P. GOEDHART.

October 22nd, 1914.

#### Time and Space.

SIR,—The paper by "N. G. S." in LIGHT of October 17th (p. 496) appears to me excellent. But he ends up by saying: "We could give up Space—perhaps; Time—never!"

If "N. G. S." thinks a little, I suggest he will find he must have the condition of Space in order to have the condition of Time. The point, however, I want to make is this: Has he not himself given up both Time and Space?

What has he done in his paper? He has told us nothing about Time or Space: no human being can tell us anything about them. What he has done is to tell us what he *thinks* about Time and Space, and I am afraid we have none of us reached such full knowledge of the permanent that we can hold that knowledge of anything is the same as anything itself.

As James Ward has pointed out, it is often forgotten that the thinker is quite distinct from that which is thought about. I would myself lay stress on the fact that, as the thinker can

determine the limits of what he can think about, he must necessarily be *more* than a mere thinker; the Ego has a faculty transcending thought.

Now "N. G. S." thinks about Time and Space. Does it not follow that he himself is outside the conditions of Time and Space? If really conditioned by them how could he think about them, or exercise a higher faculty which enables him to determine his thought as limited? The "N. G. S." I now write of is, materially, an entirely different "N. G. S." from the "N. G. S." who wrote the letter in LIGHT. But is he not conscious that there is something in him which remains exactly the same now as when he wrote to LIGHT? Has Time or Space had any effect on this Ego? Even if now he thinks differently about what he first wrote, *he remains the same.*

As Kant says, only in the permanent are relations of Time possible. Apply this to the thinker and we find that only something permanent in him can enable him to think the relations of Time. "N. G. S." thinks in Time and Space, perhaps, but I would ask him to consider how he can be the same "N. G. S." even from moment to moment, if *he himself* is conditioned in Time and Space?

There is little doubt that wider interest is now being taken in metaphysics than ever before, and "N. G. S." shows how its consideration can be simplified and made interesting. I ask all entering on the study to keep in mind always the vital distinction between the thinker and what is thought about. Bear in mind, also, that, as clearly pointed out by James Ward, the Ego of the psychologist is not the same as the Ego of the metaphysician.—Yours, &c.,

F. C. CONSTABLE.

October 27th, 1914.

### "A Silver Lining."

SIR,—Your correspondent, E. P. Prentice, writing under the above heading, asserts that "war, with all its unmitigated horror, may be rightly regarded as one of God's messengers, hovering with white wings over the general *débris*." Surely it is belittling a God of infinite love and wisdom to declare that war is one of His angels, and the assertion approaches the old plea which has been responsible for incalculable misery, "Do evil that good may come."

Instead of pluming ourselves on the good this war is doing or is going to do, we should, I think, be better employed in confessing with deep humility the part we, as a nation, have played in bringing it about, and admit that war, like other destructive evils, is manufactured by our own errors and mistakes.

Even in times of international peace, we have a vast war always waging here in Great Britain—commercial war that exploits and destroys the weaker and confers power and honours on the wealthy and the strong. If it is a fact, as Spiritualists believe, that outward conditions of life are the replica of inward states of consciousness, this war shows plainly the aggression and greed that have led to it.

Again, is the apparent "altruism" displayed on all hands any true sign of spiritual regeneration, as your correspondent thinks it is? Many of those who now rush forward with offers of money or service, in times of "peace" pay no heed to the suffering caused to thousands in the war of commerce through sweating, unemployment, prostitution and all the other evils of the system under which we live. The horrors in the daily papers at this time undoubtedly stir the emotional natures of even the most callous and unimaginative whose eyes and ears are usually deaf and blind to the woes of humanity. When any great world catastrophe takes place funds are forthcoming to ameliorate distress. When this is done, however, the majority sink back to their comfortable state of self-absorption.—Yours, &c.,

Staines,

HYLDA BALL.

October 19th, 1914.

### The God Within Us.

SIR,—Perhaps God may be rightly considered as both within and without. We are told He "can supply all our need." He is life-giver, sustainer, preserver—the friend that sticketh closer than a brother. He is the everlasting Father, the moral governor, and yet withal the "still small voice" of inward truth. We must admit (in one sense) that God is *matter*—that is, we must do away with the distinction between matter and spirit, which is one of the false distinctions made by the human mind.—Yours, &c.,

E. P. PRENTICE.

A LARGE experience proves that a being who is blind to this world will be blind to the other.—WALTER BAGGOT.

## SOCIETY WORK ON SUNDAY, NOV. 1st, &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. W. E. Long gave an interesting inspirational address on "War, by the Spirits of Men or the Spirit of God?" Mrs. Beaufort kindly sang a solo. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Addresses, morning and evening, by Miss Florence Morse. Sunday next, at 11, Miss Violet Burton; at 7, Mr. G. R. Symons. Thursday, at 7.45 p.m., Mr. Ernest Meads.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Harvest Thanksgiving. The gifts for wounded soldiers—fruit, flowers, books, cigarettes, &c.—made a pleasing display. Mrs. Fairclough Smith spoke in the morning, under inspiration, on "The Battlefield as Viewed from the Spirit Side," and in the evening related a few of her remarkable psychic experiences. Miss King presided at the organ. Good collections, half of which will be sent to the fund for Belgian refugees.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. E. H. Peckham gave an inspiring address. 29th ult., short service and circle. Sunday next, at 11 a.m., usual service and circle; 7 p.m., Mr. Horace Leaf, address and clairvoyance.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Violet Burton gave an inspirational address on "Saints and Angels." Sunday next, at 7, Mrs. M. Davies, address and clairvoyance.—M. W.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. Robert King addressed a good audience. Sunday next, at 7, Mr. Harper, address on "Eastern and Western Thought: a Contrast."

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Uplifting address on "Immortality" by Mr. Symons. Sunday next, 11 a.m., public circle; 7 p.m., Mrs. H. Litt. Thursday, at 8 p.m., Mrs. Harrad.—M. S.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. Dudley Wright gave an interesting address on "Foundations." Sunday next, 11.15 a.m., usual meeting; 7 p.m., Mr. A. J. Neville. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long, good inspirational addresses. Evening, service conducted by members of the church. Sunday next, Mr. W. E. Long: 11 a.m., "Prayers for the Dead"; 6.30 p.m., address on "Spirit Telegraphy."

BRIXTON.—143A, STOCKWELL PARK-ROAD S.W.—Mr. Payne spoke on "Misconceptions of Spiritualism." Lyceum progressing most favourably. Sunday next, 3, Lyceum; 7, Mrs. Miles Ord, address and clairvoyance. 15th, Mrs. Neville. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-STREET.—Morning, open circle; evening, Mrs. G. C. Curry gave an address and descriptions. Sunday next, 11.15 and 7, Mrs. Harvey (of Southampton); also Monday, at 3 and 7, 1s. each. Other weekly meetings as usual.—A. C.

CLAPHAM.—HOWARD STREET, WANDSWORTH-ROAD.—Mr. Podmore gave an address on "Spiritual Gifts," followed by clairvoyance. Sunday next, 11.15 a.m., public circle; 7 p.m., Miss Violet Burton. Friday, at 8, public meeting. 15th, Mr. Wooderson.—F. K.

WOOLWICH AND PLUMSTEAD.—Mr. W. Rundle, of Southend, gave addresses and clairvoyant descriptions. October 28th, Mrs. Podmore, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. A. Boddington, address and clairvoyance; 8.30, public circle. Wednesday, Mr. H. Wright, address and clairvoyance.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Addresses by Mrs. Baxter on subjects chosen by audiences—"This is my beloved Son in whom I am well pleased," and "God the Almighty, Christ the Sympathetic." Sunday next, 11 and 6.30, and Wednesday at 3 and 7.30, public services; Monday and Friday, at 8, circles; Monday, at 6, healing.—J. L. W.

BRIGHTON.—MANCHESTER STREET (OPPOSITE AQUARIUM).—Morning, addresses by Messrs. J. Macbeth Bain and J. Rhoads, Miss Annie Scoggins and Mr. R. Banks (Lyceum scholars), and Mr. Joseph Freeman (a veteran Spiritualist, eighty-two years "young.") Evening, addresses by Misses Edith Scoggins, Lulu Cager, Messrs. A. G. and J. Millot Severn; clairvoyant descriptions by member of Accrington Lyceum. Solos by Misses Zoe Bridgen and Iris Clarke. Recitation by Gwenie Rhoads. Music, throughout the day, by Lyceum band, under the direction of Mrs. Meikle. Collections for the Fund of Benevolence. Tuesday, at 3, private interviews; public circle at 8, and on Wednesday at 3 p.m. Sunday next, Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance.

**PECKHAM—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. Cowlam spoke on "Lessons of the War," and answered questions. Evening, Mrs. Cannock gave an address and clairvoyant descriptions. 29th ult., Mrs. Bloodworth gave psychometric readings. Sunday next, 11.30 and 7, Mr. A. Punter (of Luton). Thursday, 8.15, Mrs. A. Jamrach. 14th, 7.30, Invitation "Social." 15th, at 7, Mr. Tayler Gwinn.—T. G. E.

**STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.**—Conference, Union of London Spiritualists. Mrs. Mary Gordon's address, "Are Spiritualists Progressive?" was discussed at 3 p.m. Tea at 5. Mr. E. Alcock-Rush and Mrs. M. Maunder, at 7, "Memory is Eternal and Remorse is a Fact." Violin solo, "Schubert's Serenade," Miss Perry. Large audience. Mr. G. Tayler Gwinn presided. Sunday next, address and clairvoyance, Mrs. A. Jamrach.—W. H. S.

**BATTERSEA—HENLEY HALL, HENLEY-STREET.**—Morning, largely-attended circle; evening, Mrs. Mary Gordon gave an address on "The Spiritual Awakening" and clairvoyant descriptions. After-circle conducted by Mr. Hibberd. Sunday next, Anniversary Services, 11.30 a.m. and 3 p.m.; tea at 5 p.m., 6d. each; 7 p.m., public gathering. Speaker: Mr. Alcock-Rush. Thursday next, at 8.15 p.m., Mr. Ashley, public circle.—P. S.

**STRATFORD—IDMISTON-ROAD, FOREST-LANE.**—Mr. MacIntosh gave an address on "Christians and Spiritualism," and Mr. Wrench clairvoyant descriptions. 29th ult., ladies' meeting, Miss Woodhouse, address and clairvoyance. 29th, inspiring address by Mrs. Greenwood on "The Power of Prayer," and descriptions by Mrs. Connor. Sunday next, at 11.45, Fellowship meeting; at 7, Mr. Walker. 11th, at 3 p.m., Mrs. Harrad; 12th, Mr. Tsee.—A. T. C.

**HOLLOWAY—GROVEDALE HALL, GROVEDALE-ROAD.**—Mrs. L. Harvey gave addresses on "Why are We Here?" and "Bear ye one Another's Burdens," also descriptions and auric delineations. 28th ult., Mrs. Alice Jamrach, an address on "The Meaning of Death," also descriptions. Sunday next, 11.15 a.m., open circle; 3 and 7 p.m., Conference, Union of London Spiritualists.—Mr. R. Boddington, Mr. G. Tayler Gwinn, Mr. G. T. Brown, and Mrs. A. de Beaurepaire. Wednesday, Mrs. Evelina Peeling.—J. F.

THE UNION OF LONDON SPIRITUALISTS will hold their Annual Conference with the Upper Holloway Society at Grovedale Hall, Grovedale-road, Giesbach-road, on Sunday next, November 8th. At 3 p.m., paper by Mr. R. Boddington for discussion. 7 p.m., speakers Messrs. G. Tayler Gwinn, G. T. Brown, and clairvoyance by Mrs. de Beaurepaire. Tea provided.

**EXETER—MARLBOROUGH HALL.**—Addresses and descriptions by Mrs. Letheren.—E. F.

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

**NOTTINGHAM—MECHANICS' LECTURE HALL.**—Mr. Aaron Wilkinson gave addresses and descriptions, morning and evening.

**FULHAM.**—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Harry Boddington answered questions from the audience. October 29th, Mr. Fielder spoke on "Life's Anchorage."

**SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mr. J. A. White gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

**TOTTENHAM.**—684, HIGH ROAD.—In the unavoidable absence of Mr. H. J. Stockwell, Miss Morris gave an excellent address on "To Every Man His Work."—N. D.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.**—Meeting conducted by Mr. Arnold. Address by Mrs. Short, descriptions by Mrs. Dennis; soloist, Mrs. Kiffin.—E. E.

**GOODMAYES AVENUE (opposite Goodmayes Station).**—Address and clairvoyance by Mrs. Miles Ord. 27th ult., Mr. Webster, address and clairvoyance.

**BOURNEMOUTH—WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. H. Mundy. 29th ult., address by Mrs. Mann, descriptions by Mrs. Taylor.

**PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.**—Meeting conducted by Mrs. Truman, address by Mr. Prince on "Hope." Solo by Miss Farley, clairvoyant descriptions by Mrs. Truman; large after-circle.—J. W.

**SOUTHPORT.—HAWKSHED HALL.**—Mrs. Lingard spoke on "Individual Responsibility" and "The Effect of Spiritualism on Human Life." Descriptions by Mrs. Lingard and Madame Palma. Mr. H. J. Donnelly presided.—E. B.

**WHITLEY BAY.**—Mrs. Brittain delivered an address on "The Spiritual Aspects of the Warfare of the Nations" to an appreciative audience; and conducted an after-circle, assisted by Mrs. Dowling.—C. C.

**SOUTHEND.—SEANCE HALL, BROADWAY.**—Interesting addresses by Mr. Lund on "A Vision of the Future" and "The Everlasting Now." Good descriptions by Mrs. Lund. Mrs. Rundle and Mr. Habgood conducted the after-circle.—C. A. B.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Morning, Mr. Yelf dealt admirably with the subject of "Home"; evening, Mr. Lamsley spoke on "The New Patriotism." Miss Doris Lord sang two solos. 28th ult., members' annual general meeting.

**READING.—SPIRITUAL MISSION, BLAUGRAVE-STREET.**—Harvest Festival. Mr. Percy R. Street delivered addresses as follows: Morning, "Progressive Destiny"; evening, "The Supreme Test," followed by clairvoyant descriptions given by Mrs. Street.

**TORQUAY.**—A public circle was conducted by the President, followed by inspirational address by Mr. Elvin Frankish (of Exeter) on "The True Law of Sacrifice." Clairvoyant descriptions by Mrs. Thistleton.—R. T.

**BRISTOL.—THOMAS STREET HALL, STOKES CROFT.**—Morning, Mr. Parry; evening, address by Mr. Bottomley on "Spiritualism." 26th ult., afternoon, meeting for phenomena, conducted by Mrs. Greedy; evening, public circle, conducted by Mrs. Grainger, of Exeter. Other usual meetings.—W. G.

**BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.**—No services were held, it being the occasion of the U.D.U. Annual Gathering. 2nd, Mrs. Jamrach gave clairvoyant descriptions at the ladies' tea circle and an address and descriptions at the evening meeting. Large audiences.—T. A.

**EXETER.—DRUIDS' HALL, MARKET-STREET.**—Morning, address by Mrs. M. A. Grainger on "Darkness and Light," followed by clairvoyant descriptions; evening, address by Mr. C. Tarr on "What do we know about God?" and descriptions by Mrs. Grainger.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Addresses by Mr. F. T. Blake on "The Value of Clairvoyance" and "The Searchlight," followed by descriptions; collection in aid of Benevolent Fund. 29th ult., address on "Points of View," by Mr. A. G. Newton, descriptions by Mr. Sydney Fenton.

**MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.**—Morning, healing service, Mr. G. F. Tilby; afternoon, Open Session Lyceum; evening, address by Mr. Godfrey Levy, "Love Thy Neighbour as Thyself." Anthem by the choir. 29th ult., short address by Mrs. Neville, "The Christ Spirit," followed by descriptions.—A. L. M.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum. Evening, address on "The Mysteries of Religion," also clairvoyant descriptions by Mrs. E. Marriott. 26th ult., address and clairvoyant descriptions by Mrs. E. Marriott. 28th, address and psychometrical descriptions by Mrs. Peeling.—E. M.

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