

# Light:



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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,806.—VOL. XXXV. [Registered as] SATURDAY, AUGUST 21, 1915. [a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

Some time ago Mr. E. Kay Robinson, the distinguished naturalist, contributed to our columns a number of letters setting out his views on life as a spiritual process. As those who read them will remember, Mr. Kay Robinson while holding a spiritual view found himself unable to accept the idea of immortality for the individual soul, as being inconsistent with the idea of a Spirit one and indivisible. He could not see that, every truth being a duality, he was looking at only one side of the question. The matter was discussed at the time, and we need not recur to it now, further than by saying that the persistence of the personal self beyond death is proved not only as a philosophical proposition, but as a question of fact. In the "Daily Chronicle" of the 7th inst. Mr. Harold Begbie has an article on the war in the light of natural law based on some statements in Mr. Kay Robinson's new work, "The Meaning of Life." He refers to the fact that Mr. Robinson, who was a pupil of Darwin, was in his earlier life quite unable to see room in Nature either for God or spirit. Later in his career study and reflection removed his doubts and he beheld the Universe as a spiritual reality.

\* \* \*

In the course of the article under notice, Mr. Begbie quotes the following concerning the war from Mr. Robinson's work:—

There is no scientific doubt whatever which side must triumph in the end.

The argument is based on the progressive nature of life, which, beginning with affinity and attraction, proceeds to desire, climbs to love, and still "thrusts onward, using stubborn matter for its purpose, to the 'charity of Christ'—that is to say, the sublimation of love, a love unselfish, unracial, universal, and divine." German policy is not in harmony with that progress, and consequently it is fighting not only against earthly armies, but against celestial hosts—the "angels of life." In the course of his article Mr. Begbie makes two effective quotations from Mr. Robinson's argument as a naturalist:—

Every living thing, animal or plant, which lives by destruction always makes its environment worse for itself and its descendants.

Any animal or plant which lives by helping others to live is always improving its own environment.

If the war does nothing more than expose the monstrous fallacy that war is a biological necessity and evolution a struggle for life, it will leave a great residuum of good. The nation which glorifies war as a means of progress is struggling against life, and is foredoomed to defeat.

The visions at Mons continue to form the subject of a lively public interest, and to be the theme of discussion by many of our correspondents and visitors. The editor of a contemporary, who has written extensively upon the subject to which LIGHT is devoted, remarks in the course of a letter:—

Miss Campbell's testimony to the Mons visions seems to me quite good enough to dispose of Mr. Machen's theory that the reports are based upon his story of "The Bowmen."

The fact remains, of course, that some of the accounts embody features of the story. Mrs. St. Hill, however, who has been a close student of the subject, informs us that she and some of her friends heard the accounts before Mr. Machen's story appeared. That is very significant. It bears out the idea that the reports from France arose independently, and by a natural process of attraction became confused with the story of "The Bowmen." The public, we are told, "will shortly be divided into two camps—pro-Angels and anti-Angels, believers and unbelievers." The majority, we imagine, will be, in the words of Disraeli, "on the side of the angels."

\* \* \*

On this question of interposition in the war by the higher Powers, we take the following from Sir Oliver Lodge's new book, "The War and After," of which a fuller notice will appear next week:—

Mons was within an ace of being a disaster. The Germans overran France and were close to Paris. What turned them back? I do not know. I doubt if anyone fully and completely knows. September 3rd was a critical day. It is a war against Principalities and Powers and spiritual wickedness in high places. I myself believe in assistance from on High.

That phrase "spiritual wickedness in high places" is worth marking. In no great struggle of nations from the beginning of the world has the spiritual factor been so conspicuous, for this was a determined and organised onslaught on those things which the religious sense of humanity has held sacred. Against this attempt to enthrone the brute god Matter, powers invisible may well array themselves with the visible powers which are fighting for the preservation of the highest ideals of the race.

\* \* \*

Dr. Horatio W. Dresser, the author of some excellent books, is contributing a series of papers on "The Laws of Divine Healing" to the "Nautilus." In the current issue of that magazine he shows that to the healer who works on the spiritual level, relying on the Divine power as the real efficiency, the human self is regarded as the instrument and not the source of the healing force. A healer of this type sets the spirit above the mind, potent as the latter may be on its own plane of activity.

The Divine life by constant inflow, by sustaining love, by guiding wisdom provides all that we need; is most intimately near every pulse beat, every thought and affection. Not for a moment do we exist without that inflow. Entering the soul in the inmost recesses it tends to spread through our spiritual self-hood into the fulness of the mind, into all regions of the nervous and physical systems. If we oppose it at the centre by



fear, doubt, impatience, self-assertion or any of the other attitudes that impede, we close the gate at the most unfortunate place.

There is vital truth in the argument implicit in Dr. Dresser's statements in the article under notice. His position is that all the powers and forces required for the right adjustment of the individual life are already at hand. They have not to be called into existence by any effort of the soul or attracted from some remote source. They are all around us, waiting to be used, ready to flow in when the right attitude is attained. And that attitude is not necessarily one of negativity or self-effacement. It is quite consistent with a positive and affirmative standpoint. But the positiveness should be the positiveness of the spirit.

Thought may be relatively quiescent. The emotions may be wholly still. The point is that the human spirit as a whole is active. . . . Man is never more truly himself than when most active as a spiritual being. Yet in another sense he is never so unobtrusive, never so free from self-assertion and that independence of will which closes the door to Divine guidance.

#### DR. CRAWFORD'S EXPERIMENTS.

##### AN INVESTIGATOR'S EXPERIENCES.

By REV. CHARLES L. TWEEDALE (OF WESTON VICARAGE, NEAR OTLEY).

The experiments of Dr. Crawford, which recall the exhaustive and very similar experiments of Professor Hare, Professor (now Sir William) Crookes, and others, made over forty years ago, are of importance in that they help to confirm the reality of the physical phenomena to the present generation. They will therefore be followed with interest. With regard, however, to the employment of a gramophone to make records of the sounds, the idea is not novel. Some five years ago, when the phenomena in my house were at their height, I discussed the advisability of using the gramophone to obtain records of the many and varied sounds and of the wonderful and extraordinarily loud manifestations of the direct voice. I talked the matter over with one of our leading scientists and one of the principal officers of the Society for Psychical Research, but the idea was abandoned for two reasons, one being that our phenomena were invariably spontaneous, and took us by surprise, occurring in various rooms of a large house and lasting, in the case of those audible, only for a few seconds, thus giving no opportunity to rush for a gramophone and set it in motion. Dr. Crawford is favoured in having exclusive access to a psychic with whom the physical phenomena are not spontaneous, but under command. In the case of the wonderful and appalling direct voice heard here in 1910-11, I deliberately rejected the employment of the gramophone. This voice sometimes talked with us for ten minutes, invariably sounding from the upper rooms, which on every occasion were unoccupied by any person in the flesh.

I have called the voice appalling, for so it was, until one understood that the awful tone did not indicate intense sorrow, but was occasioned by the *method of its production*. It was a wail apparently indicative of the deepest mental anguish, and, as far as I can gather, similar to the Banshee voice, but the communications were not of a sorrowful nature, but touched on family affairs. This voice was testified to by half a dozen witnesses who together heard it in broad daylight. The reason why I did not seek to obtain a gramophone record of it was that I wished to avoid placing a weapon in the enemy's hand; for, had I possessed such an instrument at the time, the Philistines and unbelievers generally would most certainly have said that the voice was produced by a gramophone secreted in the upper rooms. I took very great care, therefore, not to have a gramophone in the house—a fact to which many witnesses can testify.

As the editor of *LIGHT* remarks, the gramophone record is useful to investigators as evidence to them of the objective reality of the sounds; but this objective reality has previously often been proved by the setting up of sonorous vibrations which could be felt as well as heard, and the effects of the impulses connected therewith seen, by a number of witnesses. This evidence has been obtained here five years ago, and other investigators in the past have observed the like.

## THE PROPHECY OF PINSK.

FORETELLS THE RESTORATION OF POLAND.

"Explorer" sends us the following letter:—

I think you will agree with me that at this critical juncture, when our Russian allies, after a gigantic struggle of a year's duration, are forced to retire on the inner line of their defence, it is opportune to draw the attention of your readers and of the general public to the very remarkable prophecy, made in the year 1819, foretelling apparently this very move and forecasting a glorious issue of the titanic European struggle.

The prophecy I refer to is the "prophecy of Pinsk," supposed to have been made to a Dominican monk in his monastery at Vilna, by the Jesuit martyr and patron of Poland, Andrew Bobola.

An account of this vision is given by you in your issue of May 29th, but it is imperfect in more than one important detail. In any case the present retreat of the armies of Russia to the very battlefield prognosticated by the prophecy is sufficient warrant for re-publishing the vaticination.

In the first place, your previous account calls the coming battlefield the "fields of Pinsko," when it should be written "the territory or plains of Pinsk." Pinsk is marked on to-day's war maps direct east of Warsaw, and about as far to the right of Brest Litovsk as Warsaw is to the left of that city. Now it will be noted that Brest Litovsk is named by the war correspondents as likely to be the centre and pivot of the new line of defence for Russia.

Another inaccuracy of the account is the omission in the list of belligerents of the Turks. The vision showed Russians, Turks, French, English, Austrians and Prussians, besides other armies of nationality indistinguishable.

Again, the said account claims to date back to 1885, whereas it appeared first as we have it in the "*Civiltà Cattolica*" of the year 1854; clearly drawn into evidence by the hopes raised by the Crimean war.

In accordance with our correspondent's suggestion we give a fuller account, as follows:—

In the "*Voix Prophetiques*" published by the Abbé Curicque in 1871, the following wonderful prophecy is set down. The Abbé gathered the account from a letter written from Nice in 1854, by the Polish Jesuit Père Gregorio Felkierzamb to a brother Jesuit in Lyons. A copy of this letter may be seen in the Italian "*Civiltà Cattolica*," July, 1854. The prophecy relates that in the monastery of Vilna, in Lithuania, in the year 1819 (five years after the partition of Poland), dwelt a Dominican monk named Père Korzeniecko. This monk, whom the Government had forbidden to exercise his office under penalty of exile, opened his window at nine o'clock one evening before retiring to rest, and, standing with his eyes raised to Heaven, prayed to the blessed martyr, Andrew Bobola, one of the saints of Poland. Suddenly he saw standing by him a venerable figure in the garb of a Jesuit (Bobola had belonged to that order), who thus addressed him: "Behold I am he whom you have invoked. Open again the window and you shall witness what you have never before beheld." The priest obeyed, and to his amazement saw, not the monastery garden with its enclosing wall but an immense plain stretching away to the horizon. The saint again spoke: "The plain that unfolds itself to your view is the territory of Pinsk where I had the glory of suffering martyrdom for the faith of Jesus Christ. Now regard it again and you shall have the knowledge you desire so earnestly."

In a moment, as he gazed, he saw the plain covered with innumerable battalions of soldiers. There were Russians, there were Turks, there were French, there were English, there were Austrians, and there were Prussians. Also there were soldiers of other nations whose identity he could not distinguish. These hosts were engaged in a terrible *melee* such as would mark the most sanguinary war. The religious was aghast and bewildered by the awesome spectacle.

"When," said the martyr, "the war of which you have just seen a picture shall have given way to peace, then Poland shall be restored, and I shall be recognised as its principal patron."

The Dominican, filled with joy, but fearful of an illusion, begged for a sign that should enforce the reality of the vision. The saint answered, "It is I who have given you the assurance of all this. This vision that your eyes have dwelt on is real and



true, and all shall come to pass as I have announced it to you. Take your rest, but before I depart I will leave you a sign and proof of the reality of what you have seen and heard."

Saying this, the saint laid his hand on the table of the cell and left visible the print of it, clearly delineated on the wood. In an instant he had disappeared.

The following morning the Dominican, on rising, eagerly reassured himself by the sight of the printed hand that his vision had not been a dream. He lost no time in summoning his brethren to see the omen and hear the solemn prediction.

Our correspondent adds: "It is to be noted that Pinsk is a town some two hundred miles east of Warsaw. The forward movements of the Germans are bringing them daily nearer to the territory of Pinsk."

## THE PSYCHIC TELEGRAPH.

### FURTHER MESSAGES.

From a bundle of messages received from Mr. David Wilson, some of which are of too private a character to be suitable for publication, we select the following:—

July 25th, 12.7 a.m. (No. 97).

"I promised that if I were able to make some sign to you and my dear ones, I would. So I have hastened to make this to you: X B K 1871. M. D. to J. D."

12.50 a.m. (same date). (No. 98).

"To Grace from Clinton Gray, New York. I am planning for you to believe beyond any doubt that death is not final. Love to Pauline and the others.—J."

No. 100.

"To Florence Benson. Darling, go to Withall Henry and tell him all the trouble. He will tell you things which will comfort you.—Jack. Someone here advises this.—Jack."

No. 101.

"To Henry Withall. My dear friend, I am very kindly helped to do this by Theodore Parker. . . I am glad indeed to be on the brighter side, my friend, and that you are at length free from an anxiety you must have felt keenly even to the detriment of your health. I now know that latterly P. Street even told you that the worry was draining your health. I see clearly all that it must have meant, and more than ever I bless the memory of your care and kindness.—Ethel."

August 2nd, 11.17 p.m. (No. 133.)

"To James F. Foster. The answer is yes, but Cary will delay as much as possible.—Kenyon."

No. 142.

"To L. Benson. What are you [you are ?] thinking of doing I should do to-morrow without fail if I were you.—James Garton [?]."

No. 143.

"To Andrea Borbiga. Our son is coming back soon.—Julia. Translated by Branly."

No. 144.

"To Antonio Gamba. Reply Corusco [?]. Fifteen, seventeen, double naught, double seven, ten thousand and forty-seven lire [?] paid by Rugio will be under the circumstances which I expect. You must try for the child's sake.—Francesca."

No. 145.

"To S. B., New York. What a glorious stay we had at the Imperial beach, Maine.—George Lynde."

No. 162.

"Translated for transmission by Tani. To Kurator [Curator?—D.W.] University Imperial, Tokyo. Professor Tsuboi [or Tsuboy.—D.W.] Council anthropological, piece of head near helmet from hill Atago digged beyond seven hundred years as before thought, but beyond years a thousand old, so also the stone cut pieces with the implements. Satoh [or Sayo.—D.W.]."

The message to Mr. Withall (from which a passage has been omitted as being of a private nature) has been recognised, but the other messages await recognition.

"IN TUNE WITH THE INFINITE" may be obtained from the Manager, Office of LIGHT, post free 1s. 3d.

## OBSESSION: ITS CAUSE AND CURE.

By H. BODDINGTON.

Obsession by spirit people is so often confounded with the initial stages of nervous breakdown that a few facts drawn from personal experience may assist in clearing away some of the very general misunderstanding and incidentally relieve many would-be mediums from baseless fears.

For the correct appreciation of our subject, a knowledge of mediumship is essential. Here let me assure the readers of LIGHT that although I have sat in séances many times weekly for the past twenty years, and with hundreds of different people, for the express purpose of assisting the unfoldment of their psychic powers, I have never yet seen a case of malignant possession. Reputed cases on examination have invariably proved to be mental aberrations or nerve troubles of a very simple type, plus sensitiveness, misunderstood. Ignorance of mediumship and its laws is alone to blame for even slightly undesirable attachments. Pronounced obsession can be immediately relieved and permanently cured within an hour if the patient cordially co-operates with any good magnetiser and thereafter adopts rational occupation and resists morbid introspection.

The hallucinations of nervous breakdown and actual insanity are essentially different from obsession, both as to cause and effect. Their cause is nerve depletion or cranial malformation. But because the poor sufferer "sees things" which have no objective existence, the spirit world is quite unreasonably impeached as the cause. The effects of these cases may be either temporary or permanent. On the other hand, control by spirit people, being mainly mental, is prevented or cured the moment the sensitives realise that *their power of resistance is the greater force of the two*.

Ninety per cent. of so-called obsession is not "possession by spirit entities" but obsession by an idea. For instance, pressure upon the nerves at the wrist induces a jerking of the hand. In some forms of mediumship, tremors of the hand indicate the desire of the spirit to write. Knowing this fact, a person may easily mistake the symptoms caused by the intermittent play of the nerve for the action of an external intelligence. Association of ideas does the rest. Such people will tell you that they cannot put their hands upon a table without being seized with a desire to write. If they balanced their legs in a strained position or suffered from nerve depletion they would be affected with similar tremblings, but the association of ideas would produce different results.

It is almost impossible to prevent foolish people from playing with mediumship. Nor can we prevent obvious physical and mental degenerates from doing so. To blame Spiritualism for the form their delusions take is folly. The most cursory observation will speedily assure the rationally-minded that the few exceptions existing among many thousand investigators point clearly to the weakness of the individual rather than to the malignity of incarnate intelligences.

Our forefathers, without examination, stigmatised all psychic manifestations as diabolism. In certain quarters there is a similar tendency to prejudge all unusual, noisy, or foreign speaking controls as degraded or undesirable. Quiet talking and writing pass without question as highly spiritual. Both assumptions are erroneous. Neither noise, grimaces or gibberish, nor their absence, are any criteria of quality, nor proof or otherwise, in any absolute sense, of spirit possession.

Spirit control is only effected where the aura of the physical organism and the mental qualities of the sensitive blend with those of the controlling intelligence. To make obsession possible these factors must be present to quite an extraordinary degree. The aural or "magnetic" link changes continually both with varying emotions and diet. We may be closely co-operating with spirit people, even to the point of actual control, without spirit or mortal being conscious of the extent to which they mutually influence each other. The wise love of an incarnate intelligence is the best of all forms of angelic guidance or mediumship; but great love between two friends, quite ignorant of psychic laws, could quite possibly produce temporary obsession, on the passing of one of them from the body; because of their intense con-



centration upon each other to the exclusion of all other thoughts. Many strange illnesses are explicable by this simple law. But the moment either the spirit in the body or out of it realises what is happening, the obsession ceases. It is necessary to emphasise this aspect of the matter, and all terrors will fade away when sensitives realise that the cause may be the very opposite of malice and resting merely on a slender foundation of mutual ignorance.

Knowledge of what is causing the obsession indicates at once the mode of relief. Where, however, the subjects do not know that they are abnormal, suggestive therapeutics, combined with strict attention to dieting and hygiene, are essential. In the majority of cases a thorough magnetising, followed by the same passes which all the old school of mesmerists used to awaken their sensitives, will usually give immediate relief. Before the "casting out" process is commenced, the preliminary magnetising will probably "cast in" the offending spirit with more definiteness than usual. At this point, if a little judicious conversation is obtained, it may often transform an apparent evil into the undoubted blessing of an "angelic ministrant." The cure will be complete if thereafter the sensitive will refrain from thinking of the spirit and thus reconnecting the broken link. The "if" indicates the principal obstacle and emphasises the necessity of filling the mind with new and wholesome conceptions of life and our duties as "children of the earth" toward each other.

The treatment given in hydropathic establishments is a great aid where the connection is gross and physical in its nature. A cold water compress applied to the base of the brain is usually quite sufficient to prevent any presumed attack. I use the word "presumed" advisedly, because the tonic action of cold water usually convinces the patient that the attack was purely imaginary. The theories, however, matter little; the effect is undoubted. Wherever specific parts of the body appear to be influenced, apply the cold water compress. Take care to keep the rest of the body warm by hot fomentations or otherwise, and Nature will do the rest. If, therefore, obsession is to be relieved, we have but to change the mode of life and diet and find some *unselfish* interests in life for the sensitive to indraw the opposing elements which will automatically oust those which are undesirable, all avenues being thus closed to their approach.

In conclusion, we have to remember that mediumship is as natural as the operations of the five senses. We do not really develop psychic powers: we merely discover them and learn to utilise the new modes of expression. No properly educated Spiritualist ever suffers from obsession. It is the feather-headed dabblers in the occult or complete strangers to all schools of investigation from whom occasional complaint arises. It is their fears and their ignorance which are to blame. The unfortunate hypocrisy of the age is a great stumbling block. Like parrots people repeat continually their prayers for the descent of the Holy Spirit. Never did they dream that it was even remotely possible for a spirit, "holy" or otherwise, actually to influence them. One day they wake up to a realisation of the fact with a rude shock. Traditional teaching at once peoples the unknown with ghastly terrors and they or their friends rush to the conclusion that some manifestation is evil, although in all probability it is merely a psychic condition which they have been unconsciously preparing for years. We have to realise that there are mental and supra-physical links between ourselves and the spirit world. We forge them ourselves. A reversal of the process can shatter the links. If the link is merely mental, then we need only to remember that we are as strong mentally as any other spirit, in the body or out. Our will power is stronger to resist than theirs can possibly be to attack, because we hold all the lines of communication under our supreme control.

ANOTHER of Dr. Crawford's remarkable articles dealing with his investigations into physical phenomena will appear next week.

We observe with regret that, as announced in our advertising columns, Mrs. Place-Veary is compelled, through illness, to cancel all her engagements until the end of the year. Her doctor has ordered an operation, which will probably be undergone before these lines appear.

## BENJAMIN FRANKLIN AND THEODORE PARKER

In the literature of Spiritualism there are occasional references to Benjamin Franklin as one of the recognised and reliable communicators. One of his messages, which I chanced upon the other day in an old book, was given to a circle in New York City on February 23rd, 1850, eight persons being present, the names of all of whom were given by the writer of the account. One of these was Margaret Fox, the other seven being names not known to the world. The message ran:—

There are to be great changes in the nineteenth century. Things that now look dark and mysterious to you will be laid plain before your sight. Mysteries are to be revealed. I sign my name.

BENJAMIN FRANKLIN.

Now when one pauses to take account of remarkable discoveries and inventions made before the end of the nineteenth century the assurance that there are to be great changes, and that mysteries are to be revealed, becomes significant. Within the latter half of the century after this message in the opening of 1850, came the Atlantic cable, the telephone, electric light and electric motor power, Marconi's wonderful discovery that the ether itself, without wires, would convey messages, to say nothing of many other discoveries or inventions only less revolutionising in their results.

Theodore Parker was also a prominent communicator in those early years of modern Spiritualism. He died in Florence, Italy, in 1860, and some years later a mass of automatic writing, alleged to be from him, was published in book form under the title of "Theodore Parker in Spirit Life." While it is not "evidential," as our S.P.R. friends say, the entire matter is very natural and commends itself in many subtle ways as singularly like the quality and spirit of Mr. Parker's work when here. A day or two before his death he said to Miss Frances Power Cobbe, who had gone to see him: "Of course I am not afraid to die, but there is so much to be done here."

Theodore Parker was one of the divinely-commissioned. He was born at Lexington, near Boston, in 1810, and there is a story, apparently authentic, as related by himself, that when he was a lad of twelve he was one day at work in the field on his father's farm, when an old man suddenly appeared and walked beside him up and down the furrows, talking to him earnestly, and impressing upon him the conviction that he was called to a special work in the world. Although in this rural place no stranger—especially one of so striking an appearance—could have come and gone without being remarked, yet no one saw him approach, no one saw him leave, and he seemed to appear and vanish, visible to no one but the boy to whom he talked, with the manner of one who comes with a message.

The latter-day automatic writing seems largely of a fragmentary nature, much of it taking the form of personal counsel to the recipient; and while this personal character often allows references that are so evidential as to have value, its interest for the public is negligible.

LILLIAN WHITING.

The Brunswick, Boston, U.S.A.

### A DEATH WARNING.

"S. R. C.," writing from Sidmouth, says:—

I am staying down here with a party of friends, all of whom are related to each other except two, myself and a little boy. Three of them are two sisters and a brother. These had news last Thursday of the death of their youngest brother. The husband of one of the sisters only joined us last night.

He told her that on that Thursday morning he was awakened by the sensation of a hand coming from behind and passing across his face.

Not till Thursday afternoon did he know, by telegram, of the death. My friend's husband is an American, and not at all of the type one would expect to experience, or to relate, such an occurrence.

I may add that, on that same or the previous day, his wife on coming into this house found a bird in front of her in the hall, and was disturbed at night by another in her room.

Curiously enough, she did not know the superstition attaching to a bird coming into the house.

WHATEVER cannot be done in the physical world can be done in the spiritual.—R. W. TRINE.



## THE VISIONS AT MONS.

As mentioned on another page the issue of "The Bowmen," containing the story which it is claimed was the basis of all the accounts of "supernatural interposition" at Mons, has led to the preparation of a book by Mr. Harold Begbie designed to maintain the reality of the visions. Whether Mr. Begbie has obtained the necessary first-hand evidence we have not heard. In the meantime a daily paper publishes an account of a vision given by Lance-Corporal — (he is forbidden to give his name), a wounded soldier in hospital, given direct to the representative of the journal, and confirming an account already given by the soldier to a nurse. The soldier's story of what he beheld is thus told :—

The weather was very hot and clear, and between eight and nine o'clock in the evening I was standing with a party of nine other men on duty, and some distance on either side there were parties of ten on guard. Immediately behind us half of my battalion was on the edge of a wood resting. An officer suddenly came up to us in a state of great anxiety, and asked us if we had seen anything startling. He hurried away from my ten to the next party of ten. When he had got out of sight I, who was the non-commissioned officer in charge, ordered two men to go forward out of the way of the trees in order to find out what the officer meant. The two men returned, reporting that they could see no sign of any Germans; at that time we thought that the officer must be expecting a surprise attack.

Immediately afterwards the officer came back, and taking me and some others a few yards away showed us the sky. I could see quite plainly in mid-air a strange light which seemed to be quite distinctly outlined and was not a reflection of the moon, nor were there any clouds in the neighbourhood. The light became brighter and I could see quite distinctly three shapes, one in the centre having what looked like outspread wings, the other two were not so large, but were quite plainly distinct from the centre one. They appeared to have a long loose-hanging garment of a golden tint, and they were above the German line facing us.

We stood watching them for about three-quarters of an hour. All the men with me saw them, and other men came up from other groups who also told us that they had seen the same thing. I am not a believer in such things, but I have not the slightest doubt that we really did see what I now tell you.

Several newspapers contain accounts of the visions from the German side, i.e., the effect on the German soldiers as described by themselves. They are interesting, but of course only of indirect value as evidence.

## REIMBODIMENT OR RAPPORT?

In the course of some answers to questions from the audience at the Alliance Rooms on the 13th inst., "Morambo," the inspirer of Mrs. M. H. Wallis, dealt with the favourite subject of reembodiment. One inquiry had reference to the positive statements made by some spirit communicators that spirit life was merely an interval between physical embodiments; what was there in the next life that could lend colour to such a view? "Morambo" replied that thought might hold a mind in thrall just as it might confer mental freedom. As a man thought so he was. The sphere of a person's thought on earth might be not appreciably widened by transition to the life beyond. Prejudice, prepossession, and narrow interpretations of the experiences of life might still prevail, so that the great lessons of spiritual life could not at first be learned. It was quite easy for spirit beings to hold entirely erroneous views concerning the nature of their life. Many spirits, for instance, were in confident anticipation of the Day of Judgment. Nothing that had occurred after their transition from the body had served to disillusionise them on the point. He (the speaker) simply maintained that the idea of reembodiment was not proven. He had never met with any cases in which a spirit after a period of existence in the next life had returned to earth to go through a second career in the flesh. It was the case, however, that those who passed away before gaining maturity might be brought into sympathetic association with congenial souls on the earth to gain experience and incidentally to benefit the persons with whom they were thus brought into rapport. Spirit children frequently associated with the children on earth, and the benefits gained were reciprocal.

## THE PURPOSE OF INCARNATION.

In a recent sermon on "The Conflict of Flesh and Spirit," reported in the "Christian Commonwealth," the Rev. R. J. Campbell said :—

Audubon, the French naturalist, says of the forests of South America that they have grown more wonderfully beautiful, and more fantastically gruesome, forms of vegetable life than any other part of the world, and he speculates cursorily as to why it should be that one and the same life-force should produce such strangely contrasted results. Thus almost side by side one will come upon the most brilliantly coloured flowers, fashioned with an ingenuity and an elaborateness almost incredible, and then some kind of a plant that exudes a deadly poison, or another that will grip sudden hold of any unwary creature that comes within range of its deadly tentacle-like branches and suck all the blood out of it. It makes one shudder, he says, to look at these eerie organisms; one almost feels as if they were malign intelligences, watching for their opportunity to pounce upon and devour any helpless victim they can get into their clutches. And yet, if you could cut them down and graft something better on their roots, the very same flow of sap out of the very same ground would, I suppose, produce luscious fruits or gorgeous blooms; the difference is in the quality and construction of the plant as it grows above the ground, not in that which is the source of its energies. Now this teaches me something, for in all probability the same principle is observable on all planes throughout all creation. The spirit in every man, the true self, is divine and pure, but for the sake of experience, with the object of proving and living forth its latent good, it engulfs itself and embodies itself in that which at once conditions its activities and gives it expression. This outer selfhood, this garment of the flesh, bewilders its divine tenant somewhat, diminishes its consciousness of what it is and whence it came, makes it feel cut off from its eternal source, deceives, limits, and shuts it in. What the only partially awake spirit has now to do is to work its way up through these fleshly channels, gradually subduing them to its requirements and learning by means of them, until the time comes when it needs them no more and shakes them off for ever. That moment may not quite come with the death of the physical body, however; the things of the flesh may still have considerable hold of the incarnate soul, so that the spirit may still have much work before it even after what we call death, before it is completely master of its instrument and obtains full emancipation from the feeling of being fettered thereby. . . . The one special thing . . . is this: The spirit imprisoned in the flesh is good, not evil, heavenly, not earthly, a spark from the eternal fire of life and love divine, and God will not permit it to be held in bondage for ever to that which is base and vile.

MAN, THE EPITOME OF NATURE.—It is a stupendous mistake to regard man as a product of a creative process that is different from that which produced other and lower forms of life. Everything cognisable to the human mind is the outcome of natural agencies. Man and animals are the effect of identical causative natural agencies. Differentiation in their respective expressed powers is only realised degrees of development. What man is actually, lower forms of life are potentially. Everything in Nature in the distant ages of the past was organically moving manward. His appearance represented Nature's last organic word. In him all below him ultimates. He is the quintessence, the epitome of everything. . . . All forms of life are but the Life Principle outworking by way of organic expression its inherent powers. . . . To regard God as existing outside of and apart from things when there is no outside in reality is a conceptual fantasy.—G. E. OWEN.

THE OPPORTUNITY OF SPIRITUALISM.—In his recent address at the London Spiritual Mission, Pembridge-place, Mr. Ernest Hunt emphasised the fact that the whole present-day fabric—political, social, and religious—was in a state of flux, that the whole order was changing before our eyes with a rapidity unparalleled in history. All the old standards were being demolished, and although, perhaps, the time for active reconstruction had not yet arrived, it would prove to be the acme of opportunity for Spiritualism when the moment did come. Unless the foundations of the new fabric were to be laid upon a spiritual basis, there could be no stability, and it was the responsibility of all who professed a spiritual creed to represent it worthily in action and bearing. It was not possible that all should fight their country's battles in the field, but it was certainly possible for all to set to work at once to strive for the spiritualisation of self, and thus help to pile up the spiritual munitions that would be so entirely essential in the campaign of reconstruction, as soon as ever peace should be declared and the more normal life of the people should return.



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## THE CHEMISTRY OF THE SOUL.

To the sensitive mind that spiritual presence which has its abiding-place beyond the world of the senses is never so vividly manifested as in the mood of reverie. Those "trances of the soul," as they have been called, come and go, elusive as air, indefinable as the hues of a twilight sky. At such times the spirit seems to commune with itself, or it may well be with others in that secret language of which words are only crude and wholly insufficient images. At such times the world recedes, and its standards of value become strangely transformed. We come upon another level of consciousness which holds riches or poverty, success or failure, greatness or obscurity as of trifling account. All that matters is life and the having lived. And the past rises wondrously transmuted, and opens for us a casket of things which once seemed trivial, but are now treasures—memories of friends and old-time scenes, dawns and sunsets, glimpses and impressions of sea and sky, flowers, foliage, cloud-shapes and vistas of sun and shade—all the things that give to life its poetry and colour. The spirit, unerring in its choice of all that belongs to itself and is alone worthy of permanence, seized upon these things at the time and made them part of its imperishable records. Dealing with essences and not with husks, it distilled from each impression its spiritual part, its aura and fragrance, its light, colour and music, that at the chosen moment it might steep the mind in their influences—the "bouquet and ichor of eternity."

These are the compensations of life, and in their revealings give us hints of the mystery that lies beyond the outer world of action and event. At these festivals of the soul only the richest and most delicate fare is set forth, and the occasions are—as they should be—rare.

It has often been said that the best descriptions of scenes and events are not those which are written at the time, but those made afterwards when the writer in tranquillity is able to view the object of his description in its true proportions, and when the impression made by it has become deepened and enriched by time. For time has a clarifying quality, it is part of the alchemy of the soul. The whole process of life, indeed, is one of quickening, cleansing and conserving. We get a hint of the fact by observing in everyday life how the mind that has lived in any degree simply and naturally instinctively rejects in old age all painful and mortifying memories, preserving only those of a pleasant kind, and furnishing the soul with

A little world of clear and cloudless day.

It may well be that if we could analyse our lives with sufficient clearness we should see that all our sufferings are due to the vehement effort of the spirit to expel everything that is foreign to it—that all pain, whether of body, mind or soul, is a process not of gathering but of casting out, the intensity of the suffering being exactly proportioned to the urgency of the need for expulsion, and to the capacity of the spirit for enjoying its true life. As it ascends the things which do not belong to its welfare become more and more a burden and an offence. It burns and crushes these alien elements to extract their essential qualities. It would carry a freight only of pleasant memories, of happy experiences in the present and of sublime anticipations regarding all that is to come.

What though the many die  
Unblest by the fruition? If we pass  
Like sunrise onward to eternal day,  
A time will come for all; and who may know  
What tasks and trials now do best prepare  
Each for his unknown sphere?

## A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 22ND, 1885.)

From the experiments of Baron von Reichenbach with one hundred and sixty-two sensitives of all classes, of all ages and both sexes—professors, physicians, bankers, mechanics, Government officers, servants, noblemen, and even members of the Imperial family—it seems that the human body is enveloped in a delicately attenuated atmosphere, extending two or three inches from and around it; the right half of the body-atmosphere being of a bluish colour, the left half of a sort of orange-red. For the purposes of reciprocal influence, the odyllic atmospheres of two persons need only touch their circumferential edges without even interpenetrating each other in the slightest degree; but if one or both parties be inordinately impressionable an effect can be produced at the distance of inches, feet, and even of yards. Of course, body to body, as the right hand placed on the left shoulder will give rise at once, or shortly, to a coolish agreeable sensation. This OD force streams from the finger-ends, and if these blue dynamic fingers of the right hand stroke down the left shoulder of another person, gently and slowly to the elbow, a chain of innumerable cool points—in fact, a sort of *cold stripe*—will be felt, and this is called a *pass* by physicians of an advanced school of thought; and if a series of these "cool stripes" be scientifically made all over the body an agreeable coolness will be perceived, a feeling of rest and composure induced at once, sweet, charming, and delightful. It matters not whether this chain of innumerable cool points be made with the hand, or a crystal, or a bar of iron, or with a bit of stick, the effect will be the same, since every substance in Nature, whether atom or world, is impregnated with OD. It streams from the Milky Way—the lengthened pathway of our own universe—and is probably the connecting link of suns and of planets, of visible universes, and of all telescopic nebulae; in short, perhaps, of all forms of matter, scattered throughout infinities, boundless, eternal, incomprehensible. As a cosmic force, Reichenbach calls it OD, but, being an element in the constitution of man, it has been called by many different names: by Von Helmont, Mesmer, Deleuze, and others, it was called Magnetism. As a cosmic force, OD, or the Odyllic force, is the name now given to it; but when thought of in respect of man *human etherium* would be, perhaps, as appropriate a name as any.

—From an article by S. EADON, M.D.

Thou canst not do one deed of love  
To one poor soul beside thee thrown,  
But, lo! thine angel adds a stone  
To thine eternal home above.

Thou canst not do one deed of lust  
Or think one thought of shame or sin,  
But, lo! that stone that he put in  
Falls down and crumbles into dust.

—C. E. B.



## SPIRIT FINITE AND INFINITE.

## A MESSAGE GIVEN ON A TYPEWRITER.

In our last issue Dr. Crawford described an experiment with a typewriter in which a few random letters were given by psychic power. It may be of interest, therefore, to refer to a long, connected and philosophical discourse actually written out on a typewriting machine. The case was reported to us recently by Mr. Henry Clay Hodges, of Detroit, Mich., U.S.A. He states that the machine was placed on a stool in the centre of a room and surrounded by the six persons forming the circle, and adds:—

The sheet of paper when placed on the roller was blank. . . The light was extinguished, leaving the room in entire darkness. While the keys of the typewriter were in motion, I moved my hands backward and forward over them without coming in contact with any object.

The message, of which we give an extract below, was in reply to the following question which had just been asked by Mr. Hodges, "What relation has Nature and Finite Spirit to Universal Spirit?" Though here and there the author of the message is a little difficult to follow, the main line of his teaching is, we think, sufficiently clear.

With Universal Spirit knowing and willing are one; thus the Universal Spirit is essentially creator and created of all that is, the universe being a reflection, so to speak, of Universal or Infinite Spirit. All stages of creative progress were realised from eternity, but any given phase or stage of existence exhibits progress or a struggle towards the more perfect realisation. Thus the inorganic gives place to the organic, to animal, to savage, then to man or human, and the final link of this progressive scale is from man to spirit.

## ETERNAL PROGRESS.

Spirit possesses the capacity of eternal progress, and through self-activity the spirit, as soul, can make eternal and temporal reflections of Universal Spirit. The highest reflection of Infinite Spirit cannot be confined to one epoch of time or to one planet in the universe. It is necessarily the goal of all creation, and must have been realised from all eternity. Thus the vast number of souls coming into physical expression and attaining to immortal existence is perpetual, and ever has been. Herein lies the great mystery of Universal Spirit. Though one and perfect, it is universal, and demands from all eternal recognition of itself. Thus the creative activity of Universal Spirit has the effect of continually producing independent immortal beings who continually become more independent and self-active as well as self-conscious the more they recognise the Universal Spirit in their own lives. This constitutes self-activity, which involves elimination of self, a giving up of selfishness. The highest ideal is to realise knowledge and live in perfect harmony with the Infinite Spirit, by which love and wisdom are manifested.

## PERFECT FREEDOM.

Freedom is of perfection, and the highest ideal when realised will be freedom in the highest sense of being. There is a Divine principle inherent in the soul of every immortal being which is in reality a part of Universal Spirit. It is the inter-relation and the inter-action of the Infinite and the Finite Spirit. We have already learned that the Divine Spirit exists in man, but it is not individualised in him—that is, that the intellectual principle in man was the ultimate of individualisation in him and is not capacitated for perceiving the Divine or Universal Spirit, and this principle is a thinking rather than a feeling or knowing principle. It is necessary to realise first of all that Divine truths can only be perceived by being felt, and this perception must then come through the soul, as the truths of this sphere to be perceived must be felt; in fact, they must be incorporated into and become a part of the inmost consciousness of man; they must ultimately in the soul to be felt. So long as the soul is in bondage it cannot be free from its exterior relations; it is only from its interior that the soul can be the author of its own expression. In the comprehension of the great universal life the individual must recognise in the light of reason a first principle, a first cause whose centre is all-where; however, as it is the nature of the intellect to individualise all thought that man has ever conceived of, he naturally looks upon the Infinite, or Universal Spirit, as an image of man himself, with bodily parts, an ideal too gross for consideration; as Universal Spirit, being purely subjective, is omnipotent and omnipresent and could not possess objective form, as objective could not be omnipotent, omnipresent and universal. To predicate the intellect of the Infinite is to individualise it which is finite and could not be universal. To affirm the Divine or the Infinite is the

true way to know Universal Spirit, which, as the first principle, must ever be considered in its three parts—that is, life, mind, and will. At this point we will discover that the first principle is that which is self-determined; for in the beginning was thought, and thought involves externality; that is, the action of self for self. The thought has its germ in self-consciousness. It is only in the first principle as being that we find an idea that does not presuppose something else upon which it depends; thus the thought has found the adequate idea, the self-determined ego, that which abides and does not pass away, which is the soul. It is in the distinction of mind and intellect that this thought comes within the comprehension. Mind possesses a relativity of feeling as it is the most interior, while the intellect is more external.

## LOVE, THE SUPREME POWER.

Then, again, mind possesses a prior constitution, is of eternity, while the intellect has a posterior constitution, time. This great distinction must be kept in mind. Thus the inmost is essentially love. In speaking of Universal Spirit, we had best think of it as love, and from love emanates wisdom. Thus in considering the finite relation of knowledge as derived through feeling, we can best accept it as an outflow of love and wisdom. All exterior or scientific truths come under the sphere of intellect, and must come under the jurisdiction of reason; but when we come to the interior or esoteric truths, reason is silent, and interior perception or innate consciousness speaks and ever presents a higher truth; for man under these conditions is then inter-related through the sphere of love and wisdom direct with Universal Spirit.

## A MONKISH PROPHECY OF TURKEY'S DOWNFALL.

A correspondent sends us a cutting from an Algiers journal concerning the prophecies of the monk Kosmas, of which we give a translation below. Kosmas and his prophecies are quite unknown to us, but as the Algiers paper quotes from the "Journal des Débats," doubtless they have acquired some reputation abroad. His prediction as to the downfall of Turkey seems likely of fulfilment, though we doubt whether Kosmas ever contemplated the possibility of a Christian monarch allying himself with the Turks.

The monk Kosmas, venerated as a saint in the Orthodox Church, was born in 1778 at the village of Apocoron. After a journey to Constantinople he returned to console his brethren in Greece and Epirus, oppressed as they were by the Turks, and to fortify their hopes by his prophecies. These prophecies are kept in lively remembrance by the shepherds of Pindus, who have already seen some of them fulfilled. The "Journal des Débats" recalls some of them. "The day will come," said Kosmas, "when men will converse by means of a wire [*fil de métal*], those in Russia speaking to those in England as if they were in adjoining rooms. A carriage will be invented which will outstrip the hare in swiftness." Thus he announced the telegraph, the telephone, the railway train, and the automobile. "The Ionian isles will be delivered before Epirus." That also has, in effect, been fulfilled. "When you shall see many ships assemble on the coast of Greece, women, children, and old men will be forced to flee to the mountains to escape the sword of Antichrist until the day when the Allied Christian Kings shall march on Constantinople. Then shall blood flow in such torrents that a lamb might swim in it. Happy will be those who survive these horrors. The Turks will be divided into three parts, one of which shall perish in the war, the second retreat to Asia, and the third remain in Europe, accepting Christianity. None of those who hear me will see that day, but their children may live to do so."

## "LIGHT" "TRIAL" SUBSCRIPTION.

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

THE habit of right thought is easier to form than is the habit of wrong thought, for, as Drummond said: "All Nature is on the side of him who would rise."—O. S. MARDEN.



## THE SLAIN GOD AND HIS RESTORATION.

A PLEA FOR THE HUMAN SIDE OF THE GOD IDEA.

BY RICHARD A. BUSH.

The wings of science fly swiftly. We would all be scientists nowadays. In our flight towards God we have gone too fast, and perchance we have gone too far: Where is now our God? Can we have passed Him, is it necessary to retrace our steps? What was He like? Ah, the pace was so rapid we could not see. Speeding our chariot ourselves, our eyes, directed to the distant skies, forgot to look at the vacant seat at our side. What if He had been travelling with us some part of the journey! Ah, we never thought of that.

Once upon a time it was comforting to think of God as a Person, one with whom we could converse, almost as with a friend. We told Him our sorrows plainly, also our ambitions, our failings, and we felt that He understood, notwithstanding that sometimes He seemed distant, sometimes callous, sometimes terrible. In our humility and trust we felt it was our own fault if He failed to attend to our prayers. The priests told us He was to be feared. Often we thought we did fear Him. And yet we were never really afraid. At times we believed He could be bought; a penance, a vow, a candle, a creed, some prayer and worship would bring Him near or sweeten His temper towards us. Nevertheless, strange as it may seem, we who have tried to win Him in that way have often felt that the public God we thus served was not quite the same as the God of our secret hearts. But we never gave expression to our thought. It never became articulate, because it was more like an instinct than a clear, well-reasoned conviction.

Our God was a great Person. He was a personal God who thought, planned, willed—a God who was very human, and yet partly of another species: one who felt, took pleasure, listened, spoke, argued, was open to persuasion, who loved and hated. How like to all of us! To the Mahomedan He was Mahomedan, to the Japanese a Japanese, to the Christians He was French, German, Russian, or a British Christian, a Baptist, an Episcopalian, a Calvinist.

And now He is dead! Science killed Him. Come, let us mourn together.

Many loved this God, many worked for Him, some gave up everything, others even died for Him. Now He is dead, and a new God has been enthroned and reigns in His stead. His name is Law. He is known as the Law-God. He is not really a God. As a concession to the weak he is called God, and by habit we use the personal pronouns He, Him, and His. Strictly speaking, He is the great It—a soulless, non-sentient, driving, unswerving, non-hearing IT. In essence, one with wood and stone, oxygen, hydrogen, carbon, and such like matter. One with frost and cold, heat and flame, liquid and solid, the lightning, force of every kind, but knowing naught of love and sympathy, pain or pleasure, joy or sorrow, poetry and romance; ignorant of life and death, ignorant even of man. Ignorant of the happy lark warbling in its heaven, bidding us mockingly rise to higher things; blind to the glories of the western sun, the wondrous night, the majestic dawn; deaf to the happy hallelujahs of spring and the grateful anthems of harvest; mute to the cry of the sorrowful; oblivious to the myriad desires and yearnings of its human race.

I do not, cannot love this colossal, unimpressionable mass of chemistry and physics, this unfeeling, lifeless bulk of gravity. Nor will I worship It. I am a rebel, and will kick against my fate even if I the sooner descend to reabsorption in primeval dust.

But, stay! Is it sure that our original God is dead? How know we so? What is the evidence that proves without doubt He no longer lives?

Science unfolds the ponderous Book of Judgment and points to an entry therein. And this is what is written:—

God.—Brought up before the Men of Science for judgment. *Accusation*.—Of being Anthropomorphic. *Verdict*.—Proved. *Sentence*.—To be expunged from the belief of man. Expunged accordingly. *Notes*.—The beginning and the end of all things

is Mindless Force. Intelligence is but a passing manifestation of matter.

Anthropomorphic! It must be a mighty word to slay a God. Can man slay God with the breath of his mouth or the reason of his mind? Methinks I hear the refrain of an ancient scripture: "And God created man. In the image of God created He him." Perchance, then, we may be "god-like" men in embryo. God, like men, or men, like God. Is it not the same! What is in a hyphen or a comma? Come, let us argue this and forget awhile the High Priests of Material Science.

The infant crawling on the floor is unlike his father in many ways, but the baby sees in his father a magnified, enlarged image of himself, a large living mechanical plaything. Later, when the child finds his feet, his father becomes to him a grown-up chum. When he reaches boyhood his father takes on somewhat of the schoolmaster. As a young man he crosses swords with him. At forty they are equal. Only as the son grows more experienced does he really understand his father. Only then does the father realise his son. It is the same son all through, and it is the same father. It is the relative point of view that has changed. The point of view was right at the time and is right at any moment. The son could only realise his father as he began to realise his own maturing self. And should he have never seen his parents he could only judge of them from himself, his brothers and his sisters, his relatives. In no other way could he arrive so near the truth.

Let us elaborate these thoughts and follow where they lead, starting from two natural laws that are not disputed. They are:—

(a) Nothing can be created the component parts of which are not already in existence.

(b) Like begets like.

From these proceed the following propositions:—

1. We can only discover the properties and possibilities of elements by investigating the compounds and organic forms which they compose.

From this we infer by analogy that we can only know the character and nature of Original Mind by studying the minds and intelligences derived from it. The faculty of thinking can only have been derived from someone—or something which has the faculty of thinking.

2. The creations of Primordial Mind—i.e., God—must be like God. The true likeness of God is only to be seen in the sum total of His manifestations. Man is a part of these. Man's estimate of God must be through man's own powers of perception. If these powers could be brought to apprehend the ultimate reality it would still be man's perception of it. Whatever God be, man can judge of God only by man's own power of judgment. Even if man became as God, the process would be the same.

An anthropomorphic conception of God is, therefore, a right conception. But until man becomes as God, he must remember always that he apprehends a part only of God.

3. Searching for God in Nature, and particularly in one's self, one must bear in mind the interior even more than the exterior manifestations. In man, for example, there is the outward appearance visible to his fellows, and there is the inner spiritual reality not visible to all.

4. A child rambling in country lanes is attracted by the outward form and colour of a berry growing in the hedges, and eats it. Anon he becomes badly sick, and the berry is called poisonous. So it is. With larger knowledge, however, the properties of the berry can be employed for good. Ignorance and misapplication caused a bad manifestation of a principle which with knowledge could always be used beneficially.

God may seem good or bad according to our own application or understanding of His laws or manifestations.

5. God cannot be exempt from His own laws, which are essential attributes of Himself. Since everything must have been derived from one original source, all things must of necessity partake potentially of the nature of that source.

6. If we are the creation of God, and God is all in all, we human beings must be in some way like Him. It follows, therefore, in true logic and science, that God must, to the like extent,



be similar to us. It cannot be otherwise. God Himself cannot avoid it. Why should man object? Nay, rather, we should be thrilled at the thought of such a relationship, awe-stricken, humbled, exalted.

The raw, repulsive-looking, newly-hatched sparrow in the nest seems so unlike its parents. Yet we know that in time it will grow fully like them. What a difference between the ugly chrysalis and the gorgeous butterfly! But to the clear-seeing, prophetic eye, the one may be perceived in the other.

A human-like God! Yes, if we take the Christ ideal as archetypal or the imago of man. At present we may seem in comparison but as the immature sparrow or the chrysalis. But even as such we may exclaim with the apostle John, "We are now God's children, but what we are to be in the future has not yet been fully realised." (Dr. Weymouth's translation.)

Then, let us not be deterred from worshipping an anthropomorphic God by the scorn of pseudo-science which can, or will, only recognise a minute fraction of His universe; and that fraction the lowest, viz., the physical manifestation. Not only are we in God, but God is in us. That is what we have constantly to remember. And as this divinity grows we shall acquire a higher and higher conception of our Father. That God created man in His own image is not the less true because it happens to be so stated in the Bible. Man craves, demands, a human God, because then only can he have any assurance that he is, in truth, a son, and that his yearnings induce sympathetic response. True science supports him. Shall he be denied? Surely not, since it is the cry of a child to his father.

Has our God been restored to life? Nay, rather, it is true man—killed by his brother Sir Ignorant Conceit—that was slain and is risen from the dead that he may worship and know his God once more.

#### WORLDS MATERIAL, ETHEREAL AND CELESTIAL.

We welcome a new edition of "In Tune with the Infinite" by Ralph Waldo Trine. It is a book that has deservedly won an immense popularity. The present authorised cheap edition which, bound in cloth, is issued at 1s. net (G. Bell and Sons), should extend still wider the sphere of influence which the book has already won. Amongst its many fine qualities is its quotability. It is full of fine thoughts. We content ourselves for the present with a passage which the author quotes from another work (the name of which is not given). We select it because of its bearing upon a question which is frequently the theme of discussion in our pages:—

The individual existence of man begins on the sense plane of the physical world, but rises through successive gradations of ethereal and celestial spheres corresponding with his ever unfolding deific life and powers to a destiny of unspeakable grandeur and glory. Within and above every physical planet is a corresponding ethereal planet, or soul world, as within and above every physical organism is a corresponding ethereal organism or soul body, of which the physical is but the external counterpart and materialised expression. From this etherealised or soul planet, which is the immediate home of our arisen humanity, there rises or deepens in infinite gradations spheres within and above spheres, to celestial heights of spiritualised existence utterly inconceivable to the sense man. Embodiment, accordingly, is two-fold—the physical being but the temporary husk, so to speak, in and by which the real and permanent ethereal organism is individualised and perfected, somewhat as "the full corn in the ear" is reached by means of its husk, for which there is no further use. By means of this indestructible ethereal body and the corresponding ethereal spheres of environment with the social life and relations in the spheres, the individuality and personal life is preserved forever.

**SIGNS AND WONDERS.**—According to the most reliable and varied testimony, all manner of signs and wonders in heaven and earth have actually taken place during this [last] winter, both within the geographic war-zone and within the sphere of those who, though far removed physically from the actual place, have yet been most actively and most effectively engaged in this great conflict of good and evil. Indeed, so abundant and so reliable, even to our personal knowledge, are the tales of, e.g., the opening of the vision both of whole battalions and of individual soldiers, that we would be denying the use of our reasoning powers were we to doubt that, to a certain degree, it has been so.—From "The Great Peace," by J. L. MACBETH BAIN.

#### DREAM AND PERSONALITY.

One of those strange experiences in which an individual contemplates his personality as something outside of and apart from his real self was narrated some time ago in "The Scotsman." The story in a condensed form is as follows:—

I thought that I was at a country house, not the one I was sleeping at, or even one known to me. There was a storm of wind and snow, and it appeared that someone had gone out for some purpose, had not returned, and that fears were entertained that he was lost in the snow. A movement was made to go in search. I sallied out among the rest, and it now first struck me that I, myself, was the lost one. This occasioned me no sense of incongruity. On the contrary, I thought I had a better chance of success than the other searchers, as I might remember which way I had gone. I therefore followed a vague recollection of my own route till I came to an open shed, and there saw dimly—for it was night—a body, upright and leaning against the wall, but evidently dead, frozen to death. I was not near enough to see the face, but I readily recognised my own figure, and, shrinking back from nearer examination, was about to rush to the house for help, when I awoke.

We are reminded of Scrooge's vision (in the "Christmas Carol") of his own corpse lying unwept and deserted in his chambers; also (still keeping to our Dickens) of an incident conceived in lighter vein, though to the moralist there is more of tragedy than humour in it: we mean the mental befogment of poor young David Copperfield after treating his friends and himself "not wisely but too well," when somebody—who, he hadn't the least idea—fell downstairs, and, to his indignation, "somebody else said it was Copperfield." The question arises whether these impressions could possibly occur if our consciousness of an apparently external universe did not include our own physical frame. The body with its attributes must appear external to that which contemplates it, and in such cases as the above, whether real or fictional, the impression of externality is merely accentuated till it amounts to the idea of actual independence and detachment.

#### THE SPIRIT OF A FLOWER.

When we pluck a flower we take for granted that we have plucked the real flower, but Mr. W. G. Hooper, F.R.A.S., writing in "Brotherhood" for July, presumes to question that assumption:—

Are we absolutely certain, when we hold a rose, or a violet, in our hand, that we have got the real rose, the real violet? May it not be that what we have plucked is, after all, but the living garment of the real flower, which is invisible to the eye, and which possibly has been left behind when we plucked the material garment? . . . The old visionary affirmed "There is a natural body and there is a spiritual body." Is that true simply of man, or is it true of the vegetable world and the animal world? Nay, is it not true for the whole of creation? Is not creation itself the outward and visible sign of an inward and invisible Spirit?—the universe "one stupendous whole, whose body Nature is and God the soul?"

If it be true that when we grow plants (although it is not we who grow them, but the Soul of the Universe, the One Source of all Life and Love), there is actually growing an inner and more beautiful rose, primrose, or violet than the form we pluck, how that thought will enlarge our conception of gardening and of vegetable life! How do we know that we are not contributing beautiful forms and subtler fragrances to the real world—the Spiritual World? How do we know that spiritual intelligences do not perceive the real rose, while we simply perceive the garment which soon fades and dies, while the abiding flower lives on for a greater length, and contributes its glory to another world for a much longer time?

**WAR AS THE PURGE OF EVIL.**—One fact that is vividly worth remembering at the present time is that God does not act without agents; it is only through suitable agents that the physical world is affected at all; it is probably through appropriate agents that Divine action is always taken. He acts in accordance with law and order; if evil is to be exterminated it is exterminated by means and by appropriate and available means. When there was a revolt in heaven orthodox people are given to understand that it was put down by suitable means, by contest and violence, in other words by war. It was not tolerated nor treated leniently.—From "The War and After," by SIR OLIVER LODGE.



## SIDELIGHTS.

Miss McLeod, the lady referred to in the account of the remarkable case of spirit identity related in the letter from Mrs. De Bathe in our last issue, writes endorsing the account, thus providing the necessary confirmation.

Clairvoyant descriptions were given at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on July 27th and 30th, and the 11th and 13th inst. by Mr. A. V. Peters; on the 3rd and 10th inst. by Mrs. Cannock; on the 6th by Mrs. M. E. Orłowski (psychometry), and on the 17th by Mrs. Mary Davies. With one exception (when the meeting was held during a heavy thunderstorm) the results were highly satisfactory.

We are asked to call attention to the fact that experienced healers in London offer free vital-magnetic treatment at the following centres to soldiers and sailors discharged from hospitals but who are still suffering from enfeebled general health or nervous or muscular ailments due to war-service: Higher Thought Centre, 40, Courtfield Gardens, S.W.; Healing Centre, 245, Vauxhall Bridge-road, S.W., and Psycho-Therapeutic Society, 36, Red Lion Square, W.C.

Coventry Patmore, in "The Angel in the House," written in 1855 or thereabouts, puts into two lines one aspect of war:—

The pulse of War whose bloody heats  
Sane purposes insanely work.

Even to-day sane purposes are evidently not to be worked out sanely. But after such an orgy of madness it will be strange if we do not find the world a wiser if a sadder one, taught by a severer logic than that of the schools—the logic of spiritual laws.

Miss Emily Agnes Beason sends us a copy of the "Dudley Herald" containing some verses by her in memory of our departed friend, Miss Edith Hawthorn, well known as a remarkable psychometrist, but better known to the religious public in connection with her work amongst children as founder and principal of the Tiny Tims Paralyzed Children's Guild. The poem celebrates Miss Hawthorn's self-sacrificing labours, and finds consolation in the thought that she is now eternally at rest, a state with which we imagine Miss Hawthorn herself would be one of the last to be content. No, let us think of her as carrying on her noble activities under better conditions than she found here.

That stout champion of militant Nonconformity, Dr. John Clifford, holds no uncertain view with regard to the justice of the war. In a sermon at Westbourne Park Chapel (reported in a weekly paper), he said that there were very few now who doubted whether we ought to have embarked on this titanic struggle, and those few were for the most part men with a twist in their minds which made them believe their country always wrong. We were fighting for the cause of humanity and the honour of mankind. But we must be careful not to confound the instrument we were employing for the cause of righteousness with the cause itself. We must not think of war as anything but hateful.

So "The Bowmen" is out at last in book form, with the addition of some other stories by Mr. Arthur Machen. In the introduction the author gives a full and particular account of the circumstances in which the story was written. He is anxious that it should not be supposed that he in any way wishes to discredit the "intervention of the super-physical order in the affairs of the physical order." He does not "think miracles in Judea credible, but miracles in France or Flanders incredible." To that extent he is "on the side of the angels." "On the Side of the Angels," by the way, is to be the title of a book by Harold Begbie designed as a reply to Mr. Machen's story, and to be published by Hodder and Stoughton. We shall look forward to it with interest. It is always advisable to have both sides of a story.

Students of the occult side of numbers will be interested in the connection of the figure 13 with the career of George Joseph Smith, of the brides murder case. At the age of thirteen his juvenile delinquencies landed him in a reformatory. Miss Lott was the thirteenth woman he is definitely known to have deceived and robbed. His desertion of Miss Mundy, when he stole £120, was on the thirteenth of September, 1910—a date the events of which had an important influence on the investigation of his life. His first murder was on July 13th, in the year 1912 (the figures of which add up to thirteen), and at the trial the judge in his summing-up marshalled thirteen damning points against him. Finally August 13th was fixed as the date of his execution.

"Healthward Ho!" for August is as usual both interesting and profitable, the literary menu provided being judiciously varied. We are reminded that in the July issue of the magazine the editor prefaces a quotation from Mr. H. Ernest Hunt's article on "The Elixir of Youth" in our issue of May 29th with a most kindly allusion to this journal. That we are not more often able to notice Mr. Enstace Miles' excellent magazine is due to no lack of appreciation of its high tone and the usefulness of its contents, but to the fact that the subjects with which it mainly deals—exercise, food reform, and other matters affecting physical health and fitness—are largely outside our province. We note one feature both in the July and August numbers which specially appeals to us, the accounts, collected by Mrs. Miles from various sources, of striking incidents associated with the war.

Here, for instance, is an incident given by Elizabeth Christich in "The Contemporary Review" which is at least suggestive of spiritual intervention:—

An extraordinary thing happened some nights ago as we were carrying our dead to the rear for proper burial. We lost our way in the darkness, and did not know it until a searchlight from the enemy played on us, showing that we stood on the edge of a ravine. Never was there a more timely warning. We saw long enough to draw back, and also to take cover before their volleys came our way. The men believe it was the spirits of the poor fellows we were taking to the graves we had dug for them that watched over us and guided the searchlight. Why should it not be?

## FRANKLIN'S VIEW OF DEATH.

That the religious belief of Benjamin Franklin was not far removed from that of a Spiritualist is pointed out by a writer in our American contemporary, "The Banner of Life," who quotes in evidence the following letter which Franklin wrote in May, 1790, to a relative, Miss Hubbard, on the occasion of his brother's death:—

DEAR CHILD,—I condole with you. We have lost a most dear and valued relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. 'Tis rather an embryo state, a preparation for living. A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals; a new member added to their happy society? We are spirits, and that bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an encumbrance and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them, and death is that way. We ourselves prudently choose a partial death. In some cases a mangled, painful limb that cannot be restored we willingly have taken off. He who plucks out a tooth parts with it willingly, since the pain goes with it, and he that quits the whole body parts at once with all pains and possibilities of pains and diseases it was liable to or capable of making him suffer. Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair was first ready, and he has gone before us. We could not all conveniently start together, and why should you and I be grieved at this since we are sure to follow, and we know where to find them?

THE great secrets come to us in sudden inspiration, and not in evolved systems.—A. E. WAITE.



## BIBLE PROPHECIES AND THE WAR.

In a recent issue of the "Daily Mail" appeared an article by Mr. F. L. Rawson dealing with Bible prophecies about the war, in which he claimed that the present war was distinctly foretold in Scripture. In the course of some correspondence on the subject in that journal, the writers make some interesting points: thus one of them claims that the Bible foreshadows the expulsion of Turkey from the Holy Land and its resettlement by the Jews, while another sees in the Ezekiel vision of the machine with the wheels, which was to "mount up from the earth" with a whirring sound "as the voice of the Almighty God," a vision of a modern aeroplane! He also refers to the vision of Ezekiel (chapter x.) where a man clothed in linen is described as filling his hand with coals of fire to scatter them over the city, seeing in this a forecast of a military aeroplane dropping bombs! We fear, in view of the vast amount of exploded prophetic lore which has turned on the application of Biblical prophecy to modern times, that some of these suggestions will turn out to be mainly fanciful. The late Messrs. Cumming and Baxter are melancholy examples of misdirected enthusiasm in these matters.

A lady correspondent in Dewsbury writes claiming that the Book of Revelation is clearly applicable to the present state of things, and adds the interesting statement that in the new dispensation which is dawning such scourges as consumption and cancer will disappear, the root cure of these terrible diseases having been already revealed to her!

## PERIL AND DELIVERANCE.

## A STORY OF THE QUAKERS.

Referring to recent references in LIGHT to the early Friends and their experiences in times of warfare, "A Quaker" writes:—

I am able to give you a well-authenticated account of an incident in the history of the Friends in Pennsylvania.

A little outlying community of Friends, living with no protection from the attacks of exasperated Indians but their trust in God and their prayers, had met as usual one "First-day" morning, for quiet waiting upon the Source from which they drew their strength.

As they sat in silence, a body of hostile Indians, in war-paint, and armed with tomahawks, came over the hills intent on their work of retaliation and massacre. Surrounding the little meeting-house they glared in at the windows and door, prepared to attack at the first sign of panic. To their amazement the Friends continued their silent vigil, undisturbed by the imminent danger that confronted them. Gradually the quiet atmosphere of the place and scene, mingled with a feeling of awe and mystery, subdued the angry passions in their savage breasts, and they turned round and quietly departed whence they came, without striking a blow.

Some of your readers may attribute this deliverance to the action of superstitious fear in the minds of the ignorant savages. I prefer to trace in it the loving hand of the Great All-Father, who cannot fail His trusting children.

## LETTERS TO THE EDITOR.

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

## "Isolated Advance": A Correction.

SIR,—The discussion on "The Ethics of War" has run too close to Party controversies, so beyond thanking those who have so ably supported me I will say nothing more on that part of the subject, but should like to make a correction or two. Miss Mildred Duke seems quite unable to see large questions in a large way, and actually treats my statement that "isolated advance to a higher civilisation is impossible" as if I were referring to persons instead of to nations, states, or communities. I was delighted to see that so clear a thinker and able a writer as Miss H. A. Dallas not only saw my meaning but discerned the deep significance of it as "a clue to many difficult problems." It is the lesson of lessons that must be learnt ere we can understand any of the great world-problems. History shows that

where nations have advanced to high "civilisation," as in the case of Greece and Rome, they have always been swamped by surrounding barbarism, while their culture has been diffused in that way. In fact, we can have no true civilisation while barbarism exists in any part of the world; we are held back by it, and must organise warlike means for resisting or subduing it whenever necessary. We are also compelled to have a sterner ethic than that of the Sermon on the Mount, which is at present only applicable to personal relations in the more advanced States. So, as I said, the world's task to-day is to link up all backward peoples for that *united advance* which alone will give a true civilisation. The paralysing error of our well-meaning idealists is that they can shirk these disagreeable duties, and selfishly create their own little Utopias. But as this is a practical denial of the Brotherhood of Man they have always failed. And we have many among us prepared to say, "Perish India, cut all our Dominions adrift, and let us concentrate on our own little social problems." Such fatuous, but well-meaning, folk are the greatest enemies of the causes they have at heart, and they would have arrested the progress of the world, have thwarted God's manifest purpose! But this subject is too vast and far-reaching for a letter, and these hints are only for the wise—for those having the most precious of all gifts, the Seeing Eye.

As a student of German philosophy all my life, I yield to none in admiration for their great period of Kant, Goethe, and their fellow giants, and their great masters of music; but to speak of that Germany as the same as the Germany of to-day, debased by Prussian tyranny, and turned into a vast lunatic asylum by Kaiserism, shows a lack of understanding of the situation which puts the critic out of court. There is the "Apotheosis of Christianity" of Fichte, which is just the opposite of the Anti-Christism of Nietzsche; the former characterises Germany's great period, while Nietzsche's evil spirit rules the Germany of to-day. Germany has produced no great philosophers or musicians since falling under the Prussian blight. But the Germans have always been Satanic in war. That does not put them out of the Human Brotherhood. "Satan" is but the personification of the wild beast in man uncontrolled by moral and spiritual restraints, but directed by human intelligence and cunning; so "Satanism" accurately describes the spirit shown by the Kaiser-Huns in this war.

With regard to Mr. Carl Heath's rash imputations in your last issue, it is manifest he has some little occult Pacifism of his own, differing from that of Tolstoi and our own well-meaning religious Pacifists, who select parts of Christ's teachings and apply them to cases he never contemplated; these visionaries I had in my eye as well as the more noisy political economists. Mr. Carl Heath should give evidence of better knowledge before imputing ignorance to such able writers as Miss Katharine Bates and Miss Dallas.

I blushing bow my acknowledgments to your Dutch reader and correspondent who wields such an eloquent pen, and shows such an insight into these great problems that he, or she, reads more into my articles than I can claim credit for. Articles and books are mirrors in which the reader is apt to see the reflection of his own rich (or otherwise) mind. However poor may be my share of it, we must all feel gratified to know that LIGHT and its work are so highly appreciated abroad, and the only credit I can claim is that of having evoked such a very generous expression of it.—Yours, &c.,

E. WAKE COOK.

20, Fairlawn Park, Acton-lane, Chiswick, W.

## The Laws of Vibration.

SIR,—Mr. Benham, on p. 377, says: "The quaint empirical doctrines of the 'threshold of consciousness' and of impressions 'below' and 'above' the threshold seem like a conceit of the schoolmen," &c. I would venture to suggest, however, that there must be a vast difference between the rate of vibrations "above" and "below" the "threshold of consciousness," otherwise the kingdom of heaven within the soul would be more easily realisable to our relatively outward perceptions. We should be aware of the higher vibratory planes of life, both within and all around us, were the finer soul not encased or over-



cased by its temple of lower vibratory stuff, which deadens the "still small voice" of the higher by the overpowering clamour of its "tom-toms" and the surging wadedom which its physical strength is constantly reflecting and keeping up. It would seem that the physical answers to the vibratory life within as best it can, and but clumsily at best.

Its powers of responsiveness, too, might be likened to a sack trying to reproduce the exquisite and finished movements of a Pavlova tied up within it.—Yours, &c.,

F. V. H.

#### The Origin of the Soul.

SIR,—Your correspondent, Richard A. Bush, in *LIGHT* for July 17th asks for a suggestion "based on some recognised facts of Nature" as to how the individual spirit-man is individuated, or how spirit becomes individualised.

I can only use crude language, but my own feeling about it is this: The All-Spirit, or God, throws off from Himself, as it were, a portion of His own spirit, clothing it in a certain outward form, such as a tree, a flower, an animal, a man. The moment that thought of God has taken form, it is outwardly detached from Him, though inwardly and eternally connected with Him. The illustration I would employ would be—a spark which, having once been part and parcel of a torch, has an entity of its own directly it leaves it. Its short existence as a spark fitly suggests man's short life here.

Perhaps another illustration is better. The heat and light of the sun are part and parcel of itself. When they are thrown off from it they take in our planet those forms which practically make this earth all that it is in its glorious beauty and usefulness.—Yours, &c.,

S. R. CANTON.

Sidmouth,  
August 10th, 1915.

#### The Spiritual Aspects of the War.

SIR,—One of the most remarkable aspects of this war is just that aspect of it which we are least willing to recognise. Men will think and talk about guns and cannon and shot and shell to the exclusion of everything else. Yet these are not everything.

Has it ever occurred to us that this war is only possible because of the spiritual conflict between the nations concerned? The souls of the nations and of the individuals of each nation are at the back of the whole conflict. Guns and cannon will not go off without the co-operation of men willing to load and fire them. It is clear, then, that the most effectual way of ending this war is to strike at the spirit which has produced it. There lies the real enemy. How can we alter this spirit? We ourselves are fighting for our lives and our freedom from aggression; and the spirit to resist this to the death is the only spirit which saves us from destruction. But how can we alter the spirit which has brought about this wanton aggression?

There is only one force which can do that, and that is a spiritual force. Is such a spiritual force available to us?

If we do not believe in spiritual forces, clearly we cannot produce them; but if we do believe in them, we can produce them, for they are the forces which rule our lives every hour we live. If man is a spiritual being, he has these forces within him, and they come from the Source of all life and of all power. The whole universe and everything therein is made and governed by the great Author and Creator of all things, our spirits included. Surely it is not beyond His power to alter the spirit of Germany. It certainly is not beyond our power to ask Him to do it. It may well be that when we ourselves have been purged of our own national materialism, when we have sought for and obtained the spiritual power which He can give us, we may see a breakdown of the materialistic philosophy of Germany and a submission to a higher ideal than any we have yet seen or realised, either in Germany or in England or elsewhere.

The secrets of both physical and spiritual science are revealed only to the active and persevering seekers after truth. To capture the Kingdom of Heaven by force of our spiritual powers is a greater ideal for us than the capture of Berlin by force of arms, and it is a surer way to a lasting and happy peace.—Yours, &c.,

CREDO.

#### SOCIETY WORK ON SUNDAY, AUGUST 15th, &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. A. Vout Peters gave a number of remarkable clairvoyant descriptions, accompanied by many helpful messages, all of which were recognised. Mr. W. Cooper presided. Sunday next, see advt. on front page.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Baywater, W.*—Good addresses morning and evening by Mrs. M. H. Wallis. For next week's services see front page.—B.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted both services. Morning, trance address; evening, helpful spiritual messages, appreciated by all. Great power in healing service. For Sunday next see advert. on front page.

**BRIGHTON.**—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Mr. J. J. Morse gave stirring addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Aaron Wilkinson, addresses and clairvoyance; also Monday, 8 p.m. Tuesday, public circle, 8 p.m.; also Wednesday, 3 p.m.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Curry gave addresses and well-recognised clairvoyant descriptions. Miss Hall, of Holloway, presided. Sunday next, at 11.15 and 7 p.m., Mr. G. Prior. Tuesdays, at 3 and 8, clairvoyance by Mrs. Curry. Thursdays, 8 p.m., public meeting.

**FOREST GATE, E. (FORMERLY STRATFORD).**—**EARLHAM HALL.**—Mr. Hayward's interesting address on "The Meaning of Life," and the clairvoyant descriptions of Mrs. Hayward which followed, were much appreciated. Sunday next, Mr. and Mrs. Roberts, address and clairvoyance.—W. H. S.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Mr. Phelps gave an eloquent address on "The Three Planes of Consciousness." Sunday next, at 11, service and circle; at 7 p.m., address and clairvoyance by the president. Thursday, at 8, clairvoyance by Mrs. Podmore; silver collection.

**HACKNEY.**—240A, **AMHURST-ROAD, N.E.**—Mrs. Roberts gave an inspiring address on "Peace and Progress," and Mr. Roberts descriptions. Sunday next, 7 p.m., Mrs. Sutton, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, instructive address by Mrs. K. Scott and discussion; evening, helpful address by Mrs. Thomson on "Love," and recitation by Mrs. Nesta Aldridge. Sunday next, 11 a.m., service; 8.30 p.m., Miss Graeter, address on "Search for Truth"; Mr. Hadley, clairvoyance.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD.**—Mr. Brown gave an address and answered questions. Mrs. Clempson gave clairvoyant descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. H. Wright, address and clairvoyance. Friday, at 8, public meeting. September 16th, auric readings by Mrs. Neville.—F. K.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mrs. Still gave an address; evening, Mrs. John Checketts spoke on "The Soul's Awakening," and Mrs. Hadley gave clairvoyant descriptions. 12h, address and clairvoyance by Mrs. Maunders. Sunday next, 11.30, Mrs. Turner; 7, Miss Violet Burton. 26th, 8.15, Mrs. Miles Ord. 29th, 7, Mrs. Mary Davies.—T. G. B.

**STRATFORD.**—**IDMISTON-ROAD, FOREST-LANE.**—Mrs. Pendlebury gave an address and Mrs. Connor descriptions. 12h, address by Mrs. Greenwood; clairvoyance by Mrs. Connor. Sunday next, at 3 p.m., Lyceum conducted by Mr. Tase; 7, Mr. and Mrs. Hayward. 26th, Mr. and Mrs. Connor. 29th, Mr. MacIntosh.—A. T. C.

**BRIXTON.**—143A, **STOCKWELL PARK-ROAD, S.W.**—Mrs. Harvey, of Southampton, gave advice and descriptions to a large circle in the morning, and in the evening spoke on "Life and Work in the Spirit World," and gave clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Maunders, address and clairvoyance. 29th, Mrs. Neville. Circles: Monday, 7.30, ladies; Tuesday, 8, members; Thursday, 8.15, public.—H. W. N.

**BRISTOL.**—**SPIRITUAL TEMPLE CHURCH, 26, STOKES COURT.**—Overflowing audiences. Mr. and Mrs. Baxter conducted, and inspirational addresses were delivered on "There Shall be no More Sea" and "These are They which Came out of Great Tribulation." Messages were also given, and Mrs. Davies sang two inspiring solos. Sunday next, 11 and 6.30, public services; also Wednesday, 7.30. Monday and Friday, at 7.30, public circles. Wednesday, at 3, select circle.—J. L. W.



WOOLWICH AND PLUMSTEAD.—Address by Mr. G. R. Symons, on "The Ministry of Song." 11th, Miss Woodhouse, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. Podmore, address and clairvoyance. 25th, Mrs. Webster, address and clairvoyance.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson gave an address on "The Perfection of Man."—J. W. M.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Address and clairvoyance by Mrs. A. Spicer. Solo by Miss Susie Lutz.—P.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Address by Mr. Blamey, clairvoyance by Mrs. Trueman.—S. S.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, address by Mr. Watkins; afternoon, Lyceum; evening, address by Mr. Eddy on "Lost Characters." Other usual meetings.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Address by Mrs. Jamrach on "God, Man, and the Universe," followed by clairvoyant descriptions.—V. M. S.

SOUTHPORT.—HAWKSHED HALL.—Mrs. Annie Smith delivered addresses on "The Atonement" and "The Red Harvest." Clairvoyantes, Mesdames Smith and Charnley.—E. B.

PAIGINTON.—Interesting address by Mr. Ogston; subject: "The Christ Child, or The New Birth." Mr. Councillor Rabbich presided.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy and Mr. F. T. Blake. 12th, Mrs. Mary Gordon.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. G. Hill; evening, address by Mr. Squires, followed by clairvoyance.

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

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, address by Mr. G. Prior on "The Converging Paths to God." Anthem by the choir; good audiences all day.—S. T.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Johns, "The Breath of Life"; clairvoyance by Mrs. Short; Mrs. Bateman sang a solo. Mr. Arnold conducted the meeting.—E. E.

TOTTENHAM.—684, HIGH ROAD.—In the absence, through illness, of Miss Stanier Powell, the advertised speaker, Mr. Hanneford spoke on "The Object and Functions of a Spiritualist Church."—D. H.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning and evening, addresses by Mrs. A. Boddington, followed by clairvoyant descriptions. 9th, Miss Kathleen Mason, address and descriptions.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—The L.L.D.C. held their annual meeting with our Lyceum in the afternoon, and in the evening short addresses were given by the president (Mr. Drury), also by Miss Ashley and Messrs. Clegg and O'Connor.—M. W.

SOUTHEAST.—SEANCE HALL, BROADWAY.—Morning, trance address by Mr. Rundle on the "Progress of Modern Spiritualism"; evening, five controls in succession earnestly pleaded that the society should not allow the flag of Spiritualism to fall by reason of its removal to another meeting-place. Convincing clairvoyant descriptions followed.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Spiritual Truths" by Mr. Watson; clairvoyance by Mrs. Edith Marriott. 9th, address and psychometry by Mrs. Bryceson. 11th, address by Mr. Hayward; clairvoyance by Mrs. Hayward.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Morning, address by Mr. Abbott; evening, vigorous discourse by Mr. Frank Pearce; cello solo by Band Sergeant-Major Albert Bruner, song by Miss Lily Terry and clairvoyance by Mrs. Richardson. 11th, Mrs. Richardson gave private interviews in aid of the church debt. In the evening Miss Beaty Fletcher answered questions.—J. McF.

#### NEW PUBLICATIONS RECEIVED.

"The War and After." By SIR OLIVER LODGE. Stiff cover, 1s. net. Methuen & Co., Ltd., 36, Essex-street, W.C.  
 "The Intervention of Bulgaria and the Central Macedonian Question." By CRAWFORD PRICE (3d).  
 "Mothers of Men and Militarism." By MRS. J. S. HALLOWS. Paper cover, 1s. net. Headley Bros., Bishopsgate, E.C.  
 Pamphlets and lectures by MRS. BESANT, 1d. each: "Self-Government for India," "The Political Outlook," "The Relativity of Hindu Ethics," "The Occult Hierarchy." Theosophical Publishing House, Adyar, Madras.

PORTSMOUTH TEMPLE.—Mr. J. G. McFarlane (Allendale, St. Piran's Avenue, Copnor), secretary of this society, writes us, under date of the 16th inst., to acknowledge subscriptions received in response to the society's recent appeal for aid to meet a heavy legal expense. The sums to hand so far amount to £24 6s. 6d., and include the following: Mrs. Podmore, £2 9s. (from private sittings); the Misses Willstead, £2; Mrs. Richardson, £1 11s. (from private sittings); Mr. and Mrs. Wm. Smart Watson, £1 1s.; Mrs. Dawe and Mrs. McPherson, each £1 1s.; Mr. and Mrs. McFarlane, £1; Vice-Admiral Osborne Moore, Mr. Raitt, Mr. Richardson, Mr. Frank Pearce, Mr. C. D. Wheeler, and Mr. A. G. Newton, each £1; Mrs. Butt, 11s.; Mr. and Mrs. Harrison, 10s. 6d.; Mr. and Mrs. Yelf, 10s. 6d.; Mr. Abbott, 10s. 6d.; Mr. and Miss Farrell, 10s.; Mr. Irving, Mrs. Hurdle, Mrs. Cook, and Mrs. Lund, each 10s.; C. W., Mrs. Moes, Mrs. Charles, Mrs. Rowe, Mr. Spilling, each 5s.; Miss Knight, 4s.; Sergeant-Major Bruner, Mrs. Lamsley and Mrs. Hargreaves, each 3s.; Miss Limmington, Mrs. Lewis, Mrs. Burbidge, Mrs. Coles, Mrs. Woodstock, Miss Casher, Mr. Mountstephen, Alderman Davis, J.P., Mrs. Sutherland, each 2s. 6d.; Mr. W. Lewis, Mrs. H. Clark, Mrs. Kingsbury, Mr. Sandell, each 2s.; Mrs. Banks, 1s. 6d.; Mrs. Twine, 1s. Mr. McFarlane, while thanking the friends who have thus generously contributed, trusts that others will be stimulated to follow quickly their example.

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