

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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Notices of all meetings will appear regularly in 'Light.'

D. ROGERS, Hon. Secretary.

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NOTES BY THE WAY.

We thank the many friendly readers who have lately written to assure us of their interest in the welfare of LIGHT and their approval of its aims and methods. Only those who are in close contact with the practical affairs of life can fully realise the intense strain which the events of the past few weeks have imposed on the conduct of all enterprises, whether religious, social or commercial. Many of the smaller newspapers and magazines have been utterly extinguished, or compelled temporarily to suspend publication, while others, reduced in size, are struggling against a diminished circulation. So far LIGHT has been able to meet the ordeal without any reduction in its pages, and we venture to hope that those of our readers who appreciate what this means to us and to them will second the efforts put forth by the conductors of the journal. Some there are who can help us by increasing their orders for the sake of friends who are not subscribers; others can make the paper known and secure us new readers. In that way we shall be enabled to "carry on" and even, we hope, to emerge from the ordeal stronger and brighter. The London Spiritualist Alliance, with which LIGHT is now more closely affiliated than before, has prepared an excellent programme for the ensuing session, its speakers numbering some distinguished names. We mean that our undertakings shall succeed, whatever the tribulations of the time. But those who value the work can greatly lighten it by their active co-operation and interest.

Well did Tolstoy in his famous Prophetic Vision denounce the evils of "Commercialism." Under the title "Profits in Blood" in an evening paper we read how armament firms make enormous profits out of the death and disaster brought about by the sale of the weapons of destruction.

From the dividend-earning point of view a long casualty list on their own side gives them as much cause for rejoicing as a long casualty list on the other side. Whoever is hit, it is all the same to them, since the guns and the shells and the bullets were bought at their international shop.

If we were ever tempted to believe in devils of supernatural order we should find plenty of evidence of their work here. Our friend Mr. Raupert has just produced a new book on his favourite subject of devilism in connection with psychic phenomena. Even if we admitted his arguments they would appear like very feeble twitterings compared with the thunders that should and will be evoked by the awakened consciences of nations when they realise the

horrors of this vastly greater spring of ruin and devastation. Let Mr. Raupert and his Church turn their attention to the devilism of commerce in the engines of war. Devils or no devils, it is well to preserve a sense of proportion in dealing with the evils that afflict humanity. For one unbalanced mind that is overset by the pursuit of occult and mystical subjects (aye, and religious matters, too, for there is such a thing as religious mania) a thousand lives are blighted, a thousand homes wrecked, by diabolical engines of war against which, so far as we know, no Papal rescript has ever been issued.

* * * *

"N. G. S.," whose contributions are always marked by a display of ability and critical judgment which we find extremely welcome, writes:—

I have collected nine distinct prophecies concerning the war, mainly from your pages, all of which point in the same direction, promising doom and destruction for the German Empire. This unanimity is remarkable and a source of great comfort to at least one of your readers.

The completest of these predictions is that printed in LIGHT of September 5th, and as the part of it which refers to the past has been verified, it is especially reassuring. Your interpretation, however, of this Prophecy of Mayence, I think, needs some modification. Verse 11 says a Prince of the Nation is in the midst of France; the wise, the invincible; he shall drive out the enemy, he shall march from victory to victory. Surely this is not a picture of the Tsar!

The seventh nation, too: is not Italy more likely than Holland—Italy or America?

The interpretation of the prediction which under the name of the "Prophecy of Mayence" has, we are told, long been known in Germany, was not ours but that of the London newspaper from which we culled it.

* * * *

It is hardly necessary to tell "N. G. S." that we do not endorse all the prophetic utterances which we have transplanted to our columns of late. We agree with him in the instance to which he calls attention that it is extremely unlikely that the Tsar is indicated. Assuming that the prophet turns out to be a genuine seer, the phrase "a prince of the nation" may point to some commander whose genius the great contest will be the means of revealing. In Tolstoy's "Vision," which appeared in LIGHT of 22nd ult. (p. 401), mention is made of a "new Napoleon," a "strange figure from the North" who is to "enter on the stage of a bloody drama." The coincidence is certainly curious. And as to the "seventh nation," why not Poland, for the Poles are at least distinct from Russia in language and religion? And now a word on the prophecies in general. We have been careful to give the preference to those predictions that were on record before the great war broke out. In some cases their forecasts had already been partially fulfilled, and it seemed to us that the publication of the unfulfilled portions would serve in some sort as a test of the reality of the prophetic faculties supposed to be involved. In his excellent article on "Prevision and Prophecy" (p. 410), "N. G. S." has revealed his interest in the subject, and we are sure he will endorse this method of advancing the inquiry.

In our last issue it will be observed that an astrological soothsayer set his reputation at risk by actually indicating the dates on which certain great events are to occur in the present war. They are so near at hand that we are not likely to forget to check them. But we are disposed to be generous in the matter, and allow at least a day's grace, so that if the great happening to occur on the 29th inst. does not materialise until the 30th, we shall not complain. There is a story of a clairvoyant who told a consultant that he would at a certain time succeed to a given sum of money—let us say £1,000. When the time came he inherited a rather smaller sum, and resented it so much as to become an embittered critic of the prophet. This was distinctly churlish. It is a curious circumstance that certain oracles who rely upon the stars foretold, with considerable circumstantiality, the present terrific happenings but fixed them for 1913. Time is a most important matter in the direction of mundane affairs, but it is not always—as the lawyers say—"of the essence of the contract" in questions of prophecy. We have known predictions fulfilled with such exactitude and in such circumstances that there was no gainsaying the genuineness of the prophetic faculty at work, but the oracle was astray as regards the time. There is a reasonable explanation for this. Perhaps some of our clairvoyant readers may have something to say on the point.

A correspondent writes:—

Your interesting note on "Thinking in Colours" (see page 417) reminds me that I have long been the subject of this experience. I habitually associate certain words with colours. In some instances the accompanying colour is definite and distinct, while in others it is vague and transitory. It is a relationship difficult to explain or comprehend. I am inclined, however, to attribute it to a revival of rudimentary colour impressions received or suggested when the particular word was first met with. Seen in print its appearance may have been heavy or dark compared with other words, and it thus became associated in the mind with some dull colour or shade, or it may have had a bright or open look, in which case it would be linked up with bright colours or shades; or supposing the first acquaintance to have been an auditory one, the induced colour impression may have been the result of "sympathetic vibration" between the visual and auditory centres of the brain. The faculty of visualisation is, perhaps, an important factor in colour thinking. As Galton's researches show, this faculty varies greatly in different individuals. Those who have it strongly developed are able to vividly recall a scene with its appropriate colours while those in whom it is deficient only obtain a blurred and confused picture in which the colours are imperfect or altogether wanting. The subject is a very obscure and elusive one and psychologists have not investigated it to any great extent; but further study may lead to definite results and perhaps disclose a relationship to clairvoyance.

The subject is an interesting one. We have met with a case in which a person associated words not with colours but with shapes. That seemed a rare instance. Perhaps it is not so rare as it seems.

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

THE SOUL SUPERIOR.—All religion, all solid things, arts, governments—all that was or is apparent upon this globe or any globe, falls into niches and corners before the procession of souls along the grand roads of the universe.—WALT WHITMAN.

LONDON SPIRITUALIST ALLIANCE.

ON THURSDAY, OCTOBER 15TH, AT 7 P.M.,

A CONVERSAZIONE

of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE

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SUFFOLK STREET, PALL MALL EAST, S.W.

MUSIC, SOCIAL INTERCOURSE, AND REFRESHMENTS DURING THE EVENING.

MEMBERS AND ASSOCIATES may have tickets for *themselves and their friends* at the nominal charge of *one shilling* each if applied for not later than Monday, October 12th: after that date the price will be *one shilling and sixpence*. Other visitors 2s. each.

To facilitate the arrangements it is respectfully requested that Members and Associates will *make early application for tickets*, accompanied by remittances, to the Secretary of the Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the Salon on the following Thursday evenings, at 7.30 p.m.:—

Oct. 29.—Mrs. M. H. Wallis (under spirit control) on "Practical Work of Ministering Spirits on the Battlefield," followed by answers to questions relevant to the subject.

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

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

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

The arrangements for next year will be announced later on.

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TALKS WITH A SPIRIT CONTROL.—On Friday, October 2nd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

CLAIRVOYANCE.—On Tuesday, October 6th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

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

List of subjects selected for study and discussion at the Psychic Class:—

- October 1st.—The Human Mind.
- " 8th.—The Unfoldment of Mental Faculties.
- " 22nd.—The Mind's Eye.
- " 29th.—The Subconscious Mind (I.).
- November 5th.—The Subconscious Mind (II.).
- " 12th.—Memory and Imagination.
- " 19th.—Dreams.
- " 26th.—Telepathy (I.).
- December 3rd.—Telepathy (II.).
- " 10th.—The Reality of Thought.
- " 17th.—General *Résumé*.

THE MESSAGE OF AMEN-RA-MES.

A REMARKABLE AUTOMATIC SCRIPT.

Mr. David Wilson, son of Mr. D. H. Wilson, M.A., LL.M., of St. John's College, Cambridge, returned from Geneva a few months ago, having there taken considerable interest in the practical study of hypnotism. In *LIGHT* for July 25th (p. 351) we gave an account of a remarkable episode in connection with his experiments. Since his return to England, Mr. Wilson has renewed his study of automatic writing (on which he first entered some ten years ago), associating with himself in the experiments two friends—ladies of social distinction who have had no previous experience in psychic research, and of whom, one is sceptical on the subject of spirit intercourse and the other rather doubtful of the legitimacy of the inquiry. Almost immediately they began to obtain very remarkable results, a script being given which purported to emanate from "Amen-Rā-mes, chief prophet of the Great Theban triad—Amen-Rā, Mut, and Khonsu-Nefer-hetep." Like the cross-correspondences of the automatists of the Society for Psychical Research, this script has been given, with no concerted effort, through the three automatic writers at once, the writings being obtained separately and afterwards joined. Nevertheless, they show in each case not only a similar tenor of thought, but so complete a verbal continuity that the various instalments of the script, placed together, make a continuous narrative, as will be seen from the extracts given below.

It will be seen that the writings are marked by a classic dignity of style, and that, so far as can be observed, the claim for the Egyptian origin of the messages is well substantiated, while the parables introduced are marked by propriety, significance and force.

Mr. Wilson, we may add, is proceeding with the experiments, and promises, if he gains anything of a specially notable character, to forward it for publication in *LIGHT*. The two ladies associated with him in the experiment have furnished their names and addresses and confirmed Mr. Wilson's statements as to the parts played by them in the production of the script, from which we present the following passages.

The numerals refer to the explanatory notes which Mr. Wilson has appended at the end.

INTRODUCTION.

Amen-Rā-mes in the time of Thothmes III., Chief Prophet of the great Gods of Thebes—Amen-Rā, Mut, and Khonsu-Nefer-hetep—after thirty-four incarnations (1) at last may communicate with the world as has been ordained from the beginning. I come to speak of many and great purposes—of things believed in by men from the beginning, but at first with great difficulty; yet which nevertheless must be accomplished. Therefore, that you may know me as one who by journeying has come into the land of knowledge, listen, for you shall hear things of great comfort and portent of which in the telling lies my allotted task. In the beginning I came for the first time three thousand four hundred and eighty-one years before the writings of Ani (2), whom you know of, and for the last time in the reign of the then great among men, Thothmes (3), son of Thothmes and the lady Aset. Yet have I lived again, but rather in my influence and direction of men. Even as all men must, so did I begin as is accounted lowly among men, for when my being was young I was a slave and worker in the hands of many masters—as Hu the herd, the workers in copper, reaper of the corn, keeper of the granaries—but for long periods I profited but little, . . . until through many trials I came at last into a state of more acute perception, when I first began to be wondrous of the reason of being and of that afterwards which is as a lodestone to the thoughts of men. And so I came to think of Him who, *not once only*, suffered, died, and passed to reign in Heaven. When the thoughts of men were of little growth and did but stumble on the road of truth, the writings spoke of many names, giving unto many Gods the attributes and manifestations of the one God. . . . Thus around one mighty truth have arisen many and strange sayings. So it is written that He whom we knew as Asar once reigned a king (4), virtuous and beneficent, who, being deceived and betrayed to his death by his brother, was raised from the dead and reigned ever afterwards in the hidden place or, as it becomes one more happily to say, Amenti (5). But he came not as a king of men but as a beggar, saying—as has been handed down—"I am the Resurrection," and the

people knew him not and killed him, and when the day became as night the king was afraid, and when, on the seventh day, he walked in the public place, arisen from the dead, many of the people wondered; yet again with curses they drove him forth to the sacred snake (6) and then he came no more. But these are of things long past, and I come to speak of what is in the future, for to this purpose I am as a bond-man with an allotted task, made arduous by reason of unbelief. As it was when Uacht (7) was king, so is it now. Yet like an old man wandering idly in bygone days, picking over again the sands of life, I dwell for a period in long-gone ages. For now in the state I have long been in, I may read the lives stretching in long vistas and with profit to my knowledge, for much there is that has been made clear.

So that now it is made clear to me that a man's life is like unto a game of counters, wherein Asar made the counters but the player played them as he listed, ill or well. To which point I tell the history of the "Three Sons of Pa-Suten-Rā" (8). In the time of the King Amenemhat there lived a rich man named Pa-Suten-Rā, who had three sons. These one day he called unto him, being about to start on a journey, and spoke to them as I shall now write. "My sons, being about to leave you and my household for a period, it has seemed good to me to make use of this period during which you will be undirected by my counsels in ascertaining which among you is the most fit to inherit my fortune upon my entering the fields of peace." So to this end the good man gave a measure of land to each of his eldest sons, and naught but his blessing to the youngest, who was his favourite, telling them that on returning and having reports as to how they had conducted themselves, he would decide which of them should in due course of time become his heir. And so saying, he went away. Now, their father being gone, the two eldest consulted together, saying, "Let us join ourselves together in these enterprises, so that together we may become rich and respected, whereby we shall most certainly become joint heirs of our father, since our youngest brother has nothing wherewith he may rival us." And in the course of time they became rich, having been so well provided for in the beginning. In the meantime the youngest brother stayed with his father's household, directing day by day a thousand little matters—matters of no glorious sounding—little duties which make up in their number the stress of homely life. These things he continued to do with all his heart. And so the time passed, the two elder brothers becoming with each day the richer, while steadily, as always, the youngest toiled in his father's affairs. At length the day came when Pa-Suten-Rā returned and received reports of his sons. And the two eldest came before him, saying, "Behold, we are rich and powerful. Shall we not be the joint heirs, who have gained so much while our brother languishes in his poverty?" And Pa-Suten-Rā called then his youngest and favourite son before him, saying, "Is this true that, while thy brothers are rich and powerful, thou art still poor?" And the youngest, with a sorrowful face, answered, "Lord, in thy estate, when thou leftest, were many things which in thy absence would have gone undone, matters of small direction, yet which contributed in some measure to the profit of thy estate. Was it not for me to see unto these affairs—for me who had no land of my own?" Then the father spoke, "My sons, have you not heard it said that from him to whom little is given little must be asked? You two, my elder sons, are not your riches and prosperity but the natural outcome of the good provision I made to you on leaving, and have you not acted as even any prudent man might act? Yet while you, with your prudence and foresight, have made much out of much your youngest brother has made little out of nothing. And for this I will now make him even as you are."

There it is shown that in the weighing of the heart in the scales of Thoth before Asar the more advantages—whether spiritual, mental or physical—the being enjoyed in life, the higher were the things to be expected of him. But these matters shall be expounded in their place. For this is but the coming forth of my message, the understanding of which is not a matter of a day. Yet for this have my days numbered more than five thousand years. And these high matters shall be thus placed in all humility and reverence: The Being of God and the Most High Trinity, the Divinity and humanity of the Lord Christ, of His descent into Amenti (9) and of His coming forth again. Of the Spirit of God. Of the writings of the laws of Moses, ceremonial and moral. Of the distinctions between the three creeds. Of the strange doctrine of Original Sin and on the matter of free will, and of some matters of justification. Of predestination, of the bigoted churches, of the gauds and trappings, of the rites and other outward fringes of an inner belief; and, mark you, the fuller and more liberal truth concerning things now most harshly judged upon. Of the coming of the Lord Asar, of the coming into being of the material world, of the coming into life, of the coming into Amenti, and of the return to

life. Of the Cycles of Return, of the spheres of good purpose—and, with humility (10), of the Most High Trinity.

NOTES TO INTRODUCTION.

(1) I think it will appear from reading what follows that the word "incarnations" is not used in its ordinary sense, but rather to mean a return of the soul.

(2) The papyrus of Ani was well known as early as 1,500 B.C.

(3) Thothmes III.

(4) "Asar once reigned a King."—This is simply a statement of Egyptian writings, for Asar = Osiris.

(5) "Amenti"—which means the "hidden place," i.e., the "other world"—besides meaning the "hidden place" where Osiris reigns may, I think, in a narrower sense mean also the place of Judgment where also Osiris may be said to reign, since in the Egyptian writings he presides at the weighing of the soul. (In a later chapter this is definitely stated.) So that when it is said, "From Amenti all souls shall come into the Kingdom of Asar," it is, I think, meant that every soul having been judged according to the standards set up by Osiris in Amenti passes on into eternity, of which Amenti in its narrow sense only means the beginning.

(6) "Sacred Snake." I should think this probably refers to one of the sacred crocodiles to whom, I believe, human sacrifices were sometimes offered.

(7) "Uacht" might refer either to King Uacht-nar of the predynastic period or to King Uacht-nes of the 2nd dynasty, circa 4133 B.C.

(8) The nearest approach to this name that we know of is Pa-Suten Sa, an official in the time of Rameses II, circa 1330 B.C.

(9) Here again I think that "Amenti" is used in a narrow sense.

(10) This expression is, curiously enough, applied to both the Most High Trinity and to the Theban Triad, which perhaps, therefore, was the forerunner of the former.

(To be continued.)

PRAYER IN TIME OF WAR.

BY L. V. H. WILEY.

How shall we pray, and for what shall we pray, in a time of dread conflict such as the present? I do not say, how can we pray? for pray we must; even if no words pass our lips, our hearts feel for the sad and the stricken, and our spirits long for the early and permanent restoration of peace and goodwill. This is hardly the time for the unbiassed weighing of actions or of the definite allocation of praise or blame; we may be sure that, positive as the bulk of our people are that Great Britain is fighting for the right and for humanity, the German people as a whole are either opposed to the war or are assured, on the information supplied to them, that their nation is fighting in self-protection and for self-preservation.

I suggest, first, that prayer should be conceived and used with the spiritual in view, and, secondly, from the universal point of view. Taking the second aspect first, what is meant is that it should be remembered that humanity is one—pain, suffering, sorrow, death, bring the same shock and stress alike to German and to Austrian, Belgian and French, British and Russian, Servian and Japanese. We must not limit our prayer for healing or comfort to those of our own nationality, and especially must there be in our consciousness no trace of the spirit of hate. If the latter should find any place, surely it will cancel our desire for good, and make it of no effect in the spiritual realm—which, indeed, is the only realm in which prayer can avail.

This brings us once more to our first point. Prayer, to be effectual, should be conceived in terms of the spiritual, should be consciously linked on to the spiritual, and should seek for spiritual ends. In the realm of the spiritual we are essentially in the realm of the universal, and so our prayers will naturally embrace friend and foe, living and "dead."

The present state of things is endurable only because of the hope that out of this turmoil and struggle the spiritual progress of mankind may somehow be expedited. We hope and pray that this may indeed be "the war which ends war"; that it may be the last titanic struggle for the domination of any one race

over the world; that a lasting peace, based upon the recognition of a common human brotherhood and a common human sonship of God, may take the place of the "armed camp" which has been growing at an ever-increasing rate and at an ever-expanding cost; that the terrific expenditure upon armaments may be diverted to that social betterment which is so sorely needed. Here, surely, we must hold in our desires and aspirations nothing less than the hope of a sane and a saved world.

So, then, both with a view to the present and to the future, we should link our prayers, not to the national and to the material so much as to the universal and to the spiritual. The national and the material will have, and must have, their place in the realm of action: those who pray well in the spirit and by the Spirit will not be the slowest in noble and self-sacrificing effort; but in the realm of prayer, if our prayer is indeed to count, we must look out upon humanity and up to divinity, and in the recognition of the unity and inter-action of humanity and of divinity we shall find our assurance that our prayers will not be in vain.

Some wise words upon prayer in relation to the present crisis were uttered in Westminster Abbey by Archdeacon Wilberforce at the outbreak of war. He asked, "What is intercession?" and then said:—

Influential intercessory prayer is not cringing before an influential, omnipotent objective World-Ruler and soliciting Him to take our side in an international contest. Intercession is a strenuous mental effort to blend the individual mind with the Universal Mind and mentally to hold in that realised presence the entire situation, seeking also in that attitude of mind to blend with that universal Divine immanence which, whether recognised or not, is the real life, the true centre of every individual human being, whatever his race or nationality.

Real intercession may be called mental causation on the spiritual plane. It causes things to be which would not be without it. It sends direct thought-vibrations, winged with the Divine Spirit, to the person, the object, the nation you desire to influence. It implies, of course, the realisation on your part of your own true relation as an individual to the Infinite Mind, thus making you a co-worker with God in bringing peace on earth and goodwill amongst men.

When with intense faith you mentally hold some person, or cause, or crisis, into the Infinite Presence a current of the power of God, starting from your own immanent Christ, acts as a dynamic force, not upon God, but upon the object for which you pray, though this mental action of yours may be without any expressed words at all.

This kind of intercession, calm and quiet, blending with God, the universal immanent God, is as fully a part of God's regularised form of working as wireless telegraphy. Intercession based upon the mystery of Christ is one of the secret affinities appertaining to the highest part of man, acting by divine natural law directly upon the object prayed for, and passing on the infinite resources of God directly to that object for which you are praying.

I plead for intercession of this kind for the nation in her crisis, for our heroes who care nothing for their lives in obeying duty, for the wounded, the sick, the suffering, the dying, and the already vast number of the newly dead. Wing them into the other world with your prayers. The dead always know when you are praying for them.

This is the spirit in which we should pray—not cringing, but co-operating with the Spirit of Goodwill; not condemning, but consoling; not dubiously or doubtfully, but with hope and, indeed, certitude; not fussily, but quietly; not formally, but yearningly; not for one nation, but for humanity.

The precise form of words matters little. What does matter is the trustful linking up with the Divine on the one hand and the human on the other; the conscious participation in the illimitable stores of the Divine goodwill and love, so as to be channels through which and from which these may radiate to sorrowing and struggling souls; the sending out of vibrations of spiritual help and healing and comfort to those who are in such sore need.

The simple holding in the mind of great, definite and positive words, or conceptions, such as God, Peace, Goodwill, Brotherhood; the reception into the spirit of something of their significance; and the sending them forth again charged with our own life's blood, will act and re-act in ways that we know not of. Brother, sister, let us pray! "Lift up your hearts!" "We lift them up unto the Lord."

FAITH AND REASON: THE INVINCIBLE ALLIANCE.

BY H. ERNEST HUNT.

"Faith," quoth the cynic, "is that which enables us to believe what isn't true."

What actually is truth we in the present state of things are unable to apprehend, but we may surmise that in the issue it will be found to be synonymous with that mighty Love which is God.

But truth, so far as we are concerned, is progressive. What is true for us to-day, may to-morrow be found—indeed, *ought* to be found—to be only a part of truth and the stepping-stone to higher truth. To assume that one has the finality of truth is to sign one's own intellectual death warrant. Moreover, what is true for one may not be true for another, and what is true for one locality may elsewhere be false.

What was true for chemistry before the discovery of radium is now discarded or revised; what was true for electricity before the invention of "wireless" is now superseded; what was true of flight before the introduction of the internal combustion motor is now falsified. So that a rigid line between what is true and not true is impossible. Things are true for me or true for you, according to our faith and present knowledge, and the cynic is not so very far wrong in declaring that it is faith that enables us to believe the untruth.

If a person in a state of hypnotic sleep be told that he is swimming in water when in reality he is on the carpet, the water and all the logical deductions therefrom are true for him. Faith, in the form of receptivity, is an essential condition of the hypnotic state, and it is absolutely correct to say that the subject's faith enables him to believe what is emphatically not true.

Now I am not decrying faith, I merely wish to point out that we may have the uttermost faith in our firmly cherished convictions, but it in no way signifies that they are true. Christian Science works many wonders through faith, but that does not in the least demonstrate that the gospel according to Mrs. Eddy is true, or that her so-called science is real science: far from it. But cures have been wrought also through faith in talismans, relics, exorcisms, charms, prayers, ceremonies, and a myriad fantastic theories mutually inconsistent and often totally antagonistic, and yet, strange to say, efficacious!

There are many Spiritualists who believe every word that comes from "the other side," who accept every scrap of automatic writing as the message of departed spirits, even though the subconscious may more than obviously have had much to do with it, and yet the faith often makes them quite happy; but it is not of necessity true. The subconscious does not discriminate, and any idea implanted with sufficient emphasis or continuity, combined with faith, will work wonders. It is even a thousand times better to have faith in an untruth and rule the life consistently by it, than to sail a faithless and ineffectual course on the ocean of life.

It is faith that holds the Roman Catholic Church compact, for whoever once accepts her doctrine surrenders the right to individual judgment in religious matters, for, as the Roman teaching goes, "faith is above reason." But faith can pervert reason, as our little hypnotic experiment showed, and the whole point is that though faith may, can, and does produce in some cases excellent results, the truth of the belief is in no way thereby established.

I hold, therefore, that faith is one of the most subtly dangerous powers in existence. When allied with Reason—as, in the further steps in the evolution of mankind, I firmly believe it will be—it can be one of the most potent forces for good that anyone could conceive. But taken as it happens, like winter rain or a London fog, it can also be one of the most dispiriting and enervating things on the face of the globe.

A passive faith that simply sits still and absorbs, never comprehending, never reasoning, is only one stage removed from intellectual lethargy or coma. Faith deriving its power from a partnership with Reason, applied to the realisation of as yet un-reached stages of progress, is one of the forces that we must look to to raise our humankind far, far above the limits of present-day achievement; it is then invincible.

Imagination can outreach to finer ideals and greater and grander prospects than ever we see to-day; but faith gives us the machinery by which we can build these things into the fabric of the race, and step by step control our fate and make our dreams come true. Faith is the true consort of Reason in the kingdom of the Spirit.

THE WAR IN PROPHECY.

THE PROPHECY OF MAYENCE.

This remarkable prophecy, to which we refer in "Notes by the Way" this week, and which was reproduced in *LIGHT* of the 5th inst. (p. 422), has aroused widespread interest.

A Harrogate reader writes to inform us that it originated with the Curé D'Ars, a venerable French priest, who died in 1859, and adds:—

In a collection of his sayings published in Paris, Brussels and Luxembourg, in 1873, he is represented as stating that in the second invasion of France the invaders will not immediately retire, but will return again, destroying as they come. They will, however, be met with effective resistance. After being allowed to advance and advance, their communications will be cut off and they will suffer severe losses. They will then retire to their own country, but will be followed up, and not many will reach their goal. They will then lose all that they have taken away and more. Paris will suffer, but a great triumph will be witnessed on the Feast of Our Lady, September 8th, 1914. On that day (the Nativity of the Virgin Mary) he tells us the French Catholics may expect a great victory.

We forbear comment, preferring to let current events speak for themselves.

GEORGE SAND'S PROPHECY.

Under this heading a correspondent of the "Times," of the 9th inst., draws attention to a letter written by the famous French novelist in September, 1871, of which he gives the following "free but substantially accurate English version":—

The time is soon coming when we shall have as much cause to pity the German people for their victory as ourselves for our defeat. The German triumph is for Germany the first act of her moral dissolution. The tragedy of her fall has begun, and as she works at it with her own hands it will proceed apace. All these great material organisations which defy right, justice, and the sense of humanity are so many idols of clay; it is our duty and our interest to realise it. That is the truth. But the moral downfall of Germany is not the future salvation of France, and if we are fated to do to her as she has done to us, her ruin will not restore us our life. It is not in blood that races can renew their youth. Streams of life may yet come from the corpse of France; the corpse of Germany will be a plague centre for all Europe. There is no resurrection for a nation which has lost sight of the human ideal.

In this letter, to which the events of to-day have given the force and eloquence of actuality, George Sand was doubtless viewing the future in the light of the essential principles of human life, a precise application of which to the world's affairs cannot fail to lend a high degree of accuracy to forecasts of national or individual destinies.

TENNYSON'S VISION OF AERIAL WARFARE.

The Rev. G. Vale Owen calls attention to some stanzas in Tennyson's "Locksley Hall" which have a striking application to present events. The poet, looking into the future, saw the vision of the world, of aerial argosies, with "magic sails," and

Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging through the thunder-storm;
Till the war-drum throb'd no longer, and the battle-flags were furled
In the Parliament of man, the federation of the world.

It is the high function of love to welcome all limitations and to transcend them.—RABINDRANATH TAGORE.

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THE JUDGMENT OF FOLLY.

The laws of life need not to be set down in any set of rules and regulations, ecclesiastical articles or canonical documents. They are woven into the very fabric of the human soul. Such force as written codes of laws and conduct possess is always by virtue of their being in agreement with universal laws. The extent to which they ignore or transgress natural principles is the measure of their weakness. It was a homely American moralist who remarked on the desperate position of any man and any body of men who were "up agin human nature," whether as law-makers or law-breakers. But the thing had been observed many times before not only by humane thinkers but even by great conquerors who intuitively recognised that ravage as they might with all the forces of material power to back them, there were some laws it was not safe to transgress. Julius Cesar saw it, and was careful never to push his conquests too far. So, too, did Napoleon—he recognised that there was a "spiritual factor" which it was wise to respect. Such reputation as the world's conquerors and rulers gained in after ages has been in accordance with their observance of these unwritten laws. It made, in fact, all the difference between fame and infamy.

That the bully is always a coward is a proposition that has been disputed, but there is no questioning the fact that the bully is always a blockhead. The method of fear as a means of subduing the minds of men has been appreciated and employed by States and Churches for untold ages, but it has only succeeded, so far as it did succeed, so long as fear was not the only method employed. The Romans having subdued a people gave them the protection of the Roman arms and a remarkably just code of laws—a code so excellent that it has survived to the present day. That tradition was carried on by the British Empire whose rulers and law-givers recognised that "spiritual factor" of which Napoleon—himself a law-maker—spoke. In other words, they devised their own laws with some reference to the laws of life. And so broad and elastic is the spiritual constitution of life that although some of its lesser laws may be transgressed, a conqueror or a nation may go far while they respect even one vital principle. In this case Liberty—Freedom—was the principle to which homage was paid. It was only a part, although a very important part, of a still greater principle, Love, and although Love may gain no very full expression in some civilisations based on

Liberty, that basis in itself is enough to preserve them and to carry on their influence when they pass away.

Spiritual laws are eternal. They are the same now as they were at the beginning of things. It is only the perception of their power which has grown, as the result of the evolution of the human mind. In the early ages of the world a State founded on force and repression might, had it been powerful enough in men and weapons, have counted on centuries of vigorous existence, stamping out remorselessly every sign of freedom and initiative in its citizens. To-day its career could only be counted in years. A century hence, if it could exist at all, its life would be even shorter—a few months at most would see it dissipated in the great current of the full, free life of humanity.

That is one of the lessons of to-day. It is not merely that militarism, materialism, despotism, are alien to the spirit of humanity, but that when they rear their heads amongst us in this twentieth century they appear in an atmosphere that is not only fatal to their growth, but rapidly fatal. Those who have been accustomed to talk despairingly of human progress should consider the sign. The evils that could take root and grow to maturity in the past wither in the present age—short lived as Jonah's gourd. There is no more room in the human world for Nero, Borgia, or Attila the Hun than there is in the animal world for the mammoth, the iguanodon or the plesiosaurus. They are out of date. If it were possible for any specimens of them to be revived their career would be short. The conditions have altered since they lived as natural products of their time—the world has altered, and in that fact we see a test of progress. The old things have passed away, and the attempt to bring them again into human life provokes a rebellion in which the Universe itself takes the side of the rebels.

There was a time when it was the wickedness of tyrants the cruelty of despots that most impressed itself on the minds of their victims. But intelligence has grown, and now it becomes more apparent that behind the wickedness and the cruelty is egregious stupidity. "Fool" is the word that best describes him who defies the laws of life which, watching with the tenderness of a mother the soul which heeds them, blast to extinction the dolt who opposes their progress. Why should we fear the Devil or any devil? The Devil is always an ass.

A GENERATION AGO.

(FROM LIGHT, SEPTEMBER 20TH, 1884.)

The "Revue Spirite" has a communication from Emile Alary, dating from Aurillac, August 3rd. He says that in his vicinity the wife of a cultivator, of very limited education, and advancing in years, has been the subject for a considerable time of a curious phenomenon: on the upper part of her body and her arms writing appears in letters not raised, but plain and legible. The first writing was *Je protège les faibles* [I protect the weak]; but it is generally a motto of a religious kind. The curé of the parish has kept notes for the information of his bishop. At the St. Flour Carmelite Convent, for years past, one of the nuns suddenly vanishes from among the rest, when assembled in church, parlour, or refectory. On search, she is found safe in some unlooked-for place, sometimes under a heap of things, sometimes in a locked box or other enclosure. This has lasted for years. I am assured of the fact by several ecclesiastics, who do not call it miraculous, only supernatural.

EVERY man who is worthy the name of a man is at his heart a soldier. Discipline, courage, condition, are the very attributes of manhood. No man can remain stationary. Either he must grow or he must wither. That is the law of Nature.—HUGH DE SELINCOURT.

THE WAR FROM A SOLDIER'S POINT OF VIEW.

INTERVIEW WITH MAJOR-GENERAL SIR ALFRED E. TURNER, K.C.B.

Those who have read General Sir Alfred Turner's "Sixty Years of a Soldier's Life" (Methuen) will not need to be told that he is an old campaigner with a record of service to the State such as falls to the lot of few men, however distinguished. In that book, which teems with reminiscences of some of the most important persons and events of the last half century, Sir Alfred has affirmed his conviction of the reality of psychic phenomena, fully aware of the impression which such an avowal might make on the minds of the uninitiated. The literary allusion comes to his aid here, and he makes an apt quotation from Rochefoucauld, which may be roughly Englished thus: "Mediocre minds generally dispute all that passes their own comprehension."

Although full of work in connection with the war now raging, the General very kindly acceded to our request for a brief interview, thus again showing for LIGHT and its readers that regard which he has displayed in the past.

"What I have to say," he remarked, "will be more military than spiritual. This is a time when the soldier has to concentrate his attention more on the material facts of life than upon its higher aspects. Let us discuss, first, the great war which has been thrust upon us—from the political and military side."

Continuing, Sir Alfred Turner said:—

As to the results of the struggle, I think we need have no qualms, although I should be sorry to say a word that would tend to encourage apathy or over-confidence. On the contrary, I am strongly of opinion that we should strain every nerve to bring the contest to a victorious end. Every man who is capable of bearing arms should place himself at his country's disposal. Were I young again I would go to the front joyfully, feeling that I should be fighting in a righteous cause. Indeed, I may tell you that although I am on the retired list, I have offered my services to the authorities in any capacity.

In the last war with France in 1870 the Germans were stern and repressive. There was practically very little cruelty beyond the cruelty necessary in all warfare, for war, as John Bright said, is a "combination and concentration of all the horrors and atrocities, the crimes and sufferings that human nature is capable of."

Now, it appears beyond all doubt that the German Emperor sent to his troops a message that was worthy of the Thirty Years War, and of Alva or Tilly, and that the German commanders and men have faithfully followed their instructions and committed atrocities on helpless wounded prisoners, and women and children. And their savageries, which are unmentionable, will hand the name of Germany down to posterity in horror and condemnation for all ages. I would differentiate between the German people and the German Emperor, his parasitical professors and his Prussian war party, because, so far as my experience goes, I know no better people, and none more kind-hearted than the Germans. But they are simply dominated by the Emperor and his caste who, if there is to be any more peace in the world, must be abolished and the Empire broken up. It appears that a spirit of evil has obsessed the Emperor and a large portion of the German race. To me, who know them well, their present mode of carrying on war is unspeakably astounding. One would suppose the German soldiers were uncultured savages who killed their wounded as did the Chinese and the rebellious Sepoys in the Indian Mutiny in 1857. Germany boasts very much of German culture. The German culture, as announced by Bernhardi, Rudolf Martin, Professor Cramb (an Englishman) Treitschke, Clausewitz and Nietzsche, is one, judging from its results, comparable to the "culture" of the Ashantis, and is the most diabolical creed ever imposed upon civilised men.

As regards the causes of the war from the standpoint of the higher principles of life, we believe there are causes and effects which are inexorable, and although I am not exactly a Pangloss in my optimism—I do not agree that "all is for the best in the best of all possible worlds"—it really does seem as though Germany's intense ambition and egotism must have been deliberately fanned so that her leader, thinking that he was invincible, should seize upon the accident of the Serbian murders to push forward Austria in the manner of the cat and the chestnuts in order to bring about the struggle which would satisfy his megalomania; the intention of the higher powers really being to humble him to the dust and sweep the spirit of militarism out of existence once and for all.

As to the spiritual aspects of the struggle, there are many,

but the one which most appeals to me is that which turns on the nature and destiny of man as a spirit.

I have many times publicly proclaimed my faith in the reality of a life after death. That faith is founded on personal experiment and experience. When a man has gained knowledge of the fact of spirit existence and spirit intercourse, it works a tremendous change in his outlook on life. Death, whether it comes in the course of Nature, from sickness or accident, or on the battlefield, is only an incident in the career of the soul. Of course, it is better when a man passes from life full of years and experience, having learned all the lessons that earth has to teach. But there are many worse deaths than being killed in defence of one's country in a just cause. *Dulce et decorum est pro patria mori*, Horace told us, and the poet was right.

If a soldier knows the true nature of the experience through which he will pass if he falls in battle, so much the better for him. True, he may meet his end calmly without that knowledge, but with it he may face the last enemy with assurance, even with welcome, confident that death is no more than a change of life.

This is the message I would like every soldier to hear; this has been the message of my later life after I had gained the experience that enabled me to speak with certainty on the subject, and this is my message to your readers, amongst whom, I am glad to hear, there are many who are fighting or about to fight in defence of their country's honour and freedom, both in the army and the navy.

I would only add that although I am a soldier, perhaps because I am a soldier, I consider war is always a terrible thing—necessary though it must sometimes be—and therefore I am glad to think that the present war is in its way a "war against war." It may well have been brought about by higher agencies, as the only way to rid the world of an obstinate opponent of its peace, to purify the earth, and to provide, even at a fearful cost of misery and bloodshed, those conditions needed for a newer and better social order.

There are other and higher kinds of warfare—bloodless warfare—in which we may all take part; but now that, as Mr. Asquith said, we are "involved in the bloody arbitrament between might and right," a struggle to defend ourselves and our weaker neighbours against the tyranny of brute force, our duty is plain and clear.

THE MINISTRY OF MONICA.

BY H. A. DALLAS.

At a time when so many hearts are torn with anxiety, when we are brought face to face with the fact that but a little step may carry any one of us, or any one dear to us, into the unseen life, every fresh experience which confirms belief in survival has a message of comfort and peace. I think that those who have read "Across the Barrier" and the articles I contributed to LIGHT (August 1st and 8th) will be interested in the following *unsolicited* testimony to the solace and enlightenment which little Monica has been the means of conveying to one in sorrow and perplexity. It is contained in a letter received from a gentleman whose acquaintance I recently made:—

Monica and I have become very great friends. Her parents, too, and Cissy are great friends of mine. I have had a number of "quiet hours" with them which I count among my happiest moments. From the very first I received surprising manifestations from loving spirit friends, and these spirit friends have attended at each "quiet hour." I have very quickly learned to see spirit lights and luminous forms in Monica's little room, and at home in my own bedroom, also, I have seen spirit hands and faces.

One night lately the circle was made on my forehead repeatedly and *unmistakably*; the following night the cross was made, also on my forehead. I did not know at the time what it meant, but watched it, knowing that spirit hands were doing it. The following Sunday at our "quiet hour" I mentioned both occurrences and was told that Monica had made both circle and cross. I have received excellent tests through the mediumship of Mrs. Norman, and I have nothing but praise to say of Mrs. Norman's great mediumistic gifts. I have absolute confidence in her truthfulness and sincerity.

This gentleman goes on to say that he is conscious of his grandfather's presence and feels his touch as if it were the sensation of "a mild electric battery" applied to his forehead, or as if a band were being put on his temples. This sensation, he says, he frequently experiences. He concludes:—

The intercourse with a few spirit friends, which I owe to darling Monica, has made a different man of me. Now I am a

Christian, although I have discarded some superstitions to which many pious Christians adhere. . . . I have seen my sister (who went across the "Barrier" before I was born) with hands in the attitude of prayer, like a Madonna. I saw her head and face and form down to her waist, but only for a moment. I have seen hands, too, Monica's little hand, a spirit face, and my grandfather, but so far only momentarily. I am a level-headed man and I know what I say is true and not imaginary. At the "quiet hour" Monica makes a light on my hands and my hands look phosphorescent. . . . I receive the best manifestations if I go to bed about eleven o'clock. If I delay till midnight I cannot count on having good manifestations.—C. L. W.

I will now relate a few further experiences which have been communicated to me by a friend who visited Monica's parents at the close of last year.

He was quite unknown to them until I introduced him, and being a student of psychical research literature, he understood the need for circumspection, and was careful not to spoil the value of such evidence as he might receive by himself giving Mrs. Norman information about his circumstances and his relatives. I questioned him on this point in relation to details, of which the evidential importance depended entirely on the fact that Monica's mother, through whom the messages came, had no normal access to the information conveyed; his answers completely assured me on this point.

My friend (Mr. Raymond*) has kindly placed his carefully written notes at my disposal.

The first interview was on November 29th, 1913. At this interview a message was written automatically, calling him by his Christian name [unknown to Mrs. Norman]. It closed with, "Father love and I to all, your loving mother." My friend has assured me that he had by no word suggested that he was wishing for a message from his mother. His father died in 1908, his mother more recently.

On November 30th a second message was received in the same way. It mentioned roses, which Mr. Raymond said had an appropriate significance, and was signed with two correct initials and surname [the surname was known, but the initials unknown], J. D. Raymond. The next message came on December 7th. Mr. Raymond was not present. He had suggested as a test three names, with a request that some answer might be given concerning them. Two of these were names of unfamiliar places. I never remember to have heard these names before, and it is very unlikely that Mrs. Norman had ever heard of them.

The first name was that of the place where his mother had been married and where all her children were born. The family left it in 1886 (Mrs. Norman would at that date be a mere child). The second was the place where Mr. Raymond's aunt, his mother's only sister, had her home. The third name, Fred, was that by which Mr. Raymond's mother used to call her only surviving brother. I quote from the message:—

"I do not forget much, some things I do; I remember places, know that they mean all places of birth, marriage, dwelling, but getting through is difficult, not to mix up wrong names. Fred tired, much rest; get it out, good, good aunt's house. . . . I try to think through her as I said. . . . no aches [during her last illness J. D. Raymond had complained of pains caused by rheumatism]. . . . The old order passed away, things die for us, but love is everlasting in our hearts. All we love lives for ever as we do. . . . I fear this memory of mine will seem a puzzle to you, but try to pick out the meaning. It is not possible you can fail, love lends a keenness to your eyes. Changes and sorrow will surely come, but brightness and love too. Faith will make all easy. . . .

Two initials followed, which were those of a sister and brother of Mr. Raymond. Also what seemed like an attempt at a third initial, probably that of another sister.

On December 12th, 1913, Mr. Raymond again visited Mrs. Norman and received another letter from his mother. In this she referred to a ship, saying that his father had shown it "because he wishes to show you that he watches and that you are all in his thoughts." (A brother of Mr. Raymond's sailed for America on the following New Year's Day.) After speaking of her work on the other side for "the young and unfortunate," she added, "It is like a great school where love is the guiding

principle." Concerning animal pets, she said: "We do not lose them, only we do not possess them as we did; their love we have still, that is not taken from us; nothing which can love can pass away altogether; that is a sure sign of its livingness."

A remarkable test was given in this letter. A reference was made to keys which had been shown before the writing began. "By the keys I meant you and I and the table; my memory is getting clear bit by bit."

Mr. Raymond recognised this as referring to a curious incident which had occurred after the death of his aunt. His aunt's keys were brought into the room where he and his mother were together, and the table startled them by a loud rap. This arrested his mother's attention and his own. The incident occurred in 1888.

In this message also occurred the sentence: "I was trying to tell her of Omagh." Omagh was the name of a place where his mother had lived for many years in her youth. A dog called Bill, which was ill at the time, was also mentioned thus, "Bille is not quite right."

I satisfied myself by careful inquiry that none of these details had been suggested in conversation. Mr. Raymond told me that "the vigour and determination shown in the script are thoroughly characteristic of my mother." This is a feature of the case which could only be appreciated by one who knew his mother well, and it is a factor of importance in estimating the value of the communications.

FROM BEYOND THE VEIL.

We take the following from the volume entitled "Love from Beyond the Veil," by Mr. L. V. H. Witley (with Forewords by Mr. Mackenzie Bell, the Rev. Arthur Chambers, and the Rev. Z. T. Downen, D.D.). It is a passage from one of the communications received by the author from his departed wife which form the staple of what is a record of remarkable experiences:—

You will understand that we are not taken up by self-absorption. It is true, even here, that, as one has said, "We live by Admiration, Hope, and Love," because Admiration, Hope, and Love are things of the spirit, and here the things of the spirit are the only things that count, and these are intensified and glorified to a degree incomprehensible to those still tabernacled in the body. But Love, of course, *must* minister, *must* give, *must* express, and so God has ordained for each of us not only times of Admiration, Aspiration, and Adoration, but times of Ministry and Service; and this Ministry and Service has various aspects—particularly the two aspects of service to those on our side of the veil who are still in need of enlightenment and comfort and moral and spiritual growth, and of service to those yet on your side of the veil. Although I speak of the veil, I must explain that it is only by way of accommodating myself to your understanding. I have to make use of your brain as I find it, and to express myself in ways and ideas that are within your comprehension, limited as it is by your earthly education and experience. To us there is no veil, and therefore it is that we know and realise that the things of the spirit in which we here live and move and have our being are also the essential things even in the earth-life, apparently overshadowed as they frequently are by outward circumstances. No; the things which are seen with the physical eye are temporary; the things which are unseen by the physical eye, the things of the spirit, Admiration, Hope, Reverence, Adoration—Love, Joy, Peace—these are the things which endure and are indestructible and eternal. So you do well to seek ever more and more to live with a vivid consciousness of the unseen things of the spirit.

Words and thoughts themselves with us are things of life and power. Such words as "vivid," "yearning," "love," represent to us not letters, not syllables merely, but veritable panoramas—they are things of life and beauty, and this is so on your side to a limited extent, for, as you know, once you have seen a rose, or a lily, or a primrose, it is not necessary for you to see it again and handle it before you can form any conception of it, but once you have seen a beautiful thing it remains "a joy for ever"; for every time the letters: r-o-o-s-e, or l-i-l-y, or p-r-i-m-r-o-s-e flash across your mind, you not only see the flower the letters represent, but you see the place where you picked or acquired it and the person to whom you gave it, until it gives rise to "thoughts which do lie too deep for tears."

THERE is no office in this needful world
But dignifies the doer if well done.—AUSTIN.

* Here and elsewhere I use pseudonyms.

"BEYOND THESE VOICES."

PEACEFUL THOUGHTS FOR TROUBLOUS TIMES.

"My peace I give unto you," said the Master to his faithful but sorrowing disciples. A strange promise surely from one whose life was so soon to end in tragedy. With what joy had these disciples joined their fortunes with that of their beloved Teacher. Now, after three short years of public effort, all their hopes lay shattered in the revelation that he would be with them but a little while longer. Peace! What peace had he for himself? Where would one look for it? It was certainly not to be found in any circumstance of his outer life. In that life he knew privation—"The birds of the air have nests, the foxes have holes, but the Son of Man hath not where to lay his head." He knew sorrow in the treachery of enemies, and the desertion of friends; suffering unspeakable in the warring of the flesh against the Spirit, till he could say without flinching, "Not my will, but Thine be done"; and ere his spirit could gain release from the bondage of the flesh he was to know the extremes of physical torture.

If one can trust tradition concerning the later lives of that little faithful group of men, nearly all could speak of perils oft endured and in the end deaths as tragic for the faith that was in them. What, then, is that peace which we may be sure these Apostles found, and for which men and women in all ages have gladly suffered martyrdom? To find it one must look within, not without; to the inner sanctuary of the soul where Truth shines in such effulgence that every utterance of the Son of Man reveals the guidance of Divine Wisdom, and every glance penetrates to the dividing of the true from the false; where by comparison all outward things cease to exist against the deep abiding sense of oneness with the All-Father.

In the world to-day is great darkness and the upheaval of dynasties. For the moment it seems as if Truth and Reason have taken to themselves wings, and passion calls to passion in justification of enlistment under the banner of Mars. Meanwhile desolation stalks nakedly through many lands, spreading its evil shadow over an ever-widening area, and the cries of the bereaved and the timid plead for consolation and encouragement.

Never doubt that for the bereaved shall come consolation; no Spiritualist, at least, need lack a duty while that cry is heard in the land. Help also shall come for the distressed, for, out of the very blackness of night, mercy and compassion are born. The very magnitude of the conflict has brought into being its compensations in the immediate steps taken by authority to cope with the anticipated tale of disaster—steps that will inevitably be followed by others as the pressure of the war bears more hardly upon us with the lapse of time. Sacrifices and heroisms other than those of the battlefield will be demanded of many. Nor will the call be in vain. From such endurance is the better heart of our humanity made manifest. Sympathy and brotherhood will come to have a deeper significance to us, a more practical application than has hitherto been accorded these ideals. Our common suffering may indeed prove an angel honoured unawares if it help to unite more closely groups of human souls that beforetime were divided by quite artificial barriers.

Do some of us fear that the horrors of war must mean the frustration of many promising efforts for the furtherance of brotherhood among the nations, and the destruction of all possibility of a richer and fuller life for the varied sections of the social strata? Let such timid souls look up into the face of the Eternal and learn that no peace can be enduring that is not founded upon the practice of equity and justice between the units of society in every detail of their common life. In spite of many noble qualities and capacities for a higher life, the desire for possession not only of material things, but of dominion over the lives and destinies of our fellow creatures is still the ruling passion with very many of us. Until these predatory instincts have been eliminated from our human nature wars of aggression, and the consequent need of defence against attack, must be the inevitable fruit of greed and ambition.

Looking more closely at the problem as becomes spiritually

mindful men and women, and turning our attention from the outside manifestations of the two opposite conditions of peace and war, may we not discern an inner movement exhibiting in each phase Divine Power? Let us be quite certain, at the outset, that there are not two Infinite Powers contending the one against the other for the possession of human souls. There is but one God. Hence, however conflicting appearances may be to our finite understanding, all that is, is a manifestation in one or other of the infinite modes or expressions of the One Infinite Power. From this inner standpoint we can regard war and peace as belonging to the eternal rhythm of existence. Like day and night, summer and winter, each alternating period being productive of some positive results necessary to the final perfection of the universe of which we form a part. Suppose, then, that war is for the destruction and removal of base and evil things that cumber the earth; of mental attitudes that have served their full purpose, and continue to exist longer only as hindrances to newer and higher modes of thought. Suppose also that peace is for the reproduction of a newer social conscience; of an enlarged perception of human relationships, not only in brotherly fellowship, but to that Divine Father who has us all in His keeping; and of the deeper spiritual faculties that lie hid in every heart waiting only the favourable condition for their manifestation and development. Suppose, in short, that peace is the divinely appointed time in which to build the New Jerusalem which the Apostle John saw descending in vision out of heaven down to earth. If such be our point of view we can understand not only the aspect of God as the Prince of Peace, but equally so that other aspect of Almighty Power that "in righteousness doth judge and make war."

Turning from the international outlook to the individual life, we shall find the same principle at work. No lesson is so difficult to learn, yet no lesson is so vitally necessary to our spiritual unfoldment as the clear recognition that to find Truth we must pierce beneath the surface of outer conditions to the inner movement of divine power within. The peace we individually desire, the peace promised by the Christ to his followers, is essentially an inner experience of soul, and not an outer condition of ease and comfort. So far, indeed, from being a real spiritual peace is any mere outward condition of undisturbed repose and inactivity, that we ought to fear lest such quiescence should prove to be spiritual atrophy, and not life, to us. Let the peace-lover look again to the lives of all the Saviours and Light-bearers that the ages have given us, and he will realise that not only their spoken message, but their personal experiences tell him that every aspiration for a greater perfection involves a long-continued fight against either the lower elements of our own nature, or the lower spiritual vision of the men among whom these teachers lived. The peace these men found was compatible with the existence outwardly of strenuous activity, of privations and hardships bravely endured, and of martyrdoms joyfully accepted for the faith that was in them. If we know their secret, if to us has come the consciousness that we are in the bosom of the Father, not only ourselves but that in due time every other child of God will come home to that same rest; that the great and Infinite Spirit is working out His unalterable purpose, we, too, shall remain calm amidst the tempest. The heavens may be dark as night, the fountains of the great deep may be broken up, and the mountains and the earth be rent asunder in the throes of a world chaos, but steadfastly stands the soul of man to whom "the peace that passeth understanding" has come, for he knows that in the morning light shall appear a new heaven and a new earth.

G. F. BERRY.

THE WISE MAN always throws himself on the side of his assailants. It is more his interest than theirs to find his weak points. The wound cicatrizes and falls off him like a dead skin, and when they would triumph, lo! he has passed on invulnerable.—EMERSON.

WHY have industry and property retained so dominant a grasp upon our thoughts and feelings, continually checking our aspirations to the higher life, continually encroaching on the time and energy which by rights would seem to belong to that life?—J. A. HOBSON.

SHOULD OUR WORK BE MORE AGGRESSIVE?

A lady correspondent ("C.E.N.") sends us an earnest, even passionately worded letter, calling upon Spiritualists to "wake up." What headway, she asks, are they making?

When you take the energy, the enterprise, the oneness of purpose, the self-sacrifice and devotion of our brothers in the Salvation Army, how do we compare with them? Do we go into the public highways and byways, to preach the great tidings as we realise them, or do we expect frail humanity to come to our often hot and stuffy churches and listen to doctrines they cannot understand and accounts of phenomena they cannot see? Do we go out of our way to minister to the bodily wants and necessities of our fellows as they do? . . . Think again of the personal help the Fathers of the Church of Rome give to those in trouble or mental anguish. Does not the father-priest know all his flock—even those who go astray?

Our correspondent further notes a lack of decorum and reverence at our services, and attributes it to "the inharmony of secular and religious gatherings being held in the same buildings."

The pioneers of Spiritualism forget to cater for the needs, the amusements, and the educational advancement of their brothers. Just as the Church of England has its school-houses, so Spiritualists could combine together and have one centre for all secular work and pleasure. I maintain, moreover, that a Spiritualistic Union Club, opened for classes, library, reading, concerts, teas, &c., could be made to pay its way—though not, of course, at this crisis. Where are our girls' friendly societies, our young men's associations? Now is the time for Spiritualists to show what metal they are made of. Now is the time to organise our own distress relief fund and distribute our own charities. I say that a great organised charity should bring thousands of men to see the Light as we do.

Here we are brought up once more against the old question whether Spiritualists are to regard themselves as a separate religious sect. Every now and again we receive a letter from some inquirer anxious to know what is the distinctive creed of Spiritualism—"Do Spiritualists believe in the divinity of Jesus Christ? Do they believe in any of the rituals and rites of the various churches?" We reply that Spiritualists belong to all the churches. Not one of their articles of faith or conviction is such as to make it impossible for them to associate with some one or other of the existing religious communities or to take a share if they desire to do so—and every good Spiritualist will desire to do so—in the work of some of the organisations for social service connected with such communities. All the most active and earnest speakers and workers connected with our movement are probably engaged already in some such work and will see no need for the creation of fresh organisations. Spiritualism, we are told, stands for a belief in the Fatherhood of God and the brotherhood of man, but it would be the height of presumption to claim such a belief as distinctive of Spiritualism. It is common to all religions. The one distinctive feature of Spiritualism is belief in the possibility and actuality of communion with our friends in the unseen, and that belief or conviction (which, we take it, is the "Light" to which our correspondent refers) has probably already many more converts inside the churches than outside. In saying this we are saying nothing against the good work done by Spiritualist societies and Spiritualist meetings. They catch the passer-by and doubtless are the means of opening many blind eyes to the nearness of the spirit world and bringing many a message of comfort to the bereaved. It is, moreover, good for those who cherish one common conviction to assemble together, even though in many of their articles of faith they may be far from seeing eye to eye; but there is in this fact no reason why the holding of that one conviction should cause them to separate themselves from the religious bodies with whom they have been connected and with whose general beliefs they are in sympathy, and to regard their Spiritualist societies as so many new churches founded in rivalry of the old, and called upon to start fresh organisations for social work in addition to those already existing.

Those who compare the march of intellect with the apparently stationary nature of the spiritual life should remember the ancient saying: "Knowledge grows, love is."

SIDELIGHTS.

Of the Curé D'Ars, the author of the Mayence prophecy, it is told that his powers as a seer were so remarkable that he seemed at times to be able to read the souls of his flock. Those who went to him as their confessor sometimes found themselves gently reminded of sins they had forgotten to disclose to him.

Field Marshal Earl Roberts is now busy writing a special article on "The Supreme Duty of the Citizen in the Present Crisis," which Messrs. Williams and Norgate inform us will take the foremost position in the forthcoming issue of the "Hibbert Journal." This number will contain a number of other important contributions from leading writers dealing with the present situation, particulars of which will be announced later.

Faithful so far as it went, our report of the recent address on "Spiritual and Mental Opportunities," through the mediumship of Miss Violet Burton (p. 428), necessarily lost much in force and character through the compression needed to adapt it for the space at our command. This is matter for regret—more so, we think, than our note-taker's erroneous assumption, which Miss Burton corrects, that the controlling intelligence was of the same sex as the speaker. The lady seems to regard this as some slight reflection on the mental status and ability of her control. We think that in this view she does her sex less than justice. But to our mind neither the sex nor the name of the speaker matters one jot. Whether the address proceeded from the mind of Miss Burton herself, or from the Apostle Paul or plain John Smith, we should judge it entirely by the quality and animating spirit of the teaching conveyed. Indeed, if any claim had been made beforehand for the authorship, the more unassuming that claim the more inclined we personally should have been to give the speaker an attentive hearing. Some of the most profound teaching we have ever listened to from the lips of any medium—teaching which is expressed in clear, well-rounded sentences of perfect grammatical construction—purports to be the utterance of one who claims that in earth life he was a poor African slave.

This leads us to note a tendency in some quarters to insist that all utterances from Spiritualist platforms should be given "under control." It seems to be assumed that the unpremeditated mental output of a spirit who has passed over to the other side must be vastly superior to his most carefully considered work when he tabernacled in the flesh; certainly that it must be more spiritual, better thought-out, better put together, better expressed than anything the medium himself would be capable of producing normally. Frankly we regard this idea as both mistaken and harmful. The one end of Spiritualism is found in the comfort and help and inspiration afforded by the evidence it gives of the continued survival of our dear ones beyond the grave and the possibility of communion with them, together with the confidence which that assurance inspires that the universe is under the guidance not of blind chance, but of an all-loving Father. To pass on that evidence, as opportunity offers, to those most in need of it is a duty and a privilege, but that duty is in no way bound up with either the hearing or the giving of trance addresses. Such addresses may sometimes help to carry conviction; they may sometimes hinder. They are no doubt a means of conveying spiritual truth, but there is no guarantee that a trance address will always be more successful in doing so than will a normal address. In any case they are not an essential part of Spiritualism.

Scripture injunctions are put to strange uses sometimes. The fact that Jesus counselled his disciples not to trouble to think beforehand what they should say when brought before kings and rulers is quoted as if it were an injunction to all and sundry to cultivate speaking under spirit control. They were to speak "as the Spirit gave them utterance." What spirit? "For" (continued the Master) "it is not ye that speak, but the spirit of your Father which speaketh in you." Is this what our friends mean? Surely it is nonsense to refer to such passages as a justification for advocating insistence on inspirational addresses at meetings to the exclusion of thoughtful papers specially prepared, it may be, to meet certain difficulties and perplexities which the speaker knows from practical observation are occupying the minds of some of his hearers. The teaching may be just as truly—perhaps more divinely-inspired, and probably will be expressed more clearly and with less circumlocution. Some of our spirit orators, like some unprepared mortals, take fifteen minutes to say what could be said more effectively in five.

LETTERS TO THE EDITOR.

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

Is War Ever Justifiable?

SIR,—If this war is doing one thing, it is making us think and prompting us to look at the root of the question. Although I am a lover of peace, yet I think this war is fully justifiable, and do not in any way agree with Mr. J. L. Macbeth Bain that, if we had ourselves disarmed, the Germans would have done the same. It seems clear from a study of their conduct and their ideals, as expressed in the works of Nietzsche, Bernhardt, Clausewitz, and others, that they are convinced believers in war, and despise peacemakers as feeble degenerates.

But let us look a little deeper. We see in Nature two forces at work—construction and destruction. Spring shows us construction (growth); autumn, destruction (decay), followed by wintry death. In our own lives we see the same phenomena, and in our national life we have had many examples of the uses of war. After the old Saxon invasion and settlement there came decadence, and unable to withstand the vigorous onslaught of the Normans, the Saxons went down and the whole fabric of our national life was renewed, the change bringing with it an uprising of forces which in the process of evolution has established us as a people—the British nation. The old Church system had to be reformed by Luther before freedom of thought could come to the people. The war against Charles I. which divided families had to come in order to overthrow the heresy of the “divine right of kings” and re-affirm the rights of the people. The war waged by America against this country was fought by a people who valued their freedom, in order to teach George III. and his advisers that the colonies of England had an individuality to be respected. In short, from these and other examples there are many lessons to be drawn. By the destruction of Saxondom, a deep-drinking, illiterate, inartistic people were swept aside, and with the fusion of the two races, Norman and Saxon, arose the British race, combining the stolidity of the Saxon with the fire of the earlier Celt and the strong law-making and law-abiding disposition of the Norman; the rough Saxon tongue was replaced by the flexible English, which became the language of Shakespeare and Milton. In the destruction of Romanism by the Protestants many beautiful churches and buildings suffered, but the land was freed from a system into which abuses had crept, and which withstood intellectual progress; and we must not forget that we Spiritualists still carry on the tradition of fighting against the enslavement of the mind. In all wars that which is old and effete must be destroyed. We may mourn over the destruction of the form, but form is only the expression of the indwelling spirit. At the present time our society had become lax and indifferent; the deeper side of life seemed to have been forgotten; the rich were forgetting that they had their responsibilities; the poor were becoming sullen, the futile “strike” being their only method of protesting against their wrongs. Religion had taken a place in the background of people's lives and I am afraid we were losing a sense of national pride and unity. Then came the deep call that has stirred us to the sense of reality. Life is not a succession of sunny idealisms. It is deep, strong, earnest. The war may, and will, do much towards our reform as a nation. Brotherhood has become a fact; the great majority of civilised forces have united to destroy the destroyer militarism. We have realised our responsibility to each other and to our neighbours across the water. Let us realise, further, that notwithstanding destruction of the form, Spirit is eternal in its expression and in its powers of renewal; that although the form is destroyed, out of that which is destroyed will arise a form more suited to the purposes of evolution; a form that in its turn will also be destroyed when it has fulfilled its work.—Yours, &c.,

Westgate, Kent.

ALFRED VOUT PETERS.

SIR,—In reference to the letter by Mr. James L. Macbeth Bain, appearing in your issue of the 12th inst. Of course, a man may “believe” or think what he chooses, and it is quite within the right of Mr. Bain to “believe” that had Britain disarmed, the Kaiser and his military staff would not have acted dissonantly to the precept to do to others as they would be done by. But one has to deal with these matters from the practical standpoint, and if Mr. Bain would only visualise the position of Britain disarmed, and, on the other hand, Germany in the height of her military power, he should recognise that there is no guarantee that that power would not have been exercised to the detriment of the British Empire.

I take it that in the case of Pennsylvania it was not a case of non-resistance to evil, as there was no evil offered to William Penn and the early settlers. The position of William Penn and the settlers was one of settlement on the continent of America by agreement with the Indians, an agreement that was adhered to on both sides for, I think, some seventy years. Initially, on a strict basis of equity, the original agreement, in the sense of William Penn purchasing a tract of country from the Indians, was immoral, for the mere fact of a number of persons living in and hunting over a tract of country by no means gives them a right in absolute ownership to that section of God's earth.—Yours, &c.,

W. GREGORY.

September 13th, 1914.

The Direct Voice: How is it Produced?

SIR,—Having assisted at two séances with Mrs. Harris, who is, I believe, as well reputed as a medium for the so-called “direct spirit voices” as Mrs. Wriedt, I was, of course, much interested in the note on page 329 on the processes by which the voices are produced at the circles held by Mrs. Wriedt. Now, I never had a séance with that lady, so I cannot judge whether what is said about the production of the voices with her may or may not be true, but I am quite sure that there is no question of analogous processes with Mrs. Harris. I was privileged by her to sit at her left and keep her left hand, which held my right firmly during the whole evening. To make sure that the so-called “direct voices” are really what they are supposed to be—i.e., produced by the spirits themselves, without making use of the vocal organs of Mrs. Harris—I bent my head as near as possible to her back, and so I was able to observe her respiration. The darkness protected me, and the so-called “direct voices” went on speaking, but I found that it was simply Mrs. Harris herself speaking through one of her trumpets.

At another sitting, Mr. G. J. de Bruin, from Amsterdam, did the same as I had done, and he, too, made quite sure that Mrs. Harris spoke through the trumpet herself. He had sat at her left and never lost her left hand, but the lady who had sat at Mrs. Harris's right side declared that Mrs. Harris had loosened her right hand more than once and for a considerable time.

Another gentleman, Mr. W. G. Grottendieck, from the Hague, wrote to me on this subject: “According to what I heard at the only sitting with Mrs. Harris that I attended, it seemed to me as if she herself spoke consciously through one of the trumpets, but if she can prove to me that she possesses real gifts as a medium then this explanation need not be the only plausible one.”

Now both Mr. de Bruin and I are very well aware of the theory of a sympathetic action of the medium's vocal organs in the production of the so-called “direct voice.” But personal observation has convinced us that this theory is not tenable with Mrs. Harris.

We do not want to discuss her mediumship in other directions. The only thing we beg to state is that with her the so-called “direct voice” is not produced in the manner suggested on page 329 of your paper.

As our observations want corroboration from other investigators, I invite sitters with trumpet mediums to apply to them the same harmless and decisive test that I did to Mrs. Harris, and I will be glad to read their statements in LIGHT.—Yours, &c.,

H. N. DE FREMERY.

Bussum, Holland.

SIR,—I have followed the correspondence on this subject with keen interest. It is many years since I had my first experience of direct voice phenomena at the house of Mr. Freeman, of Sudbury (Middlesex), the medium being his daughter, a non-professional psychic. The communicator was in most cases one Haxby, a personal friend of Mr. Freeman. A cardboard tube was employed to concentrate the vibrations in the production of the voices. Unlike some other more recent examples the voices were always, so far as I observed, more or less like that of the medium, but I am confident of their genuineness.

It seems to me that the explanations must differ, the conditions varying in the case of each voice medium. Some mediums are undoubtedly more closely associated with the production of the phenomena than others. It is conceivable in some cases that the medium's own vocal organs are used, while in others a materialised larynx is employed, as so often explained by the spirit agencies themselves.—Yours, &c.,

A. B.

Whetstone, Middlesex.

September 11th, 1914.

The Fourth Dimension.

SIR,—I have to acknowledge the courtesy of your correspondents—F. L. Rawson and "N. G. S."—in their comments on my brief article on the above subject in *LIGHT* of the 22nd ult.

Perhaps I should be more in sympathy with Mr. Rawson's ideas if I could follow them. By "heaven . . . a world of four dimensions," he can hardly mean merely the next stage of existence, for it is a commonplace in spirit messages to be told that the translated spirit, on awaking on the other side, finds it often difficult to realise that he is not still living in earth conditions. The usual three dimensions with which he was acquainted in relation to objects in the physical world are still seemingly present to his consciousness, and if a fourth has been added to them he is evidently unable at first to recognise its presence. That fourth dimension Mr. Rawson thinks is best expressed as infinity—that is to say, that while the other three dimensions of an object are measures of space, the fourth is a measure of its immeasurableness! Whatever alternative name we may give to infinity, I do not think (to invert Mr. Rawson's expression) that it is best expressed as a "dimension." Besides, the idea of infinity is already sufficiently present to us in our three-dimensional universe—indeed, too much so. Nothing is more utterly confounding, to both the imagination and the intellect, in regarding space as a real existence, than the fact that it implies not merely infinity, but an infinity of infinities—the infinitely small as well as the infinitely large, for while we cannot imagine any space so large that it could not be larger, neither can we imagine it so small that it could not be smaller. Space and bulk being purely relative, we can only conceive of an alteration in the size of one object by comparing it with other objects. It is impossible to conceive of general enlargement or diminution, as, in their relation to infinity, all conceivable sizes are the same.

But let me briefly suggest my reasons for inclining to an idealistic explanation of the phenomenal universe. In the first place the only fact of which the mind is directly conscious is the fact of its own existence as the recipient of sensory impressions, the channel of an ever-flowing stream of thought and the subject of many and varied emotions. In thinking about the existence of anything, I necessarily assume my own existence as a thinking being. But while I discover that the attributes of mind—the only existence of which I am directly conscious—are thought, emotion, and sensation, my sensations suggest to me the existence of a universe, external to myself, the apparent attributes of which—form, size, colour, weight, solidity—bear no kind of relationship to those of mind. I argue that any two things, in order to act upon one another, must have qualities in common, and I am quite unable to conceive how any possible combination or arrangement of physical atoms, whether taking the form of solid grey matter or refined to an impalpable aura, can either produce, or be a channel for, thought, emotion, and sensation. I conclude, therefore, that the sensations of which my mind is conscious must be caused by some other mind or minds. The flowers, say the poets and preachers, are God's thoughts. May I not take their words literally and regard all this wonderful panorama of sea and earth and sky, with its accompaniments of scent and sound and touch, of physical exhilaration and depression, of the whole range of bodily sensations, painful and pleasurable, as but my consciousness and the coincidental consciousness of countless other individual minds—blurred and indistinct, it may be—of some of the thoughts of that one vast all-encompassing Mind in whom we live and move and have our being? That such sensations do not necessarily imply the existence of an external universe is proved by the phenomena of dreams. The vision of the night is dismissed in the morning as a figment of the imagination, but, however erratic, however unlike the ordered course of our waking experience, it was real to us at the time. "Dreams are true while they last, and do we not live in dreams?" Even now we say of our beloved dead, "He hath awakened from the dream of life," and to me it is much easier to believe that what we call death will be to the spirit but the gradual fading away of a vision as it awakens to another plane of consciousness than that, in order to find itself amid new scenery and surroundings, it has been transported through myriads of miles of external space.

Let me close with a personal incident. Many years ago my father used at regular seasons to afford relief from pain to an invalid friend by means of mesmeric sleep. He found that there were distinct stages in the depth of the sleep thus induced, and that these were accompanied by corresponding stages in the consciousness of his patient, in each of which she was able to describe the scenes and persons she saw. "Dream! Imagination!" Hardly so, for some of the persons described were persons the sleeper had never met, but whom my father had known in the long past, and who were able through her lips to remind him of incidents which he had forgotten and was able afterwards to

verify. Now, which was real, the so-called external surroundings—the old city, the street, the room, the physical forms of its two occupants—or the scenes the lady described? To one of those occupants the former were the real things; to the other the latter were for a time the reality, and all that belonged to her waking life the dream.—Yours, &c.,

D. ROGERS.

SOCIETY WORK ON SUNDAY, SEPT. 13th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—The inspirers of Mrs. M. H. Wallis answered a number of questions in a most able and helpful manner. Mr. W. T. Cooper presided. On the 7th inst. Mrs. Cannock gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Mr. Horace Leaf answered questions in the morning and in the evening gave an inspirational address on "Will Power." Sunday next, at 11 and 7, Mr. E. W. Beard. 24th, at 7.45, Mr. H. E. Hunt.—W. B.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. D. J. Davis gave an interesting address. Sunday next, at 7 p.m., Mrs. Mary Gordon, address and clairvoyance.—M. W.

WIMBLEDON.—2, *HILL-ROAD (OPPOSITE STATION).*—Mr. Karl Reynolds gave helpful address. Sunday next, at 7 p.m., Miss Violet Burton, trance address and answers to questions.

HAMMERSMITH.—89, *CAMBRIDGE-ROAD (Adjoining Waring's Depository).*—Sunday next, 11.15 a.m., public circle; 7 p.m., address by Alderman D. J. Davis, clairvoyance and circle.

STRATFORD. *E.—WORKMEN'S HALL, ROMFORD-ROAD.*—Mr. Percy Scholey gave a very interesting address on "The Disturbance of the Psychic Atmosphere by War." A solo was sweetly rendered by Miss F. Shead. Sunday next, Mrs. Miles Ord, address.—W. H. S.

BRIXTON.—143A, *STOCKWELL PARK-ROAD S.W.*—Mr. G. Prior gave a powerful address on "Darkness and Light." Sunday next, Mr. Percy Scholey, address. 27th, Mrs. Maunder. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—H. W. N.

WOOLWICH AND PLUMSTEAD.—Address by Mr. Alcock Rush on "The Christ Spirit." Mr. and Mrs. Alcock Rush sang a duet and Mrs. Alcock Rush a solo. 9th, Mr. H. Wright, address and clairvoyance. Sunday next, at 3, Lyceum; at 7, Mrs. C. Irwin, address and clairvoyance.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD.*—Mrs. Miles Ord gave an address on "The Far Vision" and clairvoyant descriptions. Sunday next, at 11.15, public circle; at 7, Mrs. Annie Keightley, address and clairvoyance. Friday, at 8, public meeting. 27th, Mr. Horace Leaf.—F. K.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mrs. Boddington gave thought-provoking addresses and descriptions. Tuesday, at 3 p.m., private interviews; at 8, also Wednesday at 3, public circles. Sunday next, 11.15 and 7, Mrs. Hylda Ball.

BRIGHTON.—*WINDSOR HALL, WINDSOR STREET, NORTH-STREET.*—Mrs. Mary Davies gave addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Neville. Also Monday, 7, 1s. each. Tuesday, 8, Wednesday, 3, Mrs. Curry, clairvoyante. Thursday, 8.15, public circle.—A. C.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Mr. W. E. Long: Morning with the "Guides"; evening, address by "Timothy," much appreciated. Sunday next, Mr. W. E. Long: 11 a.m., "Prayers for the Dead"; 6.30, trance address on "The Second Coming of Christ."

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Morning, meeting conducted by Mr. and Mrs. Roberts; evening, address on "God and the War," and descriptions by Mrs. Alice Jamrach. Sunday next, 11 a.m., Miss Murch; 7 p.m., Mr. A. H. Sarfas, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

BRISTOL.—*SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.*—Mrs. Baxter gave addresses on "Ye shall Know the Truth, and the Truth shall make you Free," and "Let not your Heart be Troubled"; also gave clairvoyant descriptions. Sunday next, 11 and 6.30, also Wednesday, 3 and 7.30 p.m., public services. Circles: Monday and Friday, at 8; Monday, 6, healing (free).

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Mrs. Mary Gordon gave an interesting address on "Prayer," and answered questions. Thursday, usual short service and circle. Sunday next, at 11 a.m., service and circle; 7 p.m., Mrs. M. H. Wallis, address and answers to written questions. 24th, at 8 p.m., Harvest Festival.—G. S.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Messrs. Branchley, Abrahall and Morris, Experiences and Discussion; evening, Mrs. E. Neville gave an address on "Prayer," also descriptions. 9th, Mrs. C. Pulham gave descriptions. Sunday next, 11.15, open circle; 3, Lyceum; 7, Mrs. Alice Jamrach. Wednesday, Mrs. Brownjohn. 27th, 11.15 and 7, Mr. Alfred Vout Peters.—J. F.

STRATFORD.—**IDMISTON - ROAD, FOREST-LANE.**—Morning, interesting discussion on Mr. Connor's paper, "After Death"; evening, enjoyable address by Mr. G. R. Symons. 10th, Mr. Connor, address; Mrs. Connor, well-recognised clairvoyant descriptions. Sunday next, 11.45, Mr. Cattnach on "Spirit Phenomena"; 7, Mr. Macintosh. 24th, Miss Violet Burton. 27th, Harvest Festival, Mrs. Neville.—A. T. C.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Mr. G. F. Douglas (Northampton) gave addresses on "The Best is Yet to Be" and "The Power of the Arisen Ones," also poetic messages. 10th, address and descriptions by Mrs. Neville. 12th, Mr. G. F. Douglas, psychic phenomena. Sunday next, 11.30, Mr. Bevis; 7, Mrs. Mary Davies. 24th, Mrs. L. Barton. 27th, Mrs. A. Jamrach.—T. G. B.

WHITLEY BAY.—Inspirational address by Mrs. E. H. Cansick on "Spiritualism as a Redemptive Agent."

TOTTENHAM.—684, HIGH ROAD—Address by Mr. Hayward on "War," and Mrs. Hayward gave clairvoyant descriptions.

NOTTINGHAM.—**MECHANICS' LECTURE HALL.**—Addresses by Mr. Wm. Walker, and descriptions by Mr. A. Bellamy.—E.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address by Mr. F. Pearce. Miss Terry sang a beautiful solo.—J. W. M.

EXETER.—**MARLBOROUGH HALL.**—Addresses by Mr. Elvin Frankish and Mrs. Letheren. Descriptions by Mrs. Letheren.—E. F.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses by Mrs. E. Mann and Mr. W. J. Street; descriptions by Mr. H. Mundy. 10th, Miss Florence Morse.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY - STREET.**—Address by Mr. Blamey; descriptions by Mrs. Summers. 9th, Mr. Adams gave a short address; clairvoyant descriptions by Mrs. Trueman and Mrs. Summers. 11th, members' circle.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Mrs. Podmore spoke on "What Are We?" and "Religion," and gave excellent psychic demonstrations. Mr. Rundle gave a reading, "Spiritualism in the Bible," and conducted the after-circle.—C. A. B.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Harvest Festival, conducted by Mr. Johns; address by Mrs. Dennis; clairvoyant descriptions by Mrs. Short; soloist, Mrs. Baleman.—E. E.

SOUTHPORT.—**HAWKSHEAD HALL.**—Addresses by Mr. J. B. Tetlow on "Res non Verba" and "The Comforter, the Spirit of Truth." Psychic readings by Mr. Tetlow and Mrs. Scholes. Mr. Geo. Wooton presided.—E. B.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—The morning address was by Mr. Eddy, the evening by Mr. Warner Clark, of Birmingham. 7th, afternoon and evening, Mrs. Miles Ord, of West Ham. Other usual meetings.—W. C.

SOUTHAMPTON.—**SPIRITUALIST TEMPLE, PORTLAND-STREET.**—Addresses and descriptions by Miss Florence Morse, of Manchester. 10th, Mrs. Christie, address and clairvoyance. 14th and 16th, Miss Morse answered questions and gave clairvoyant descriptions.

MANOR PARK, E.—**CORNER OF SHREWSBURY AND STRONE-ROADS.**—Morning, healing service conducted by Mr. G. F. Tilby. Afternoon, Progressive Lyceum. Evening, Mr. A. H. Sarfas, address, "A Message," and descriptions. Anthem by the choir. 10th, Mrs. Harrad, address, "The Pilgrim," and psychometric readings.—A. L. M.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Mr. Ashley conducted a well-attended and helpful circle. Evening, enjoyable tea meeting, followed by a flower service; addresses by Mr. Underwood on "The Influence of Flowers," Mr. Clegg on "Builders" and the Leader, Mr. P. Smyth, on "Thought and Brotherhood."—P. S.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—3 p.m., Lyceum; 7 p.m., address by Miss Violet Burton, on "The Habit of Courage." After-circle. 7th, ladies' meeting, address and psychometry by Mrs. E. Marriott. 9th, address by Mr. Stephens on "What is a Christian?" descriptions and messages by Mrs. Lund.—E. M.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Mr. Blake gave good addresses on "Freewill and Prophecy" and "Where Can I Find Security?" also good clairvoyant descriptions; Miss Prilly Stewart sang a solo. Collections for local F.O.B. Mrs. Christie's three days' good work included the conduct of a circle on the 7th, and an address on "Death" and clairvoyant descriptions on the 9th.—J. McF.

FAREWELL PRESENTATIONS.—In view of her approaching removal to Barrow, with her parents, Miss Hilda Jerome, the hon. organist of Portsmouth Temple, was the recipient on Wednesday, the 9th inst., of two beautiful farewell gifts. The first, a gold bracelet, was presented by Mrs. McFarlane at an afternoon meeting at her house of the ladies' social circle, as a warm recognition of Miss Jerome's assistance to the circle. The second presentation was made at the evening service by the president, Mr. C. D. Wheeler, and took the form of a silver mirror, hand-brush, and comb, from the members of the Temple. Mr. Wheeler expressed the society's high appreciation of the services of Miss Jerome, both at the organ and in platform and circle work, and also made grateful allusion to the help given by Mr. Jerome as treasurer and Mrs. Jerome in entertaining mediums and speakers. To each presentation Miss Jerome made a suitable little speech of thanks.—J. G. M.

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