

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,759—VOL. XXXIV. [Registered as] SATURDAY, SEPTEMBER 26, 1914. [a Newspaper.] PRICE TWOPENCE. Per post, 10s. 10d. per annum

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

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Members and Associates only. Free.

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SPECIAL NOTICE.

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Subscription to December 31st, 1915,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see p. 458.

THE COUNCIL OF THE
LONDON SPIRITUALIST ALLIANCE
HAVE THE PLEASURE OF ANNOUNCING THAT

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the

ROYAL SOCIETY OF BRITISH ARTISTS,
Suffolk Street, Pall Mall, S.W.,
On THURSDAY, OCTOBER 15th, at 7 p.m.

CLAIRVOYANT DESCRIPTIONS OF SPIRIT PEOPLE

Will be given by

MR. A. VOUT PETERS.

Music, Social Intercourse, and Refreshments during the Evening.

The Music by the Petrograd Band.

SPECIAL NOTICE.

Members and Associates may have tickets for themselves and their friends on payment of the nominal charge of one shilling each, if taken before October 12th; after that date the price will be one shilling and sixpence; other visitors two shillings each.

To facilitate the arrangements it is respectfully requested that Member and Associates will make application for tickets, accompanied by remittances, not later than Monday, October 12th, to Mr. F. W. South, London Spiritualist Alliance, 110, St. Martin's Lane, W.C.

Change of Address.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.

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

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Established 1884.

Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

Presidents in Spirit Life,

W. STAINTON MOSES and E. DAWSON ROGERS.

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

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for 'Talks with a Spirit Control.'

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return their carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

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

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1915.

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For Review, see LIGHT, March 15th (1913).

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OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Copies of LIGHT for September 5th, containing the remarkable "Prophecy of Mayence," written in 1854, can still be had, price 2½d. each copy, post free from LIGHT Office.

C. Maurice Dobson, 146, Kensington High Street, London, W. (Publisher and Bookseller), will send gratis to those interested in Elocution, Phrenology, Physiognomy, Palmistry, and Spiritual Science, a catalogue of books on these and kindred subjects by the best authors. Special offer, "Soul and the Stars," by A. G. Trent, 1s. net, offered at 8d.

Wanted—post as useful help or housekeeper or other place of trust.—"L." care of LIGHT Office, 110, St. Martin's-lane, London, W.C.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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NOTES BY THE WAY.

We thank the correspondent who has called our attention to the remarkable article on "The War as a Factor in Evolution," by "E. K. R.," in the current issue of "Country-Side." It surveys the great conflict from the side of natural evolution, and its writer is in optimistic vein. Beyond the fog of battle he "sees a glint of the golden sunlight which shall prevail when the fog and the storm shall have passed away." He notes the calmness with which a peace-loving people, the British nation, has faced the horrors of the struggle convinced that it has done the right thing. In Germany he observes much the same feeling—there, too, the peace-loving majority of the people are persuaded that their Government did right to go to war. "How can we account for this amazing contrast?" he asks, and proceeds to explain the paradox by the assertion that "both are obeying the voice of God as they hear it." Each is by its conduct now "carrying on the beneficent work of Creation." There is something almost sardonic about such a reflection, but "E. K. R." (doubtless Mr. E. Kay Robinson) makes out a very good case from the standpoint which he takes up.

* * * *

Harking back to the earliest ages of the earth, he draws an illustration from the terrific struggles of the "monsters of the prime." The mightiest in size, strength and armament disappeared before the smaller and weaker, for with all their monstrous size they were inferior in brain power to their conquerors. High above them all rose at last the slowest and weakest of them all—"man, the unarmed, walking erect with measured steps, but thinking, always thinking, and always learning new ways to conquer the world immediately around him." Then followed the slow evolution of the human type, various races of men pursuing various lines of thought, but all alike in the idea that there is a mighty Power behind creation before which man is a helpless atom.

This foundation of true religious belief is common to all races of men, but strange are the diverse structures which they have built upon it. One, however, stands high above the others, that religion of Christ which accords with the spirit of civilised races, because it teaches the truth that our God is a Spirit of universal love, and that the souls of all men shall live for ever. . . . It is the simplest and most natural result of this belief in the goodness of God and the immortality of our souls that the civilised nations should now be filling Europe with carnage and drenching its soil with blood. It is so natural as to have become inevitable from the time when civilisation began. For civilisation means the resolute pursuit of the Right and the Truth in social and national affairs; and however slightly divergent

may seem the lines by which different nations pursue what they believe to be the Right and the Truth, collision sooner or later is inevitable.

* * * *

Each nation, as "E. K. R." points out, believes in the goodness of God and the justice of its own cause, and is equally convinced that its rival's cause is antagonistic to its own. And after long preparations for the contest the day dawns when Christian nations face each other ready and willing to court death and destruction in devotion to their ideals of Truth and Right. In the light of this aspect of the case he finds this great war to be

an unparalleled triumph of civilisation, because it is probably the crowning sacrifice which humanity will need to make in order to clear the ground for the establishment of a single civilisation. So many nations are engaged in the war that the arrangements which will be made when it is over will amount to an international settlement; and surely it is not too much to hope that means will be taken to prevent for ever any attempt on the part of any great nation to prepare for war with a view to forcing its own national ideals upon any of its neighbours. Force must be banished for ever as an argument between civilised nations, in the same way that it has been banished as a means for settling disputes between individuals of those nations. There must be an international Court to which nations or other communities, great and small, can appeal with equal certainty of obtaining justice. There must be only one Right and one Truth, as there is only one God, for all.

Thus "E. K. R." reconciles the two (apparently antagonistic) sides of a truth which reveals its extreme aspects, seen on the one hand in those who find cause for martial enthusiasm in the great conflict, and on the other in those who denounce it as a crime against humanity and claim that, at no matter how great a cost, it should have been avoided.

* * * *

"E. K. R." contends, as we think rightly, that in this terrific struggle we are witnessing the final outworking of the heritage of the barbaric past. The monsters of the ancient world have transmitted their progeny to us in the form of the monsters of modern militarism, the last relics of the old-fashioned principles of creative evolution. Extinction was the fate of the dragons and krakens of the early world, and a like doom awaits their monstrous descendants of to-day. We should probably be a little at variance with "E. K. R." in regarding the militarists and armament-mongers of to-day as quite natural and inevitable. Something has to be laid to the account of the colossal stupidity of mankind in permitting the growth of such monstrosities in an age of reason. They should have gone the way of the ancient monsters at least a generation ago. It is because they were permitted to flourish long after the time when they should have passed away that their extinction calls for such a world-shattering catastrophe as we are now witnessing. Anyway we may trust that "E. K. R." prophesies truly when he says:—

So 1914 will be remembered as the year of Europe's deliverance from thralldom to the barbarism of the past, and the dawn of the new era of man's creative evolution, when, with one Right and one Truth for all humanity, the nations shall commence to march together united in devotion to the single spirit of all goodness which rules the universe.

The name of Gerald Massey is well known to Spiritualists, and his little work, "Concerning Spiritualism," is in its way a "classic" on the subject, slight though it be. The "Times" of the 15th inst. prints a poem from his works, some passages from which it is a pleasure to reproduce:—

FROM "ENGLAND IN 1859."

Freedom wears
Our English Rose for her peculiar crest,
Whoso dares touch it bleeds upon the thorn.
It may be that the time will come again
For one more desperate struggle to the death:
The Devil's eye upon our England looks
With snaky sparkle still.

Great starry thoughts grow luminous in the dark!
The Bird of Hope goes singing overhead!
We cannot fear for England; we can die
To do her bidding, but we cannot fear;
We who have heard her thunder-roll of deeds
Reverberating thro' the centuries;
By battle fire-light had the stories told.

We who have learned how in the darkest hour
The greatest light breaks out, and in the time
Of trial she reveals her noblest strength;
We cannot fear for England; cannot fear,
We who have felt her big heart beat in ours.

There's sap in the old Oak! She lives to sow
The future forests with her acorns still.
Hail to thee, Mother of Nations! mighty yet
To strive, and suffer, and give overthrow!
For all the powers of nature fight for thee.
Spirits that sleep in glory shall awake,
Come down and drive thy car of victory
Over thine enemies' necks.

GERALD MASSEY

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 27TH, 1884.)

When in the year 1881 the Church Congress addressed itself to a discussion on the claims of Spiritualism, I pointed out that in it the Church would find a true help-meet in dealing with the Materialism, Agnosticism, and open infidelity which is a note of the present age. I ventured to state that the Church had lost some of its vigour, that its hold on thinking men was greatly relaxed, that its deposit of truth had been much adulterated, and that it was in desperate need of just such help as Spiritualism is able to give in support of waning faith. I pointed to a scientific demonstration of perpetuated life after physical death as the great contribution that Spiritualism brings to the solution of a problem that has hitherto been confined to the domain of faith. "Once demonstrate that life may be perpetuated after bodily death, which is roughly what is meant by Immortality, and you add certainty to faith. Without Spiritualism the Church cannot do this. It stand helpless before the assaults of the infidel. . . . Men die and disappear, and scepticism challenges the Church to produce evidence of their continued existence. What is the Church's answer? Until the facts of spiritual existence have been demonstrated in the way that is alone acceptable to a scientific age she has none. She appeals to faith? The sceptic smiles. To her records? He denies their authenticity. To her venerable inheritance of Truth. He declares it to be for him neither venerable nor true. What is her reply? She has none that will touch him, except that which Spiritualism furnishes, and it is her truest wisdom, her one resource, to utilise and avail herself of it." Nothing that has occurred since I wrote this has altered my opinion.

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

THE MARYLEBONE ASSOCIATION have given up their usual meeting place, the Arts Centre, and will henceforward hold their Sunday meetings at Steinway Hall, as announced in their advt. on the front page.

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

ROYAL SOCIETY OF BRITISH ARTISTS,
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 Cheirological Society) on "Witchcraft."

The arrangements for next year will be announced later on.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

PSYCHIC CLASS.—On Thursday, October 1st, the first of a series of lectures by Mr. Horace Leaf.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, October 2nd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday, 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.

(Continued from page 448.)

I.—OF KNOWING ASAR.

For ye are like unto people going into the temple who by much talking amongst themselves hear not the words of the priest. And in this ye may be likened even unto the Maid Nefert (1) singer of Seti the King (2) who, being in great sorrow on account of her brother who, having incurred the King's wrath, was shortly about to die, went with many tears unto a certain wise man in the city, asking what she might do in this sorrowful matter. "My child," said the venerable man, "you have come upon me at a most fortunate moment, for I have here a lute upon which if you will presently play before the King, he, upon hearing such music, will immediately grant the favour of your brother's life which you shall ask." So saying the old man gave the lute to the maid and retired into his house. Now the way was long from the house of the wise man to the King's palace, and the Maid Nefert began to think to herself in this wise: "Shall I not make myself more sure in this matter if I engage two other lutes to play with me in the measure? For of a certainty three must be better than one." So it happened that the three lutes were heard before the King, but he made no sign and the maid's brother went even to his death. And the morrow thereof the weeping maid returned to the wise man and rebuked him, saying, "O old man, of how little account was thy wretched lute, when even with the help of two other lutes the three together sufficed not to move the King in his will but a hair's breadth." Then said the old man, sorrowfully, "My child, O how dangerous a thing is a little knowledge, for the lute I gave thee was of itself of most sovereign efficacy, but in the mingling of thy poor lutes the King heard it not."

For I say unto you the words of Asar are the words of Asar, and not the words of either those who came before him or of those who came after him. And Asar is of all nations and of all times. He lives in the hearts of men, and the greater be their hearts the mightier is he.

For the nations of the earth are many, and in their conditions different: thus the coming of Asar is in the way of their comprehension. For the husbandman wears *not* the wedding garment going into the field. And if a man be a prophet, still shall he be perceived out of his mouth. For it has been said, "By their fruits shall ye know them." Yet consider in this matter with all charity, for man born of woman may not be of exact goodness. For hath not the prophet of Nazareth said, "Why callest thou me good? There is none good save God."

Therefore I counsel ye, take heed that ye be not as those saying "There is but one prophet." For I say truly unto you that in God's country there are many husbandmen.

Therefore, in this matter of knowing Asar, see to it that ye say to no man, "Thy prophet is not as my prophet who cometh from God." For except ye can number to the last one the beasts and flowers upon whom Ra sheddeth light, ye can in no wise measure the number of God's inspirations. Nor does man live by a single fruit, but rather by the fruit of many trees, and by the corn, and by the flesh of many beasts. So shall he live out of the good example of many prophets. If so be it that a man speaketh and doeth good, to such measure shall he be as a prophet from God. Yet (?) have the priests written abundantly, yet I say unto you God liketh not much talking.

For (?) is it not written that in God "there be three persons of one substance, power and eternity—the Father, the Son and the Holy Ghost," and verily I say unto you that the Prophet of Nazareth taught it not. And if there be but one God, how may there be two Gods? And if there be two Gods, how shall one die? And if a man have two sons, shall he kill the one and save the other? shall he not rather save both unto himself? And is the Great Father in heaven less merciful than His sons on earth?

Be not therefore uneasy in the matter of any doctrine, for

the words of Asar may be understood of him who hath but little learning.

So it was that such a one came unto Ptah-mes, a holy man of Memphis (3), saying "Father, what shall I do that my heart may bear down the scales of Thoth in the Halls of Osiris, to whom be praise?" "Son," saith Ptah-mes, "when, from thy period in Amenti thou comest into the Hall of the Dead where sits Osiris, to whom be praise, if thou canst say with truth in thy heart, 'Not have I stolen, not have I moved my mouth against any man, not have I killed, not have I defiled the wife of any man, yet have I bowed my head to the will of my Father, yet have I spoken the name of my mother with honour, yet have I given to all men in the measure I would seek from them, and have given bread to the hungry, water to the thirsty, clothes to the naked, a boat to the shipwrecked—*yea, even unto my own poverty,*' then out of the scales of Thoth shall thy heart come back to thee justified unto Osiris, to whom be honour."

NOTES ON CHAPTER I.

1. "Nefert" means "beautiful."
2. This might refer to either Seti I., circa 1350 B.C., or Seti II., circa 1250 B.C.
3. Curiously enough, there is in the British Museum a "vase inscribed with the name of Ptah-mes, a sem priest and high priest of Memphis, circa 1200 B.C."

II.—OF THE COMING INTO AMENTI.

No man upon his going forth from the worlds may in that exact moment enter into the state of Asar. For when it comes to pass that a man dies then there must be the journey of the soul—the coming into Amenti—whence indeed is the coming forth by day into the state of Asar.

For that this state of Amenti, though being after death, is yet not of the Kingdom of Asar there is abundant reason. For the coming into Amenti means rather the place of the last freeing of the Ba [soul] (1) from the Khat [body] (2) and of the judgment of that soul wherein it is determined how high or humble shall be the duties of that soul.

For neither does the husbandman hire the workers straightway in his fields but rather he takes them each one apart and questions them and then each one goeth to that work most within his power and experience.

Judge ye not the laws of the soul by the laws of the body. . .

Therefore have I said that the coming into Amenti was the *last* freeing of the soul, inasmuch as there may be two states wherein the soul of a living man may be free. For when a man sleeps or lies in a trance, he fatters not his soul, except that the spirit shall return to him. But when a man dies, verily his soul has gone, never to return into that body. Nevertheless, this last parting, as has been already written, comes not upon the instant, and this is by a great law.

Thus comes the soul into Amenti, which I say unto you is verily the parting of the ways, the rejoining whereof is known but to Him who knoweth all eternity.

For the soul of good intention coming into Amenti goes forth to labour in the lives of the right-seeking upon the earths, but the soul which is wanting may but journey to those earthly ones of lesser ideals—to the good end that each wanting soul shall through tribulation come upon a better understanding of itself. For know you that from Amenti all souls shall come into the Kingdom of Asar, they differ but in the period of their coming.

If no son of woman may be wholly righteous (as I have before written), then can there be no son of Asar but hath some righteousness. In the Kingdom of Asar righteousness is counted for great wisdom, while wickedness is the lack thereof.

And those seeking wisdom shall surely find it, albeit that wisdom comes not on the highway of easy going, but in the windings and in much sore travelling.

The state of Amenti is as the threshold of the house, for the guests do not abide thereon since they be bid to the master who is within.

And as I have said, after the coming into Amenti each soul, great or little, labours in the lives of those upon the earths, seeking its own fulfilment. Till this period great difficulties have hindered men in the knowing of the travellers in Amenti

and beyond Amenti. In such wise that progress has been but slow. And indeed until there shall be a liberal comprehension between the dwellers in the Kingdom of Asar and the travellers upon earth this may not be otherwise.

For the caterpillar is *but* a caterpillar until he, hearing the word of God, enshrouded himself to issue again verily as a being of beauty.

Yet without comprehension this may not be. And save that ye have even with us the surety of communication ye may not come into this comprehension.

So that the learning of the tongues of the dead by the Ba of the living man is, I say unto you, verily the Coming forth by Day (3).

NOTES ON CHAPTER II.

(1) In Egyptian writings the *Ba* is to the mummified body as the *Ka* is to the living body. It means here, I think, the soul.

(2) *Khat* is the material body of this earthly life.

(3) "Coming forth by Day" I take to be a metaphorical way of saying "revelation."

(To be continued.)

THE USES OF PSYCHICAL RESEARCH.

If psychical research can find proof of the persistence of personal memory and personal intelligence after death, then there is an answer to the doubts of the cultivated man when he queries whether, after all, life is worth living. That shows him a way by which to uphold, intelligently, the rationality of existence. Lacking this, he is thrown back into more or less uncertainty whether the great drama of the world's life has any meaning or any end. The academic world ought, at this moment, to be hanging with breathless interest upon the result of experiments and examinations that are being conducted with this purpose in view. That it is not, we must ascribe to the fact that, save in the use of certain technical tools, the academic world is not so very much wiser than some other folks. No doubt in a matter of such vast interest more than ordinary precaution is likely to be preserved among thinking people. But it might be more generally recognised that even a small amount of good evidence tending to uphold belief in a future life, and so to strengthen the conviction that existence is a reasonable reality, would possess untold moral value.

To champions of extreme democratic ideas this may not mean so much. It may be said that the great mass of men always have, and always will believe in immortality, with or without evidence; and that it is only the life of this mass which really counts. But all who think that the general life is much swayed by and largely takes its tone from the character of the more intellectual classes, will realise the moral significance of the question whether or not the intellectual man is to continue to keep the idea of an immortal life. It may be frankly granted that, apart from some kind of evidence, it is practically an unbelievable idea; I think, notwithstanding all our fine-spun theories to account for its origin and rise to power, common-sense will say that it never could have obtained its hold upon the general mind without evidence which that mind regarded as satisfactory. The attempt now to supply the trained intellect with evidence of the continuance of life beyond death, evidence which it can and must respect, is one that every lover of his kind should wish might be finally crowned with success.—(From "The Moral Value of Belief in a Future Life," by HOWARD N. BROWN, D.D., in the "Journal" of the American Society for Psychical Research.)

REFERRING to the interview with General Sir Alfred Turner, published in our last issue, it may be mentioned that a portrait of Sir Alfred appeared in LIGHT of May 16th last, copies of which are still obtainable at this office.

WHAT could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare? I see nothing in Spiritualism that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart.—WASHINGTON IRVING.

THE PROBLEM OF SPIRIT COMMUNICATION.

DR. HYSLOP'S NEW HYPOTHESIS.

In the August number of "The Journal of the American Society for Psychical Research," Dr. J. H. Hyslop puts forward some interesting suggestions in connection with spirit communications. Such communications are generally attributed either to telepathy or to direct spirit control; but Dr. Hyslop does not think these hypotheses cover all cases, and suggests a third, which he designates "pictographic." The essential feature of the "pictographic" method is that actual words are not required for the communication.

... the thoughts of A are transmitted to B in the exact form in which they occur in the mind of A. Thus, if A thinks of a series of mental pictures in his experience, these pictures are not symbolised in language or words, but are transmitted exactly as pictured. This would mean that the series of images in A's mind becomes the same series of pictures in B's mind. Now these images would be absolutely unintelligible to B unless he had had the same mental experience as A. The imagery would convey nothing to B unless the like experience had taken place in his life or thought, and the panorama would be intelligible to B just in proportion to the identity of his experience with that of A. That is, the condition of harmony between A and B is identity of experience, or identity of ideas and feelings. They would be wholly out of sympathy and harmony without that identity of experience. They could not interchange ideas or emotions intelligibly unless this identity of experience had occurred. That is, the interchange, if it took place, would not have any intelligible meaning.

Assuming this to be what actually occurs, it at once becomes evident that a successful communication will depend entirely upon the range of common ideas existing between the spirit and the medium, or between the spirit and the sitter. The presentation and reception of the mental pictures must necessarily vary with the mentality of the control or psychic through whom they are obtained and that this is so a study of actual records amply demonstrates.

This leads Dr. Hyslop to consider the phenomenon of "harmony" in connection with spirit intercourse and he reaches the conclusion that—

it is intelligible only where there exists a community of interests and ideas, as conditions for interpreting transmitted imagery. This is only to say that symbolic and non-symbolic methods of intercourse ultimately conform to the same law: namely, similarity of personal experiences. In the symbolic we have managed to get a conventional agreement in language to indicate what common experiences are. In the non-symbolic methods the imagery of the experiences is transmitted, and not the symbols in words. The interpretation does not depend upon understanding the symbols but upon understanding or having the same experiences. It is apparent that the "harmony" in the non-symbolic communications requires more identity in the concrete experiences of the two persons concerned though generic similarities will have their values, as in the symbolic. Without language, it is apparent that experiences must be quite identical in order to discover meaning at all.

It is, from the "pictographic" standpoint, necessary to have a common fund of images or a similarity of experience, otherwise the communication will be imperfect or meaningless. It is the same in the ordinary affairs of life. A professor talking physiology to an ignorant man would not be understood and an erudite philosopher would not be intelligible to an ordinary layman. There must be a basis of mutual experience and knowledge.

Dr. Hyslop's theory is attractive and ingenious. It recalls the passage from M.A. (Oxon)'s "Notes by the Way" quoted in LIGHT of the 12th inst. (p. 437), in which he remarks: "Spirits convey their meaning pictorially, by symbol . . . rather than by word or action." A. B.

MYSTICISM is true. There certainly are kinds of truth borne in, as it were, instinctively on the human intellect, most influential on the character and the heart, yet hardly capable of stringent statement, difficult to limit by an elaborate definition. Their course is shadowy; the mind seems rather to have seen than to see them, more to feel than definitely apprehend them.—WALTER BAGEHOT.

THE SOCIETY FOR PSYCHICAL RESEARCH.

NOTES FROM THE CURRENT JOURNAL.

Besides Dr. Schiller's presidential address, of which, under the heading "Speeding Up Psychical Research," mention has been made in *LIGHT* (page 339), the last record of the "Proceedings" of the Society for [Psychical Research contains some valuable contributions, as well as a special Medical Supplement.

In the opening passage of his paper, "Some Recent Scripts Affording Evidence of Personal Survival," the Right Hon. Gerald Balfour remarks that the evidence which he proposes to deal with—evidence in favour of personal survival, and in support of the belief that communications may and do reach us from those who have passed out of the body—is based upon four passages from scripts of different dates produced by the automatist who is known under the pseudonym of Mme. Willett.

Having quoted these extracts, Mr. Balfour observes that they evidently refer to a passage in some written work, the origin of which long remained a mystery to the investigators, although from the first it had been supposed (rightly supposed, as a subsequent automatic communication proved) to be connected in some way with an essay by the late Dr. Verrall dealing with the interpretation of passages in Dante's "Divina Commedia."

Mr. Balfour further points out that if the knowledge shown by the scripts was not normally obtained, it must have been telepathically derived from some consciousness distinct from that of the automatist; but what kind of consciousness, whether incarnate or discarnate, remains open to question. Again, he asks: "As there is evidently design manifested in the scripts, inasmuch as they use their material, whencesoever derived, to serve a definite purpose, who was responsible for the design? Was it the subconscious self of the automatist, or was the automatist little more than an instrument played upon by the same independent consciousness which supplied the material of the scripts? Here," he says, "are two pairs of alternatives with four possible combinations of which the latter—that some discarnate spirit used the automatist as a medium of communication—points unambiguously to the doctrine of personal survival."

In conclusion, Mr. Balfour frankly admits that a long and laborious study of the scripts has brought him slowly but surely to a conviction there is much in them that cannot be satisfactorily explained except upon the spiritistic hypothesis.

"The History of Marthe Béraud" forms the subject of a paper by Helen G. Verrall, in which she discusses the materialisation phenomena described by Dr. von Schrenck-Notzing and Madame Bisson in their respective books.

Marthe Béraud, or rather Eva C., under which name she is now generally known, was first heard of as a materialisation-medium in 1903. Some experiments with her were then conducted at the Villa Carmen in Algiers, the house of General and Madame Noël. In 1905 Professor Charles Richet went to Algiers to investigate the case as Eva C. was suspected of committing deliberate fraud. The conclusions to which M. Richet came were, first, that at the sittings at which he was present any action on the part of an accomplice was excluded, and therefore if there was fraud it was deliberately practised by Eva, and secondly that the phenomena were almost certainly genuine, though he did not commit himself to any definite theory to explain them.

In 1908 Eva came to Paris, and early in 1909 she began to give sittings to a small private circle, arranged by Madame Bisson and her late husband. In May of the same year Dr. von Schrenck-Notzing was introduced into the circle.

The above is but a short outline of Eva's personal history as given by Helen Verrall. The remainder of her paper is devoted to a recapitulation of the recent controversies about the materialisation phenomena apparently produced through Eva C.'s mediumship.

It is Helen Verrall's opinion that there is evidence of some abnormal faculty round which have gathered fraudulent accretions of various kinds, although the theory of physical secretion may be entirely inadequate to explain the facts, and she admits that she only puts it forward as she is unable to arrive at a definite conclusion as to whether the phenomena are fraudulent or whether the doctor has proved his case for the ideoplastic

theory, which he adopts in regard to certain representations of human heads which appeared at the sittings. Some critics contend that these heads are obviously derived from illustrations which have been published on the front page of "Le Miroir," whilst Dr. von Schrenck-Notzing refers to them as "materialised dream-images, ephemeral, externalised, and in some cases recognisable precipitates from the medium's psychical impressions and recollections."

Helen Verrall points out that it is possible that Eva C.—has seen the "Miroir" portraits, and out of the impressions which they have left upon her mind, is able, by some strange creative process, to make material reproductions of her thoughts, which, when the creative force ceases to work, are re-absorbed into her body, but that it is surely remarkable that the medium's "materialised dream-images" should adorn President Wilson with a black eye and an alien moustache, whilst reproducing almost exactly the pattern of his tie.

Referring to the "regurgitation" theory which some of Dr. von Schrenck-Notzing's opponents have put forward, Helen Verrall remarks that this theory, although supported by various observations which have been made as to the nature of the materialisations and the conditions under which they were produced, will not cover the whole case. She points out that on several occasions the medium's head was enveloped in a black net veil, which was firmly sewn to the neck of her tunic, notwithstanding which precaution materialisations were obtained outside the veil. Moreover, the medium was given an emetic immediately after the sitting, and the contents of the stomach were analysed, but nothing suspicious was found.

Whether disposed to accept the genuineness of the phenomena, or to regard them as more or less fraudulent, every student of psychic phenomena will undoubtedly agree with Helen Verrall's concluding remarks that "a debt of gratitude is due to both Madame Bisson and Dr. von Schrenck-Notzing for the patience and industry which they have devoted to a most laborious task." F. D.

RELIGION AND SELFISHNESS.

"Errors as to the Man Jesus of Nazareth" is the title of a little paper-covered book, written and published by Mr. Daniel Hull, of Olympia, Washington, U.S.A. His reason for producing it was, he tells us, the hope that it would do good:—

If I can establish the fact that there was such a man as Jesus of Nazareth; that he was not, indeed, a really fictitious character, as some believe or affect to believe; that, although a religious and righteous person, he had no thought of establishing a system of theology, a priesthood or ritualistic system, I shall have accomplished my purpose.

Whether Mr. Hull succeeds in his aim we must leave readers to decide, but we think all Spiritualists will sympathise with the following unsparring denunciation of a theology—now happily becoming more and more discredited—which would have consigned some of earth's noblest and best to unending torments:—

A portion of a hymn which we used to sing in our worship forty or fifty years ago ran as follows:—

"O mercy, O mercy I look down from above,
Great Creator, on us, thy sad children, with love;
When beneath to their darkness the wicked are driven,
May our justified souls find a welcome in heaven."

Just think what a selfish prayer that is. Far better is he that never prays than the one who can indite such as above. How would you feel, my reader, after looking over the scene of weeping men and women cruelly and unmercifully driven off to a never-ending hell, where they must suffer to an endless eternity the tortures of scorching fire? How much of Heaven would you enjoy? If you enjoy such a heaven, I cannot. Why, it would be hell to me every moment of eternity to reflect that while I was so happily situated a single soul, even a brute, was undergoing torment in Hell, and every time I should see such creatures as you rejoicing in heaven, thoughtless of the sufferings of those in hell, I should despise myself for being in such company. Neither could I have any love for the author of any such punishment, even though his name should be spelled with three letters.

We agree with Mr. Hull that "a religion based upon selfishness does not appeal to the higher intelligence of mankind."

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THE VICTIMS OF THE MACHINE.

It has been said that where the machine comes in the spirit goes out, and it is certainly true that in the industrial world the toilers who produce machine-made work tend to lose initiative and imagination; to become apathetic and soulless. During the last generation we have seen a strong movement in the direction of handicrafts—an attempt to counteract the deadly monotony of complicated mechanical appliances and their products by doing without them altogether. "Let us," said the promoters of the movement, in effect, "make an effort to revive the days when men working each with his own hands and brain took pride and joy in their work."

It was an excellent movement and did a large amount of good. There was free play for art and skill and individuality in the making of things in which machinery had no part; but the movement had its drawbacks. To make things in the old-fashioned way was slow and tedious, and it was costly. Healthy as was the reaction, it was in effect a retreat. There is no going back in the world's march, except temporarily and as a means of advancing the more strongly. We are baffled to fight better, not to turn tail. With the keenest sympathy for those who thought that the old way was the more excellent one, and should be revived, we felt convinced that there was a mistake somewhere. Machinery had come into being as the outcome of a legitimate ambition to subdue the forces of Nature and turn them to the service of man. From the hand plough to the steam plough, from the spinning wheel to the power loom—every mechanical contrivance designed to save time and labour came in the course of natural evolution as expressed through the human mind. There was no getting rid of the machine once it had gained a place in the long catalogue of inventions. It came to fill a want, and the mistake of those who sought to end its existence lay in the failure to recognise that the evil resided not in the machine but in its abuse. The material progress it represented had not been counter-balanced by an equal degree of progress on the spiritual side. The many thousands of factory workers and machine operatives with sickly bodies and stunted souls were the victims of a failure to understand the true purpose of machinery. That purpose is to add to the general comfort and to increase the sum of leisure, to set free the energies of humanity to the working out of the higher purposes of

life. Mechanical inventions grew in number and complexity from year to year, but intelligence and humaneness did not progress at the same rate, with the result that, instead of being its master, men became the slaves of the machine.

Had the course of the world's progress remained solely on the material side of life the outlook would have been barren and gloomy to the last degree. Wealth, luxury and idleness on the one hand and abject poverty and toil on the other would have produced a degree of degeneracy that would in the end have led to the final extinction of the race. But life being directed by spiritual laws, all abuses, though they may be suffered for a time, are at last avenged. The evil grew another evil designed to neutralise and finally to extinguish it.

With the industrial machine grew up the war machine. The industry and skill which fashioned the industrial machine, designed to the service of men but perverted to degrade them, devised machinery which had no purpose but to destroy their handiwork and mangle their bodies. The Machine which men had allowed to master them was at last to tear and rend them. The maker of the Machine, from being its slave, was destined at last to become its victim. Having suffered it to make him its prisoner, he had thereafter to be stretched by it on the rack.

One terrible day the wheels and cranks of the industrial machine began to slacken and the war machine to operate with destroying energy. The industrial machine had merely wearied and enfeebled the bodies and minds of its slaves, the war machine with a score of hellish devices maimed and shattered and swept them out of mortal life by the thousand.

There could have been no room for the machinery of war had the machinery of peaceful industry been intelligently mastered and understood. No slavery like the slavery of the machine—no such piteous victims as those who, the Spirit having made them free, submit themselves to the working of blind and pitiless mechanical laws. It all began with the idea that the thing seen was the only real thing, the material force the only true power. The machine was designed to promote the working of the unseen things, growth in spirit by the provision of leisure to cultivate the graces of mind and soul, to set free the powers that, but for the machine, would have to be mainly devoted to providing for physical needs. Instead, the machine was perverted to the accumulation of material wealth. It is not wonderful that the folly which thus abused the industrial machine should have devised the war machine as another contrivance to be used for the same ends. There came a time when to the more intelligent minds amongst the nations it became apparent that whatever the defects of the industrial machine, the machines of war and peace could not be safely allowed to grow up together. One must be subordinated to the other—the two were mutually antagonistic. The destroyer could not be cultivated to the same degree as the constructor. A halt was called, but one nation under the great illusion of materialism failed to respond. It clung obstinately to the idea that the mechanism of Peace and War could grow up and flourish together, the one aiding the other—a ghastly mistake with ghastly consequences. Their war machine when it got to work shattered to fragments the machinery of industry at the very first onset. To-day the lesson is written over the whole earth for all the nations to see and to profit by.

AN INTERVIEW with Count Miyatovich will appear shortly—probably in the next issue of LIGHT.

PROPHECY AND FATE.

THE PROBLEM OF FREE WILL.

BY W. H. EVANS.

The article on "Prevision and Prophecy," by "N. G. S.," which appeared on p. 410 of LIGHT, has no doubt set many readers thinking. Prophecy is perhaps one of the most perplexing, if not unsettling, of all facts. One is tossed to and fro between the Charybdis of "Free Will" on the one hand, and the Scylla of "Determinism" on the other. The fact which has to be accounted for is the fulfilled prophecy. If only one instance existed we might say "coincidence," and pass on. But when instances are multiplied, then it becomes arresting. The difficulty which most people experience is to harmonise a theory of Free Will with an apparently fixed fate.

HAVE WE FREE WILL?

It will be just as well, before proceeding, to settle in our mind what we mean by Free Will, and whether we possess a will that is free. Now "will" is a part of man. It is not something which transcends him, but something which he uses. Hence, to speak of will as free, in the sense of being unrelated to, or above, man, is erroneous and illogical. Obviously, that which man uses is not free, it is subject to his control. But this only pushes the question further back, and we ask, Am I free? Again, we see that man is a part of a larger whole, and he is subject to the whole. He may attempt to oppose that whole, but the attempt is futile. He can no more oppose the whole than he can lift himself with his boot straps. But he can work in conjunction with the whole, which is a very different matter, and one vastly more important. We may, then, rule out of court the theological doctrine of Free Will, and regard man as a part of a greater whole. Regarding man as something apart from Nature has been a prolific source of error.

WHAT IS FATE?

Despite the teachings of Free-Willists, it is astonishing how fatalistic people are. Circumstances are accepted as being inevitable, and when things happen people exclaim, "It had to be!" So that "Fate is that destiny which foredooms everything and which there is no evading." Says Spinoza: "That thing is said to be free which exists by the mere necessity of its own nature and is determined in its actions by itself alone. That thing is said to be necessary or rather compelled when it is determined in its existence and actions by something else in a certain fixed ratio." That is, freedom can only be predicated of God; all else exists in Him, and is determined in its actions by Him.

THE THREE O'S.

Theological teachers have taught, and do still teach, that God is omnipresent, omniscient and omnipotent, *i.e.*, He is present everywhere, knows all things, and is all-powerful. What, then, the agnostic would ask, are we to think of a Being, knowing all the suffering that humanity would endure, having the power to prevent it, yet not doing so? To the agnostic the implication carries with it a condemnation of the three O's. But it is impossible for the finite to comprehend the infinite, or to formulate any conception which will wholly satisfy our intellectual needs.

DOES THE FUTURE EXIST?

So far, I have been endeavouring to clear the approach to this thorny problem. Sidney T. Klein, in his book, "Science and the Infinite," contends that "The whole of time is included in the Now; the Future, however remote, with all events therein, is existent in the present; the writers of books five thousand years hence are therefore writing them now, and the human race has read and is reading them now; we have always hitherto maintained that these things are "going to happen" five thousand years hence, but in reality all events in the future are events in the same Now in which we are living at the present moment, and it is just as true that time is flowing from the Future to the Present on to the Past, as in the contrary direction." Thus, as one writer expresses it, "the future is but the past entered at another door." The reasoning of Klein is based

upon our unit of perception of light and sound, and should be read by all interested in these problems.

Taking the example quoted in LIGHT where, among other things, the sprouting of an ash tree from the topmost stone of a ruined tower was foretold two hundred and fifty years before it actually happened, one may ask, Is it possible to see what does not exist? Now we know the ash tree, as a concrete form, was not in actual existence when the prophecy was made; but that it existed potentially cannot, in the face of the fact, be denied. This brings us to the suggestion of the writer that things exist on some other plane before they are expressed on the material. But, then, let us ask, Has there been a great European war on the psychic plane? If so, what is the object? And if universal peace can come by no other means, if this is the only way that mankind can be taught, is not the militarism of Potsdam a necessity? In a word, it means that even the so-called evil forces are necessary to the evolution of humanity, and all the reactionaries and materialists are but fulfilling their destiny in the universal plan.

Time being a whole, that portion of it which is called the Future necessarily exists. But that is different from stating that certain events exist therein. Even so, prophecy seems to indicate that they do.

IS THERE A FATE?

Shall we, then, regard man as a being who is destined to move in certain grooves, or as having the power to rise superior to them and oppose the Over-soul? There are some things man cannot do. He cannot die, *i.e.*, become non-existent. He cannot make a square circle, or one plus one more than two. He cannot unthink a thought, or undo an action once performed. He must act in accordance with what are called the laws of the universe, or, in other words, act in accordance with purposes of the Over-soul, or God. That being so, if every line of action is initiated in the unseen, and man is one of the channels through which such actions express themselves, then, broadly speaking, I see no way out of a fatalistic theory of the universe. It will, however, make a great deal of difference how we look at this. There are always two ways of accepting what is called Fate. One is to sit still and do nothing but rail against it; the other is to co-operate with it. If we do the latter we discover that we become Fate—that is to say, by working with Fate, or, to use a better term, the Divine Power, we become initiatory agents in the operations of the Over-soul. There is no reason why the acceptance of such a theory—and I only put it forward with the object of evoking criticism—should induce a pessimistic attitude of mind. If we cannot become full-orbed optimists, we can at least be meliorists, and perhaps the middle way is better than either extreme.

I think the fact of prophecy indicates Fate, or, as Emerson puts it, "Laws of the world." If we had a number of conflicting forces, instead of co-operating forces, prophecy would not be possible. It is the stability of the universe and its laws which makes prophecy possible at all. But the difficulty is this: people only see Fate in what is called evil; when anything good happens it is Providence. It is the association of Fate with evil in the minds of people which makes it repugnant. If we can only see that all forces are wisely directed, no matter how evil they may seem for a time to our purblind human understanding, we shall see that this direction is impossible apart from law or Fate. We must remember that God is Law as well as Love. And even love sometimes uses the weapons of warfare—when there is no other means—to effect its beneficent ends.

CAN WE KNOW THE HOW OF PROPHECYING?

I am afraid my space is nearly run out, but I would like to add a thought more. When by the exercise of the intuition in everyday affairs one prophesies anything, and it comes to pass, it is called "an intelligent anticipation of events." That is what all prophecy really is. This faculty is much more common than is supposed, and nearly everyone experiences that feeling of certainty that particular things are so, or are going to be. No one seems to be able to explain how they get this. It comes. But whence does it come? That is the difficult problem. There must be a connection somewhere. And if all senses are but modifications of one sense, namely touch, we may almost

lay it down as a fundamental law of mental life that there must be contact before there can be cognition. And if cognition, then pre-cognition also. This supposes the existence of a faculty of mind that is able in some way to contact certain chains of causes, and by some subtle unknown mathematical process, deduce from them effects, such deductions being called prophecy. This reduces it to a system of calculation. But even so, we are as far off the secret as ever. It may be that, because man is a part of the whole, he has within him the elements of deific consciousness, and because of this is able at times to contact what, for want of a name, I will call Reality. The problem gets more intricate if by postulating Fate we are also going to imply that every trivial event of the cosmos is also predetermined by that fateful mind. Yet, "as in the greater so in the lesser" must be a rule here also, and the fact that an event is seemingly trivial does not mean that it has no place in the scheme of things.

It is evident that many prophecies are reflections of other minds, and are given by inspiration or by inbreathing. Some idea of this process may be gleaned by a study of hypnotic phenomena. The fact of prophecy implies the existence of some special faculty of mind, latent in all, and more or less active in some. The psychometric power which enables a man to read the past seems to be the same as that which enables him to read the future. The past is read by sympathetic contact. The future may also be read by the same means.

I have now indicated certain philosophic aspects of an acute problem. It is my hope that others will take it up, that by friendly discussion we may arrive at some approximate idea of the truth.

THE WAR AND THE PROPHETS.

Noting an allusion to him in "LIGHT" of the 29th ult. (page 410), "Sepharial" sends us the following letter:—

ASTROLOGY AND THE WAR.

SIR,—I am afraid that I have rather laid myself open to misconception as to my views regarding the duration of the war by the statement on page 11 of my brochure that "It is greatly to be hoped that the war may be brought to a conclusion within the year now current, as Jupiter finally passes over the mid-heaven of the royal horoscope in January, 1915, and gives promise of an expansion of territory and successful issue to all undertakings then in hand." It was but a hope, but by no means a conviction in my mind, as may be seen from the fact that I simultaneously contributed to the "British Journal of Astrology" an article in which I definitely set the downfall of the Kaiser in April, 1918. In the brochure in question I have frequently cited dates in 1915, 1916, and 1917, so that I trust I acquit myself of any ambiguity. I think it both impolitic and also astrologically impossible to state that the war will come to an end during the present year. Considering the colossal forces involved the war may be regarded as a comparatively short one. But I am not looking for miracles. We are, in my belief, merely on the fringe of the Armageddon which will be fought in Westphalia, Hanover and Brandenburg. But every inch of the way thither will be contested, and until the Kaiser is finally and completely reduced the war cannot be brought to an end. It is a war against war.

The following dates of near interest may be noted:—

September 13th, heavy German losses; October 7th-8th, German naval disaster; October 16th, reinforcements, a great rally and temporary success. A very heavy engagement of all forces. October 23rd, Austria counted out. October 29th, German reverses. November 3rd-5th, the greatest engagement since the opening of the war; the Germans heavily defeated.

The foregoing have already been communicated for reference, but have not been published. They may prove of speculative interest to your readers.—Yours, &c.,

London,

September 12th.

SEPHARIAL.

P.S.—I am asked whether there may not be some intercession made for all of us belligerents by Edward the Peacemaker, so to bring about a cessation of hostilities on his anniversary, November 9th. I cannot honestly think it.

In LIGHT of the 12th inst., under the title "The End of the War: A Daring Forecast," we refer to an astrologer who foretells Peace and Victory next month. We fear some prophetic reputations are going to suffer.

THE SPIRITUAL SIGNIFICANCE OF THE WAR.

Two notable addresses on the above subject, of which we are happy to be able to furnish our readers with the following abridged report, were given at the Occult Club on the 10th inst. at a meeting presided over by Mr. W. de Kerlor. The first speaker, DR. A. N. FAREED, said:—

We know very well that throughout the history not only of nations, but of religions, there has been an effort to dominate. The main motive of men has been to dominate other men, and the motive of rulers has been to dominate countries and their peoples. This has been carried out to the extent that many of the materialistic have formulated laws such as the survival of the fittest, or might decides the right; but we know that the mature souls of every age have never been for this law—that might is right; and to-day we are viewing the conditions of the old heaven and earth, which conditions must finally disappear and usher in the new state and the new heaven and earth. . . . The time is here when each nation must have its own national soul; a nation has a national soul just as an individual has an individual soul or spirit, and it is just as wrong for another more powerful nation to dominate a lesser nation as it is for a man in a high position to try to dominate another lesser individual soul. If the Lord did not mean us to have individual souls, he would have made us only bodies without a soul; a body is dependent upon the soul, but the soul is independent of the body, and the very fact that each body has its own individual soul shows us clearly that that body is to be finally ruled by the highest life attained by the soul within. No nation can help another nation except in so far as it can put that nation on its own feet; no nation can raise another nation by simply ruling it, but it can do so by helping that nation to realise that it has the capacity to become like the mightier nations.

The main motive of this war has been to do away with what were conceived to be lesser powers, because the one who has had this motive thought himself to be the greater. Who is the greater, who is the lesser? Just because I may have greater strength, am I to judge that the one who has not that strength is lesser? Indeed not. Why do the nations feel so sympathetically towards the British attitude? I have some letters from friends in Egypt and Persia, and their expression on this question is to the point that because the motive of this great nation and of those who are its Allies has been to check the onslaught of despotism, therefore they commend the resort to war—even peace-loving people. Might must meet might. Spiritual significance is deeper than all this. If democracy at this critical time of history shall win, the hopes of humanity will be strengthened and added to; but if despotism shall triumph then all the sayings of the wise men and of the prophets, all the aspirations of the hearts of men will be lost for we shall be face to face with the rule of animalism and of might without right. But I am certain it is going to be the other way—victory on the side of right. Do we realise that the feelings of the lesser nations—I speak of the East especially—are so keen on this point that the last few years they have been struggling to get rid of tyranny? Do we realise that if victory shall be on the side of the tyrannical all the blood that has been shed in the cause of freedom will be lost? I am sure you believe with me that democracy will win. The hopes of humanity are not in vain. The question of hope is a very mighty one. Many place belief in immortality because humanity cherishes a hope that there must be a hereafter. Now that very hope of the human heart for liberty, for equality, for freedom of exercising one's rights, must be fulfilled, and it is going to be. The ultimate attainment of human endeavour is accomplished when every individual member of society through the long process of development in education will become self-reliant; not until then will you have a perfect order of things. If that be the case it is readily accepted that the independence of the nation is the first step towards it. We know that at the beginning of nations there have been first the individual, then the family, next to that the clan, then the tribe, and finally the nation. Every member of the sociological community has a right to live his own life, but there are certain things which make it desirable for every one to throw in his lot with others, to unite with other tribes and form first a little group, then a clan, and ultimately a tribe. Let us hope that all of us, by realising the importance of self-reliance first in our individual selves, will make it possible for nations to realise independence, and through it solidarity and internationalism. When a few nations become absorbed with this international spirit they will crush any power that trespasses on the rights of a lesser power, and all these nations will become united on the fundamental principles, not only of the body but of the spirit.

The second address was delivered in the Persian tongue by

the Sheik Assad-Ullah, and interpreted *pari passu* by Dr. A. N. Fareed. In his opening remarks the Sheik pointed out that though war was seemingly a material phenomenon its cause was always immaterial. All wars had had their rise in a spiritual condition of strife, a state of the heart produced by a certain prejudice connected with religion or patriotism. As a striking illustration of the former he instanced the wars of the Crusades.

Now you may ask this question: "In the world of spirit should there be spiritual, or immaterial warfare? And this we must look into carefully; it is such a deep subject that it requires special treatment. Suffice it to say that the person whom you call Man represents at least nine different manifestations of the spirit, or nine entities. For our purpose to-night we will deal with but two aspects of Man. The Ego, or I, has two distinct departments. One has to do with the spirit, the other is connected with the material world, and is the remnant of the kingdom below him and represents all the animal qualities and propensities. All the good things you see in life, all the benevolent and beneficent effects in the world, the praiseworthy accomplishments, the building of hospitals and charitable institutions, all these are due to the working of the spiritual nature in man individually, and in the community collectively. It is that nature which takes interest in one's fellows, and in the things concerning the whole world. It is that element in man which is connected with the whole, and therefore with Divinity. It is due to that element that man becomes selfless under circumstances of pressure and common vicissitude, and is inspired to leave his individual work and go, for instance, to the hospital to do Red Cross work in order to help his fellows.

To come to the spiritual effect of this war, or the signs of the spirit working in it, let me simply say that the coming from the East and from the West of various peoples of varying faiths to help the Allies in order to check despotism and tyranny indicates the best of signs of the times. Hence, as we watch the present struggle, we should be assured that the mighty hand of the Great Architect, the Great Designer of all Good is in it, and that the result will be the freedom of humanity, because, coincident with the war, things are taking place in other departments of life which will help to aid in ridding the world of despotism and tyranny and in ushering in a period of rapid spiritual progress. This will mean the growth of each individual spirit as well as of the national and international spirit, and will make for peace and international arbitration, and for the good of the whole world. It is this which is going to give a new interpretation of Might, so that hereafter it will be said that the strongest is he who helps the weakest. It is only this that can remove warfare and conflict, and to such an extent that no one soul shall make another sad, and there shall be no more killing.

Remember that all that has been said of a future paradise, a heavenly rose-garden wherein all souls will repose in peace, refers to that state here and nowhere else. But if you want to realise that Paradise without, you must first begin it within; first have Heaven in your own soul and you will help to create it in another soul. Help your fellows to realise that they must not wait for the time when they will be transferred from this plane to another Heaven. The ideal state which will be realised through this state of chaos is the ideal state of peace which will gradually follow in time. It is ever darkest before the dawn, therefore through this darkest period of human history, be of good cheer, knowing that you are going to see the dawn of Peace.

At present it is the terrible animal nature in man which debases him. Let us trust that this international conflict will do away with these conditions by cutting away the claws of certain human animals so that they will never again be able to use them. Let us hope that these armaments will be so used up that they will no longer remain. It is only through this change that the armies of the world will be changed into law-abiding and industrial citizens, that the armaments will be changed into instruments of agriculture for the common good.

All that you have learned or read of the words "Heaven" and "Hell" in spiritual and religious writings must first be realised in individual souls and then they cause themselves to be created without. There is no worse internal condition than that of war, and it is caused by the internal condition of the soul who causes it. It is this conflagration which first sets on fire the heart of the oppressor and then causes innocent souls who do not know the cause of it and who do not know what they are fighting for to be burned with it.

We are tempted to question why all these things should be. Why should not there have been other methods for releasing mankind? Because things as they are are for a purpose, and this evidently is one of the means of purging the awful conditions which have existed in the world.

In appealing finally to your peace-loving natures, let me say

that the saddest part of warfare is the part that is borne by the women, by the mothers whose sons have to be sacrificed, by those whose husbands are placed before the cannon's mouth—it is their sighings that will finally help humanity to realise the suffering of it. How little one can realise that aspect of it. How little one stops to think of the terror of it, of the agony caused by it! And finally we must say that war being caused originally by discord in the spirit we must begin individually and collectively to remove that discord, and trust fully that right will win and peace will reign. We have not an army to fight the other armies, and you say how can it all be done—this ideal way of thinking of it, these spiritual tactics? Let me assure you that we have one mighty army, and that is the mighty army of sincere prayers, so let us not forget to offer a prayer for the cause of good, and in turning your hearts to the Source of all right and good it will be effective. Do not think because we cannot carry guns we cannot do something else—we can, we can pray. In this upper world, though there be but few people, let us realise this mighty point and let us put our hearts into a united spirit of prayer for peace, and let our prayer be this:—

"O God! Remove injustice from the world. We beg Thee to lead the unjust to see justice and to change their ways. Render Thy weak creatures and servants mighty and victorious through Thy power. Have compassion and mercy upon those whose hearts are broken, and be merciful to those who are in suffering. Verily Thy might is the might of the Spirit, and the power of Spirit overcometh that of the body."

TRANSITION OF THE QUEEN'S GOVERNESS.

We regret to have to record the passing of Mlle. Helene Bricka, who was for many years the governess and friend of Queen Mary. The sad event has been the subject of notice in the Press generally, and it is remarked that her demise is greatly regretted by those who remember her at White Lodge during the lifetime of the Queen's parents, the Duke and Duchess of Teck. Mlle. Bricka was for many years a member of the London Spiritualist Alliance and a reader of LIGHT.

At the funeral, which took place on Sunday last, at Golder's Green Crematorium, the Queen and Prince and Princess Alexander of Teck were represented. Her Majesty sent a wreath bearing the inscription in her own handwriting: "In affectionate memory from her old friend, Mary R."

HEINE AMONG THE PROPHETS.

The following letter, which appeared in the "Times" on the 21st inst., gives a remarkable instance of a prophetic faculty akin to that shown in the letter of George Sand, quoted in our last issue (p. 449). It is the more remarkable as coming from a German poet of the Hebrew race:—

SIR,—“Christianity—and this is its highest merit—has in some degree softened but it could not destroy, that brutal German joy of battle. When once the taming talisman, the Cross, breaks in two, the savagery of the old fighters, the senseless, Berserker fury of which the northern poets sing and say so much, will gush up anew. That talisman is decayed, and the day will come when it will piteously collapse. Then the old stone gods will rise from the silent ruins, and rub the dust of a thousand years from their eyes. Thor, with his giant's hammer, will at last spring up, and shatter to bits the Gothic cathedrals.”

So wrote Heine eighty years ago, and he foretold that at the head of the new barbarians would be found the disciples of Kant, of Fichte, and of Hegel, who, by a regular logical and historical process, which he traces back to the beginnings of German thought, had shorn the "talisman" of its power.—Yours, faithfully, CONTINUITY.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

SIDELIGHTS.

The October number of the "Hibbert Journal" will be largely devoted to the moral issues involved in the War and its deeper causes, and will open with an article by Field Marshal Earl Roberts on "The Supreme Duty of the Citizen in the Present Crisis." There will be further articles by Sir Henry Jones, the Bishop of Carlisle, Professor Gilbert Murray and the Editor. Contributions will also appear dealing with the relations of the War to German literature and German Philosophy and there will be a special study of the teaching of Nietzsche as partly responsible for Prussian Militarism.

The daily Press continues to show an interest in astrological and other forms of prophecy in regard to the war. The following is from an evening paper: "Astrologers are all agreed, apparently, that Germany is going to have a bad time. One who publishes his prognostication in an Indian paper shows that the planets are telling much the same story as they did when we gained glorious victories at Trafalgar and Waterloo. Austria is to suffer most of all, her protecting planet being extremely weak, and Germany is to have misery and disaster as the result of her frenzy. From the first of September England was destined to 'shine forth in her power and prestige more brilliantly than ever.'"

The October issue of "Modern Astrology" (L. N. Fowler & Co., Price 6d.), is devoted to a special study of National Horoscopes and the nativities of the various emperors, kings and statesmen concerned with the present war. We notice amongst other horoscopes those of King George V., the Kaiser, the Emperor of Austria, the Czar and the French President, then we have Friederich Nietzsche on "The Apostle of War" and Mr. Lloyd George, followed by mundane maps for 1914 and critical notes on the recent eclipse of the sun and the fatal conjunction of Jupiter and Uranus.

Professor L. P. Jacks, writing in the "Inquirer," states his conviction that we can never be faced with a greater moral crisis than the present—a crisis which calls for the last proof of good citizenship, that "a man lay down his life for his friend." In his opinion, the soldiers who take their lives in their hands and offer them for the service of this holy and unescapable conflict are at this moment doing more than all the preachers to confirm our faith in God. We ought, "as we gather in quiet churches, as we look at our happy families, as we return to our comfortable studies for reading and reflection," to realise that this peace and security is being purchased at this very hour by the blood of gallant men—"and, remembering that, let us hold our tongues, for the present, about the wickedness of war."

In a letter to the "British Weekly" the Rev. R. J. Campbell expresses his willingness, if the Government will accept him, to render service in any capacity whatever. If a considerable number of Free Churchmen volunteer for the army he is prepared to go with them as Chaplain if they wish it. As he has had a sharp illness and is still far from strong he would, no doubt, be rejected as physically unfit, but he hopes to be well again by the time such service is required.

THE CHURCH AND THE WAR.

The "Guardian," the well-known Church newspaper, does not mince its words in considering the conditions on which peace should ultimately be made:—

There is absolutely no room for magnanimity. It is imperative that the disease of militancy which has laid hold of an entire people should be extirpated, and it is absurd to say that the conditions of peace must not be such that a proud nation cannot accept them.

We have to do, not with a proud, but a criminal nation—a people individually responsible for numberless crimes against humanity, numberless outrages upon the laws of civilised warfare, a people who have made war upon France and Belgium without a shadow of an excuse—Germany had no quarrel with either.

She must be deprived of the power of ever repeating her abominable assault upon the freedom and independence of other peoples.

By indemnities—necessarily heavy, especially where Belgium is concerned—losses of territory, and collateral disabilities, she must be finally deprived of the power to do mischief. "Never again," must be the motto of the Allies when the final reckoning comes.

THAT is a weakness in oneself which takes advantage of the weakness in another.

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.

Verified Psychometrical Predictions: A Servian Romance.

SIR,—Your readers will not be surprised to hear that I did not hesitate to acquaint my own countrymen, through the Servian Press, with the remarkable experiences in the sphere of Spiritualism, whenever I had them. I can humbly claim that I have—at least indirectly—contributed something to the remarkable spread of Spiritualism in the Balkan countries. But I myself have been surprised by the consequences which my reputation of a Spiritualist has brought for me personally. It, for instance, contributed in great measure that the public opinion in Servia suggested me as one of the candidates for one of the Archbishoprics in Macedonia. My candidature was especially popular amongst the peasants, who said: "Yes, yes, we just want to have an Archbishop who can talk with the spirits of our departed ones!" Less alarming, although not less inconvenient, was the fact that the Servians consider me as a sort of their Consul-General to the Kingdom of Spiritualism and Occult sciences, with residence in London. Hundreds of letters come to me every year asking me for information in Spiritualism or for some services in connection with Spiritualism. Some of the letters are very pathetic. A poor woman asked me once to see the spirit of her only son, and to tell him that she was doubly unhappy because he never came to her in her dreams! A clergyman confided to me that since his beautiful and gifted daughter died in her eighteenth year, he lost his faith in life after death, and could regain it only if she would, through me, send him some communications by which he could recognise that she really lives as a spirit. Several peasants asked me to find out from the spirits in which places great treasures have been buried, that they might dig them out. Not a few letters were of a romantic nature. One of such ones gives me the occasion to address you this letter.

One day in 1910 I received a letter from a young lieutenant of the Servian army. He confided to me that he was intensely in love with a young lady, who honoured him by her own devoted love. Unfortunately her parents and his own were at enmity from a long date, and absolutely refused to consent to the marriage of the young people. There was a deadlock, which filled him and his lady love with despair. They were already contemplating a desperate step, because clearly if they could not live together as husband and wife, they could die together as two faithful sweethearts. In that critical moment a friend suggested to him that, before they should commit some sort of folly, they had better first address themselves to me in London with the question: Is there really no hope for their love? And so the young lieutenant wrote to place before me that question.

I sent that letter—written in the Servian—to my friend, Mrs. Julia Burchell, of Bradford, and requested her to let me know if she should get psychometrically some visions concerning the writer. In a few days I received Mrs. Burchell's answer. She wrote (I do not quote her words, but the sense of her statement):—

1. I see the writer is a young officer, much in love with a very nice girl, but both are unhappy because of the many impediments to their marriage. However, I see the clouds suddenly withdrawing from their sky, the sun shines brilliantly on a wedding party, they are married, and will live very happily together.

2. I have a second vision. I see the young officer marching at the head of a company of soldiers. Your country seems to be in war.

3. There is a third vision. I see the young officer standing at the seaboard and inspecting the embarkation of soldiers in a big sea-going steamer.

4. I now see the young officer storming, at the head of his company, the enemy's fortified position; most of his men are falling, killed or wounded, but the young officer stands erect, and shall not be wounded at all.

I forwarded to the young officer the original English letter of Mrs. Burchell, and my Servian translation of the same. I expressed my hope that the first vision of a brilliant wedding party would be speedily realised. As for the other three visions, I expressed my fear that there must have been some mistake somewhere. There was not the slightest chance of a war in the Balkans then or in the near future. And as to a seaboard, Servia is hopelessly far away from any sea!

That happened, as I said, in 1910. Now in June of this 1914 year I spent three weeks in Belgrade, the capital of Servia. One morning my valet brought me the visiting card of Major

Jeremiah Stanoyevich, who expressed the wish to see me. I did not think I knew such a man, but naturally received him at once. A smart young officer came in and, after usual greetings, said: "I consider it my duty to come to thank you personally for your kindness shown to me four years ago, when you saved me and my fiancée from despair by sending me the encouraging assurance of your clairvoyant friend Mrs. Burchell. And I consider it also my duty to do justice to the wonderful powers of that lady, whose visions concerning me have been fulfilled in every detail. I have been married to the woman of my choice, and we are very happy indeed. As everybody knows now, we had wars in 1912 and 1913. I have been marching at the head of my battalion from Uscub to Albania. In Durazzo I was appointed to superintend the embarkation of our regiment into a big sea-going steamer. My regiment was ordered to attack the fortified position of Brditsa, one of the Scutari forts. At the head of my company I was rushing forward up the hill, when really most of my men were falling on the ground, being killed or wounded. I in that moment remembered the fourth vision of Mrs. Burchell, and having been already before impressed by the correctness of all that she saw concerning me, I said to myself, 'No, there is no danger for me, Mrs. Burchell said I shall not even be wounded!' And I remained throughout the deadly fire of the Turks quite erect, and came out of the ordeal unhurt, as you now can see!"

Major Stanoyevich wished me specially to bring this to the knowledge of Mrs. Burchell, and give her the expression of his thanks and admiration, and to me he gave readily the permission to publish the preceding facts and his name.

A few days later the Crown Prince Alexander of Servia, acting as Regent for his father, invited me to lunch with him at the Palace. At the luncheon were several generals and colonels and a high Church dignitary. One of the colonels asked me if it was really true that an English clairvoyante had made four years ago a remarkable forecast of events in the life of Major Stanoyevich, which all came true. I then told them the whole story as I am telling it now to your readers in this letter. The Crown Prince was so impressed by my report that he at once sent an orderly to find Major Stanoyevich, and bring him to the Palace. The Major was found, brought to the Palace, and he could not only confirm all the details of what the Crown Prince heard from me, but he brought with him Mrs. Burchell's original English letter, and my own Servian translation of four years ago.—Yours, &c.,

CHEDO MIYATOVICH,
Former Servian Minister to the Court
of St. James's.

The Royal Societies' Club,
September 9th.

Is War Ever Justifiable?

SIR,—As the writer of your first quotation from the "Christian Commonwealth" on the above subject, I was pleased to see the letter of Mr. J. L. Macbeth Bain in your issue of Saturday last. I have sat at the feet of Mr. Macbeth Bain with much pleasure and profit, but I do not find that I can agree with the views expressed in that letter. When I first put the query, "Does Christianity require me to stand aside while my neighbour is being maimed by a madman?" I anticipated the retort that the Kaiser is not a madman in the ordinary sense. But does it really matter whether he is insane in the ordinary sense or simply "mad with war-lust and fury," if his madness renders him impervious to reason, as I am afraid it does? But the essential point is this: Is the employment of force ever justifiable in restraining an assailant? Take an actual case within my knowledge, that of a refined girl attacked by a man "mad with lust." Is the employment of force to restrain such a "madman" justifiable? That is the question to which we have to reply "yes" or "no"; and if we may apply force to such an individual, why not to such a nation?

It is, of course, highly desirable that we keep ever in view, as our goal, the policy of the Quakers in Pennsylvania, but recognising at the same time that that policy can only be successfully pursued by a people who have attained the Quakers' moral and spiritual standard. Were an uncivilised tribe to imitate the Quakers in this matter, their action would be without either merit or moral effect—a sham, indeed—and I am afraid that Great Britain and the other nations are in much the same case. What we may do depends upon what we are. This is implied in Mr. Bain's letter when he says: "Had Britain . . . been only strong enough, &c., she might have disarmed." The conditions were not there. After all, is not all "force" divine force? and physical force, for that reason, as legitimate in its place as spiritual force?

In these times we might all study with profit the ninth chapter of Jeremiah, in which the God of Israel is represented as saying: "I will make Jerusalem heaps and a den of dragons,

and will make the cities of Judah desolate, without an inhabitant. . . . I will send a sword after them until I have consumed them . . . and the carcases of men shall fall as dung upon the open field." Strange work for a God of Love, some will say, but stranger still the reasons given for it—namely, because He delights in loving-kindness, righteousness, and judgment. "Out of the hells heaven is evolved."—Yours, &c.,

J. STODDART.

Falkirk, September 14th, 1914.

SIR,—Mr. James L. Macbeth Bain makes the astounding and incredible statement that had Great Britain after her recent display of naval power "been only strong enough in God, wise enough in the wisdom of God, or great enough in the love of God, to disarm herself in the sight of all the world, even these men" (i.e., the Kaiser, Crown Prince, and German Military Staff) "could not have failed to see the lesson, and to have so profited by it that this war would not have been."

Is Mr. Bain so utterly ignorant of the events of the last few weeks as not to be cognisant that Great Britain did not declare war till Germany had invaded Belgium in spite of her treaty and solemn obligation to preserve Belgian neutrality?

Before Mr. James L. Macbeth Bain takes upon himself to criticise unfavourably the actions of the country he lives in, he ought to make himself conversant with the efforts made by Sir E. Grey to preserve peace. A study of the Parliamentary papers issued on the subject will enlighten him, i.e., if his prejudiced mind is able to grasp the subject in its true light.—Yours, &c.,

F. R. BEBBIE (COLONEL).

The God Within Us.

SIR,—May I advert to the tendency in numerous correspondents lately (including "C. E. B.") to claim that God is not to be found outside us, but inside. So far from this being a priceless flashlight, I can regretfully only see in it a mischievous delusion.

How can anyone imagine that the Majesty which rules endless universes can be confined within the contemptible limits of any given human frame or soul? or that our prayers and aspirations are to be narrowed into delving into the thimble-sized tabernacle of our own interior, for all the reinforcement adequate to a sound and lofty life? We have St. Paul's authority, it is true, for desiring "until Christ be formed in you," but he never hinted for one moment that even then we had imprisoned the whole Christ within ourselves! Further, what would be the position of all our neighbours? Is He also lodged inside them, yet no marginal Christ left outside for the requirements of His Father's work elsewhere, or the superb control or stimulation of the great World Races, for all to pray to and be answered copiously?

Do we, in fact, get our best replenishments either in secular education or religious insights, from our internal selves? Scarcely! but primarily from outside penetrations, being assimilated by our interiors. There is an Indian sect which seeks to attain righteousness by the fixed concentration on its own navel, to block out distraction. One would fear some New-Thought lines landing us in as perilous a risk!

May not what we probably do get internally be just a scintillation from God or Christ? But we shall most certainly have to keep on drawing spiritual food (as we do material food) from some endless external source and fountain, common to the whole world's use equally; neither finished nor completed in the thimble dimensions of our interiors.

Is not this view supported by the great Fathers and Saints of both sexes, and the loftiest men and women who have enriched our own lives by their friendship and example? Their fragrant lives certainly looked outside themselves for inspiration, while even family prayer, one of the lost blessings in our pagan time, would otherwise have been merely a hollow function! Confused thinking is sometimes taken for mysticism—but it will never really replace the solid hold on Christ of our forbears.—Yours, &c.,

E. C. H.

"The Gospel of Self-Expression."

SIR,—May I ask space for a brief quotation (belated though it be) bearing upon this subject?

Rudolf Eucken in his "Main Currents of Modern Thought" says: "The individual [that is the spiritually-directed individual] appears as the representative of spiritual culture as opposed to a merely human culture, of an inner infinity as compared with all outward limitation. He appears as a force combating superficiality, shaking humanity out of old ruts, holding up necessary aims, ever anew leading the aspirations of humanity

back to their true basis. And if this high valuation of the individual acting from spiritual motives necessarily brings with it a separation from the average level of society it will also have no hesitation in proudly rejecting the intolerance of any sort of superiority which is characteristic of the average level. There is a common envy and hatred on the part of the mediocre against the higher, since the latter reflects on the poverty of the former.

"When the higher conducts itself modestly and humbly, politely apologises for its existence and carefully avoids displaying any consciousness of power, it is barely endured. . . . Hence modesty is a virtue much honoured by the 'Philistines'" (p. 365).

Further on he says: "Therefore man must become something more than mere man," and adds that modesty is quite out of place where a cause is concerned.

All the great mystics agree in saying that the way of the world is wrong and mistaken. For instance, Jacob Behmen: "Where the way is hard, there walk thou, and take up what the world rejecteth; and what the world doth, that do not thou. Walk contrary to the world in all things."—Yours, &c.,

A. K. VENNING.

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

The War and European Civilisation.

SIR,—Though I do not write English satisfactorily, I take the liberty of expressing my hearty appreciation of the religious and ethical attitude you adopt generally in your highly-valued journal, but especially in regard to the terrible war that is now shaking Europe. I fully agree with you as to the consequences of it. It is perhaps a storm on the wings of which much husk and chaff will be fanned away. But I cannot help fearing quite another effect also of this heinous crime to all that may be termed humanity, to wit that through this war the European nations concerned will so exhaust themselves both economically and intellectually that a century or perhaps more will be needed for restoration, and that in the meantime we have "the yellow peril" over our heads, about which the German Emperor has just spoken.

I hope the time has not yet arrived when the lamp of occidental civilisation will be extinguished and other races become the heirs of our culture as we are of that of the Greeks and the Romans. Does a period like that of the Middle Ages now await European civilisation? I think not; but history may suggest some such a possibility, seeing that Greece and Rome both broke down just as they were on the height of their civilisation, and that a state of things which once we scarcely dreamed of is now a dreadful reality.

I cherish the hope that European civilisation still has a future, and that the world will emerge purified out of the present terrible troubles. Following the beautiful formula in your very much valued paper we may pray to God that such may be the issue.

I pray Heaven to bless you for your valuable work!—
Yours, &c.,

O. E. LINDBERG,
Professor at the University of
Gothenburg, Sweden.

Gothenburg,
September 9th, 1914.

P.S.—I have been a subscriber to LIGHT since 1906.

The Kaiser as Faust.

SIR,—The Kaiser is a man who claims to base his authority for his ambitious schemes upon Divine inspiration and protection. History reveals at many different epochs those who have been actuated by the same impulses. Practically, however, it has ever resulted that those whose master impulse has been founded on a true love of God and humanity have invariably succeeded in the long run, whereas those actuated and obsessed by cruel and inhuman motives have always failed, even though they may have been successful for a short season.

Already in the present war this is being evidenced, for even the Kaiser's own troops are being cruelly handled by their officers, and are doomed to destruction under his evil genius.

When a man claims a Divine mission, he must at least be actuated by Truth, permanent Truth, but if he be hopelessly blinded by spiritual pride, he cannot, under any conditions, derive his inspiration from any high source.

Like Faust, the Kaiser will have to pay the debt he has contracted to his evil genius, and this through the hands of his would-be victims. The Russians are right, this war is a spiritual conflict, even though individual sectarian interests play their determining parts in it also.—Yours, &c.,

ALBERT GRESSWELL, M.A. (Oxon), M.D.
(Author of "The Vital Balance.")

Louth, September 15th, 1914.

National Fund of Benevolence.

SIR,—I wish to thank again those friends who remember the above fund and the good work it endeavours to do. There is an ever increasing need for generosity on the part of Spiritualists. The income for August was as follows: Manchester Central Church, 10s. 6d.; Mrs. Venables (per goods sold), 17s.; Miss Granger's Circle, £1 2s.; Rho, £1 1s. Total, £3 10s. 6d., for which I am sincerely grateful.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley.

SOCIETY WORK ON SUNDAY, SEPT. 20th, &c.

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

MARLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Horace Leaf delivered an instructive inspirational discourse, followed by clairvoyant descriptions. Mr. W. T. Cooper presided. On the 14th inst. Mrs. Mary Davis gave convincing clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page. Note change of address beginning next Sunday.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Inspirational addresses by Mr. E. W. Beard. Morning subject, "The darkened Temple and the Temple Beautiful"; evening, "Death and the Judgment." Sunday next, at 11 and 7, Mr. J. J. Morse. Thursday, Oct. 1st, at 7.45, Mr. G. F. Douglas.

WIMBLEDON.—2, HILL-ROAD (OPPOSITE STATION).—Miss Violet Burton spoke on "Progress After Death." Sunday next, at 7, Mr. L. V. H. Witley, address on "Reverence."—T. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Interesting address and good clairvoyant descriptions by Mrs. Mary Gordon. Fine solo by Mr. Fells. Sunday next, at 7 p.m., address by Mrs. Miles Ord.—M. W.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, satisfactory circle; evening, spiritual address by Mr. J. C. Thompson on "Do We Know?" Sunday next, 11.30 a.m., circle service; 7 p.m., Mr. Barrington, clairvoyance. Thursday, October 1st, Circle, Mr. Ashley.—P. S.

HAMMERSMITH.—89, CAMBRIDGE-ROAD (Adjoining Waring's Depository).—Sunday next, 11.15 a.m., public circle; 7 p.m., address by Mr. Prior, an eloquent exponent of higher Spiritualism; clairvoyance and circle. All are welcome.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Miles Ord gave an interesting address, "The Bible and Spiritualism," followed by good clairvoyant descriptions. Good audience. Sunday next, Mr. and Mrs. T. Brown, address and clairvoyance.—W. H. S.

BRIXTON.—143A, STOCKWELL PARK-ROAD S.W.—Mr. Percy Scholey gave an address on "Forgiveness" followed by graphic descriptions. Sunday next, Mrs. Maunder address and clairvoyant descriptions. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. M. Clempson gave an address and clairvoyant descriptions. Sunday next, at 11.15, public circle; at 7, Mr. Horace Leaf, address and clairvoyance. Friday, at 8, public meeting. October 4th and 5th, Mrs. Harvey (of Southampton).—F. K.

WOOLWICH AND PLUMSTEAD.—Mr. Kent spoke on "The Greatest Spiritualist," and Mrs. Kent gave clairvoyant descriptions. 16th, Mrs. Neville, address and clairvoyance. Sunday next, at 3, Lyceum; at 7, Visit of Lyceum District Council; 8.30, circle. 30th, Miss Woodhouse, address and clairvoyance.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Helpful addresses by Mrs. Hylda Ball. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, public circles. Sunday next, at 11.15, public circle; at 7 p.m., address by Mr. F. Grayson Clarke.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-STREET.—Mrs. Neville gave addresses and descriptions. Sunday next, 11.15 and 7, Miss Violet Burton, whose guides will, during afternoon, give counsel to those needing help. Weekly meetings as usual.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Miss Murch read a paper; evening, Mr. A. H. Sarfas gave an address and descriptions, and Miss Bolton sang a solo. Sunday next, 11 a.m., Mrs. Brookman; 7 p.m., Mrs. S. Fielder, address and clairvoyant descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.15, members only.—N. R.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. M. H. Wallis gave an inspiring address on "Some of Life's Realities," and ably dealt with written questions. Thursday, at 8 p.m., usual short service and circle. Sunday next, at 11 a.m., service and circle for members and friends. 7 p.m., Mrs. Annie Bodington, address and clairvoyance.—G. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Bevis on "The Lord's Prayer Explained." Evening, Mrs. Mary Davies, address and clairvoyance. 17th, Mrs. Peeling, address and psychometry. Sunday next, 11.30 a.m., Mr. C. J. Williams, address; 7 p.m., Mrs. A. Jamrach. October 1st, 8.15, Mr. Blackman; 4th, Mr. A. V. Peters.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith gave an inspiring address in the morning, and in the evening conducted an impressive service for the wounded, dying, and dead soldiers, her guides giving a graphic description of the work of the unseen friends on the battlefield. Sunday next, see advertisement on front page.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, paper by Mr. Cattanaeh, "Spirit Phenomena," followed by interesting discussion. Evening, thoughtful address by Mr. Macintosh, on "The Evolution of Fauna." 17th, Mr. Wrench, address and clairvoyance. Sunday next, 11.45, Mr. Cattanaeh, on "Leaving the Body." At 7, Harvest Festival, Mrs. Neville. October 1st, Mr. Wrench. 4th, Mr. and Mrs. Roberts.—A. T. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall, address on "The Deity"; evening, address by Mrs. Alice Jamrach on "Is God Responsible for the War?" descriptions at both meetings. 16th, Mrs. J. Miles Ord on "The Fascination in Mystery"; also descriptions. Sunday next, 11.15 and 7, Mr. Alfred Vout Peters. Wednesday, Mrs. Mary Clempson. 4th, 7 p.m., Mr. and Mrs. W. F. Smith. Every Sunday at 3, Lyceum.—J. F.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter spoke on "Humility" and "What Think ye of Christ? whose Son is He?" answered questions, and gave clairvoyant descriptions. 16th, address by Councillor Whitefield. All meetings well attended. Sunday next, at 11 and 6.30, also Wednesday, at 7.30, services. Monday and Friday, circles. Applications for membership of church and developing class may now be made for new quarter.—J. L. W.

WHITLEY BAY.—Mr. Horsley gave an address on "Life and Death," and conducted an after-circle.—C. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Clairvoyant descriptions by Mr. Tom Tyrrell morning and evening.—H. E.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Address by Mr. Eddy; clairvoyance. Other usual meetings.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. Karl Reynolds on "Our Spiritual Philosophy" followed by the annual general meeting and election of officers.—N. D.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Addresses by Mr. A. T. Kirby; psychometric descriptions by Mrs. Wake. 21st, Mrs. Wake took both meetings.—T. A.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. A. Boddington. 17th, address by Mr. F. T. Blake, descriptions by Mrs. Martin.

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

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Gale; descriptions by Mr. Dennis; soloist, Mrs. Ciffin.—E. E.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Beatrice Moore gave addresses and clairvoyant descriptions, both morning and evening. Afternoon service, psychometry.—J. W. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. T. Prince; descriptions by Mrs. Trueman. 16th, Mr. Adams spoke, and Mrs. Trueman gave clairvoyant descriptions. 18th, members' circle.—A. W. C.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. J. J. Morse (Editor of "Two Worlds"); morning, "Spiritual Gifts"; evening, "After Death—Judgement." 18th, Reception by Mr. J. J. Morse.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Miss. Rotheram addressed the Lyceum Liberty Group on "The Signs of the Zodiac," and Mr. Prior spoke in the evening on "Spiritualism and Its Use."—H. C.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. G. F. Tilly; afternoon, Lyceum; evening, Mr. H. J. Stockwell on "The Soul's Awakening." 17, Mrs. Bryceson gave address and psychometry.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—3 p.m., Lyceum; 7 p.m., address by Mr. Percy Smyth, on "Our Religion." After-circle. 14th, 3 p.m., ladies' meeting, address and psychometry by Mrs. Alice Jamrach. 16th, address and clairvoyant descriptions by Mrs. Brownjohn.—E. M.

SOUTHPORT.—HAWKSHEAD HALL.—The girl medium, Miss Bertha Cadman, spoke on "What is Spiritualism?" and "After Death—What?" Descriptions by Miss Cadman and Mrs. Scholes. Also on Monday and Tuesday. The Lyceum was re-opened in the afternoon.—E. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street spoke in the morning on "A Human Dreadnought," and in the evening on "A Philosophy of Cause"; clairvoyant descriptions in the evening by Mrs. Street. Monday, 14th, Mrs. Lawrence, clairvoyance and psychometry.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. G. Taylor Gwinn gave helpful addresses on "Ungodliness" and "The Souls of the Righteous." 16th, Mr. Abbott spoke on "The Indwelling Spirit" and Miss Jerome gave clairvoyant descriptions for the last time before leaving the town.—J. McF.

SOUTHEND.—SEANCE HALL, BROADWAY.—Inspirational addresses by Mr. Rundle on "The Science of Life" and "Social Life in the Spirit World." Mr. Habgood spoke on "The Brotherhood of Man." Mr. Rundle gave good descriptions at both services, and at the after-circle.—C. A. B.

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