

# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,760—VOL. XXXIV. [Registered as] SATURDAY, OCTOBER 3, 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.

TUESDAY, October 6th, at 3 p.m.—

Members Free; Associates, 1s.; Friends, 2s.

Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.

THURSDAY, October 8th, at 5 p.m.—

Members and Associates only. Free.

Psychic Class ... MR. HORACE LEAF.  
Address on "The Unfoldment of Mental Faculties."

FRIDAY, October 9th, at 4 p.m.—

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### SPECIAL NOTICE.

All subscriptions of New Members and Associates joining the London Spiritualist Alliance now will be taken to include the remainder of the present year and the whole of 1915.

Subscription to December 31st, 1915,

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

For further particulars see p. 470.

## 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 Interchange, 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.  
Will, until further notice, hold SUNDAY EVENING MEETINGS at 7 o'clock at

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SUNDAY EVENING NEXT, at Seven o'clock,  
MRS. PLACE-VEARY, Clairvoyance.  
October 11th—Mr. Robert King, Address.

Admission Free. Collection. Inquirers cordially invited. Doors open at 6.30 p.m. No admission after 7.10 p.m.

## LONDON SPIRITUALIST ALLIANCE

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

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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.

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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 them 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 Witthall, 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 WITTHALL, 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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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.



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## NOTES BY THE WAY.

Nobody, we are told, in these days wants to read about anything except the war. But there is no rule without exceptions, and we can conjecture the existence of a not inconsiderable body of serious persons who are glad occasionally to refresh their minds with reading that has no flavour of the war-spirit in it. To some of these the new and enlarged edition of "After Death" will make a strong appeal. Under its original title, "Letters from Julia," the book went through eight editions. The present, the ninth edition, with an introduction by Miss Estelle W. Stead, contains fifteen additional letters received by Mr. Stead in 1908. As the preface reminds us, the book has been translated into many languages, and has proved a source of comfort to many readers in all parts of the world. So much has been written in the past about it, and it is so well known that on this occasion our attention is mainly directed to the fifteen hitherto unpublished letters.

As Miss Stead remarks of these additional letters, they will be of peculiar interest to those who have read the previous letters, as "they show how, in some directions, Julia's views have changed with larger experience of life across the border." Here is an example, given in the message received on October 6th, 1908:—

You will perhaps be surprised to hear what I have to say this morning. It is this: that although there is the greatest anxiety to hear from and to communicate with you from this side at first, the desire does not last long under present conditions. When in my earlier letters I spoke of the intense desire of those who had passed over to communicate with those who are left behind, I wrote truly. I was at that time but newly arrived, and I was amid the multitude of the newly arrived, and among them I did not exaggerate the grief, the indignation, the heartbreak of a love which was doomed to see those whom they loved but which was not able to communicate with them or to staunch their tears.

We "live and learn," even after death, which, to some of those who do not know, represents a change which unlocks the doors of all knowledge. And Julia, in revising her previous statements, adds another item to the evidence of the purely human character of the life beyond:—

Now, after more experience and with better opportunities for observation, I should say that the number of the "dead" who wish to communicate with the living is comparatively few. With the exception of those whose influence by writing or acting persists, and is therefore a living link with the living world, there are few, possibly not one in a million, whose interest in the survivors is an active force. It is with us as with immigrants to my former country. When they arrive their hearts are in the old world. The new world is new and strange.

They long to hear from the old home; and the post brings them more joy than the sunrise. But after a very little time the pain is dulled, new interests arise, and in a few years, sometimes in a few months, they write no more. With us here the change is even more rapid. For the new life is more absorbing and the survivors constantly recruit our ranks.

It was probably a message of this kind which explains the late Mr. Stead's statement, made at a public meeting shortly before his last voyage, that those who were interested in communicating from the other side of death were relatively few.

In a letter received on the day following that on which was received the message quoted above, Julia gave another instance of extension of knowledge. Referring to the obstacles to communication, she remarks that when writing her earlier letters she knew little or nothing of the evil side of this world which appeals to those who are called sinners.

Sin, as I saw it, was chiefly the absence of love, and that, no doubt, is the source of all sin. But I did not see at that time the many manifestations of sin, or the way in which it works out its own punishment, which please understand is always intended to be reformatory and regenerative. . . . Here, many of those who had seemed saints, were revealed as sinners, and those who appeared to be great sinners appeared to be great saints. . . . It is the motive rather than the act which counts here. Acts sometimes entail consequences beyond the grave, but not so constantly as motives. As a man thinketh so he is.

That is a specimen of the sound teaching of the book, which is published by the "Review of Reviews," and can be obtained at the Office of LIGHT (price 2s. 6d. net, 2s. 10d. post free).

The tide of war rises and falls over Europe like a great sea. The decisive battles, we learn, have yet to be fought. How long will the mighty struggle endure? Let us consider the question for once without reference to the prophets and occult sources of information. We have been told by persons of a pessimistic turn that it may drag on for years, and that to estimate a short term for it would be to encourage false hopes. But it was observable that in taking the various conditions into account, none of these people took note of one very sordid and material factor—that of finance. The celebrated Chancery suit of "Jarndyce v. Jarndyce," recorded in "Bleak House," went on year after year, leaving a trail of broken hearts and darkened homes, until at last those concerned in the case almost forgot how or when it began. But one day it came to a sudden stop, not because it had arrived at any sort of settlement, but because there was no more money to carry it on. If the present tremendous struggle continued as long as some of our pessimists seem to expect, it would mean that there would not be a bank left solvent in all Europe. Even if flesh and blood could stand it—and even they have their limits—the national exchequers could not. Supposing the nations which are the most severely victimised by the struggle consent to face bankruptcy as well as defeat in the field, neutral Powers will decline to continue passive spectators of a commercial destruction which



threatens to involve themselves. If it is a satire on our civilisation that such a war can happen, it is still more of a satire that in bringing it to an end it is money and not blood that "tells." In this matter Mammon is mightier than Mars.

The "Nautilus" continues to give us variations on a couplet of Pope that should be too well known to be misquoted. A few months ago it startled us with this version:—

All are but parts  
Of an infinite whole,  
Whose body is Nature  
And God the soul,

which, as we remarked at the time, lent such animation to the solemn original version that it seemed to suggest the stimulating influence of New Thought on old poetry. In the September issue the quotation becomes more dignified, and returns to its true form of a couplet:—

The Universe is one stupendous whole,  
Whose body Nature is and God the soul.

Let the "Nautilus" try once more, making the first line—

All are but parts of one stupendous whole,

and then Alexander Pope will have his just dues, and New Thought will prove that it can be at once vigorous and precise.

### THE STRUGGLE OF NATIONS.

#### A PSYCHOLOGICAL INTERPRETATION.

No visitor from another planet to these shores who did not read the newspapers, or receive the information by word of mouth, would ever realise that this country was engaged in a life and death struggle.

The equanimity of the people has been admirable. The restraint and temper of the public and their behaviour at night-time when outbursts of excitement might be forgiven, and even reasonably expected, is such as to make glad the hearts of those to whom the national prestige and character are something more than an empty sound.

The seriousness and sobriety of our masses—masses who typify collectively the breed of the Briton—the modern Briton—are a splendid augury for victory, and for the right uses of victory.

What is the psychology of this war spirit which has suddenly overwhelmed the earth like a tidal wave? Nobody can suppose that the warlike conflagration of Europe is a mere chance, nor can it be said with confidence that the machinations of the Austro-German confederation alone produced the present upheaval of set purpose.

Circumstances—which seems the best word to use—as we know, combined to render the present conflict inevitable, but what psychological forces combined to produce the circumstances? We can hardly believe it to be blind chance.

It is my firm conviction that the mind of the whole earth has been preparing for a decisive combat for some time past—that the mentality, so to speak, of the human race—has been focussing itself on warfare and the inevitability of warfare, until at last that warfare has become an accomplished fact.

The anxiety caused by German aggression and expansion has served to keep alive that warlike mentality.

It is easy to say after an event, "I knew it all along"; but students of psychology have for a long time been under a profound impression that armed strife was imminent, and the mentality of the public as manifested by their restraint and confidence is surely an unquestionable omen of success.

J. HEDLEY DRUMMOND.

"THE only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away, but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him."—J. RUSSELL LOWELL.

### 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.

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.

PSYCHIC CLASS.—On Thursday, October 8th, Mr. Horace Leaf, study and discussion (subject as below).

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

TALKS WITH A SPIRIT CONTROL.—On Friday, October 9th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

Subjects for study and discussion at the Psychic Class:—

October 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 Resumé.



## THE MESSAGE OF AMEN-RA-MES.

## A REMARKABLE AUTOMATIC SCRIPT.

(Continued from page 460).

## III.—OF ANSWERING TWO QUESTIONS.

And in this place it is proper that these two questions be answered by me.

You have asked me: "Have your communications any direct bearing upon the efforts now being made on earth to establish intelligent communication between the two worlds?" And to this I say: For this purpose even have I come.

Again, you have asked me: "Have you made any discoveries or evolved any system by which these methods of communication can be made clearer and more effectual?" And to this I say: The laws by the observance of which effectual communication only may be encompassed are known to me, else you had not received that which I have written. In the commencement, did I not write: "By their fruits shall ye know them"? And now I may no longer tarry, but must proceed with what speed I may unto the expounding of these far matters of communication, for the way is far. Yet the time is come when these things are not impossible.

And this truth shall be seen of you even in the chapter "Of Coming Forth by Day."

## IV.—OF COMING FORTH BY DAY, AND OF KNOWING THE FIRST PRESENTMENT.

And now, O Scribe, I had it in my intention to seek in consultation further and weighty experience to the end that I might with certainty myself attain to the most precise method of statement in these matters which are of their very nature more scientific than moral. But in the consideration of this there is borne in upon me the conviction that, having regard to the necessity there is that you may attain to the exact statement, it is proper that you may be given an insight into the various presentments of the case.

Therefore speaks Amen-Ra-mes.

To him learned in Tehuti.

[This blank means, I suppose, that Amen-Ra-mes confers here with "him learned in Tehuti."—D. W.]

To the Scribe, on the part of him called "learned in Tehuti."

Amen-Ra-mes—of great authority—states that up to this point he has not communicated any statement concerning those forces which, being assembled, constitute the existence of man either as a corporeal, ethereal, or purely spiritual being.

The entity of a man cannot be briefly stated as being with a corporeal body and a spiritual soul.

Amen-Ra-mes:—

For ye, walking in the city, say verily unto yourselves, these houses have masters, yet if ye know them not ye cannot tell what manner of men they be.

From him called "learned in Tehuti":—

The expression "corporeal" is relative, while the word "spiritual" is absolute. Who of you can say that the soul is spiritual because its existence has hitherto only been established by inference when the luminiferous ether which you know of, and which is of the corporeal world, is known to you only by that same process of mind—inference?

There may be, so to speak, different degrees of corporeality, but there is only one kind of spirituality.

This intimate connection between the soul and the body permits of what may be called in some measure a twofold existence on earth, and it is this very infinitely rarefied corporeality of the soul which is the basis of the connecting link. If this were not the case then a man might live without a soul. And this we know is not possible. Now the first great difficulty which lies in the way of rational communications between the dead and the living is the fact that the souls of the dead require large experience and an intense energy before what may be called their "projection" can take place; but this requires (if the soul of the dead is to be completely dominant—and not otherwise is

clear and perfect communication possible) not only an initial effort of great force but an even and continuous one.

And now Amen-Ra-mes and He who is called "learned in Tehuti" are agreed as to this presentment:—

That even though he whom ye call a medium be able most completely to free, for a space of time, himself from the dominion of his Ba (and so have his Ka exposed to the dominion of the Ba of the dead) yet this would avail nothing unless the Ba of the dead was of intense power, purpose and intention.

The Bas in the sun boat number more millions than even we can think of. Of these, how few they are who speak into the worlds of men, and of even these few, how many do speak words of wisdom? And verily I say unto you this is because they themselves lack the experience and strength of Ba. For these things are found far upon the journey into the land of knowledge. Thus ye know the first great requisite if ye would have perfect speech with the dead. For verily I say to you, save that thy speech is with one learned in the books of the dead, the garment of speech is but a sorry thing of shreds and patches. O you learned in Tehuti, is it of your mind that we speak now of the dimension of the eighth book? For it doth appear to me that an early ascertainment thereof might be of profit to the scribe.

On the part of him of Tehuti:—

Of course your ultimate decision, Amen-Ra-mes—of great authority—must be final; but I venture to submit that, so far, we have no knowledge whereby we may be certain whether or not this could be properly understood, since the scribe has no knowledge of the seventh book.

Amen-Ra-mes:—

This may be as thou sayest, O one of Tehuti. Let the scribe go forward to the knowing of the second presentment of the chapter "Of Coming Forth by Day."

## NOTE ON CHAPTER IV.

Tehuti refers to, or, rather, means, THOTH, and since Thoth was the most ancient Egyptian God of learning, then the expression, "Him learned in Tehuti," simply means, in my opinion, a "very learned person."

## V.—OF COMING FORTH BY DAY, AND OF KNOWING THE SECOND PRESENTMENT.

Now, O Scribe, we have laid out before thee wherein lies the first and greatest difficulty with which the Osirian is in contention before he may attain to perfect freedom of words with the dwellers upon the earths. To wit:—

I. The Osirian must be himself of intense power, purpose and intention.

Thus we come into the consideration of the second requisite.

II. That he whom ye call medium shall be of sufficient (and of this great measure is asked) dominance of mind power to induce within himself that condition which it is proper that we should call receptivity, and which is known to us as a state arising from what we speak of as the "releasement" of the Soul.

Now, O Scribe, we are agreed that this "dominance of mind power" of which I have but now spoken may be not only strengthened but even developed from its nascent state in all who have eyes to see with and ears whereby wisdom may come unto them if only they be diligent. Yet must it be remembered that, although all who seek may find greater power in this direction, yet must there be some amongst ye who shall in this race run fast and far beyond. For the Great Spirit gives them gifts unto this end if they be but diligent.

And of the ordering and method of this diligence, O Scribe, thou shalt make record, for therein lies communion with the great Osirians and all the philosophy of healing.

## NOTE ON CHAPTER V.

"Osirian" means the dead.

[NOTE.—Here we propose to conclude the chapters for the present, sufficient having been given to show the remarkable nature of the script. We may produce further passages from it in future if they prove of sufficient interest and importance.—Ed.]

We learn with pleasure that "Psycho-Therapy," by Dr. Elizabeth Severn, has now gone into a second edition.



## IS WAR EVER JUSTIFIABLE?

SOME CORRESPONDENCE AND A CONCLUSION.

The correspondence on the justification of war has become so extensive that it has been necessary to remove it from the correspondence columns which it threatened to overflow to the exclusion of other subjects. That is not to say that all the letters received were suitable for reproduction even had there been space. Mr. James L. Macbeth Bain's letter in *LIGHT* of the 12th ult. with its argument that this country should have disarmed "itself in the sight of all the world" provoked feelings that if not too deep for words were at least deep enough to produce language too strong for print. His suggestion that Great Britain's disarmament should have taken place "after the recent display of her superior naval power" was generally taken to mean after the naval engagement off Heligoland. But we think that what Mr. Bain really meant was after the naval review before the war, an interpretation which would place his suggestion in a less controversial light. Mr. Bain is clearly arguing as a pietist and not as a politician, and may therefore escape the censure which has been incurred by certain political campaigners in this country who have combined a "stop the war" agitation with charges of bad faith against the British Government. The question of the righteousness or unrighteousness of war in itself is a wide one, and opinions regarding it may range from pacifism of the most emasculated type to the bellicose fervour of those who, like Bernhardt, preach war as a gospel.

There is not space to do more here than give a general digest of the letters received. "Briton" remarks that the warlike doctrines of Nietzsche are the natural reaction against mawkish sentimentality—that a "sickly peace policy" really provokes the war spirit, a proposition which lends itself to discussion, when it is decided whether a true peace policy is consistent with the idea of defence against aggression.

Mr. Macbeth Bain writes to express his full appreciation and endorsement of the letter of Mr. A. V. Peters in *LIGHT* of the 19th ult., with certain qualifications. He writes:—

No one can deny that in a certain state war is justifiable. It is an essential in the economy of the state in which greed prevails. This state we call hell, and so far as we can see, it is the state of the human race in her present degree of unfoldment towards the higher. Therefore, we would say that, according to the law of hell, war is right. This is so evident that I did not feel it necessary to express it in my letter. But the place to which my letter pointed is unassailable. It is the place of God, and my statement cannot but remain what it is—viz., that if Britain had only been great and strong enough in the wisdom of God to have disarmed, Germany could not have failed to have learned the lesson, and there could only be one issue. And surely we, who profess to believe in the actual and effective existence of the host of God that encamps round about the God-like race, can see only one issue to this course. I know that Britain will yet be strong enough in God to do this great service for the nations, and, as I have already written elsewhere recently, I look to her as the favoured of Heaven to be given this high distinction, to be in very fact the servant of the peace of God to the soul of our mother earth.

It will interest some of your readers to know that I have been for some weeks conducting, and still conduct, a daily service at 3 p.m. at 19, Tavistock-square, for the peace of the world; and that she may be so endowed with the great Christ strength as to become the servant of this peace is the burden of our prayer for her, our Motherland. As you will see, our position is not in the realm of contention, and therefore I do not see that I am called on to continue this discussion.

In the course of a letter too long to be reproduced in full, Mr. George Macdonald (Glasgow) writes, generally traversing Mr. Peters' arguments drawn from the methods of Nature in construction and destruction:—

Is there in Nature's method of removing forms any parallel to war? When the evolving Life needs an improved form to work in, can it not bring about the improvement? When it needs "new" forms does it not know how to produce them? Does it set the strongest and fittest forms to destroy each other, and leave the young and the old, the unfit and the unsuited, through which to evolve the new forms? These questions and many more need answers, and still we must look a little deeper, for, to my astonishment, Mr. A. V. Peters seems to think that the only damage or apparent damage that is done is the destruc-

tion of forms. Could there be a greater mistake? It would be well if that were all—though, while we agree that "spirit is eternal in its expression and in its powers of renewal," we also believe that spirit needs a body through which to express itself, through which to evolve (we do not say it cannot evolve without a physical body), and you are robbing it of that body—but alas, that is not all. The greatest damage done to mankind in war is the damage done to his real life, not to his form. The law of life and the law of love are one and the same law, and when I do anything contrary to the law of love I damage and retard my real life; the evolving spirit within me is crushed and wounded. This is no fiction, but a universal human experience. When I give place to wrath, to vengeance, to killing (as in war) my real man—myself—has suffered a loss greater than the loss of my physical body—this last might easily be a gain if I kept out hate when losing it. That is why our friend Mr. Bain states a truth unperceived, and therefore unbelieved by the bulk of mankind when he declares for non-resistance. Was war ever waged in love? The law behind and the truth contained in non-resistance are as sure and certain as the law of gravitation. And the sooner we get rid of the illusion that wrong can ever be righted by wrong, hate by hate, force by force, the better for humanity. To heap fire upon fire is a bad way to extinguish it. No, good alone destroys evil.

Other correspondents draw attention to the causes of the present war as proving that it is entirely justifiable, a war in defence of liberty and the sacredness of treaties, a point which, in view of the evidence, there is no gainsaying. The question, however, is clearly not the justice of the cause, but the method adopted to vindicate it. Is war in itself justifiable?

Hypotheses are of little use to us here: If Great Britain had done this, if Germany had done that — We have to deal with things as they are. The most peaceful and philanthropic men do not fail to lock up their valuables at night and adopt all the usual methods of defence against those temptations to theft and encroachment which come of an imperfect social order. Defensive war is only an extension of the same idea.

We see in the general argument an illustration of the principle that truth is the middle way between two extremes.

In this imperfect world physical aggression can only effectively be met by physical resistance. The cause of that aggression and the need for that resistance may be traced to faults in the character not only of the aggressor but of the defender. "If you had been more generous," the latter might be told, "if your ideals had been higher, your enemy would have not tried to kill you and to plunder you and your possessions." But that removes the argument to the ground of impractical speculation. We have to look at things as they are and not as they might be or should have been. If the American people had not embarked on the slave trade Abraham Lincoln would not have had to plunge his country into civil war to expel the iniquity. War is an unspeakable horror, a senseless folly as a means of settling disputes—even warriors themselves are agreed upon that point. But so long as there are men and nations who cling to the sword as a method of settling disputes, so long apparently will it be necessary for those who would withstand attack to defend themselves with the same weapon. Many of us in the affairs of everyday life are doomed to do or to suffer things which are at discord with our highest conceptions of right. We can only avoid them by renouncing physical life altogether. We would rather not take money for goods or service from those who can ill afford to pay us, rather not take police measures against the man who, driven by need, attempts to steal from us. But we do it—it is a painful necessity. The cure can only come with the general advance of the race in righteousness and intelligence. That advance must be gradual—it will hardly be hastened by the advocacy of ideals that are at present remote and impracticable.

It will be observed that at the forthcoming conversation of the London Spiritualist Alliance to be held on the 15th inst., the music will be furnished by the Petrograd Band. Mr. John Roberts, the conductor, as the "Musical Mail" observes, is a true-born Briton who carried on his musical business under a German name in deference to popular prejudice in favour of German musicians. In short, Mr. Roberts is far better known by the name he formerly adopted, Karl Kaps. Times have changed indeed!



## IS SPIRITUALISM A RELIGION?

BY JAMES LAWRENCE.

The most interesting paragraphs on page 454 in *LIGHT* of the 19th ult. are of the utmost importance to Spiritualists.

The two sets of extracts from "C. E. N.'s" communication call for careful consideration, especially the second, together with the comments thereon. So far as ordinary social service goes, the difficulties may not be insurmountable, but are in many cases not pleasant. For instance, those fully understanding—or, at any rate, thinking they understand—the teachings of Spiritualism, cannot congenially work with a Y.M.C.A. branch, or in an adult Sunday school. The atmosphere alone is against them; besides—and I say it with all kindness, for I have tried it—despite the usual protestations of sympathy, one is quite plainly led to understand that he is not wanted. Even in friendly clubs, classes, libraries and concerts the circulation of our literature would be proscribed. In Christian circles themselves denominations have special forms and modes of everything, even as regards newspapers; need there be objection taken then to a distinctly Spiritualist fraternity? This limitation provokes one of the (intended) scathing indictments of Mr. John Lobb in his pamphlet, "The Banished Christ and the Bible," page 30, where he says:—

"Spiritualists have not a single philanthropic institution, not even a kennel in which a dog could be housed when run over by a motor car. After sixty years' work in London Spiritualists still meet in hired rooms, and it is the same in the provinces, with few exceptions."

I wonder how many such institutions and churches the cult Mr. Lobb indirectly seeks to elevate possessed at the end of its first sixty years of existence? Spiritualism is considered not respectable, and its "upper rooms"—even with a Pentecostal precedent—not attractive enough. True, some of them are bare and uninviting, but I have two of such description in mind, York (St. Saviourgate), and Hyde (Clarendon-street), but the power of God and the presence of the angels fill these places just as truly and just as appealingly as in the former city's Minster or London's Abbey. Certainly our eyes would take delight in more spacious, more ornate places of meeting, but, as Burns put it, "The heart's aye the part aye," and with that righteously regulated, there would be little to complain of, except as to those societies which have to hire, for Sundays only, buildings devoted during the week to secular matters. But this drawback is being gradually removed. The comment that "Spiritualists belong to all the churches" is very sweeping, and cannot fail to produce a "fluttering in the ranks," both of teachers and taught. Such compromise involves a confession of failure to maintain one's vaunted attitude of independence towards creeds and dogmas. Many Spiritualists have told me that it would be impossible for them to return to their old-time spiritual fare. The *menu* is not to their now developed palate, apart from the actual falsity of such a position. The men and women who built Spiritualism held no uncertain notions, nor spoke with hesitating, palliative voices. I know many mediums and speakers who most assuredly regard Spiritualism as a religion quite distinct from any of the blends of Christianity, even the broadest and most temperate of them, and who, without such opinion, would not continue their arduous labours in its favour. This distinctness becomes marked when we note the secret, ashamed manner in which many orthodox friends visit our after-circles. I feel pained by the doubtful and half-hearted compliment "C. E. N.'s" critic pays Spiritualism in the words, "We are saying nothing against the good work done by Spiritualist societies and Spiritualist meetings. They catch the passer-by, and doubtless are the means of bringing many a message of comfort to the bereaved." Is there any other organisation bringing similar "comfort"? "Faith" tonics do little to brace the riven heart, little to satisfy the critical mind, while presented *facts* strengthen, console and encourage. Spiritualism does that, thus carving for itself a niche removed from all other existing religious bodies.

I do not wonder at what people suffer; I wonder at what they lose.—RUSKIN.

## THE STRUGGLE FROM THE CHRISTIAN STANDPOINT.

In a fine sermon, reported in the "Christian Commonwealth" of the 23rd ult., the Rev. R. J. Campbell, after declaring that even in war the moral is always stronger than the material element, proceeds to justify England's action in the present crisis:—

One thing at least we can fearlessly say, and that is that if war is ever right we are right in undertaking this one. I say if war is ever right, for of course we know that there are many lofty and sensitive souls who cannot regard the shedding of human blood as compatible with a Christian profession. The question is, Can there be such a thing as the consecrated use of force in human relations? and the answer is, Yes, in such a world as ours, wherein the material is the medium of expression both of good and ill. When I was last in Rome I had the privilege of a conversation on this subject with Cardinal Merry del Val, the then Papal Secretary of State. We were talking of the desirability of bringing the Christian forces of the world to bear upon the question of the reduction of armaments and the substitution of arbitration for the sword in the settlement of all disputes between civilised powers. The Cardinal cordially agreed that this was a worthy object of Christian action, but reminded me at the same time that the Roman Church could not admit, and never had admitted, that all war is of necessity anti-Christian. So long as an unideal condition of things remains, he said, so long may it be necessary from time to time to draw the sword in a righteous cause and to prevent the triumph of what may be worse than war. I was impressed by the remark—not that it was altogether new to me—as showing that the words of our Lord Jesus Christ concerning the duty of non-resistance to evil are not held by the representatives of the largest Christian communion in the world to be inconsistent with the use of arms. . . . Our Saviour's counsel applies to the resenting of individual injuries, and in this the ethical standard of to-day is more and more approaching to his view. Moreover, we have to distinguish between what is ideally and what is practically right. The triumph of the religion of Jesus must inevitably mean the end of war, but to hasten that triumph it may be necessary at times to draw the sword. Would any man in this congregation remain passive while women and children were tortured and murdered by savage assailants? Yet, often enough, Christian men have found themselves in that situation, either to fight or submit their dear ones to unspeakable outrage; who could doubt their choice? . . .

What are we fighting for to-day? Not on behalf of Serbia; let there be no misapprehension about that; that is quite a subordinate question, the occasion but not the cause of the war. We are fighting to destroy Prussian militarism, to defeat German aggression upon the liberties of Europe. The Prussian military system is an evil thing which must be crushed or it will crush mankind. Two sharply opposed ideals confront each other in Europe at this moment—moral suasion and the mailed fist, international goodwill and the military spirit, democratic freedom and a non-moral bureaucracy intent only upon the attainment of world-power regardless of the means it employs. One or other of these must succumb; let nothing blind us to the issue.

## "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?

AN ACKNOWLEDGMENT AND AN APPEAL.—On behalf of the distress relief fund started by the Little Ilford Society of Christian Spiritualists, Third-avenue, Manor Park, Mrs. Alice Jamrach tenders her hearty thanks for parcels of clothing received from Mesdames Page, Watson, Marriott, Stephens, Thompson, Crowder, Carrington, Lund, Parker, Radford, Catchpole, Tutt, Hudson (Huddersfield) and Bannister (Bedford), and for the following donations: Mrs. Crowder, 4s.; per Mrs. Stephens, 12s. 2d.; Anon, per Mrs. Jamrach, 10s. 2d. The efforts made have resulted in the institution of a permanent work in the society. They have nearly completed two maternity bags but want at least four. Mrs. Jamrach appeals specially to mothers to help. Clothing for boys between the ages of six and twelve is also needed.



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### THE WELL-SPRINGS OF PEACE: AN INTERLUDE.

"A commonplace against war," according to Burke, is "the easiest of all topics." But the easiest of the topic this week has no attraction for us. The subject indeed has become oppressive. The spectacle of a whole nation feeding its mind from hour to hour on war news is, from one point of view at least, disquieting. The highly stimulating effects of such a mental diet is bound after a time to have a depressing effect on the nervous system. Let us give our minds a little rest from war and talk of something else. The mention of Burke recalls his "Essay on the Sublime and Beautiful." Sublimity and beauty—not all the clamour and destruction of war, can drown their voices or deface their images in those retreats which the soul has kept quiet for us.

We believe with Shelley that—

Throughout this varied and eternal world  
Soul is the only element;

and that from "this fountain light of all our day" we can draw illumination and peace inexhaustible—perpetual benedictions. From the clash of antagonisms, racial or individual, and the welter of creeds and codes there emerges always for those who can hear it the one clear note of unity. It is the song of the soul—it sings always, insistent in its music as the spheres or the "young-eyed cherubims." It alone has power to make "our noisy years seem moments in the being of the eternal silence," to gaze unruffled at the sight of a world in arms, and looking through death to see the vision of reality.

Words, written or spoken, are amongst the least perfect of the soul's methods of expression. We are bemused with words. Unending torrents of them pour upon us from all quarters. The topics of the hour and the day—the questions of time and of eternity, are turned and tossed; there is an interminable process of affirmation and denial, learning and unlearning, and at the end only a small residuum of real knowledge remains for us. Well is it for us that only a small part of the truth we need is to be gained by the reading of books. In the soul itself lie the sources of all religions and philosophies. The mind clogged and cloyed with verbiage, and coming at last to a sense of the futility of words, allows the cumbering weight to slide from it, finding one glance of the soul more eloquent than the most learned books. Matter works from the simple to the complex. Spirit restores the complex

to a divine simplicity. Matter frets and strains, and is beset with a thousand troubles and perplexities. Spirit glides with the ease and silence of light, and is for ever tranquil. Matter is hardly to be convinced of the soul which animates it except on the assurance of signs and wonders in its own domain. Spirit knows its own reality and is satisfied. Matter working through its peculiar instrument of knowledge, the intellect, finds itself travelling in a circle and always returning to its point of departure. Spirit works in an ascending spiral and rises always to new areas of vision, fresh vistas of progress and achievement. Matter, enjoying only through the senses, finds that its pleasures pall on repetition, and utters its world-old cry that "all is vanity and vexation of spirit." But the spirit, although maligned by the statement, remains unvexed, finding that its own joys continue and increase.

"Matter is whipped for folly," and at each castigation it becomes a more docile servant of the spirit, obedience to which is its only passport to peace. Equipped with instinct it dwells contentedly for a time in the realm of animal life. Later, developing intellect, it struts proudly through the world, building and calculating, devising many systems and philosophies with words of learned length and thundering sound. It traverses the whole circle of the sciences, builds up a commerce, and makes war and peace. Immersed in its pursuits, it remains for a time unconscious of its limitations. But at last the soul gains utterance, and its message is a brief inquiry. Why? To what end? And then comes disquiet. To confess inability to answer those questions is a blow to intellectual pride. Evasion is followed by resentment. Hardly will Matter in its intellectual superiority consent to argue the question. But at that stage the point is reached at which there is no longer any quiet for it. Its carefully elaborated systems topple over one after the other, and soon or late comes the finding of the soul, outside of which is neither peace nor permanence, neither serenity nor security. And then, *opus operatum est*, the work is accomplished. The mind destined to work out its own salvation by subduing and transmuting the grosser forces, finds in spirit a perpetual spring of power—a haven of peace to which it can retire from time to time, and return with renewed power; and ever its work grows lighter. The struggle of brute forces becomes the competition of minds; from the competition of minds emerges the gentle emulation of souls in friendly rivalry each for the good of the other. And what began as a warfare of tooth and claw becomes in the end the interplay of spiritual powers—harmonious activity.

### A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 4TH, 1884.)

The London Spiritualist Alliance will hold two evening meetings before Christmas, at the Banqueting Hall, St. James's Hall, Regent-street. The dates fixed are October 23rd and December 11th. At the October meeting an address will be delivered by a Member of the Council, Major-General Drayson. At the December meeting Mr. A. A. Watts \* has kindly consented to occupy the platform. Both these gentlemen have been students of the phenomena and philosophy of Spiritualism ever since the earliest days, when it attracted the attention of a few of those whose eyes were wider open than those of their neighbours. General Drayson, as a man of science, as well as an old Spiritualist, speaks with authority on the subject which he has selected, "Science and the Phenomena Termed Spiritual." His long acquaintance with the methods of exact Science, and his intimate knowledge of the facts with which he will deal, give him an almost unique right to be heard.

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

\* This was Mr. Alaric A. Watts, son of the poet.



## INTERVIEW WITH COUNT MIYATOVICH.

## HE DISCUSSES PSYCHIC SCIENCE AND THE PRESENT CRISIS.

The name of Count Miyatovich, well known as it is in connection with psychic science, is even better known in the spheres of diplomacy and learning. He was educated at the Universities of Munich, Leipsic and Zurich, and became Professor of Political Economy at Belgrade in 1865; in 1873 he was Minister of Foreign Affairs and Finance in Servia, and afterwards represented his country as its Minister at the Court of St. James. Numerous other high political appointments have been held by him, and he has gained a European reputation not alone as a diplomatist and advanced politician but also as historian and novelist.

To a representative of LIGHT, to whom he kindly gave an interview, the Count remarked that his interest in the practical side of Spiritualism was greatly stimulated by the light it threw on those records which tell of magical practices amongst ancient peoples.

"Take, for example," he said, "what is recorded in Roman history concerning the Dacians, who were conquered by Trajan in the year 103. According to the Romans the natives of Dacia fought by magic against them, and it is related that the Roman legions were greatly hampered in their advance by seeing before them armies of the enemy, which later turned out to have no real existence. The Romans, in short, were fought with spells and illusions as well as with more material weapons. So well did this armament serve the Dacians that they were enabled to hold out against the Romans for fifteen years. No doubt the Dacian wonder-workers were well acquainted with those powers of hypnotism the reality of which we of to-day are only beginning to discover anew.

"I have mentioned Dacia, because it belongs to that part of Europe from which I come. To-day it forms part of Hungary, Moldavia, Transylvania and Wallachia, and, as you no doubt know, the remains of the bridge which Trajan, after his conquest of Dacia, built over the Danube are still in existence.

"And now I have to tell you something very curious, and I mention it because I know that you will want to hear something of my psychic investigations from the Servian point of view. Well, my mother in her childhood was kidnapped by a reputed witch (much, I suppose, as children in England used to be stolen by gipsies), and it was some years before she was finally discovered and restored to her parents and friends.

"For what purpose, you ask, was my mother kidnapped? To assist in the practices of the 'witch' and her confederates. Probably they saw in her an innocent child who, by nature and temperament, might serve their purposes.

"No, I do not think my mother suffered any permanent harm from her captors beyond the pain of separation from her family. Certainly she had some extraordinary experiences, and when I was a lad she often told me of the marvels she witnessed while in the hands of the 'magicians.' Some of them seemed quite incredible, and while giving her full credit for sincerity in what she told me, I should have been sadly perplexed but for my investigations into occult science and the light it threw upon the stories she related. Now I know that these things belong to the realm of 'unexplored human faculty,' as my friend Miss Scatcherd would say, and that magic is simply the scientific application of psychological principles.

"I may tell you, by the way, that I am a great student of that remarkable French astrologer and clairvoyant, Michel, better known as Nostradamus, who flourished in the sixteenth century. You have had several articles in LIGHT lately on the question of prophecy, and Nostradamus certainly had an extraordinary prophetic gift. We have a great deal yet to discover about the faculty which enables persons with the gift of divining to forecast correctly not only historical events, but such details as the actual names of the persons to be associated with them and the dates on which they will take place.

"My views on the war? As a historian, I am given to view events very much from the historical side. As a student of history, I have given very close attention to the history of Europe, especially during the last forty years, and to some extent

I have been brought into intimate contact with it as a diplomat engaged in political negotiations. I have long cherished the conviction that the affairs of the world are guided by a higher power, of which kings and parliaments are only the instruments. I cannot help believing in a God, because I see evidences of a Ruling Power in history. Even some of those who disbelieve in a God—at any rate, a personal God—are forced to admit that the affairs of nations seem to be ordered by some kind of Intelligence outside of human intelligence. The Russians—that is to say, the educated classes—recognise what they call 'historical Providence.' They will tell you that 'historical Providence' ordained that Russia should do this or that, that 'historical Providence,' in short, is a Power which moulds the destinies of nations.

"That process of moulding nations is going on now in the great war in which my country and yours, France, Belgium, Russia, Germany, and Austria are engaged, and of which the German Emperor is at once the instrument and the destined victim."

At this point Count Miyatovich entered into an extremely able analysis of the development of European politics since the time of the Berlin Conference which met to settle the terms of peace after the Russo-Turkish war some forty years ago. As LIGHT is not an organ of political science, it is not necessary to go fully into this here. It is sufficient to mention that the Count saw in the evolution of affairs sufficient to convince him that the great struggle of to-day was the inevitable result amongst nations which rely upon armaments as the final arbitrament in their quarrels.

"Austria," he remarked by the way of illustration, "annexed Bosnia and Herzegovina. There was fatality in it. She was compelled to do it. When my opinion was asked, I could only reply that although the action was against the interests of my own country I could not see how Austria could avoid doing it. It was an inevitable fatality which led to some other fatalities, which again led to this terrible war!"

Count Miyatovich then related some remarkable instances of prevision in connection with the present crisis. As he will probably deal with these in the address which he has kindly promised to deliver before the London Spiritualist Alliance early next year, it would be inadvisable to go into the details of the cases now. It may be permissible, however to mention that one of them relates to some conversations held by the Count in the Servian language at a circle for the direct voice, while another is connected with a séance attended by some distinguished persons in Paris some months ago when a prediction was given of a general European war following a declaration of war by Austria against Servia.

In reply to a final question from the interviewer Count Miyatovich expressed himself in a vein of confidence regarding the outcome of this war of nations. That Higher Power which guides the destinies of peoples, he pointed out, works towards the evolution of justice and a better social order. The results of the great struggle will be a truer adjustment of international relations, the righting of many wrongs and a great advance towards that vision of the poet, "the brotherhood of man, the federation of the world."

## A PROPHECY OF THE GREAT WAR.

To a representative of LIGHT Major-General Sir Alfred Turner recently related the following story:—

An uncle of mine (he said), a retired colonel, lived in Paris and passed away in the year 1881. He was very much attached to France and brooded a great deal over the sundering from his adopted country of her two provinces. The night before he died he began to talk, as though in his sleep, being perfectly oblivious to everything that was going on around him. While in this state he said: "I see in less than fifty years' time a terrible revolution in Germany—a revolution compared to which that of 1789 in France and also the Commune were as nothing. I see an emperor, whose face I know not, dethroned and driven into shameful exile and his family scattered over the earth as refugees." He finished by saying: "I see a great rising and a victory for the German people, now mere slaves and helots."



## THE WORLD TRAGEDY.

AN ANALYSIS AND AN INVOCATION.

BY A SOUL IN TRAVAIL.

To most people the horror and shock of war are chiefly connected with the sufferings and loss of life that are its inevitable concomitants. On receipt of news of a battle we rush to inquire the number of killed and wounded and how many prisoners, guns, &c., have been taken. It has been pointed out so often that it has become as stale and uninteresting as a truism that the number of people dying annually of disease, accident and starvation in times of peace in any one nation is ten to twenty times greater than the number killed in a war, however bloody. Only a short time back it was stated in the Press that during the recent famine in India more than two millions must have died of starvation after intense and prolonged suffering. The paltry paragraph left us unmoved. There were no thick, scare headlines in the papers to draw attention to the fact—not a single extra copy was sold—there was no mention of it on the posters.

If we come to analyse the matter carefully we find that it cannot really be the actual loss of human life that constitutes the horror and excitement of war. It is the quick-changing, dramatic situations and suspense, added to an instinctive interest in combat and the possibility that the consequences may touch us very nearly—or that all of us have some personal interest, material or sentimental, at stake or in immediate jeopardy. The taking and seeming wastage of life is apparently an elemental law of Nature. In vegetable and animal life it is enormous. Viewed from the lofty heights of the universe, human physical life may not be of much more value or importance than other animal life. And yet all living things have a right to their physical life—man particularly, notwithstanding that he is essentially a spiritual being. Therefore he should not slay his brother-man. But may he not have a right to kill in order that he may preserve that life? He kills wild and venomous beasts to preserve his life when in danger; why not his fellow-man, when by his actions he reverts to the lower plane of beasts of prey?

Spiritualists believe that man, the spirit, is incarnated on this material plane not merely to become individualised as a separate entity, but to gather the special experiences peculiar to the earth conditions. That constitutes his right to live to the complete measure of his physical capacity. Amongst other lessons he has to learn to discriminate between wisdom and folly, right and wrong, the true and the false, to discern between things that are temporal and those that are eternal, to discover his higher powers—intellectual and moral—and to learn to use those powers in accordance with the eternal purpose of his Creator for the common good.

How can he learn his moral lessons unless he experiences for himself the consequences of certain actions—mainly egoistic? One may say that the inexperienced cannot help doing wrong. He is therefore endowed with a limited right to do wrong (to use a paradox), to be foolish, selfish, or wicked in order that he may know the smart and understand the folly and sin of wrongdoing. And however high we may have advanced in spiritual discernment, we feel we are more or less slaves to our material environment, and impelled to act contrary to our higher, better judgment and convictions. Some of the very advanced spirits when manifesting through mediums have asserted that they lose for the time some of their spiritual self-control and are again touched with the moral infirmities of the flesh. And yet the occasional return to these lower conditions assists their spiritual progress. The same law may operate on man the spirit whilst living on the earth plane. It may be a worthy and necessary self-sacrifice for an advanced man, recognising the lower spiritual degree of the majority of his fellows, to throw in his lot heartily with theirs and to help them and their common cause in the way which they believe to be their duty or justifiable and honourable. The higher thought of a few cannot overcome the lower thought of a multitude when in active opposition. And so we find many who hate war sincerely—who believe it to be barbarous and strive to abolish it—swept off their feet and feeling themselves bound to take an active part

in various ways in international physical strife. It is not possible under all circumstances to act above the laws governing the plane of one's incarnation, and, therefore, one yields to the instinct of physical (and who shall say that this does not include a degree of spiritual?) self-preservation. To these the horror of war is intensified.

To the true Spiritualist the real horror of war is not the loss of physical life—he knows that there are ways of ultimately making good the apparent loss of earth experiences. It is the greed, jealousy, hatred and selfishness which are both the cause and the aftermath of war that wring his soul. War lets loose the forces of evil even as a terrestrial convulsion releases volcanic fire and sulphureous fumes. Thousands and thousands of unprepared souls charged with the lowest uncurbed passions are hurled into the inferior spirit planes to add to the influences of hellish disorder, trampling down the growing, promising crops of higher thought, undermining laboriously evolved civilisations, murdering the principles of love and brotherhood and setting up a chaos of crude barbarism. Notwithstanding these outbreaks and reversions man recognises that he is a moral being and so, in his sober intervals, he questions from time to time the alleged necessity of war. As a Christian community Europe has once more openly denounced its Christ, repudiated the principles upon which its religion is claimed to be founded and is therefore no longer entitled to the name of Christian. The sooner the sham and hypocrisy are confessed and its hideous caricature of Christ's religion in practice is recognised, the better for Christendom and the honour of its Christ. Down, down on our knees and let us confess that we are no better than many of the heathen whom we have presumed to teach. For have not all the armies of Europe been blessed by Christian priests of high and low estate, and all the Christian peoples answered with a loud Amen? This, too, is part of the horror of war.

I do not wish to be misunderstood. According to their light each combatant nation honestly believes itself to be in the right. War is considered to be legitimate for national self-preservation and the maintenance of certain high principles. We, the British nation, strongly believe that we are right in taking up arms. By all means, therefore, let us all help the common cause of our country, and, if need be, lay down our life for it. *No man has the right to jeopardise the lives and interests of others in order to enforce the acceptance of his personal views, however high they be.* That is a fundamental moral law. One might even claim that it is included in the axiom, "Whatsoever ye would that men should do to you, do ye even so to them"—i.e., go and help when the cry arises for help. But Jesus condemned war, and so let us not be hypocrites and imagine we are followers of Jesus. Let us say frankly that we do not intend to accept the principles of the Sermon on the Mount as binding on his followers; let us boldly say that they are unpractical—in fact, that he was mistaken in urging them upon his disciples. To be honest, one would have to declare that although there are true Christians in the world, there are no Christian nations, and that there is really no Christian Religion, no matter what name may be painted on the door.

These are the conflicting thoughts and emotions by which many are torn in the present juncture, and in some such mood we might burst into prayer:—

O Mighty Creator of the wondrous Universe, look in pity upon this blood-stained world dyed with human blood shed by man himself. Of old Thy fiat hath gone forth, "Thou shalt not kill," and yet, O God, we fight and kill! The great Christ Thou sentest taught unselfishness and love as the whole duty of man and the fulfilment of all law; and yet we, who bear his name, by our actions laugh him to scorn. O Father! look down and pity, and by our present suffering impress upon us the lessons that appertain to life eternal. When we cry for help unto Thee, as Universal Father, make us to realise the mockery of claiming paternal assistance unless we are prepared to recognise our relationship as brethren to all peoples of the world. We confess that we have not been brotherly—that greed, selfishness, arrogance and worldliness have filled our hearts, that we have neglected the cultivation of the spiritual. Lord God of the Universe, "Thou hast sent to us by Thy messengers, rising up betimes and sending, because of Thy compassion on Thy children. Yet we have mocked Thy messengers, despised their words and misused Thy prophets until there is no remedy" save the full consequence of our actions and misdeeds. O God of



judgment, in this present turmoil, each nation think they have the greatest right. We believe our own cause is just, and have taken up arms asking for Thy help. Having put our hands to the plough, let us not turn back in cowardice. Nevertheless, let the issue rest with Thee, and prosper Thou the right, though we who pray may have to suffer most. Hasten the time when man shall have learned the folly of war, and shall realise that victory in battle brings no lasting peace—that no peace can endure save that which is founded on love and equity. To this end increase, we beseech Thee, the knowledge of the spirit, and give power to Thy messengers to unfold abroad the truths they have to teach.

In victory may we be humble and magnanimous—in defeat, patient and forgiving, and thus endeavour to make some amends for our failure to live the higher life taught by our Master, Christ. Amen.

#### WHEN WILL THE WAR END?

In *LIGHT* of the 12th ult. (p. 441) we referred to some predictions sent to an evening paper by a Mr. Alfred Hubert, who is quoted as giving them on the authority of "a very noted astrologer." They were all of an encouraging nature, one of them foretelling "Peace and victory on Friday, October 9th, 1914." Our allusions to the matter appear to have been brought under the notice of the prophet, for he now writes to contradict the statement that he "stakes his reputation" on his forecasts, denying that he ever used such an expression. We did not mean to imply that he did, our reference being to the risk which a prophet may run by giving dates for the fulfilment of his predictions. In the course of his letter our correspondent remarks:—

Beyond dating a good or bad influence, an astrologer is precise as to the exact nature of the coming event at his peril. The vagueness with which we [astrologers] are often reproached will only be removed by the gift of omniscience which, if offered to me, I should reject with horror. . . . Even if the parturient mountain reveals only a white moun of peace in an Austria exhausted and quiescent, every astrologer will agree with me that the 29th instant is a potentially great day.

Some of our readers, as we know, are curious as to the methods of astrology and may be interested to learn that the experts in the art claim to discern "influences" for certain days without always being able to state precisely how the influences will eventuate. The dates mentioned in the predictions which we quoted can apparently then only be regarded as momentous and carrying with them great possibilities of the events indicated. As one of these dates, September 29th, will have passed before these remarks are published, it may be well to state that we received our correspondent's letter on September 24th. Although he gives his address and a reference to his friend Mr. Hubert, he prefers to remain anonymous under the *nom de guerre*, "Also Sprach Zarathustra."

#### THE ESSENTIALS OF A LASTING PEACE.

At a meeting held at the Occult Club, 1, Piccadilly-place, on the 19th ult., Mr. W. de Kerlor exhibited a map of the Continent of Europe showing an ethnological division of States after the disappearance of Germany and Austria as empires—not, of course, as peoples. He explained that a lasting peace could only be secured by statesmen, politicians and diplomatists if they were unselfishly bent on applying the principles of strict justice, liberty and true progress. A resolution was passed to the effect that, as each nation or race had, like each individual, a soul, a will, and ideals of its own, any power which endeavoured to subjugate these divine attributes in a weaker people would, in so doing, render itself criminal. Also that if, in the near future, perfect peace, leading to true prosperity, was to be obtained, it could only be by (1) giving each race and nation true justice and liberty; (2) abolishing frontiers and armaments; (3) proclaiming international free trade and establishing an international democratic federation of European States, and lastly by (4) the expression of mutual love, trust and unselfishness. Only so, it was felt, could the day come when, instead of the horrible business of warfare, of burning houses and slaughtered women and children, we should see prosperous fields and farmyards, flourishing industries and commerce, a broader education, higher ideals and a greater efficiency for true service amongst the units of the human race. The evening ended with five minutes' concentration on the mental picture of a Europe united in love and the consciousness of its divine birthright.

#### SIDELIGHTS.

The International Sufi Order announces the arrival of Inayat Khan in London after a long journey through Russia.

Miss Clara Phillips, of Sutton, Surrey, makes the excellent suggestion that copies of *LIGHT*, when read, should be sent to hospitals for the perusal of our wounded soldiers.

We learn that Dr. Elizabeth Severn left England on Saturday last for New York, where she will take up the threads of her work there with the hope of returning to London in a few months' time to resume her avocations here.

We have already called attention to the fact that the Marylebone Spiritualist Association now holds its meetings at Steinway Hall. A statement received from the Association shows that this change has been due to the Arts Centre being no longer available. The new hall, we are informed, is admirably adapted for the Association's meetings, but the rent is far heavier than that of the former meeting-place, and the Council of the Association appeals for continued and, if possible, increased support.

The name of Messrs. Funk and Wagnalls will take its place in the annals of the great war (from the American point of view) in connection with the enterprise of their European manager Mr. Edward P. Gaston's courageous achievement in retrieving an immense quantity of American and English luggage from Berlin. In view of our appreciation of the late Mr. Funk's contributions to the literature of psychic science we may be allowed to congratulate the firm on being represented here by a gentleman so able and energetic.

A writer in a daily paper, referring to the new comet in the Northern sky (almost immediately beneath the constellation of Ursa Major), wonders whether the Duke of Wurtemberg, turning his eyes from the battlefields in France to the Northern heavens, remembers the effect the comet in 1665 had upon his ancestor Duke Eberhard who ordered that days of general repentance should be set apart "on account of the doleful comet star so that our Lord God may not chastise us with the punishments he intends for us."

A reader sends us a copy of that tiresome production known as a "snowball prayer" and asks what we think of it. We think as we have always done—that the passing round of such a composition is the pastime of empty-headed and superstitious persons and that the most sensible course would be to bring its travels to a premature end by dropping it into the waste-paper basket, heedless of the implied threat which accompanies it, directed against those who receiving the prayer fail to copy it out nine times and send it to nine different persons.

The greatest puzzle to a contributor who signs himself "Puzzled Dutchman" is to understand how serious men can occupy themselves with astrology, horoscopy, palmistry and the like. They remind him of naughty boys trying to look round the corner. "Evidently," he says, "our Heavenly Father does not want his children on earth to know the future, otherwise it would lay open to them as a book." It should be needless to point out to our puzzled friend that the general acceptance of a similar inference in other fields of research would have made, all scientific discovery impossible.

We learn from the Rev. Susanna Harris that she is well and has not given up her work nor returned to the United States. Instead, she has been instrumental, in association with Mrs. Harold Robinson, a well-known Belfast lady, in organising a party of local ladies who have been very actively employed in collecting and sending magazines and suitable literature to some of the principal military hospitals, and also in making needed articles for the comfort of the inmates. We congratulate Mrs. Harris on having found such a splendid field for her spare energies while she still remains on this side of "the herring pond."

From Mr. C. Arthur Pearson, hon. secretary of the National Relief Fund, we have received a copy of a song entitled "The Homes they leave Behind," published by Messrs. Enoch and Sons for the benefit of the National Relief Fund. The words are by Harold Begbie and the music by Walter Rubens. The profits of the sale are to be given to the National Relief Fund and the Variety Artists' Benevolent Fund and Institution, the former receiving 75 per cent. and the latter 25 per cent. It is a song with a lilt and swing that should make it popular, keeping a happy balance between the formal drawing-room ditty and the boisterous lay of the music halls.



## 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.*

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

SIR,—Your correspondent, H. N. de Fremery, invites opinions on the production of the "direct voice" in relation to his own investigations.

His first assumption is not quite correct. Mrs. Harris is undoubtedly a very fine "direct voice" medium, but Mrs. Etta Wriedt has proved herself, as far as actual records go, the greatest that ever "happened," and such assumption, with its subsequent covert charges, reads like a stab in the back at the latter lady. But in spite of this Teutonic method of attack, does your correspondent expect anyone with a grain of judgment to accept the following as evidence? "I bent my head as near as possible to her back, and so I was able to observe her respiration. The darkness protected me, and the so-called 'direct voices' went on speaking, but I found that it was simply Mrs. Harris herself speaking through one of her trumpets." He simply "found" it was Mrs. Harris speaking!

Such evidence as that is little better than the lycopodium theory of the genius who tried to expose Mrs. Wriedt. His ear, he admits, did not touch the lady's back. Respiration is only tried by actual contact. Any reader can reconstruct this test for himself.

It is quite likely that the trumpet was levitated in front of Mrs. Harris, and that the voice spoke in close proximity to her head. Furthermore, the probability is that what the investigator took for respiration sounds were the percussive noises rebounding from the walls of the trumpet. The voice speaks into the big end, and a certain amount of echo is always noticeable at close quarters.

Then we are asked to accept the statement of an unnamed lady who "declared that Mrs. Harris loosed her right hand more than once for a considerable time." Is your correspondent aware that Etta Wriedt gets "direct voice" in full light? Does not Mrs. Harris do the same? And do not two or three voices often speak simultaneously in different parts of the room? Getting behind a lady's back will in nowise advance the cause of knowledge—rather let your correspondent try to discover the methods by which the force operates. Scientific investigators know that the voices are produced independently of the medium's physical body. Even some of the orthodox religionists, who rely on their faith—i.e., simplicity—admit the facts, but attribute such to the machinations of that chimera of their said simplicity—the devil.—Yours, &c.,

W. COOPER LISSENDEN.

September 23rd, 1914.

[Although we have passed the allusion to a "Teutonic method," we have no reason to suppose that M. de Fremery, who is one of the leading members of the Psychical Research community in Holland, is of Germanic race.—ED.]

## The War in Prophecy.

SIR,—May I offer a reply to the letter from Audrey Burford Foster in your issue of the 29th ult., in reference to a European cataclysm prophesied for this year? Such a catastrophe was foretold many years ago by Madame Blavatsky, but no time was fixed, and I made it the subject of special inquiry, receiving the reply that it was still a long way off. I should like to refer your readers to a pamphlet by Mrs. Besant, entitled "The Coming of the World-teacher, in which the subject of a new continent is referred to. She mentions the prophecies of the Puranas with regard to seven continents, two more of which are still to come, and remarks:—

"But what does appeal to western scientific men is the fact that a new continent is already beginning to arise in the Pacific. That is a fact and not a theory, because the rising of the continent has begun. Geographical science has pointed out the area where great earthquakes and volcanoes are at work, causing the upheaval of land. It calls that zone the 'fiery ring of the Pacific Ocean,' in which many hundreds of earthquakes have taken place during the last three years. Some islands have already come up, the mighty peaks of the future continent. Great discussions have taken place among scientific men, as to what the effect on the present lands will be, when that great continent comes up. Some are afraid that it will cause a great tidal wave, which will sweep away the whole of the present humanity. But there is no fear of that. There will be no sudden rising of the continent; but it will take thousands upon thousands of years to come up bit by bit. Volcanic

eruptions there will be; tossing up of islands from time to time there will be; but no really great catastrophes for a very, very long time. There will be a gradual building up of a great continent. The serious catastrophes will occur much later when the older continent is broken up. We are seeing the beginning of the sixth continent; four lie behind us; one is existing, and the sixth is gradually appearing."

These passages are incidental to the appearance of a great messenger, and the pamphlet is well worth consideration. Madame Blavatsky also foretold this latter event, and that the opening years of the twentieth century would be full of trial. Looking back, and also at the present, I think we may say that this prophecy has been amply fulfilled. Our present trial, the great war, may however clear the way for beneficial changes in many countries, and in the end, greater fraternal feeling. May the lessons, if sharp, be short, and the good results lasting!—Yours, &c.,

S. E. G. (F. T. S.)

Crill, Falmouth.

September 21st, 1914.

## Joanna Southcott and the Year 1914.

SIR,—In the article on the above subject, which appeared in your issue of the 22nd ult., it is stated that Joanna Southcott, who died in London on December 27th, 1814, gave instructions that the box of sealed writings was not to be opened until the present year, 1914. Now, as one who has seen this box, and who possesses probably the largest collection of Southcott MSS., I beg leave to state that I have nowhere found such an utterance. On the contrary, it is distinctly said that the box will be demanded by the bishops in a time of national danger, that it will be sudden, and at a time unexpected and unknown to all.

Further, my statement in "The Express" (Simpkin, Marshall, 4s. 6d.), that the ten years of lingering judgments, which were foretold to begin in the fourth year of the century—or 1904, would end in 1914, when severer judgments would probably be upon us, has caused, I see, many contemporary writers in newspapers to come to the conclusion that the world was to end in 1914, and that Joanna Southcott had predicted it, whereas it is most clearly stated that no one, not even the believers, will know the date of the end; but after the ten years there will be a final five years in which God will make a complete end of sin. These years need not necessarily follow the ten, but believers will know by a special sign when they are passing through this awful period, as not one of them will die, as it is promised that those who endure the afflictions of that time shall have the reward of living to the world's great salvation, and entering into the joy of their Lord.

It is also said that the heavy judgments will not be upon this land until the King and half the nation have signed their names for Satan's overthrow and for Christ's kingdom to come; and thus will be sealed or protected (see Rev., vii.) when the Destroying Angel passes over this land, even as the children of Israel were in the plagues of Egypt. England is to be the first ENLIGHTENED—the first happy land—the first redeemed—that they may go out and bring in the other nations. We realise from the above a little more fully the long-suffering mercy and goodness of our God; His great fatherhood will be clearly demonstrated before the end.—Yours, &c.,

ALICE SEYMOUR  
(Authoress of "The Expresses").

Crapstone, Yelverton, Devon.

## Freedom and Foreknowledge.

SIR,—Mr. W. H. Evans has answered very effectively "N. G. S.'s" query with regard to the difficulty of reconciling foreknowledge or pre-ordination with "freewill." I must own to having always been unable to grasp the idea which people appear to associate with that word. If anyone can be said to be free, surely it is the Deity Himself, yet no less reverential a writer than the Apostle Paul ventures to affirm that there is one respect in which the Supreme Will of all wills is not free—"He cannot deny Himself" (2 Tim., ii. 13). Preaching on this text recently, the Rev. R. J. Campbell pointed out what ought to be evident to any clear-thinking mind—viz., that, properly speaking, there is no other kind of freedom than freedom to obey the law of one's own being. Applying this to the apostle's words, he said: "The same is true of the life of God. God is not free to do anything and everything whatever; He is only free to do what is the true expression of what He is. . . . Freedom is not demonstrated by doing the unpredictable, by defying every probability and every faculty of one's being, but the very opposite; it is the untrammelled ability to act in full accordance with what one essentially is, or what life, as a whole, essentially is."

Just so, and that is precisely the determinist's position. The



only reasonable meaning we can attach to the term, "man's free will," is the freedom of a man's will to ultimate itself in action uncoerced from without. What a man wills is necessarily the expression of what he is. It cannot be the expression of what he is not. A friend of mine for whose character I have a high regard may say to me "I believe in freewill. If my boy disobeys me I can will to thrash him to within an inch of his life if I like." But that one simple final clause is sufficient to bring his actions—not only in respect to his treatment of his son, but in respect to every eventuality of his life—within the limits of the predictable, for it simply means "if my nature were different from what it is." I, who know my friend, know that, granting nothing occurs to turn his whole moral and mental make-up topsy-turvy, he is, and will remain, incapable of *liking* to do such an unfatherly deed.

Even with our present imperfect means of judging of one another's qualities of mind and disposition, a man's friends will often get to know him better than he knows himself and can prophesy with hardly any risk of finding their prediction falsified, what he will do in certain circumstances. If their knowledge both of the man as he now is and of the influences that will be brought to bear upon him in the future, were absolute and all-embracing, their foresight as to his actions would be absolute also. There may often be struggles attending those actions, but the issue of those struggles, whether we can predict it or not, is as assured as that of the present conflict of nations. The stronger elements in the man's nature must inevitably be those which will prove in the long run victorious.

To deny therefore to Him who is the very source of our being and author of our destiny a knowledge of the future, merely because we cannot see it, is to deny to Him also a knowledge of the present, of which we can seldom view more than the surface. Could we look below that surface we should see, not the present only but the past and the future. For the three are one.—Yours, &c.,

VALENTINE.

#### Music and Rhythmical Inspiration.

SIR,—Seeing the very interesting article on "Musical Phantoms" in a recent issue of *LIGHT*, I venture to ask if you can in any way explain to me the remarkable experience which I had lately.

In March of this year I met in Oxford-street a gentleman who was just going to a concert given by M. Alexander Scriabine, the great Russian pianist, who was making his first appearance in London. My friend told me he had a spare ticket, and asked me to accept it. I did so, and went into the concert just as I was, rather untidy, decidedly tired with a rushing business morning, with not even time to go home and tell my friends where I was, as the concert was just beginning. I mention this to show that I was not in any ecstatic frame of mind; indeed, I felt strongly inclined to return home and take matters easy, but realising that I had a chance to hear some good music, I went to the concert, which was held at the Queen's Hall.

Scriabine had the most wonderful reception, the audience calling him back seven times, and giving him a perfect ovation.

As soon as Scriabine sat down to the piano and was well into his programme, which consisted of Mazurkas, Poème, Désir, Etrangeté, &c. (all his own compositions), I seemed to lapse into a state of reverie in which I felt as if I were in the centre of a sea of music—not so much listening to the wonderful harmonies but experiencing a great calm happiness and rapturous feeling. This was followed by an overpowering desire to write something; so, turning to a strange lady in the audience, I asked if she had a pencil. She gave me one, and seizing all the programmes and whatever I could gather in the way of material, I began, still in this dreamy state, to write, my hands seeming to move entirely in time with the rhythm of the music, this movement continuing until Scriabine had finished. I was hardly conscious of what I was writing, though occasionally I realised a few words, and was still intensely enjoying the whole performance.

At the close of the concert I returned the pencil to the lady, gathered up my many pages of scribble and returned home.

On reading what was written there was apparently no sense to be made of it, though individual verses seemed intelligible, but some had four lines and some eight, some were in one metre and some another, and all apparently a hopeless jumble, though I approved of the sentiment of some individual verses, such as:—

Love is everlasting,  
Love can never die,  
Love is but the essence  
Of the spheres on high.

Life is real and earnest,  
Life is man's great field,  
God-like lives to manifest,  
To God's will to yield.

For the new age dawneth,  
When the God within  
Manifests in power,  
Driving out all sin.

Yea, the new age cometh,  
Dawneth now the day  
When all death and sorrow  
Swift shall pass away;

but there was nothing consecutive at all.

However, I typed out all the verses, cut them out separately, sorted them into the different metres, number of lines, &c., put all the four-line verses together, and the eight-line verses together, and found that I could make four sets, each set complete in itself with a consecutive thought running through it; but it was not until I shuffled them like so many playing cards that there was any sequence at all.

Will you, or can you, explain to me how this was? To me it seems a mystery how four complete poems or hymns, or what you like to call them, could frame themselves at one time, oscillating from one to the other, back and forth, changing with the rhythm of the music.—Yours, &c.,

AUGUSTA STEWART EVERETT.

28, Upper Berkeley-street,  
London W.

#### The Fourth Dimension.

SIR,—Mr. Rogers has expounded his philosophy with admirable clearness, and as my object is to understand his point of view, not to force my own upon him, I make no apology for returning to the subject.

He seeks to escape from the difficulty of the infinitely small by wiping out altogether the physical universe, leaving us with no sort of substance, nothing with form or dimensions, only Mind and Consciousness, which have neither. It is true that if you think of an object growing smaller and smaller you will never reach the point where it cannot grow smaller still. The mind must make a jump from the very small to the infinitely small, *i.e.*, from something to nothing. Substance (or matter), if it exists, must be infinitely divisible. This is difficult to realise, but not, I think, an insuperable obstacle.

Another problem is the relative sizes of things. Compared with other things they are all different, Mr. Rogers tells us, but compared with Infinity they are all alike. This is indeed a hard saying. Can we not be satisfied to compare them with each other and not bother about comparing them with infinity? Though I plead for infinite space, which is an abstraction, I do not plead for infinite substance, which would be very oppressive. If our solar system is one of an infinite number of such, it ceases to interest me. Besides, I doubt if an infinite quantity of anything is really thinkable.

But even if it be granted that Matter or Mind both exist, contact between things so completely different must be admitted to be inconceivable—Matter can never influence Mind. Mind we know; there is nothing we are sure of but our thoughts and sensations; Matter we only infer. This proves that Matter is really Mind. Or does it, perhaps, prove that Mind is really Matter?

I hold the horribly sordid view that Mind and Spirit are both forms of substance, viz., mind-stuff and spirit-stuff. Or perhaps there is only one ultimate essence. Mr. Rogers fashions an argument from dreams, but each dreamer dreams his own dream, whereas in waking life we share each other's visions. As for the different stages of mesmeric sleep in which different persons and scenes appeared, probably they correspond (or corresponded in that particular case) with different "psychic" planes, and the scenes and people were real. "Myriads of miles" are not needed, since the spiritual world is supposed to be within and about this physical earth.

No one will deny the foundation of the Idealist position. We can obviously be conscious only of the content of our consciousness. But our consciousness tells us that an outside world does exist, and this we intuitively believe and act upon; and *in acting upon it we are justified*. It is a queer world of make-believe the Idealist would have us accept. If we lived in the midst of beauty and harmony, unqualified by anything ugly or evil, it would be easier to do so. An all-powerful and beneficent God, we are sure, would only think good and beautiful thoughts. The "flowers and the panorama of sea and earth and sky," these we could accept perhaps, but what of the canker in the bud, the drowning sailors, the destroying earthquakes? Are these the thoughts of God? Are parasites and disease-germs the thoughts of God?

Beside the difficulties of the idealists the difficulties of the opposing theory seem to me to fade to nothing. They crowd upon the mind, but to give them complete expression is beyond my powers. Each of us is sure of his own individuality, but the



phenomenal world exists only in thought. Whose thought? If all that we see and feel is the thought of a Universal Mind, then we are automata. But as we know that is not the case, the thought must be our own; and since a multitude of independent thoughts would produce chaos, all our minds must be in complete and intimate union. This also we know is not the case. I am left, therefore, with the suspicion that there is but one mind, and that mine! However, I am unable to adopt this flattering hypothesis, because I should in that case know all about it, which I do not.

I am willing to allow a separate mind to every reader of LIGHT and to every other creature, but am puzzled to understand how we have all come to agree without any collaboration upon a world which, however miserable and unsatisfactory, is still workable and not chaotic. Perhaps Mr. Rogers can tell. And perhaps he can say why we think for ourselves pain and sorrow and shame, when we might have happiness by an effort of the mind? Considered as a thought-world it is a very, very queer concern. The idealist must admit that; and when he has solved these few problems out of the thousands that await solution, I undertake with some confidence to find him others!—Yours, &c., N. G. S.

### TOWARDS WORLD HARMONY.

#### SOME PRACTICAL SUGGESTIONS.

At a meeting of the Occultists' Peace Union, held at 1, Piccadilly-place, W., on the 19th ult., Mr. Arthur Cuthbert read a short paper, entitled "Suggestions for Peace Thoughts." He said that the occasion of the present international struggle was the psychological moment to set flowing through the minds of the people practical, enduring, constructive thoughts of peace—ideas of a reconstructed world-wide society in which there would be no place for the existence of a military class or a dominating caste of self-assertive individuals posing as superior to their fellows.

Now was the time to set about this great work, which was plainly in the line of present-day evolution. The new must evolve out of the wreckage of the old. "Man's extremity is God's opportunity," and those who were in the privileged position of not being the immediate sufferers should put themselves into the hands of the Creator to be the instruments through which He would, in course of time, bring about the reconstruction of disorganised humanity. They should do this not passively, but with all their faculties fully alert and with the avowed intention of assailing the various great problems at every possible point. Continuing, Mr. Cuthbert said:—

"Nearly every past war has within it seeds of the next war. But we must see to it that this war shall contain only the seeds of peace—the germs of those conditions which shall make the recurrence of such a world-catastrophe an utter impossibility. The way is open and the work can be done.

"We must determine to tolerate no more military despotism—no more dominating military caste, filching for its own selfish purposes the noble courage of the people. Instead, there must be a fearless democracy of brave, self-dependant people, intolerant of tyrants, followers only of ideal progress, justice, and the greatest liberty of all and each.

"All temptations must be removed from rulers and governments to make war on each other. Let us have a United States of the whole world, under one International House of Arbitration, a house of just, international law-makers, composed of members delegated from every country, proportionate to population. Let us have only one small standing army and navy, supported by all the nations, but entirely controlled by the House of Arbitration, as an international-police army and navy. There must be a new patriotism which will study the prosperity of the people of the whole world. This will mean the freest possible intercourse of trade, travel, and change of citizenship between the countries, without favouritism of one people over another, but each studying to secure the good of the other, and all aiming in friendly emulation to progress in the virtues of real civilisation—a scientifically promoted and organised civilisation based on the principles of Love, Life, and Intelligence."

A MAN is not tolerant until he is tolerant of the intolerance of others.—FICHTE.

### SOCIETY WORK ON SUNDAY, SEPT. 27th, &c.

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

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W.*—On Sunday last Mr. Percy R. Street, under control, delivered an interesting discourse to a large audience on "Reflections." Mr. W. T. Cooper presided. Sunday next, see advt. on front page and please note change of address.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Baywater, W.*—Addresses by Mr. J. J. Morse. Morning subject, "The Present Time—the Conflict." Evening, "The Coming Time—the Triumph." Sunday next, at 11, Mrs. Podmore will give some of her experiences; at 7, Mr. W. E. Long, address, "The War and the Spirit World." Soloist, Mrs. Beaurepaire. Thursday, at 7.45, Mr. G. Prior.—W. B.

**WIMBLEDON.**—2, *HILL-ROAD (OPPOSITE STATION).*—Mr. L. V. H. Witley gave address. Sunday next, at 7, address by Mr. G. Prior, of Ealing.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Mr. W. E. Long: Morning, spirit teachings; evening, address. Sunday next, 11 a.m., Mr. W. E. Long, "Prayers for the Dead." 6.30 p.m., Mr. G. T. Brown; soloist, Mr. Haworth.

**SHEPHERD'S BUSH.**—73, *BECKLOW-ROAD.*—Mrs. H. Litta gave an address and clairvoyant descriptions. Sunday next, 11 a.m., circle; 7 p.m., Mr. and Mrs. Lund. Thursdays at 8, Mrs. Parker.—M. S.

**STRATFORD, E.**—**WORKMEN'S HALL, ROMFORD-ROAD.**—Mr. T. Brown gave an interesting address on "The Purpose of Life," and Mrs. Brown gave descriptions. Much appreciated. Sunday next, address and clairvoyance by Mrs. Beaumont.—W. H. S.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith gave fine address, her evening subject being "Life Beyond Death." Mme. Beatrice Bartlett's songs at both services were greatly enjoyed. Good work done at the healing service. Sunday next, see advt. on front page.

**HACKNEY.**—240A, *AMHURST-ROAD, N.E.*—Morning, Mrs. Brookman conducted the meeting; evening, Mrs. Fielder gave an address and excellent descriptions. Sunday next, 11 a.m., open meeting; 7 p.m., Mr. Richard Boddington. Circles: Monday at 8, public; Tuesday, 7.15, healing; Thursday, 7.45, members' **KINGSTON-ON-THAMES.**—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mrs. Miles Ord gave good address and clairvoyant descriptions. Sunday next, at 3 and 7 p.m., Mrs. Neville, addresses and clairvoyance, also at 11 a.m. at Mr. Stockwell's, 14, High-street, Teddington.—M. W.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD.**—Mr. Horace Leaf spoke on "The Development of the Mental Faculties," and gave clairvoyant descriptions. Sunday next, at 11.15 and 7, also Monday, at 3 and 8, Mrs. Harvey. 11th, at 3 and 7, Conference with U.L.S. Fridays, at 8, public meetings.—F. K.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Mrs. Annie Boddington gave an interesting and uplifting address on "Spiritualism," and helpful clairvoyant descriptions. Thursday, at 8 p.m., usual short service and circle. Sunday next, at 11 a.m., short service and circle, and at 7 p.m., Mr. Dudley Wright.—S.

**BRIGHTON.**—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Morning, circle, addresses by Miss Maltby and Messrs. Rhoades and Everett; evening, address by F. Grayson Clarke. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, public circles. Sunday next, Mrs. M. H. Wallis, addresses, answers to questions, and clairvoyance.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR STREET, NORTH-STREET.**—Morning, good open circle; evening, Miss Violet Burton gave a trance address. Sunday next, 11.15 and 7, Mrs. Mary Gordon; also Monday, at 7, 1s. each. Tuesday at 8, and Wednesday at 3, Mrs. Curry, clairvoyante. Thursday, 8.15, public circle.—A. C.

**BATTERSEA.**—**HENLEY HALL, HENLEY-STREET.**—Morning, a good circle; evening, Mrs. Peeling gave an address and psychometric readings to an appreciative audience. Sunday next, 11.30 a.m., circle service. 7 p.m., Mr. Wright, address and clairvoyance. Thursday, at 8.30 p.m., Mrs. Bloodworth, psychometry.—P. S.

**WOOLWICH AND PLUMSTEAD.**—Afternoon and evening, visit of Lyceum District Council; speakers, Messrs. Miles, Drury, Watby and Rainbow. After-circle. 23rd, Mrs. Peeling, address and psychometry. Sunday next, at 3, Lyceum; at 7, Mrs. E. A. Cannock, address and clairvoyance; 8.30, public circle. Wednesday, annual meeting.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Addresses and descriptions: morning, by Mr. C. J. Williams; evening, by Mrs. Alice Jamrach, subject, "Is God Responsible for the War?" 24th, Mrs. Barton, address and psychometry. 26th, Mrs. M. E. Orlowski, psychometry. Sunday next, Harvest Festival, 11.30 and 7, Mr. Alfred Vout Peters. 8th, 8.15, Mrs. Podmore. 11th, 11.30, Mr. A. C. Scott.—T. G. B.



**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning and evening, Mr. Alfred Vout Peters gave addresses on "Freedom" and "Eternity"; descriptions at both meetings. 23rd, Mrs. Brownjohn gave an address on "The Temple" and descriptions. Sunday next, 11.15, open circle; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. Wednesday, Mrs. E. Webster. 11th, Harvest Thanksgiving; Speaker, Mrs. Mary Davis.—J. F. STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Morning, Mr. Cattnach's interesting paper on "Leaving the Body" aroused a keen discussion. Evening, Mrs. Neville conducted the Harvest Festival; Miss Adeline Shead sang a beautiful solo; crowded audience. 24th, address by Miss Violet Burton on "Human Growth." Sunday next, at 11.45, further discussion of "Leaving the Body"; at 7, Mr. and Mrs. Roberts, 11th to 18th (except Saturday 17th), week's mission.—A. T. C.

**MANOR PARK, E.**—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; evening, address on "The Continuity of Life," also descriptions and messages by Mrs. E. Marriott. 21st, ladies' meeting, Mrs. Lund, reading and psychometry. 23rd, Mr. Watson, address on "Science and the Evolution of Man." Sunday next, 11 a.m., healing service; 3 p.m., Lyceum; 7 p.m., Harvest Festival, address and clairvoyant descriptions by Mrs. Alice Jamrach. 7th, Mrs. Graddon Kent.—E. M.

THE UNION OF LONDON SPIRITUALISTS will hold their Annual Conference with the Clapham Society at Howard-street, New-road, Wandsworth, S.W., on Sunday, October 11th, 1914. At 3 p.m., paper for discussion by Mr. G. F. Tilby on "Spiritual Healing"; 7 p.m., public meeting: Speakers, Messrs. G. F. Tilby and Geo. Prior; clairvoyance, Mrs. M. Brownjohn. Tea provided.

**TORQUAY.**—Inspirational address by Professor Card, F.T.S., on "Who are the Angels, and what is their Mission?"—R. T.

**NOTTINGHAM.**—**MECHANICS' LECTURE HALL.**—Miss Florence Morse gave addresses and descriptions, morning and evening.—E.

**TOTTENHAM.**—684, HIGH ROAD.—Address by Mr. Geo. Taylor Gwinn on the love of righteousness, and answers to questions.—N. D.

**SOUTHEAST.**—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mr. G. R. Symons gave an address. Large after circle.—W. P. C.

**WHITLEY BAY.**—Mrs. Campbell gave an address on "Spiritualism, the Natural Religion," followed by clairvoyant descriptions; after-circle.—C. C.

**PLYMOUTH.**—**ODDFELLOWS' HALL, MORLEY-STREET.**—Addresses and clairvoyant descriptions by Mr. Rooke. 23rd, usual meeting. 25th, Members' circle.—A. W. C.

**BOURNEMOUTH.**—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. F. T. Blake. 24th, Mr. H. Mundy.

**BRIXTON.**—143A, STOCKWELL PARK-ROAD S.W.—Mrs. Maunders gave a trance address on "The Harvest of the Earth" and several readily-recognised clairvoyant descriptions.

**PORTSMOUTH.**—54, COMMERCIAL-ROAD.—Morning, address by Mrs. Mitchell; evening, address by Mr. F. Pearce. Solo by Miss Terry.—J. W. M.

**GOODMAYES AVENUE** (opposite Goodmayes Station).—Mrs. Pitter spoke on "Ideals" and answered questions. 22nd, address by Mr. C. E. Sewell on "In Time and Space."—H. W.

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

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Mr. W. Lamsley, addresses and clairvoyance. Morning subject, "The Gods of Peace"; evening, "The Gods of War." 24th, open circle, conducted by Mr. Hendy.

**STONEHOUSE, PLYMOUTH.**—**UNITY HALL, EDGCUMBE-STREET.**—Meeting conducted by Mr. Arnold. Address by Mr. Johns on "Faith"; Soloist, Miss Drake; clairvoyant descriptions by Mrs. Dennis.—E. E.

**BRISTOL.**—**THOMAS STREET HALL, STOKES CROFT.**—Successful Harvest Festival. Addresses, morning and evening, through Mrs. Harvey, of Southampton, followed by clairvoyant descriptions. Other usual meetings.—W. C.

**BIRMINGHAM.**—**DR. JOHNSON'S PASSAGE, BULL-STREET.**—Addresses by Mr. Harry Lennard, morning, "The Kingdom of Man"; evening, "Spiritualism and War." 28th, Miss Coleman took both services.—F. A.

**FULHAM.**—12, LETTICE-STREET, MUNSTER-ROAD.—Miss Mary Gordon addressed the liberty group of the Lyceum, and in the evening delivered an address on "Honour." Good attendance.—H. C.

**SOUTHEAST.**—**SEANCE HALL, BROADWAY.**—Mr. Panter took for his texts, "Casting your Care on Him for He Careth for You," and "Are they not all Ministering Spirits?" He gave descriptions at both services. Mr. Rundle conducted the after-circle.—C. A. B.

**SOUTHPORT.**—**HAWKSHEAD HALL.**—Harvest Festival services conducted by Mr. Will Edwards who spoke on "The Implanting of the Seed" and "The Harvest that is to Be." Clairvoyant descriptions by Mr. Edwards and Mrs. Scholes. Soloist Mr. W. H. Peel.—E. B.

**READING.**—**SPIRITUAL MISSION, BLAUGRAVE-STREET.**—Morning, Mr. P. R. Street, on "Reflections"; afternoon, Lyceum; evening, Dr. Ranking, on "The Stranger Within Thy Gates." Collections for P.O.W. Fund. Monday, 20th ult., Mrs. Street, clairvoyance and psychometry.

**EXETER.**—**DRUIDS' HALL, MARKET-STREET.**—Morning, Mrs. Grainger, address and clairvoyance. Afternoon, Mrs. Trueman, of Plymouth, gave clairvoyant descriptions. Evening, address and descriptions by Mrs. Trueman, who on Monday, 28th, again gave a demonstration of her clairvoyant gifts.

**MANOR PARK, E.**—**CORNER OF SHREWSBURY AND STONE-ROADS.**—Morning, healing service, conducted by Mr. Geo. F. Tilby; afternoon, progressive Lyceum; evening, address, "The Price of Peace," by Mr. J. Harold Carpenter; anthem by the choir. 24th, address, "Prayer," and clairvoyance by Mrs. Neville.

**PORTSMOUTH TEMPLE.**—**VICTORIA-ROAD SOUTH.**—Addresses by Mrs. Podmore on "What am I?" and "Ought we to be interested in Spiritualism?" and good clairvoyant descriptions. 23rd, public circle, well attended, in the conduct of which Mr. and Mrs. Gutteridge, Mr. Wheeler, and Mrs. Farr assisted. 28th, Mrs. Podmore gave a series of psychic readings. 28th, Mrs. Podmore conducted a public meeting for psychic readings.

**LIVERPOOL AND DISTRICT SPIRITUALIST INSTITUTE, No. 1.**—Mr. R. A. Owen, the secretary of the above Institute, writes: "A fair number of members and friends assembled at Eberle-street, on September 24th. The President, Mr. H. Taylor, in welcoming those present, emphasised the need for the Institute and more of its kind. The Secretary's report dealt mainly with the programme for the coming session, the syllabus of which may be had on application. An application from the Protestant Reformers' Debating Society for a speaker to address them in November was favourably considered, and Mr. A. Ross was appointed to represent us. An interesting discussion upon the possibility of forming a scientific circle for psychic research, &c., brought the meeting to a close." For the benefit of Liverpool readers it may be mentioned that the meetings of the Institute are held at Chapman's Restaurant, Eberle-street, every Thursday, the next meeting being on the 8th inst. Amongst the prospective speakers are Mr. J. Bibby, Mr. J. J. Morse and Mr. J. Golbourne.

**HARVEST THANKSGIVING AT CROYDON.**—The members and friends of the Croydon Spiritualists' Church held their Harvest Thanksgiving Service at the Gymnasium Hall, High-street, on Thursday evening the 24th ult. An earnest little band of workers, under the leadership of Mrs. Scholey, one of the Vice-presidents, had turned the Hall into a veritable garden of good things. Generous gifts of fruit, flowers, and vegetables gave practical evidence of the bounteousness of a loving Father's hand. The President selected for the theme of his address, "It is a good thing to give thanks unto the Lord," and afterwards gave clairvoyant descriptions. Mr. W. Johnson was at the organ. Miss Hilda Campbell and Mr. Gerald Scholey rendered solos, which were much appreciated, whilst Miss Dulcie Scholey helped with the accompaniments. At the close of the service, which was well attended, the various gifts were distributed amongst the sick and poor and some of Croydon's soldiers and sailors wounded in France. Spiritualism in Croydon grows apace, strengthened and purified by the trials through which it has passed.—P. S.

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