

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

NO. 1,768—VOL. XXXIV. [Registered as] SATURDAY, NOVEMBER 28, 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, December 1st, at 3 p.m.—

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

Seance for Clairvoyant Descriptions ... MRS. PLACE-VEARY.
NO admission after 3 o'clock.

THURSDAY, December 3rd, at 5 p.m.—

Members and Associates only. Free.

Psychic Class ... MR. HORACE LEAP.
Address on "Telepathy."

THURSDAY, December 3rd, at 7.30 p.m.—

Admission 1s.; Members and Associates Free by Ticket.

Address at Suffolk Street ... MR. PERCY R. STREET.
"Facts and Fads of Modern Health Hunting."

FRIDAY, December 4th, at 4 p.m.—

Admission 1s.; Members and Associates, Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

MONDAYS, WEDNESDAYS, and FRIDAYS only, 11 a.m. to
2 p.m.—(by appointment).

Diagnosis of Disease by Spirit Control, and Magnetic
Healing, By MR. PERCY R. STREET.

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. 566.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

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

STEINWAY HALL, LOWER SEYMOUR STREET, W.
(Just off Oxford-street, near Baker-street.)

SUNDAY EVENING NEXT, at Seven o'clock,

MRS. PLACE-VEARY,
Clairvoyance.

December 6th—Mr. Robert King, Address.

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

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music,
22, Princes Street, Cavendish Square, W.

SUNDAY, NOVEMBER 29th.

Morning, 11 o'clock ... MRS. FAIRCLOUGH SMITH.
Trance Address.

Evening, 7 o'clock ... MRS. FAIRCLOUGH SMITH.

Inspirations! Address, followed by Spiritual Messages.

Short Healing Service at the close of evening meeting.

MR. W. TUDOR-POLE

Will speak on

"THE DEEPER ASPECT OF THE GREAT WAR."

Chair - MRS. DESPARD.

On SATURDAY, NOVEMBER 28th, at 8 p.m.

At CAXTON HALL, WESTMINSTER.

Tickets, 2s. and 1s., obtainable from the Secretary, 40, Courtfield-
gardens, S. Kensington; Mr. J. Watkins, Cecil-court, Charing Cross;
and Mr. Tudor-Pole, 1, Royal York-crescent, Clifton, Bristol.

There will be a certain number of free seats. Nett profits in aid of
the SOUTHAMPTON WORKROOM EMERGENCY CORPS,
which is greatly in need of funds.

Now Ready. New Books.

Wm. T. Stead, the Man.

Personal Reminiscences by EDITH K. HARPER, with Introduction
by Major-General Sir Alfred E. Turner, K.C.B., &c.

276 pages, with 8 full-page illustrations. Price 7/10 post free.

CONTENTS.—A House of Many Rooms—"The Beginnings of
Seership"—My First Meeting with Mr. Stead—"Who is Julia?"
—His "Confession of Faith"—The Story of "Borderland"—"The
Sign Post"—"The M.P. for Russia"—Automatic Writing—
Memories—Catherine the Great—"How I Know the Dead Return"
—Mecca and Medina—Julia's Day—The Aeroplane—The True
Spiritualism—A Prophetic Message—A Golden Year—The Voice
of Gladstone?—Can Telepathy Explain All?—The World Man—
"The Talisman from Poland"—Notes by the Way—"Traveller,
Must You Go?"—The Promised Land!

The Author was on terms of intimate friendship and associa-
tion with him during the last few years of his life. It is of these
years that the present volume treats in especial, and the records
given do not touch on Mr. Stead's public life so much as on his
every-day interests and activities. In particular his investigations
in the field of Psychical Research are fully and exhaustively dealt
with. The natural frankness of his character gives to these
reminiscences the special interest of self-revelation. The portrait
presented is that of a man of forceful originality and chivalrous
self-devotion, whose two ruling passions were an ardent love for
his fellow-men and an intense realisation of the constant presence
of a spiritual world as real and as warmly pulsing with life as the
world of flesh and blood around us.

The Book of Talismans, Amulets and Zodiacal Gems.

By W. T. & K. PAVITT.

280 pages, with 10 full-page plates and beautifully engraved
coloured frontispiece. Price 7/10 post free.

A popular work dealing with the lore of precious stones, and
with the traditional significance of amulets and talismans. The
present work, the outcome of many years' study of occultism,
ancient and modern, covers a very wide area, beginning with pre-
historic talismans, and ranging through Egyptian, Chinese, Japan-
ese, Thibetan, Indian, Etruscan, Greek, Roman, early Christian and
medieval civilisations. The second portion of the book deals with
the twelve Zodiacal Signs and their respective gems, with twelve
chapters describing the characteristics of persons born during
each particular period. This section embodies a revival of the
theories of medieval alchemists and astrologers.

Shadows Cast Before.

An Anthology of Prophecies and Presentiments. Collected and
Edited by CLAUD FIELD.

223 pages. 1/3 post free.

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

NOW READY.

CATALOGUE OF SECOND-HAND BOOKS

CONCERNING THE LIFE AFTER DEATH.

Sent Post Free on Application.

JOHN M. WATKINS, 21, Cecil Court, Charing Cross
Road, London, W.C.

A MESSAGE FROM THE SPHERES.

By LEONARD HALL.

(A Spirit Message by Telepathic Communication).

34 pages and cover, 1½d. post free, or 1s. per dozen.

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

See Advertisement Pages III. and VI.

FOR

REMARKABLE BOOK BARGAINS.



Contains: The Prophecy of Mayence, The Monk Johannes' Prophecy, The Cure d'Ars' Prophecy, Tolstoi's Prophecy, Astrology and the War, &c.

64 pages. By post,
SEVENPENCE POST FREE.

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

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH
EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

Admission 1/-, including Tea.

St. Elizabeth School of Health, 22a, Gosfield St.,
Langham Street, Great Portland Street, W.

OCCULT "AT HOMES."

Every Friday, 3.45 p.m. to 6 p.m., at the Green Salon, 40, Chandos Street, W.C. (Eustace Miles Restaurant).

Occult Talks by well-known lecturers, and Music arranged by the London Dramatic and Arts Society, 207, Oxford Street, W.

Mme. "Ziska" will conclude each "At Home" with a short lesson in Palmistry.

Friday, November 27th, Mr. Ernest Meads on "The Inspiration and Authorship of Shakespeare's Plays."
Admission (including tea), 1s. 6d.

THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees.

A Spirit's story of how men err in their conception of the Life Beyond.

FOURTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 10d. post free.

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

Those who are in **MENTAL, PHYSICAL** or other **DISTRESS** owing to the present national crisis, should write for a list of helpful books to

C. MAURICE DOBSON,

Publisher and Bookseller,

146, Kensington High Street, London, W.

DR. COBB'S NEW BOOK.

SPIRITUAL HEALING

BY THE

REV. W. F. COBB, D.D.

(Author of "Mysticism and the Creed," &c., &c.)
5/- net.

"Dr. Cobb has a great advantage over many advocates of spiritual healing. He has a trained mind, which delivers him from many dangers of credulity. . . . He can survey a considerable area of remarkable phenomenon without losing his stand on the solid ground of law. . . . We recommend his very quiet, full and reasonable discussion."—*Challenge*.

"An interesting and temperately reasoned book."
—*Scotsman*.

G. BELL & SONS, Ltd., York House, Portugal Street, London.

THE MYSTERY OF BREATH.

The potentiality contained in the breath has never been recognised, nor the connection breathing has with the occult centres of the universe. The earth, fire, water, and air, the twelve vital breaths, have each their part to play. This book stands alone, and shows how latent powers may be actualised, mental vigour and rejuvenescence obtained. **2s. 2d.**

THE TALISMAN PUBLISHING CO., Dept. L., HARROGATE.

JUST PUBLISHED.

THE Unknown Guest.

By MAURICE MAETERLINCK.

Author of "The Blue Bird," &c.

In this volume, the famous Belgian author discusses, with his customary persuasiveness, various occult matters of general interest, such as ghosts, phantasms of the living and the dead, haunted houses, our knowledge of the future, premonitions, precognitions, "psychometry," and kindred subjects, including a characteristic study of the famous Elberfeld horses, which he travelled to Germany especially to see.

Germany especially to see.

Cloth, 340 pages. 5/4 net post free.

Our Eternity.

By MAURICE MAETERLINCK.

With a Photogravure Frontispiece after G. F. Watts' "Hope."

This may best be described as an enlarged version of the essay on *Death*. In addition to the matter which has already appeared in *Death*, the book contains an exhaustive inquiry into the theosophical and spiritualistic hypothesis, the possibility of communication between the living and the dead, and so forth, of which the writer has made a study.

F'cap 8vo. Gilt top, deckle edges. 5/4 net post free.

To order from—

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

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

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,768.—VOL. XXXIV. [Registered as] SATURDAY, NOVEMBER 28, 1914. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	565	War Prophecies	571
London Spiritualist Alliance	566	The Mystery of the Direct Voice	572
Dr. J. M. Peebles on the War	567	Prophecy of the French Revolution	573
The Message of Amen-Ra-mes	567	Dr. Hyslop's Views on the War	574
Is Spiritualism a Religion?	568	The Problem of Prophecy	574
The Right Hand of Lord Roberts	569	Sidelights	575
The Penalties of Passion	570	Prevision and Prophecy	575
Sir Oliver Lodge and Life After Death	571	The Marylebone Association	576

NOTES BY THE WAY.

We have on more than one occasion in the past remarked on the curious tendency of persons who have come for the first time into contact with psychic phenomena—an apparition, a case of clairvoyance or some like happening recorded in the Press—to clamour for the "opinion of Science" on the matter. It would have been intelligible—and intelligent—if the appeal had been made to those scientists who have given years of study and investigation to the matter, but usually the opinion demanded was that of scientists who knew no more about the subject than the inquirers themselves. All the learned men could do on such occasions was to utter some solemn fudge suited to the minds of their interlocutors. Sometimes the inquiry was addressed to some dignitary of the Church, it being an article of popular faith that the Church is an authority on the mysteries of the soul. (So it would be had it kept pace with the march of intelligence.) And now and again in a burst of facetiousness some learned divine has been so ill-advised as to attribute all modern phenomena to the illusions of hysteria or an ill-regulated digestion. When this happened the rationalists and sceptics were quick to seize on the point, and to suggest that the "supernatural element" in Holy Writ could doubtless be explained in the same way! If, taught caution by such results, the theologian attributed the manifestations to the Devil, the unbelievers were moved to derisive and not unhealthy mirth. They saw that the explanation was simply childish, and their lampoons on "revealed religion" became more pungent than ever.

* * * *

Neither the followers of religious doctrines nor the adherents of Rationalism and Materialism saw what was wrong. The Churches bewailed the falling away of the more intelligent portion of their flocks, while the Rationalists had an uneasy consciousness that there was something wanting in their own methods. A long study of the journals and general literature of both gave us many an illuminating glimpse into the matter. Here would be a lachrymose letter in a religious paper deploring the decay of faith, there an angry epistle in a rationalist print asking if its conductors could give their constituents nothing better than endless diatribes against doctrines in which no intelligent person believed any longer. Both parties had unwittingly come into collision with a great fact, which one misunderstood and misrepresented and the other denied—the intelligent and progressive human spirit. In the meantime a great movement grew up, breaking away more or less from the warring factions, marred and distorted perhaps

by those same human frailties which disfigured the other doctrines, but nearer the truth than either, as affirming the reality of a spiritual world and its modern evidences.

* * * *

In one respect the Churches had an advantage over their opponents. They held certain keys to the mysteries of life; although they had forgotten the use of those keys. (Probably it was the function of their enemies to compel them into the way of knowledge in this respect.) Archdeacon Wilberforce's new book, "Inward Vision" (Elliot Stock, 3s. net), has an important bearing on this question. Here we have the question of the higher consciousness of mankind dealt with by a master mind. The book consists of sermons, but sermons of a vastly different quality from those dreary lucubrations of old theologians which lumber the "penny boxes" of old bookshops. Each sermon is an essay packed with thought, and radiant with insight. Literary grace and distinction of style make a worthy setting for ideas that are clearly the outcome of a rich spiritual experience. The Archdeacon has none of that false and supercilious dignity which in its metaphysical flights disdains the regions of practical life. He recognises—none better perhaps—that modern intelligence is not to be put off with descriptions of those exalted spiritual experiences which fall to the lot of few and answer to no scientific test.

* * * *

Almost at the beginning of Archdeacon Wilberforce's book we find a reference to clairvoyance—modern clairvoyance—and its reality. And he tells this story:—

When Mr. Gladstone disestablished the Irish Church, the title-deeds of many properties had to be examined and amongst them the title-deeds of Sir Benson Maxwell, of Donegal. These title-deeds could not be found, and the lawyers advised that the property should be placed in Chancery pending an arrangement. A well-known clairvoyant who has long since passed from this world was consulted. In a psychic condition, here in London, he saw those title-deeds in a box in the City of Exeter. The family were informed but treated the message with indifference. A friend in Ireland one day said to Sir Bernard Maxwell, "Your father was very intimate with Canon Boyd, who is now Dean of Exeter." One of the family went to Exeter, a search was made, and the lost deeds were found by the Dean in a large box in an attic where they had been put away and forgotten.

The Archdeacon is careful to add that there are failures and impostures in clairvoyance, "but there is no doubt that some do possess the faculty of seeing far beyond the normal senses." That, of course, is common knowledge to most of our readers.

* * * *

"The Mystic and Occult Knowledge of the Early Christian Church" (Theosophical Society, 161, New Bond-street, 3d.), is a reprint of an address given in Falmouth in May last year by Miss Susan E. Gay. The meaning Miss Gay attaches to such expressions in the Gospels as "the mysteries of the kingdom of heaven" may not have occurred to some readers, but all that she says is said so well—in such pure English, with such self-detachment and calmness of conviction—and bears so much evidence of

careful study and research, that we feel that it is well deserving of thoughtful consideration. In her foreword she reminds us of the many old-time saints who dwelt, as she now dwells, amid the shelter of the Cornish hills:—

They lived in a day far nearer to the founding of the primitive but powerful Church, which knew the great mysteries of the Faith, and it is more than likely that echoes of those mysteries, some knowledge of the inner truths of that Pathway, found their way to this far land. . . . Light radiated in truth from these old saints, and an immortal light from their predecessors, the Initiates—those who had walked in that Pathway which leads to everlasting Life. Yet only the saint has been remembered, while the Initiate who by the grace of Christ laid the foundation-stones of the sacred rites, has been, as such, forgotten. It is to convey a brief reminder of those consecrated lives of wisdom, transcending aught that the Church is now able to teach, that these few pages have been written.

The book richly fulfils the purpose thus set forth.

In the following passage Miss Gay treats of a topic which touches us very nearly:—

The presence and ministration of invisible beings, the knowledge of angels, hierarchies, powers, the guardians of races, nations and cities, and the great part these messengers of the Most High play in the helping and shaping of human life, have been too generally left out of post-Reformation belief in the Church. The day of the saint, the monk, or the martyr, whose life of love or sacrifice should be held in honour, is now more generally observed, but the state of the "dead," or rather departed, calls for those kindly thoughts and prayers which are still for the most part ignored. As we all know, the Church of Rome has preserved the idea of purgatory and of prayers for those who are no longer embodied. That custom is now being justly adopted, unofficially, by the Anglican Church. Those who have left the body are undoubtedly helped and blessed by being thus held in remembrance, and but for the abuses of a few centuries ago, this most natural expression of human love would still be given place among sacred rites.

Some clear and definite knowledge of life after death is a great need of all true religion. And it is here that the occult teaching is so valuable; here that the Churches fail. They fail partly through practical ignorance of the being of man, and partly through an entire lack of experience of the condition which takes place after the decease of the physical body.

In this matter, as we all know, the Churches have failed to follow the monition of St. Paul, "Now concerning spiritual gifts, brethren, I would not have you ignorant."

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 29TH, 1884.)

The late Lord Lytton, according to the testimony of Mr. S. C. Hall, and of Sir Archibald Alison in his auto-biography, was a thorough Spiritualist. Sir Archibald gives an account of a conversation Lord Lytton said he had had with the spirit of his deceased daughter. He said: "The first question I asked her was whether she was happy! She said, 'Perfectly so.' The next was 'What is the state of the soul after death?' She answered 'I know, but I cannot explain it to you, from having been only a short time here; but there are some beside me who could do so.'" "Whatever may be thought on this subject," writes Sir Archibald Alison, "no doubt could remain of the sincerity of his declaration, for his anxious manner when speaking on the subject put that beyond a doubt." The present writer asked the same question of his daughter when she had been for some years in the spirit world. Her answer, speaking with her own voice and manner, was: "I cannot give you a clear idea of our life, because you have no words that can describe it and no analogies to make it comprehensible," which reminds one of the text, "Eye hath not seen, ear hath not heard, neither hath it entered the heart of man to conceive," &c.

—From Notes by the Editor.

We regret to hear of the transition on the 3rd inst. at his home at Gravesend of Mr. Bernard Cox, for many years a convinced Spiritualist and a member of the London Spiritualist Alliance. We beg to tender our respectful sympathy to the relatives and friends of the deceased gentleman.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 3RD,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET

ON

"FACTS AND FADS OF MODERN HEALTH-HUNTING."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

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

1915.

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

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

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

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 1st, Mrs. Place-Veary 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 next, December 3rd, at 5 p.m., address by Mr. Horace Leaf, followed by discussion (for subject see below).

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 4th, 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:—

December 3rd.—Telepathy (II.).

" 10th.—The Reality of Thought.

" 17th.—General Resume.

DR. J. M. PEEBLES ON THE WAR.

A letter has reached us from the venerable Dr. J. M. Peebles, of Los Angeles, Cal., who tells us that "at least nine-tenths of the American nation are in full sympathy with the Allies in this European conflict." In some remarks which he offers for publication he denounces war in his own vigorous and characteristic fashion. He begins by expressing surprise that some of our correspondents have referred to this war as one amongst the "Christian nations," and proceeds:—

Those Roman Catholics and Protestants on the Continent are not real Christians, but colossal belligerents pickled and peppered with the brutality of barbarism.

Those military chieftains should be put on a vegetarian diet, with ice-packs upon their "self-esteem"—speaking phrenologically. They need civilising and Christianising. It is outrageously wicked so to thrust thousands upon thousands, unfitted, into the next stage of conscious existence.

The whole genius of original Christianity is for arbitration and peace. "Put up thy sword in its place!" exclaimed the medium and martyr of Nazareth. "My kingdom," he said, "is not of this world; else would my servants fight."

"We do not deem it right," said the Christian Father St. Jerome, "to fight with our enemies. All wars are unjust."

"I am a soldier of Jesus Christ," exclaimed St. Martin; "and therefore I do not fight."

The French historian Guizot, speaking of early Christianity, made this statement: "For three hundred years from the commencement of the Christian Era, a Christian was never known to fight. Whenever a soldier became a Christian he abandoned the profession of war."

Evidently the early Christians for centuries, imbued with fraternity and the spirit of divine love, practised the ethics of the Prince of Peace, the Christ of the Ages.

Our General Sherman exclaimed near the close of our uncivil war, "War is hell." It is more; it is present-day colossal murder. It is more infamous than the Paganism of remote antiquity.

When the masses become enlightened, when Spiritualists become more spiritualised and so-called Christians more Christianised, all wars of pride, ambition, and conquest will cease. May God and the good angels hasten the day!

No Spiritualist, we suppose, will disagree with Dr. Peebles concerning the iniquity of war amongst Christian peoples, and it is a commonplace by now that Christianity in its pure and primitive form hardly exists in the world—the nations are only nominally Christian.

We have talked to some of our own military leaders and none of them had a good word for war. They regarded it as the horrible necessity of imperfect human beings with a defective civilisation. Dr. Peebles' great countryman, Abraham Lincoln, held war in similar abhorrence; but when it was the only method of crushing that greater evil, slavery, which the Christian Church in the United States supported and approved with many texts, he did not shrink from the use of the sword. Dr. Peebles' statement that nine-tenths of the American people are in full sympathy with the Allies leaves us in little doubt of his attitude towards Great Britain's part in the matter. We are waging a war for freedom, a war of defence against a people that have glorified war and made no secret of their ambition to dominate civilisation by means of it. These people sought to hold the world in terror of their military power, and meditated and plotted for years a war of aggression on their near neighbours. All the world knows it now. If there was any other way of crushing this evil spirit except with its own weapons we have yet to hear of it.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

THE MESSAGE OF AMEN-RA-MES.

AN EXPLANATION.

BY DAVID WILSON.

The Editor of *LIGHT* has asked me to write a brief preface or foreword to the message of Amen-Rä-mes, of which the introduction and several extracts have already appeared in this journal.

There are, perhaps, many people who believe that one of the functions, if not the chief one, of a preface is to play the part of a species of sign-post, by which each reader may ascertain at what destination it is hoped that he will arrive if he only persevere along that particular road of thought. If there are any who think thus, then the writer shares with them this view. With regard to this message of Amen-Rä-mes, however, the ground covered is too large to be adequately sketched in a preface which is not in itself a book. Therefore the reader must, if he embark at all, pursue this adventure unaided by any such sign-post, supported only by the hope that he will find some little portion of that which, perhaps, he has long sought. Perhaps the central fact to be borne in mind is that the message of Amen-Rä-mes does not represent the result of a single and isolated trial in the direction of the so-called "automatic" writing, but rather a result only obtained after numberless experiments spread over a period of several years, the results of which, looked at by the light of the present message, show a constant and steady advance towards obtaining scripts unmixed with the frequent absurdities met with in these productions. In other words, my constant aim has been to attain to scripts of an entirely disciplined character, without which no communication could ever, so it seems to me, cast more than the merest glimmer over these dark and hitherto unknown regions. In addition, however, to this clearness of statement, I have endeavoured to eliminate the influence of the personalities of the automatic writers; and, indeed, I venture to submit, having regard to the conditions under which the script was obtained, that it is conclusively shown to be the product of an intelligence other than that of any of the scribes. The script of Amen-Rä-mes, from the introduction to the end of chapter VII. was obtained in the following manner.

Three automatic writers were employed. The arrangement was that each should write small portions of about six lines when and where each particular writer felt inclined. Not one of them knew what the other two had written until the several portions from all the writers were collated. Thus was the narrative obtained up to the end of the seventh chapter.

Desiring, however, to carry the test to the extreme limit, I arranged the following conditions under which the eighth chapter was given:—

The first writer was to write only the 1st, 4th, 7th, 10th, 13th, 16th, 19th, &c., words.

The second writer was to write only the 2nd, 5th, 8th, 11th, 14th, 17th, 20th, &c., words.

The third writer was to write only the 3rd, 6th, 9th, 12th, 15th, 18th, 21st, &c., words.

This was done, not one of the automatists having any knowledge of what the other two had written. When the various portions were collated the eighth chapter was found to be complete. Regarded as a specimen of "Correspondence in triplicate" it is probably unique; it is probably also an immense advance, as regards the overcoming of difficulty on the "other side," on the cases of cross-correspondence involving two persons.

This aspect, however, of the message is, I think, in the opinion of Amen-Rä-mes but the merest side issue—a species of "psychological juggling," which, carried on for its own sake, is to be wholly reprobated. Personally I think that there is reason in this attitude, for certainly I have come to believe that these complicated tests have a deleterious effect on the writers quite apart from any effect they may have on the "other side."

Be this as it may, I submit that this message has features

far more significant than that of the mere form of communication, to wit:—

I. The total absence of interruptions in the script, the occurrence of which is generally believed to be occasioned by undisciplined intelligences of what the communicators in this case term the "greater world."

A. This argues the presence of some restraining influence.

B. The possession of this inhibitory power is directly stated by Amen-Rā-mes himself.

II.—The composite character of the message taken as a whole, which includes:—

A. The recognition of the practical side of Spiritualism to what I believe to be an advanced degree, combined with the most advanced moralities.

B. The assembling of two styles and modes of thought, for example:—

(a) That of Amen-Rā-mes himself.

(b) That of "Him of Tehuti."

These two styles differ, I submit, utterly in type.

These appear to me to be the principal features of this script, the discussion of which is not possible here for reasons of space and other considerations, which no doubt will occur to the reader.

The two technical descriptions which occur respectively in the tenth and eleventh chapters are being investigated and, I may say, show signs even at this early date of, so to speak, "breaking new ground." These investigations are being hurried forward as fast as possible, so that their results may be published if necessary within the next few weeks.

In the text there occur certain Egyptian phrases, the meaning of which, perhaps, is not quite clear to the reader, such, for instance, as the "boat of millions and millions of years," of which the legend runs as follows:—

After Rā, the creator of all beings and all things, and who later was known as Amen-Rā, had been reigning for some time, men and women began to speak against him and to revile him. Whereupon the God Temu, at the command of Rā, caused the world to be flooded, so that every human being was destroyed, save those who were permitted to take refuge with the Gods, in the boat of Rā.

In this boat, Rā, in the guise of the Sun, travelled eternally over and under the world, sailing in the morning from the mountain of Sunrise across the sky to the mountain of Sunset, when the boat (containing Rā and the great company) passed into the region of Amenti, or the "Hidden Place." After a period of two hours the sun-boat at last arrived at the Tuat, where it waited for a short time to take up the souls of those who had died the day before, whence—this embarkation completed—the great company in the sun-boat resumed their journey. At length, just before dawn, they arrived at the Kingdom of Osiris, where also the judgment of those souls took place who had that night but newly entered the sun-boat. Of these souls those who passed the judgment successfully had the option of either remaining in the Kingdom of Osiris or of continuing to sail with Rā and the great company of Gods in the sun-boat. On the other hand, those evil souls who failed in the judgment were destroyed by fire, which fire was said to be represented by the red glare of dawn and the rolls of heavy vapour with which the Egyptian dawn heralded once more the arrival of the eternal sun-boat at the mountain of Sunrise. Thus the boat comes to bear the name of the "boat of millions and millions of years," for its eternal journey is but the symbol of immortality.

Thus also is explained the meaning of the phrase "Precepts of Rā to the Great Company in the Boat of Millions and Millions of Years," which is the title of a second script by Amen-Rā-mes of an ethical nature now being collected contemporaneously with the message which is the subject of these remarks.

I have mentioned this second script so that should Amen-Rā-mes refer to it in his message the reference will be understood.

And now I leave in your hands these few and perhaps inade-

quate remarks in the hope that, whatever their shortcomings, they will still serve in some measure to introduce to the readers of LIGHT this great moralist and thinker, Amen-Rā-mes.

Folkestone.

November 3rd, 1914.

[Further chapters of The Message of Amen-Rā-mes will appear next week.]

IS SPIRITUALISM A RELIGION?

I am asked whether I propose to reply to Mr. James Lawrence's article on p. 533, but I have been loth to do so. There is so much in which I sympathise with his point of view that it hardly seems worth while to return to the subject. I do not criticise, and have not criticised, the attitude of those convinced believers in spirit communion, such as Mr. Lawrence, who, not being in sympathy with the creeds professed by any of the Churches in their immediate neighbourhood, prefer to form themselves into a separate communion, but I do say that there is nothing incompatible between the cherishing of that conviction and the holding of most of the creeds accepted by the Churches (I did not therefore claim the Churches as Spiritualistic: that is quite a different thing), and that consequently there is no reason why Spiritualists who still hold those creeds should be expected to desert the communities with which they have been in the habit of worshipping. I say, moreover, that if their religious convictions have so changed that they cannot conscientiously continue their connection with those particular communities they should, if they desire true spiritual fellowship, endeavour to find, if possible, other religious communities—whether Theistic, Unitarian, or whatever they may be—in which they will feel more at home. Of course they may not be able to find any such. Mr. Lawrence would say, "Why not, then, join the Spiritualist body in the neighbourhood?" By all means, but *not* as a substitute for the other. Mr. Lawrence will say "Why not?" and here we come to the very question that has been in dispute between us. What is there in Spiritualism that can constitute it a religion? What is a religion? Let Webster's Dictionary answer:—

RELIGION—the outward act or form by which men indicate their recognition of the existence of a god or of gods having power over their destiny, to whom obedience, service and honour are due; the feeling or expression of human love, fear, or awe of some superhuman and overruling power, whether by profession of belief, by observance of rites and ceremonies, or by the conduct of life; a system of faith and worship; a manifestation of piety. Religion (as distinguished from theology) is subjective designating the feelings and acts of men which relate to God.

The basis of a religion, then, is belief in, and reverence for, a Deity. What is the basis of Spiritualism? The conviction that our loved ones live on after the death of the body, and are able to communicate with us. That is a most comforting and blessed conviction, and granted that we already believe in a Divine Father of our spirits, it will add greatly to our assurance of His fatherly love and care for His children. But there is, to my mind, no necessary connection between the two. The conviction of a life beyond the grave does not necessarily involve the belief in a God. It is quite possible to hold the one without the other. True, we may feel that belief in a just and beneficent God must imply belief in a continued life of progress for His children, but the converse by no means follows. If in the experiences of our present life we cannot see evidence of the existence of such a Deity, what evidence are we likely to find in the mere discovery that that life will be prolonged in another sphere of existence?

Perhaps it may be thought that this distinction between what is really a religious belief and what is not is hardly worth making. Some may even feel, though they would fear to say so, that to be assured that their dear ones gone before are theirs still is of just as great spiritual importance to them, and more sweet and precious than to be assured that the world and all its affairs are under Divine rule and guidance. I am not, of course, suggesting that any Spiritualist entertains that thought. But if any of us are ever tempted to do so, let us think of what the idea of God really means. It is always the enthroning of man's

highest ideal. That ideal varies with the moral and spiritual development of the particular race, but if there be any development at all, any reaching upward, the ideal is always loftier than the general standard of spiritual attainment. The "Our Father" of Jesus was far removed from the fierce and jealous tribal Deity of the Old Testament. Nevertheless the latter was a God of stern justice, of awful purity, whose eyes might not behold iniquity. To profess belief in God means, then, to profess belief in holiness, truth, purity, and in their claim in human conduct. This is not involved in the conviction of continued existence.

"Oh," it may be said, "that is merely Spiritism—the simple acceptance of the fact of spirit communion. We are *Spiritualists*, not *Spiritists*." Well, there is certainly a difference between "spirit" and "spiritual." But if the name "Spiritualist" simply means a person who is spiritual, it does not imply any belief or conviction with regard either to a Deity or to a future state, but only that the individual who claims the name is, or desires to be known as, one who keeps, or aims at keeping, his lower nature subject to the higher. Of course, to adopt the name in that sense would be a serious reflection on the members of all other communities, as suggesting that, whatever else they were, they were not spiritual. If spirituality of character were the sole claim to membership of a Spiritualist society, men of the type of the late George Jacob Holyoake would be admissible. Unable to believe in either a Deity or a hereafter, Holyoake was yet a man of truly spiritual character. Thomas Cooper, the Chartist, after his conversion to Christianity, wrote that even if it were to please the religious friends he loved most dearly, he could not break his friendship with Holyoake. "I never break friendship with sincerity, uprightness and real nobleness; and these qualities are personified in my friend." But Holyoake could hardly be regarded as a Spiritualist. The fact is, the only thing distinctive about Spiritualism is covered and more correctly expressed by the term "Spiritism," and the only reason for preferring the former is that the latter among our French friends is associated with belief in Reincarnation. We may take for granted that the great majority of both Spiritualists and Spiritists believe in a Deity (indeed the National Convention of Spiritualists in America some time ago embodied that belief in a creed), but such belief is not their *raison d'être* as a body. The main bond of union between them is the common acceptance of the fact of spirit survival and communion. All religious bodies, on the other hand, have for their very foundation some belief in regard to the Deity—the nature of God or the form which the worship of Him should take. That is why I cannot regard Spiritualism as a religion. It is not a question of multiplying family parties at all.

I admit, of course, that, practically, an assembly of Spiritualists may be a religious community (as, indeed, an assembly of natural scientists may be), but it is not so by virtue of its Spiritualism. I also admit, as I have already indicated, the difficulty that a Spiritualist of independent thought, who is desirous of doing something to uplift his fellows, may experience in finding a Church in which he shall feel at perfect freedom to say or teach all that he thinks; but I fancy that even among Spiritualists, though he will enjoy greater freedom, he cannot, seeing that they comprise all shades of religious belief, avail himself of that freedom to the fullest extent without causing pain and heartburn.

The late Rev. John Page Hopps, an eloquent preacher and himself a convinced Spiritualist, started some years ago and carried on, I believe, almost to the close of his life, what he called "Our Father's Church"—membership of which was opened to members of all religious bodies. It was not meant to draw people away from the Churches to which they belonged but simply to serve as a kind of common meeting-ground for all who shared belief in the Divine Fatherhood and were prepared to accept the natural deductions from that belief. While, therefore, Mr. Hopps in his addresses to "Our Father's Church" refrained from discussing such matters as the exact nature of the personality of Christ he never scrupled to denounce vigorously any dogma, such as eternal punishment and the crude mediæval conception of a hell of fire and brimstone, which he held was clearly inconsistent with the central idea on which

the little community was founded and which formed its basis of union—an idea which involved that of the mutual relationship of the great human family. That idea affords, indeed, a basis for as wide and all-embracing a religion as I can conceive, and I cannot but believe that were such religious communities started, very many, both of Spiritualists and non-Spiritualists, would join, with the prospect that the beautiful truth for which we stand would quickly make its way amongst the members, till at last it should take its recognised place, not as itself a religion, but as one of the pillars in the fair temple of the grandest of all religions—the Fatherhood of God!

R. D.

THE RIGHT HAND OF LORD ROBERTS.

A public interest in chiromancy is shown by the appearance in "The Daily Mirror" of an impression of the hand of the late Lord Roberts. By the courtesy of Mr. C. W. Child, by whom the impression was taken, we are able to give a reproduction of this on a smaller scale, and to quote from an article on the subject in a popular weekly. After pointing out that the evenness of the thumb and fingers on the palm proclaim the possession of steadfastness, concentration, adaptability and firmness of purpose, and that the striking development of the fourth finger indicates an alert, industrious and shrewd observer with intuitive knowledge and a genius for handling people, Mr. Child writes:—

"The most wonderful line of all is the peculiar (semi-circular) line ascending from near the wrist towards the little



finger, known as the line of presentiment. This is an excessively rare marking, and its presence shows that the subject has been endowed with a gift of prophecy, being able to peer into the future and to be cognisant of events that are far off and require time for their fulfilment. Again, the small, fine lines dropping from the base of the second (middle) finger are an infallible indication of a natural and abiding belief in the continuity of life beyond the grave, quite apart from creed or dogma, from which springs irresistibly the inspiration and strength to do and to dare, at the right moment, mighty, perilous deeds, from the intrepid performance of which the subject emerges unharmed and triumphant."

WHEN we have passed out of childhood's fairyland into the desert it grieves us at first to find that there is no returning, yet as we go on we find many an oasis on the way, and in time we actually reach a new fairyland on the other side of the waste.—C. E. B.

THE German Kaiser's protestation that somebody else began this war and that he is fighting in defence, reminds me of a story: Little Johnnie came crying to his mother with his nose and his shirtwaist dripping blood. "Why, Johnnie," exclaimed his horrified mother, "what has happened?" "Billy Jones hit me!" sobbed the youngster. "The naughty boy, what did he hit you for?" "Well, I was almost sure he was going to hit me, so I hit him first!" was Johnnie's naive reply.—"The Nautilus."

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 28TH, 1914.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfgr.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

THE PENALTIES OF PASSION.

In a recent issue of the "Daily News" the distinguished writer whose identity is but thinly concealed for many of us by the initials "A. G. G.," writes of Captain von Müller and "The Spirit of War." He is struck by the chivalrous admiration which the courage of the captain of the "Emden" has excited everywhere amongst friends and foes alike. The world, he points out, surfeited with the horrors of war, was glad of someone who would lift it out of the morass of savage passions into which it had sunk, and "remind it of the nobler attributes of humanity which seemed to have vanished." The reason is simple:—

There is no atmosphere so intolerable, so desolating as that of hate. The healthy mind hates in spasms, but it lives by its affections. The man who is consumed by hate is not only a misery to himself, but a source of misery to all around him, not because of the menace he offers to our interests, but because he defiles the atmosphere we breathe and debases the currency of our kind.

"A. G. G." expresses a truth which, as he well sees, has an individual as well as a national application. Hate is indeed a corrosive acid wreaking far more mischief on the hater than on the hated. It is not hate that gives strength to the warrior's arm or endurance to his courage.

The gospel of hate as the instrument of victory in battle, indeed, is not the soldier's gospel at all, but the scholar's gospel, and not seldom the gospel of the cleric.

True enough, and yet while there is an agreeably cynical flavour about this remark, we must be fair to those non-combatants of the parlour, the study and the pulpit who fill the air and the newspapers with their rancour. They have not the opportunities of the soldier for working off their hostile feelings in the healthier activities of the battlefield, and their passions thus cramped turn to gall and venom within them. That is some palliation of their offence, although it may not be pleaded in complete extenuation. They have not learned the "more excellent way," to be strong without rage—their mental forces are turned awry. There is a golden mean between furious wrath and timid and spiritless submission. Both extremes are bad, the one tends to poison and cripple the soul, the other to make it flaccid and emasculate.

Just now we are beholding the unedifying spectacle of the German nation not merely hating us but making a god of its hatred and pluming itself upon the depth of its

malevolence. That is not how victories are won. That is not the spirit in which to attack any problem. It tends to flurry and the undermining of strength. It breeds a poison in the blood. It is a crime against the soul.

Let us learn from the enemy of the things to be avoided. War of all kinds, whether it be war against men or against system, is best conducted by quiet resolute courage and endurance. Passion and violence are everywhere the mark of immaturity and inferiority. They are the inversions and extremes of emotions in themselves good.

We turn from the passions of war to the passions of peace and take two arresting examples from a little American trade journal, an article which is quoted with approval in some of the important periodicals in the United States (a significant instance of the drift of modern thought). The writer of the article refers to the case of an advertising genius whose activities brought him great riches, but the passion for money-getting gripped him so severely that he was unable to rest. He was a man who

laboured under the delusion that if he did not work twenty-six hours every day the wheels of progress would stop and the world would go to pot. He made piles of money and folks thought he was a real success. The other day they took him to an insane asylum and brought back word to his friends that it was almost certain that he would remain there until death came along to release him.

The instance loses nothing of its point by the informal style in which it is related. And the narrator adds, as a picturesque touch, that after the unhappy man had been placed under restraint an article from his pen on the subject of "Efficiency" appeared in a New York magazine! But even efficiency may be a mistake when it becomes a passion and its advocate fails to apply it to his own case. The moralist next proceeds to the case of a friend

who had an idea that he was a success because he was making money and winning the recognition of the big bankers. When I visited him I found that he was as uninteresting as a bit of wet sponge, that his home had no more harmony in it than a boiler factory, and that all of it came from his own inability to practise the greatest of all arts—the art of living leisurely.

This victim of the passion for success was taken ultimately, with a broken constitution, to a hospital and is now undergoing a rest cure.

Such examples of the misdirected energy of passion—whether of hate or greed—would be utterly pitiable were it not for the evident signs that they are furnishing the world with healthy lessons. For, as we have said in the past, a strong driving force in the improvement of human conditions is the increasing recognition that evils do not pay—even financially. War does not pay, unrestrained competition does not pay, vice is ruinous, slums demoralising and sweating unprofitable. Some of the leaders of thought woke up to the fact a few years ago and the intelligence of the race is rapidly becoming aware of it. It was only while blinded by the passions of hate, greed or self-preservation that the evils were permitted to flourish unchecked. This great war has brought many things besides the question of war to a head. Its miseries may last for a generation: its lessons will never be eradicated.

FRANCIS GRIERSON ON THE WAR.

In the course of an interview with the representative of a New York journal, Mr. Francis Grierson spoke of the influence of the war on French philosophical thought. There would, he predicted, be a return to the fundamental verities. People would tire of the broken reed of Voltairism. The Church would be stronger and the views and judgments of Socialists would undergo a process of re-adjustment. This coincides with other authoritative opinions that the war will mean a tremendous religious awakening—in France especially.

SIR OLIVER LODGE AND LIFE AFTER DEATH.

A FEARLESS AFFIRMATION.

Called upon last Sunday, the 22nd inst., to open a series of conferences at the Browning Settlement, Walworth, on the subject of "Science and Religion: Are they Enemies, Neutrals or Allies?" Sir Oliver Lodge seized the opportunity to make the most emphatic pronouncement to which he has yet given utterance on the subject of a future existence and the possibility of communion with departed friends. He said that when once we realised that consciousness was something outside the mechanism which it employed, we realised also that survival was the simplest and most natural thing. We should certainly continue to exist after death.

Why do I say that? I say it on distinct scientific grounds. I say it because I know that certain friends of mine who have died still exist, because I have talked with them. Communication is possible, but one must obey the laws, first finding out the conditions. I do not say it is easy, but it is possible, and I have conversed with my friends just as I can converse with anyone in this audience now. Being scientific men, they have given proof of their identity, proof that it was really they, not some personation or something emanating from myself. Some of these proofs are being published; many are being withheld for a time, but will be published later. I tell you with all the strength of the conviction which I can muster that we do persist, that people still continue to take an interest in what is going on, that they know far more about things on this earth than we do, and are able from time to time to communicate with us.

I know this is a tremendous statement, a tremendous conclusion. I do not think any of us, I do not think I myself, realise how great a conclusion it is. You know that other scientific men beside myself think the same, and many who are not scientific. There are many who have not yet investigated. If, however, a man gives thirty or forty years of his life to this investigation he is entitled to state the result at which he has arrived. You must have evidence, of course. It is recorded in the volumes of a scientific society, and there will be much more.

That evidence is not a matter for casual conversation. Those students who have given most attention to this subject have gradually, and in the course of many years' research, come to the conclusion that the proof is now coming. I have now no doubt whatever about it, though for many years, ever since the 'eighties, I have tried all sorts of other explanations, but these gradually, one after the other, have been eliminated, and I have proved that the people who communicate are who and what they say they are. Not always, but still the conclusion is that survival of existence is scientifically proved by scientific investigation.

I know that man is surrounded by other intelligences. If you once step beyond man, there is no limit until you come to the Infinite Intelligence Himself. Once having gone beyond man, you go on, and must go on, until you come to God. But it is no strange land to which I am leading you. The Cosmos is one. We here on this planet are limited in certain ways, and blind to much that is going on; but I tell you we are surrounded by beings working with us, co-operating, helping us in ways of which people in visions have had some perception, and that the Master Himself is helping us, I believe, literally true.

"THE GENERAL WE ALL LOVE."

I received this morning (November 18th) a letter from Monica's father, in which he says:—

"On Sunday Monica said, 'I can't say much, but I can say to you that General we all love is here, and we look after him, and he hasn't got to sleep, 'cause he can't. He's still working just like if he was there. He said, all is well.'"

There was a little more to the effect that he (Lord Roberts) would make Lord Kitchener aware of what he thinks and sees.

My correspondent adds:—

"On Monday we find in the paper, 'Death of Lord Roberts.' Imagine our great astonishment!"

My friends go out very little, and on Sunday they evidently had heard nothing of the tidings which reached those who take Sunday papers.

I hasten to send this to LIGHT, feeling sure that this message from the unseen world so present to our thoughts at this time will be welcome to many.

H. A. DALLAS.

WAR PROPHECIES.

THE PROPHECY OF JOHANNES.

As a controversy, the question of the genuineness of this document has attained wide dimensions. A London evening paper recently devoted the best part of a column to the subject, quoting Mr. Waite's statements in LIGHT and those of M. van Lierus, the Belgian judge who claimed to have seen what he believed to be a copy of the Prophecy at the Antwerp Exhibition in 1890. Our private conviction is that M. van Lierus is confusing it with some other prophetic document, for there is no reason to suppose that the Johannes manuscript was ever published before M. Péladan gave it to the "Figaro" in September. As regards Mr. Waite's objections, so far as they relate to the use of phrases which he justly observes were impossible in the year 1600, "Lutheran Protestant" and "Lutheran country," these do not occur in the French version, nor were they given in the English translation published in LIGHT. We find, on inquiry, that Mr. Waite based his criticism on the version given in "The Occult Review," in which both the phrases occur. But the Prophecy, as it appears in that journal, has evidently undergone a considerable variation in the text, doubtless with the idea of making it easily intelligible. "A son of Luther," for instance, has been altered to "a Lutheran Protestant," and the "land of Luther" has been converted into "Lutheran country." Objections based on these phrases, therefore, fall to the ground.

Mrs. M. J. Taylor, of West Retford, Notts, writes:—

I distinctly remember my grandmother reading portions of the Prophecy of Brother Johannes to me about thirty eight years ago. I recall her explanation that the Leopard represented England, and I remember also that verse thirty-two made a great impression on my mind. My uncle tells me that he remembers reading the prophecy during his mother's life-time, so the translation must certainly have been in print over thirty-two years, as it is that length of time since my grandmother's transition.

This is direct evidence and therefore better than the "hearsay" evidence which is so abundant in these matters. But it still leaves some matters in doubt. While, in a measure, it confirms the statement of M. van Lierus, the Belgian judge, it does not do away with the impression created by M. Péladan's statement that he found the Prophecy in manuscript amongst the papers of his late father, translated it and gave it to the "Figaro," that is to say, the impression that M. Péladan is responsible for its first appearance in print. If it can be shown that the Prophecy had previously been published, then its genuineness as a prophetic document is easily established.

The "Star" of the 21st inst. contains a lengthy letter from Mr. A. E. Waite, who expresses his belief that no Latin original of the Prophecy exists. He goes into the question of the various writers with whom the name Johannes establishes a link—Hieronymus Joanninus, the Abbot Joannes, and Joannes de Lubeck; but it is none of these, and with them, says Mr. Waite, "we have now got as near as is likely to Brother Johannes and his *opus propheticum*." Mr. Waite draws attention also to an inconsistency in the statements of M. Péladan, who first averred that he had found relief in translating the Prophecy for the "Figaro," and afterwards asserted that he found the Prophecy already translated in 1890 amongst his father's papers.

A REMARKABLE PROPHECY FROM AUSTRALIA.

Our Melbourne contemporary, "The Harbinger of Light," in its issue for October contains a prophecy by Mr. Victor E. Kroemer (a gentleman well known in psychical circles in Adelaide), which is of a decidedly daring and original character. By way of enabling his readers to judge of his credentials as a prophet Mr. Kroemer mentions a speech that he made before the International Socialist Congress in Stuttgart, in 1907, when he not only predicted the coming into power of the Labour Party in Australia in 1910, and the European Cataclysm of 1914, but also stated that there would be a series of great earthquakes from 1907 to 1914. He added—and this bears on his present prophecy—that these events would result in a tremendous emigration to Australia and America, where all the great reforms desired by humanity would be initiated. His predictions are

based on one fundamental idea, which he illustrates by a vision he had in London about two years ago :—

I saw before me a globe round which a ring appeared, shutting off, as it were, the new world from the old—Europe, Asia, and Africa being separated from Australia and America North and South. The old world was surrounded by a great dark cloud, reaching right up to the great ring encircling the globe from pole to pole, while the whole of the new world was glowing with radiant light. . . . Then I saw a man standing on the ground, and from above him there was a tremendous flow of "magnetism" coming down, which on reaching him ran outward in great circles. . . . A large number of people were engaged in propagating the ideas of which this magnetism was the vital spark. They all seemed to work out from the centre where he was, and went further and further afield, developing the great principle with which they seemed to be animated.

In the present struggle we find the nations divided into three great groups, two of which are in conflict with the third—the Slavonic and the Anglo-French against the Germanic. "Germany and Austria," Mr. Kroemer declares, "will ultimately be beaten and the effect of this will be to make the Slavs predominant in Europe. This will mean that there will be another conflict between the Slavs and the rest of the world."

The spectre of famine hangs over Germany and Austria. . . . There will be more deaths from famine, plague and pestilence than from all the death-dealing instruments of the surrounding armies. German resistance will succumb to it. Meanwhile the slumbering fires of revolt will break forth into flame, and everywhere the whirlwind of a disillusioned people will wreak its vengeance on those who have brought about the calamities which have beset the people. . . .

Ultimately great armies will converge on Berlin, a Russian army from the north and an Anglo-French army from the south. A treaty will be drawn up, giving the German-Austro Republic certain rights, but prohibiting the building up of a large army. The remainder of the German fleet will be handed over to Great Britain by way of an indemnity to the British Empire.

Difficulties will, however, arise in connection with the apportioning of the territory desired by France and Russia. The Russian bear will growl ominously, having already smelt blood, and felt its own ponderous strength; and the British lion will roar back again; so Europe will once more be threatened with a new Armageddon. The conflict will not arise at once, for there will be a halting space, a calm between two storms, before the threatened turmoil begins again.

Meanwhile, the whole of Southern Europe must federate, must unite together in the fraternity of a common interest; all the non-Slav States of Europe must join together. England, France, Belgium, Holland, Spain, Portugal, Denmark, Italy, Greece, Norway, and Sweden must act in accord, must have an international Parliament and an *entente cordiale*. Efforts, too, should be made to unite the Slav nations of Europe with this federation, and it might be possible that with the exercise of the utmost wisdom in dealing with the crisis the calamity of a new conflagration may be avoided, but I do not see that it will be overcome. Everything points to an *impasse*, a deadlock, a conflict.

Meanwhile, between the overthrow of the Germanic Powers and the conflict between the Slavs and the Allied races of Europe, Australia and America will be passing through tremendous and rapid changes. Australia, Mr. Kroemer predicts, will be the first country to feel the stirrings of this divinely-inspired impulse.

The hearts of the masses of the people will fly to God for refuge from the troubles of the older world, and . . . this generation will not pass away until the Kingdom of Righteousness has been established throughout Australia on thoroughly sound lines. . . . A new era of enlightenment and progress will dawn in the Commonwealth, to be rapidly followed by the whole of America adopting the same laws and the same rules of life, which will be carried out in Australia, as the *sine qua non* of the new dispensation.

The Coming Universal Brotherhood is to be brought into being under the direction of one particular man, in whom the authority will be vested. It will have as its foundation something of the nature of a Masonic Lodge, in which ethical, spiritual, and scientific theories and ideas will be brought down to the physical plane, materialised, in the same way as the Masonic symbols are physical representations of ideas and theories.

In conclusion, Mr. Kroemer affirms that we are face to face with the overthrow of capitalism by the breaking up of European systems. But he sees in this only cause for joy "if we

look beyond the sorrow and the struggle of the moment to the new age that is dawning."

THE MYSTERY OF THE DIRECT VOICE.

BY W. WALKER.

So many interesting and authoritative views have been given in recent articles and letters concerning this remarkable phenomenon that one hesitates to join in. Nevertheless I would like to relate a personal experience which occurred in my house at Buxton by the aid of Mrs. Everitt's mediumship. My friend Mr. A. W. Orr and Mrs. Everitt came to Buxton to spend a little time with us, and to enable a few friends interested in Spiritualism to attend one of Mrs. Everitt's interesting sésances. One of these friends, a busy man holding many public appointments, was anxious to be present at the sésance, but said that he might be late. We pointed out that when such a meeting had begun it was not usual to admit anyone. However, he expressed so strong a desire that arrangements were made for him to let himself in at the back door and quietly enter the sésance-room, taking possession of a chair placed in a position then decided upon.

On the appointed day I told Mrs. Everitt about this. She unhesitatingly replied, "He will come, but not as you have arranged; he will come to the front door, and you may admit him."

To make an early start with the meeting, as the light was then strong we darkened the windows of the room, and began our sésance at the time fixed, fifteen persons being then present. Soon after the meeting had begun the door, which divided the room from the hall, sprang open—by some unaccountable influence—admitting a strong ray of light. From my position the light thus admitted enabled me to see Mrs. Everitt clearly. This fact, coupled with the expectation of the arrival of our friend, and my anxiety that those present should have a good sésance, rather disconcerted me. Indeed, I began to wish that we had positively refused to admit the gentleman except on the condition that he would be present before the meeting was opened.

Sitting, as I was, next to Mrs. Everitt, I imagine the vibrations set up by my then condition of anxiety were felt to be injurious to the desired phenomena.

I saw distinctly, by the aid of the light previously mentioned, the figure of a man coming up behind the chair in which Mrs. Everitt sat; I could see the full features building up. When the form was completed the man spoke, loudly enough for all in the room to hear his words, "Walker, what's the matter with you? Why are you so gloomy?" In reply I said, "Well, 'Znippy,' you know the cause of my anxiety, and that it is in the interests of the meeting." "Znippy" replied, "That's all right, man, but get normal and we will look after the meeting." He then disappeared from my sight.

I could see "Znippy's" facial muscles and his lips moving during his speaking, as he was standing within three feet of the chair on which I sat. I observed, too, that the spirit's voice was distinctly different from that of his medium or of anyone then present in the room. Although this letter will not clear up the point as to how the voice is formed, the fact that in this case the spirit exhibited in speaking the same facial action as that caused by speech from anyone of us in the flesh is surely significant.

In due time the expected visitor came to the front door, just as Mrs. Everitt had said he would. Asked why he did not act as arranged, he said, "I really don't know. I fully intended to do so when I was coming to the house."

He was admitted and we had a good sésance. During the proceedings a beautiful baritone voice joined in the singing, a voice which we all heard and admired—no person in the sésance possessed such a voice. A warm, soft hand touched many of us, including myself. The heavy dining-table beat time with all four legs, without any contact from the sitters, to such airs as "Count your blessings."

From the experience now given, and that gained at previous sésances with Mrs. Everitt, I am perfectly satisfied that Mrs. Everitt is one person and that "Znippy" the spirit is another. No trumpet was used at these sésances.

A PROPHECY OF THE FRENCH REVOLUTION.

The remarkable story of Cazotte, the French poet who predicted the Revolution and indicated some of its principal victims, is well known to those acquainted with the literature of the French Revolution, but as it may be new to many of our readers we may quote from the account given in "Shadows Cast Before," by Claud Field.

Cazotte was a guest at a dinner given at the house of M. Chamfort, at which all the most distinguished men of letters of the period were present, including Condorcet, Vicq d'Azyr, de Nicolai, Bailly, de Malesherbes, Boucher, La Harpe, besides the Duchess of Grammont and other ladies:—

The guests talked of everything—politics, religion, philosophy, and even the Deity. In those days the philosophy of Voltaire carried everything before it. The party hailed with delight the progress of liberal ideas, and began to calculate the time when the great social revolution might be expected to take place. There were some, like Bailly, who expressed a fear that, from their advanced age, they could not hope to witness it. One only of the guests remained sad and silent amid the general festivity. It was Cazotte. "Yes, gentlemen," he broke silence at last, "we shall all witness it, the great and sublime Revolution you anticipate: the decrees of Providence are immutable. The spirit teaches me that you will all witness it." And he fell back into a gloomy reverie. "To be sure we all hope to witness, to take a part in that great deliverance," cried all the guests; "a man need not be a prophet to tell us that." "A prophet! yes, I am one," replied Cazotte, aroused by the word. "I have witnessed within my mind the great tragedy of the Revolution: I know everything that will happen. Do you wish, gentlemen, to be told what your share in it is to be, whether as actors or spectators?"

"Come," said Condorcet, with his usual sneering smile, "attention! Habakkuk is going to speak."

"As for you, M. de Condorcet," continued Cazotte, "you will die on the floor of a dungeon, maddened with the thought of having surrendered your country to the tyranny of brutal ignorance; you will die by poison, which you will take to avoid falling into the hands of the executioner."

The whole company was struck dumb. Cazotte turned to Chamfort. "As for you, M. de Chamfort, you will open your veins in two-and-twenty places with a razor, and yet you will survive your two-and-twenty wounds two months."

Here Vicq d'Azyr began to chant the *De Profundis*.

"That is right, Vicq d'Azyr, it is time for you to sing your own funeral hymn. You will not open your veins, for you will be afraid of your hand trembling. You will ask a friend to do you that kindness in order to make sure, and you will die in the middle of the night, in a fit of gout, and bathed in your blood. Stop, look at that clock, it is going to strike the hour of death."

The clock stood at a quarter to one. All the guests rose in their places by an involuntary movement. As they got up Cazotte counted the victims like a shepherd telling off his flock. "You will die on the scaffold," he said to M. de Nicolai; "and you, too, M. Bailly, and you, M. de Malesherbes, and you, M. Boucher. The scaffold or suicide—such is your fate! and six years will not pass over your heads before everything I have said shall come to pass."

"Upon my word, you are dealing in miracles to-night," said La Harpe, "and you don't mean to let me have any share in them."

"You will be the subject of a miracle to the full as extraordinary. I see you beating your breast and kneeling humbly before the altar; I see you kissing the hand of one of those priests whom you now scoff at; I see you seeking for peace of mind in the shade of a cloister, and asking pardon for your sins at the confessional."

"Ah! I am easy now," cried Chamfort, "if we are none of us to perish till La Harpe turns Christian!"

"We ladies shall be lucky then," observed the Duchess of Grammont, "in having no share in this revolution. Of course we shall take an interest in it; but it is understood that we are to be spared, and our sex will protect us of course."

"It may be so; but one thing is certain, that your Grace will be led to the scaffold, you and many other ladies with you in a cart, and with their hands tied."

Cazotte continued: "The last person executed will be—"

Here he paused.

"Well! who is the happy mortal who is to enjoy this distinguished privilege?"

"It is the only one that will be left to the King of France."

After this prediction, since become so famous, adds his

biographer, inasmuch as fate seemed to take a pleasure in fulfilling every word of it, Cazotte took his leave, and quitted the room, leaving the guests silent and awestruck.

A certain M. de N. has inserted the following statement in the Parisian journals with reference to the above extraordinary prediction of M. Cazotte. He says: "That he was very well acquainted with this respectable old man, and had often heard him speak of the great distress which would befall France at a time when the people in every part of France lived in perfect security, and expected nothing of the kind." M. de N. adds a remarkable fact, which is of itself sufficient to establish Cazotte's reputation for prevision. Everyone knows that his great attachment to monarchy was the reason of his being sent to prison on September 2nd, 1792, and that he escaped from the murderers by the heroic courage of his daughter, who appeased the mob by the moving spectacle of her filial affection. The very same mob that would have put him to death carried him home in triumph.

All his friends came to congratulate him on his escape. M. D., who visited him, said to him: "Now you are safe!" "I believe not," answered Cazotte, "in three days I shall be guillotined." M. D. replied, "How can that be?" Cazotte continued, "Yes, my friend, in three days I shall die upon the scaffold. Here are papers which I am very anxious should be handed over to my wife; I request you to give them to her, and to console her." M. D. declared this was all folly, and left him with the conviction that his reason had suffered at the sight of the horrors he had escaped.

The next day he went to see him again, but learnt that a gendarme had conducted M. Cazotte to the municipality. Soon after he learnt that his friend had been condemned and executed.

MANNERS AND METHODS.

Messrs. William Rider and Son have issued three bright little volumes by Orison Swett Marden, entitled "The Power of Personality," "The Hour of Opportunity," and "An Iron Will" (1s. net). Each of the volumes offers happy and inspiring counsel on the lines of Dr. Smiles' well-known book, "Self-Help." In the first, stress is laid upon the value of a good appearance and agreeable manners in attaining success in life. We are told the secret of popularity and how to overcome reserve and shyness. In the second, we are urged not only to be ready to seize an opportunity, but to make it. "Capacity," we are reminded, "never lacks opportunity." "As a rule, what one likes best to do is apt to be his forte." "No man can be ideally successful or of great value to the world until he finds his place." "Like a locomotive, he is strong on the track, but weak in any other place." In "An Iron Will," concentration is emphasised. "The man who does not learn early in life to focus his efforts, to centralise his power, will never achieve marked success in anything." Will power in its relation to health and disease is also considered, and it is pointed out that "The great prizes of life ever fall to the robust, the stalwart, the strong—not to a huge muscle or powerful frame necessarily, but to a strong vitality, a great nervous energy." "It is the Lord Broughams, working almost continuously one hundred and forty-four hours; it is the Napoleons, twenty hours in the saddle; it is the Franklins, camping out in the open air at seventy; it is the Gladstones, firmly grasping the helm of the ship of State at eighty-four, tramping miles every day, and chopping down huge trees at eighty-five, who accomplish the great things of life."

All three volumes contain sound and sensible advice, and can be recommended to those in need of cheer and encouragement while waiting for success to declare itself.

A. B.

ARMY SERVICE CORPS: DR. RANKING'S FUND.

	£	s.	d.
Amount acknowledged in LIGHT of 14th inst.	...	23	5 0
Since received:—			
Lady Mosley	...	5	0 0
Mrs. Higginson	...	2	2 0
Mrs. W. P. Browne	...	1	0 0
Mrs. Arthur Keating	...	1	0 0
Mr. Stanley Meacock	...	1	0 0
Miss Hopper	...	0	5 0
		£33	12 0

DR. HYSLOP'S VIEWS ON THE WAR.

THE LAST CITADEL OF MATERIALISM.

Most people would think that this gigantic war in Europe had no relation whatever to psychic research, but we wish to call attention to some facts which will show the far-reaching import of our work.

All the ambitions and forces which gave rise to the contest were the incarnation of *materialism*. Economic expansion, entailing conquest instead of human brotherhood, has been the basis of the whole European system, and invention has been applied to death-producing machinery instead of to means for perfecting the human race in ethics and spirituality. The outburst of those who are responsible for the war has been a return to primitive savagery and the employment of nothing but physical force to accomplish their ends. The German Emperor appealed to God for his armies, but never to Christ, and showed thereby that his only conception of God was force. Percy Mackaye's poem well shows that this war lord relies on Krupp instead of Christ. Materialism is blind, passionless force, and it exhibits no other faith than that embodied in guns. A righteous soul and the habits of peace are no part of its creed or ambition. It multiplies the species without ethical or other restraint, and then resorts to war to accomplish the reduction of the necessity for which it might have avoided by a spiritual view of life.

Psychic research has had no place in scientific Germany. The Emperor frowned on Spiritualism or Spiritism, and the university men found it important to let it alone or to condemn it. Only the common people could dabble in it in their unscientific way, and there was at least one publication which represented the cause, but not scientifically. However, there was to be an "Occult Congress" this autumn in Berlin, but it was interrupted by the war, and the circulars indicating the programme and the subjects to be discussed carefully eliminated all discussion of the real issue in psychic research. Not a topic in the programme mentioned the survival of human consciousness. In Italy, France, and England the subject receives due attention and its import is recognised, though in France not so distinctly as in the other two countries. The countries that are the aggressors in the war have nothing to show in favour of anything but the materialistic conception of life. Economic instead of spiritual ideals mark their policies, and race antagonism, instead of brotherhood, their motives. But, it is to be hoped that this materialism is on its last journey to the grave, and it will be if the forces for justice triumph. Psychic research in this turmoil is a little beacon light in universal darkness, and is ready to assume the guidance out of it when materialism has proved its inadequacy to give us the right kind of a civilisation. For three centuries we have had nothing else but the triumph of physical force, and this was greatly strengthened by the doctrine of evolution as embodied in the struggle for existence, the right of the strong, which was interpreted rather in its physical than in its spiritual import, and in no country has this idea found stronger lodgment than in Germany, especially in the teaching of Ernst Haeckel, and there are no more great idealists in that country to represent the spirit of Kant and Hegel. They are all devoted to physiology and war. In such a situation the spiritual would get no recognition, and it has not.

It is as a bulwark against this materialism that psychic research aims to construct a systematic protection. It seeks to interpret life in terms of spiritual, not bodily and economic values. Personality, not physical force, is its basis, and in this way it endeavours to do for scientific thinking what Copernican astronomy did for the Ptolemaic system, namely, to revolutionise it and to put human thinking on a diametrically opposite tack. It is strange that thinking people do not see this, but the issues of this war are going to produce the necessity for sacrifices which may awaken the latent spiritual forces of human nature, and certainly behind all this militarism there must come some regeneration of the brotherhood of man that will give us a better world. Economic

ideals and militarism only produce race antagonisms and evade the real issues that lie behind them, namely, the adjustment of society to the preservation instead of to the destruction of life.

—DR. J. H. HYSLOP in the "Journal of the American Society for Psychical Research."

THE PROBLEM OF PROPHECY.

Value is not always to be measured by size, and we shall not be guilty of wasting our space if we devote a little of it to a small paper-covered book, the contents of which breathe that atmosphere of quiet, reverential thoughtfulness one naturally connects with the religious community to which its author, Rachel J. Fox, evidently belongs—for we learn from the cover that "An Apologia for the Prophet" (West, Newman & Co., 3d.) has been reprinted from the "Friends' Quarterly Examiner." Miss Fox sees in the prophet the product of the development of mind to its highest power, and that development she associates with a certain element of faith, for "in the degree that man believes himself to be part of a great spiritual Whole of Being does that wholeness develop in him." From their fellowship with the Divine Mind there resulted in the prophets of the Old and New Testament a widening consciousness in three directions—viz., certainty of guidance, endowment on occasion with unusual powers over man and matter, and discernment of things to come. With regard to this third consciousness, the writer says:—

The study of Psychical Science is convincing an increasing number of us that there is a highly developed sensitiveness, or possibly the special evolution of a little understood portion of the body, which enables some human souls to enter into a rarer and more ethereal atmosphere than that of earth; and it would seem, judging from certain of their experiences, that in such men as the prophets, whose one burning desire was to draw nearer to the Divine Being, these powers enabled them to be carried into the secret place of the Most High, or, as Jeremiah describes, "to stand in the counsel of the Lord." Like the coherer in wireless transmission . . . he, the prophet, seemed able to arrest vibrations which could not be received by the unqualified ear. Probably these powers are latent in normal humanity, but are not brought into play by temporal necessities and are rather despised than desired by the man of the world, but they enabled the prophet as he gazed into worlds unrealised by the normal Hebrew, to receive new ideas or thought-forms of spiritual realities to convey to earth.

The region to which this wider consciousness of the prophet gave him access was clearly a "peopled" one. He was not only aware of one supreme Teacher and Lord but of angelic presences known by name. . . . Thus the prophet became convinced that the earth was the focus of marvellous unceasing attention and thought on the part of heavenly beings, and he was at times, when in this state of exalted rapture, permitted to see spiritual movements or tendencies which foreshadowed "things to come" for the human race.

PSYCHIC PHOTOGRAPHY.—At Mrs. Hedley Drummond's "At Home" on the 13th inst., in the Green Salon of the Eustace Miles Restaurant Mr. Ernest Meads, in the course of an address on psychic photography, described the phenomenon of a mass of evolving semi-material magnetism becoming denser until in its centre burst forth a face, as was shown in one of a number of psychic photographs which were on exhibition. Speaking of the photograph of a nun with a cross upon her breast Mr. Meads said he had mentally desired that the cross should appear, and through a medium received the message: "Sister Thérèse heard your request and did her best to answer it." From a spirit whose portrait had been obtained he received the following: "On one or two occasions when the conditions are favourable, but the spirit unable to utilise the material, I have filled the breach rather than allow an empty space." To which another spirit added: "As only a small percentage of sitters supply the conditions for building a new mould, one already in existence is sometimes adapted by a spirit of similar type; this spirit may fail to make the slight alterations necessary, and confusion of identity arises. There is no fraud, merely a want of knowledge or power to adapt the mask properly." An attractive feature of the afternoon was a delightful whistling solo by Miss Connie Dene, but owing to the interesting discussion aroused by the lecture some of the items in the afternoon's programme had to be omitted.

SIDELIGHTS.

A correspondent in Ireland sends us an article, quoted from the "New York American," referring to the appearance of the "Star of Bethlehem," which, it seems, is really Delevan's Comet, the comet which was recently announced as being visible in the neighbourhood of the Pole Star. The writer of the article dilates at considerable length upon the history of the comet and its periodical appearance in the heavens, as in 1066, the year of the Norman Conquest, and in 1300, when the Crusaders took Jerusalem, and he goes on to ask, "Will any reasonable man question that this world war is the Battle of Armageddon foretold in the Bible?" Well we, for one, have our doubts on that point. It is less difficult to believe that "after this war we shall have a thousand years of peace." At least we may feel that we have earned it.

By a coincidence we have since received from one of our readers a letter giving an account of a recent vision experience in which several radiant spiritual beings were seen around the Pole Star singing a hymn of praise, and the seer on inquiring the meaning of the vision was told "This is the annunciation: Peace on earth and good-will towards men." It is a still more curious coincidence that the same post which brings us this letter brings also a communication from a Glasgow reader giving what purports to be a message from Hafed, Prince of Persia (well known in connection with that remarkable medium the late David Duguid of Glasgow), wherein it is stated that the royal visitors to Bethlehem were guided by the Pole Star!

A lady correspondent sends us a suggestion contained in a psychic message which, after stating that spiders are extremely sensitive to coming atmospheric changes and "curl up" some hours before a storm, points out that the insects should be invaluable to aviators. Unwilling to lose what might be a useful hint, we made inquiries of the well-known naturalist, Mr. E. Kay Robinson, who confirms the fact of the sensitiveness of spiders to the weather (a matter of which our correspondent assures us she was unaware). "But," Mr. Robinson adds, "as weather guides in practice, spiders would not be comparable to any kind of barometer, which, of course, every airman can use."

Colonel R. H. Forman sends us some quotations from the Psalms which he regards as "singularly applicable both to the Kaiser and the German people." We are rather dubious about the application of Scriptural texts to the great tragedy at present being enacted. A great deal of Scripture is being employed on both sides. (Was it not Luther who said that the Bible was "a nose of wax"?) Nevertheless some of Colonel Forman's quotations are very curiously appropriate. Take for example this from Psalm LV: "He hath put forth his hand against such as be at peace with him; he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords."

The "Herald" of the 14th inst., alluding to the present heavy toll of lives and to the spirit in which we should address ourselves to the great mystery of the life beyond, remarks: "Britain's social and industrial arrangements, the position and treatment of women, and a score of other phases and factors, show no recognition of the truth that there is such an entity as spirit, and that the world ought to be so regulated as to provide for its true development and exalted life in time and space. No; those arrangements too often conduce to deterioration, humiliation, or degradation. In other words, they are made on the assumption that spirit is a legend, or if it is a reality that it must be marred, muddled, and hindered 'down here.' There is need for a deal of spade-work and re-ordering before a truly spiritual philosophy will be regarded as more than play or a poetic dream in this and other empires."

In turning over the contents of our letter file the other day we came across a communication from Mr. A. K. Venning, of Los Angeles, Cal., U.S.A.—temporarily overlooked in the stress of war conditions—in which he refers to a letter received by him from a young inventor, of Philadelphia, who wrote: "I have invented and very successfully demonstrated a psychophone, or spirit wireless telephone, which, when the electrodes of the instrument are held in the hands of a powerful physical or materialising medium, enables the voices of spirit friends to be heard as loudly and clearly as those of mortals are now heard over the Bell telephone." The inventor added that he had been much handicapped in developing his invention for want of funds. It is to be hoped that American enterprise will have ere now come to his aid and that more will be heard of the "psychophone."

Amongst the many agencies at work to provide for the creature comforts of those who are fighting our battles is the Vegetable Products Committee, which, under the presidency of Lord Charles Beresford, is engaged in supplying the Fleet in the North Sea with fruit and vegetables, and we are asked to give further publicity to its work. Subscriptions to its funds should be addressed to the Vegetable Products Committee, c/o Messrs. Jackson, Pixley and Co., 58, Coleman-street, London, E.C.

It is to be hoped that none of our readers who are in the habit of sending out private greeting cards at Christmas will abstain from doing so this year through any prejudice due to a mistaken idea that such cards come from Germany. If they do they will be depriving of their support a business which employs many thousands of their fellow-countrymen and women. A circular issued by the Newsagents, Booksellers and Stationers' National Union informs us that the production of private Christmas cards is a purely British industry, while as to the ordinary Christmas cards, whatever may have been the case at one time, their manufacture has for the last twenty years been a growing British industry, and now all the best are made in England.

"Radium" (a lady correspondent) writes of personal experiences which confirm the statements in Mrs. M. H. Wallis's recent address. Those who are working on the unseen side of the battlefields have given her, she states, almost identical information. Added to this, she claims to have received information concerning the course of events in the war which has been confirmed by the newspapers sometimes two and three days later. She gives some striking instances both of information received in advance and of the work of ministry to the victims of war.

A reader of LIGHT, in Los Angeles, California, sends us a newspaper cutting dealing with a café concert held in that city for the benefit of the French-Belgian Red Cross Service. It was managed by a committee of French and Belgian ladies. Our correspondent adds, "We are sending from this city boxes of clothing, food-stuffs and money—for this Service as well as subscriptions to the British fund."

Two readers send us each a humorous story directed against the amateur nurse with more zeal than experience. The first tells of a wounded "Tommy" whose case was commiserated by a lady anxious to be useful. "Can I do anything for you? Let me wash your face; it will cool you." "Certainly, ma'am," responded the soldier, cheerfully; "you'll be the fourteenth lady who's done it to-day." The other story tells how a sick soldier's bedclothes one morning displayed a piece of paper, on which was inscribed the eloquent warning, "Too ill to be nursed to-day."

Miss E. P. Prentice, referring to the account of the Elberfeld horses in our article on M. Maeterlinck's new book, remarks: "I was reminded that we had to extend the range of our spiritual vision and include in our category as neighbours 'a multitude whom no man can number'—all the dumb and helpless of creation: the lame horse, the starving bird and the drooping flowers should be the recipients of our affection and solicitude. Charity (love) is pre-eminently great because it is inclusive, embracing the whole Universe."

LETTERS TO THE EDITOR.

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

Prevision and Prophecy.

SIR,—If I might be allowed to reopen a question discussed by you in the issue of September 5th, I should like to refer to your interesting remarks on prevision. Instead of explaining it, as you do, by the pre-existence of a train of causes on the psychic plane, I incline to a view that is at once simpler and more paradoxical—namely, that the future is literally and directly previsible, though the prevision may come to us through distorting media.

Without touching upon the wider questions involved, I would ask: Are there not cases on record in which an incident, perhaps quite unimportant and ordinary, is foreseen exactly, in all details, as it afterwards happens? Is it not simpler and easier to explain this prevision (admitting, of course, our ignor-

ance of the reason why the veil is thus—as appears—arbitrarily lifted) by regarding it as direct than by supposing that the mind thus constructs the scene out of the material of potentiality?

If we could only satisfy ourselves that actual prevision is not a contradictory or unreal conception, should we not regard the simpler view as having the burden of proof in its favour? And that it is not contradictory or unreal, I hold strongly. Professor Ward says that clairvoyance is absurd because it implies that a future event actually happens in the present. But does this not beg the question? Of course, we must concede to him that direct prevision does so far forth break down the distinction between present and future; but why not? It does not make the distinction unreal, but only shows it to be relative to our experiences. There is no abstract opposition between present and future; it is all a matter of the structure of experience. Prevision does not break down this structure, and if we sometimes have experiences that are most simply explained by accepting it as a literal reality, there is no contradiction that I can see, in logic or fact, involved in our so accepting it.

It would be useful and interesting if clairvoyant prediction could be made the subject of definite scientific study on the basis of as large a range of facts as could be verified. It might even be possible to discover criteria of its trustworthiness in particular cases.—Yours, &c.,

A. R. W.

November 10th, 1914.

The Marylebone Association.

SIR,—In these days when the minds of people appear more open and favourably disposed to consider the teachings of Spiritualism, there is a very definite need for the provision of suitable meeting places where our philosophy can be brought under the attention of inquirers.

The Marylebone Spiritualist Association (at a greatly increased expenditure) has hired the Steinway Hall, Lower Seymour-street, near Portman-square, Baker-street, W., for its Sunday evening services, and appeals for the co-operation of all who appreciate the possession of a first-class hall in a central district.

It depends entirely upon the support received whether the work of the association can be continued.

An excellent band of workers gives its services quite free to the association, and all particulars can be obtained from the hon. sec. or any of the council at the Sunday services.—Yours, &c.,

W. T. COOPER
(President, M.S.A.).

The Idealist's Point of View.

SIR,—Permit me to thank Mr. Constable the Idealist for defending me against the Idealist Mr. Rogers. When philosophers fall out, honest men come by their own.—Yours, &c.,

N. G. S.

SOCIETY WORK ON SUNDAY, NOV. 22nd, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. E. Haviland gave a very interesting address, "Facts, Frauds and Follies." Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. Percy Street delivered trance addresses—"The Great Heart" and "The Witness for the Defence." Sunday next, at 11 a.m. and 7 p.m., Mr. Percy Beard. Thursday, at 7.45, Mr. H. E. Hunt.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith's inspirational addresses were greatly appreciated. Her evening subject was "Ministering Spirits." For next Sunday see first page.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Miss Violet Burton gave trance address. Sunday next, at 7, Mr. H. Ernest Hunt, on "Practical Spiritualism."—T. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Blackman gave an address and good descriptions. Sunday next, at 11 a.m., circle; 7 p.m., Mr. Collis, of U.S.A. Thursday, at 8, Mrs. Parker.—M. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Gladson Kent spoke on "Practical Psychology," and gave descriptions. Sunday next, at 7 p.m., Mrs. Miles Ord, address and clairvoyance.—M. W.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Mary Davies gave an address and fully-recognised descriptions. Thursday, at 8 p.m., service and circle. Sunday next, at 11 a.m., usual service and circle; 7 p.m., Mr. R. Boddington.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Bryceson gave an interesting address on "The Human Auric Colours and their Significance," and Mrs. Longman well-recognised clairvoyant descriptions. Sunday next, Mr. Karl Reynolds, address.—W. H. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Symons gave an address on "Dedication." Miss Heythorne sang a solo. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Sarfas, address and clairvoyance. Friday, at 8, public meeting. December 6th, Mr. and Mrs. Kent.—F. K.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning service conducted by members; evening, Mr. W. E. Long, address, much appreciated. Sunday next, 11 a.m., Mr. Lonsdale, address and demonstrations of healing; 6.30 p.m., Mr. W. E. Long, trance address on "Ye Must be Born Again."

BRIXTON.—143A, STOCKWELL PARK-ROAD S.W.—Alderman D. J. Davis gave an inspiring address on "Our Unseen Helpers." Sunday next, 3 p.m., Lyceum; 7, Mr. Horace Leaf, address and clairvoyance. Saturday, December 5th, at 8, Mrs. Harvey, of Southampton, psychometry. Tickets 6d. Usual circles.—H. W. N.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning Fellowship meeting; evening, Mr. Hayward gave an address, and Mrs. Connor clairvoyant descriptions. 19th, open circles, conducted by Messdames George, Harrad, and McCormick. Sunday next, at 11.45 a.m., Fellowship; 7 p.m., Mr. and Mrs. Connor. December 3rd, several speakers. 13th, Mrs. Orlowski.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Place-Veary gave addresses and well-recognised descriptions. Tuesday, at 3, private interviews. Opening by Mr. Jas. L. Macbeth Bain of three days' sale of work. Public circle at 8; also Wednesday at 3. Sunday next, 11.15 and 7 p.m., Mrs. Mary Davies, addresses and descriptions.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-STREET.—Mr. Arthur Lamsley gave addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Neville, also Monday at 8, psychometrical delineations, silver collection. Tuesday at 8, Wednesdays at 3, Mrs. Curry, clairvoyante; Thursdays, public circle, 8.15.—A. C.

WOOLWICH AND PLUMSTEAD.—Mrs. Podmore spoke on "Are we Influenced?" and gave descriptions. Large after-circle 18th, Miss Biggs, address, and Nurse Giffin, psychometry. Sunday next, 3 p.m., Lyceum; at 7, Miss V. Burton, trance address; 8.30, public circle. Wednesday, Mrs. Maunders, address and clairvoyance.—A. E. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter spoke on subjects chosen by audiences, viz., "Spiritual Understanding" and "He Satisfieth the Longing Soul," also gave descriptions and answered questions; Miss Bartlett sang two solos. Sunday next, 11 and 6.30, also Wednesday, 3 and 7.30, public services. Soloist, Mrs. Davies. Monday and Friday at 8, public circles; Monday at 6, healing free.—J. L. W.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning circle conducted by Mr. Ashley; evening, splendid address by Mr. George Prior on "Faith and Fact." Thursday evening, Mrs. Bloodworth, psychometric readings. Sunday next, at 11.30 a.m., circle service; 3 p.m., Lyceum; 7 p.m., Mrs. Peeling, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Sharman, clairvoyance; silver collection.—P. S.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. C. W. Eells; evening, paper by Mr. H. Bryceson on "The Pathway of the Soul," and descriptions by Mr. Sutton. Sunday next, 11 a.m., usual meeting; 7 p.m., Madame Beaumont, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, healing; Thursday, public. Tuesday, annual general meeting.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Richard, address; afternoon, Lyceum, Mrs. Mary Gordon named the baby of Mr. and Mrs. Hudson; evening, Mrs. Gordon, address and descriptions. 19th, Mrs. L. Barton, psychometric readings. Sunday next, 11.30, Mr. Wooderson, address and questions; 7 p.m., Mrs. Podmore, address and clairvoyance. December 3rd, at 8.15, Mrs. Neville. 6th, at 7, Mrs. M. E. Orlowski, clairvoyance.—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened up an interesting discussion on "Spiritualism," several friends taking part. Evening, Mr. H. Boddington answered written questions, which proved an instructive and educational evening. 18th, Mrs. M. Maunders gave an address and descriptions. Sunday next, 11.15 a.m., open circle; 3 p.m., Lyceum; 7, Mr. G. R. Symons. Wednesday, Mrs. Mary Clempson. December 5th, Social. 6th, Mrs. S. Podmore.—J. F.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Morning and evening, addresses by Mr. Warner Clark.—H. E.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Address by Mrs. Neville, followed by clairvoyant descriptions.—H. C.

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

TOTTENHAM.—684, HIGH ROAD.—Address by Mrs. Jamrach on the war, followed by well-recognised clairvoyant descriptions.—N. D.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. C. Tarr; evening, address by Mr. G. Hill; descriptions by Mrs. Grainger at both services.

WHITLEY BAY.—Address by Mr. W. Dowell Todd on "The Physical, Philosophical and Psychical Aspects of War"; after-circle.—C. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 19th, Mr. Aaron Wilkinson.

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

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Clavis, descriptions by Mrs. Dennis, soloist Mrs. Bateman.—E. E.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Rooke, who also gave descriptions; solo by Miss Wilson. Large after-circle.—J. G. W.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle gave clairvoyant descriptions, and in the evening address on "Joan of Arc," followed by descriptions; after-circle.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. J. Miles Ord gave addresses, both morning and evening; afternoon, convincing clairvoyant descriptions.—J. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. W. E. Lloyd, clairvoyant descriptions by Mrs. Lloyd. 19th, Mr. F. T. Blake conducted public circle.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Addresses, morning and evening, on "The Great Crisis," by Mr. Gregory and Mr. Bottomley; clairvoyant descriptions by Miss Tyrrell Smith. Other usual meetings.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service; conductor, Mr. G. F. Tilby; afternoon, progressive Lyceum; evening, address by Mr. Geo. F. Tilby. Thursday, 19th, Mrs. Miles Ord, address and descriptions.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Both services conducted by Mr. Parker, of London, evening subject being "The Possibilities of the Continuity of Life"; clairvoyance. 23rd, meetings taken by Mrs. Harris (Saltley).—T. A.

SOUTHPORT.—HAWKSHEAD HALL.—The services were conducted by the officials of the South-West Lancashire and Cheshire District Union, who held their conference on the preceding day. Addresses by Messrs. R. A. Owen, Ross, Mates, and Mrs. Leach. Soloists, Mr. Ross and Mrs. Raymond.—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Aaron Wilkinson gave addresses on "Our Spiritual Development" and "Spiritual Revelation"; also excellent clairvoyant descriptions. Miss Prilly Stewart sang a solo. 18th, Mr. Abbott gave an address and Miss Fletcher descriptions.—J. M. F.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address, "The Philosopher and Philanthropist," by Mr. Taylor Gwinn. 16th, ladies' meeting, address and psychometry by Mrs. Bryceson. 18th, address by Mr. Stephens, descriptions by Mrs. Marriott.—E. M. [This society is affiliated with the S.N.U., not the S.W.U., as stated in error in LIGHT of 14th inst.]

GLIMPSSES OF THE NEXT STATE.

By Vice-Admiral W. USBORNE MOORE.

CONTENTS.

Early Psychic Experiences; First Investigation in America; The Mediums Craddock and Husk; Mental Phenomena in England; Return of Thomson Jay Hudson; Manifestations at Toledo; The Bangs Sisters at Chicago; Etherealizations and the Direct Voice; Third Visit to America; The Voices; Analysis and Correlations; Conclusions.

Appendices: 1, Awakening the So-called Dead; 2, Electrical Conditions, U.S.A.; 3, Mr. Hereward Carrington and Fraud; 4, Fraud and Genuine Phenomena Combined.

This book contains the narrative of a man, wholly devoid of psychic faculties, who has been led by a ministering visitant from the next state of consciousness into the investigation of Spiritism.

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

SOME GENERAL BOOKS AT LOW PRICES.

Mostly in New Condition. Post Free at Prices Quoted. (Further Reductions.)

Only One Copy of Each Book for Sale.

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

Among the Great Masters of Literature. Scenes in the Lives of Great Authors. 32 Reproductions of Famous Paintings with Text by Walter Howlands. Cloth as new, 225 pages, 2s. 4d.

The Quest of the Spirit. By a Pilgrim of the Way. Published at 4s. Cloth, 189 pages, new copy, 1s. 2d.

Financial Times Investors' Guide. Cloth, 162 pages, 6d.

The Spiritual Songster. Song and Melody in both Notations. By H. A. and S. M. Kersey. Cloth, 192 pages, 2s. 9d.

A Woman in Canada. By Mrs. George Cran. Illustrated. Cloth, 283 pages, 10d.

Dogs for Hot Climates. By Vero Shaw and Captain M. H. Hayes, F.R.C.V.S. Cloth, 176 pages, 10d.

The New Testament in the Nicmac Language. The last of the Mohican's private interpretation. Cloth, 9d.

Sufi Message of Spiritual Liberty. By Prof. Inayat Khan. Cloth, 61 pages, 1s.

The Social Disease and How to Fight It. A Rejoinder. By Louise Creighton. Cloth, 87 pages, 1d.

The Nicomachean Ethics of Aristotle. By Rev. D. P. Chase, M.A., and introduction by G. H. Lewes. Cloth, new copy, 317 pages, 10d.

Is it Enough? A Romance of Musical Life. By H. Russell Campbell. Published 6s. 6d. net. Cloth, 265 pages, 10d.

The Hibbert Journal. Five old numbers. Published 2s. 6d. each, 1s. 10d. the lot, post free (foreign 1s. 6d. extra).

Beautiful Joe's Paradise on the Island of Brotherly Love. A story bearing on the immortality of animals. By Marshall Saunders. Illustrated. Cloth, 355 pages, 1s. 4d.

C. B. Fry's Outdoor Magazine. Vols. V. and VI., April, 1906, to March, 1907. Illustrated articles on Climbing, Cricket, Cycling, Fiction, Football, Gardening, Golf, Lawn Tennis, Motor-ing, Rowing, &c. 576 and 560 pages. Cloth, two volumes, 2s.

The Power of Advertising. By A. O. Richardson. Fifth edition. "How to make advertising profitable and progressive." A practical handbook. Cloth, 300 pages, new copy, 1s. 9d.

Marriage on Small Means. By Mrs. C. S. Peel. Published 3s. 6d. net. Cloth, new copy, 193 pages, 1s.

Fielding. By Austin Dobson (Englishmen of Letters). Cloth, 218 pages, 8d.

With Other Races. By Aaron Hoskin. With sixteen illustrations. An interesting description of a trip around the World. Published at 8s. 6d. net. New copy, cloth, 335 pages, 2s.

The Pageant of My Day. By Major Gambier Parry. Published at 7s. 6d. net. Cloth, 385 pages, 1s.

Imagination and its Wonders. By Arthur Lovell. Published at 5s. Cloth, 185 pages, 1s. 10d.

The Enchanting North. By J. S. Fletcher. With 18 illustrations in colour and many black and white sketches and photographs. Cloth, 253 pages, 1s. 8d.

Sammy Tubbs, the Boy Doctor. By Dr. E. B. Foote, author of "Plain Home Talk, &c."—Tubbs on Elimination and the Organs of Reproduction. Illustrated. Cloth, 251 pages, 1s.

Legends of the Middle Ages. Narrated with special reference to Literature and Art. By H. A. Guerber. With 24 illustrations. Cloth, 340 pages, 1s. 10d.

The Philosophy of Natural Science. By Richmond L. Bishop. Cloth, 87 pages, 8d.

Educational Ideals and a Valiant Woman. By 'M. F.' Cloth, published at 8s. 6d. net, new copy, 303 pages, 1s.

War, Police, and Watch Dogs. By Major E. H. Richardson. How Dogs are used for war and ambulance purposes. Published at 5s. 34 illustrations. Cloth, 132 pages, 1s. 8d.

The Evolution of Culture. By Henry Proctor, F.R.S.L. Cloth, new copy, 124 pages, 1s.

The Spirit in Literature and Life. By J. Patterson Coyle, D.D. 256 pages, 1s. 3d.

High School Ethics. By J. Howard Moore, author of the "Universal Kinship," &c. Cloth, new copy, 182 pages, 1s.

The Universe of Ether and Spirit. By W. G. Hooper. F.R.A.S., F.S.S. Published 4s. 6d. net. Cloth, new copy, 242 pages, 2s.

Hypnotism and Suggestion in Therapeutics, Education and Reform. By R. Osmond Mason, A.M., M.D. Cloth, 344 pages, 1s. 10d.

Holiday Papers. By the Rev. Harry Jones, M.A. Cloth, 431 pages, 10d.

Now Ready. Cloth, 481 pp. By post, 5s. 4d. net. (Colonies and Foreign Countries, 5s. 8d.; U.S.A., 10d. 40c.)

THE VOICES

A SEQUEL TO

Glimpses of the Next State.

Being a Collection of Abridged Accounts of Sittings for the Direct Voice in 1912-1913.

BY

VICE-ADMIRAL W. USBORNE MOORE.

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

"M.A. (OXON)'S" GREATEST WORK.

SPIRIT TEACHINGS.

Through the Mediumship of WILLIAM STANTON MOSES.

By Automatic or Passive Writing.

With a Biography by CHARLTON T. SPEER, and Two Full-Page Portraits.

SYLLABUS OF SOME OF THE SECTIONS:

Section XVIII.—Difficulty of getting communications when it was not desired to give them—The mean in all things desirable—The religion of body and soul—Spiritualising of already existing knowledge—Cramping theology worse than useless—Such are not able to tread the mountain-tops but must keep within their walls, not daring to look over—Their father's creed is sufficient for them, and they must gain their knowledge in another state of being, &c., &c.

Section XIX.—Outline of the religious faith here taught—God and man—The duty of man to God, his fellow, and himself—Progress, Culture, Purity, Reverence, Adoration, Love—Man's destiny—Heaven: how gained—Helps: communion with Spirits—Individual belief of little moment—Religion of acts and habits which produce character, and for which in result each is responsible—Religion of body and soul.

Section XX.—More evidence of identity of spirits communicating—Perplexity caused by a name, written psychographically, being wrongly spelt: explanation—The writer's disturbed and anxious state reacting on the communications—Doubt and its effects—No use to maintain a dogmatic attitude against facts—The trustful spirit—Advice as to the future—Withdrawal of further communication.

Section XXI.—The writer's condition, a personal explanation—The reply: reiterated advice to ponder on the past and seek seclusion—Final address by IMPERATOR, retrospective, and closing for the time the argument: October 4th, 1873.

Section XXII.—IMPERATOR'S despairing view of his work—A striking case of identity—Personal explanation of the writer.

Section XXIII.—Progressive Revelation—The chain of spiritual influence from Melchizedek, through Moses, Elijah, to the Mount of Transfiguration, and the Apocalyptic Vision—The Pentateuch—Abraham not on the highest plane—Translations of Enoch and Elijah—Legendary Beliefs in the Sacred Records to be carefully discriminated.

Section XXIV.—The intervening period between the records of the Old and New Testaments—A period of darkness and desolation, the night succeeding a day of revelation—The internal craving for advanced truth corresponds to external revelation—Points to be considered in the records of the Old Testament of the life of Christ for the writer's own instruction—A glimpse of the method of guidance exercised over him.

Section XXV.—Pursuing his studies on the lines indicated the writer found evidence of the work of various hands in the Mosaic Records—A message thereupon, and a dissertation on the danger of quoting isolated texts, and relying on the plenary inspiration of a translation—The compilation in Ezra's day—The Elohist and Jehovistic legends—The Canon of the Old Testament, how settled—Daniel, a great seer—The progressive idea of God in the Bible developed and elucidated.

Section XXVI.—Changes in the communications—A retrospect marking the close of another phase in the writer's relations to his Teachers—The writer's mental state, and the various phenomena that were presented, bearing on the attempts to lift him into a more passive condition—Music—Autographs of two celebrated composers authenticating a communication.

Section XXVII.—India as the cradle of races and religions—A communication from PRUDENS—The man crushed by a steam-roller who communicated immediately after death (*vide* Spirit-Identity, app. iii., p. 103): explanations.

Section XXVIII.—A communication in hieroglyphics by an old Egyptian—Particulars about Egyptian theology, and its relation to Judaism—The prophet of Ra, at On, who lived 1630 B.C.—The religion of daily life as exemplified in Egypt—The Trinity—India and Egypt—Progress in religious knowledge not necessarily connected with any special belief—General judgment—The fulness of spirit.

Section XXIX.—Danger of deception by personating spirits—A case in point, and an emphatic warning on the subject—The adversaries—Obsessing spirits—The earth-bound and undeveloped—Temptation by them—The danger from these to those on whom they are able to fasten most real and terrible—Civilisation and its results—Christianity as in England—Missionaries to the heathen—Our great cities, foul, weltering masses of vice and cruelty—The atmosphere of them intolerable to spirit—The other side not dwelt on now, but conspicuous exceptions admitted—These causes hamper the good, and swell the army of the adversaries, one of whose ready devices is to personate truthful spirits, and so to introduce doubt and fraud—The phenomenal illusory—The spiritual real—Higher revelations wait for those who can hear—How to know a personating spirit—The subject to be approached with care, whereas it is recklessly and idly meddled with—Frolicsome spirits, not evil, but sportive, foolish, with no sense of responsibility—Avoid the personal element as far as possible.

Section XXX.—Easter Day Teaching (1874, 1875, 1876, 1877). Specimens of various teachings given on anniversaries, to which spirits always seem to pay great regard.

Section XXXI.—A photograph at Hudson's, and a communication thereupon—Suicide and its consequences—The story of a wasted life, selfish and useless—A stagnant life breeds corruption—Experiences of the Spirit when the cord of earth-life was severed—Remorse the road to progress—Work the means of progression—Help from Spirit-ministers—The fire of purification—Selfishness and sin bring misery and remorse—And thus sore judgment—No paraphernalia of assize—Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation—The threefold life of meditation and prayer: worship and adoration: conflict—Accountability.

Section XXXII.—It is necessary that afflictions come—A period of conflict is a period of progress—Revelation overlaid bit by bit—Then comes the question, What is Truth?—The answer in a new revelation—Esoteric at first, then adapted to general needs—All cannot know truth in the same degree—Truth is many-sided—The purest truth must not be proclaimed on the house-top, or it becomes vulgarised—The pursuit of Truth for its own sake the noblest end of life—Having passed the Exoteric, it is well to dwell on the Esoteric—Loving Truth as a Deity, following it careless whither it may lead.

Section XXXIII.—Further evidences of Spirit-Identity—John Blow—Extracts from ancient chronicles—Norton, the Alchymist—Specimens from a large number—Charlotte Buckworth and the verification of the story concerning her—Conclusion.

There are XXXIII. Sections in this Book.

Seventh Edition. Handsomely bound in Cloth, Gilt, 324 pages, demy 8vo.

Price 3/6 net, or post free 3/10.

LONDON SPIRITUALIST ALLIANCE, LTD., 110, ST. MARTIN'S LANE, LONDON, W.C.