

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,761—VOL. XXXIV. [Registered as] SATURDAY, OCTOBER 10, 1914. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

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

Programme of Meetings for the Coming Week.

TUESDAY, October 13th, at 3 p.m.—
Members Free: Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions ... • MR. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, October 15th—
NO meeting of Psychic Class, owing to Conversatione

THURSDAY, October 15th, at 7 p.m.—
Annual Conversatione at the Royal Society of British Artists,
Suffolk-street, Pall Mall, S.W.

FRIDAY, October 16th, at 4 p.m.—
Admission 1s.; Members and Associates, Free
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SPECIAL NOTICE.

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

Subscription to December 31st, 1915,

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

For further particulars see p. 482.

THE COUNCIL OF THE LONDON SPIRITUALIST ALLIANCE

HAVE THE PLEASURE OF ANNOUNCING THAT

A CONVERSAZIONE

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

ROYAL SOCIETY OF BRITISH ARTISTS,
Suffolk Street, Pall Mall, S.W.,

On **THURSDAY, OCTOBER 15th, at 7 p.m.**

CLAIRVOYANT DESCRIPTIONS OF SPIRIT PEOPLE

Will be given by

MR. A. VOUT PETERS.

Music, Social Intercourse, and Refreshments during the Evening.

The Music by the Petrograd Band.

SPECIAL NOTICE.

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

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

Change of Address.

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at 6.30 p.m. No admission after 7.10 p.m.

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

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

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in 'LIGHT,' and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
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Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

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

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

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

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

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Thoughts and Jottings by the Way.

BY

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TRANSITION.

Brooks.—October 1st, at Seven Kings, Essex,
Cecilia Annie, dearly beloved wife of Thomas Brooks (president of Manor Park and Goodmayes Spiritual Churches), entered peacefully into spirit life. Aged 69 years.

*When you have read this
copy of "Light" hand it
to your friend.*

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A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The "Quest" for the current quarter is an excellent number. Professor Emile Boutroux writes of "The Subliminal Self Philosophically Considered," Professor W. R. Boyce Gibson on "Plato v. Bergson," Dr. Robert Eisler on "Recent Experiments in Clairvoyance," while the Editor, Mr. G. R. S. Mead, is represented by a study of "The Gospel of Zarathushtra" and an article on the present crisis, "A World in Travail," which is marked by breadth of view, insight and balanced judgment. In the first-named article Professor Boutroux reviews the attitude of modern Science towards psychic inquiry, and remarks that many phenomena which scientists mostly disdained to examine because they seemed outside the province of scientific experiment and opposed to reason are to-day regarded as more worthy of attention and investigation than was at first supposed. Amongst these phenomena he cites "table turning," automatic writing, telepathy, clairvoyance, prophecy, apparitions and levitation.

* * * *

Professor Boutroux writes as one who is unable to advance any personal observations or researches of his own. This may be a drawback in one way, in another it is an advantage, as it enables him to review the position with entire detachment. Of the phenomena to which he refers—and they cover generally the whole ground of the subject—he observes that they are now under investigation by professional scientists, and that some of them, notably those classed under the names of hypnotism, suggestion, change of personality, are "undoubted acquisitions to science." Of the subliminal self he remarks that it is "the theatre of communication between man and God." He finds the "subliminal door" to be "the way of passage through which the divine may enter the human soul." In the subconscious he finds the source of all the possibilities that belong to the conscious self and its realised experiences, and in the study of it by metaphysics, a promising field for discoveries that shall throw new light both on science and religion.

If man consisted only of a conscious self and a crude body, if logic and mechanics comprised the whole of knowledge, these propositions could signify naught but ignorance, fanaticism and illusion.

* * * *

We have referred above to the article by Mr. G. R. S. Mead on "A World in Travail"—a commentary on the present international crisis. Like Mr. J. Arthur Hill, to whose remarkable article in the "National Review" we

referred a few weeks ago, Mr. Mead sees the world as a living organism. The great crises of the past, he points out, have been only partial, "the countless labourings and strivings of Mother Earth have left humanity as a whole unmoved—unconscious." But to-day the human small lives of the great Mother have by their inventive artifices engirdled her mighty frame with a network of nerves—the complex apparatus of telegraphic and other means of intercommunication.

Of late genuinely practical world-interests and world problems have come into existence for ever growing numbers of thinkers. Humanity has thus become conscious of itself.

To this self-conscious humanity war has come as the outward and visible sign of the greatest inner crisis it has ever experienced. There were evils below the surface, the result of a conflict between the animal forces and the higher consciousness which humanity is unfolding, and these evils are now being violently outworked. "Something central and supreme has everywhere been felt to be lacking." And by this great world convulsion it is being attained.

* * * *

In LIGHT for August 29th (p. 417) appeared a reference to an interesting article on "Coloured Thinking." In the course of some personal inquiries on the subject we were struck with the fact that although, to some people, words and sounds are associated with certain colours, there is a certain want of uniformity in the colours seen. Whether this is due to want of cultivation in the colour sense in some cases we are unable to decide. If every colour thinker, for instance, agreed with those who tell you that they see Sunday as yellow and Wednesday brown, April as white and May yellow, the study of words and their colours might be a fruitful one. Still it does not seem (as someone suggested) that colour thinking arises from nothing but a childish survival for which picture books will account. A man may, for instance, in infancy have seen a picture of a January snowstorm, to which might be attributed the mental vision of January as white. This does not work out in practice. Some people describe January as red, and on examination it is observed that the letters of the word and not the idea of the month often determine the colour. Or it may be as in the case of Ellen Thorneycroft Fowler, the novelist, who always associates blue with herself, and consequently finds that her initial letter E is blue, her birthday month blue, and 9, her birth date, also blue. But while the colour for the same word differs in different cases, it apparently remains fixed and invariable in the individual instance. The person to whom May is yellow will always think of it in connection with that colour.

* * * *

"C. E. B.," whose initials are familiar to us in connection with many thoughtful contributions to the literature of our subject, sends us the following comment on one of the questions of the hour. It chimes with our own conviction that evil is a very limited thing, and those male-

ficent powers of which we hear so much from the timorous and the morbid, are very much the product of distorted thinking. "C. E. B." suggests that "those who pass into the spiritual world are less able to react upon us here with evil influences than with good." And he continues:—

Such a hypothesis would account for much that we put down to "evolution" and would explain what Tennyson said he believed: "that through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns." It would also throw light on the expectation of so many Spiritualists that after the decimation of a great war a spiritual renaissance on earth may be hoped for, the evil spirits being restrained from harmful influx, while the good are left free to influence us beneficially.

* * * *

Those who had the privilege of hearing any or all of Mrs. Besant's recent series of lectures at the Queen's Hall will be glad to meet them again in volume form ("Mysticism," Theosophical Publishing Society, 161, New Bond-street, W.). We can find no better illustration of the high tone of thought and the lofty eloquence by which they were marked than their closing words:—

You and I are so glad to claim our brotherhood with the great ones of humanity, so proud to think that we are men as they; we are eager to claim common humanity with the saint, with the hero, with the martyr, with the genius, nay, with Christ Himself, the firstborn among many brethren. But, O friends, there is no brotherhood for us with those above us unless we will stoop as brothers to those below us; there is no separation in this brotherhood; the higher is ours only as the lower is ours. But if you fear the weakness of others, if you fear the foulness of their sin and the cruelty of their hatred, then you must wait before you can claim to be at one with the highest purity and the most perfect love, for that love knows no difference, that love knows no barriers. If we join ourselves to that, it is that we may be poured out as it is poured out for the helping and the saving of the world. The world is poor and ignorant, the world is sorrowful and lacking in so much that you and I possess; let us give all we have, our knowledge, our refinement, our purity, our love, the tenderer and fuller the lower the others are sunk in hatred and in vice, for we can only redeem our brethren as we stand beside them, sharing our best and sharing their worst. So alone shall appear in us the likeness of the Son, and so alone shall we compass Atonement with the Father, the Life of all that lives.

ANOTHER VETERAN GOES HOME.

On September 27th there passed away, at Felixstowe, a veteran Spiritualist, Mr. Macdougall, whom I had the pleasure of meeting for the first time last December; he was then eighty-two years of age. I listened with much interest as he told me how he had been a thoroughgoing materialist in his early years, but, as he expressed it, "the facts had beaten him." He was a friend of the late Mr. James Robertson, of Glasgow, and a constant and very appreciative reader of LIGHT. In fact, he was reading it just before he closed his eyes upon this world of strife and joined the great majority, to continue in their ranks the warfare against wrong, from which there can be no discharge for loyal souls until the hosts of heavenly "riders upon white horses" have overcome evil with good. This faithful servant of truth nobly bore much suffering and weariness before he was set free. His body has been laid to rest at Ditchling, where he served for some years as a minister of religion.

In wishing him God-speed along the upward path we offer sympathy to the wife and daughter, who miss his visible presence.

H. A. DALLAS.

THE CONVERSAZIONE on Thursday next, which marks the opening of the Winter Session of the Alliance, will, as one of our friends expressed it, provide "a festal mingling of music and clairvoyance," and as we expect a large gathering we trust that all who require tickets will make early application. See the announcement on the front page.

LONDON SPIRITUALIST ALLIANCE.

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

A CONVERSAZIONE

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

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.

MUSIC AND REFRESHMENTS DURING THE EVENING.

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

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

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

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

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

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

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

The arrangements for next year will be announced later.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 13th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—No meeting on the 15th on account of the Conversazione.

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, October 16th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

Subjects for study and discussion at the Psychic Class:—

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

THE SPIRITUAL GIFTS OF THE CURÉ D'ARS.

CLAIRVOYANT, HEALER, PROPHET, AND INSPIRED SPEAKER.

The name of Father Vianney (the Curé d'Ars) has been brought into such conspicuous notice of late in connection with the predictions attributed to him concerning the present war, that readers may find interest in some passages from a biography of the Father, published last year. We have selected these as illustrating the remarkable gifts of Father Vianney, who, by the way, was born in 1786, entered on his spiritual charge of the village of Ars in 1818, passed away in 1859, and was beatified as "the patron of parish priests" in 1895.

The following passage which refers to the Curé's gifts as an adviser has a significant bearing on a principle too little recognised in psychological matters, *viz.*, that we get what we give, that the Seer is dependent to a great extent on the conditions furnished by the Seeker:—

The answers of the Curé d'Ars were not all equally luminous. His lucidity depended upon the frame of mind of the questioner. If the confidence of the penitents in him, who was the instrument of grace, was limited, grace, in her turn, gave him but a limited measure of inspiration. When they failed in good faith towards him, seeking nothing but the satisfaction of self-love or curiosity, they obtained a vague, elusive, trite reply: it seemed as if his vision were obscured. But when they came to him with pure intentions and honest hearts, they were almost always munificently rewarded. He had but to speak a few words, and immediately the darkness surrounding a problem was dissipated. When they had been a moment in his presence they felt themselves suddenly out of the labyrinth, in whose mazes they had wandered so long. And when he had pronounced, "That is where God is calling you," those who had groped their way in thick darkness saw their destiny shaping itself before them in radiant light.

As regards the good priest's powers as a seer we read:—

When it is known that he could see into the future, one is not astonished that he also saw material objects, very distant from him, but connected with persons then in his presence. This faculty of second-sight is in fact much less extraordinary than the gift of prophecy. No one can fail to recognise that it is often met with in the lives of those in whom one would never expect to find anything supernatural.

In the saints it is a sign of sanctity, not so much in itself as on account of the manner in which it is closely allied to their virtues and mission.

That which interests us as regards our hero is not simply that he had the gift of clairvoyance, but that he never exercised it except when it was a question of rendering some service or warning a sinner of his faults.

To give some instances of the first case: A comrade of Antoine Saubin's, whose conversion we have previously related, came to Ars by the advice of his friend. M. Vianney perceiving him in the crowd, said to him, "Go back quickly to Lyons, your house is on fire." This was true. The next year the pilgrim returned to Ars and was converted. On another occasion M. Vianney, after hearing a country-woman's confession, sent her away at once, saying there was a serpent in her house. She went home, looked in vain in every corner of the house, and at last thought of shaking the mattress that had been put out in the sun to dry. She then saw a large snake, which, had it not been for M. Vianney's warning, would perhaps have bitten her in her sleep.

Another day the Curé d'Ars, perceiving in the church porch a young girl who had commenced a retreat [*i.e.*, a withdrawal to a religious institution for devotional purposes] warned her to go home, where they were expecting her, without delay. She at once set out, and found that just before M. Vianney had spoken to her, a sister, whom she had left in perfect health, had died.

To give another instance: A woman who was just going to confession at Ars consulted a sorcerer, for some malady or other, on the way. The man gave her a bottle containing pretended charms, which she hid in a bush before entering the village. When M. Vianney had heard her confession, he said to her, "You have told me nothing about the bottle you left under the hedge." He then explained to her that the Catholic religion condemned all such superstitions, and made her promise never again to consult any sorcerer. In this case it was apostolic zeal which gave the Curé insight, in others it was charity; and it is above all remarkable that this gift of clairvoyance was only used by him for good, and for that special form of good which it was his destiny to achieve.

An intuitive perception of the thoughts of others amounting to insight was much more frequently exercised in the apostolate of the Curé d'Ars than clairvoyance. . . . In passing before

the persons grouped round his confessional, the Curé d'Ars divined those who most urgently needed his ministrations, either because they had not time to wait, or because they were particularly unhappy, and made a sign to them to enter first, nobody being astonished at this preference. He likewise detected those who were unwilling to confess, went into the church, took them by the hand, and led them to the sacristy. More than one penitent, after having finished his confession, heard the confessor say to him, "Why did you not confess such and such a fault?"

It is related that several persons tried to put this penetration to the proof, and were confounded. One young man who feigned deep repentance was, the very moment he knelt down, dismissed by the Curé d'Ars with the curt remark, "My friend, I have not time to hear you." The next day, ashamed of having been found out, and this time really contrite, the young man again presented himself, and was received with an affectionate embrace. Another penitent having made a false confession, the Curé, who had listened to him without a word or remark, said, as he ended, "You are indeed a great sinner; but the sin you have committed is not what you have just told me, it is so and so." The impostor, overwhelmed by this revelation of his sin, was converted.

The passages quoted contain but a few instances of the gifts of the good priest of Ars, who was a veritable miracle-worker, healing the sick, preaching under inspiration, and giving advice of such wisdom that his counsel was sought by many of far greater intellectual powers than himself, for the Curé was a man of no learning, so unscholarly, indeed, as to provoke the criticism of the more supercilious amongst his clerical brethren, to whom his life should have served as a rebuke and a lesson.

THE WORD THAT IS POWER.

In this epoch of history-making, all true hearts are united in the desire that the Might shall be with the Right, and not with the upholders of a military despotism. No one who has studied the present war from its beginning can have the slightest doubt that we are fighting in a righteous cause, that our desire is to champion the cause of the oppressed, and, at last, to secure peace for all nations. With that conviction within us we approach the Highest Power for help, with an assurance that, however devious and blood-stained the way, help and victory will be with the Right. Always, in the end, truth and right are victors, however much treachery and arrogance, backed by the power of the sword, may at first prevail. We feel, none the less, that as a nation we have strayed from the ways of grace, the paths spiritual; and we know it is the spiritual part of us that is the essential living part that progresses ever onward and upward, though we may be turned aside for awhile. Outward advancement should be the expression of inward growth; but we are prone to think outward advancement actual progression, and the essential part of us is consequently stultified for a time.

In this great conflict of nations our thoughts, however, turn once more to the spiritual side of things, and we begin to realise that all this horror of lust and bloodshed may be necessary in order to arouse the soul and lead into the path of true spiritual progression. Our thoughts turn backward to the faith of our childhood, and we with others whose lives are seemingly of the world worldly, turn to the Power on High, humbly yet confidently, for the help that is never withheld when it is for our good, and so in the stillness of the night we send out heart-cries for our country and for the bereaved souls whose dear ones have fallen in defending its honour.

Here I would like to point out a little discovery I have made regarding prayer. It is this: Powerful as is the earnest, silent prayer, it is the *uttered* prayer, the spoken word, that is the word of power. Whether it is the realisation that the spoken word sets up vibrations of which we know nothing, or whether it is an intuitive recognition of the fact, I cannot tell, but I feel assured that it is the *uttered* prayer that makes the swiftest passage to the Throne; and so I suggest to all those who believe in Divine intervention that they shall go into the quiet of their own rooms and send out their prayers—their *spoken* prayers—for the welfare of the nation and all humanity, and, where it can be done, let others of like mind meet to pray, remembering the promise of what shall follow "where two or three are gathered together," and let them in their prayers for victory and peace adapt and include that one of the old psalmists, "Create in us a clean heart, O God, and renew a right spirit within us."

E. K. G.

THE VALUE OF SPIRITUAL SCIENCE.

BY PERCY E. BEARD.

Spiritual Science is the great subject of the present century, and he who has awakened to realisation and development of the powers of the Spiritual Ego is enabled to function in harmony with the higher realms of being, and holds the key to the science of the future.

The power of true Spiritualism centres in spirit—the spirit of life, light and love, and would undoubtedly be more readily acceptable to the multitude without the attachment of the “ism.” These “isms” but retard the world’s progress, and build barriers, and divide rather than unify and harmonise.

This Science that is to be draws no line of caste nor class, seeks good along every path, invites unprejudiced investigation of all forms of thought, all human experiences, accepts all genuine phenomena, and claims as truth that only which can be verified. It excludes and condemns no one, realising that the bluest sky has its clouds, that minor chords swell and intensify harmony, and that the darkest soil often gives the richest harvest.

Viewed in the light that Spiritual Science is now shedding upon our path, the unrest apparent on every hand, the broadening of thought, the rapid advance of acknowledgment of the equality of sex, the deeper understanding of the laws of being, the birth of a more humane spirit, the recognition of man’s inhumanity to man, all testify to the dawn of a new era. We hear the voice of Nature proclaiming diversity in unity; the right of opportunity for all.

Truth having its Epiphany through Spiritual Science will prove that spirit—the creative principle, the life—is the vital force that heals the body of physical ailment; that mind is an attribute of the spirit and not of the physical body; that will is the force projection of the mind, the protective element of man’s being upon all planes.

By the awakening of a clearer spiritual consciousness, and the evolution of higher mentality, we are reaching a clearer understanding of, and interest in, the higher vehicles inherent in man. By a fuller understanding of the functioning of these vehicles, and the possibilities of our psychic natures, we shall learn to know and touch those mighty minds who were like ourselves in the ages past, but now, evolved, are ever ministering to humanity’s need and helping the fulfilment of the world’s destiny. These are they who, clothed in the radiations of a developed mentality, of a spirit made perfect, would aid us through the channels of intuition and inspiration to fulfil our destiny, leaving this plane at last the better for our sojourn, and our part in the evolutionary plan accomplished.

No orchestra can be perfect unless every instrument is attuned in harmony. We must, by entering the path of initiation, the path of self-discipline, fit ourselves to be instruments in tune with the Divine Purpose—the evolution of soul force or power through the humanising of spirit descending into, and evolved out of, matter.

Individually, we may claim to be rooted in spirit, and, by right development, unmeasurable, unlimited in power.

Let us remember that along this line the keener and more subtle senses of humanity are being evolved and have been evolved by many in the past. Let us no longer hold the irrational view that because we do not yet understand fully these more subtle natures of ours, that they do not exist, or that they are hidden and beyond the power of direction to our use. If it is better to see and hear physically rather than be blind and deaf, then it is better to possess these psychic senses, and give them exercise, for they mark another stage of the path.

There is a correspondence between the physical senses and those of our higher or finer nature. The first step to development must then be the purification of the body by food and drink, an understanding of right breathing, and a gaining of a poised condition of the nervous system; the keynote of all being moderation. The next advance will be the mastery of emotion, followed by the control of the mind, gained only by the practice of concentration and meditation and the exercise of patience, so that the intelligence and illuminating power from the Spiritual

Ego may shine out clearly—for a flickering flame dissipates its rays.

The difficulties are many, the goal a long distance ahead, the prize beyond expression. The only motive that can give the needed strength is the desire to serve, to become a channel of the Divine Will.

Many travel part of the road, desiring still to serve self, but he who so serves only hinders that which works for unity. Such an one may become brilliantly intellectual, but cannot reach the innermost life of the spirit. He who has reached the portal of the spiritual sees himself, but sees himself as part of the universal life, and shares that which he has evolved with others, so that they may reach the heights where he now stands. He who treads the heights realises that those lower down need his aid and effort; he is wise only that he may teach; pure, that he may impart purity; and he possesses only that he may share.

Valueless is all unfoldment, worthless all development, unless the goal is reached that puts an end to separateness, the gaining of a knowledge that all are parts of the universe, that all in life are one in Him.

SIR WILLIAM BARRETT ON “DISCRETE DEGREES.”

In the course of an illuminating address on “Discrete Degrees,” delivered at the annual meeting of the Swedenborg Society, and published in the September number of “The New Church Magazine,” Sir W. F. Barrett, F.R.S., showed that modern research is confirming many of the scientific and philosophical statements which Swedenborg published in his “Principia” one hundred and eighty years ago. Swedenborg asserted that there are no empty spaces in Nature, that space is filled with a more rare and subtle atmosphere than the air we breathe—the equivalent of the unseen luminiferous ether of the science of to-day. Further, Swedenborg believed that behind this subtle atmosphere a still more tenuous and incomprehensible ether or aura existed. This as yet has not been postulated by science, although telepathic and other experiments seem to call for some such medium as a transmitting agent. Again, Swedenborg held that there were no crude material atoms; but that matter is composed of infinitely minute points in infinitely rapid motion, this being precisely the view towards which modern physics is tending.

Swedenborg’s doctrine of degrees, Sir William points out, is another striking instance of the seer’s anticipation of modern conceptions of matter and motion. The doctrine teaches that there are two kinds of degrees—the *continuous* and the *discrete*, the former being concerned with variations of a similar kind, the latter with variations of a dissimilar kind. Chemists have resolved matter into some seventy or more elementary substances. These vary one from the other in continuous degrees; some are very dense, like platinum or gold; some less dense, like carbon and sodium; others very rare, like hydrogen and helium; but they are all ponderable, and possess definite material properties in relation to heat, light, electricity, &c. Then we have radiant matter, produced by the electric discharge in a vacuum tube. This consists of minute corpuscles shot from the negative or cathode pole in high vacua. These cathode rays differ by a discrete degree from ordinary matter, although they have some of its characteristics. Again, a third condition of matter, the luminiferous ether, differs in a discrete degree from either ordinary or radiant matter. This same doctrine of degrees will be found to hold good when the other constituent of the universe, motion, is considered. It is applicable also to time and space and may be recognised in the realm of human personality. Sir William even goes so far as to say “that the order we perceive, the laws we discover in the natural world, are the impress of the order and the laws of the spiritual world; that every spiritual truth has its homologue somewhere in Nature; that scientific observation and discovery reveal not only the wisdom of the Creator in the seen, but afford a window through which we can better see the vast scope of the Divine purpose in the unseen.”

No one is useless in this world who lightens the burden of it for anyone else. —DICKENS.

HIGHLAND SEERSHIP.

(FROM "LIGHT" OF OCTOBER 11TH, 1884.)

[The following instances of the remarkable gifts of the famous "Brahan Seer," the Ross-shire prophet, who was born a few years before the Commonwealth, are taken from "Notes by the Way," by "M. A. (Oxon)," in the issue of LIGHT mentioned above.]

Nothing could well have seemed more unlikely than that a famous natural rock-arch near Storhead of Assynt, known as the *Clack Tholl*, would one day fall with a crash like thunder, and that the noise would be so great as to cause a stampede among the herds of the Laird of Ledmore. Now the pastures of Ledmore are twenty miles distant, and it must indeed have been a crash that could be heard so far. Strange to say, in the year 1841, nearly two centuries after the prediction, the Ledmore cattle strayed from their normal pastures, and wandered on till they almost reached the *Clack Tholl*, which at that very moment fell with a thundering crash, and so alarmed the herd that they turned and rushed home. Again, he foretold, in words that must have been at the time a veritable enigma, that the powerful family of Mackenzie of Rosehaugh would find their downfall "when '*Foolish James*' should be laird; and through senseless pride, the goat should replace the deer, and fishermen of Avoch rule over Black Isle. The present generation has seen the fulfilment of these enigmatical words (with various details of local interest), for the career of folly of the last Sir James necessitated the sale of his lands on the Black Isle to Mr. Jack, the son of an Avoch fisherman, who, by marriage with the Fletchers, assumed their name and armorial bearings, with the goat as a crest. Thus the famous deer's head of the Mackenzies is replaced by the goat of the Fletchers!"

Strangely accurate, again, was the prediction of the downfall of the Macneils, of Barra. The details are such as to make one suspect that the account has been cooked, or the prophecy squared with the fact. But this method of treatment of evidence, though it has the merit of simplicity, and though it is, as I am aware, favoured in scientific circles, is not to my taste. I prefer to admit that there are some things that I do not understand. This is the prediction and its fulfilment.

"When the blind man with twenty-four fingers and the Sheriff's officer with the big thumbs shall meet in Barra then may Macneil prepare for the flitting." Early in the present century a celebrated blind beggar, having six fingers on each hand, and six toes on each foot (who hence was known in Gaelic as 'the blind, with twenty-four fingers'), started on a begging expedition through the Long Isle. Resolving to cross the six miles of sea which separate South Uist from Barra, and then try his fortune, he took his place in the ferry-boat, and had for fellow-passenger a sheriff's officer, whose Gaelic nickname described him as 'the man with the big thumbs.' This man's errand was actually to serve a summons on Macneil of Barra, who thereupon was compelled to 'flit' and make way for the new owner of his estates."

Equally improbable and absurd was the prediction that the Earls of Seaforth should be near their end when "a cow should give birth to a calf in the highest chamber of Fairburn Tower," a stronghold of the family.

"This certainly appeared a crowning dream of folly, yet strange to say, all has been literally fulfilled. As years rolled on, the estates did pass away from the old family, and the old castle, which was wont to echo the song of the bard and the music of the pipes, was shadowed, and allowed to fall into decay. All was dilapidated, the doors fell from their hinges, until not one remained to bar the progress of man or beast. Then the tenant farmer bethought him of using the uppermost rooms as a barn wherein to store his straw, and as the straw was carried up some was accidentally scattered on the staircase. This attracted the notice of a cow who had strayed into the open hall, and enticed by such good pickings, she climbed step by step till she actually reached the topmost room.

"But how to descend was quite another matter, for such stairs would puzzle any cow, under any circumstances, and this particular cow was not in a condition for acrobatic feats! So finding a plentiful store of straw all ready for her use, she decided

on remaining where she was, and there, a few days later, she gave birth to a fine calf. The rumour of this unexpected fulfilment of Coinneach Ore's well-known prophecy spread far and wide, and various persons, still living, took the trouble to go from Inverness and elsewhere to see this aspiring cow and her calf in their exalted byre, which has now become 'the show-room of the Old Tower'!"

PROPHECIES OF THE WAR.

There is a natural disposition just now to recall predictions already on record concerning the great war, and the current issue of "The Vahan" gives prominence to some remarkable prophetic intimations received by Mr. A. P. Sinnett some years ago. In some comments on the prophecy, the General Secretary (Dr. L. Haden Guest) remarks that only one part of the main outline of the predictions remains to be confirmed—that of the duration of the war.

On turning to the forecasts themselves, we find it was announced that the great conflict would take place in 1913, and would be "short, sharp and terrible." (There is something very curious in the way in which 1913 was fixed upon by several seers as the fateful year.) Mr. Sinnett states that he was enabled to forecast the war so far back as the year 1911. The influence of directive intelligences on higher planes of activity was, it seems, able to check or modify some of the plans directed against our country, and to that extent the forecasts were not altogether accurate in detail. It is almost needless to say that the prophecy foreshadows the victory of the Allies, the downfall of the German Empire, and a great redistribution of European territory. The prophets are all at one on this point, however much they may disagree on the question of the duration of the struggle.

The general Press, as already shown by extracts published in LIGHT during the past few weeks, has exhibited considerable interest in "occult" predictions. In the "Referee" of Sunday last "Dagonet" publishes the following horoscope taken from the "Antares Almanack" for 1913 (issued in October, 1912).

THE GERMAN EMPEROR, WILLIAM II.

The Kaiser's Star Courses in 1913 and 1914 are brooding. They are a menace to both his health and fortunes, but chiefly to his fortunes. Such aspects as these will, we fear, impel him to declare war either against England or France in 1913 or 1914, and these aspects threaten him with heavy money loss. Disaster, therefore, will attend his military operations. Verily, the stars will be fighting against the German Emperor as they fought against Sisera of old, but it is especially on the sea that disaster will overtake him. We have no hesitation in predicting the destruction of the whole of the German fleet if, as we expect, Germany engages herself in war with England; for our King's Star Courses are propitious and indicate success, while the Kaiser's indicate unmitigated disaster. We regard 1913 and 1914 as the most critical and perilous years of the Kaiser's life, both for his health and fortunes. They are years not only of aggressive fortune, but of the malice of fortune.

A correspondent in Ireland kindly sends us a cutting from an Irish newspaper containing an allusion to a prophecy which, if it be authentic, is certainly one of the most remarkable of all the predictions of the present war. The following is the extract, apparently taken from the "Irish Independent" (the date is not given):—

PROPHECIES AND THE WAR.

That is certainly a remarkable prophecy in yesterday's "Irish Independent" unearthed from the archives of Canterets and dated 1700 predicting talk of war in May, 1914, decision in June, declaration in July, and tears in the eyes of wives and mothers in August. So far wonderfully accurate for such a long-range shot as 214 years ahead. And then we come to blood knee-deep in Prussian towns in October, a peace decision in November, and a victorious France in December. Let us hope that the last-named date will likewise pan out on the lines foretold.

EXCESSIVE anger against human stupidity is itself one of the most provoking forms of stupidity.—LORD MORLEY'S "Judicious Friend."

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 10TH, 1914.

Light:

A Journal of Psychological, 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.

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., 15 francs 86 centimes. To Germany, 11 marks 25 pf.

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.

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THE VISION OF POWER.

In a letter received some time ago from Miss Lillian Whiting, she quoted from the writings of Professor William James a passage so full of truth and insight that it may well serve as a text for this occasion:—

We live far within our limits; we possess powers of various sorts which we habitually fail to use. . . . The efficiency-equilibrium can be raised. Beyond the very extremity of fatigue-distress are amounts of ease and power that we never dreamed ourselves to own, sources of strength not habitually taxed at all, because habitually we never push through the obstructions, never pass the critical points.

That is a fact that has been observed probably by many clear-sighted people, although never so clearly and comprehensively stated. Usually it is thought of only in its limited relationship to the active life on earth. We heard a shrewd and successful business man the other day remark—he was very frank—that he did not attribute his success in life so much to his own superior energy as to the comparative lethargy of his clients. "Much of what I do for them," he said, "they could do for themselves, only they shirk the labour and responsibility, and are glad to pay someone to take the burden from them." Mark Twain, in one of his serious moments, also remarked on this general inertia—this indisposition to take pains—and was decidedly scathing in his comments. Certainly it is the fact that there is a great amount of physical and mental laziness in the world, but we doubt if it is deliberate. It comes rather from an unconsciousness of power, and an ignorance of the benefits that are to be gained by the putting forth of effort. Very few arrive at the point of being able to "push through the obstructions," and many are fairly terrified at the picture presented by moral philosophers of a world in which it is necessary to struggle. People—the great majority at least—do not want to struggle. They have a rooted prejudice against straining and striving. And we have a strong conviction that in a certain exalted sense they are right. Subconsciously they have arrived at a dim perception of the truth that in a world rightly ordered, the strenuous life—that ideal of the hustler—would be out of place. And so, for the most of us, the moralist and the reformer preach in vain the gospel of struggle. We want to "live by the way," to enjoy the hour; but somehow the time-spirit will not permit it. We are forced—many of us—against our inclinations to join in the rush and the scramble. We enter into

it half-heartedly, and there comes strain and fret; for, hampered with a false sense of limitations, we never push through the obstructions to reach those sources of strength of which Professor James wrote. We deal all the time with Force—turbulent and vehement—and rarely reach Power, always calm and silent, attaining its ends without effort. That we have the ideal in our souls is shown by our general dislike to the travail and stress of life. We are content to watch the fuming energy of the few, and wonder at all the pother and commotion they make to advance themselves or (in rare instances) to aid the progress of their fellows.

But the spectacle of the apathy of the many, and the restless energy of the few, does not depress us with the sense of a world gone awry. It only speaks of a humanity not yet arisen to a sense of its own nature and its spiritual inheritance. We feel of those who try to evade the struggle, and of those who ardently embrace it, that each is expressing in a small degree one of the two sides of a truth, for truth is dual. The perfect life is neither apathetic nor is it furiously active. It allies itself with universal laws, and flows and grows. It taps all the sources of Power available for its needs, and its limitations are those imposed by the laws of life, and not by its ignorance of them.

Here is where our spiritual gospel comes in to tell us that all of strain and struggle in human life comes of opposition to the higher laws of the Universe, and has no part in the normal life of the spirit. So long as it exists it is a sign of ignorance and immaturity—a false sense of limitation resulting in that strange compound of modern existence—bustling energy, "pushfulness," on the part of those who feel the movement of life, and a disposition to languor on the part of the majority, conscious of the error of struggle but not sufficiently alert to discover what is really wrong. Of the two we prefer the former. They are at least actively expressing themselves, however wrong-headedly, while the rest have not yet awakened to full life-expression in any form.

And this brings us to the reflection that, whether we deal with the hustlers or the idlers, the future is full of hope when we have clearly seen the spiritual basis of life. The power is there to be drawn upon when once we have pushed beyond those obstructions that reduce some to inertness, and prompt others to exertions feverish and often futile. And when the power is brought into the active service of life, the things against which we contend will vanish like mists before the sun, the huge tale of wrong and suffering and weariness dwindle and disappear rather as snow that melts than as rubbish painfully cleared away. For the law of the Spirit is the law of Power, calm but irresistible, working in silence and confining the turbulent Force of life to its lower levels, where alone the idea of struggle has any use or meaning.

Power and Force—the terms are often used interchangeably, but there is a world of difference. To-day we see an appeal to Force on a gigantic scale to adjust a great abuse that the wise exercise of the spiritual quality of Power would have settled quietly and effectually long since. But when the Force has expended itself, and the equilibrium of national life is regained, we may confidently look for a higher and fuller expression of Power, as applied to human needs and world-progress.

It is a commonplace of the schools that man is a little world, in which we may discern a body mingled of earthly elements, and ethereal breath, and the vegetable life of plants, and the senses of the lower animals, and reason and the intelligence of angels and a likeness to God.—PICCOLELLA MIRANDOLA.

NIETZSCHE, THE SUPER-MAN, AND CULTURE.

A FALSE PHILOSOPHY UNMASKED.

One of the affirmations made regarding Great Britain, with reference to the war which is now raging, is that it is siding with Muscovite barbarism as against Teutonic culture. In what is here written there is no desire to stir up or to stimulate feelings of national or international ill will, but when accusations of this kind are made, it behoves us to try to get back once more to first principles and to ask, "What is culture?"

It has been suggested that Tolstoy may be taken as the representative of the Muscovite and Nietzsche of the Teuton, and if this were a fair comparison there would be an end to controversy at once; but while it may be affirmed justly that the philosophy of Nietzsche has come to dominate the governing caste of Germany, it cannot be affirmed with equal justice that either the teaching or the practice of Tolstoy has been adopted as the rule of the dominant classes in Russia. It would be difficult to find a greater contrast than that between Tolstoy and Nietzsche; the former stands pre-eminently for the spiritual and the latter for the materialistic; Tolstoy pleads for the under-man, Nietzsche for the over-man; Tolstoy for the application of the principles of Jesus to all life—individual, national, and international—Nietzsche for the negation and subversion of Christianity; Tolstoy for optimism, Nietzsche for pessimism; Tolstoy for the common rights of all, Nietzsche for the demands of the few upon and over the many. If we wanted a personal incarnation of true culture, could we find a better example, in precept and in life, than Tolstoy? If we wanted a protagonist of barbarism, in theory at least, blatant, unashamed, where could we find one more remorseless than Nietzsche? It may be true that Nietzsche did not exemplify so fully in his personal life the doctrine of materialistic self-expression which he taught, as Tolstoy showed in his life the principles of self-sacrifice and altruism, but a philosopher, of all men, is to be judged by the thoughts that he thinks and the axioms that he lays down. It is not open to a man to advocate theories which end inevitably in oppression, in cruelty, and then to cry off from responsibility for such results if others put those theories into practice; and those who should be capable of judging assure us that at the back of the present outbreak of war, with its recrudescence of passion and hate, lies the philosophy of Friedrich Nietzsche.

The fact is, Nietzsche's philosophy is such a topsy-turvydom of all that the best moral and spiritual elements in the world have been aiming at, that surely the most charitable thing we can assume is that his mind was unbalanced long before he was confined to an asylum. (It is said that there is scarcely any statement in his writing which is not contradicted by another somewhere.) Take, for example, his attitude to womankind, and, parenthetically, one may say that any philosophy in which morality has any part or lot at all—to say nothing of culture—must be prepared to stand or fall by this standard. Whether or no Nietzsche's cynical saying, "Thou goest to women! Do not forget thy whip," was intended as hyperbole, or as a grim example of German wit, we are not justified in passing it by as this and nothing more. The status of womanhood is not a thing open to clean-minded men to joke about.

Nor does this simile of "the whip" apply to womankind only: it applies, in Nietzsche's teaching, to humankind as a whole, for, taking his division of humanity into over-men and under-men, or the master class and the slave class, one may sum it up in this, that his ideal for humanity was a few "whippers" and a host of "the whipped." "A good and healthy aristocracy," he says, "should with a good conscience suffer the sacrifice of a countless number of men who, for its sake, must be humbled and reduced to imperfect beings, to slaves, to instruments."

To advert briefly once more to the feminine, it would seem that Nietzsche has little or no place for the super-woman, although how his super-man is to come into being apart from the super-woman one cannot imagine. Any philosophy which identifies mankind with, or limits mankind to, man only, ignoring the complement of woman, is so lopsided and incomplete that it may be likened to a person trying to walk with one leg! So far from any adequate or complete or worthy conception of the destiny of the race being possible while leaving womankind and

womanhood on one side, it is at least a question whether the feminine is not, and will not continue to be, the greater factor in the achievement of that destiny. Has not woman been the great conservator and preserver of the more spiritual elements which the race has developed? God forbid that the super-man should arrive before or without the super-woman.

Take another pivotal point, Nietzsche's attitude to Truth. Can there be uttered in half-a-dozen words anything more perverse or immoral than this sentence: "Nothing is true; all is permissible." If "nothing is true," then "a man's word is his bond" is an affirmation of no account; if "nothing is true," then there can be no confidence between man and man, or man and woman, or nation and nation. And if "all is permissible," then right and wrong, good and evil, are misnomers, or, rather, do not exist. Wherever, indeed, one touches this horrible philosophy, the fingers seem to become soiled, the soul tarnished and polluted. Nietzsche's super-man is not a man of culture, but the barbarous man *par excellence*, "rude, cruel, inhuman, brutal."

Nietzsche was an aristocrat by heredity, by temperament, and by training; democracy he hated, and the masses he despised. One reason for this attitude was that he never saw or felt real want, real misery, so that he had no true insight into the lives and hearts of the poor and humble. Needless to say, his super-man is an aristocrat of the aristocrats, and an aristocrat with his foot upon the neck of democracy. ("The education of the masses," he says, "cannot be our aim, but rather the education of a few picked men for great and lasting work.") The truly great man, he tells us, is not he who is in sympathy with his fellows, but he who is capable of inflicting the cruellest suffering without heeding the cries of his victim. The greatness of a man is to be measured by his capacity for inflicting suffering. However miserable any given individual life, or even the whole life of mankind, may be, by-and-by there will be evolved a nobler type of man who will be worth all that is suffered. But if he is to come we must do away with sympathy, do away with mercy, and be controlled not by holiness or love, but by impulse. Be yourself! Do what you want to do! Never mind the weak and pitiful. To be the friend of the weak is to be the enemy of the super-man. The great watchword is "Become hard!"

Now it has been pointed out rightly that the spirit of militarism and materialistic brute force manifested in the present war is the very crystallisation of the philosophy of Nietzsche, Nietzsche himself being the product of that spirit and in turn becoming its inspirer and prophet. The Nietzsche vogue in Germany would never have come to pass had there not been already existing a section of the community filled with the lust for power and aggression awaiting a philosopher who should put their vaguely realised ideals into intellectual form. On the other hand, we have Nietzsche's great contemporary, Treitschke, who, consciously or unconsciously, gave to the Nietzschean philosophy a German interpretation and application as he lectured at Berlin University from 1875 to 1895 on the glories of the Germans in past ages, the Prussian leadership of Germany to-day, the hegemony of Germany in Europe, and the acquisition of colonies and of world-power. When we read that Treitschke "was an orator of extraordinary power, and that no professor of his generation addressed such crowded and influential audiences or aroused such frantic enthusiasm," and when we know that "young men in Germany carried Nietzsche's writings in their bosoms, and both privately and in little enthusiastic groups read his books with the devotion of lovers," can we be surprised—remembering the power of ideas and ideals to fructify and to express themselves in action—at what has happened in Germany, and, alas, in Belgium?

The super-man of Nietzsche is not only inhuman but inhuman, and not only inhuman but brutal. He is not simply a perversion but a reversion; he stands not for progression but for retrogression. He is not so much a super-man as a super-beast; only the true beast is largely unmoral, unconscious of vice or of virtue, whereas the super-beast is immoral, knowing good and doing evil, knowing kindness and rendering cruelty.

In Nietzsche's ideal of the super-man there seems to be no place for the soul or the spirit as something superior to or directing the body. The soul and the body are identical or at least indivisible; when the body perishes the soul perishes like-

wise. "Body am I entirely and nothing more," he says; "and soul is only the name of something in the body. Behind thy thoughts and feelings, my brother, there is a mighty lord, an unknown sage—it is called Self; it dwelleth in thy body, it is thy body."

If Nietzsche represents culture, we can but ask in amazement, then what is barbarism? Are love, truth, purity, honour, sincerity, fraternity, freedom, reverence, of no account to or for human nature, or is it not as these have found manifestation in the race that it has risen slowly but surely from its first estate? Why should heroism and self-expression be set in opposition to patience and friendship? Is there no such thing, indeed, as patient heroism or as heroic patience? Have we not seen that it is possible for, one must not say the major and the minor, but the more active and the more passive virtues to be expressed through and by the same personality?

Whatever else culture stands for, it must stand for that which refines, not for that which brutalises; for that which tends, not to unscrupulousness, but to thoughtfulness and tenderness. That is not culture which is materialistic and external only, but that which is spiritual and internal. Culture comes from and expresses itself through cultivation, and that the cultivation not simply or even principally of the physical, but of the intellectual and pre-eminently of the spiritual. And the true man of culture is he who holds all his refinement, all his advancement, all his intellectual and moral and spiritual progress, not for his own ends or objects, but for the good of all. The prayer for to-day is not "Give us the super-man," but rather

"Make no more giants, God,
But elevate the race."

Yes, elevate the race! Is it to be wondered at that out of the philosophy of the unscrupulous super-man there has developed the doctrine of the predominating and dominating super-nation? Treitschke came to hold and to express a burning conviction of the greatness of Germany, of her past and her present, and of the unfathomable vistas opening out before her in the future. His governing idea was the greatness of Prussia, the glory of an army which is a nation and of a nation which is an army. Treitschke more than any other German is responsible for anti-British sentiment. He taught that, just as the greatness of Germany is to be found in the governance of Germany by Prussia, so the greatness and good of the world is to be found in the predominance of German culture, of the German mind—in a word, of the German character. This predominance of German culture is to be the triumph of the German world-vision in all phases and departments of human life and energy—in religion, poetry, science, art, politics, and social endeavour.

The disciple and successor of Treitschke is General Bernhardt. The philosophy of Bernhardt's book, "Germany and the Next War," is derived from Nietzsche and Treitschke, and he also takes up the parable of the super-nation. Speaking of the German people, he says: "No nation on the face of the globe is so able to grasp and to appropriate all the elements of culture, and to add to them from the stores of its own spiritual endowment, and to give back to mankind richer gifts than it received." And how are these "elements of culture" to be "grasped"? "For us," says Bernhardt, "there are two alternatives and no third—world-dominion or ruin." Bernhardt's "next war" is here, and whatever the final result may be as to Germany's appropriating and adding to the "elements" of culture, we have seen already something more than the "elements" of barbarism.

Only an exclusive and arrogant (one had almost said a barbarian and materialistic) mind could conceive and accept the ideal of a super-nation to dominate the entire world. (German ambition is not only to found a world-empire, but to create a world-religion!) Humankind is one and indivisible. The spirit of nationality, especially in the smaller peoples, is so ingrained and so pronounced that it *must* have its place in the development and the destiny of the whole race, and this spirit serves the dual purpose of keeping alive nationality and of contributing its quota to the consciousness of the race. If there are to be nations more powerful than others, then those nations must act in the spirit of "Noblesse oblige"; indeed, only by helping to maintain the liberties and rights of the smaller nations can the peoples of the larger nations hope to preserve their own personal

liberties and rights. Freedom, like Truth and Love, is not simply individual or national, but racial and universal; if it is wounded or weakened anywhere, it is wounded or weakened everywhere. The true ideal is not a super-nation but a super-race, a more divine humanity.

What is it and who is it that we are asked to set aside in order that Nietzsche and his materialistic philosophy may find acceptance and expression? Nietzsche himself declares unhesitatingly and even challengingly that he despises and antagonises Jesus and the teaching and ethics of Jesus. Christianity, he says, is "the greatest of all conceivable corruptions, the one immortal blemish of mankind." We are invited to substitute hate for love, ill will for good will, unscrupulousness for kindness, arrogance for reverence—in a word, materialism for spirituality. Nietzsche wants to rivet the over-man upon the under-man, and teaches that might is right; Jesus speaks of man's common sonship to God, and teaches that right is might. Nietzsche seeks for the evolution of what may be described as the diabolical; Jesus for the development of the divine. Nietzsche lays stress upon the outward, the visible, and the transient; Jesus upon the inward, the invisible, and the eternal. Nietzsche stands for power, physical, materialistic, unscrupulous, exercised *over* others; Jesus for power, spiritual, beneficent, exercised *for* others; Nietzsche for what a man *has*, Jesus for what a man *is*; Nietzsche for self-realisation at the expense of others, Jesus for self-realisation through sacrifice for and ministry to others.

"In the ethics of Jesus we have found an ideal of humanity magnificently exalted above the animal plane, above the sway of animal passions—an ideal in which manhood is sacred and womanhood is sacred and childhood is sacred, and nothing is common or unclean; a beautiful ideal of a humane social order in which all people honour and safeguard each other, in which none are so deluded as to sacrifice a neighbour's happiness to his own supposed happiness, but each values his neighbour's interest as his own, and all work freely and joyously together for the enhancement of the life of all; a kingdom of heaven, a reign of righteousness and peace and love exercised from within people's hearts."*

Surely these ethics of Jesus, this ideal, this kingdom of heaven, and not the unscrupulous and brutal barbarism of Nietzsche, represents and foreshadows the true cultivation, the true culture, the true harvest, of the human race and of the spirit and the spiritual.

L. V. H. WITLEY.

THE UNION OF LONDON PLATFORM.

LIST OF ACCREDITED WORKERS.

Mr. Alcock-Rush, the Secretary of the Union of London Spiritualists, sends us the following preliminary list of accredited workers accepted and recommended by the Executive of the Union on Wednesday, September 9th, in pursuance of the Speakers' Plan Scheme, which aims at efficiency on Spiritualist platforms.

SPEAKER-DEMONSTRATORS.—Mesdames Beaumont, Annie Boddington, Cannock, Mary Davies, A. de Beaupaire, Mary Gordon, Alice Jamrach, Miles Ord, Place Veary, Jenny Walker, M. H. Wallis; Miss Florence Morse; Messrs. Frank T. Blake, Horace Leaf, W. E. Long, A. Vout Peters, A. H. Sarfas, Percy O. Scholey, Percy R. Street.

SPEAKERS.—Mesdames Hylda Ball, Effie de Bathe, Maunders; Misses Violet Burton, Morris; Messrs. Ernest Beard, Percy Beard, H. Boddington, R. Boddington, Thos. Brooks, G. T. Brown, J. H. Carpenter, Alderman D. J. Davis, J.P., Messrs. Geo. Taylor Gwinn, J. G. Huxley, Robert King, Edward Lund, J. J. Morse, A. J. Neville, E. H. Peckham, Geo. Prior, Karl Reynolds, Alcock-Rush, Gerald Scholey, G. R. Symons, G. F. Tilby, and Dudley Wright.

DEMONSTRATORS.—Mesdames L. Harvey, Lund, E. Neville, S. Podmore; Miss McCreadie, and Mr. A. Punter.

Mr. Rush adds that owing to the unsettled atmosphere created by the war the classes for instruction and development have been postponed, but it is hoped that 1915 will see the full scheme developed and operating, with additional workers.

* J. BRUCE WALLACE, M.A., in "Brotherhood."

IS SPIRITUALISM A RELIGION?

In his article on this subject in *LIGHT* of the 3rd inst. Mr. James Lawrence makes some points worthy of consideration. It is certainly true that there is much in the atmosphere of some conventional religious meeting-places that is rather discordant to many Spiritualists, but in my experience this is due more to the backwardness of the religious communities in question than to any inherent antagonism between their doctrines and those of Spiritualism. It is certainly the case that, as stated in *LIGHT* of the 19th ult. (p. 454), Spiritualists belong to all the churches. The fact that, as Mr. Lawrence remarks, many, having left the churches, are unable to return to their old-time spiritual fare simply means that they have become advanced in their ideas, and the same is true of many who have left the churches without being in any way influenced by modern spiritual evidences. I can understand that there is a large body of Spiritualists who prefer to establish themselves as a separate community, but I really cannot understand how they can base a new religion solely upon the doctrines of a life after death and the possibility of communion between man on earth and man on the other side of the veil. The only difference that I can perceive between the attitude of the liberal religionist and that of the Spiritualist is that the former rests his eschatology on faith and the latter rests his on knowledge.

The supposed differences are rather questions of terms than real divisions. Take, for example, the doctrine of hell. The Spiritualist also believes in hell, and if he regards it as a temporary and remedial experience through which the soul passes, he is in that respect on precisely the same footing as every liberal-minded religionist of to-day. Personally I belong to a Nonconformist Church where the minister and many members of the congregation are neither strangers to our doctrines nor unfriendly towards them. Indeed, some of them have no hesitation in avowing themselves Spiritualists, and I have reason to believe my Church is not at all singular in this respect.

I think that a great deal of supposed antagonism between Spiritualism and the churches arises from the progressive tendencies of Spiritualists and the fact that many of them are frankly rationalistic, but I cannot see that there is any necessary inconsistency between what is called conventional religion and psychic science. What differences there are, are differences of degree and not of kind. I have known devout members of the Church of England who are at the same time earnest Spiritualists. I have known free-thinkers, even an atheist, who have been convinced of the reality of a future life by personal experience—some of them were mediums. It seems that—in these days especially—what we should look for are points of contact and unity. We should seek to extend our circle and not to narrow it.

Mr. Lawrence refers to "the (intended) scathing indictments of Mr. John Lobb." From my own standpoint I think Mr. Lobb's view is an extreme one, just as Mr. Lawrence in some sort represents the other extreme. I think the question about which we need most concern ourselves is not so much a man's religious belief as whether he accepts the spiritual view of life and endeavours to the best of his ability to shape his life in accordance with that view. If he does this I cannot see that it should matter to us whether he is a High Churchman attending a cathedral or a Spiritualist who finds his spiritual fare among a few gathered in a homely "upper room." Personally, I have not the slightest disposition to criticise the efforts of those who provide for the latter type of Spiritualist. In fact, I have always endeavoured to assist those engaged in such a work, but as I have said, I fail to see how the subject can by any ingenuity be converted into a religion. Spiritualism to me is something that should purge, permeate and generally spiritualise the Church and not be crystallised into something separate and distinct

R. D.

MRS. MIRIAM GODFREY desires to thank all those of her friends who have sent letters of sympathy and inquiry following the dangerous accident which she sustained on the 16th ult., and from which she is slowly recovering, although still in great pain.

THE CULTIVATION OF THE MIND.

ADDRESS BY MR. HORACE LEAF.

The first meeting of the Psychic Class for the new session was held on the 1st inst. at the rooms of the Alliance, 110, St. Martin's-lane, under the conductorship of Mr. Horace Leaf.

In the course of his address Mr. Leaf said it was the desire of the Council that the course of lectures he had been asked to deliver should deal with the development of the normal mental faculties rather than with that of the psychic faculties; not because the latter were unimportant—no unbiased investigator of psychic phenomena could possibly think that—but because they were so seldom possessed in the degree sufficient to be of practical use, and because it was so difficult to discover those persons who possessed them. Each inquirer, therefore, had to experiment for himself, so that even after the expenditure of much time and attention the results were frequently not commensurate with the efforts made.

If (continued the lecturer) the same amount of effort were put forth for the development of the normal faculties, a fair reward would be assured. But people are usually much more interested in the abnormal than in the normal, and neglect of the ordinary powers is universal.

It is the duty of all intelligent men and women to do their utmost to perfect their mental powers by using them to the best advantage. Knowledge is not only power, but life also. It is a very superficial view which fails to discern that life is a progressive condition. Mere consciousness is not all of life. A worm is conscious as well as man, but what a difference there is in the two degrees of consciousness! Even in humankind there are wide differences in the degrees of consciousness: some people are more alive than others. They are alive to facts and states of consciousness to which others are practically dead.

The functions of the normal human mind may be said to fall into three classes: (1) Sensations; (2) The formation of concrete ideas; and (3) The formation of abstract ideas.

Sensations are, in this world, of first importance, as without them consciousness cannot exist. They supply the materials upon which the mind works and manifests itself. If the nerves and brain—the instruments by which sensations are received—are imperfect, then the mind, receiving faulty impressions, cannot form correct judgments. This is always more or less serious. The loss of one or more of the special senses—congenital blindness or deafness, for example—clearly demonstrates this. The unfortunate sufferers from such loss may be perfectly intelligent, but because of the absence of certain kinds of impressions, distinct hiatuses can be discerned in their knowledge and faults in their judgments.

Unless carefully looked to the nerves may be very deceptive, conveying false impressions of the objects seen. If the illusory character of these impressions is not realised and the person acts on them, then foolishness or insanity results.

Sometimes the deceit is carried farther, and the nerves convey impressions of external things which do not exist at all. Elaborate scenes may be registered or voices heard, and if their real nature is not recognised, mental aberration is unavoidable.

Thoroughly healthy nerves and brain are dependent upon a healthy body, and this leads to the consideration of hygiene and diet.

Concrete ideas are those directly associated with the external world. They are founded upon the various impressions gathered there. They are formed, in common with abstract ideas, by a double process of the mind—namely, analysis and synthesis. By the first method things are divided into their parts or qualities; by the second, different things or parts are united to form a whole.

In illustrating this point, the lecturer said: A very young child, when it sees an orange, conceives of it as a single object, realising none of its qualities. Later in life it learns to distinguish these—its roundness, colour, substance, none of which, considered separately, constitute the orange, for that consists of all those qualities combined in a peculiar way by Nature.

The synthetical process is illustrated by the combining of those parts to form the single idea of orange. This process may

be carried on indefinitely until we can even conceive a mind possessing knowledge of all things and relating them so perfectly as to conceive one all-embracing idea—the idea of the Universe. That mind we conceive of as the Universal Mind—Deity.

Abstract ideas pertain to pure intellect or reason, and although they are frequently demonstrated in action they exist quite apart from it as eternal principles. Four abstract ideas may be taken as examples: good, evil, infinite space, and eternal time. Good can be conceived in grand isolation, for though we may do evil yet we know that good as a principle remains unimpaired. It may be manifested in an indefinite number of actions, but by those actions it cannot be judged. A so-called good action may be animated by evil intentions; so-called evil actions may spring from good motives. It is purely an intellectual condition of the greatest spiritual value.

We cannot grasp the conception of infinite time or space, but neither can we conceive them as not existing. If a person says he cannot believe that there is no end to space, he need only be asked to carry his thought as far into space as he can, build a wall, and explain what is beyond it. It is similar with time; imagine a beginning or an end and ask what is beyond it. We cannot conceive of limits of time. These ideas must belong to the sphere of thought only, as in this world we experience nothing but limitations.

In concluding, Mr. Leaf emphasised the spiritual necessity, and therefore the duty, of using our normal mental powers to the fullest extent. No special system or conditions were necessary. We needed only to observe and discriminate more closely and carefully. This implied the better use of all our mental powers, which included attention, memory, imagination, and ideation.

THE PROPHECY OF MAYENCE AND FATHER VIANNEY.

ANOTHER WAR PREDICTION.

IN LIGHT of September 5th (p. 422) we gave a remarkable prediction known as "The Prophecy of Mayence," concluding with the remark that it would be interesting to know who was the author of it. We were subsequently informed that it originated with Father Vianney (the Curé d'Arns), one of our informants being a correspondent familiar with French literature, but the statement was afterwards challenged, although not authoritatively. But the contradiction certainly seems to be supported by facts. Father Vianney (of whose gifts as a psychic we give an account elsewhere in this issue) is certainly credited with having uttered predictions regarding the great war now raging, but the forecasts published as his are in an entirely different form from the Prophecy of Mayence, which is written in a classical and mystical vein, and set out in numbered verses, after the fashion of the Bible. So far as we can discover, the only colour lent to the claim that the prophecy emanated from Father Vianney is that it was first published during his lifetime, and dealt with the same happenings as those predictions associated with his name. In the current issue of the "Occult Review" several of the "Notes of the Month" are devoted to the predictions of the Curé d'Arns and the Prophecy of Mayence, and reference is made to the difficulty of identifying all the seven allied peoples who in the prophecy were to be united against three (Germany, Austria, Hungary). There is, as the journal remarks, no doubt about five—French, English, Russians, Belgians and Servians. In "Notes by the Way" in LIGHT of the 19th ult. we suggested that Poland might be included, and although the Japanese appeared at first to make up the full tale of nations we agree with the "Review" that as they are not fighting in Europe they can hardly be taken into account in interpreting the prophecy. Possibly, as our contemporary observes, the progress of the war will elucidate the missing names.

The "Occult Review," by the way, gives yet another prediction—received from Norway, although the author is said to have been a Portuguese priest, one Bosco, who died ten years ago. The prediction, which is a translation from "Le Matin," in which it appeared in June, 1901, foretells the outbreak of a great war in 1913 or 1914, the result of which will be that

"Germany will be completely torn to pieces." The German incursion into the heart of France and its repulse are also fore-shown, and the death of the Pope. It predicts great battles on August 15th and September 15th, but, as the "Occult Review" well observes, individual dates for battles have little meaning in the present war.

THE INVISIBLE ALLIES.

The war has called forth in the Press many allusions (more or less indirect) to the presence and power of the unseen side of life. We imagine that the world learned a good deal from the attitude of Japan shown during its great war with Russia a few years ago when, amongst other indications of its recognition of the world of spirits there was that dramatic scene when the Emperor returned thanks to the slain warriors for their deeds on the battlefield. The "Evening News" of the 29th ult. contained a remarkable piece of imaginative word-painting, by Mr. Arthur Machen, the novelist, entitled, "The Bowman." Picturing one of the stands made by the Allies early in the war against the overwhelming German host that was slowly pressing them back, he makes a British soldier with some knowledge of Latin recall the motto he had seen on the plates in a certain vegetarian restaurant, "Adsit Anglis Sanctus Georgius"—"May Saint George be a present help to the English." The man utters the invocation aloud. At once the roar of battle seems to die down and in its place he hears a tumult of voices calling on St. George: "Ha! messire; ha! sweet saint, grant us good deliverance! St. George for merry England! Harow! Harow! Monseigneur St. George, succour us."

And as the soldier heard these voices he saw before him, beyond the trench, a long line of shapes, with a shining about them. They were like men who drew the bow, and with another shout their cloud of arrows flew singing and tingling through the air towards the German host.

To their astonishment the other men in the trench see the ranks of the enemy dissolving like mist, the foe falling not in dozens or in hundreds, but in thousands. After the engagement the German general staff, finding no wounds on the bodies of the slain, decide that the English must have used turpentine, but the soldier who knows Latin knows that St. George had brought his Agincourt bowmen to help the English!

This little fantasy reminds us of the Old Testament story of the mysterious slaughter at night in the camp of the Assyrian army which invested Jerusalem in the days of Hezekiah. If in the present struggle any such interposition of the unseen world were to occur, we should doubtless regard it as a special intervention of Providence in our favour, but so far as we can see the unseen world does not work in this way. The spiritual hosts are probably better employed in ministering, as far as they can, to the wounded and dying, and receiving the great throng of spirits that are being ushered so violently into the spirit world.

Still, Mr. Machen's story is an evidence of the public interest in our subject, as also is the reference by "The Londoner" in the "Evening News" of the 29th ult. to the news of the British naval victory off Heligoland as "the welcome story of the fleet on whose quarter-decks walk Drake and Hawke and Nelson—illustrious ghosts—beside the young captains and admirals." "London Opinion," too, has had a cartoon representing the shades of Drake and Nelson congratulating Sir John Jellicoe in the words, "Henceforth you shall be of our company. England is proud of you."

"LIGHT" "TRIAL" SUBSCRIPTION.

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

SIDELIGHTS.

"The British Journal of Astrology" for October (formerly "Old Moore's Monthly Messenger") announces that "with this issue we commence our eighth year of continued existence, and the first under our new title." "Sepharial," writing under "Astrology Toes the Line," reviews the various predictions made in connection with the present war, and claims that astrology has fully justified itself. Mr. E. H. Bailey continues his study of "The Prenatal Epoch," and "Numerary" supplies further details of an alphabetical and numerical method of divination. Other features are "The Horoscope of the Month," "Astrology in the Nursery," and "A Modern Kabalist."

We are desired by the Secretaries to the National Relief Fund to give publicity to the following notice: "Canada is making a splendid gift of flour to the Mother Country. It has been decided that the sacks, when empty, should be sold as souvenirs at 5s. each. Two-thirds of this sum will be devoted to the Prince of Wales' National Relief Fund, and one-third to the Belgian Refugees Fund. The sacks are all marked 'Canada's Gift.' Applications for the sacks as souvenirs, accompanied by a remittance of 5s., should be sent to the Hon. Secretaries, National Relief Fund, York House, St. James's Palace, London, S.W. Applications will be dealt with in strict rotation."

The sympathy of Miss Lind-af-Hageby with the sufferings of the dumb creation has again been proved in a most practical way. To ascertain something of the condition of horses wounded in war she has been paying a ten days' visit, with Miss Nora Logan and two French peasants, to the battlefields of Esternay, Sézanne, Montdemont, Barcy, Varedes and Montmirail. In an interview granted to a Press representative since her return she stated that as a result of this inspection and of extensive inquiries, she could affirm without fear of contradiction that the sufferings of man and beast in this war were unparalleled.

Five days after a battle wounded horses have been found on the scene of conflict suffering unspeakable tortures. The soldiers, having to hurry on to another battlefield, had no time to put the wretched animals out of their pain. To bring this state of things to an end, Miss Lind is organising a Purple Cross Service which will perform the same function for horses as the Red Cross does for soldiers. "In conjunction with a French Committee," she said, "I have opened central offices in Paris, and a 'Purple Cross' corps has been initiated consisting of soldiers and veterinary surgeons. We are going to establish hospitals for wounded horses all over France, and it will be the duty of the 'Purple Cross' corps to kill the horses mortally wounded on the battlefield, and to convey the others to the veterinary hospital."

We are pleased to read in the October number of "The Vahn," the official organ of the Theosophical Society in England and Wales, of the good work which our Theosophist friends are doing in connection with the war. Miss Eva M. Martin reports that the Hotel Majestic, one of the finest in Paris, has been transformed into a hospital for the wounded, under the control of the society's general secretary, Dr. L. Haden Guest, who is also taking out another hospital to Limoges where there are over eight thousand wounded. Members of the society will be found in both hospitals as nurses, orderlies and doctors. The reports received from various lodges and centres show that Theosophists are not only engaged in relieving distress among our own country-folk, and in aiding French and Belgian refugees, but are also exhibiting the true spirit of brotherhood by trying to help German women and girls stranded in this country or faced with destitution through the loss of their bread-winners.

Mrs. A. Cummin, of 36, Birchington-road, West Hampstead, writes to testify to foreshadowings of the war through the mediumship of Mrs. Cannock in July last. These took the form of a vision of a great procession of warriors in armour, together with a warning of impending European war. Our correspondent gives an interesting description of the prophetic messages and the circumstances in which they were given, and offers to substantiate the account by the testimony of other sitters. But, as has been pointed out in LIGHT several times in the past, predictions to be of any evidential value should be on record properly authenticated before the happening of the events they are claimed to foreshadow.

An interview with Vice-Admiral Osborne Moore will appear in the next issue of LIGHT.

LETTERS TO THE EDITOR.

The Direct Voice: How is it Produced?

SIR,—I have been much interested in the various communications regarding the production of "direct voice" phenomena, but hitherto I have been prevented by absence from home from addressing you on the subject.

As to my experience of these metaphysical manifestations, I have been fortunate in observing them with such sensitives as Mrs. Everitt some years ago, when the direct voices were heard without any trumpet. I have also latterly been specially privileged to sit alone under my own conditions, but in complete darkness, with Mrs. Harris while holding both her hands in mine. I have had not only the voices through the trumpet, but also such phenomena as the transference of flowers from a distance and laid on my lap, when I was absolutely certain of grasping both her hands at the exact moment when these results were produced.

If I adopt the view that Mrs. Harris be a wonderful *prestidigitateur*, and can hoodwink me in such circumstances, I am forced to confess that such a hypothesis may explain a few of these occurrences, but will by no means explain all the phenomena that I have experienced through her mediumship.

I have also had private sittings with Mrs. Wriedt, and have been one of the few specially privileged individuals who have sat with her in full light produced by a 16-candle electric lamp. With the trumpet in my own hand, and carefully watching any movement of Mrs. Wriedt, I have directed the trumpet wherever I desired. Sitting at a distance of seven or eight feet from her, and when I was close to the cabinet in Mr. Stead's old home, Cambridge House, Wimbledon, I have heard the voices even more distinctly.

Sometimes I heard them when they were quite inaudible to Mrs. Wriedt, and had to ask her to desist from ordinary conversation so that I might detect the words and tone of the voices.

Your correspondent, H. N. de Fremery, with the conceit and assurance characteristic of all fraud-hunting experimenters—not investigators—is one of a band of men who nearly succeeded in finishing Mrs. Harris's earthly career by disturbing the fine conditions necessary for the production of such phenomena. I saw her on her return from Holland, and recommended her to give up holding sésances for a time, as she was suffering from pulmonary hæmorrhage brought on by their brutal attack upon an unsuspecting sensitive. Mr. de Fremery shows his ignorance of the auscultation of the thorax in the detection of respiration which is on a par with his imposition of so-called "harmless and decisive" tests.

The first condition for attaining satisfactory results with trumpet or other mediums is a circle of sympathetic individuals, critical but not hyper-sceptical, reasonable but not gullible, with some knowledge of the methods of the conjurer, and exercising patience, but not jumping too quickly to conclusions regarding what at first might appear to be explained by conscious or unconscious fraud on the part of the medium. By repeated investigations and, if possible, under similar, or, perhaps, improved, conditions, results are usually obtained perfectly inexplicable by any accepted theory.

At present we do not know how these voice sounds are produced. In my view the phenomena belong to the realm of transcendental physics. It is stated that the force used is "analogous to electricity," but we must remember that the most advanced physicist does not know what electricity is, and we can only observe its manifestations.

The other day I had an interesting demonstration made to me by M. Bichelet, the inventor of the "levitated railway" and even he had to admit that he did not know what electricity is, although the effects produced by it through his invention are wonderful, and contain great potentialities for practical results—the possibility of travelling at the rate of one hundred and fifty miles an hour.

So, too, the metaphysical phenomena resembling vocal sounds are effects of some unknown force associated with intelligence. We must at present be satisfied by honestly watching, and with exactitude recording, its manifestations through our sensitives.

When we are fortunate enough to have these rare individuals in our midst, we must not allow them to be injured by ignorant and prejudiced experimentalists.—Yours, &c.,

ABRAHAM WALLACE, M.D.

October 3rd, 1914.

Heine Among the Prophets.

SIR,—The prophecy of Heine is remarkable, but it contains a libel on Kant, Fichte and Hegel which requires an explanation,

Neither Fichte nor Hegel tends to destroy the "talisman" of the Cross, but it is with Kant I am chiefly concerned.

Just as Darwin was concerned in no way with the spiritual, so Kant was concerned in no way with any dogmatic form of Christianity. But he relied on and, some of us think, established the principle of belief in God and in the underlying principles preached by our Lord. He not only opposed the savagery of the old fighters and the Berserker fury which once delighted northern poets, but he wrote:—

"Seek ye first the kingdom of pure practical reason and its righteousness, and the object of your endeavour, the blessing of perpetual peace, will be added unto you."

Kant's beautiful essay on "Perpetual Peace" can be purchased for a small sum from G. Allen and Co. in an English translation.—Yours, &c.,

F. C. CONSTABLE.

The War as a Factor in Evolution.

SIR,—Allow me to thank you for the appreciative notice, in your issue of September 26th, of my article under the above heading in the September "Country-Side."

At the same time, as we are both seekers of "Light," may I quote here the only passage in your "Notes by the Way" which suggests disagreement with my view, in order to enforce the latter? You say: "We should probably be a little at variance with 'E. K. R.' in regarding the militarists and armament-mongers of to-day as quite natural and inevitable. Something has to be laid to the account of the colossal stupidity of mankind in permitting the growth of such monstrosities in an age of reason."

Now, from my point of view—and I am quite sure that it is the true one—we are always wrong when we blame men for doing or not doing things which we think they should not or should have done. To blame the creature for its conduct is to blame the Creator for making it capable of such conduct; and it was to get out of this difficulty that the makers of religion in the past invented, with the best of motives, the myth of the Evil One. This was a feeble alternative; but in those early days human knowledge offered nothing better. So for many centuries Christianity was built up on the grotesque theory that God and the Devil were in rivalry for the suzerainty of the world: and to most philosophic observers of the conduct of their fellow-men it seemed as if the Devil had generally the best of it. To correct this tendency to the service of the enemy, various theories about the punishment of evil-doers hereafter were usefully employed.

Now, however, when science has taught us that the work of creation is still going on by means of creative evolution, and when we can see that mankind is, on the whole and to the best of its ability, making this world a better place and learning to practise the world-wide "charity" which Christ taught, we have no further need of these fictions about the Devil and wickedness and punishment. Nor have we logical reason for blaming men because they did not sooner abolish the monster of German militarism. We may think that the world would have been a better place to-day if that monster had not been permitted to flourish; but by means of creative evolution the spirit of goodness which emanates from God is all the time making man better, nobler, and wiser; and to blame man is to be impatient with God. Of course I am not inconsistent enough to say that your impatience is blameworthy. I only regard it as a human weakness where I should have liked to see strength.—Yours, &c.,

Warham, Glamorgan-road, E. KAY ROBINSON.
Hampton Wick.
September 29th.

National Fund of Benevolence—The Annual Collection.

SIR,—I have pleasure in forwarding my report for the month of September and thanking the friends who have again sent donations. The income is as follows: Rothesay Circle, £2; "M.C.," £1; "E.S.," 4s.; "A.P.V.," 10s.—Total, £3 14s.

I beg to remind your readers that the annual collection is to be taken on October 18th. The committee hope to realise at least the high level of last year—£100; but more than this sum will be needed to meet the growing demands on the fund. This time of national stress will make increased exertions necessary, as owing to the prevailing shortness of work, any help some of our dear old dependants may have received from other friends will probably be discontinued. Will secretaries and presidents of societies, therefore, please advertise the coming collection by exhibiting our poster and reading the accompanying circular at all meetings until the collection is taken? Please take it as near the 18th as possible, as the need is urgent.—Yours, &c.,

MARY A STAIR.

14, North-street, Keighley.

SOCIETY WORK ON SUNDAY, OCT. 4th, &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.—Mrs. Place-Veary gave successful clairvoyant descriptions to a large audience. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Baywater, W.—Morning, Mrs. Podmore gave some of her experiences. Evening, Mr. W. E. Long, trance address, "The War and the Spirit World"; soloist, Mrs. Beaurepaire. Sunday next, 11 a.m., Miss McCreadie; 7 p.m., Mr. E. W. Beard. Thursday, at 7.45 p.m., Mrs. Mary Davies.—W. E.

HAMMERSMITH.—89, CAMBRIDGE-ROAD (Adjoining Waring's Depository).—Sunday next, 11.15 a.m., devotional circle; 7 p.m., Mrs. Ord, address and clairvoyance, followed by public circle. We believe in God and His Christ.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Beaumont's address, "The Divine Gift of Healing," and her clairvoyant descriptions were greatly appreciated. Mrs. E. Bryceson presided. Sunday next, Miss Violet Burton, address.

BRIXTON.—143A, STOCKWELL PARK-ROAD S.W.—Afternoon, grand re-opening of the Lyceum; evening, the guides of Miss Earl successively gave short addresses. Sunday next, at 3 p.m., Lyceum; at 7, address by Mr. Parker. 15th, Mr. Horace Leaf. 18th, Mrs. Boddington. Circles as usual.—H. W. N.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Dudley Wright's stirring address on "Foundations" was heartily appreciated. October 1st, usual short service and circle. Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Alice Jamrach, address and clairvoyant descriptions.—G. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave helpful addresses and well-recognised descriptions. Tuesday, at 3, private interviews; at 8, also Wednesdays at 3, public circles. Sunday next, 11.15 and 7, local speakers.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-STREET.—Mrs. Mary Gordon gave addresses and clairvoyance. Sunday next, 11.15 and 7, Mr. G. R. Symons and Mrs. Curry. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville spoke on "Prayer" and gave good clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Cannock address and clairvoyance; also at 11 a.m. at Mr. Stockwell's, 14, High-street, Teddington.—M. W.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, well-attended circle; evening, Mr. Wright, address on "Man's Responsibilities" and well-recognised clairvoyant descriptions. Sunday next, 11.30 a.m., circle service; 7 p.m., Mrs. Annie Boddington, address and clairvoyance. Thursday, 8.15, Mrs. Neville, clairvoyance.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Inspirational addresses by Mrs. Fairclough-Smith: Morning subject, "The Power of the Silence"; evening, "The Value of Mediumship." The speaker's morning address was preceded by an inspiring solo, music being a feature of her mediumship. Sunday next, see advertisement on front page.

WOOLWICH AND PLUMSTEAD.—Harvest Festival, Mrs. E. A. Cannock gave address on "Harvest Home" and clairvoyant descriptions. Excellent meeting. Wednesday, September 30th, Miss Woodhouse, psychometry. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Maunder, address and clairvoyance. 14th, Mrs. Moores, address.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, usual meeting; evening, Mr. R. Boddington gave an excellent address on "What Spiritualism is," and answered questions. Sunday next, 7 p.m., Mrs. Podmore, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long, splendid inspirational addresses; evening, address by Mr. Brown on "Brotherhood"; song by Mr. Howarth entitled "Calvary," much appreciated. Sunday next, Mr. W. E. Long: 11 a.m., "Prayers for the Dead"; 6.30 p.m., trance address, "The Revelation of Life."

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Harvey gave addresses and clairvoyant descriptions; also psychometric readings on Monday afternoon and evening. Sunday next, Conference with U. L. S. At 3 p.m., Mr. Tilby on "Spiritual Healing." At 7 p.m., speakers: Mr. Prior and Mr. Tilby; clairvoyant descriptions by Mrs. Brownjohn; 11.15 a.m., open circle. Tea at 5 p.m., tickets sixpence each. Friday, at 8 p.m., public meeting. October 18th, Mrs. Mary Gordon.—F. K.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Harvest Festival a great success. Mr. A. V. Peters gave addresses and descriptions. Annual general meeting, reports showed a very good year's work, increases in every direction. October 1st, Mr. Blackman gave address and messages. Sunday next, 11.30, Mr. A. C. Scott; 7 p.m., Mr. C. J. Stockwell (of Kingston). 18th, Mrs. Place-Veray. 25th, Mrs. Harvey.—T. G. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Powerful addresses by Mrs. Baxter from subjects chosen by the audiences—"I am He that Liveth and was Dead, and am Alive for Evermore, and have the Keys of Hell and Death," and "Remember not, O God, our Offences"; also descriptions and answers to questions. Sunday next, and during week, all services as usual. Developing class full for next quarter.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, the discussion of Mr. Cattanch's paper on "Leaving the Body" was continued. Evening, Mrs. Roberts gave an address, and Mr. Roberts clairvoyant descriptions. 1st, Mr. J. Wrench, address and clairvoyance. Sunday next, Mrs. Orlowski; 12th, Mr. Leaf; 13th, Mrs. Neville; 14th, Mrs. Pulham; 15th, Mr. and Mrs. Hayward; 16th, Mr. Percy Street; 18th, Mr. Reynolds.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. F. A. Hawes, inspirational address on "Our Responsibility"; evening, Mr. W. F. Smith on "The Battle of Life"; Mrs. Smith, descriptions. September 30th, Mrs. Mary Clempson gave psychometrical readings. Sunday next, 11.15 and 7, Mrs. Mary Davies, Harvest Thanksgiving Services; 3, Lyceum. Wednesday, Mrs. E. Neville. 18th, F.O.B. Sunday, Mr. Horace Leaf. 10th, Social Evening.—J. F.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Addresses by Mr. W. J. Leeder, morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish descriptions by Mrs. Letheren.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Mr. A. Punter, followed by clairvoyant descriptions and messages.—W. P. C.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. F. Smyth gave addresses both morning and evening, on "Miracles" and "Our Religion" respectively.—J. W. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Rev. Wm. Garwood, M.A., F.J.I., gave helpful addresses on "Nietzsche or Jesus? Choose ye," and "The Searchlight."—J. McF.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and clairvoyant descriptions by Mr. Horace Leaf. 1st, Mr. H. Mundy.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. A. E. Lappin spoke on Tennyson's "In Memoriam" and "Ambition," and gave clairvoyant descriptions; also on Monday.—E. B.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Trance address and clairvoyant descriptions by Mrs. Short; soloist, Mrs. Dennis.—E. E.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mrs. C. D. McGregor on "Some Thoughts on the War." September 29th, Mr. Tayler Gwinn on "Man's Duty on Earth."—H. W.

TOTTENHAM.—684, HIGH ROAD.—Mr. G. R. Symons spoke on "Auras and Halos" and Mr. C. Barrington gave clairvoyant descriptions.—N. D.

WHITLEY BAY.—Mrs. E. H. Cansick delivered an inspirational address on "The Glad Tidings of Spiritualism" to an appreciative audience.—C. C.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Addresses, morning and evening, by Mr. W. H. Evans, of Merthyr Tydfil, and answers to questions. Other usual meetings.—W. G.

TORQUAY.—Professor A. Card, F.T.S., gave an interesting and instructive trance address on "The Position of Spiritualists with regard to the War," followed by clairvoyant descriptions by Mrs. Thistleton.—R. T.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. P. R. Street: Morning subject, "In the Gleams of the Fire"; evening, "The Unveiling of the Word." Monday, Sept. 28th, Dr. Ranking, clairvoyance and psychometry.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by the president, Mr. F. T. Blake: Morning subject, "My thoughts are not your thoughts, nor my ways your ways." Evening subject, "The Dual Nature of Man"; clairvoyant descriptions at both meetings. October 1st, Mr. Blake spoke on "What is Religion?" and gave descriptions.

BIRMINGHAM.—FORMERLY AT DR. JOHNSON'S-PASSAGE.—Opening of our new rooms, the Prince of Wales Assembly Rooms, Broad-street, which will prove a beneficial change. Mr. Walter Howell was the speaker, his subjects being, morning, "The Message of Jesus to His Age"; evening, "The Spiritual World, or Where are the Dead?" Miss Cadman, of Oldham, gave clairvoyant descriptions. 5th, Mrs. Cadman gave clairvoyance and spoke at two meetings.—T. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Harvest Festival. Address by Mr. Rundle on "The Two Worlds: A Duality," and "The Church as at Present Constituted." Mr. Habgood spoke on "Independence." Solo by Miss Habgood. At the after-circle impressive results were obtained.—C. A. B.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONG-ROADS.—Morning, healing service, Mr. Geo. F. Tilby. U.L.S. Conference and Harvest Festival. 3 p.m., Mrs. Ensor read a paper on "An Everyday Heaven"; solo by Mr. A. Stoner. 7 p.m., speakers: Messrs. G. T. Gwinn, E. Alcock-Rush, and Mrs. Ensor; clairvoyance, Mrs. M. Brownjohn; violin solo by Mr. J. Puxley; anthems by the choir. 1st, address by Mr. G. F. Tilby; descriptions by Mr. A. H. Sarfas.—A. L. M.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Tenth Annual Harvest Thanksgiving Services. Warm thanks are due to friends who decorated the hall so beautifully, and furnished such an abundant show of fruit, vegetables, flowers, bread, &c. Crowded congregation. Very able address by the President, Mrs. Alice Jamrach, on "The Eternal Love Power," also well-recognised clairvoyant descriptions and messages. Beautiful violin solos by Miss Clarice Perry. Mr. Stephens presided and Mrs. Watson officiated at the organ. September 28th, ladies' meeting, Mrs. Bryceson, psychometry. 30th, Mrs. Maunders, address and clairvoyance.—E. M.

NEW PUBLICATIONS RECEIVED.

- "Dreamland Speeches on Homeland Problems." By HENRY FOX, M.A. (Cantab). Paper cover, 1s. net. Power Book Co., 58-59, Bank Chambers, 329, High Holborn, W.C.
- "After Death." New and enlarged edition, including fifteen hitherto unpublished "Letters from Julia." Cloth, 2s. 6d.
- "Review of Reviews," Kingsway, W.C.
- "Studies in the Secret Doctrine." By LEONARD BOSMAN. Paper cover, 6d., post free. Dharma Press, 16, Oakfield-road, Clapton, N.E.

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PREFACE.

Introduction.—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men’s hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers’ Antipopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-platonic philosophy—Souffism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer’s personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Section IX.—The writer’s objections—The reply: necessary to clear away rubbish—The Attonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer’s difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer’s strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

There are XXXIII. Sections in this Book.

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