

Light:



A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,762—VOL. XXXIV. [Registered as] SATURDAY, OCTOBER 17, 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 20th, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions ... MRS. E. A. CANNOCK.
NO admission after 3 o'clock.

THURSDAY, October 22nd, at 5 p.m.—
Members and Associates only. Free.
Psychic Class ... MR. HORACE LEAF.
Address on "The Mind's Eye."

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For further particulars see p. 494.

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Morning, at 11 ... MR. E. W. BEARD.
Trance Address.

Cello Soloist, MR. PATTERSON PARKER, F.R.A.M.
Evening, at 7 ... MR. PERCY BEARD.
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This Alliance has been formed for the purpose of affording information to persons interested in Psychological or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychological research.

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

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychological 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 Psychological and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

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

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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.'

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cleansing and purgative process, preparatory to the freer action of those spiritual powers which, even now, are expressing themselves in feelings of unity, self-devotion and self-sacrifice.

* * *

NOTES BY THE WAY.

Now that the winter session, opened by the usual *Conversazione*, is upon us, it seems appropriate to call attention to the work of the London Spiritualist Alliance. Membership, at one guinea per annum (or Associateship, at half that fee) opens the door to advantages which outweigh the small pecuniary outlay. To begin with, there is the use of a Library of over three thousand works dealing with every phase of psychic science, and of a reading-table furnished with the magazines and journals of Spiritualism and allied movements; admission to lectures and social gatherings, and other incidental benefits. Announcements elsewhere in this issue will give fuller details, and the officers of the Alliance are always pleased to afford the fullest information to those desirous of joining. The Alliance is not a commercial undertaking, and was founded primarily for the purpose of uniting the interests of those who had either attained to a knowledge of the reality of a future life and its interaction with this, or were pursuing inquiries with a view to arriving at the same conclusion. The Alliance is *not* a propagandist body. It seems necessary to make that statement once again to avoid misunderstanding of its objects. As to the benefits to be derived from membership, we feel assured that none who have joined the Alliance, or may hereafter do so, have found, or will find, that these are in any way overstated.

* * *

The war, while it has reduced almost to the point of extinction the output of books on miscellaneous subjects, has tremendously stimulated the production of volumes on everything relating to war. Fortunately for the sanity of some of us, these works are not all of the same type. Even war has its ideal side, and those writers who can take the large, impersonal view have been able to discern the spiritual aspects of what, to the superficial observer, presents itself simply as a huge catastrophe. From the Power Book Company we have received a pamphlet (price 3d.), "The War Spirit v. The Joy Spirit," by S. George. It is distinctly a message of hope and consolation, finding "a soul of goodness in things evil." There is no deep scholarship in the little book, but there is a great deal of good sense. We are fully with the writer in the view that in the spiritual world there is no source of evil thought or action—"the only way in which the heavens can be infested with evil is by the thought of men on earth." Those who have sown thoughts of war on the mental plane are now reaping the result in the physical world. The author sees clearly that what is going on is in the nature of a

"How to Create Joy" is the inspiring title of a little book by Jules Fiaux (Power Book Company, 1s. net). It lays many writers under contribution for examples of the nature and power of the spirit of happiness, but we regard one of the author's own statements as a distinctly valuable contribution to the subject. "Joy," he tells us, "asserts itself in human beings as a manifestation of a more intense and more abundant life." There is something very significant in the discovery that life and happiness are so closely connected. Depression of spirits and meagreness of vitality are almost, if not quite, one and the same thing. There is much good advice in the book on the subject of the cultivation of right, and the extinction of wrong, habits of thought. Well, that is one road. Another, which not all of us are yet able to take, is the simple matter of adjustment of outlook, a right attitude towards life. A quiet receptive mood will do more for many of us than any amount of strenuous activity. The life is there waiting to flow in when we provide the opportunities. But let no one be deceived. The best and wisest of us cannot be happy all the time. The thousand natural shocks that flesh is heir to will visit the most joyous-hearted. But he who has learned never to be unduly elated will be able to preserve the balance by never being unduly depressed. Between ecstasy and despair is the golden mean—tranquillity.

* * *

When trickery, hypnotism, illusion and unconscious cerebration had been tried and found wanting as explanations of psychic phenomena, the sceptics alighted with great jubilation on the discovery that they might all be explained by telepathy and the subconscious mind. Those who had made a serious study of the subject were naturally amused, for these explanations, while inadequate in themselves, practically gave away the whole case for materialism. But while the theory of a subconscious mind has been tremendously overworked, its importance in arriving at true conclusions regarding mediumship is apt to be underestimated. In an article on the subject in an American contemporary, Mr. Charles Dawbarn, one of the most scientific investigators of the problem of spirit communion, remarks that subconsciousness, which is really an instrument in the conveyance of communications from the inner life, is responsible for many failures for want of a proper understanding of its uses. It is woefully subject to suggestion.

The spirit visitor gives a name which is correct. He is, however, told by the mortal that the name is wrong, and should have been a different one. This is at once accepted by the spirit, who thereafter uses the wrong name. The suggestion and the error were at the mortal end of that wire, but it shows the delicacy of the intercourse and the vast differences between the instruments used by a mortal and a spirit.

We commend the point to the attention of Mr. W. B. Yeats, who has told of the suggestibility of spirits.

* * * *

The interesting feature about Mr. F. L. Rawson's little book, "How the War Will End" (1s. net, Crystal Palace Press, 90, Regent-street, W.), is not the author's conclusion on the particular point referred to in the title, but the remarkable reasoning on which he bases his conclusion, and by which also he accounts for the origin of evil. There can, he says, be only one cause in the universe. That cause must be good, and its manifestation must, as it partakes of the nature of its cause, be good also. Cause and manifestation are spoken of by the religious world as God and heaven. The world of phenomena is not made by God and not permanent. It is best described as a series of cinematographic pictures that flash by and hide heaven from us. We are asked to picture in front of us a film representing millions of years, cut up into pieces of varying lengths, put one behind another in gradually diminishing sizes, until the one furthest from us, the final one, represents probably only about forty-five hours. Then we are to imagine ourselves millions of years ago looking through these many pieces of film, as through gauze curtains, at the real world, heaven. At first nothing is seen through them, but as they are one by one lifted, the view becomes increasingly clear. Of course, as it is the same view, its features must be the same. In other words, history repeats itself. The events now occurring correspond to those witnessed in the corresponding part of the previous film. Working from these premises Mr. Rawson deduces from a comparison of present-day events with Bible history and prophecy that the German Empire in this "film" corresponds with that of Assyria in the preceding, and is, therefore, about to meet with a corresponding overthrow.

We are content to endorse this conclusion without being able to agree entirely with the methods by which it is reached. Biblical prophecy, as applied to modern events, has a fascination for many people, but it tends to be overdone, a great deal of perverse ingenuity being expended in fitting in prophecies and explaining away discrepancies. Messrs. Baxter, Cumming and many other expounders of Biblical prophecy in the light of modern history are examples of what we mean. Mr. Rawson is, however, entitled to credit for originality of method.

PREPARERS OF THE WAY.

If we could only realise how great are the difficulties of setting up spiritual communications with those on earth we should better understand the reason why disjointed and incoherent messages are so often received, and know how absolutely essential it is for the mind of the receiver to be sensitised to the vibrations of the spirit world. The telepathic messages are sent upon etheric matter so fine that even the silken web of a spider is coarse in comparison. How necessary it is, then, to become attuned to the diviner side of things, so that we may the more easily get into rapport with the highest and the best.

We should seek to keep the casket of the soul clean and undefiled, so that its faculties may not be too engrossed with worldly things for the manifestations of the spirit to shine through. Thereby we should become fit channels for the propagation of the divine life upon earth. Let us not seek to labour in the heavenly vineyard for the aggrandisement of self but for the glory of God and His angel worlds, that we may be worthy ambassadors of His love, true preparers of the way, and shining lights in the darkened places of the world.

JULIE SCHOLEY.

THOUGHTS become acts, acts become habits, habits form character, character forms life, life becomes destiny.—SPURGEON.

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, OCTOBER 29TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MRS. M. H. WALLIS

(Under Spirit Control)

ON

"PRACTICAL WORK OF MINISTERING SPIRITS ON THE BATTLEFIELD."

Followed by Answers Relevant to the Subject.

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

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

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

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

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

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

The arrangements for next year will be announced later.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 20th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, October 22nd, at 5 p.m., address by Mr. Horace Leaf, followed by discussion (for subject see below).

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, October 23rd, 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 MINISTRY OF MONICA.

SOME FURTHER EXAMPLES.

BY H. A. DALLAS.

The article in *LIGHT* of 19th ult. (page 452), concluded by pointing out that the messages which came through Mrs. Norman (who was a complete stranger to Mr. Raymond until I introduced him to her last autumn) were characteristic of the determination which his mother possessed in her earthly life. The message received on December 19th, 1913, opens with the words:—

I am very glad to have got through again to you. I knew nothing could stop me. I am very determined, you know, when I make a resolution. I made one that I would show you if I had died, if I had ceased to be active; no, dear, you know now I have not, could not."

Then follow references to their family lawyer, the correct initial being given. After this she refers to her decease.

I had so little shock and surprise at coming over here; it was so quick, and before that my body had ceased to feel as far as I was concerned. I know that it is generally the case, that even when the body has contortions, and even cries out, the spirit does not suffer at the last.

On February 17th Mr. Raymond received another letter from his mother, in which a friend of his who had died was mentioned by name; at a later date the nature of his illness was indicated. On April 15th, in answer to an inquiry, there came further references to her passing over:—

I did have a guide to help me to understand where I was; my first knowledge was that this was not H— or any place that I could remember; it was so beautiful, but, some way, I was not alarmed, I felt quite calm and felt so light, so well that I knew something had altered in me, but I waited with others until someone should come for me; then I was told I was to rest, and I rested for a long time—slept. You see, I did not know it was a long while, months of days as you know it; then I awakened and was led for a while, and shown . . . It was like most lovely trees, sky, flowers in lovely colours, but looking transparent; I cannot explain it, but never think that I am debarred from my roses or any of my old loves in life. I can enjoy all doubly since . . . I can see there a lily. [This is obscure, possibly symbolical.] There is a beauty in all you call beautiful that you cannot see; you lose much that is gained here.

Another incident I will give in Mr. Raymond's own words:—

On February 17th I requested that my mother should be with me on February 28th, at 6 p.m., and that she should give Mrs. Norman some token. In my absence Mrs. Norman was several times shown a picture of a man shooting a swan in what appeared to be a country farmyard which she did not connect with me. Of course the Normans had no idea where I was going.

Mr. Raymond was witnessing the incident of the shooting of the swan in "Parsifal" (Act i.) at 6 p.m. on the same day on which this vision was seen by Mrs. Norman.

On March 1st or 2nd a postcard came from Mr. Norman to Mr. Raymond to ask if the latter had been sitting with Mr. J. J. Vango on February 28th, as the letters "Wan" had been given and when Mr. Norman had asked if "Vango" was meant, the reply was, "Yes." Considering the resemblance between "Vango" and "Wagner," this was a very natural mistake. On April 15th, before the sitting, Mrs. Norman told Mr. Raymond that she was sure the picture of the man and the swan was connected with him, but Mr. Norman could not agree with her, knowing that Mr. Raymond had little to do with swans.

On April 15th his mother wrote: "I kept showing our little friend different things but she did not imagine I meant them for what you asked."

On April 17th and May 28th some quotations were given from Browning's "Pippa Passes." These were quite unlooked for, as the name of Browning had not been mentioned by any of the sitters. Mr. Raymond had been in the habit of reading a good deal of Browning's poetry to his mother, including "Pippa Passes," in 1908 and 1909.

Those who are interested in the experiences which have centred round Monica will find some further incidents recorded in the August issue of the "Journal of the American Society for Psychical Research."

THE FLOWERING OF THE MIND.

At the Psychic Class held on the 8th inst. at the rooms of the Alliance, Mr. Horace Leaf, in discussing the second subject of the syllabus, "The Unfoldment of Mental Faculties," said that Darwin had expressed the view that the law of natural selection applied as much to mental as to physical evolution. This opinion, however, was disputed by his great contemporary and co-discoverer of natural selection, Dr. Alfred Russel Wallace, who believed that mentally man had evolved in some other manner. It had to be admitted, however, that many animals possessed the same essential faculties as man, although lower in degree. The lecturer illustrated this point by some well-authenticated stories showing that animals had memory, imagination, and ideation, as well as emotions, passions, such as sympathy, hatred, &c. No one desirous of fully appreciating the growth of the human mind could afford to neglect animal psychology.

The development of the human mind commenced with the child. The newly-born infant was practically an animal, no intellectual faculties being in operation. At this early period only those portions of the brain were developed which governed the vital functions. Even the limbs and sense organs, such as the eyes, were beyond its control, and acted independently of each other. The cells of the intellectual zones were present, but the connecting fibres essential for co-ordinating purposes were not yet developed. As these grew the intellectual powers gradually manifested. When the brain had completed its growth, at about the seventh year, the mind was ready to do its important work.

For the proper manifestation of intelligence, association of ideas was essential. It would be useless for the mind to be filled with disconnected impressions and thoughts. They must be so co-ordinated as to enable the individual to carry on his mental life in a connected way.

The first sign of the association of ideas was connected with feeding: the child quickly learned to relate the familiar act of nursing with the feast which followed. The development of ideas was very gradual. For a long time the mind appeared incapable of realising the existence of things apart from sensations. Young children, for example, did not grasp the idea of numbers unaided. Even when they were taught, their minds could not work without external assistance. This condition frequently lasted for enormous periods. Many primitive races were in this state to-day, some being unable to count beyond two. One race which could count up to five used the fingers of one hand; they could not continue the process by counting the fingers of the other hand because it confused them. Children when learning to count acted similarly, thus calling to the aid of the mind the senses of touch and vision. A step forward was made when fingers were discarded in favour of marks on paper, the sense of touch being much relaxed. In time the mind grasped the abstract idea of numbers and a great advance was then made.

Even the forming of mental images was very difficult, as the sculpturings and paintings of many old and advanced races, such as the ancient Egyptians, showed. By experimenting with young children at various ages, all the most important laws of mental unfoldment could be observed. The lecturer illustrated this by showing drawings done by young children and traced the elementary efforts on to the finished drawing.

By a study of the development of the mind in all phases, but particularly that of the child, the laws of the mind could be discovered, and it was then seen that what occurred slowly with the infant occurred so quickly in the adult that its course was difficult to trace. By learning how best to develop the young mind we could discover how best to develop the mind in its later stages.

Questions and an interesting discussion followed.

I HAD always been struck by the saying (in Thomas à Kempis) that if you are angry that you cannot mould others to your will, you have only to think how hard it is to make your own conduct conform to your own ideals.—BOSWELL'S "Johnson."

TIME AND SPACE.

THE TWIN ENIGMAS OF MORTAL LIFE.

While the problem of prophecy is being discussed the question of Time and Space comes up for judgment. Mr. Evans, I think, is inclined to accept Timelessness as a solution. It is simple and satisfying, and if we can agree as to its rationality we need go no further. If all that has happened and shall happen is ever present, prevision ceases to be a marvel. That being so, it may be worth while to consider the nature of Time and its brother Space.

Space and Time are not things-in-themselves, they have no objective reality, they do not exist as separate and distinct entities, but may rather be described as the *conditions* under which the Universe carries on its activities and has its being. They are abstractions, conceptions of the mind, necessary nonentities.

One of the chief attributes of Matter is Extension; that is to say, it has dimensions (on this plane three only!), and that in which it extends itself is the Nothingness we call Space. It is also this Nothingness in which objects move, and by which they are separated; so that Space is seen to be the condition necessary for the existence and activity of Matter, and it must clearly be of infinite extent. Being but a figment of the mind, it can have no limitations which the mind does not choose to set, nor can one imagine a moving object arriving at the confines of Nothingness and being stopped by—nothing. Its boundlessness, then, must be admitted, and its necessity. He who denies the reality of Space denies both Matter and Motion.

Time is in very much the same case, but is an even more universal condition than Space and, like it, is not a concrete fact but an abstraction. It is that form of Nothingness which is required for the sequence of events, it is that in which they move and by which they are separated, but whereas the idea "Space" is needed for Matter only, Time is needed also for Mind. For what is Thought but a sequence of events, what is Feeling but the appreciation of something that is past or passing, what is Will but an effort projected into the future? Every form of Motion is a sequence of events, every kind of Vibration; internal motion is of the essence of Matter, without Time is neither Light nor Sound. He who denies Time denies all. His is a dead, profitless negation disproved by the very denial.

I yield to none in admiration of the Metaphysician and the Transcendental Philosopher. His patient industry, his continuity of thought, his command of a most difficult language, which I can rarely understand, fill me with respect and awe; but I feel sometimes as I (try to) read his pages that he lives in an unreal dream-world and forgets to apply his theories to the problems of actual life. Though he does not believe in Time he hurries to catch his train; though he despises Space he sings, "It's a long, long way to Tipperary"; though he denies Matter he looks carefully if there is a chair to support him when he sits down. "My theories are true," he says, "but not just yet."

Mr. Evans quotes S. T. Klein in support of the stationary nature of Time. He writes: "It is just as true that time is flowing from the Future to the Present, and on to the Past, as in the contrary direction." But flowing is a sequence of events and requires Time to be not stationary but in motion, and it is easier on the whole to believe that it is flowing towards the Future.

Time exists for the philosopher whether he deny it or no; he is full of hopes and fears like other men, and sometimes his logic is at fault. Mr. Evans says: "Time being a whole, the Future necessarily exists, but that does not prove that all events exist therein." That, as I have said before, is to treat Time as a form of Space, which is already laid down like a railway track, the trains to take their positions as they arrive! Even Mr. Myers falls into this error, if he is correctly quoted in an earlier number: "Maybe we are apprehending as a stream of sequence that which is an ocean of co-existence, and slicing our subjective years and centuries off Timeless and Absolute things." By this beautiful metaphor of an ocean from which we can cut slices he presents his vision of Time as a form of Space. Time is not a form of Space, and you cannot cut slices off that part of an ocean which has not yet precipitated.

Mr. Venning quotes Royce to prove that God may be able to apprehend the whole world's history, past and future, as one infinitely capacious moment, because Man is able to appreciate a sequence, such as a musical phrase, as a single instantaneous impression. But Man cannot so apprehend a musical phrase *which he has not heard*. The Past is past, but the Future is yet to come. The philosopher fails to convince us; there is a hiatus in his argument. The investigator of foreknowledge must find another clue. We could give up Space—perhaps; Time—never!

N. G. S.

GENIUS AND SPIRIT INFLUENCE.

Speaking on the subject of Genius at the Green Salon of the Eustace Miles Restaurant on Friday, the 9th inst., Mr. Ernest Meads said that perseverance and industry could do much and do it well, but it was given only to Genius to furnish the vitality and the compelling force.

Genius was best understood by the advanced Spiritualist. It had been stated that a child about to be born was examined and "weighed up," as it were, by the spirit guides attached to the parents, and if found to possess a special faculty or gift was introduced to the notice of those spirits to whom, by the development of that gift, he might be useful after a course of development. Unfortunately that development, which would be so beneficial to the child and to mankind at large, was often thwarted by the rebellious free-will of the child himself, by his unpropitious environment, and by the ignorance of parents, so that the latent spark failed to burst forth into flame. A spirit communicator had compared the mind to a lute, from which, when well tuned, the musician could obtain melody. But if the strings were broken or badly strung, no melody was possible.

Sir Joshua Reynolds had described genius as an infinite capacity for taking pains, but in truth the pains taken were the result of the ability to perform triumphantly rather than its cause.

Mischa Elman, at fourteen, rivalled Dr. Joachim, but had not then lived long enough to have taken more than a very small proportion of the pains taken by the veteran artiste.

There was a picture painted about 1540 by Dosso Dossi, now in the National Gallery, which admirably illustrated the idea of spirit influence. It represented a woman whispering in the ear of the poet, who did not see her, as she was behind him, but the formation of his mouth showed that he was uttering the words which she was whispering.

Standing in front of "The Poringland Oak," by Crome, a medium influenced by Hobbema had said that the Lord permitted those who loved one another and the same art, to work together, mortal and spirit, and so produce what would be impossible to one alone. John Crome's attachment to the Dutch artist was clearly shown in his last words, "O Hobbema, Hobbema, how I do love thee!"

We owed more to those master-hands which played upon the strings of the human lute than most people were aware of. For instance, we possessed a most clear exposition of the states of humans in the spheres in the vision of Dante, so accurate, indeed, that it was impossible that a human imagination could have guessed the truth with so few, if any, mistakes. Over five hundred years later Dante himself helped to inspire Gustave Doré to illustrate the "Vision" with his pencil. The future states need be as a closed book to none.

That supreme genius Socrates, in his defence, declared to the Athenian Senate that he taught only that which had been told him by his spirit-guide.

The core and centre of Spiritualism was love for humanity, and this same loving help bestowed upon the genius was in a more or less degree bestowed on all in humble as in important duties.

The spirit agent, by helping and inspiring mortals, fitted himself at last for work on higher planes of activity.

THE world is continually weighing us in very sensitive scales, and telling us what our real weight is to the last grain of dust.—J. R. LOWELL.

THE PROPHECY OF THE MONK JOHANNES.

A MARVELLOUS PREDICTION—IF AUTHENTIC.

The following translation of a Latin prophecy of 1600, attributed to "the Monk Johannes," is sent us by a reader, who mentions that it was communicated to the "Figaro" by M. Peladan. We print it with reserve, but our uncertainty is not intended in any way to reflect on M. Peladan, who, we are informed, is a distinguished member of the Rosicrucian fraternity, and a gentleman of high standing and repute in French mystical circles. The prophecy, so far as it is reflected in the events of to-day, is so strangely and minutely exact that it is not easy to suppress the rising doubt.

LATIN PROPHECY MADE IN THE YEAR 1600 BY THE MONK JOHANNES.

THE ANTICHRIST.

1. Several times has one seemed to recognise him, because all the slayers of the Lamb resemble each other and all the wicked are the precursors of the Great Wicked One.

2. The veritable Antichrist will be one of the Monarchs of his time; a son of Luther; he will invoke God and call himself His messenger.

3. The Prince of Lies will swear by the Bible, he will call himself the arm of the Most High, chastising corrupted people.

4. He will only have one arm, but his innumerable armies, who will take as their motto "God is with us," will seem like infernal legions.

5. For a long while he will act by ruse and treason; his spies will spread all over the earth; and he will be the master of the secrets of those in power.

6. He will have Theologians in his pay to certify and prove his celestial mission.

7. A war will furnish him with the reason for lifting the mask. It will not be one which he will make against the French Monarch, but another which will be easily recognised by the fact that in two weeks' time it will have become universal.

8. It will call to arms all Christians, all Mohammedans, and even other very distant people. Armies will be formed in the four parts of the world.

9. For men's minds will be opened by angels and in the third week they will understand that this is the Antichrist and that they will all become slaves if they do not trample down this conquering one.

10. The Antichrist will be recognisable by several marks; he will chiefly massacre priests, monks, women, children, and old people. He will show no mercy; he will pass along holding a torch like the barbarians, but invoking the name of Christ.

11. His false words will resemble those of Christians, but his acts will be those of Nero and the Roman persecutors; there will be an eagle in his coat of arms, and there will also be one in that of his confederate, the other wicked monarch.

12. But this one is a Christian, and he will be cursed by the Pope Benedictus, who will be elected at the beginning of the reign of the Antichrist.

13. Priests and monks will no longer be seen confessing and absolving the combatants, because for the first time, priests and monks will fight with the other citizens; and also because Pope Benedictus having cursed the Antichrist, it will be proclaimed that all those who wage war against him will be in a state of grace, and should they die, will like martyrs go straight to Heaven.

14. The Pope's "Bull" proclaiming these things will make a great sensation, and will cause the death of the monarch, the Antichrist's ally.

15. In order to conquer the Antichrist, more men must be killed than Rome has ever held. It will require an effort from all lands, for the cock, the leopard, and the white eagle would not suffice to overcome the black eagle if they were not helped by the prayers of all the human race.

16. Never before has humanity been in such peril; for the triumph of the Antichrist would be that of the Demon, in whom he is incarnated (?).

17. For it had been said that twenty centuries after the incarnation of the world, the beast in his turn would be incarnated, and would threaten the earth with as many evils as the Divine Incarnation had brought it graces.

18. Near the year two thousand the Antichrist will appear; his army will surpass in numbers anything before imagined; there will be Christians amongst his hordes, and amongst the defenders of the Lamb there will be Mohammedans and savage tribes.

19. For the first time the Lamb will be entirely red; in the whole of the Christian world there will not be a space that will not be red; and the heavens, the earth, the water, and

even the air will be red, for blood will flow in the sphere of the four elements at the same time.

20. The black eagle will throw itself upon the cock, which will lose many of its feathers, but will strike heroically with its spur. It would be soon annihilated were it not for the help of the leopard and its claws.

21. The black eagle, which will come from the land of Luther, will surprise the cock by another side and will invade one half of the land of the cock.

22. The white eagle which will come from the north will surprise the black eagle and the other eagle, and will completely invade the land of the Antichrist from one end to the other.

23. The black eagle will be forced to leave the cock to fight the white eagle, and the cock will pursue the black eagle into the land of the Antichrist to help the white eagle.

24. The battles waged until then will be small in comparison to those that will take place in the land of Luther. Because the seven angels will at the same time pour fire from their burners on the impious land [image taken from the Apocalypse], which means that the Lamb will order the extermination of the Antichrist's race.

25. When the Beast sees he is lost he will become furious; during months the beak of the white eagle, the claws of the leopard and the spurs of the cock must harass him.

26. Rivers will be crossed on stepping-stones of corpses, which in some places will change the course of the water. Only great noblemen, superior officers and princes will receive burial, for to the carnage caused by firearms will be added the piling up of those who perished by famine and plague.

27. The Antichrist will several times ask for peace; but the seven angels who precede the three animals, defenders of the Lamb, have said Victory shall only be accorded on the condition that the Antichrist be crushed like straw on the threshing floor.

28. Executors of the Lamb's justice, these three animals cannot stop fighting so long as any soldier remains to the Antichrist.

29. The reason the sentence of the Lamb is so implacable is that the Antichrist has pretended to be a Christian and to be acting in His name, so that if he did not perish, the fruit of the redemption would be lost, and the gates of hell prevail against the Saviour.

30. It will be seen that it is not a human combat which will be waged where the Antichrist forges his arms. The three animals, defenders of the Lamb, will exterminate the Antichrist's last army; but the battlefield will become as an altar of sacrifice larger than the greatest of cities, and the corpses will have changed its shape by raising it in chains of mounds.

31. The Antichrist will lose his crown and will die demented and alone. His Empire will be divided into twenty-two States, but none will have either a Royal house, an Army, or Vessels.

32. The White Eagle by Michael's order will chase the Crescent from Europe, where only Christians will remain; it will occupy Constantinople.

33. Then an era of peace and prosperity will commence for all the Universe, and there will be no more war; each nation being governed according to its wish and living in justice.

34. There will be no more Lutherans or Schismatics. The Lamb will reign, and the joys of humanity will commence. Happy they who, escaping from the perils of this prodigious time, can taste of its fruit, which will be the reign of the Eternal Spirit, and the sanctification of humanity, only to be achieved by the defeat of the Antichrist.

According to a note, added apparently by the translator, France is figured by the Cock, England by the Leopard, Russia by the White Eagle, and Germany and Austria by the Black Eagle and the "other Eagle." This explanation we can easily accept in view of the references in the text, remembering, too, that the leopard was originally more in evidence than the lion as the badge of England. A strong religious bias is amusingly evident in the prophecy, but with that we have little concern. If the document is authentic, it is as remarkable an example of prophetic literature as any that the war has called forth.

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OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 17TH, 1914.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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UTOPIA AND THE UTOPIANS.

The current issue of the "Hibbert Journal" is one of exceptional interest. Very naturally, we find the subject of the hour fully reflected in its pages. Lord Roberts contributes an article on "The Supreme Duty of the Citizen at the Present Crisis," the Bishop of Carlisle follows with "The Ethics of War," the Editor discourses on "Mechanism, Diabolism and the War," Sir Henry Jones tells us "Why we are Fighting," while Professor Gilbert Murray in "Thoughts on the War" gives us an extremely wholesome and judicial view of the conflict and its moral issues. Then we have "German Philosophy and the Present Crisis" by Professor Hicks, and "The Philosophy of the Will to Power" by William Mackintyre Salter. They are all able contributions to the problems of the hour, and quite worthy of the high standard of the journal in which they appear. Yet, with a full sense of the terrific importance of the questions around which they revolve, we arrived with something like relief at an article, "Modern Utopians in Conflict," by J. W. Marriott, for although his title has a warlike suggestion, the subject he discusses has at most but an indirect relation to the great struggle in which Europe is at present engaged. It provides a respite, like the four articles which follow it—we are able to get away from the subject of war for a time!

To all but sceptics and misanthropes, Utopia is a pleasant theme, and although Mr. Marriott is tempted to playfulness regarding the various cults and doctrines the adoption of which is fondly supposed by their followers to lead straight to the Millennium, he does not shake our faith in the coming of that period of world-harmony of which all the greatest seers and poets have testified from the dawn of history.

The article is in the nature of a review of Utopias and their prophets. We are told how the disciples of Ruskin would reform the world by the wholesale use of dynamite, blowing up the ugly and depressing forms of architecture—factories, warehouses and the long unlovely rows of mean streets—a work in which they would receive the sympathy, if not the active co-operation, of Messrs. Hilaire Belloc, Robert Blatchford, Stephen Reynolds, Dr. Clifford and the Futurists, although some of these latter, it is suggested, might institute a crusade against the churches, art galleries and museums which the Ruskinites would be disposed to spare. Mr. Edward Carpenter, we are told, would, inspired by his hatred of usury, probably attack the principal banks, an attack which would be manfully withstood by Mr. Norman Angell, because, from his standpoint,

the banking system has served to knit the world into organic unity! And "there would be processions of teetotalers, eugenists, philosophical anarchists, as well as innumerable sects representing theological tenets or political panaceas." Mr. Marriott, it will be observed, takes the detached view of the philosophical observer. He finds in the hordes of Utopia-makers "all the clamour and dissonance of Babel," Heaven being "as remote as of yore." But as we read his analysis of the main systems of modern Utopians, we are left with a feeling of hope and confidence rather than of futility.

All the Utopia-makers are bringing contributions to the world-structure, and if each of them insists on regarding his particular quota as the only essential, his work is not on that account to be dismissed as a failure. All the contributions of labour and material are taken into strict account in the edifice which is being built up. Behind the limited power and vision of the human workers are great cosmic forces—the greater Intelligence of the Universe selecting and rejecting with unerring judgment. None of the Utopian systems are wholly bad. Every one contains at least the germ of an idea, and the good in it is rigidly conserved. The defects are mainly due to artificiality and mechanicalism. The work must grow naturally, and must be symmetrical in every part. Socialism must be properly balanced with Individualism, Idealism with Realism, Religion with Science. Society is neither to be a disciplined army nor an undisciplined mob.

Some of our Utopia-makers fail because they are men of one idea, others because they are too self-conscious. Like Atlas they strain themselves by an attempt to support the globe, forgetting that the law of gravitation may be safely trusted with the work.

In a Universe which finds room for the labouring bee and the idle butterfly, the dreamer and the lotus-eater may be filling as necessary parts as the most inveterate livers of the strenuous life. There are some fortunate souls who find life a Utopia as it is. Professor James tells how he once took up his abode in a model town in America. It was designed to exclude so far as possible every element of danger and disorder, and life in it was made as Utopian as it could well be in an imperfect world. He bore it as long as he could—and then came out in order to breathe freely! It was a relief to get back from "the pleasant land of Arcadie" to the rough and tumble—the "moral precipitousness" of the life of every day. Mr. Marriott has seen the point:—

Mechanical faultlessness is a trifle irritating, like the virtues of Marcus Aurelius. The scientific state is so mathematically perfect that one longs to smash it. . . . Perchance there is something in humanity which will prove too great for the punctilious precision of a logically-planned existence. Possibly this is the meaning of the havoc of our present civilisation.

There we get near to the core of the matter. All the Utopias that are based on the idea of external adjustments are foredoomed to failure. That "something in humanity" which is never to be appeased by mere changes of condition and environment is surely the soul. It must provide its own habitat, be lord of its own house, or all will come to nothing. Its law and order must be the law and order of the Universe—nothing less will satisfy it. It breaks through every barrier and every regulation—no matter how logical and precise—imposed upon it from without. In the end it finds a Utopia peculiarly its own—self-centred but harmoniously related to every other. Its only abiding city is within itself. To hasten this desirable consummation the architects of earthly Utopias are doing their part. They are leading the soul by varied experiences to the discovery of itself.

But is there to be no earthly Paradise, no advanced world for the habitation of advanced souls? Assuredly. That is the province of the Utopia-makers—all the mighty host of reformers and world-improvers. They are building Utopia now—more wisely than they know. When it is completed its inhabitants will be ready for it, but not before.

INTERVIEW WITH VICE-ADMIRAL USBORNE MOORE.

THE WAR, PSYCHIC SCIENCE, AND THE "DIRECT VOICE."

Vice-Admiral Usborne Moore is not only an authority on certain phases of psychic phenomena, he is a man with a wide experience of life gathered in many countries and with a long record of service in one of the scientific branches of the Navy.

In LIGHT of the 19th ult. we published an interview with General Sir Alfred Turner under the title "The War from a Soldier's Point of View," and it seemed appropriate, after that, to gather Admiral Moore's views on the same subject, as being those of an old sailor. But when he kindly gave an interview to a representative of this paper it was not considered desirable to approach the crisis simply from the naval standpoint, but rather to gather the Admiral's views on the general issue, and, as in the case of other interviews already published, with due reference to the subjects with which LIGHT is concerned.

"I was at sea from the age of fourteen," said the Admiral in reply to a preliminary question. "I have been chiefly occupied in chart-making in the surveying branch of the Navy, and my work as a hydrographer was carried on in the Pacific, the Mediterranean, the Red Sea, Australia, China, and our own British coasts. The Surveying Service in the Navy corresponds nearly to the Royal Engineering branch in the Army. It includes astronomical work, sounding, and other more abstruse investigations."

"That explains," said our representative, "the scientific attitude of mind shown in your book 'The Cosmos and the Creeds.'"

"You can put it that way if you choose. I certainly have always had a keen interest in science; and 'The Cosmos and the Creeds' was the outcome of a good deal of thinking and research. I had come to a crisis in my life, and gave up my old faith with a great deal of regret. The poet of 'Night Thoughts' has told us that 'an undevout astronomer is mad.' But I was not undevout, and although I was not an astronomer in the strict sense, astronomy had taught me something. I preserved my faith in a Supreme Intelligence behind all phenomena. Moreover, I had read a great deal concerning the psychic or transcendental side of things. Flammarion's 'L'Inconnu,' I remember, made a great impression on my mind, as also did some of the publications of the Society for Psychical Research written before the death of Mr. F. W. H. Myers.

"When I wrote 'Glimpses of the Next State' it was the result of about seven years' investigation of psychic phenomena, while 'The Voices,' as you know, is devoted almost entirely to the phenomena of the 'Direct Voice' through Mrs. Etta Wriedt. You know, of course, that I have adopted the term 'Spiritist' to describe my position, and I have given my reasons so fully that there is no need to go into the subject again beyond saying that psychic phenomena belong to the realm of science and are facts in Nature. They do not in themselves constitute sufficient basis for a religion. Religion must rest on larger foundations.

"But you want my views on the present great crisis, and, as I understand it, with some reference to its spiritual aspect—for there is a spiritual aspect here and not merely a Spiritistic one. Some years ago I used to say that war was an unmitigated evil. I now know it is not so; rather the contrary. The American Civil War consolidated the United States in a way that nothing else could have done. The Boer War was a great benefit—to the Boers! This war will probably settle the peace of Europe for two hundred years. For thirty years Europe has been one

vast armed camp. The burden weighed down every man, woman and child. I was lately reading a paper by Mr. Chas. E. H. Wann in the 'Two Worlds,' entitled 'The War from a Spiritualist point of View,' and his views are very much my own. I believe the forces at work have been largely directed from the unseen side of life to end this national rivalry in armaments, and to enable the enormous wealth wasted on such things to be devoted to the upliftment and freedom of the masses. The war must go on until Germany ceases to exist as an empire and Bavaria and Saxony are independent of Prussia. If Poland is again established as a nation and about half of Prussia is left intact by the Russians, the cloud in the East, that is to say, the fear of the predominance of Slavdom, will be dissipated. Kiel and Essen must be entirely destroyed.

"As to the fearful suffering and destruction of life that this great struggle entails, you know that my views coincide generally with those of all who have realised something of the true meaning of life and the relative unimportance of death as an incident in the existence of the soul.

"When the great cataclysm has spent its fury things will gradually but surely adjust themselves on a higher and more humane basis. Nature always preserves the balance, and even the proportion of males to females in all the fighting countries will be restored five years after the establishment of peace.

"This restoration of the balance of the sexes after a war is a well-ascertained scientific fact. So you will see, then, that without in any way wishing to minimise the full horrors of the experiences through which Europe is now passing, I am an optimist.

"Another matter to which I may allude while we are on this subject, and which certainly belongs to the spiritual aspect of the question, is the remarkable change which has come over the world of late years on the subject of death. It is no longer regarded with the same gloom and horror that it used to inspire. We have seen the changes that have taken place in funeral customs—there is less of the sable pall, the crape, the sombre funeral plumes and the skull and cross-bones element in which our forefathers found such morbid satisfaction. And in this war we find our brave fellows going light-heartedly into positions that mean almost certain death. They march into battle singing. They jest about howitzer shells that tear huge holes in the ground and shake the earth for miles with their explosion. In the Navy it is the same. The battered survivors of a torpedoed ship show the utmost *sang-froid*, and having looked death in the face unafraid, they show but one fear—lest they may be denied another opportunity to risk their lives for their country. Without reflecting on the courage of our fighting ancestors, there is a distinct change in our attitude towards death. Spiritualism, or, as I prefer to call it, Spiritism, has permeated the national mind indirectly and decidedly lightened the atmosphere of mortality. The grisly king has lost most of his terrors."

After discussing such vast issues it seemed almost like an anti-climax to raise the question of the "Direct Voice." But the "Direct Voice" has a far greater importance than is generally assigned to it, and the interviewer inquired if the Admiral (as one of the best known authorities) had any statement to make on the vexed question of how the voices are produced. "Nothing at present," replied the Admiral, "although I may have something to say when the correspondence on the subject in LIGHT draws to a close. In the meantime I may mention that after many years' experience I have seen no theory which satisfactorily covers the problem as it presents itself to me, and none of the alleged explanations which reach us from the other side have any possible utility, since we cannot reduce them to scientific intelligibility."

In reply to a final question concerning his views on the conditions of the next life generally, Admiral Moore expressed the opinion that Swedenborg had given the most reliable and most exhaustive account of other-world states. No one had, so far, approached Swedenborg as a historian of the world to come. He also said that it was impossible to reconcile some hundred things he had seen with actions of beings operating in only three dimensions. We were granted the privilege of communication with those who had gone before us, and could not expect much more until we ourselves made the change called death.

THE TEACHINGS OF ISLAM.

We have been studying with pleasure a little book on "Islam," by Muhammed Sarfaraz Husayn Quari (L. L. Chakravarti, New School Book Press, Dixon's-lane, Calcutta), and are charmed by its simplicity and air of "sweet reasonableness." The writer contents himself with explaining the leading tenets of his faith without going out of his way to denounce other faiths. "Islam," we learn, "is an Arabic word, meaning 'submission,' 'resignation,' 'striving after the truth,' the highest state of 'being' absolutely free from all attributes and opposites." To attain to this highest state of "being," he who professes Islam is required to believe in the "Unseen." That Unseen is within him, and is the light of Heaven and earth. We may summarise Husayn Quari's summary of the theories of Islam as follows: (1) That there is a self-existing Something, a perfect whole; (2) that that self-existing Something is manifested in everything visible, conceivable, &c.: that perfect whole is perfectly manifested; (3) that everything which is thus the manifestation of that Something can realise that Something; (4) that the perfect state of realisation is the complete absence of the conceivable difference of everything and something, i.e., realisation of a perfect whole. Elsewhere, in an account of the stages of discipline of the student of Islam, we read that he is directed to promote his faculty of love by constant meditation on some particular attribute of the Deity. As his love becomes more and more intense his entity is absorbed into that of the beloved and he ceases to feel himself in any way separate from God. This recalls the language attributed to Jesus—at one time confessing the limitations of his own personality: "I can do nothing of myself: the Father that dwelleth in me, he doeth the works"; at another so identifying himself with the indwelling Deity as to affirm "I and my Father are one." The chief pillar or foundation of the religion of Islam is stated to be the unity of God; its other pillars are prayer, charity, pilgrimage and fasting; and charity—the sharing with others of what has been ours hitherto—"is not," it is to be observed "a means to some end but purely the outcome of the harmonised and successful soul." He who lives in the spirit of such teaching will surely not go far wrong.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 18TH, 1884.)

The Rev. J. G. Wood, in a charming little book, "Petland Revisited," full of the most sympathetic notice of pets, speaks of the odour diffused by the musk beetle. He kept one for some time, and was anxious to ascertain whether it had any command over the powerful odour which exudes from it. He came at last to the conclusion that while the beetle is in good health it is able to retain or emit the odour at pleasure; but that when weak, or after its death, it has no power of retention. And then he records a case in which sweet odours are diffused from a personal friend of his own in weakness or fatigue. He says:—

I know a case among my personal friends where a similar phenomenon takes place, and weakness or fatigue produces an overpowering scent of roses, which issues mostly from the hair and the upper part of each shoulder, and is sometimes painfully oppressive. It will, in a moment, fill the house with its perfume, and clings so pertinaciously to any substance that a handkerchief, which had been barely touched, retained the scent long after it had been washed. It is not nearly so annoying to the bystanders as to the patient, who finds that everything eaten or drunk tastes of this rosy odour. Even a bystander feels the influence pass deeply into the lungs, and cannot get the taste from the palate for some hours. I have had it cling to my own palate and nostrils for more than twenty-four hours.

The beetle appears to have been very chary of the perfume when in health; but when manifestly dying, the odour was continuous and exceedingly powerful. Even after death the odour was unpleasantly potent, and the glass vessel in which it lived retained the scent for several weeks.

I have the advantage of knowing Mr. Wood's friend, and can bear my own testimony to what he describes.

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

THE CROWN OF POLAND.

A STRANGE OMEN.

A reader in Ireland sends us the following article from the "Irish Independent and Evening Mail" of a few days ago (the exact date is not shown). If the account of the recovery of the Polish crown is correct, it certainly seems like an augury of good for Poland:—

At the opening of the present year, when the minds of most people were occupied with the busy pursuit of peace, the ancient city of Cracow, in Austrian Poland, was shaken by the tumult of a terrific thunderstorm. Cracow had never experienced anything like it. Its turbulent fierceness could be compared to that dreadful visitation of the Prussian troops in 1794, when they entered the old capital of the Polish kingdom in triumph, having invaded the country in conjunction with the Russian army because the King of Poland, Stanislaus Poniatowski, had dared to give a Constitution to his people, granting them a position of freedom and independence which the autocracies of Russia and Prussia could not tolerate so close to their borders. The Russians already occupied Warsaw, having defeated the gallant Thaddeus Kosciuszko and deprived him of the sword he had worn upon the American battlefield, fighting with Washington for America's independence.

When the Prussians took possession of Cracow, the Polish Kingdom ceased to exist. The insignia of its sovereignty, the diadem with which its Kings had been crowned for centuries, was demanded by the invaders. The King of Prussia desired to have it to adorn his brow. But it mysteriously disappeared upon that day the Prussians came. Neither threats nor bribery could produce it. When the thunder pealed and the lightning flashed over Cracow in January last a stately elm tree standing in a field near the city, and cherished among its monuments, was shattered to the roots. As it fell, the earth underneath brought to light its secret treasure. This was the long-lost crown of Poland. Some of the jewels were loosened and fell to the ground as it was lifted up. But not one jewel was missing. The crown was intact, as it had been hidden there in the soft earth of the sapling elm one hundred and twenty years ago.

A hundred articles flooded the newspapers of the world about this remarkable discovery of the Polish crown. They were all concerned with the tragedies of the past with which it and its Kings had been identified. Not one spoke of the return of the crown to the light of day as a happy omen of different days for oppressed, unhappy Poland when the light of liberty might beam down upon her melancholy eyes.

A HOLIDAY MEMORY.

During a holiday that I recently took in Wales, I happened to visit a beautiful place that struck me, in some odd way, as emblematical of some aspects of life.

Over a moat and through a drawbridge, we entered a grand old castle, with slits of windows, paved entry, and a flag-stoned hall, on the walls of which hung armour, while the plentiful passages, oak-pannelled dining-room, old pictures, and darkened interior led me to think how very like it was to our first months of childhood when we groped in darkness to understand, when we viewed everything in wonderment and learned more hour by hour. Then the scene changed, and we passed through a door to steps which led down into a wonderful old garden, walled round and full of colour and blossom, scarlet, red, pink and yellow, with green peeping through it all. It seemed to suggest the period of youth, when all is *coulour de rose* and the world seems to have been created for our enjoyment and happiness. Next we came to more steps that led into shady paths, where the trees joined overhead in perpetual twilight, and their roots nearly tripped us up, and where cool graceful ferns bent their fronds to rest our eyes and compensate us for the blazing brightness. Thus we wandered onward, feeling our way until we reached some stables where Queen Elizabeth put her men and horses during a visit paid to the castle; now empty of aught save loose stones and self-planted trees—poor roofless ruins, emblems of our losses, as we journey through life, our ruined hopes, our vain struggles to maintain past dignity and grandeur. Then came a green patch of grass, bordered by a wall, which upon our reaching it on that hot day in July surprised us by giving us sight of a breakwater, and an expanse of the Bristol Channel lying calm and beautiful under the blue sky, with little silver ripples on its surface, seemingly beckoning us to embark and push out to the shore beyond and suggesting the soul's last voyage to Eternal Peace.

CORINNA BRUCE.

SIDELIGHTS.

"Om" is the striking and ingenious title of the new official organ of the Occult Club—ingenious because it contains the initials of the sub-title "The Occult Messenger" and is at the same time (as the Editor, Mr. W. de Kerlor, points out) the most sacred of all names, standing in the dawn of humanity as the spiritual symbol of the principle of Life. The first issue contains portraits of Lord Kitchener and the German Emperor accompanied by their horoscopes and signatures—the latter extremely characteristic of the men—a portrait of Count Miyatovich with a report of his speech at the opening of the Club, a talk with the Persian philosopher Mirza Assad Ullah, and other interesting matter. The journal is published at 1, Piccadilly-place, W., at 2d. monthly. We congratulate Mr. de Kerlor on his enterprise

Dr. Ranking, whose name will be known to our readers in connection with the address which he delivered before the London Spiritualist Alliance on February 5th last, has joined the Red Cross in France as physician to a unit of that service. He arrived in Paris on the 8th inst., and by this time is doubtless engaged in active ministrations to the wounded. He has kindly promised to send us an occasional letter describing his experiences and impressions.

Mr. Thomas Blyton, of Durie Dene, Bibbworth-road, Church End, Finchley, N., informs us that a friend proposes publishing about Christmas-time a booklet dealing with the present European war in its psychic aspects, particularly with regard to the various visions and prophecies concerning it which have appeared in LIGHT and elsewhere. Mr. Blyton asks for contributions in the form of automatic script and inspirational writing, received during recent years, bearing upon the present crisis. Such contributions should be dated and authenticated by name and address (not necessarily for publication).

It is gratifying to learn that the first meeting of the Christian Spiritual Church at the Conservatoire of Music, Hampstead, held on Sunday the 4th inst., was in every way a success. The audience, we are told, was a large one, the speaker was listened to with great interest and the musical items were much appreciated. At the close there was a healing service. According to a correspondent, this centre means work and has a future before it.

"The Romance of the Stars," by Bessie Leo (office of "Modern Astrology," 2s. 6d. net), is an attractive collection of eleven short stories dealing with astrology and occultism. They are skilfully told, and in several the interest is heightened by an accompanying portrait and horoscope of the chief character. They are not entirely fictitious, as some of the horoscopes are said to be actual ones, and the incidents to be real experiences. There are hints of reincarnation and karma, and the relation of astrology to the deeper truths of life. The book will doubtless appeal to the student of esoteric teaching as well as the general reader.

Concerning the question as to what nations form the "seven allied peoples" spoken of in the Prophecy of Mayence, Miss H. A. Dallas writes to suggest that Montenegro has been left out. But, of course, we may yet hear of other nations than those now engaged amongst the combatants on the side of the Allies. Time will show. In the meanwhile it is well to remember that the fourteenth verse of the prediction indicates a great battle of "seven kinds of soldiers against three, to the quarter of Bouleaux, between Ham Woerl and Paderborn." That is not quite the same thing as seven nations. The allusion to "seven allied peoples" occurs not in the prophecy itself but in an interpretation of it.

We have received from Alderman Ward, of Harrogate, an account of some rather remarkable local sittings held during August, at which he was present. In the first of the series a message was received in automatic writing from an intelligence who purported to be a well-known man of letters. In this communication he attributed the disaster that had overtaken Europe to Germany's cramped condition, her need of more land for her growing population and of a larger seaboard for her extending commerce, and to the jealousy of the other European nations which had denied her the satisfaction of this need. "Why," he asks, "did not those nations come together years ago and arrange terms for allotting territory to the growing population of Germany?" This was the crux of the whole matter, and would have to be faced sooner or later. Whenever an opportunity occurred, Britain calmly sat down on a piece of land and annexed it, and it was undoubtedly the friction caused by such acts that had led to the present war.

This criticism from the "other side" is doubtless well meant and to some extent deserved, but we cannot regard it as an explanation of Prussian bad faith and aggression. It entirely leaves out of account the doctrine of the necessity for the world-supremacy of German culture as preached unblushingly by some of Germany's leading philosophers. We are much more in sympathy with a later message which expresses the conviction that the war will cause men to look into the purpose of life and seek a solution of its problems more earnestly than they have ever done before. Also that it is to make a way for a greater civilisation than the world has ever seen. This is a prophecy the fulfilment of which we must individually do our utmost to ensure.

We learn that the Rev. John Hunter, D.D., who occupied our platform some sessions ago, has permanently settled in London. He is giving a series of discourses on Sunday mornings at 11 o'clock in the Æolian Hall, New Bond-street, beginning next Sunday, the 18th inst., dealing with the realities of Religion in relation to the great national crisis through which we are passing.

Dr. William Sharpe, formerly of Canada, but now of Belfast, whose writings have been noticed in our columns in the past, sends us an extract from his poem, "The Dual Image," dealing with the influence of thought on the physical world. It is so appropriate to the present crisis that a short quotation may be of interest:—

"The whelming force of evil will and thought
In millions wholly given up thereto,
Accumulating in the Astral Sphere—
This evil power, unbalanced by the will
Of noble minds by love of right impelled,
Woeful disaster on disaster brings
In wild upheavals of society,
Disruption, internecine war and feud."

"Studies in the Secret Doctrine" (The Dharma Press, 6d. post free), is a little book offered by the author, Mr. Leonard Bosman, to fellow-students of H. P. Blavatsky's great work "with the hope that they may be led to deeper study from the source itself." Miss Ada M. Smith, co-organiser with Mr. Bosman of the "Secret Doctrine" Study Group, contributes a preface giving the history of the group, which is now divided into two classes meeting for weekly study. Mr. Bosman's book, after an introductory chapter, deals in brief with "The Fundamental Principles," "The Three Eternals," and "Fohat," giving a descriptive account of each.

THE SPIRITUAL MOVEMENT IN SOUTH AFRICA:

Mr. J. A. McLaren, of Durban, President of the Durban Spiritualist Society, sends us the following encouraging report concerning the position and prospects of the movement in South Africa, which we publish with pleasure:—

Although very little appears in the British press regarding the position of Spiritualism in South Africa our cause is by no means languishing here. Many of the great centres of industry are at the same time centres for the dissemination of information with regard to our principles. Durban, Maritzburg, Johannesburg, Kimberley, Pretoria, and several other large towns have their properly-organised societies, some of them at present being served by missionaries from over-sea, some by their own local workers. Thus, at the present time, Mrs. Thomas Præd is labouring for the cause in connection with one of the Johannesburg societies; Mrs. Nordica under the auspices of another; while Mr. and Mrs. Wilson are at present assisting the Kimberley Society, which has just purchased a church building. Several of the societies, both in the Transvaal and the Cape Province, as well as in the Province of Natal, have been legally registered and now work under the protection of the law in accordance with the rights and privileges granted them under their several memoranda and Articles of Association. This is a step in the right direction, and the day need not be far distant when a "South African Spiritualists' Union" might be established with safety and assurance of success. There is a good field in South Africa for earnest, qualified, experienced and really spiritually-minded exponents of our subject.

THEIR harshness was but part of the great universal harshness—of the means towards the aims, of the position towards the temperament, of to-day towards yesterday, of the hereafter towards to-day.—THOMAS HARDY.

A SIGN IN THE SKY.

From Petrograd comes the story (through a "Daily News" correspondent there) of a night vision witnessed by Russian troops in the region of Suwalki. The account is contained in a letter from a Russian general, who writes:—

While our troops were in the region of Suwalki the captain of one of my regiments witnessed a marvellous revelation. It was eleven o'clock at night and the troops were in bivouac. Suddenly a soldier from one of our outposts, wearing a startled look, rushed in and called the captain. The latter went with the soldier to the outskirts of the camp and witnessed an amazing apparition in the sky. It was that of the Virgin Mary, with the Infant Christ on one hand, the other hand pointing to the west.

Our soldiers knelt on the ground and gazed fervently at the vision. After a time the apparition faded, and in its place came a great image of the Cross, shining against the dark night sky. Slowly it faded away. On the following day our army advanced westward to the victorious Battle of Augustovo.

LETTERS TO THE EDITOR.

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

"The Direct Voice": How is it Produced?

SIR,—As your correspondent, H. N. de Fremery, invites opinions on the above subject, and as he says he has never sat with Mrs. Etta Wriedt, I think it might interest your readers were I to relate one of my remarkable experiences with that lady.

I have had many private sittings with her, some in total darkness, and some by the faint light of a red lamp; and at all of them my friends in spirit life spoke to me on matters of which she could not possibly have known anything. But the last sitting was the most remarkable, inasmuch as it was held in broad daylight in my own bedroom.

The sitting in question took place at about eleven o'clock on a bright summer day in August last. Mrs. Wriedt was seated about eight feet away from me. I sat on a low trunk, and held the trumpet to my ear, resting the broad end on the rail at the foot of my bed and in a direction pointing quite away from the medium. Immediately my late husband came, giving a name by which I used to call him, and then began, "I am sorry you should think—" proceeding to refer to a family matter about which I had been thinking within the previous few hours and of which I had not spoken to anyone. He corrected the opinion I had formed on the subject, and went on to speak of my financial affairs, of inquiries that had been made on my behalf about the soundness of one of my investments of the state of my banking account, of certain payments I had recently made into the bank, and of other private matters unknown to anyone but myself.

There was one name he could not at first pronounce distinctly. He made repeated efforts, and when he again asked, "Do you know what I mean?" I, fearing that I was wearying him, said, "Yes." Immediately he corrected me impatiently, saying, "You say 'Yes,' but you don't know what I am talking about." At last, however, we got the name out all right, and it recalled to my mind a circumstance which had taken place months before, and which I had almost forgotten.

My mother, who had been a remarkable housekeeper, spoke to me about domestic matters, and other friends gave unmistakable proofs of their identity, showing that their interest in me continues beyond the tomb.

All my sittings with Mrs. Wriedt have been very successful, but this one, being so evidential, is perhaps the most relevant to the question under discussion, as the trumpet, being held in my own hand, was entirely under my own control and could not have been used as Mr. de Fremery suggests.

My spirit friends were all rather reserved people in earth life and they evidently still preserve the same characteristic, as they gave me far more private and confidential communications when I used the trumpet in this way and when the medium could not hear what they were saying.—Yours, &c.,

M. E. B.

SIR,—This question has been raised from time to time, and I am not sure that any explanation so far given can be deemed satisfactory. Not that this is necessary. We know that the

voice is produced, and the evidence conveyed by the voices is the finest among the evidences yet presented to investigators. The assumption underlying Mr. H. N. de Fremery's definite statement that the Direct Voice is consciously produced by Mrs. Harris is unsupported by those who have had sittings with the lady. I have been present at sittings in company with several other intelligent persons and have heard several voices speaking at the same time to different persons. I am not aware that Mr. de Fremery, or any other member of the Psychical Research Society—at home or abroad—is able to accomplish this astounding feat. Till this is done we must wait for some more lucid explanation than "the medium did it."—Yours, &c.,

JAMES COATES.

Rothesay,
October 3rd, 1914.

SIR,—“Dr. Sharp's” account (p. 415) of the method employed in producing the Direct Voice is in danger of escaping notice—by which I mean that kind of notice for which it emphatically calls. Mr. Stuart thinks “many readers will be glad to have the explanation.” Let us see.

“We from our side take advantage of a chemical condition in the atmosphere and of the atoms thrown off by the sitters. The whole [i.e., the ‘condition’ and the atoms] is gathered up and combined to produce vibrations in the atmosphere—whether called ethereal or electrical [they are neither]—similar to those produced by the vocal organs. . . . The human mind, making use of the chemical forces in Nature—oxygen included—[oxygen is not a chemical force], is able to produce the voices by the same laws that underlie the production of sound.”

It may be inferred from Mr. Stuart's approval of this explanation that he understands it. To me it seems mere nonsense, and disquieting nonsense. The mind, says “Dr. Sharp,” having gathered up a chemical condition of the atmosphere and combined it with atoms from the sitters, makes use of oxygen to produce the voices by the ordinary laws of sound. There is nothing more powerful, he asserts, than the human mind. That may be; but it is limited nevertheless in its powers of comprehension. If “Dr. Sharp,” when confronted with the opportunity of giving us information from the spirit world which we could not otherwise obtain, and speaking not through a medium, but with the Direct Voice, can offer nothing better than this, then we can hardly refrain from asking ourselves if “Dr. Sharp” is after all anything more than a reflection in some way of the personalities of the circle whose atoms “he” uses.—Yours, &c.,

N. G. S.

SIR,—Having read Mr. H. N. de Fremery's letter in LIGHT of September 19th, I wish to give my experience of one of my séances with Mrs. Harris. In October last, 1913, I was one of a circle of eight—all well known to each other and all honest seekers after truth—who sat with her in a very small room. There were Captain and Mrs. Y—, Captain and Mrs. F—, Dr. and Mrs. H—, Mrs. J—, and myself. Mrs. Harris asked me to sit on her left and hold her left hand. Captain Y— (who is an experienced investigator) sat on her right side and held her right hand. I know I held her hand firmly throughout the séance, and Captain Y— stated that he never let go on his side. Indeed, he afterwards remarked to us, “If that séance had lasted ten minutes longer I should have dropped, it took so much out of me.” During the séance the trumpet floated about, touching us, and we all heard our spirit friends speaking to us in the Direct Voice.—Yours, &c.,

Silverton, Devon.

E. R. RICHARDS.

The Silver Lining.

SIR,—Is there a silver lining to this tremendous war-cloud that threatens to burst in all its vehemence and engulf all nations? I venture to assert that war, with all its unmitigated horror, may be rightly regarded as one of God's messengers, hovering with white wings over the general *débris*. Not only is the hidden wisdom of man being revealed (note our able statesmanship), but man's inherent altruism is as a silver lining to this dark cloud.

Humanity is being glorified not in its annexations, but in its unconditional surrender and sacrifice of self to God. The spirit abroad of abnegation and generosity is bringing us into closer relationship with that Christ who calls us “friends”—because we are to know what he does. War is deepening our knowledge, placing us in a right attitude; helping us to realise the redemption of the world.—Yours, &c.,

E. P. PRENTICE.

Special Providences.

SIR,—Adverting to Gerson's rejoinder (p. 416) to "Providence and Divine Fatherhood" (p. 387), by which I am reminded of Locke's warning that ambiguity of terms is generally at the bottom of our differences, I lament that my opponent should introduce the word "spirituality" where I have been careful to use "psychic gift." The terms are by no means synonymous, and, following good examples, I have been glad to make no invidious claim for "spirituality" where only "psychic sensibility" need be postulated.

Then, such a phrase as "every link in the chain of causes" ("which led the rest of the passengers, &c.") should not be used without definition, amounting as it stands to a purely Necessarian plea, fatal in arguments addressed to a Spiritualist like myself. His definition of "special" is marked No. 5 (obsolete) in Webster's Complete Dictionary 1907.

My own terms, "coincidence" = contemporaneous, but not related to the particular law or cause in question, and "fortunate" = singularly happy, were not used in any special sense, or to borrow illegitimate and undesired aid from that Necessarianism which is a doctrine and a thing that I loathe.

I have used the word "special" as synonymous with extraordinary. Prefixed to "Providence," I believe it is generally intended to characterise the crisis and gratitude of the recipient rather than the effort of the Great Disposer, who appears more worthily conceived as supplying that constant power and wisdom which is dispensed by His intelligent free agents as need appeals to them, whether for ordinary or extraordinary or special Providences, without the need for recourse to His special intervention, even by the inspiration which, like "telepathy" between men, cannot reasonably be held to be ever altogether surrendered by the Supreme.

The ambiguity, however, which seemed most to prejudice the clear view of truth on this question, is in the word "Providence," used to designate indiscriminately both the event that happens and the Great First Cause to whose immediate and express intervention, when specially appropriate, it is sometimes hastily attributed.

Those who consider the denial of an extravagant claim put forward for anything to be fatal not only to its just claims but also to its very existence are, I think, in the same error as were those who thought Miracles "disposed of" by Hume's sophism. But, as Huxley said, no one can reasonably reject the possibility of events that should be dubbed only extraordinary or very extraordinary; which is doubtless a good definition of admissible miracles. The saner view of special providences that my spirit friend enunciated and which I have expressed in the preceding paragraph, I hope may serve as did Huxley's of miracles, to reduce the claim to the limits of reason and justice, but not to deny the real truth that lies in either of these two curiously cognate classes of facts.—Yours, &c.,

LAUS DEO.

Have we Free Will?

SIR,—With reference to the article by W. H. Evans on the Problem of Free Will, which appeared in LIGHT for the 26th ult., in the main I agree with the writer, but not entirely. He says, "Will is a part of man." That is perfectly true; man has certainly the power of volition among his many other powers. But I do not agree when he says that the question "Am I free?" embodies the premise that man is "part of a larger whole" with which he is bound to co-operate. Necessarily it does not. Because man can be, and I believe is, subject to the most rigid determinism, not from *without* but from *within*.

Man as he stands is what the centuries of evolution since the world began have made him. This evolution has moulded his physique, his mentality, his emotions and his volition; so that when he is confronted with a choice between conflicting desires, the decision he makes by volition cannot be otherwise than in accordance with the peculiar bent that all the preceding states of the universe have given that volition. His will is a part of himself, and being *what he is* or what all the preceding orders and conditions of the universe have made him, he can but select one course; he is not free, for the choice he perceives is not a real one. This is why the Occultists all say "Character is Destiny" and "The Set of the Soul decides the Goal."

As to the question, "What is fate?" I would say that fate is the evolution of the world brought up to the point system in each individual—or, in other words, the fate of an individual is the evolution of all the past and the potentiality of all the future gathered up in the present point of his existence and making him what he is.

Thus in a determinism of this kind there is no future, there is nothing that is *to be*, it all *is*; but it is the intellect that requires time to comprehend existence, and not that time is really necessary for actuality at all.—Yours, &c.,

M. ZUMSTEG.

The God Within Us.

SIR,—I had expected that someone, if not more than one, would have replied to "E. C. H.'s" criticism of my short summary of the mystic's attitude; but rather than let it go unanswered I would like to point out that the question is not whether God is omnipresent, but whether we can individually approach Him in prayer effectively, except by the inner door of communication, through which alone we can experience His presence.

Your correspondent expresses, no doubt, the ordinary orthodox view of prayer. My note was only intended for those who are not satisfied with it, but the mystic's attitude does not involve any of the heretical and unreasonable inferences drawn by your correspondent, who overlooks what I commenced by saying that "inward" and "outward" are terms not to be confounded by spatial association. There is nothing new in what I endeavoured to epitomise. All that was said will be found abundantly elaborated in the "Theologia Germanica," in Fenelon's letters, in Madame Guyon's "Simple Method of Prayer," in Boehme's writings, in the "Imitation of Christ," attributed to Thomas à Kempis, and throughout the writings of all the great religious seers.—Yours, &c.,

C. E. B.

October 3rd, 1914.

SIR,—Surely "E. C. H." (p. 467) can have given but a very hurried glance at "C.E.B.'s" thoughtful article under the above heading. The writer of that article, claiming that the essential feature of mysticism is "the recognition of God as being within us and not as being an outside power to whom we can direct thought from within outward," was at pains to explain that the terms "within" and "without" were merely metaphorical ideas derived from space and were not to be confounded with spatial ideas. Yet we have "E. C. H." talking about "the thimble-sized tabernacle of our own interior" and the difficulty of imagining the Majesty which rules the universe being confined "within the contemptible limits of any given human frame or soul"—for all the world as if that immaterial indivisible essence, the spirit of a man, was a physical substance which could be measured in cubic inches. If our spirits live by constant influx from the Divine Spirit we cannot regard the Deity as without us in the sense in which we think of the phenomenal universe as being without us. Should the word "within" seem to "E. C. H." to imply limitation we may substitute "back of" (of course both expressions are borrowed from space relations), but, in fact, we do not think of our individual spiritual natures as so many separate little lakes of thought and emotion stirred by breezes playing on their surfaces from without, but rather as innumerable channels through which pulses the tide of the Infinite Ocean of Spirit. It is therefore no irreverence to think of God as our larger self. The true mystic may even be able to say with Jesus in his more exalted moments, "I and my Father are one." God is revealed in Nature, we say, but Nature can of herself reveal nothing. Unless we find Him first within we shall never find Him without. Nature is like an infant's primer. It cannot interpret itself to us any more than the lesson-book can interpret itself to the unaided intelligence of the child; but behind stands our invisible Teacher, and only in following his pointing finger and listening to his voice we learn our lesson. Of course, if we close our eyes to the book we shall learn little, but it is equally true that we shall make but poor progress unless our ears are attuned and attentive to the voice. That voice comes to us, as it did to Elijah on Horeb, not in storm or earthquake, or any outward phenomena, but as a voice of stillness, heard only "within the conscious breast."

"E. C. H." speaks of the perilous risk in which some New Thought lines may land us: but I am sure that "C. E. B." would deprecate the notion that there is anything modern and novel about his views. If he errs he does so in the company of a host of mystics whose writings long antedated the New Thought movement.—Yours, &c.,

SCRUTATOR.

"Letters from Julia."

SIR,—In "Notes by the Way" (p. 469) there is a notice of the new edition of the "Letters of Julia," with fifteen fresh letters written in 1908. I greatly enjoyed reading the first edition of this book, but these new letters would depress me terribly. Julia says she finds now that there is possibly not one in a million who cares to communicate with those he or she loved on earth! This is, indeed, a sad and extraordinary statement, for at one blow it sweeps away love, the strongest force for good there is in our world. Evidently Julia has never known a deep, great love; if she had done so, and had met her affinity here on earth, she would know that in this life and the next and their eternity it could never be forgotten. Death cannot end it, and the desire to communicate with those

so deeply loved has been the means of bringing the wonderful comfort of the evidence of the life beyond to this world. Those who when they pass on forget those they have "loved" here, in a "few months," have never loved at all. There is no Paradise without the twin soul. In "A Wanderer in Spirit Lands" the writer tells us of his great love for one woman to whom he gave all the love of his soul, and how, when he passed out of this world and was in darkness and despair, her love drew him back to her on earth and she gave him through her own great love fresh light and hope and lifted him up to higher things and saved him.

I should much like to know what those who communicate with spirits on the other side say on this matter, for what Julia says seems to me impossible and soul-destroying.—Yours, &c.,

UBERRIMA FIDES.

Spirit Influence on Animals.

SIR,—Probably few Spiritualists could study the doings of "Rolf," the thinking dog of Mannheim, or could read Maurice Maeterlinck's account (in "The Cosmopolitan Magazine") of the Elberfeld horses without attempting to apply, in both cases, the theory of spirit influence.

As throwing some light on the question, I quote from a spirit communication received in 1876, through the excellent medium, Mrs. S. G. Horn:—

"The belief that was held by many ancient philosophers that the souls of men enter the bodies of animals is true in a mystical sense. A spirit is incapable of acting except through matter, and in those countries where the belief is prevalent, through the psychological influence of this belief the spirit really does control the animal, and an animal that is held in sacred reverence is taken possession of by certain spirits.

"The human form is certainly the highest type of matter through which the soul can manifest, but the lower orders of animals possess brains and sensations and physiques analogous to man's. These can certainly be controlled by spirits, but spirits generally seek the highest type of perfection by which they can communicate.

"It is not my wish ever to animate a dog, a cow, or even a bird; but if I were communicating with a people who believed that the highest spiritual manifestations could come through a bull that they possessed, I should not hesitate to control that animal.

"Through the long ages, belief in the transmigration of souls appears at distant periods, the long-forgotten customs of the past are revived in the present. The transmigration of souls is a great truth and a great mystery, &c."

All of which, moreover, seems to throw some light upon the difficulty of how it was that the ancients could so long persist in the worship of animals in their normal state of unresponsiveness.

Is it not possible that the sacred beasts took on some portion of the powers displayed by our modern "thinking" animals—enough, at any rate, to indicate "yes" and "no"?—Yours, &c.,

B. M. GODSAL.

Seattle, Washington, U.S.A.

PRAYER AND WORK.

The following from the "Memoirs of Lord Charles Beresford," just published, is of interest in relation to the subject of prayer. It describes the passage of a steamer up the Nile:—

Some four thousand natives were put on the hawser of the first steamer, and as they hauled her up she had but a foot's clearance between her sides and the rocks. The torrent flung her against them, and if she had not been defended by timber and mats she would have been smashed to pieces. About the middle of the gorge the natives could move her no farther. Whereupon they cried to Allah to strengthen them, and to order the rope to pull harder and to slacken the water. But as their prayers availed not, I eased the steamer back again and put about one thousand, five hundred British soldiers on the hawser. They did not pray; indeed, their language was, as it were, the reverse of prayer; but they dragged the steamer right through. Theologically speaking, the victory should have gone to the natives. I put the problem to a bishop, but he was unable to solve it.

If there be an angel that records the sorrows as well as the sins of men, the greater part of his account will consist of the fruit of false ideas for which no one is responsible.—GEORGE ELIOT.

SOCIETY WORK ON SUNDAY, OCT. 11th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King delivered a deeply interesting and instructive address on "The Mystery of Dreams." Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Baywater, W.*—Morning, Miss McCreadie gave short address, followed by clairvoyant descriptions; evening, Mr. E. W. Beard, controlled address. For next week's services see advertisement.

HAMMERSMITH.—89, *CAMBRIDGE-ROAD* (Adjoining Waring's Depository).—Sunday next, 11.15 a.m., devotional circle; 7, Mr. Prior, address, clairvoyance and public circle.

WIMBLEDON.—*BROADWAY PLACE (NEAR STATION).*—Madame Stenson gave address and convincing clairvoyant descriptions. Sunday next, Councillor Pearce, of Portsmouth, address and clairvoyance.—T. B.

STRATFORD, E.—*WORKMEN'S HALL, ROMFORD-ROAD.*—Miss Violet Burton gave an uplifting address on "The Solitude of the Soul." Sunday next, Mrs. E. Neville, address and clairvoyance. Collection devoted to National Fund of Benevolence.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Good inspirational addresses by Mr. W. E. Long. Sunday next, Mr. W. E. Long: 11 a.m., "Prayers for the Dead"; 6.30 p.m., address on "The Spirits of Men and the Spirit of God."

WOOLWICH AND PLUMSTEAD.—Mrs. Maunders, address on "If a man die shall he live again?" and good clairvoyant descriptions. Mrs. Peeling, vice-president, in the chair. 7th, general meeting, election of officers. Sunday next, 3 p.m., Lyceum; 7, Mr. J. G. Huxley, address; 8.30, public circle.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, Mrs. Fairclough Smith gave an inspirational address on "The Battlefield of Life"; evening, her inspirers gave an impressive address on "God." Sunday next, see advertisement on first page.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Mrs. Alice Jamrach gave an excellent address on "Is God Responsible for the War?" and clairvoyant descriptions. Thursday, at 8 p.m., usual short service and circle. Sunday next, 11 a.m., service; 7 p.m., Miss Florence Morse, address and clairvoyance.

BRISTOL.—*SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.*—Addresses by Mrs. Baxter on subjects chosen by the audiences, "Vessel of Honour Sanctified for the Master's Use" and "God is a Spirit," also answers to questions and spirit messages. Large audiences. Sunday next and during week the usual meetings.

BRIXTON.—143A, *STOCKWELL PARK-ROAD S.W.*—Mr. Parker gave a lucid address on "What is Spiritualism?" Mrs. Parker following with numerous clairvoyant descriptions. Sunday next, at 3, Lyceum; at 7, Mrs. A. Boddington, address and clairvoyance. 25th, Mr. J. H. Carpenter. November 2nd, Miss Florence Morse. Circles as usual.—H. W. N.

STRATFORD.—*IDMISTON ROAD, FOREST-LANE.*—Morning, discussion, "The Coming Year." Evening, Mrs. Orłowski opened a week's mission with an address and descriptions. 8th, address by Mrs. Bradley, descriptions by Mr. Wrench. Sunday next, 11.45, discussion; 7, Mr. Karl Reynolds. 22nd, Mrs. Greenwood and Mrs. Connor. 21st, 3 p.m., ladies' meeting.—A. T. C.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Morning, addresses by Messrs. J. L. Macbeth Bain, Everett and Rhoades and Mrs. Mansell. Evening, addresses by Messrs. Gurd, Rhoades, Moorey and Everett. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, public circle. Sunday next, Mrs. A. Jamrach, addresses and descriptions; also Monday, at 8 p.m.

BRIGHTON.—*WINDSOR HALL, WINDSOR STREET, NORTH-STREET.*—Addresses by Mr. G. R. Symons, descriptions by Mrs. G. C. Curry. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Mary Davies, addresses and clairvoyant descriptions. Tuesdays, 8 p.m., Wednesdays, 3 p.m., Mrs. Curry, clairvoyance. Silver collections. Thursday, 8.15 p.m., public circle.—A. C.

BATTERSEA.—*HENLEY HALL, HENLEY-STREET.*—Morning, well-attended circle; evening, Mrs. Annie Boddington gave a good address on "Spiritualists and the War," and well-recognized clairvoyant descriptions. Sunday next, 11.30 a.m., circle service; 7 p.m., Mrs. Maunders, address and clairvoyance. Thursday, Mrs. Beatrice Moore, clairvoyance.—P. S.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD.*—Conference with U.L.S.; afternoon, Mr. Tilby read a paper on Healing, followed by discussion; tea at 5 p.m.; evening, addresses by Messrs. Tilby and Prior, descriptions by Mrs. Brownjohn; Miss Heythorne sang solos. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Friday at 8, public meeting. 25th, Mrs. Neville.—F. K.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Cannock gave an address and good clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Stockwell, address, followed by psychometric readings by Mrs. Brownjohn.—M. W.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Addresses and answers to questions by Mr. A. C. Scott and Mr. C. J. Stockwell. 8th, Mr. A. Moncur, jun., address and psychometry. 10th and 12th, Mr. J. Taylor, interesting phenomena. Sunday next, 11.30 and 7, Mrs. Place Veary. 22nd, 8.15, Mrs. M. E. Orłowski. 24th, 8 p.m., 25th, 11.30 and 7, 26th, 3, Mrs. Harvey, of Southampton. 17th, at 7.30, invitation social.—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Harvest Thanksgiving Services conducted by Mrs. Mary Davies: morning, answers to written questions; evening, address on "Be not Anxious for your Life"; descriptions at both meetings. 7th, Mrs. Webster, address and descriptions. Sunday next, 11.15, open circle; 3, Lyceum; 7, Mr. Horace Leaf. Collections for F.O.B. Wednesday, Mrs. C. Pulham. 25th, 11.15 and 7, Mrs. E. A. Cannock.—J. F.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Gordon gave an address; large after-circle.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—The Rev. J. Todd Ferrier gave addresses morning and evening.—H. E.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Scholes spoke on "Great Reformers" and "The Unseen Forces." Descriptions by Mesdames Scholes and Chamley, who also officiated on Monday.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address by Mrs. Hillman, of Newport, followed by clairvoyant descriptions. Other usual meetings.—W. G.

TORQUAY.—Inspirational address by Mrs. Thistleton on "The Uses of Spiritualism," followed by clairvoyant descriptions. 8th, public circle, conducted by the president.—R. T.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. A. J. Neville, address and answers to questions. 6th, Mrs. Jamrach, address and clairvoyant descriptions.—H. W.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. Lund on "The Great Materialisation," followed by clairvoyant descriptions by Mrs. Lund.—N. D.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. Frank Pearce. 8th, address and clairvoyant descriptions by Mr. Mundy.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Dennis on "Prophecy." Solo by Mrs. Bateman. Clairvoyant descriptions by Mrs. Dennis.—A. E.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mrs. Farley; address by Mr. Lethbridge, clairvoyant descriptions by Mr. Tate. 7th, short address by Mr. Adams; descriptions by Mesdames Trueman and Summers.

SOUTHEND.—SEANCE HALL, BROADWAY.—Inspirational addresses by Mr. Rundle on "The Nearness of the Spirit World," and "What is the Ultimate Goal of Life?" Successful after-circle.—C. A. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Messrs. A. E. Taylor and D. Hartley. Descriptions by Mr. H. Mundy and Mrs. W. Taylor. 8th, circle conducted by Mr. F. T. Blake.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertston took the Harvest Festival Services. Morning subject, "The Superman Master of the Feast"; evening, "The Feast of Tabernacles." Miss Lily Terry sang a solo.—J. W. M.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address; afternoon and evening, addresses by Miss Morse (of Manchester), on "The Growth of Religions" and "Where are the Dead?" followed by clairvoyant descriptions. Monday, at 8, clairvoyance and answers to questions.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. A. Lamsley gave addresses on "Personal Responsibility" and "The Artist in Life." Miss Doris Lord sang a splendid solo. 7th, public circle, at which Miss Fletcher, Mrs. Richardson, Mr. Gutteridge and Mr. Yelf assisted.—J. McF.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Morning, public circle; evening, Mr. Morgan (of Walsall) spoke on "Spiritual Purity" to a large audience. Mrs. Wake gave psychometric descriptions. 12th, Mrs. Wake conducted two meetings.—T. A.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; evening, address and clairvoyant descriptions and messages by Mrs. Neville. Crowded meeting and after-circle. 5th, ladies' meeting, address and descriptions by Mrs. Marriott. 7th, Mrs. Graddon Kent, address and descriptions.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. G. F. Tilby; afternoon, Lyceum, open session; evening, address by Mr. A. H. Sarfas on "The People," and descriptions. Anthem by the choir. 8th, Mrs. A. Jamrach spoke on "The Meaning of Death," and gave clairvoyant descriptions.—A. L. M.

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

THE BRIGHTON SPIRITUAL MISSION.

A deeply inspiring meeting was that which was held by the friends and members of the Brighton Spiritual Mission, at Manchester-street, on Sunday, the 11th inst., the whole tone of the proceedings being helpful and uplifting. From the opening music, by the Lyceum band (under the direction of Mrs. E. C. Meikle) to the closing invocation, everything breathed an atmosphere of harmony. The address, which was given by Mr. J. L. Macbeth Bain, was of a devotional and helpful character and dealt with the need of the realisation of the omnipotence of God and His power and presence within every soul. After an invitation from the chairman to anyone present to address the meeting, some remarks were offered based on the words "The Lord is my strength and my refuge." Messrs. Everett and Rhoades and Mrs. Mansell also gave brief addresses on "The Power of Thought," "God is Spirit," and "The Need for Prayer," thus terminating what may be said to have been a truly peace-promoting and inspiring meeting.—F. W. G. C.

FULHAM SOCIETY OF SPIRITUALISTS.

Meetings were held in celebration of our twelfth anniversary and the Harvest Thanksgiving. The hall was artistically decorated with a profusion of fruit and flowers, and reflected great credit on those who had participated in the work. The Lyceum session was well attended, and all present thoroughly enjoyed the interesting paper given by Mrs. Ensor. Then followed a tea, to which about sixty people sat down. In the evening Mr. Horace Leaf addressed a crowded audience. 12th, the celebration was continued, the service proving equally enjoyable. The platform was occupied by Mesdames Kent and Barton, also Messrs. Scholey, Rush, and Prior. During this service a small presentation was made to the treasurer for his faithful and untiring service.—H. C.

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