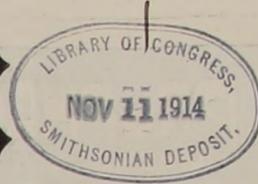


# Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,764—VOL. XXXIV. [Registered as] SATURDAY, OCTOBER 31, 1914. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum

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For further particulars see p. 518.

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Established 1884. Incorporated 1886.

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

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

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

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

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

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

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

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

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

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

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Professional Mediums and Healers desiring to establish a connection in Wimbledon or neighbourhood are asked to write to Secretary, Wimbledon Spiritualist Mission, Broadway Hall, Broadway Place, Wimbledon. Speakers and mediums, professional or otherwise, are also requested to communicate, offering services and stating conditions for Sunday and week-day work.

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

Spiritualists when in London should stay at Hunstanton House, 13, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms, 4s. Bed and Breakfast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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## CONTENTS.

Notes by the Way .....	517	War Prophecies .....	523
London Spiritualist Alliance .....	518	"Does God Know?" .....	523
The Direct Voice: More Testimony .....	519	A Vision of Two Worlds .....	525
Limitations, their Cause and Cure .....	519	Anniversary of Occult Club .....	525
Rev. R. J. Campbell on Non-Resistance .....	520	Voice Mediumship Extraordinary .....	526
Lives of the Flowers .....	520	A Visit in the Twilight .....	526
Sir Oliver Lodge in Australia .....	521	Auric Emanations .....	526
The Imperishable Things .....	522	Sidelights .....	527
		Direct Voice: How is it Produced?	527

## NOTES BY THE WAY.

In the month of February, 1912, the remarkable case of Dorothy Kerin, who from an apparently fatal illness was suddenly restored to health, excited great interest in the public mind. Consulted by Press representatives the young lady's medical attendant stated his inability to offer any explanation. "I have no theory," he said, adding that had he read of such a case he would certainly not have believed it. His patient, he added, had suffered enough to kill half-a-dozen people. In attending her he had found "all the gravest symptoms of advanced tuberculosis, of diabetes and other complications." The patient had her own explanation. She had had a wonderful vision of "white-robed figures, some of whom were carrying lilies, while some had haloes." All these celestial visitors "looked as though they were coming and going with some definite purpose." At last an angel took her hands in his and said, "Dorothy, your sufferings are over. Get up and walk." Short-lived as is popular memory, it is unlikely that Miss Kerin's remarkable case has even yet been forgotten by the majority of those who read it. In any case, the book in which she describes her experiences ("The Living Touch," G. Bell and Sons, Limited, 2s. 6d. net) will find a welcome in many quarters.

In the book under notice Miss Kerin tells the story of her marvellous recovery from the illness in which all hope of her survival had been abandoned. She adds to it an account of other experiences of what may be variously described as "supernormal," "spiritual," or "miraculous" occurrences in her career. It is a small book and it would be unfair to the author to make lengthy citations. But we may at least take these passages from the account of her given by her mother:—

Even as a tiny child she had an immense love of all that pertains to the spiritual, caring little for the amusements which children are wont to indulge in, and preferring pictures of angels and religious subjects to the crudely humorous books which most children love. She was most sensitive to harshness in any form. . . . She lived very near to the Master, and all who entered her room felt an unseen Presence. Many were the heartaches and burdens that were brought to the little sufferer and laid down for ever by her bedside.

Dorothy Kerin, as the book reveals her, is devoutly religious, following an "orthodox" creed. That is a fact which in any discussion concerning Spiritualism and the Churches cuts both ways. We can see a text in it for the controversialists on each side.

The case of Dorothy Kerin is eminently one in which "a great deal can be said on both sides." The supporters of orthodoxy may claim that these things happen only in

connection with the particular religion they follow (which is manifestly untrue). Those who are a little more advanced may grant the occurrence of such examples "outside the fold," but may claim that a religious atmosphere is the more favourable to them as providing the right "psychological climate." If the opponents retort that such cases are so rare in the Church that a single instance produces a *Prés* sensation and a book, whereas they should by all the doctrines and traditions of the Church be so plentiful as hardly to call for notice, the retort would be amply justified. They might add, not without justice, that any Church which announces that the age of miracles is past and then has to record a "miracle" should be careful not to malign those who—whether members of the Church or not—stand for the existence of spiritual powers in human life and a right interpretation of them. For our own part, we may point out that at least the Churches have the machinery, even if this has grown antiquated and rusty by disuse. And we say this without any defect of sympathy for those who prefer to erect their own machinery in the shape of societies, circles, and confraternities. The differences seem to be mainly intellectual: the same Spirit may work in all.

The October number of "The Quest" has already been noticed in our columns: but we turn to it again in order to refer briefly to the article by Robert Eisler, Ph.D., on "Recent Experiments in Clairvoyance." The experiments were made by two Continental psychologists, Professor Dr. Max Schottelius, of Freiburg i. B., and Dr. Wladimir von Wasiliewski, of Sondershausen. The subjects were Ludwig H— (a somewhat shady individual who came into contact with the police through selling "prophetic" tips for horse races), and Fräulein v. B—. With the former, questions written on slips of paper and closely folded eight times, during his absence from the room, were easily read although concealed in the closed fist of Professor Schottelius. In another experiment an assistant judge, Dr. Jur. P. Engler, wrote on four slips of paper of identical size and appearance and left a fifth piece blank. All five were folded in exactly the same way and placed in a pocket of the judge's coat. Then, when in the presence of Ludwig H— (who was in a prison cell), the judge drew a slip baphazard from his pocket and placed it on the table. Ludwig was standing at a distance of three paces, and from this position, after a short concentration, each slip was easily and quickly read. With the blank paper there was some hesitation. Ludwig said in a low voice, "I don't see anything," then aloud, "On this paper there is nothing." The judge himself was not sure of the contents of each paper until he opened it, so direct thought-transmission seems to have been unlikely. Many other experiments were made, and though no definite conclusion was reached no one questioned their trustworthiness, the testimony in some cases being that of sworn experts and witnesses. It was fully recognised that "No phenomenon or alleged 'clairvoyance' in which such folded slips of paper are used is of any value if the subject is allowed to touch the papers."

## 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, NOVEMBER 12TH,

WHEN AN ADDRESS WILL BE GIVEN BY

SIR WILLIAM VAVASOUR, BART.,

ENTITLED

"IMPRESSIONS ON A STUDY OF SPIRITISM."

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

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

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

Dec. 3.—Mr. Percy R. Street on "Facts and Fads of Modern Health Hunting."

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*, November 3rd, Miss Florence Morse 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*, November 5th, 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*, November 6th, 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:—

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*.

SOCIETY WORK.—Secretaries of societies would greatly assist by letting us have their reports promptly. We cannot guarantee insertion for any reports received later than the Tuesday morning.

In the experiments with Fräulein v. B.—, which were of an extremely interesting character, small objects, such as a key, were packed tightly with paper into a pasteboard box, which was securely fastened and sealed. The subject then held the box to her forehead, while lying on a sofa, and in the course of a few minutes accurately described its contents. A series of tests was subsequently made to ascertain whether the material of the different wrappings made any difference. "The most different things, however, were 'recognised' through paper, cotton, glass, stoneware, and metal." The packets were always prepared in the absence of the subject, and most carefully sealed with the experimenter's own seal. Another series of experiments was concerned with Fräulein v. B.—'s faculty of "clear-tasting."

Without her knowledge Dr. Wladimir v. Wasiliewski had six new little glass bottles of identical size and shape filled by a chemist with six entirely different liquids. These six liquids—sweet, sour, bitter, tasteless, and two with well-known distinctive tastes—were securely packed and enclosed in paper boxes. They were not sealed, but Dr. v. W. was present the whole time, and guarantees that Fräulein v. B.— neither touched nor saw any of the bottles.

After two preliminary failures all were finally diagnosed. The last and most striking experiment was reading writing enclosed in an envelope. A portion of Psalm cxxi. was written on a piece of notepaper, wrapped in a double sheet of paper, and enclosed in an envelope. Despite these precautions, the sensitive, by putting the envelope to her forehead, was able to read what was written, line by line, and even to detect a mistake in the copying.

\* \* \* \*

In his "Notes" in the "Hindu Spiritual Journal" for August, which only lately reached us, we observe that the Editor is moved to utter a very proper remonstrance against the attitude of a correspondent who complains that spiritual journals (amongst which he mentions LIGHT) are not strictly scientific, and that certain items are unsupported by evidence or verification. In replying to this accusation the Editor of our contemporary remarks:—

The functions of a psychical society and those of a spiritual journal are quite distinct. While the former is an investigating body, the latter is a vehicle through which materials collected from different sources are made public, with comments, with a view to demonstrate some particular facts, and this we are doing. We are, however, surprised to find that LIGHT, which undoubtedly has much better opportunities of dealing with Western Spiritualism, is also not to the taste of our correspondent.

Evidently the correspondent of the "Hindu Spiritual Journal" is unable to discriminate between the journal of a society like the Society for Psychical Research and a newspaper designed only to give miscellaneous information and news concerning the subject in all its aspects. As our Hindu contemporary indicates, the two fulfil entirely different functions.

## A TEST OF FAITH.

Little John visited his uncle, who lives away out in the country. Uncle is a devout man, a pillar of the church, and a breeder of fine horses. On a certain pretty colt did our little friend cast his eye with admiration and enviousness.

"Uncle Samuel," he said, "will you please give me that colt?"

"Why, no, John," answered the uncle, "I can't give you that colt. Do you want a colt so very badly?"

"I'd rather have a colt than anything in the world!"

"Well, if you want a colt that much you ought to pray for it. When I want a thing very badly I pray for it and it comes to me."

"Honest, uncle? Well, I'll tell you—you give me this colt, and then you pray for another one."

## THE DIRECT VOICE.

## MORE IMPORTANT TESTIMONY.

Mr. Edwin Elliott, a gentleman formerly holding a Government position in the Colonies, but who has now returned to this country and taken up his residence in Bristol, sends us the following interesting account of a private sitting which he and his daughter have had with Mrs. Wriedt, and which he regards as the best séance he has ever been privileged to attend:—

I will begin by observing that Mrs. Wriedt and I were total strangers. I have been but a few weeks in England from the West Indies, where I have resided for many years. It was by means of correspondence and a letter of introduction that the appointment was made for Friday, the 4th ult., at four o'clock, and my daughter and I were in London only a few hours before the time appointed. I should further add that I, quite inadvertently, omitted to inform Mrs. Wriedt that my daughter would accompany me.

The light having been extinguished and the musical box set going, a few minutes passed without anything happening. The medium then said she saw the letter "M" over our heads, and soon afterwards got the name "Minnie." We have a relative of that name, but do not know whether she is still in the flesh or not. The incident passed without explanation.

Almost immediately after this we observed something luminous. At first it was of no particular shape, but soon assumed the form of a lady, the features, however, not being distinguishable. It moved before us for a few moments, bowed, and gradually dissolved. The medium said the letter "H" appeared, but we were not enlightened. Whoever the visitor was, we were grateful to her for the demonstration of what I believe is called etherealisation.

A moment later there appeared the form of a little child, filmy and rather indistinct, like that of the lady, but still as surely a living child as I am a living man.

Immediately following this came the first of several convincing proofs, both of the integrity of the medium and the truth of our assertion that human spirits live on and remember those left behind in the physical world.

A voice, seemingly within a few inches of us, said in a clear whisper, "*Jessie! Jessie!*" My daughter, who was thus called by her Christian name, was startled (this was her first séance), but in a moment we responded to the voice, asking who spoke. Several attempts were made to say something, but though we heard the hoarse whispers and knew that the spirit was making painful efforts, we could not catch the words. Had more persons been present I suppose the power would have been greater. The medium herself endeavoured with us to ascertain the spirit's wish, but was not successful. At last, after many trials, the voice became clear; we heard, "Ivy's mother."

This was very wonderful, for Ivy is my daughter's friend, and resides in this city, more than a hundred miles from London. She knew nothing of Spiritualism, nor of our intention to attend a séance in London. My daughter had never known Ivy's mother in the flesh, and—need I add?—was certainly not thinking of her at the time, but rather of her own deceased mother.

We could tell by the way the lady said "Yes," when we repeated her words, how delighted she was, and we felt a corresponding pleasure.

There followed a few words and a message for Ivy, and with many kisses, which were quite audible, the lady said "Good-bye."

Then came a voice whispering the word "Mother!" My daughter thought it might be her mother, but somehow I felt that it was not so. I asked, therefore, "Is it my mother?" and got the reply "Yes, yes!" I then asked, "How shall I know that you are my mother?" The voice replied: "Don't you remember that when you were going away—I was quite well then—I said to you, 'My boy, I shall never see you again'?"

This was perfectly true. It was in 1886. I had been home for my first holiday from the West Indies, and was about to return when my mother said those words to me. To the best of my recollection we were alone, but possibly my father was present. He, however, passed on many years ago. They both passed on before I again visited England.

After this clear proof of spirit remembrance another voice was heard. The first word was clear to me, "Edward." I asked "Edward who?" Here again I could not catch the words that were given in reply. I could tell that the speaker was trying to give another name but the voice was husky, and the more he tried the huskier it seemed to become. I heard him say: "The people you wrote to on the other side recently!" It did not help me, as I had written to so many recently and "the other side" might mean anything. Then I heard the voice say,

in a perplexed tone, "How shall I tell you?" At last I caught it—"Edward Learmond!"

This was a deceased son of an old friend, a Spiritualist, in Trinidad. I had often spoken to him through a medium in that part of the world but had never known him in the flesh. "Brother Edward," as we always called him out there, spoke of his father and of things that concerned our friendship. He also mentioned Cathey, his sister-in-law. Both his father and Cathey are in the flesh and, I hope, well in Trinidad.

After a brief interview he left, to allow other spirits to speak to me.

The next voice said "Uncle William." I said "Are you my Uncle William who passed over here in London?"—thinking at the moment of my father's brother—but he quickly replied, "No! not on the Elliott's side," then added: "Uncle Charles is here too; you haven't forgotten him, have you?" I consider this a splendid test. It happens that both my parents had brothers named William and Charles, all of whom passed over many years ago. No one present at that séance and but few elsewhere knew anything of this circumstance. The interview with these relatives was brief, too brief, but long enough, to my mind, to be of value as proof of spirit return.

"Dr. Sharp" spoke in loud, clear tones on various subjects, including the war. His remarks were enlightening, and I marked with pleasure something very kind and friendly in his voice.

This closed the séance, the most wonderful I have ever attended, and for which my daughter and I will ever feel grateful.

## LIMITATIONS, THEIR CAUSE AND CURE.

At her "At Home," held in the Green Salon at the Eustace Miles Restaurant, on Friday afternoon, 23rd inst., Mrs. Hedley Drummond delivered an address on "The Psychological Laws of Limitations and How to Contend with Them."

Mrs. Drummond said that the subject of her address had been suggested to her by a consideration of the circumstance that some people obtained large fees for their services, while others whose work on the same lines was equally valuable went on year after year gaining only small compensation for their work. No matter how they persevered they seemed limited in some way by obstacles, the nature of which only became apparent when one probed into the occult side of life. The career of these less fortunate folk was largely dominated by fateful influences which could, however, be overcome by a knowledge of the forces at work. Psychic limitations were, after all, human limitations, and although if a man were born stupid no process had yet been discovered of making him clever, yet the direst effects of lack of ability need not be aggravated by unimaginative parents who trained their children for occupations for which they were obviously unsuited. In dealing with our limitations of success, the cardinal rule was to apply our greatest mental strength at the point of greatest resistance. The weaklings who chose the path of least resistance were lost, for all practical purposes. If we concentrated our attack on the point of greatest resistance, the breakdown of the obstacle meant for us mastery all along the line. All the weaker obstacles were, by that one stroke, compelled to surrender to our will. If any weaknesses of the flesh were to be contended against we should learn to withstand them when they assumed their most alluring form. The desire for alcohol, for example, was in some natures an insidious tempter and a great spiritual opponent. If it could be successfully resisted once, every succeeding effort against it became easier, and in winning that one fight we had achieved a victory with far-reaching effects on the attainment of spiritual freedom.

Dealing with a very common limitation, shyness—a weakness which found very little sympathy as a rule—the speaker said that this was very often due to the fact that the mental vibrations of others were stronger than those of the victim of shyness. His or her personality was overborne by the psychical impact of stronger characters. Rather than hurt the sensitive selfhood, the victim of nervousness weakly drew back and allowed another to gain the mastery. Nervousness was a form of weakness of will, and the answer to the question how to overcome it was not given by merely saying, "Be strong." That was foolishness. The true way lay through repeated effort, apparently feeble at first but growing stronger and stronger by repetition—the "constant drop" which wore the hardest stone. But whatever

our limitations there came a time for all of us when we had to fight or perish. In conclusion the speaker said, "Make up your mind for the worst—be prepared for it. Say to yourself, 'If it is to be disaster, then disaster it will be.' Meantime any effort made to avert it will be so much to the good. And then face the situation bravely, making up your mind that you will be able to endure disaster if it comes. It is more than likely that if boldly faced in this manner disaster will dissolve like an ugly dream." (Applause.)

During the afternoon Miss Lucy Weston and Miss Nellie Nye gave pianoforte and violin solos, and songs with violin obligato. Songs were also given by Miss Florence Louise, who played her own accompaniment.

#### REV. R. J. CAMPBELL ON NON-RESISTANCE.

At the close of a lecture on the war, given by Sir W. R. Nicoll, on the 15th inst., in the Memorial Hall, the Rev. R. J. Campbell, who presided, referred to the division of opinion as to whether war was consistent with the profession of Christianity. Young men connected with the City Temple had told him that they could not offer themselves for the service of their country because they could not imagine that under any circumstances war was in accordance with the mind of Christ. Convictions like those were to be respected. What was to be said in reply? Recalling the shock which Mr. Bernard Shaw gave to a City Temple audience by the statement that he was not a Christian, Mr. Campbell said (we quote from the "Christian Commonwealth") :—

In his usual paradoxical style, Mr. Shaw went on to explain that he was not a Christian because it was "too large an order" to be a Christian; that there were no Christians; there had only been One, and he was crucified. He contended that if we were Christians we would never use violence in any shape or form; never punish a criminal, never coerce an individual for his own supposed good or that of society. These are very arguable propositions. There are people who to be consistent ought to take the position of Mr. Shaw. . . . If you are never to resist evil and never to coerce an evil agent in any way whatever, the principle extends much further than to the forbidding of war. We have to distinguish between what is ideally and what is practically right. Ideally, if Christianity prevailed, there would never be any war or strife of any kind.

The immediate, practical question is whether in an unideal state of society there is such a thing as the consecrated use of force. To that question I answer, Yes. The liberties, civil and religious, which have made our constitution a model for the democratic countries of the world, are ours because in days of old men drew the sword not only for themselves, but for posterity. What Cromwell with his Ironsides won, you and I are enjoying in this land of liberty to-day. The Puritan revolution affected more than England, more than the English-speaking world, it has affected civilisation; and if you could trace the democratic movements of our time to any one root in particular you would have to trace them to the Puritan spirit.

As to the words of Our Lord concerning non-resistance, I would submit that they apply to the individual and to the resentment of personal injuries. I ask you to observe what the form of those aphorisms is. "Whosoever shall smite thee on thy right cheek, turn to him the other also." He did not say, Whosoever shall smite thy wife or thy child, let him hit again. Our Master's words relate all the time to the resenting of our own injuries, to the exhibiting of a revengeful spirit; and it is noteworthy that the whole trend of ethical advance is in the direction foreshadowed in those words.

#### "LIGHT" "TRIAL" SUBSCRIPTION.

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

## THE LIVES OF THE FLOWERS.

HOW THEY ARE LINKED WITH HUMANITY.

BY JAMES LAWRENCE.

I have already recorded in LIGHT my objections to cutting flowers, or in any unnecessary way maiming plants, and have been greatly strengthened through reading recently an article in the "Daily News" describing some very interesting experiments carried out by Professor J. C. Bose, a Hindu scientist, relative to the sensitiveness and spontaneous responsiveness to external application, of certain plants.

Some friend sent me a copy of the above paper, dated July 2nd, containing the account referred to, and, although my powers of description and analysis in this direction are very limited, I will endeavour to lay before your readers a brief survey of the Professor's remarkable experiments. I am surprised that so little notice has been taken of them, for to plant and flower lovers they should make an irresistible appeal, demonstrating, as they do, the almost human-like consciousness possessed by their so-called inanimate favourites. Years ago, even when plucking wild flowers in the fields, I felt as if murder was in my heart, and that I had inflicted pain on a fellow sufferer.

The Hindu scientist, if not convincing me of the existence of the former passion, has assured me of my wantonness in causing pain and, more than likely, lingering death. For, he says, "the plant actually died long before it faded," because when you pluck a rose it does not die suddenly, "for there is still a little nourishment left in the stem, and its collapse is gradual."

Sometimes, to preserve the beauty (and to prolong the agony, I would add) of flowers, artificial vitalisers are utilised in much the same way as stimulants are applied to human beings to eke out an already doomed life. In both cases results are practically the same. The Professor's resonant recorder plainly indicates the waning or living pulse rates of a plant, records its every quiver and shake, its death throes making an entrancing spectacle. But this experiment, graphic and valuable as it was, did not satisfy our researcher. It was tame practice. Could he see in all its dramatical setting the sudden death of a plant? He succeeded after many trials.

He found that water at a temperature of one hundred and forty degrees Fahrenheit would scald it to death, just as boiling water would a man immersed in it. Space prevents me detailing the working of the interesting apparatus, but suffice to say, that after placing the injured stem in congenially warm water, he attaches a piece of glass in such a place and way as to reflect light thrown upon it, gradually increasing the heat to the degree mentioned. Grateful for the warmth, the plant responds by expanding and gently turning, the record of such movement being thrown by the piece of glass through a lens on to the wall. When scalding point is reached, the slowly moving light stops, hesitates, then suddenly returns along its path.

The life has gone, the plant is dead, the retracing line of light conforms to the contraction of a human body at death.

Professor Bose tells us also of the feelings of plants. He talks to them, as it were, and they reply in a language of their own. His instrument for this purpose is so delicate and so accurately adjusted that it indicates the thousandth part of the duration of a heart-beat. He lightly struck a plant linked up with his instrument, and it did everything a human being might do in similar circumstances, save uttering a cry.

It staggered under the blow, its whole nervous system was affected, which the ingenious recorder told by the waxing or waning pulse-beats of the varied severity of the blows.

He applied a stimulant, and it immediately revived. A depressing drug would be administered, and the enfeebled pulse emphasised the effect produced.

Like human beings, plants experience hunger and thirst. Every flower-lover could tell us that, but Professor Bose produces these sensations without a prolonged lack of watering, or "feeding." He even shows how plant depravity coincides with human weaknesses by "making it drunk." Given a dose of alcohol it evinced the unsteady gait, and emulated the general behaviour of an intoxicated man or woman—a condition

one hardly likes to associate with favourite roses, lilies, orchids, &c. As with an indiscriminating human gourmand, a "big dinner" induces sullenness, lethargy, and finally sleep. When tired its powers of perception become sluggish; a stout plant will respond to a shock slowly and with dignity, while a thin one is most easily excited, particularly the mimosa, which becomes fully agitated in the six hundredth part of a second. A coddled human being has but a poor conception of outside activities, and is always slow in conductivity; so, says the Professor, is the condition of plants protected under glass and other covering. It takes even a sense of danger some time to penetrate to the understanding of such humans and flowers, but once aroused, alertness and responsiveness become most marked.

Cold and heat affect the pulse throbbings of plants, just as they do our own. The Professor instances an Indian plant, the *Desmodium Gyans*, as showing a remarkable activity in automatic heart beats. The application of ether produces somnolence, which is thrown off on the blowing off of the vapour. He has even discovered an antidote for plant poison, having successfully administered a counteracting poison to a leaf affected. Plants keep late hours, according to human time relativity. They remain awake the most part of the night, not falling into their deep sleep until between 6 and 9 a.m., remaining in that condition for but a short while, as they are fully awake by noon. In the human anatomy the tongue is said to be the most sensitive to an electric current, but certain plants are much more so, and incredible as it may seem, the common radish is particularly susceptible in this direction. Much more does Professor Bose tell us, but space must be respected. Of this I am sure, if plant and flower lovers would give the matter careful study, they would become more and more unwilling to mutilate, for transitory decorative purposes, those beautiful clusters of living colours. And those mourners, who in their grief, and "out of respect," heap wreaths of flowers on the graves of dear ones' bodies, should long ago have learnt their lesson, when they see, a few days later, those once almost speaking tributes transformed into masses of repulsive, decaying matter, a menace and an eyesore.

If we must have floral adornment, let us have it real. Vessels to contain living, growing plants are not costly, and a few placed here and there, shedding colour and fragrance, would be more attractive, and would call for and receive more interested attention and wholehearted love, than the vases full of things of a day only, especially when we know how nearly human they are.

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#### THE "SWEET INFLUENCES OF THE PLEIADES."

In a stirring article in the October number of that bright American magazine, "The Nautilus," Lillian Whiting declares that the "life more abundant" which we talk about entering after the change called death is to be lived here and now—that it is only in that life, in abounding and radiant energy, that one becomes effective:—

The world is learning that man has a range of powers of infinitely greater extent and compass and possibilities than has heretofore been recognised. There is absolutely no limit to human energy. But this energy is conditioned. Its manifestation depends upon keeping that twofold mechanism, spiritual and physical life, in harmony and equipoise. . . . This 1914 is a very wonderful year. Astronomically, the earth is undergoing a change of position in the solar system, and this is permitting a host of new and hitherto unknown forces to play upon it. It is nothing less, this change which the planet is undergoing, than entering on her journey toward her ideal counterpart, the spiritual earth, in the heart of the Pleiades. A great influx of power is ready for man. He shall now begin to control those forces that heretofore have controlled him. He shall learn how to use them beneficently. He shall be able to attract the tide of brilliant prosperity. He shall learn how to transmute wish into will. Instead of entreating, he shall create the things of which he has need. It is really the initiation of a new order of life into which we are entering, and it is all-important that we understand its import.

It is a glowing vision, with more of poetry than science about it. But poets have often been right in some of their most unscientific conclusions.

#### SIR OLIVER LODGE IN AUSTRALIA.

Our Australian contemporary, "The Harbinger of Light," in its issue for September 1st, mentions that the British Association for the Advancement of Science had been holding successful meetings during the preceding month at Perth, Adelaide, Melbourne, Sydney, and Brisbane, and devotes several columns of its space to reports of two striking addresses by Sir Oliver Lodge. One, given at Adelaide, treated of "The Ether of Space"—a topic Sir Oliver dealt with rather less fully at the City Temple last March (see LIGHT for March 21st, p. 139). The subject of the other address, which was delivered in Wesley Church, Melbourne, was "The Fullness of Life." In the course of the latter, Sir Oliver declared that the idea that thought and consciousness were merely things going on in the brain was "as false as the old doctrine that placed emotions in the viscera." The brain was but the instrument of manifestation.

I have given many years to this study, and it is not a question of thinking, but of knowing, that we survive the destruction of our present instrument, just as a Beethoven symphony would survive if you destroyed all the organs in the world. We are not limited to this material manifestation. We dominate it already. It has taken years to construct, and it will wear out soon; and we will go on quite happily without it. . . . The possession of your soul is an eternal possession. Everything else you leave behind. A few more years, and you will find yourself, and yourself alone, with such friends as you have made during this great opportunity for friendship.

In his "Wayside Notes" the Editor of the "Harbinger" is reminded that in the last sermon he heard in a Methodist Church in Victoria on Spiritualism the speaker had no hesitation whatever in declaring that all Spiritualistic phenomena emanated from the devil.

If this be true, then it seems clear that Sir Oliver Lodge must by this time be on fairly intimate terms with the Prince of Darkness, and if this be so, then how comes it that he is "rushed" by the Methodists of Melbourne, and actually permitted to speak in their Cathedral? . . . One thing is certain, that for the future the Methodist Church of Victoria cannot consistently denounce Spiritualism after placing the pulpit, or platform, of its principal church at the disposal of the leading scientific champion of the genuineness of psychic phenomena—one who fearlessly declares that he has communicated with friends in the spiritual world, and that he has discovered the existence of a Spiritual Hierarchy extending from the mortal plane right away up to the very footstool of God.

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#### THE USES OF WAR.

In a circular letter, a copy of which brought a friendly acknowledgment from Lord Roberts, Dr. William Sharpe says:—

That wars will one day cease upon our planet is certain; and when that time comes people will wonder how it was that war could ever have been tolerated; they will then hardly pause to ask whether war was under any circumstances beneficial in its after effects, or was less helpful to the higher evolution of man than peace under certain other conditions; they will not ask themselves whether it might not rather be Nature's blood-letting to check a selfish people from deteriorating morally and physically through the malign influence of ever increasing corruption and venality which a long-continued peace was found to foster under the old order of things.

Alluding to the few people who are so strongly against a resort to arms that they would rather be killed than kill even in self-defence, he reminds them that "they are not to be excused from all fighting on this account; for it would still be their duty to take up arms in defence of their weaker brethren and dependants, old and young, against a savage foe; to sit still and see them butchered would be an unpardonable crime." On the whole, Dr. Sharpe thinks it evident "that man has much further to travel on the road of evolution to pass the warring stage. He must get the budding wings of the angel before he consents to lay down the sword of the fighter. Otherwise, in his present stage of development, with its mammon worship pervading all classes, a prolonged peace would be, and has been, found to be more detrimental to man's upward progress than war has ever been."

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THE cheapness of Man is every day's tragedy.—EMERSON.

OFFICE OF LIGHT, 119, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, OCTOBER 31st, 1914.

## Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT', 119, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT', to whom Cheques and Postal Orders should be made payable.

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

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### THE IMPERISHABLE THINGS.

"Through the bruteness and toughness of Matter," that subtle Spirit of which Emerson spoke is seeking to bend all things to its will. If they refuse to bend they are ruthlessly shattered, and the world to-day resounds with the blows of forces which are destroying old forms that they may give place to new.

That may seem a hard saying to many of those who are suffering the pangs of bereavement, poverty and all the long train of tribulations that the greatest war of all the ages has spread over the whole earth. It sounds cold and remote—a large generalisation which carries no comfort to the individual soul racked with the pain and terror of the time. It seems to belong to that bleak philosophy which would have us believe that the individual is of little account, that it is only the race which matters. But this is so far from being the case that it is that very philosophy and all for which it stands that is going down to destruction in the great catastrophe that has come upon mankind. Nothing has perished, nothing *can* perish that is of any permanent value to life. The things of real worth are imperishable, and remain untouched by the wreck and devastation never so terrific. The welfare of the race is of vast importance, truly, and yet it is of no more importance than the well-being of a single one of the individual souls of which the race is composed. The poet who dreamt of a Nature red in tooth and claw, a Nature careful of the type, but careless of the single life, felt intuitively that his dream was really a nightmare, for afterwards he sang of the hope

That nothing walks with aimless feet,  
That not one soul shall be destroyed  
Or cast as rubbish to the void  
When God hath made the pile complete.

To those who see life steadily and see it whole that has become more than a hope, it has passed into the region of certainty. In "Nature" they have discerned but "a name for an effect whose cause is God." They see in the universe a vast order, the purpose of which is to individualise spirit. It is a work which has occupied æons of time and involved operations beyond all human imagining. Forms by the million have been produced and shattered in the process, but these were only the shards and husks. Always the essence was preserved and carried from one form to another in ever-ascending stages. The forces that destroyed and strewed belonged to the external side of things, the interior powers constructed and protected. That is why all who looked only to externals saw only destruction and futility—the essential reality preserved beyond all reach of harm escaped them. They saw the broken moulds, the shattered shapes, scattered broadcast, and gave us a dolorous vision

of a world working to no end, and destined at last to go down in endless night. They gave us little, cold religions and sad philosophies. Brightened by intellect, these took the form of codes of conduct, systems of ethics. Warmed with wine—for they had little else to warm them—they became fugitive philosophies like those of Horace and Omar Khayyam, bidding us "seize the day" and make the most of it, "for the bird of Time has but a little way to flutter, and the bird is on the wing." "Life is only a journey to death." Such was the text. As for the soul, it was "a spectre moving in a world of spectres." In so vast a universe it is not wonderful that all these views had a certain relation to truth. Conduct does matter; it is very necessary to "seize the day," for, once gone, it is gone for ever. Mortal life is, indeed, "only a journey to death," and the soul is spectral enough when considered from that side of existence where the mortal body is the only token and test of reality. They were but half-truths, these codes and doctrines, but there was a certain pathos about them which lent them a touch of dignity and poetry. The world would not have gone so very far astray if it had followed such flickering light as they gave. We are as fleeting as smoke-wreaths, our life is brief and painful, let us behave with dignity, snatch such joy as we may, and be brotherly. That was the gist of it. But there grew up a type of mind that refused to consider the question from this point of view. Its attitude was not a sorrowful and reluctant denial of the soul. It was an open contempt of it. The bruteness and toughness of Matter were glorified. There was to be no grieving that Matter was all. There was rather to be rejoicing over it. Matter and the powers of Matter were acclaimed as the only realities. Forms were to be all-potent, and life to be made to run in moulds of cast-iron. Now, the soul was content to be denied for a time by a humanity that lacked vision, but this was arrogant and obstinate defiance. Warnings were given, but they passed unheeded, and at last there came a dreadful day when the message was given in flames and thunders. It is little matter for wonder that it shook the faith of many who believed in the spiritual nature and destiny of man. And yet it should rather have confirmed their faith, for only by overcoming the toughness and bruteness of Matter can the soul vindicate its existence, and the spirit of life reveal itself as inextinguishable.

### A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 1ST, 1884.)

A lady from Birmingham, whom I had the pleasure of escorting from Euston Station to the Health Exhibition, gives me a good account of her neighbour, Mrs. Groom, a trance medium, whom I have seen, and who, by steadily holding to one form of mediumship, appears to have developed very satisfactory manifestations. One related to me was the personation of a deceased Scottish lady to her relatives, perfect strangers, with such truth of manner and circumstances as to carry instant conviction. Among other things, she repeated a favourite poem of the lady, in her own manner, with the broadest Scottish dialect—of which she knows nothing in her normal condition.

A good manifestation—but Spiritualism has a wonderful variety of such. Miss Laura Edmonds, her father, the late Judge Edmonds, declared, had written messages in seven languages, of which she had no natural knowledge. When he was absent for months in Mexico, she wrote from day to day where he was and what he was doing, a record which completely corresponded with his own journals. Call this clairvoyance, if you please—it still demonstrates a phase of spirit power. If a spirit in the body can do such things, why not more wonderful things when out of it?

—From Editorial Notes, "The Spiritual Outlook."

## WAR PROPHECIES.

## THE PROPHECY OF JOHANNES.

We have received a visit from Alderman Ward of Harrogate, who has been good enough to pursue his inquiry in connection with the Prophecy of Johannes to which we referred last week. He states that on further inquiry of the Belgian judge, whose name he has furnished to us privately, that gentleman informs him that he first became acquainted with the prophecy in question some twenty-nine years ago at the Antwerp Exhibition, when he obtained a copy of it together with a Bible. It appears that considerable interest was then being taken in Antwerp in prophetic literature and about the same time the prophecy of Mayence was also in evidence. From this and other inquiries which we have made, it seems to be now practically certain that the Prophecy of Johannes was in existence many years before the outbreak of the great war. The prophecy has recently appeared in several daily papers.

By an oversight last week we admitted the statement that Johannes Ruysbroeck, the Flemish mystic, whom a correspondent suggested as the author of the Prophecy, "lived about 1600." This date represents with some approach to accuracy the time when his works were first published, but Ruysbroeck himself flourished in the fourteenth century. This fact effectually disposes of our correspondent's suggestion. Johannes' Prophecy refers to Luther and Lutherans. Luther was not born until long after the death of Ruysbroeck.

## THE PREDICTION OF BAHÁ ULLÁH.

Attention has been called to the fact that Bahá Ulláh (who died in 1892), after a visit to Syria paid by the German Emperor Frederick, then Crown Prince, wrote him a letter containing the following memorable words:—

"O banks of the river Rhine! We have seen ye drenched in blood because the swords of retribution were drawn against ye, and ye shall have another trouble. We hear the lamentation of Berlin though it be to-day in manifest glory."

## ANOTHER ASTROLOGICAL FORECAST.

In the "New York World" we find Professor Frank Theodore Allen, an American astrologer, writing on the horoscope of the Kaiser. We learn that the German Emperor's horoscope "bristles with calamitous possibilities," a conclusion in which the Professor is at one with the whole astrological fraternity. After a general delineation of the Kaiser's nativity the astrologer proceeds:—

It is a matter of historic record that from his youth the Kaiser had a feeling of resentment and contempt for his mother, having never forgiven her because the nerves of his left arm were sacrificed by the physicians attending his birth in order to save her life. . . . He practically placed his mother under arrest while at the side of her husband's bier, and made an arbitrary seizure of his father's estates. On numerous occasions, both public and private, he manifested the hatred he felt towards his mother.

This attitude towards his mother is in strict accord with the prominence of Mars conjoined with Neptune in his mid-heaven, or the house which signifies the mother of the native and also his honour and career. In our experience we have never failed to find that when this house (or its opposite which rules the father, and signifies the home and close of the life) is afflicted and the native yields to the innate tendency to contend with and dishonour the parents, that his profession is wrecked and his reputation ultimately ruined.

Here are the dates when local transits are liable to bring the dangerous features of the Kaiser's nativity into especial activity, any one of which may precipitate a crisis or cause him to make a false move: September 15th to 20th; October 7th to 13th; October 31st to November 3rd. November 10th to 23rd will be a period of world-wide tension and subject the Kaiser to dangerous complications. The last three weeks of December are liable to witness the confusion and hopeless undoing of this once proud and mighty monarch.

MISS LIND-AF-HAGEBY, who was to have addressed the Alliance on the 3rd prox., has been reluctantly compelled to postpone the engagement until January 28th next. Her place will be taken by Mr. Percy R. Street, who will deliver an address on "The Facts and Fads of Modern Health-Hunting." (See announcements on p. 518.)

## "DOES GOD KNOW?"

## A CRY FROM THE DEEP.

BY GERALDINE DE ROBECK.

Who has not mentally put this question to himself in the last few weeks, reading of the brutalities, the inhuman deeds of the soldiers of the man who claims to be the approved world-ruler chosen of the Almighty? Who has not wondered at the silence of God, at the extraordinary power of "the Evil One," at the seeming impotence of the Saviour, to whom the little ones, tortured and dying, must have cried in their torment, but in vain? Did Christ hear their cries, we ask ourselves? Has God seen the blood, seen the lopped limbs, the eyes raised to His Heaven in agony, heard the multitudes calling on His name, still, to the very last, believing that He could and would defend them? For some weeks past, now, with every breath that we, sitting at home in the quietude of our daily life, have taken, we have known, instinctively, that some body writhed, some last breath was drawn, over the sea, there, either in Belgium, France, Prussia or Austria-Hungary! Where was God, where was Christ, what were They waiting for, that They did not strike?

Was it that God could not help? If so His omnipotence is not any more conceivable by us than is His goodness, or mercy, or love—only His attribute of long-suffering becomes clear to our understanding and we can hear Him, in the words of Christ Jesus, moaning: "They know not what they do!" It is the cry of One who understands, not of one who is omnipotent; far from it! Then, what if He knows nothing about the sufferings of men? He becomes no longer guilty of permitting atrocities, certainly, but where is His omniscience?

Either He knows and permits—the Church declares that He does, but only permits for a season—for ends that we must not inquire into, or else He knows not, in which case He could not either prevent or save! Whom would you rather believe in: a God who, hearing the babes wail and the women pray, made no sign—for His own ends—of either hearing or feeling pity; or a God who, having no understanding, in our sense of the word, and no consciousness of what is happening on earth, could not intervene and was, therefore, not worth calling upon?

And yet I believe in God and I pray to Him and seek Him—for He must be sought, as all the Esoteric Churches teach—and I know that His omniscience, omnipresence and omnipotence are facts that may be discovered—nay, that I shall share them.

To take the Church's doctrine, then, and work upon that, we find that we, as orthodox thinkers, should hold that God existed before the material world was created and that He created man and the visible universe after a pattern formerly existing "in the Mount" (that is, in His own mind). That mind was good and evil, then!—more evil than good, indeed, since the good always had to battle with the evil in order to overcome it—and nothing that has been seen, felt, or experienced, in any way, upon earth, would ever have existed but that God said: "It shall be." We must believe this, then, in order to be orthodox. But what of the Devil? Was God responsible for his creation? No. . . . Ah! Then we made a mistake, or the Church did. Everything was not in the mind of God before He created the universe—there was a power opposed to Him, a mind full of hideous thoughts and another "I Am" possessing the power to create evil. Very good! God was not responsible for all the horrible things, then, but also—and here is the rub—He was not *omni*-anything! Neither *Almighty*, nor *first*, nor *only*; what then? Not God. . . . By God we mean, if we mean anything, "The only, First-existing, Sole-creating, Universal Sustainer, Willer and Actor, before Whom nothing was, after Whom nothing can be, without Whom nothing can be, whose being is expressed in all that is. Postulate a Devil—any evil power having a say in the guidance, creation or purpose of the world—and the Almighty (as Good) exists no longer—He cannot be if an evil opposite principle is! In the words of F. C. S. Schiller:—

God cannot be both all-good and all-powerful in a world in which evil is a reality. If God is good, He must put up with the continuance of evil because He cannot remove it. By ascribing

unlimited power to God (now) it makes God the author of all evil, and imprisons us in a hell to escape from which would be rebellion against omnipotence. If, then, evil things exist, it must be because God wills to have it so, *i.e.*, because God is, from our point of view, evil. Nor, again, can the responsibility for evil be shifted to the Devil or the perversity due to human free-will, unless these powers really limit the Divine omnipotence. For if we or the Devil are permitted to do evil while God is able to prevent or destroy us, the real responsibility rests with God.

We must admit that either all things are good, or that God Himself is evil—a process by which evil becomes good is unintelligible as the action of a truly infinite power which can attain its end without a process. A purpose and process (Divine scheme) both imply limitation. Thus the attribute of infinity would make the Deity into a Devil infinitely worse than the Devil of tradition, because armed with omnipotence.\*

Therefore I say, blasphemous though the words may sound, that a God who was omnipotent and saw a barbarous soldier torturing a child (very young girls are children, and we are told that they were the favourite victims of the monsters who overran Belgium) and heard its cries and neither destroyed the evil beast nor interposed in any way in defence of the child, could hardly be less of a devil than the soldier! And, talking of devils, why rack our brains to imagine any more devilish devil than the Prussian unmasked, whether soldier or strutting Uhlan officer! Where, then, was the omnipotent God at the burning and sacking of Louvain? Where was Christ when the soldiers outraged and tortured the children? Where were the angels when women cried and struggled to escape the ferocity of their ravishers? What is the Church doing, even now, that it says nothing—only prays, as in time of peace; were not the priests in times past the hand of God? Not by murdering the offenders, not by striking him who struck can evil be destroyed—it seems, indeed, as Mrs. Eddy says, to be destroying itself at present†—but by striking at the very root of the evil, *i.e.*, the sensuality, the depravity of man fostered by society in secret, that the lords of creation may enjoy their prerogative of might, and the gross materialism of an age which regards all attempts at the spiritualisation of life and all researches into the unknown and unseen as witchcraft and necromancy. We need not wonder so very much at the attitude of the Church, or rather the priesthood, towards occult study, seeing that they had in times past the monopoly of all super-terrestrial information, else how could the priesthood have lived and flaunted their terrestrial supremacy in abbey and temple, villa and treasure-chest? The truly religious spirit is yet to come upon earth, and it will be a poor day for the self-appointed interpreters of Scripture when every man can speak, in the closet, with his Maker, needing neither gold nor influence nor intercession in order to approach the throne of the only true God, dwelling in the innermost, indeed.

One reply to the question "Where is Christ, now, that He neither answers nor acts?" is to be found in the words He Himself spoke on earth, and their import is truly terrible for Christianity to-day—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!" The little children, His members; the virgins, His members; the old men, all the innocent, butchered, tortured, desecrated; in them has Christ suffered, in the house of His friends. It is a terrible thought and one which should cause the Christian world to shudder, for two thousand years after His first coming is He not crucified afresh; and the deeds done, are they not done by Christian soldiers, at the instigation of Christian rulers and in a so-called advanced age of Christian thought? "Ye have done it unto me," He cries to-day, and the Unknown God, so silent yet, will He not, in His own time, speak? That Christ suffers with and for all who suffer and all who sin is one of the greatest truths of Esoteric Christianity and, as Edward Carpenter and Walt Whitman tell us, it is when man has come into cosmic consciousness that he understands at last what was meant by the mystic words, "Ye have done it unto me."

In the "Riddles of the Sphinx," which I have already quoted above, I read:—

The God of the theologians is, and has always been, a mass of contradictions, and the reason is that he is a hybrid between the God of the philosophers and the God of the people (p. 320).

\* F. C. S. Schiller, "Riddles of the Sphinx," pp. 314 and 318.

† "Science and Health, with Key to the Scriptures," by Mary Baker Glover Eddy.

The "God" of Pantheism is not only impotent to alleviate our sufferings—sufferings which He Himself inflicts upon Himself—but He is actually indifferent to them; the physical and mental tortures of myriad beings are actually seen to be "very good" in the eyes of "God." And of this diabolical indifference He can only be acquitted if we reflect that it must evidently proceed from ignorance. For God cannot be in any way aware of our woes, not only because an infinite God cannot be in any way conscious, but because, from the standpoint of the Infinite, our whole phenomenal world must be naught, unfeared, uncared for, and unknown. Our "real" world is as relative as good and evil, and like them would vanish *sub specie eternitatis*. For the all-embracing Infinite admits of change as little as it does of imperfection or of Time. If, therefore, change appears to exist, it must be an illusion of our deluded sight (*Avidya*, Nescience), which does not penetrate to the Infinite. The world would be an inexplicable illusion, an unmeaning, incoherent pageant, dreamt by the grotesque creatures of the Absolute's unconscious dream, an unreal chase of shadows across the dark background of the Absolute, a phantasmagoria existing only in the fancy of the phantoms that behold it (see Mrs. Eddy's "Mortal Mind, Science and Health, with Key to the Scriptures"). Pantheism explains nothing, just because it professes to explain everything (p. 328).

Most Metaphysical schools, however, deny that consciousness can be ascribed to God. For consciousness cannot be without duality (one to know and something to be known). Without consciousness, no knowing, then, and without experience no pity! The silence of God is not inexplicable, therefore, to the Metaphysician! But, also, to a God having no consciousness wherefore pray? We can only pray to one who can pity and intervene.

Here I leave—unanswered, of course—my question: Does God know that men, women and children are suffering to-day, and that nameless brutalities are being committed in the so-called cause of right? for it is one which cannot—in our present self-conscious state—be answered by us mortals; but to the question, "Does Christ know?" I reply—and I have the authority of His Word, itself, for doing so—that He does! And nothing shall be forgotten, nothing left unpunished, although I do not believe in the punishment of "eye for eye, tooth for tooth" but rather in that of Love—the terrible hour when every man shall discover that it was the gentle Lord Christ, His soul's beloved, who was smitten, tortured, crucified in the flesh, on the mystical cross of the human body (matter and spirit for a season united that the perfect man might have birth). O Prussian soldiers, in the hour of His coming to you—in the watches of the long "dark night of the soul," when the deeds done to others are realised as having been done unto the unknown self—what will you say to the King against whom you strove? How will you writhe and cry out, remembering the joy you took in the infliction of pain on the helpless, when He says: "Ye have done it unto me!"

#### THE TRUE MEANING OF "EXAMPLE."

To study the precepts of Marcus Aurelius, and to endeavour to carry them out is something, but quite a different thing from following his example, which consisted in making such precepts for himself. Epictetus counsels his disciple not to do merely what he is told, but "Ordain for thyself a certain course of conduct," &c. It is thus that we must do if we wish to do as he did, and even though the precepts we form for ourselves fall short in wisdom of those he formed for himself, still in the very framing of them, such as they are, we gain a power that cannot be gained from putting in practice precepts ready made for us by others.

The influence on life of precepts by sages is very slight compared with the influence of even much humbler precepts thought out by a man for himself.

The chief use of the sage's precepts is an indirect one—to suggest thoughts, and to suggest thinking for ourselves even as he thought for himself. Wise men may give us a plan and a foundation, but the building must be our own work; and even if it be but a cottage as compared with their mansions, it will afford us better accommodation than we can get by trying to live under their roof.

## A VISION OF TWO WORLDS.

## A TRUE PSYCHIC EXPERIENCE.

I feel a slight sense of exhaustion on retiring to rest for the night; also a sense of invisible presence. I extinguish my light and compose myself for quiet slumber. How strange! A sudden cold draught seems to blow all around me. I immediately sit up, when suddenly a bright white light shines into my room, lighting up every article and crevice in the room with a brilliancy that is not of this earth. A face suddenly looks into mine, smiling and serene. It immediately recedes into the light, standing for a moment hesitatingly, as though loth to leave unless I follow. For one moment I pause, and then, as the light seems about to be withdrawn, I cry, "Oh, don't go; I want you!" But the presence turns, and, with again that sweet enticing smile, passes on. I make one violent effort to follow, but a sudden blackness overwhelms me. Then comes oblivion; then once again the light shines fully upon me, and I am standing beside my own body. How still everything seems! Again I look towards the light, and without any effort on my part I follow, passing through walls as though they were non-existent.

A sense of glorious freedom and exhilaration possesses me, and I am borne rapidly upwards through clouds and mists. The beautiful white light is above and just behind me, as though held aloft by an invisible hand to guide me through the shadows. I travel faster than any bird upon the wing; but I have no fear. Suddenly I feel beneath my feet a soft sandy roadway. I am left standing in the mists and shadows. The light disappears; I feel I am alone, and begin to wonder many things—why I am alone and what is the import of my journey.

Slowly I wander on; the mists disappear, disclosing to my view a beautiful world, but utter silence. I pass on, thoughtful and happy. What lovely flowers and trees appear! How pure and ethereal all surrounding objects seem too, and a feeling of reverence and worship possesses me for the Creator of it all. Now and again a thin cloud of vapour floats slowly towards me, and as it approaches shapes itself into a form of either sex, clad in white and radiant drapery. I look at each, as it passes, in wonder, and each returns my look with a strange, sweet smile, which seems to me to be a greeting, and yet there is an expression of wonderment about the gaze. But none ever pauses or speaks to me. Again I tell myself this must be a world of thought; and as I speak my thoughts aloud a voice comes from all around me, "It is a world of thought and purity."

The sunlight disappears and the mists and shadows gather around me. The ground seems to fall beneath me and I am borne upwards again swiftly into space. The radiant light again appears to guide me and I travel silently on. Suddenly away in the distance and far below appears a dull-red glowing mass. It seems to be a fire. I speak as though I am aware of a presence near me. "What is that dull-red glow in the distance?" I ask. "That is a world," the voice answers. But how shall I describe that voice? So grand, deep and vibrant. "A world!" I reply in wonder; "but what world?" No answer; and we—the invisible presence and I—travel on, in a mighty rushing wind, till the red glowing mass grows larger and nearer. All at once the light remains stationary and the voice speaks. "That is a world of pleasure"—a long pause—"sorrow and sin." The last word, "sin," comes like a clap of thunder. Again the light moves forward, and this time downward. We travel on for quite a long time through mists and shadows. Again the ground meets my feet and the mists and shadows disperse.

It is night. I am standing in a kind of pleasure ground, on a pathway bordering a lake. I look around me, and I seem to recognise the scene. I turn and look behind me and see a huge wheel slowly revolving; cars are attached, in which I notice the forms of men and women sitting in the midst of flames. It is night, I say; what do they here? And a sort of horror seizes me, which seems to keep me chained to that one spot.

Again the grand voice speaks. "The cars are full of the

souls of those that are lost on the wheel of pleasure." And a cry seems wrung from me, "O God, have pity on them!"

I turn and look towards the east, and from a bend in the pathway comes a beautiful, stately woman; she is tall and of wonderful stature. Her snow-white hair is piled high above a noble forehead; the face is smiling serenely as though in gentle thought. Her walk is slow, graceful, and full of dignity, and a feeling of reverence comes over me for so beautiful a mother. I watch her as she comes towards me in the light of dawning day. She appears not to see me. Suddenly a fear takes possession of me as she moves slowly and all unheeding towards the terrible wheel. I try to move, to warn her, but some power holds me fast, for I cannot move. I try to speak, but no sound comes. She moves directly under the wheel. O God! the wheel is just above her. She suddenly turns in my direction, and as she does so, the corner of a car strikes her on her right temple, and she falls crushed and bleeding to the ground.

Then I am released; I fly towards her, and, raising her, place her upon a seat close by. I pick up the drapery that is about me to staunch the blood, but my fingers pass through it. I rest her head upon my breast, supporting her with my left arm. Immediately an awful fury possesses me, and I turn towards the wheel, shaking my clenched hand in anger at those who would crush so beautiful a mother and pass on unheeding. And again the silence is broken by the voice, now stern and terrible. "It is a world of pleasure, sorrow, and sin—a world that cares nought for the sorrows of its crushed and bleeding mother."

Utter silence; again darkness descends, and the light guides me back to my home and into my room, where lies to my view my apparently lifeless body; and as I watch it, in a sort of pity and loathing to return, the voice speaks again, "You must make your vision known to the world." Darkness overwhelms me. Again the rushing cold wind blows over me, and in some mysterious way my spirit has returned to my body.

C. W. B.

## ANNIVERSARY OF THE OCCULT CLUB.

On the afternoon of Thursday, the 22nd inst., the Occult Club celebrated its anniversary at 1, Piccadilly-place West, the rooms being filled to overflowing. In the absence of Count Miyatovitch, whose temporary indisposition prevented him, greatly to the regret of all present, from taking the presidential chair, that duty devolved of necessity on the founder of the club, Mr. W. de Kerlor. He reminded the company that when Count Miyatovitch presided at the inauguration of the Club a year ago he thrice uttered the mystic formula of the East, "Om Mani Padme Hum," adding that if sincere good wishes could contribute to the Club's success no doubt that formula would do so, as the time was particularly ripe for the existence of such an institution. The Count pointed to the signs of awakening in the world in matters psychical, and predicted that in the not distant future every University which already possessed chairs for Metaphysics and Psychology would also have one for the Occult Sciences. The Count's good wishes had been fulfilled by the success with which the Club had met since the inaugural meeting.

After referring to the valuable services rendered by the Hon. Secretary, Mrs. J. C. Martin, and the high appreciation which they had awakened, Mr. De Kerlor said: "May we all live for the day when the noble teachings of Occultism shall spread as the branches of a huge tree, shedding its blossoms and its fruits into the hearts and the souls of men, thus helping humanity when this war is over to reach a nobler and higher sense of consciousness."

The audience then adjourned to tea, served in the quaint Jacobean kitchen, profusely decorated with flowers and plants for the occasion.

ONE lesson . . .  
Never to blend our pleasures or our pride  
With sorrow of the meanest thing that feels.

WORDSWORTH.

## VOICE MEDIUMSHIP EXTRAORDINARY.

## DR. FUNK'S CAREFUL TEST.

Some wonderful experiences with the "direct voice" are narrated in Dr. Isaac K. Funk's "The Psychic Riddle," published in 1907 by the Funk and Wagnalls Co. (New York and London). The medium, Mrs. French, was a woman of over seventy-two years of age, of a most frail physique, very deaf (a fact confirmed by several physicians who had attended her), and with a pulse that indicated quite a weak and irregular heart. Yet the personalities manifesting through her could hear perfectly the questions or remarks of the sitters, and one of them, an Indian control named "Red Jacket," had an exceedingly loud, masculine voice which would easily have filled a hall with a seating capacity of two thousand people. As it seemed absolutely impossible to attribute such a voice to the unassisted vocal organs of the medium, it was deemed advisable to test the theory that she might be holding to her lips a megaphone or speaking trumpet. Accordingly Dr. Funk and another sitter on different occasions held the medium's hands (the doctor being very careful to hold them well apart so that there should be no possibility of his supposing that he was holding two hands when he was only holding one). This, however, made no difference to "Red Jacket's" thunderous voice. Instead, there came, in addition, the sound of strange laughter, proceeding alternately (so it appeared) from different parts of the room, from floor, from ceiling, from the left of the medium, from her right, from behind her, from in front of her. It was a natural human laugh, but the laugh of a physically powerful man. Whenever it occurred it excited the risibilities of the medium, who also laughed heartily, thus enabling the sitters to contrast the *timbre* of the two voices. It was as hard, in Dr. Funk's opinion, to think that the weak voice organs of the medium could produce that laugh as to believe that a lark could imitate the bellowing of a bull.

The sittings at which the above phenomena were witnessed took place at an apartment in New York, selected by Dr. Funk himself. Toward the conclusion of the series he urged upon the control what he called the water test—i.e., that the medium should hold in her mouth a measured quantity of a coloured liquid which he would prepare, and that then the spirit voice should continue. "Red Jacket" demurred at first on account of Mrs. French's weak state of health at the time, her pulse being very feeble, and though the experiment was tried later, nothing satisfactory resulted. The controls, however, themselves suggested that when she grew stronger another effort should be made. She then returned to her home in Rochester. Some weeks later Dr. Funk went to Rochester and had a final sitting with the lady at a house selected by a friend of his living in the city. This time the water test was successfully carried out. When "Red Jacket" gave the word, one of the sitters lit a candle. Dr. Funk then held a glass containing a coloured liquid to the medium's lips, and she took the whole contents into her mouth. The light was then extinguished. *Within a minute* "Red Jacket's" voice was heard as usual. The candle was then relit, the doctor held the glass once more to the medium's lips, and she emptied into it the liquid from her mouth. It was found to be the exact amount which he gave her, and was, in the judgment of all present, of the same colour.

The test was a perfect one, with only a single drawback, which, to his regret, did not occur to the doctor till afterwards. Nobody held the medium's hands on this occasion, and, of course, it was just possible that she might have had an empty bottle or glass concealed about her person, and when the light was extinguished have emptied the liquid into this glass, and then, after speaking, and before the light was relit, put the liquid back into her mouth. This concealed glass theory was, however, an exceedingly unlikely one under all the conditions.

SOME people are failures even in their successes. Some people are successes even in their failures. The great souls never admit failure. The great souls never admit success.—HORACE TRACHEL.

## A VISIT IN THE TWILIGHT.

The following extract from "Felicia Skene: A Memoir," by E. C. Rickards, may be of interest to the readers of LIGHT. Miss Skene, who died in 1899, was well known and dearly loved at Oxford—her home for upwards of forty years—both as an ardent philanthropist and a charming and highly gifted woman with an extraordinary talent for friendship. Her father, Mr. James Skene, of Rubislaw, was the intimate friend of Sir Walter Scott; the poet, it will be remembered, has immortalised that friendship in his Introduction to the Fourth Canto of "Marmion."

Scott's death, thirty years before that of James Skene, was one of the deepest griefs Felicia's father had to bear. It was a strong proof of the impression made upon him by that friendship that shortly before his death, in his ninetieth year, he was convinced that the poet came to see him, and sat with him a long time, talking over the old happy days together.

Felicia Skene, in an article entitled "Some Episodes in a Long Life," published in "Blackwood's Magazine" in 1896, thus describes the return of Sir Walter Scott to her father:—

"He was still well and strong in spite of his great age, and had the full use of his faculties with the exception of his memory, which failed him only with regard to recent events. . . . One afternoon in the dark month of November, when he seemed quite well and peaceful, I had left him alone for a few minutes sitting beside the fire in his own room; his servant was within call had he required him, but there was no one actually present with him. When I came back to him, not having been more than a quarter of an hour absent, I found him with a look of radiant happiness upon his fine old face. 'Oh, come quick!' he exclaimed. 'I want to tell you of such a delightful surprise I have had. Scott has been here! Dear Scott! He told me he had come from a great distance to pay me a visit, and he has been sitting here with me talking of all our old happy days together. He said it was long since we had met; but he is not in the least changed; his face was just as cheerful and pleasant as it used to be; I have so enjoyed being with him.' He went on for some time describing the charming visit his dear old friend had paid him, with a minuteness which was rather startling, and then he asked me if I had not met Sir Walter coming out of his room. I told him I had not, but I said no word to suggest that there was any unreality in what he had seen. How could I tell what it had been? Or how could anyone express an opinion on such an event? I only know it was a last ray of brightness from the setting sun of my father's life. Very speedily after it had thus gleamed upon him he followed his dear friend to the unknown land."

EDITH K. HARPER.

## AURIC EMANATIONS.

## THE KILNER SCREENS ANTICIPATED.

Miss Bonus, of Felixstowe, daughter of the late Dr. J. Bonus, sends us an unfinished letter which she states she found amongst the papers of her late father. It is addressed to "The Editor of LIGHT" and is as follows:—

SIR,—*Apropos* of certain topics which have lately been mooted by your correspondents, here is a letter written me many years ago by the author of "Social Hours with Celebrities." I may say that I long ago satisfied myself that not only every man but every living animal organism is surrounded by some such subtle vaporous emanation. But what is the nature of this gas, whether [?] or merely the product of some vital operation—

Accompanying the letter is the following memorandum:—

January 14th, '83.

It is curious that yesterday, looking through the second volume of Vigneul Marville's "Mélanges d'Histoire et de Littérature," I came quite accidentally at p. 461 upon that episode I once told you of but could not then remember where I had seen it. He describes the incident as having happened to himself. It was on the occasion of a visit to London. He made the acquaintance of an optician, who, after having supplied him with a variety of optical instruments, showed him the extraordinary monacle which enabled him to see the individual atmosphere which surrounds every person. He describes what he saw so graphically that it is evident he is quite in earnest, and his character for integrity is so high that it seems as difficult to doubt his word as that of any other honest man; and yet surely such a discovery as a glass which rendered visible such atoms could not have "died" with one man. The optician neither sold nor gave him the lens, but only allowed him to use it. I meant to have told you this in my last, but I forgot it. You were formerly anxious to investigate the matter.

## SIDELIGHTS.

The Peasant Arts Fellowship are about to hold a series of meetings at the University College, Gower-street, particulars of which may be obtained from the Secretary, Miss E. G. Burr, 17, Duke-street, Manchester-square, W.

It is not generally known that General von Moltke, who has just been dismissed from his post as Chief of the German Staff, is an ardent student of occult phenomena. His residence near the Roonstrasse, in Berlin, was long frequented by all the psychical research people in Germany, and many remarkable *séances* were held there.

Writing of "The Canterets Prophecy" (page 509), a correspondent remarks, "Surely it should be *Cauterets*, not *Canterets*." We think he is right. *Cauterets* is a town in the French Pyrenees, and although "*Canterets*" is the spelling adopted in the newspaper from which we quoted, and which we followed, there appears to be no such place.

In the course of a recent lecture Miss Felicia Scatcherd made the interesting statement that she had been told by a brilliant physicist that seventy-five per cent. of some of the experiments made in a laboratory, where almost all the conditions of success were known, were nevertheless failures. In her experience in psychic experiments—the laws of which we were only beginning to learn—the proportion of failures was much smaller.

"The Herald of the Golden Age" for October is an excellent number. We are particularly struck with the opening article by the Editor, Mr. Sidney H. Beard, on "The Dawn of Peace." Mr. Beard points out that while for many years the best and wisest of mankind have striven in vain to withstand the curse of ever-growing militarism the situation is now entirely changed and an opportunity is coming "for forming a great union of nations who will pledge themselves to refer all disputes and grievances to the Hague Tribunal and agree that its judgments shall be enforced by one and all in the collective interests of mankind. Extensive disarmament would then become possible, and the peace of Europe would be virtually assured for many generations or centuries to come."

A lady correspondent takes exception to a phrase in our comments on the "Prophecy of the Monk Johannes" (p. 497). We there said that "a strong religious bias was amusingly evident in the Prophecy." Now we should have hardly thought it possible that anyone could read the Prophecy, with its reference to Antichrist as "a son of Luther" and its prediction (in which one can almost hear the note of triumph) that "there will be no more Lutherans or schismatics," without clearly seeing what we meant. Yet it is seriously suggested that the phrase in question showed an attitude of flippancy towards religion itself! We are sorry that it should have been possible to extract such a meaning from the sentence. Let us amend it now and write "a strong *theological* bias."

Regarding the ethics of war, Mr. Thomas Raymond holds that none of our contributors has yet touched the truth of the matter. The only oracle of right and wrong is the individual soul or conscience. "What any nation should or should not do is totally irrelevant. All nations, being composed of natural-minded men, are barbarous. The spiritual mind knows murder to be wrong. To talk about praying in the matter, while doing wrong, is not sane; one might as logically pray for the law of gravitation to be suspended in order to avoid damage from a long fall. If two, twenty, or two hundred barbarians only were murdering each other, we should be spared this blasphemy of religion. Why, then, should it occur at all?" This simply amounts to a restatement of the problem. It is true that what is individually wrong cannot be nationally right. The question at issue really is whether it is right for the individual or the nation to protect by force life, liberty, property, when they are assailed by force.

## ANSWERS TO CORRESPONDENTS.

"UNITY" (Julia's Letters).—Thanks for your letter. Do not the remarks in last week's Notes sufficiently cover the main issue?

"A. M. C. P." (Johannes' Prophecy).—You give neither name nor address. In any case, you will see that an attempt has been made to reply to your questions.

## LETTERS TO THE EDITOR.

## "Letters from Julia."

SIR,—I would say to your correspondent, "Uberrima Fides," "Let not your heart be troubled" by Julia's latest pronouncement. If "possibly not one in a million cares to communicate with those he loved on earth," why did she urge Mr. Stead to establish her Bureau, and his friends to carry it on after he left the earth? If the reason be that her first instructions were based upon an error, how are we to know that she is not again making a mistake?

Perhaps Julia will kindly answer and oblige many others besides—Yours, &c.,  
Gipsy Hill,  
October 19th, 1914.

BIDSTON.

## Astrology and Free Will.

SIR,—I am one of those you referred to as interested in astrology, its theory and methods—by which I do not mean the methods of the astrologers but those of the stars. I am not interested in cusps and trines and right or wrong ascensions. What I want to know is why my character is marked by duplicity merely because the Twins were peering over the edge of the world at the moment of my birth, and why my disposition should be sad and gloomy because my horoscope is afflicted by Saturn. Our adjectives saturnine, jovial, martial, lunatic are eloquent of the ancient belief in this science. What are these "influences" by which we live and die, and why are we especially "afflicted" at the time of birth, rather than at conception? What answer do the astrologers give to this question? I have kept my eyes and ears open but have never met with anything more satisfying than mathematical calculations, which leave one cold.

It will be seen, too, that if astrology be true, our individual responsibility is very much lightened, and the Kaiser, whom the whole world is engaged in vituperating, is but the instrument of Fate. "He will be compelled to declare war," says one astrologer. Between the stars and the prophets Free Will is, if I may say so, narrowed to a pin's point.—Yours, &c.,

N. G. S.

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

SIR,—I have been much interested in the discussion going on in your pages relative to the method of production of the Direct Voice. Perhaps a reason for the very unsatisfactory "explanations" that have reached us from the other side is to be found in the fact that the "director" of the voices may not be actually cognisant of the scientific principles involved. He may be the captain of the ship indeed, but it does not follow that he knows the ratio of cut-off in the high-pressure cylinder of his engines. He is laudably anxious to do his best, and when importuned for explanations about the details of the machine which it is his duty but to direct, unfortunately lets good-nature run away with prudence. And in addition, I am rather of the opinion that the entities do not wish or are not allowed to tell us much. I was myself told by one speaking entity that very little of what occurs in the spirit world is allowed to reach us, and by another, in reply to an inquiry relative to the mode of production of the voices, not to worry about the matter, but to accept the facts.

It seems to me that the investigation of the phenomenon is a job for the dwellers of this world, and in my opinion what is wanted for a start is a thorough research into that mysterious something which seems to be taken from the bodies of the sitters at every *séance* and without which no phenomena of any kind whatsoever occur—namely, the thing or condition known under the various designations of "magnetism," "power," "psychoplasm," "vital fluid" and what not. I believe if we really knew what this is, much progress could be made.

This "magnetism" may be one or a combination of the following: (1) a strain in the ether; (2) waves in the ether; (3) electrons; (4) atoms; (5) molecules. From various generalities I have noticed I am inclined to think that it consists of aggregations of molecules, each of complex structure, but I have no certainty about this. At any rate, what I do know is that Science is, at the present time, quite capable of dealing with it, and I venture to say that if a proper laboratory were fitted up, its composition could be determined, at least approximately. And only when this basis of all phenomena has been rigorously studied shall we be able to deal with the voice and its method of production. If, then, any millionaire would like to add to the sum of the world's knowledge here is a chance for him!—Yours, &c.,  
W. J. CRAWFORD, D.Sc.  
Belfast.

SIR,—I have read "N. G. S.'s" criticism (p. 502), and regret to observe that while criticising an explanation, he has himself

failed to throw any light on the question at issue. I have given, without adopting it or accepting any responsibility, "Dr. Sharp's" explanation. I copied it from notes taken at the time. These notes I submitted to Mr. Coates, who said they were a fair summary of what the Doctor said. "Dr. Sharp" clearly wished us to understand the difficulty of the process, whereby a thorax, with vocal chords, was built up or materialised from the atoms thrown off and drawn from the sitters, and that the "Direct Voice" was produced by a method analogous to that of the production of the human voice. That is the summary. The details of his explanation may not be verbatim, but are as accurate as the prompt writing of my notes from recollection immediately after the particular séance could make them.

The whole of the Doctor's explanation may be "mere nonsense"—"disquieting nonsense"—but that is a fact which I have yet to learn. Perhaps "N. G. S." might be good enough to explain to us how the human voice is produced if there be no materialised organs for their production.

I may be wrong in my summary of the Doctor's explanation, but I hope that when "N.G.S." has attended similar séances and has obtained a clearer grasp of the Doctor's meaning, he will give a more lucid explanation of the method whereby these voices are produced.

If "Dr. Sharp" is nothing "more than a reflection in some way of the personalities of the circle," "N.G.S.'s" attendance might give more scientific weight and lucidity to any explanations given of the process of producing the voice.

May I suggest to "N.G.S." that when sittings are resumed with Mrs. Wriedt in Rothesay, he should attend, as many able thinkers have done, and learn something for himself of the Direct Voice, and of the remarkable intelligence directing these sittings? He may then obtain a fuller explanation about the production of these voices, apart from the overwhelming evidence of the return of those whom we have mourned as dead. I know the difficulty of explaining or understanding the phenomena, and I still look for clearer interpretations.

I was much interested in reading Dr. Abraham Wallace's letter in *LIGHT* of October 10th (p. 491), and in discussing the matter with him in London last week, and at the meetings which we were both privileged to attend last summer. I hope that next year at Mrs. Wriedt's circles we may have a gathering of those who are interested in the scientific aspects of the matter, and who will be able to arrive at some theory that shall be generally acceptable.—Yours, &c.,

A. J. STUART.

Southport, October 22nd, 1914.

## SOCIETY WORK ON SUNDAY, OCT. 25th, &c.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W.*—Mr. Percy R. Street gave an interesting inspirational address, entitled "The Philosophic Sense." Mr. Leigh Hunt presided. Sunday next, see advt. on front page.

**LONDON SPIRITUAL MISSION:** 13b, *Pembroke Place, Bayswater, W.*—Addresses by Mr. E. H. Peckham and Mr. H. G. Beard. Sunday next, at 11 a.m. and 7 p.m., Miss Florence Morse. Thursday, at 7.45, Mr. Horace Leaf.—W. B.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Inspirational addresses by Mrs. Fairclough Smith: Morning subject, "Peace"; evening, "Creative Thought," followed by spiritual messages. Sunday next, see advertisement on front page.

**WOOLWICH AND PLUMSTEAD.**—Mr. G. R. Symons spoke on "Mental Reliance." 21st, address by Mr. T. A. Hickinbotham. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. W. Rundle, address and clairvoyance. Wednesday, Miss V. Burton, address.

**KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.**—Address and good clairvoyant descriptions by Miss Morse. Sunday next, at 7 p.m., Miss Violet Burton, trance address on "Saints and Angels."—W. M.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—In the absence of Mr. W. E. Long, Mr. G. T. Brown conducted both services; much appreciated. Sunday next, services at 11 a.m. and 6.30 p.m.

**WIMBLEDON.—BROADWAY PLACE (NEAR STATION).**—Mr. and Mrs. Alcock Rush conducted the service. Sunday next, at 7, Mr. Robert King on "How Clairvoyants See." Questions answered.

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

**CRAYDON.—GYMNASIUM HALL, HIGH-STREET.**—Mr. Percy O. Scholey gave a powerful address and well-recognised clairvoyant descriptions. Miss Johnson sang a solo. Thursday, at 8 p.m., usual short service and circle. Sunday next, at 11 a.m., service and circle; 7 p.m., Mr. E. H. Peckham, address.—G. S.

**SHEPHERD'S BUSH.—73, BECKLOW-ROAD.**—Successful Harvest Service. Sunday next, 11 a.m., circle; 7 p.m., Mr. Symons. Thursdays, at 8, Mrs. Ord.—M. S.

**CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.**—Mrs. Neville spoke on "Many Mansions" and gave descriptions. Miss Heythorne sang a solo. Sunday next, 11.15 a.m., questions answered. 7 p.m., Mrs. Podmore, address and clairvoyance. Friday, at 8, public meeting. Nov. 8th, Miss Violet Burton.

**HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.**—Inspiring addresses and clairvoyant descriptions by Mrs. Cannock. 21st, Mrs. Pulham gave descriptions. Sunday next, 11.15 and 7, Mrs. L. Harvey. Wednesday, Mrs. S. Fielder. November 8th, London Union Conference, 3 and 7 p.m. 3, Lyceum.—J. F.

**STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.**—Mr. A. J. Neville gave an interesting address on "The Needs of Life." Violin solo by the Misses Perry and Aaron. Sunday next, Annual Conference of London Union of Spiritualists at 3 and 7. Various speakers. Tea provided, 6d. each.—W. H. S.

**BRIXTON.—143A, STOCKWELL PARK-ROAD S.W.**—Mr. J. H. Carpenter spoke on the war, taking as his text, "Be not deceived, God is not Mocked." Sunday next, at 3, Lyceum; at 7, Miss Earl, address and clairvoyance. Monday, 7.30, Miss Morse. November 8th, Mrs. Miles Ord.—H. W. N.

**BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Addresses by Messrs. Rhoades, Gurd, Everett, Moorey and Cager. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, public circles. Sunday next, addresses by Lyceum scholars; music by Lyceum String Band. Collections for National Union Benevolent Fund.

**BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-STREET.**—Mr. Horace Leaf gave addresses and descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Curry, trance address and descriptions. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.

**GOODMAYES AVENUE (opposite Goodmayes Station).**—Mr. G. F. Tilby spoke on "Some Problems of Life," and answered questions. 20th, Mr. R. T. Hutchfield opened a discussion on "The Future of the Church." Sunday next, at 7 p.m., Mrs. Miles Ord. Tuesday, at 8 p.m., Annual General Meeting. November 8th, Mr. R. Boddington.—C. E. S.

**HACKNEY.—240A, AMHURST-ROAD, N.E.**—In the unavoidable absence of Mrs. Davies, Mrs. Sutton kindly gave clairvoyant descriptions. Sunday next, at 11 a.m., usual meeting. At 7 p.m., address by Mr. Dudley Wright. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Mrs. Harvey (of Southampton): Morning, address and descriptions; evening, auric readings; 24th and 26th, psychometry. 22nd, Mrs. M. E. Orlowski, psychometry. Sunday next, 11.30 a.m., Mr. Cowlam; 7 p.m., Mrs. Cannock. November 5th, 8.15, Mr. Angus Moncur. 8th, Mr. A. Punter.—T. G. B.

**BATTERSEA.—HENLEY HALL, HENLEY-STREET.**—Morning, well-attended circle; evening, Miss Violet Burton, a spiritual address on "Cultivation." 22nd, Mrs. Beatrice Moore, clairvoyant descriptions. Sunday next, 11.30 a.m., circle service; 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Thursday, 8.15, Mr. H. Wright, clairvoyance. Silver collection. November 8th, Anniversary Services.—P. S.

**BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.**—Mrs. Baxter gave addresses on "The Life Beyond" and "Grace Sufficient." Mrs. Doris sang two solos. Week's meetings most successful, also the Ladies' Guild; eighteen new members have been added to Church roll for new quarter. Sunday next, at 11 and 6.30, and Wednesday at 3 and 7.30, public service. Monday and Friday at 8, public circles. Monday at 6, healing (free).—J. L. W.

**STRATFORD.—IDMISTON-ROAD, FOREST-LANE.**—Morning, Mr. C. Lock, clairvoyance; evening, Mr. MacIntosh, address, and Miss Woodhouse, clairvoyance. 21st, ladies' meeting, address by Mrs. Greenwood; descriptions by Miss Woodhouse. 22nd, Mrs. Neville, delineations of aura, astral number and character from birth date. Sunday next, at 7, Mr. MacIntosh. Wednesday, at 3, ladies' meeting. Thursday, at 8, Miss Woodhouse. 8th, Mr. Walker. 12th, Mr. Tace.—A. T. C.

**THE UNION OF LONDON SPIRITUALISTS** will hold their Annual Conference with the Upper Holloway Society at Grovedale Hall, Grovedale-road, Giesbach-road, on Sunday, November 8th, 1914. At 3 p.m., paper by Mr. R. Boddington for discussion. 7 p.m., speakers Messrs. G. Taylor Gwinn, G. T. Brown, and clairvoyance by Mrs. de Beaurepaire. Tea provided.

**WHITLEY BAY.**—Mrs. Campbell spoke on "Let there be Light" and conducted an after-circle.—C. C.

**BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. Lamsley, of Portsmouth. 22nd, address and descriptions by Mr. F. T. Blake.

PORTSMOUTH. — 54, COMMERCIAL - ROAD. — Morning and evening, Mrs. Letheren, of Exeter, gave inspirational addresses. Afternoon, service for clairvoyance.—J. W. M.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Morning and evening, addresses by Mr. Walter Howell, and descriptions by Mr. Bellamy.—H. E.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning and evening, addresses were delivered by Mr. Howard Mundy, of Bournemouth, who afterwards gave clairvoyant descriptions. 19th, psychometrical delineations by Mrs. Lawrence.

TOTTENHAM.—684, HIGH ROAD.—Annual visit of the London Lyceum District Council. Good Lyceum session in conjunction with the Holloway Lyceum. Evening, addresses by Messrs. Rainbow, Drury, Clegg, and Mrs. Clegg.—N. D.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mr. Johns, clairvoyant descriptions by Mrs. Short. solo by Mrs. Bateman. The meeting was conducted by Mrs. Dennis.—E. E.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address on "Faith" by Mrs. Battishill; afternoon, address and clairvoyant descriptions by Miss M. Mills; evening, Miss Mills spoke on "Symbolism" and gave clairvoyant descriptions.

TORQUAY.—Mrs. Thistleton gave a trance address on "What Christ Came to Teach," followed by clairvoyant descriptions and messages. 20th, ladies' circle. 22nd, address and descriptions by Mr. E. Rugg-Williams.—R. T.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mr. Grattan (Nottingham) spoke and gave clairvoyance at both services. 26th, Mr. Grattan again took charge of both meetings.—T. A.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY - STREET.—Meeting conducted by Mrs. Trueman; address by Mr. Rooke, "Thy Kingdom Come"; solo pleasingly sung by Miss Wilson; clairvoyant descriptions by Mrs. Summers.—J. G. W.

SOUTHPORT.—HAWKSHED HALL.—Mrs. Whittaker discoursed on "Personal Psychic Reminiscences," and "The Comfort of Spiritualism." Descriptions by Mesdames Whittaker and Charnley. 26th, clairvoyant descriptions by the same ladies.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle spoke on "Are our Fates Predestined?" Mr. Frank Pearce gave a stirring address on "The Growth of Spiritualism." Mr. Habgood and Mr. Rundle gave good descriptions.—C. A. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Hartley gave two well-reasoned addresses. 21st, Mr. H. Yelf, in his first address from the platform, gave a masterly lecture on "The Spiritual Aspects of the War." Miss Fletcher gave good clairvoyant tests.—J. McF.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Morning, address by Mr. Thorn on "Mediumship"; evening, Mrs. Grainiger, of Exeter. 19th, afternoon and evening, Mrs. Bewick, of Cardiff. 22nd, public circle, conducted by Mr. Hitchon. Other usual meetings.—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENISH GROVE.—Mr. Jepp, of Portsmouth, addresses: "Methods of Spiritual Help" and "The Coming Race: How Spiritualists can Help Prepare the Way." 22nd, Mr. and Mrs. Lloyd, address and clairvoyance.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service, Mr. G. F. Tilby; afternoon, Lyceum; evening, address by Alderman D. J. Davis, "Our Unseen Helpers." Anthem by the choir. 22nd, Miss Florence Morse spoke on "The Fear of Death," and gave descriptions.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, Mrs. de Beaurepaire gave a trance address on "Individuality," also clairvoyant descriptions and messages. 19th, ladies' meeting, address and clairvoyance by Mrs. Miles Ord. 21st, address and descriptions and messages by Mrs. Podmore.—E. M.

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