

# Light:



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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

"On the Track of Truth," by Charles F. Moxon (J. and J. Bennett, 6s. net), is a book that covers a great deal of ground, and its easy, almost conversational, style will have attractions for readers whose sympathies are not awakened by the academic handling of great subjects. It is a book of essays long and short with many citations, some of them extremely apt and possessing a living interest as bearing for the most part on questions of the hour. In "The Comments of Mr. A—" the colloquial style of the author is carried to the point of a dialogue between himself and a friend, in which certain quaint touches remind us of George Borrow. Here is an example of the way in which the book concerns itself with psychical subjects:—

Mr. A.: "I cannot conceive of thought without words."

C. F. M.: "To me that is quite natural, for we are the only living things that think in words."

Mr. A.: "The idea that the spirit makes no use of words would quite upset 'Julia's Bureau' and the spiritual intercommunication that Frederic Myers and others have brought forward as proof of the survival of the human personality."

C. F. M.: "Not at all. The medium receives the message telepathically and translates it into words."

"Variorum" is a word which occurred to us in endeavouring to describe the work in a single phrase. But it is more than that. It is the book of a man who has read wisely and thought deeply.

\* \* \* \*

At the head of our correspondence columns is a standing notice which there is reason to believe is not always read by those who contribute to them. It may be well, therefore, to give greater prominence to an essential portion of it by printing it here:—

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

It may happen that a letter expressing honest but unpopular views, and perhaps representing a body of reasoned opinion on the part of other readers, may be given a place, and that all the replies to it are not published. It is not at all necessary to assume that these have been "suppressed" because they are opposed to the views held by the conductors of LIGHT. It may happen (it has happened sometimes) that such replies are very much in accordance with those views, but are barred from acceptance by their length or, it may be, their tone. The war has been a sore subject, but although, in our view, it is—with due regard to human infirmities—a just war, we have as far as possible given at one time or another scope for the expression of many diverse opinions on the question. The prime

interest of LIGHT, it should be remembered, is the movement for which it avowedly stands, and the followers of that movement obviously represent people of all political and religious complexions.

\* \* \* \*

A short time ago we published a letter found amongst the papers of the late Dr. John Bonus, of Felixstowe, and sent to LIGHT by his daughter. And now we have received another memorial of him in the shape of a volume of his poems, just published by Longmans, Green and Co. (3s. 6d. net). The book shows evidence of a distinct metrical gift, a strong feeling for Nature, and a contemplative mind. We liked especially the opening lines entitled "Felixstowe":—

Above my lawns at Felixstowe  
His giant arms the cedar flings;  
And circling doves delight to show  
The gleam and glitter of their wings.

And oft the comet-swallow darts  
Athwart the orbit of the dove;  
And every bush hides little hearts  
That beat for joy, that beat for love.

Amongst the poems is one in irregular sonnet form to his sister, Anna (Bonus) Kingsford, which should make an appeal to all who knew that beautiful and talented woman:—

Rich were heaven's gifts to thee; a body wrought  
Of gracious beauty and enduring youth;  
A mind to reach the highest realms of thought,  
And fire these shadows with the flame of truth.

From a biographical note at the end of the book we learn that Dr. Bonus was a Doctor of Philosophy and Literature of the University of Louvain, and a close friend of the famous anatomist, St. George Mivart. His life was remarkable for much humane work; he was indeed a man of noble character, with many friends. The book contains a fine portrait of him.

\* \* \* \*

"The Dim Divine"—a little book of verses by E. Richardson (A. C. Fifield, 1s. net)—has for motto "Now we see in a mirror darkly; now I know in part," and in several of the poems in the collection a mystic element is suggested. In one the poet tells us that as he sits painting in the wood, striving to reach the heart of Nature, he becomes aware of "things that watch," and in another he asks what he has done that the "things that watch" dwell no longer in his garden, and calls to them to come back, to speak to him through the silence and let him feel their presence once again. The poem that gives its name to the volume also conveys this idea of the blending of the two worlds, the spiritual and the phenomenal—the sense of a something present which the external senses have not apprehended.

Was it a petal fell, a leaf that stirred?  
Was it a murmuring voice, a distant bird?  
What was it moved and spoke, so close, so far,  
Where the silence dwells and the unseen forces are?

One feature of Mr. Richardson's decidedly original muse is that of the employment of echo and repetition. Effective in moderation, this trick of playing on some one word or phrase or line is apt to become, by constant repetition, a little wearisome. Still, there is much that is sweet and dainty as well as thoughtful in "The Dim Divine."

\* \* \* \*

Our valued contributor, "N. G. S.," sends us an anecdote culled from a volume of adventure, "The Great North-West," by Paul Fountain. It bears pointedly on the subject of non-resistance to evil, and we gladly find space for it here:—

A tramp whom I met not far from Lebanon Springs told the following anecdote: "I went up to an old slab-sides [Quaker] and told him that if he didn't give me a new shirt I'd raise hell among his stacks. He brought me out two good shirts and a pair of breeches, 'for,' said he, 'I see you want them. Come in and have some food; and here is a trifle for your future wants.' While I was eating the dinner his old woman gave me, he said: 'Friend, when thou wast a boy, did thy mother teach thee to pray?' I didn't like that somehow, and so didn't answer; and he continued: 'If she did, try to remember her prayer, and the Lord have pity on thee.' What he said made me feel so bad that I couldn't take them things; and when I was leaving and he said 'God bless thee, friend,' I would have given all I'm worth if he had changed it to 'God d— thee.' I was never so near six-shooting myself as I was that night."

It is a pleasant little story, and may take its place with other examples of the same sort in the literature of the Quakers, the Tolstoyans and other followers of the doctrine of non-resistance. But the attitude of mind shown by the Quaker farmer to be successful demands (as in other departments of life) a certain degree of reciprocity of feeling. It is a nice question whether in some cases this simple generosity would not be traded upon without gratitude and without remorse by those too degenerate to feel such emotions. Life is not without its examples of the abuse of kindness and self-denial, and some of those who publicly advocate a policy of non-resistance (for others) seem to show a worshipful care for their own possessions. We don't blame them. We are all very human.

#### TURKEY AND THE YEAR 1913.

Another instance of the year 1913 as the year of destiny is furnished by "Observer," a writer in the "Observer," who, referring to the well-known gipsy prophecy according to which the German Empire should have come to an end last year, applies the gipsy's method of numerology to the Turkish Empire thus:—

Constantinople taken by the Turks	...	...	1453
Add	...	...	230
Date of their furthest extension westward (Vienna), when they were repulsed by King John Sobieski of Poland	...	...	1683
Add	...	...	230
Expected end of Turkish Empire	...	...	1913

"History," remarks "Observer," "has slightly varied the symmetry of that *crescendo* and *diminuendo*, but the coincidence will be near enough." Nevertheless, we do not understand how he arrives at the figure of 230. The gipsy who is reported to have forecasted the downfall of the German Empire added to the year 1849 the figures of that year vertically under the last figure, and repeated the process after each important year until 1913 was arrived at.

IRRITABILITY of temper is a sort of spiritual nettle rash, and the use of angry words to relieve it is like scratching the rash with one's finger nails. A momentary relief may be experienced, but it is followed by increased irritation and smart.—C. E. B.

#### 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, DECEMBER 3RD,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET

ON

"FACTS AND FADS OF MODERN HEALTH HUNTING."

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

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

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

- Dec. 17.—Mrs. St. Hill (President of the Cheirological Society) on "Witchcraft."  
1915.  
Jan. 14.—Mr. W. Walker (ex-President of the Buxton Photographic Society) on "The Puzzle of Spirit Photography." (Illustrated by lantern views.)  
Jan. 28.—Miss Lind-af-Hageby on "Psychic Science in Relation to the War."  
Feb. 11.—Count Miyatovich (subject to be announced later).  
Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."  
March 18.—Mr. Angus McArthur (subject to be announced later).  
April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."  
April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."  
May 6.—Mr. George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Dr. Ranking is at present with the British Red Cross Society as Medical Officer to the French wounded at the Front.)

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, November 24th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday *next*, November 26th, 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 27th, 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 26th.—Telepathy (I.)  
 December 3rd.—Telepathy (II.)  
 " 10th.—The Reality of Thought.  
 " 17th.—General *Résumé*.

## DR. HYSLOP ON PSYCHICAL RESEARCH.

### CROSS-CORRESPONDENCE AND TELEPATHY.

The following passages from an article by Dr. Hyslop in the September issue of the "Journal" of the American Society for Psychical Research (the last issue received at the time of writing) are interesting as revealing his attitude on the subject of the cross-correspondences of the English S.P.R. and his views on telepathy :—

The main point is that those "cross-correspondences" are so involved and symbolical that they lose much of their force as evidence. This criticism I think entirely correct. Too much stress has been laid by the English group upon this particular set of facts. They have treated all other records as if they were not relevant to the problem and set these up as the best that have been obtained. To the present writer the English "cross-correspondences" are not as good evidence of personal identity as most of the material which that Society discredits or ignores. It happens that they have a flavour of classical and literary matter, and this is supposed to give a quality which, in fact, is much weakened in value by the common knowledge of the literature from which it is drawn. To make it evidential so many explanations have to be given that doubt is easier than belief for all people with common sense. The chief value of the English "cross-correspondences" lies in one fact which that Society has not remarked at all. It is that they illustrate the difficulty of communicating between two worlds. They show the *identity of personality* clearly enough, but they do this only on the assumption that *personal identity* has already been proved. Most of them have no relation at all to personal identity, which is the fundamental problem. If you extend telepathy, as many of the English writers have done, to explain the previous reports on mediumistic phenomena, there was enough conceived in it to use the same hypothesis for "cross-correspondences." When you are stretching theories you might as well do it without reason in one case as in another. It is just as respectable to do it in connection with classical allusions as in incidents about the barnyard. What is wanted in the problem is incidents clearly not due to chance or guessing, and that are collectively relevant to the personal identity of deceased people, if you are going to have evidence for Spiritualistic agencies. It matters not what the facts concern, æsthetics and literary style have nothing to do with the subject, except for those who do not understand science. Scientific causes are weakened by any concessions to taste merely. Hence by placing the stress of importance on the "cross-correspondences" and attaching no special value to the previous material, the Society invited criticism for its credulity about telepathy and its *penchant* for material which permitted it to air its classical knowledge. The cause of psychic research, therefore, has to await the scientific touch.

Dr. Hyslop in the article under quotation is dealing with a paper read before a meeting of the French Society for Psychical Research by M. Camille Flammarion. The paper dealt with some remarkable examples of experiments in cross-correspondence some of which revealed features which tended to support the idea of spirit agency rather than that of telepathy. After alluding to this feature of the experiments, Dr. Hyslop continues :—

It has long been the habit of the psychical researcher to explain away Spiritistic phenomena by telepathy. That is, telepathy between living minds was presumed to be a sufficient explanation of coincidences claiming to be communications from spirits, and the latter hypothesis seemed to be regarded as lacking in respectability, while telepathy between living minds, with any degree of absurdity and without any evidence whatever, was credulously accepted; and any man who ventured to dispute such a large view was treated as unscientific. Had it not been for the social taboo placed on Spiritistic theories, we might have obtained some critical examination of the claims made for telepathy as a universal solvent. But we had to abide the process of wearing out amateur minds with their unbounded confidence in telepathic conceptions, and now we are beginning to discover good reason for attacking the application of it as an explanatory process.

Even as early as my first report on the phenomena of Mrs. Piper I called attention to the fact that, so far from regarding telepathy as an antagonistic conception to Spiritistic agency, I thought it might even be merely the name for the process by which spirits themselves might be the agents in what we call telepathy between the living. I meant by that that there was nothing to hinder us from supposing that spirits were required to explain telepathy and not that telepathy explained away spirits. No inquiries had been made at that time to render possible such a view and there was no disposition to press inquiries with reference to it. But since that time facts have multiplied which suggest that the Spiritistic theory may be invoked to explain telepathy.

M. Camille Flammarion's paper, Dr. Hyslop remarks, tends to support this view: "We have a system of cross-references initiated and carried out by the controls. . . Two lights are seen by one of the psychics before trying to effect communication, and while this is going on one of the lights disappears as though carrying the message to the other." One saw, in fact, more than the usual features of a cross-correspondence experiment. On the question whether we have a right to extend such interpretation to telepathy, Dr. Hyslop feels himself unable to decide as yet. He writes :—

I merely find that, as the evidence accumulates, it points more and more to the use of spirits to explain what the English group of investigators have "explained" by telepathy between the living, and it would be but a slight step to extend the process, especially when we find such correlated phenomena associated with telepathy as I discovered in the experiences of Miss Miles.

### A MYSTERIOUS WARNING.

The "Daily Mail," of the 7th inst. contained "A Tale of the Trenches," by Frank Hillier. It tells of a French sergeant who while sleeping in a shelter trench is awakened, in the early morning, by a sentry. A woman, who with upraised arm appeared to be pointing to the German trenches, was approaching, and the sentry, startled by the apparition, had aroused the sergeant, to call his attention to the figure.

"It isn't the Germans," whispered the sentry, with agitation in his voice. "Look over there," and he pointed to the figure standing with outstretched arm.

The lieutenant was awakened, and the sergeant and a companion, creeping stealthily forward, discovered that the Germans were leaving their trenches!

The Germans were caught unsuspecting and unprepared. From the first they had no chance and daylight saw them in demoralised flight.

Later the sentry asks the sergeant for an explanation of the affair, for the woman had disappeared mysteriously after giving her silent warning and the sergeant had shown by his manner that there was something uncanny about the visitation, the meaning of which he appeared instantly to comprehend.

The sergeant looked at him a moment in silence.

"Let me tell you a story," he then said, "then you'll understand how I knew. It was in the war of '70. My father, who told me the story himself, was on guard over the trenches one night, just as you were. Some distance away there was a farmhouse, and suddenly, as he happened to be looking in that direction, he saw the figure of a young woman come out and stand in front of the building. He nearly fainted, he said, for he recognised the girl as the farmer's daughter, whom he had helped to bury two days before. She had been outraged by the Germans and had killed herself. As my father watched, shaking with fear, she raised her arm and pointed towards where my father knew the Germans were. Then the same thing happened as took place last night, or very nearly so, for the conditions were not quite the same. So last night, when I looked at that figure, I at once remembered the experience of my father, and had no hesitation in going off to see what the Germans were doing, for I was sure that the figure meant us to go to the attack."

"Where was your father?" asked one of the men.

"I was coming to that," said the sergeant, slowly. "It was in this part of the country, I know. Now I have made inquiries. It was that very farmhouse. The figure we saw was the farmer's daughter who died in '70."

KNOWLEDGE for its own pure sake, God for His own sake, Truth for the sake of truth.—ROBERTSON.

## PSYCHIC PICTURES AND DRAWINGS.

## AN EXAMPLE OF TELEPATHY.

## A REMARKABLE COLLECTION.

Many of the readers of "LIGHT" will be glad to hear of the intensely interesting collection of psychic pictures and drawings which are now to be seen at the studio of Miss Seth, at 160, Piccadilly.

This lady is herself a miniature painter by profession, and many examples of her art are to be seen in the studio. Only in quite recent years has her interest been at all drawn to psychic matters and it was not till about twelve months ago that she first felt an inclination to let her hand work automatically. Since then she has produced a large number of paintings and drawings under control; but although she is quite unconscious of what she is going to do, and is as much surprised as anyone at the result, she is always in a normal condition and not in a trance. The work is totally different from her own style and is executed with extreme rapidity—sometimes in oil, sometimes in water colour, or again in very fine delicate pencil work. The subjects vary greatly and it would seem probable that the influences are not all the same. There are some large heads executed in a bold, almost impressionist style, and full of vigour; others are figures or groups of figures which are somewhat like Blake's poetical work. Others, again, are geometrical or decorative designs, full of intricate pattern and the most vivid glowing colour, like that seen in windows of the twelfth century in French cathedrals.

It is impossible to give an idea of the depth and richness of colour which has been attained in these paintings, and which have been executed in times varying from ten minutes to an hour and a half. No outline is drawn; the subject is begun on any part of the paper, and yet it would take hours to attempt to copy any one of them.

One group consists of paintings of temples or castles; others are apparently very careful anatomical drawings of the heart and other organs, and a third set is of small but elaborate pencil drawings of a purely decorative nature, in which leaves and flowers often form part of the design.

Some of the last-mentioned would be most beautiful if used for friezes, borders, or in the ornamentation of books.

The anatomical drawings have been pronounced by a doctor to be wonderfully accurate, while the temples have been recognised by a psychic as very like those built by the spirit people near the battlefields, and where those who have passed away so suddenly are received, tended, and instructed. One drawing has below it a line of writing which has been recognised as being in a little-known Indian script, and a Japanese gentleman who happened to be present when a drawing was in progress found his own name in Chinese characters surrounding the design. It is very seldom that any writing has appeared, and up to the present Miss Seth has not produced any automatic writing, but she hopes that some day she may receive in this way some explanation of these very mysterious pictures, some of which, while beautiful in colour, are quite incomprehensible, and appear to consist of a wild medley of geometrical forms, birds' heads and wings, flowers and leaves.

One of the most beautiful is not yet finished, for it sometimes happens that Miss Seth feels impelled to put her canvas away and then to take it up after some days or even weeks have elapsed. In the one of which I am speaking, a most beautiful face surrounded by golden rays appears near the top of the canvas, but very little else can be made out except that behind the golden haze which covers the surface, a dim majestic form can be traced, while near the bottom is a small, shadowy, half-seen figure. The whole conception may be that of a majestic teacher or guardian angel, watching over the evolution of a human soul.

I may add that Miss Seth admits visitors to inspect her pictures and drawings at a nominal charge of one shilling simply to compensate for the loss of time.

M. SALIS.

THOSE who know much do not know that they know much, and those who do not know much do not know that they do not know much.—C. E. B.

Mme. Rose M. de Vaux Royer, President of the Cameo Club, of New York, sends us the following account of a personal experience in telepathy. It is already on record in "Les Annales des Sciences Psychiques."

While in Paris, in 1896-1898, I had a friend in whose career I took a great interest and who often requested me to counsel him. He returned to America about six months before I did. After his departure the mental sympathy which existed between us became more potent than ever. One might call it at this great distance what the French term "transmission des émotions," for I was able to feel or sense his sorrows.

One Sunday—November 7th, 1897—this sensibility or feeling became so forcible that I decided to send him a cablegram as a remedy—for if he were happy it always resulted that I enjoyed a similar state. I wrote the message and rang for the *femme de chambre* to send it for me. She told me that as it was Sunday the bureau was closed at that hour.

This delay annoyed me, and I went to see a friend for her advice (her statement is appended to this narrative). I thought of the number of telepathic communications, without conscious effort of the will, which had taken place during our correspondence and which we had made note of, and attributed in part to chance. I said, "I will go and send him a telepathic message," and later I prayed that his mother and sister (whom I knew to be in the spirit world) would go to him and comfort him, questioning whether, if the minds of the living are able to communicate their impressions, the disembodied might not be endowed with the same power.

About ten days later—the time allowed for the arrival of the American mail—I received a letter from my friend in America dated and stamped November 8th, 1897, from which I copy the following passage.—

"It was only yesterday night while I prayed that I saw appear above my head circles like gold, which enlarged and floated farther and farther away, until I could no longer see them, but I seemed to hear a voice calling, 'Mother, mother! Sister Minnie!' Then the circles approached nearer and nearer until they touched my pillow. Oh, how beautiful they seemed! how they inspired me with feelings of goodness and beauty! And the thought came to me: 'It is just seventeen years since Minnie died.' Then they vanished, and I fell asleep again under the protection of God."

My correspondent added that his mind was "as clear as crystal"; that he had remained in the house all the evening, and had read only the general news of the papers for occupation. From the foregoing I drew the conclusion that this must be more than a coincidence, but I do not pretend to offer an explanation. I simply recount the facts as they took place—as I observed them.

The following may be of interest as corroborative evidence (I copy from the original):—

"It is with pleasure that I corroborate the statement of Mme. Royer. On Sunday, November 7th, she made known to me her intention of sending a cablegram to her friend in America, and later she told me she had not been able to do so, but that she had prayed for him and had particularly requested that his mother and sister watch over him.

(Signed)

ALICE E. MAJOR.

"18, rue Clement-Marot, Paris.

"November 22nd, 1897."

The address given on this lady's card is Victorian Club, 30A, Sackville-street, London, W.

The original letters were seen upon their arrival in Paris by Dr. Charles Richet, of the Academy of Medicine, Paris, and were published in "Les Annales des Sciences Psychiques."

## "LIGHT" "TRIAL" SUBSCRIPTION.

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

CONSCIENCE goes to the hammering in of nails—that's my religion.—ADAM BEDE.

## PRAYER, ITS MEANING AND PURPOSE.

## OLD TRUTH IN A NEW DRESS.

Everyone who has honestly tried to keep a firm grip on the things that matter, who has endeavoured to live in a material world without becoming himself materialistic, knows the extreme difficulty of holding the balance evenly betwixt the things that are seen and the things that are not seen.

It is generally realised that without some regular period of concentration on spiritual ideals, or some abstraction from the hourly rush, it is scarcely possible to hold that balance true. The daily round is so absorbing, the stress of competition renders the scramble for mere bread and butter so severe, and the calls of pleasure and recreation and sleep are so insistent that only too often we find that, after spending the whole long day in the froth and bustle of secondary things, we have no time left for the most important things of all.

This is an inversion of values and must lead one in the end to be at cross-purposes with life, for both spiritual and material things have their due value, and neither can be neglected without detriment to the whole life.

Whether one concentrates on high ideals, meditates on some sanctifying influence, practises auto-suggestion in connection with inspiring ideas, or utilises affirmations to strengthen the weak points of the character, the principle is the same in each case. Put scientifically, it is the building of finer material into the fabric of the subconscious mind. Put spiritually, it is prayer.

It may shock some of my readers to be confronted with the claim that auto-suggestion is prayer, but shocks such as these are really most excellent tonics to a complacent mind.

Is prayer to be considered merely as a personal petition for benefits to be received? Is it not rather a source of inspiration that turns us ever Love-ward, God-ward? Is it not a very real method of assisting our evolution as progressive spiritual beings? And do not auto-suggestion and concentration, meditation and affirmation also come within this definition?

Let us keep the position clear: it is not the prayer, as a prayer, that is efficacious, any more than that there is magic in a suggestion formula; the vital thing is the attitude of mind which each involves or expresses.

We do not think in words, but in ideas or pictures. It is not the thing itself—accident, event, or what not—that affects and becomes part of us, but our impression of it. Things and happenings are just "events," neutral, and only good or bad for us according to the effect that we allow them, by our disposition and character, to have upon us, just as in Shakespeare's time the word "success" was colourless of itself and required to be qualified by the adjective "good" or "bad" to define its meaning.

Prayer, therefore, is not efficacious as prayer, but simply with reference to the attitude of mind induced. Auto-suggestion and these other methods aim straight at the mental and spiritual effect, and avowedly concentrate the attention on the cultivation of higher development. They rely less upon an appeal for extraneous support and more upon increasing self-development.

The worthlessness of mere formulæ is referred to in the Bible in the case of those "who for a pretence make long prayers," with the somewhat scathing commentary, "They have their reward," and also in the passage, "But when ye pray use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking."

Everyone knows that the efficacy of an auto-suggestion depends upon the intensity with which it is made, and not upon its mere verbal reiteration. If the suggestions are, as in every honest case they should be, of an uplifting character, it may be claimed that they are in no way distinguishable from prayer—in fact, they are prayer.

Then the frequent commands in the Bible to "pray without ceasing" and to "watch and pray" have an added significance. They are simply so many directions for meeting the situation outlined at the commencement of these remarks. It is the identical situation, that of the difficulty of keeping the balance between the material and the spiritual, expressed in the language of the Bible. Modern followers of "New Thought" doctrines

and of the "Auto-Suggestion" and "Will Power" schools have only dressed up scriptural wisdom in semi-scientific and up-to-date terminology.

Concentrate, auto-suggest, affirm and meditate by all means, for each method is good; but, even more, dwell on their underlying unity, and their fundamental identity with prayer; and know that the essential humanity of the Bible ties its broad precepts to no particular nation alone, and no one century.

Too much do we dwell on differences, and too little do we recognise the truths we hold in common.

H. ERNEST HUNT.

## PROPHECIES ABOUT THE POPES.

In its effects upon religion and religious property in some of the countries concerned, the present war may, as a writer in an American exchange suggests, bring about the fulfilment of the prophecy of St. Malachy, the twelfth century archbishop of Armagh, that Giacomo della Chisa, now Benedict XV., will reign over a Church in which religion will be laid waste. The writer referred to states that there is hardly an Italian peasant who cannot sing off the predictions made by this Irish saint concerning the Popes. These predictions number a hundred and twelve—each consisting, as a rule, of but two or three words characterising the reign of the particular pontiff, and so far the mystic words have been found to fit, though the effort to make them do so has sometimes required a stretch of the imagination. When St. Malachy originally committed his prophecies to writing he gave them into the custody of the reigning pontiff, Innocent II., who (so the story runs) carefully put them in the archives of the Vatican—so carefully, in fact, that they were not discovered until four hundred years had elapsed. Arnold de Wyon, in 1590, published the then newly found prophecies, and ever since that time the world has been kept well informed about them. The saint's vision touched on the reigns of all the pontiffs from Innocent down to the very last, Petrus Romanus, who will be reigning when the world is summoned to the last judgment. The prediction concerning him runs:—

In the final persecution of the holy Roman Church there will reign Peter the Roman, who will feed his flock amid many tribulations, after which the seven-hilled city will be destroyed and the dreadful Judge will judge the people. The end.

One of the most striking of the prophecies relating to past Popes was the one for Pius IX. "Crux de Cruce"—(cross from a cross)—was the prediction, and it was literally fulfilled. The House of Savoy, whose emblem is a cross, sent Pius IX. into exile and seized his kingdom. That was in truth a cross from a cross.

Besides the unpleasant description which the saint attached to the present Pope, "Religio Depopulata" ("religion laid waste") he has provided titles for seven of the pontiffs who are to succeed him—viz: Fides Intrepida, intrepid faith; Pastor Angelicus, angelical shepherd; Pastor et nauta, shepherd and sailor; Flos Florum, flower of flowers; De Medietate Lunæ, from the midst of the moon; De Labore Solis, from the labour of the sun; Gloria Olive, glory of the olive. The writer suggests that perhaps the strangest of these are "From the midst of the moon" and "From the labour of the sun." Many conjectures could be made as to the meaning of these mystical words. "The glory of the olive" seems to predict a Pope with a great love for peace, or perhaps he will be some humble monk pruning the olive in the grove of a monastery when called upon to assume the headship of the Church. Who can tell? But whether or no, these prophecies are interesting from many a point of view.

## TOLSTOY'S PROPHETIC VISION.

Several correspondents have drawn our attention to the statement, which has appeared in more than one journal, that Tolstoy never wrote the account of the prophetic vision attributed to him, and that it is not to be found in his works. So far as LIGHT is concerned no such claim was ever made. The story was first reproduced in this journal on May 17th, 1913, from an American magazine which attributed it to the Countess Nastasia Tolstoy, the grand-niece of the Count, who gave it as something the Count "had not published and never would publish himself."

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### THE RIDDLE OF THE UNSEEN WORLD.

M. Maeterlinck is the master of a transparent and delicate prose which proves an almost perfect vehicle for his ideas and impressions concerning the inner life of the soul.

Of late years, as we know, he has turned away somewhat from the metaphysical aspect of things to record his experiences and conclusions in the department of practical psychology. But he still retains his clarity of thought and style, and in the book now beside us\* it is as conspicuous as ever. In our estimate of his earlier excursions into the region of psychic science we were compelled to recognise that his interpretations of the phenomena he investigated were a little marred by an obviously imperfect acquaintance with the whole range of the facts. And it is no very "cynical asperity" to mention that even in this later volume there are traces of the same defect. Insight and intuition, an exalted range of thought and perception, cannot without danger disdain the commonplaces of a subject. We see this often enough in other directions where philosophical inquirers speak superciliously of the trivial chatter of "messages from the unseen," strangely blind to the fact that it is in these very trivialities are often to be found the most cogent evidences of identity. The most important aspects of our subject on its practical side require the cold, dry light of every day and not the half-magical twilight of the poet's vision.

But to turn to the book itself: by the "Unknown Guest" M. Maeterlinck means the subconscious mind, the subliminal consciousness. And this is how he reads the riddle:—

Does it really exist, this tragic and comical, evasive and unavoidable figure which we make no claim to portray, but at most to divest it of some of its shadows? It were rash to affirm it too loudly; but meanwhile in the realms where we suppose it to reign, everything happens as though it did exist. Do away with it and you are obliged to people the world and burden your life with a host of hypothetical and imaginary beings; gods, demi-gods, angels, demons, saints, spirits, shells, elementals, ethereal entities, interplanetary intelligences and so on; accept it and all those phantoms, without disappearing—for they may very well continue to live in its shadow—become superfluous or accessory.

We take that passage from the concluding chapter. It follows on some brilliant chapters dealing with phantasms of the living and dead, psychometry, premonition, automatic writing and other psychic matters, in the course of

which the author cites many outstanding examples from the annals of the Society for Psychical Research and other documents.

It goes without saying that a writer of such eminence as M. Maeterlinck does not handle his theme in any perfunctory fashion. On the facts he presents we regard his conclusions as careful and well-considered. It is not his range and quality of thought which are defective; it is the extent of the facts within his knowledge and experience. Even on the phenomenal evidences which he lays under tribute he is compelled to admit that Spiritualism as an explanation has but one alternative:—

The only attempt at an explanation that can hold its own with Spiritualism has recourse once again to the mysterious powers of our subconsciousness. We must needs recognise that if the future exists to-day, already such as it will be when it becomes for us the present and the past, the intervention of disincarnate minds or of any other spiritual entity adrift from another sphere is of little avail. We can picture an infinite spirit indifferently contemplating the past and future in their co-existence; we can imagine a whole hierarchy of intermediate intelligences taking a more or less extensive part in the contemplation and transmitting it to our subconsciousness. But all this is practically nothing more than inconsistent speculation and ingenious dreaming in the dark.

Now, highly as we rate the classical and literary aspects of our subject, we are disposed to reserve the phrases "inconsistent speculation" and "ingenious dreaming in the dark" for some of the fine-spun theories with which some of its students regale us in their dealings with psychical research in its practical aspects.

In the current issue of the "Journal" of the American Society for Psychical Research, Dr. Hyslop, one of the most careful and painstaking of scientific investigators, deals with a striking example of telepathy in which he finds traces of the activity of an agency on the unseen side. We propose shortly to make a fuller citation of Dr. Hyslop's statements.\* For the present we will content ourselves with one of his findings:—

As the evidence accumulates it points more and more to the use of spirits to explain what the English group of investigators have "explained" by telepathy between the living.

Dr. Hyslop is only one of many of the more advanced students of psychical phenomena who have been compelled to admit by cumulative evidence the existence and activity of independent spiritual beings. It is, of course, open to the unpractical romanticists of the subject to dub them gods, angels or planetary spirits—or even "shells" and "elementals." To us, however exalted or debased their estate, those agencies are always of human ancestry—our spiritual brethren. If in the twilight of our ignorance they sometimes appear spectral forms, gigantic shadows, mere simulacra of the men and women they were, something must be attributed to the influence of that subconscious mind of which M. Maeterlinck treats, with its tremendous heredity from an unscientific past. To Keats, who "never saw an oak-tree without also seeing the dryad," we impute the pure essence of the poetic vision. But in considering the oak as a tree we should look to the "cold poetry" of arboreal science to balance the conception.

Readers of the book will find intense interest in the chapter on the wonderful Elberfeld Horses. These marvellous animals are owned by a wealthy jeweller whose hobby it has been to train the horses to perform feats of intelligence. He has taught four of them arithmetic, and they work out problems which would dismay some arithmeticians in the human world—square root, cube root, fourth root. They rap out the answers on a board. "The solutions fall thick as hail," the harder the sum the quicker and more accurate the answer. They spell out names and

\* "The Unknown Guest," by MAURICE MAETERLINCK. Methuen and Co., Limited, 5s. net.

\* It has been found possible to include this in the present issue (p. 55).

messages, answer questions, and volunteer remarks of their own.

One day, for instance, Zarif, the scamp of the party [an Arab stallion] suddenly stopped in the middle of his lesson. They asked him the reason. "Because I am tired." Another time he answered, "Pain in my leg."

It was this same horse who informed his master on one occasion that Albert, the groom, had beaten Hanschen, the pony, and on another that Hanschen had bitten Karma, who is a baby elephant.

It is an amazing story. Maeterlinck learned the code and had an interesting conversation with Muhammed, the other Arabian horse. That horse showed a better acquaintance with mathematics than the man who conversed with him. What would Dean Swift, with his vision of a race of horses superior to man, have thought of it all?

Let us close with an inspiring passage from the chapter in which M. Maeterlinck relates the story of these marvels. He is quoting from another of his works, "The Treasure of the Humble":—

A spiritual—I should have said, a psychic—epoch is, perhaps, upon us, an epoch to which a certain number of analogies are found in history. For there are periods recorded when the soul, in obedience to unknown laws, seemed to rise to the very surface of humanity, whence it gave clearest evidence of its existence and of its power. . . . It would seem, at moments such as these, as though humanity—and I would add to-day, all that lives with it on the earth—were on the point of struggling from beneath the crushing burden of matter that weighs it down.

Even though we have ventured to challenge some of its conclusions, we are bound to record our opinion that "The Unknown Guest" is a remarkable book, too great in its issues to be more than glanced at in the limits at our disposal.

#### SIR WILLIAM VAVASOUR'S ADDRESS.

On Thursday evening, the 12th inst., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Sir William Vavasour, Bart., delivered before the Members, Associates and friends of the London Spiritualist Alliance a deeply interesting address descriptive of his impressions and experiences in Spiritism.

Vice-Admiral W. Osborne Moore (vice-president) occupied the chair, and in the course of some introductory remarks said that Sir William was an old investigator who, like Sir Alfred Turner, had waited many years before he could be persuaded to give any of his investigations to the public. Sir William belonged to one of the oldest Roman Catholic families in the country and was at one time an officer in the Papal Guards. The Chairman added that the address would be distinguished by one feature to which the audience had not been accustomed—*viz.*, a complete absence of any reference to the experiences and conclusions of other investigators, for Sir William had never read any psychic literature. Some of those present might think that it would have been better if he had, but at any rate they would have the interest of listening to the experiences of a gentleman who owed his present attitude and convictions to no outside sources but wholly and solely to his own unaided researches and reflections thereon.

Sir William then proceeded to give his address, but we greatly regret that we are unable to furnish our readers with a report. It was much too long to insert bodily in one issue of LIGHT, and Sir William demurs to its being either condensed or spread over two or three issues of the paper. He feels that he would much rather not break up or truncate a discourse which he has taken some trouble in connecting up, on all points, with a view to setting out a complete explanation of the possible everyday contact between earth and the spirit spheres. However, he informs us that it is his intention to have the address printed in pamphlet form, and when he does so we shall announce the publication to our readers. From the way in which it was received by those who heard it, we feel sure it will interest many who were not present.

## WAR PROPHECIES.

### MONASTIC SEERS.

It will have been observed that several of the prophecies which have been published of late have been attributed to monks, which suggests that cloistral gloom and the ascetic life are favourable to seership.

"S.L.H.," the well-known writer of the "Sub Rosa" column in the "Daily News," recently wrote on the prophecy of Lactanius, an early Latin father, who lived in the third and fourth centuries. This document, which was unearthed by the poet Coleridge, contains a curious foreshadowing of the career of Napoleon Buonaparte. Like Johannes, Lactanius was singularly exact in his vision of the then far distant future. Here are two examples out of several of the old monk's predictions, as quoted by "S.L.H.," of the conditions of Europe in the eighteenth and early nineteenth centuries:—

Nor will there be any rest or pause to wasteful and ruinous wars, while the soldiery are kept together in immense standing armies, the Kings will crush and lay waste at their will—until at length there will rise up against them a most puissant military chieftain of low birth, who will have acceded to him a fellowship with the other Sovereigns of the earth, and will finally be constituted the head of all.

He will be for ever restlessly turning over new schemes in his imagination, in order that he may fix the imperial power over all in his own name and possession. He will change the former laws, he will sanction a code of his own.

That reference to sanctioning a code of laws is a very precise touch, for that is exactly what Napoleon did, and the code remains to this day, bearing Napoleon's name.

### THE PROPHECY OF JOHANNES.

It is needless to say that this remarkable prophecy has of late acquired a tremendous degree of publicity, having formed the subject of innumerable references and discussions in the Press. In the "Daily Call" of the 9th inst. it appeared with the addition of a critical commentary by Mr. William Le Queux, who remarks of Brother Johannes:—

From his style and certain of his assertions I believe that he was in all probability an Italian and a Franciscan.

Now it is a curious circumstance that shortly after the appearance of the prophecy in LIGHT in the issue of the 17th ult., we received a letter from Mr. Edwin Lucas, who claimed to have obtained a psychic message in which it was stated that the author was an Italian monk. Having naturally to give preference to evidence of a more mundane character we did not publish this statement, but it is, to say the least, an odd coincidence.

Further testimony towards establishing the genuineness of the prophecy was given in the "Field" of the 7th inst. in which the prophecy is quoted with the significant editorial comment:—

We transcribe the following very curious forecast because a Belgian lady of our acquaintance heard Adrien Peladan recite the French translation five and twenty years ago in Brussels.

We have to thank Mrs. Salis for directing our attention to the statement.

The "Star" in its issue of the 7th inst., in the course of some jocular comments on the prophecy, and on the cautious attitude of LIGHT towards it on its first appearance, alludes to it as having been published in the "Figaro" in October. This is incorrect. It was published in that journal early in September, an important point in view of the fact that certain predictions in the document have since come to pass.

Just before going to press we have received a letter from Mrs. Salis who writes:—

Surely Mr. A. E. Waite is quite mistaken when he says the term "Lutheran Protestant" is used in the Prophecy of Johannes. I have the French text now before me and the word "Protestant" never occurs. Johannes speaks of "a son of Luther" and "Lutherans" but these terms were used at an early date. I believe the word "Protestant" was first used after the Diet of Spires in 1529, but it is not used in the Prophecy.

We do not know on what version of the Prophecy Mr. Waite based his opinion. The translation in LIGHT of 17th ult. did not contain the word "Protestant."

## THE KAISER, THE CROWN PRINCE AND THE OMENS.

In "L'Independance Belge" for the 10th inst. we find an article by M. Jean Bernard, who states that the Kaiser "believes in the evil eye, in the ill-luck attached to the number thirteen, &c. Persons who have visited his study know that it contains a complete collection of works on chiromancy and the occult sciences. All the prophecies trouble him, and the Crown Prince himself, though not mystical like his father, is sometimes affected by these things." On this subject a foreign diplomat who has long had access to German princely circles recently gave M. Bernard some interesting details of a scene that occurred towards the close of November, 1912, at Kreuth, in the salon of the Duchess Charles-Theodore of Bavaria, mother of the Queen of the Belgians and sister-in-law of the Emperor of Austria, Francis-Joseph. King Albert of Belgium and the Duke of Urach, who were among the company, recalled, apropos of the tension which permanently marked Franco-German relations, the prophecy of the monk Lehnin which had so long pre-occupied William II. and according to which he would be the last reigning prince of the Hohenzollerns and his throne would disappear on the occasion of a great war. "What of me, then?" asked the Crown Prince, who seemed a little moved. The King and the Duke looked at him without replying and their hostess turned the conversation, but when the Crown Prince had gone she said to her sons-in-law: "I have a presentiment that he will never reign; besides, he makes himself too many enemies." The duchess little suspected that, less than two years later, that same Crown Prince would invade the kingdom of her son-in-law and oblige her daughter and her grandchildren to seek refuge in England and France after having burned Louvain and many other Belgian towns. On another occasion, as someone referred in the same circle to this prophecy which obsessed the minds of the Kaiser's friends, the Crown Prince interrupted sharply, exclaiming "After all, it is only a prophecy." The duchess believed in these predictions and accordingly for a long time made efforts to calm the bellicose temper of the Crown Prince and so maintain as long as possible the peace which she knew was menaced. But the Crown Prince always remained the instrument of Prussian militarism which desired war in any event.

## AFTER DEATH THE JUDGMENT.

Mark Antony's exclamation that "The evil that men do lives after them: the good is oft interred with their bones," was obviously a mere piece of rhetorical jargon put into his mouth by Shakespeare as agreeing with the character portrayed—that of the unscrupulous but skilfully persuasive orator, well versed in dealing with high-sounding clap-trap calculated to impress his emotional audience.

There would be quite as much, if not a good deal more, truth in an exactly opposite dictum. It is the good that men do that lives on: the evil is often buried in oblivion after they die. All those faults and vexatious ways that distress and irritate us in the character of some friend or acquaintance are forgotten when he is taken from us, and his good qualities alone remain in our minds.

It is not that out of mere respect we hide or suppress all thought of his failings on the principle *de mortuis nil nisi bonum*. It is rather that now for the first time we are able to judge him fairly. The petty vexation which his eccentricities may have caused us in his lifetime necessarily biased our judgment of him then. That cause of prejudice has now been removed, and we are free to look at him more impartially, with the result that almost invariably he appears much better and much more worthy of esteem than we had thought formerly. Our higher regard, therefore, comes not from mere leniency, but rather because we are in a position to judge him more truly.

Perhaps the proverbial "lying epitaph" has more of truth in it after all than it is given credit for.

C. E. B.

## THE MIND AND ITS POWERS.

## "THE MIND'S EYE."

We give below a synopsis of the main lines of thought and teaching in three of Mr. Horace Leaf's recent addresses to the Psychic Class. Speaking on the 22nd ult. on the subject of "The Mind's Eye," he said it was a common opinion that sight was a property of the physical organs of vision, whereas it was what might be called the mind's eye that really "saw," using that word in its broadest sense. The senses played an important but secondary part only. It might be laid down as a general rule that, however keen the physical senses, if the mind's eye were dull little could be discerned; whilst if the senses were dull, but the mind's eye keen, a great deal might be seen. That was the reason why man was superior to the lower animals, many of which had exceedingly keen senses.

In the course of life the mind's eye underwent great changes, the main cause of which was experience. Children saw things very differently from adults. To them everything was in decided colours, either of deep shadow, or, more frequently, under a glamour. This we recognised as due to inexperience. But the peculiarity of the mental outlook of the child lay deeper than in lack of experience. It had remarkable qualities of its own. The fourth dimension, or what appeared to be very much like that dimension, was appreciated by it. The castles-in-the-air of children differed greatly from those of adults, because adults formed the habit of imagining according to experience, and therefore in three dimensions. Each part of the airy mansion was conceived in the ordinary way. The inside was seen as separate from the outside, and one side from the other; but the child was in a strange way able to conceive all the parts at once.

The modifying effect of experience showed that the mind's eye was subject to education. Two great factors entered into this: the first was disposition; the second, experience. Both differed with the individual. Consequently no two persons saw things exactly alike, even though the same impressions were conveyed to their minds. If this fact had been recognised more clearly some of the darkest pages of history would never have been written. The Crusaders would not have endeavoured to convert the Mahometans to Christianity, because they would have recognised how impossible it was for people with such different environment and education to attach importance to a strange religious belief. To remember this fact was to be tolerant of the beliefs of others who saw things from other points of view.

The mind's eye was so influenced by experience that it persisted in seeing things according to custom and it would struggle hard to do so. That was why we saw pictures, which were two dimensional, as three dimensional. In this way it acted by suggestion; that was why we could imagine pictures in the fire.

We saw things relatively, and if anything was presented to us without a familiar background or relation we could not be certain about it. Mr. Leaf illustrated this point with some drawings.

The summary of the whole address was that the mind was the important factor. Change the mind and you changed the world. But behind the mind's eye was the reasoning faculty by means of which incorrect impressions could be noticed and checked. It enabled us to notice our own peculiarities and act accordingly. One thing it would always teach us, namely, that our view was not the only view, and we should, therefore, learn all we could of other people's outlooks, thus extending our knowledge and understanding.

## THE SUBCONSCIOUS MIND.

In dealing with this subject, discussed at the next two meetings, Mr. Leaf said the sub- and super-conscious phases of the mind might be properly regarded as parts of the normal mind, because they constantly influenced it in subtle ways in everyday life. Although modern psychologists were quite familiar with the sub- and super-consciousness, they were at present only in the tentative stages of inquiry. They could do no more than form great classifications. There was evidence that the human mind was much more complex than was generally shown.

Sometimes as many as ten and even more "personalities" had manifested through the same person, but they had

To love and to labour is the sum of living; and yet how manie think they live who neither labour nor love.—SIR THOMAS MORE

obviously been only different expressions of that individual and not due to any external entities. Very little was known about the super-consciousness; but what was known revealed it to be greatly superior in knowledge and power to the normal consciousness. It did not reason but proceeded by the method of deduction, proclaiming its views without a shadow of doubt. Ecstasy and inspiration were its commonest forms of manifestation, and in these ways it had informed many prophets and poets.

We were much better acquainted with the sub-consciousness, chiefly because it could be induced to manifest itself by hypnotism and mesmerism. It was purely negative on all matters outside its normal operations; and, indeed, was always dependent upon some other mind for its instructions. Normally the objective mind of the individual to whom it belonged did this, but other people might influence it to a remarkable degree.

The sub-consciousness was the seat of the emotions and the repository of the memories. It was not purely passive, for quite unknown to us it assimilated the memories and formed from them judgments which, whenever we needed them, it sent up to the normal mind, thus enabling us to pass judgment on many things without needing to reason upon them.

One of its principal duties was the control of the vital functions of the physical body. Although these appeared to be quite detached from the human consciousness, we knew this was not the case. When the organs became disordered, pain was a signal of distress from the sub-consciousness to the normal consciousness. The effects of various emotions and passions upon them proved definitely the association. Death was an excellent example. The organs and cells of the body might live for some time after decease, but they did not function; showing that with the withdrawal of the Ego there went the co-ordinating factor which bound into a harmonious and useful whole the various physical organs.

This connection between the body and the sub-consciousness was very valuable from a therapeutic point of view. Not only could cures be wrought through it, but sometimes ill effects. This was always occurring through people having fixed ideas that they failed in some way. Such notions should be steadily resisted, and the mind filled with helpful ideas.

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#### THE EGO: WHENCE AND WHAT?

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On a recent Sunday we had in Glasgow a new platform speaker in the person of Mr. W. H. Evans, of Merthyr Tydfil. Like St. Paul, Mr. Evans is small in stature but full of fire and courage. One may judge that he is not lacking in courage from the fact that he chose for the theme of his first lecture to a metaphysical race, "The Ego: Whence and What?" That he succeeded in arresting the close attention of the Glasgow Spiritualists was proved by the repeated applause that punctuated his remarks. I am not disposed to admit that Mr. Evans cleared up the mystery which enshrouds the "I" and the "me" of personality, but he made a very creditable attempt at doing so, frankly confessing at the close that it was an intricate subject and "kittle," as the Scotch say, to handle. Mr. Evans was more at home in his attack upon the German iconoclast, Haeckel, and here he seemed to most of us to score. The German agnostic, said Mr. Evans, gave away the whole case for materialism by admitting that there cannot be matter without spirit, nor spirit without matter; and when he spoke of matter as infinitely extended substance, and all spirit or energy as thinking substance, Haeckel did not believe in God, but in a substance that thinks, and that out of this substance the universe was born. We found, said Mr. Evans, that everything relative to human life existed prior to its manifestation in a material form. Our civilisation, our science, were the products of consciousness and necessarily existed in some realm before being manifested in concrete form. If, for instance, we took a chair, the man who made it must have had a mental concept of it, and all that he actually did in the making was to take matter and clothe his thought. Mr. Evans applied this process of reasoning to the universe. If it were, as Haeckel said, a thinking substance, then before the universe existed it must have existed in some other realm. The

idea of a universe existent in the consciousness of God was perfect, but, in order that it might be expressed, necessitated matter, space and time. The outer form or husk of personality ceased to be, but the "I," like Tennyson's brook, went on for ever. It was thought that moulded man, who would ultimately realise that he was of divine parentage. Mr. Evans made a remark concerning Spiritualism that should be remembered, namely, that it had abundant surface evidence, but too little depth—meaning, I presume, that clairvoyance and other subsidiary phases were all right in their places, but that, as a religion, Spiritualism needed greater depth. Mr. Evans is an excellent lecturer, forcible and logical, and his first visit to Scotland will, if he be spared, be followed by many others. He has in a pre-eminent degree the logical faculty that appeals to Scotsmen.

J. C.

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#### THE ILLUSION OF DUALITY.

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The "Spiritual Journal," published at Boston and edited by Alice Herring Christopher, is one of the most thoughtful of those American publications which deal with the deeper side of things. Mrs. Christopher herself takes the mystical view which refuses to recognise the idea of duality in the universe, of something outside upon which one is dependent. In a recent article on "The One and the Many" she says:—

If there is anything not yourself in the universe, then neither you nor that other can ever know freedom or independence. One is necessarily conditioned and limited by the other. One must eventually be master, the other slave. It may seem a startling statement, but it will be found that all thought leads finally to the conclusion that there is in all this universe, no room for two. The illusion of separation is the beginning of all the discord and chaos of the world, the origin of so-called sin. Selfishness, envy and greed result from the desire to possess all. We have the common saying that a selfish man "wants to own the earth." Jealousy is the result of feeling that one's self is not complete, more perfect than all others. These feelings, hateful as their various forms appear to our limited vision, are the expression of a vital, fundamental reality. There is a consciousness in man which rightly demands not only the whole earth as his very own, but reaches out beyond earth and the farthest stars, demanding all. There is a spirit within him which cannot acknowledge any other greater or more perfect than himself, because that spirit is the One without a second, a partial expression of the Absolute Intelligence and being, who knows himself to be master of all worlds, the maker of all change within his changeless self. The disorder that we call sin comes from attributing this all-power and perfection to the partial, instead of the whole self, in which alone it inheres. . . . When one understands that the walls that inclose his consciousness are not necessarily fixed and invariable; that he not only has the power to extend them indefinitely, but to dispense with them entirely, thus adding to himself the universal consciousness, he will begin to see that to increase his field of consciousness is the only means of increasing his freedom, his power, his possessions, in a way that involves no antagonism with others, therefore no possibility of loss.

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#### A GENERATION AGO.

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(FROM "LIGHT" OF NOVEMBER 22ND, 1884.)

With regard to Mr. Gladstone's remark to Mr. Eglinton that "scientific men run too much in a groove," &c., allow me to give an anecdote, that can be relied on, lately told by Lord Tennyson, and which is in corroboration of the above sentiment:—

"I was sitting," said Lord Tennyson, "at Mr. Gladstone's on one side of the table, and Mr. Tyndall was at the other; Mr. Tyndall had been talking of 'God, as a notion invented by poets and philosophers.' 'Then leave it, Mr. Tyndall,' said Mr. Gladstone, sternly, from the other side of the table, 'to the poets and philosophers, and stick to your science.'"—W. R. T.

—From a letter quoted under "Mr. Gladstone on Spiritualism."

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SUBJECTS are most clearly revealed when they are illuminated by a sidelight, just as the details of the moon's structure, which are indistinct at the full, come out clearly when she is a crescent, sidelighted by the sun.—C. E. B.

## SIDELIGHTS.

We have received a copy of the appeal issued by Princess Mary on behalf of the Fund which she is raising for presenting Christmas gifts to our sailors afloat and our soldiers at the front. We learn from the secretary of the fund that the gifts in each case will consist of an embossed tobacco box, tinder lighter, pipe, tobacco and cigarettes, and that her Royal Highness is anxious that all classes should be represented. All remittances should be addressed to H.R.H. The Princess Mary, Buckingham Palace.

In Sidelights (p. 538) we mentioned that Miss H. A. Dallas had been lecturing under the auspices of the Victoria League. We omitted, however, to mention that the subject of her lecture was "The War, its Causes and Resultant Duties," which, in view of the ordinary functions of the Victoria League, should have been made clear.

A correspondent sends us an account of the sermon preached by the Archbishop of Canterbury on All Souls' Day, at All Hallows', Barking. The Archbishop "spoke at some length on the duty and function of the Church in bringing comfort to the bereaved, and alluded to the natural instinct which led people to pray for their loved ones who have passed within the Veil." Continuing, "he said we needed to be on our guard lest in one who thus reverently and trustfully prayed and wondered we discouraged the uprising of the devout soul in prayer for the loved one out of sight."

The Archbishop does not forget the hostility of the Church to the idea of prayers for the dead. He shows that he had no censure to pass on those who to avoid the abuses of mediæval times prohibited such prayers from appearing in the public offices of the Church. "But surely now there was a place for the recognition of the instinctive, natural, loyal craving of the bereaved. The abuses of nearly four centuries ago need not now hinder the reverent and trustful prayer of a wounded spirit who feels it natural and helpful to pray for those it would not see again on earth, but who in their Father's keeping still lived, and we might believe, went from strength to strength in truer purity, in deepened reverence and love."

The second number of "Om," Mr. De Kerlor's spirited venture in journalism, is not less interesting than the first. It contains portraits, character readings and horoscopes of Sir John French and Admiral Jellicoe, an article by Meredith Starr explanatory of the aim of Occult Science, a second talk with the Persian philosopher, Mirza Assad-Ullah, and, among other features, two remarkable psychological experiences of the Editor. One was a crystal vision which he had last May, in the presence of a German Countess, which seems to have been an evident foreshadowing of the splitting up of the German Empire, and the other an instance of clairvoyance in which he was enabled to assure a lady that her husband, who had been reported missing, was a prisoner in the hands of the German forces, a statement which proved correct. Mr. de Kerlor claims that his war prognostications last month have in the main been fulfilled and makes some striking predictions with regard to the progress of the campaign during this and next month.

The Englishwoman Exhibition of British Arts and Handicrafts held recently in the Maddox-street Galleries contained many beautiful examples of artistic handiwork. The exhibits included jewellery, pottery, furniture, enamelled glass, sculpture, miniatures, &c. Everywhere there were evidences of originality and skilled craftsmanship. Amongst the toys Mrs. Aldon Roen's clever caricatures were an interesting feature. Miss F. E. Richards displayed original pottery with wonderful glaze effects, and Mrs. Mairet showed what could be accomplished with hand-spun wools and native vegetable dyes. The Exhibition should be helpful in bringing about a revival of British handicrafts.

"Zadkiel's Almanac for 1915" announces in bold type on its front page, "The Year of Fate for Germany," and the hieroglyphic for the year, unless we are greatly mistaken, signifies success for the Allies. From the "Voice of the Stars" we gather that the first three months of the year will be very critical for the Kaiser, and from his horoscope (see page 78) that brain trouble, deposition and even death may be expected. The 8th, 15th to 17th, and 24th of March are said to be critical days for Europe. There is no attempt to fix the duration of the war, but we do not think Zadkiel expects it to be a prolonged one. Other matters dealt with are "Astrology in Medicine," "The Seventh Centenary of the Birth of Roger Bacon," and "The Tercentenary of Baron Napier." The almanac also contains "Forecasts of the Weather" and several useful tables.

We have searched in vain in Raphael's Almanac for 1915 for a prediction concerning the war. Most of the astrological matter seems to have been written in ignorance of the great struggle that was taking place, or about to take place, in Belgium and France. Even in the Editor's Annual Address there is no mention of war. The monthly and quarterly predictions, apart from a monotonous reference to the Railway and Postal services, are of the usual character, and in other respects the issue closely resembles those of former years.

## AN IRISH GHOST STORY.

A lady well known in psychical research circles kindly allows us to give the following extracts from a letter received by one of her friends from a relative in Ireland:—

We have a ghost here. C— saw her first. No one credited her yarn. Some time later I saw a woman going slowly up the stairs, and thinking it was Jane, gave her a message for M—, wondering at her not stopping when I talked to her. She disappeared.

When Miss H— was staying here she said one evening: "Such a funny thing has happened. As I was coming downstairs I thought I saw a little woman coming towards me, but she disappeared under the horns."

A woman who had many years ago been servant in the house to our former tenant, asked to see the house again on her return from America. She pointed to the room B— sleeps in and said: "We girls slept up there, as Mrs. Warner did not like to be alone, as she used to think there was 'a kind of lady' who walked up and down the stairs." I saw a figure on the stairs myself quite plain lately, a stooped woman. We made inquiries as to former occupiers of this house, but no one was known of that description.

A few weeks ago, at the Infirmary at Monaghan, the porter, an old reservist, entertained my little maid and me with a long account of the execution of the last woman that was executed at the gaol, changed now into the present Infirmary. She had poisoned her husband with weeds she gathered in a place called A—.

"Oh!" I said, "that is where I live." "Well," said the soldier, "she lived just at the other side of the river opposite." I was telling this to an old man near here. "Yes," he said, "Mr. Phillips pulled down her house, and used the stones to build the lower rooms at A—."

Could that be the solution?

## ANSWERS TO CORRESPONDENTS.

C. L. WALGER (Prophecies).—We note your observations. Nevertheless there is a real quality of prophecy.

P. GOEDHART, The Hague ("The Direct Voice").—We thank you for your letter. It is sometimes necessary to publish a hostile criticism in order to resolve a discord and elicit both sides of a case.

H. KUYPER VAN HARPEN, Amsterdam (Psychic Message).—The communication is both curious and interesting, especially as regards the part played by your naval ancestor. But we do not find it quite evidential enough to publish in LIGHT.

E. MIDDLETON (War Prophecies).—Certainly, if we can obtain any examples from the German prophets. But we would remind you that the Mayence prophecy and some others also which equally foreshow the downfall of the German Empire have long been known in Germany. Thank you for the cutting.

J. L. B. WALKER.—Thank you for your letter, which we have read with interest. The "cry for knowledge" to which you refer has many times in the past had its response in LIGHT, and we trust it will be the same in the future. With regard to messages from archangels, we are mainly concerned with the value and spirit of a message, regardless of the author or alleged author of it. We are used to supposed messages from exalted spirits which consist of a few commonplace expressions in pompous language, accompanied sometimes by lines copied or garbled from well-known authors. We want something better than this.

ULLIE CLARKE.—Will you kindly send us your address, which has been mislaid.

"E. M. C.," a lady correspondent (of 1, Nottingham-place, London, W.), would be glad to hear of Spiritualists or others interested in psychic matters, resident in Hunstanton and King's Lynn.

## LETTERS TO THE EDITOR.

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

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

SIR,—I feel impelled to express some surprise and disappointment at Sir W. F. Barrett's reply to inquirers on this subject. If he had merely said there were no established facts upon which he could form an opinion, many would have agreed, but his adoption of the superior tone and lofty scientific attitude of the Society for Psychical Research is rather irritating. "Arrant and unmitigated nonsense," "quasi scientific" and "semi-scientific," "absolute rubbish," are the terms used by Sir W. F. Barrett to characterise statements made by worthy and intelligent people who have had evidence of the phenomena. Then further on he tells us that Dr. Hyslop's views on the subject will be worth far more than his. Let us hope they will be.

In the meantime, kindly permit me to ask what justification is there for all this continual parade of scientific knowledge and complaints of vagueness by the critics of Spiritualism? Is there no vagueness in connection with the material sciences? Will anyone tell me where I should look for a perfect science and for agreement amongst its professors? Having investigated many so-called sciences for a long time, I say without hesitation that at least nine-tenths of the contents of the books dealing with them consist of theories more or less vaguely expressed, assumptions, contradictions, and inconsistencies. Yet they expect Spiritualists to be definite and precise about a new science.

The S.P.R. has been, in my opinion, a decided failure from a scientific point of view, because, whilst possessing a large and varied assortment of knowledge concerning material things, they have been lacking in that knowledge which was most essential for the work they undertook. It is clear to all who have investigated with an open mind that sympathy and harmonious co-operation on the part of all concerned are infinitely more important than scientific knowledge or learning to get the best results at séances.

On the question of vagueness, the best reply which, I think, can be given to Sir W. F. Barrett is the following, given by "Imperator" to William Stainton Moses, M.A., in "A Spirit's Creed":—

"If it be vagueness to veil the curious eye before the footstool of the divine and incomprehensible, then are we vague in our knowledge and indistinct in our teaching. But if it be the part of the wise to dwell only on the known and the comprehensible, to act rather than to speculate, to do rather than to believe, then is our belief dictated by wisdom conformable to right reason and inspired by God Himself."—Yours, &c.,

Marple.

W. CHRIMES.

November 12th.

## "A Silver Lining."

SIR,—Perhaps your correspondent, Hylda Ball, while reading my letter, has misconstrued. The present crisis may be the "way out" of a sensuous materialistic philosophy. The birth of the spirit is necessarily attended with pain, anguish, and "distress of nations." Is it belittling God to say that "He gives the bread of adversity and the water of affliction"? If so, then we have Biblical authority for it. I commend the following text for consideration: "The Lord shall rise up as in Mount Perazim, he shall be wroth as in the Valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act."

It is only through "great tribulation" that men can learn wisdom, for "they that erred in spirit shall come to understanding and they that murmur shall learn doctrine."

We err because our separate intelligible and spiritual worlds are so paltry, so inadequate and unworthy. I repudiate the statement that "after the war" people will lapse into their former state (materialistic). The snake will shed its skin for aye, for "the Lord God shall take away the rebuke of his people."—Yours, &c.,

E. P. PRENTICE.

## The Idealist's Point of View.

SIR,—Your correspondence on this question is probably already long enough. If not, I would refer to "N. G. S.'s" statement that: "I confess with humility I do not understand the statement that all conceivable sizes are the same in their relation to infinity."

"N. G. S." is quite reasonable in his want of understanding, for the very good reason that all conceivable sizes are not the same in relation to infinity. The explanation of what is a very general error is simple. All knowledge is relative. We have no knowledge of anything in itself, we only know the "thing" so far as we can determine it by its likeness or unlikeness to other things.

But infinity is outside all relations, it is no more than a limit of thought—in human experience we never sense the infinite. When we think, we use ideas, and these ideas are not of things, but of the relations about things. So we can have no idea of infinity because it is not relative; infinity and nothing are mere limits of thought between which relations exist for us; our ideas which we use for thought arise between these limits. We, quite falsely, say, in ordinary parlance, we have an "idea" of infinity, and then we find the idea remains exactly the same in relation to all conceivable sizes. The error arises from wrong use of the word "idea": infinity is nothing more than a limit of thought. That the error exists is clear. For if all conceivable sizes are the same in relation to the one "thing" infinity, then all conceivable sizes are equal to one another—things which are equal to the same are equal to one another. It may be objected that infinity is not a "thing." But that is what I allege: it is a mere limit of thought, the limit between what we can know of relations and what we cannot know.

I do not suggest for a moment there are no relations between all conceivable sizes and infinity. But, if so, we have no knowledge at all of such relations and, if they exist, different things of conceivable size cannot have the same relation to infinity—or any other one and single thing (!).

When we say that all conceivable things are the same in their relation to infinity—we mean to say that things of relation cannot affect infinity in any way, because infinity is outside all our ideas of relation.—Yours, &c.,

F. C. CONSTABLE.

## Time and Space.

SIR,—I am pleased to have the semi-approval of Mr. Constable who is a life-long student of Metaphysics, and his invitation to "think a little" I take in good part. It appears that you cannot have Time without Space. I have thought a little but no light comes. Will Mr. Constable explain?

That is not, however, his main point. I insisted upon the necessity of Time as a condition of mental activity, and to this he objects. If I understand him aright his argument is contained in the assumption by James Ward that the thinker cannot be the thing thought about. If I therefore show knowledge about the thinker, I am exercising not the faculty of thought but a higher faculty which we may call super-thought. From this it follows that above the thinker in each of us is the super-thinker, above the Ego the Super-ego. This seems to me very arbitrary. My simplicity suggests that in saying the thinker cannot think about himself James Ward was mistaken. But let us go on with the argument.

The Ego is limited by Time. But the Super-ego, being aware of this limitation, thereby proves himself superior to it. Being unlimited by Time, he is what Kant calls "permanent." I suppose that means that he is unchanging, for Mr. Constable assures me I am permanent, though physically changing from moment to moment. But I fail to see why the Ego, even if unable to think about himself, should be unaware that he lives in a world of Past and Future.

All this rests on a distinction between thought and super-thought which I do not think can be made good. If I seem to myself to be limited by Time (or conditioned in Time) the presumption is that I am so limited. What does Mr. Constable mean by Time? If he means the condition required for a sequence of events, I do not see how thought or even super-thought can take place without it. And how can Time be true for the Ego and untrue for the Super-ego? Does he mean that Time is an illusion? Then many things we value must be illusions. Evolution, responsibility, aspiration mean nothing if Past and Future are non-existent. I submit that I may be permanent and yet ever changing with each new thought and added piece of knowledge. Let us say there is a substratum of permanency. Even so I require the use of Time.

A timeless world is not a very attractive affair. There can be no development in it, no movement, no exchange of ideas, no progression of any kind. Each Super-ego is at once in full possession of the whole content of his consciousness; all that the Ego thinks of as Past and Future is permanently present to his mind; for if you allow him to give his attention to different matters in sequence, you have introduced the condition of Time. This is Mr. Constable's world. It is very dull.—Yours, &c.,

N. G. S.

## National Union Fund of Benevolence.

SIR,—In submitting the following report of the income received in October from the annual collection from friends and societies, I wish to thank the donors very heartily, and at the same time to express the earnest hope that during November and December all the remaining societies and all Spiritualists who read our papers will have seen their way to contribute, and to do so as promptly as possible, as the need is very great.—  
Yours, &c.,  
MARY A. STAIR.

November 9th, 1914.

*Personal Donations:* Sympathiser, £5 2s.; Three Friends (South Shields), £1 2s. 6d.; Mrs. Robertson, £1 1s.; Mr. G. E. Gunn, £1 1s.; Mr. F. Tomlinson, £1 1s.; Mr. H. Withall, £1 1s.; Mr. and Mrs. Bessant, 10s. 6d.; Mr. Geo. Tayler Gwinn, 10s.; Mr. J. Osman, 10s.; Miss Hodge, 10s.; A Friend (Madras), 10s.; Mr. Rabich, 10s.; Mr. C. J. Rickards, 10s.; Mrs. Vesel, 5s.; Mrs. Boswell Stone, 5s.; Mr. Dowell Todd, 5s.; Mr. Fookes, 5s.; A. J. M. B., 5s.; A Friend, 3s.; Miss Aird, 2s. 6d.; Mrs. Longmore, 2s. 6d.; Mrs. Lonsdale, 2s. 6d.; Mr. W. Walker, 2s. 6d.; Mrs. Crisp, 2s.; Mr. Geo. Widdows, 2s.; Mr. Marsden, 2s.; Mrs. Newman, 1s.; Mr. R. Driver, 1s.—Total, £16 5s.

*Societies' Donations:* Barrow Psychical, £6; South London (Camberwell), £2; South London Spiritual Mission (Peckham), £1 15s.; Leicester (Queen's Hall), £1 11s. 3d.; Portsmouth Temple, £1 10s. 8d.; Rothesay Circle, £1 10s.; Manor Park, £1 5s.; Attercliffe C. Lyceum, £1 1s.; North London Spiritual Association (Holloway), £1; Keighley, £1; Northern Counties Union, £1; Pendleton (Ford-lane), £1; Lancaster Lyceum, £1; Hackney, 17s.; Coventry, 16s. 6d.; Bristol (Thomas-street), 16s. 5½d.; Brighton Progressive Association, 16s.; Chesterfield, 15s. 6d.; Newcastle Spiritual Evidence, 14s. 6d.; Manchester Central, 12s. 6d.; Bolton (Commission-street), 12s. 3d.; Cardiff, 11s. 9d.; Preston, 11s.; Nottingham Progressive, 10s. 6d.; Parkgate, 10s. 6d.; Batley Carr, 10s.; Macclesfield, 10s.; New Sheldon, 10s.; Bury Progressive, 10s.; Tottenham, 10s.; Sheffield Central, 10s.; Quarmley, 10s.; Halifax (St. Paul's), 10s.; Barnsley, 10s.; Armlay, 10s.; Rishton, 10s.; Hirst, 10s.; Halifax (Raven-street), 10s.; Walsall, 9s.; Salford Central, 9s.; Little Ilford, 8s.; Clitheroe, 7s.; Paignton, 6s. 2d.; Benwell, 5s. 1d.; Hydesville, Shildon, 5s.; Tredegar, 5s.; Bedlington, 5s.; Fulham, 5s.; Heeley Lyceum, 5s.; Crewe, 5s.; North London Spiritualists' Association, Lyceum, 4s. 6d.; Goodmayes Avenue, London, 4s. 2d.; Ferndale (Glamorgan), 4s.; Stockport Lyceum Church, 3s. 6d.; Bradford (Boyn-ton-street), 3s.; Ashington, 2s.—Total, £41 2s. 9½d.—Grand total, £57 7s. 9½d.

## SOCIETY WORK ON SUNDAY, NOV. 15th, &amp;c.

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

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Imison gave well-recognised clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13B, *Pembridge Place, Bayswater, W.*—Morning, Mr. E. W. Beard gave a trance address; evening, Mr. H. G. Beard delivered an address, Mr. P. E. Beard gave spiritual messages. Sunday next, 11 a.m. and 7 p.m., Mr. Percy Street. Thursday, 26th, at 7.45, Mrs. M. H. Wallis.—B.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith's morning address was a continuation of last Sunday's on "The Soul in the Silence." In the evening she gave able answers to written questions of general interest. Sunday next, see advertisement on front page.

**SHEPHERD'S BUSH.**—73, *Becklow-road.*—Good address by Mr. Dilsen. Sunday next, 11 a.m., public circle; 7 p.m., Mr. Blackman. Thursday, at 8, Mrs. Stenson.—M. S.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Address on "Unseen Helpers" by Mr. Robert King, followed by helpful answers to questions. Thursday, at 8 p.m., usual service and circle. Sunday next, at 7 p.m., Mrs. Mary Davies, address and clairvoyance.

**WOOLWICH AND PLUMSTEAD.**—Evening, Lyceum Anniversary; speakers, Mr. and Mrs. Rainbow and Mr. Clegg. 11th, Mr. Wright, address, "Unlimited Salvation," and clairvoyance. Sunday next, at 3 p.m., Lyceum; 7 p.m., Mrs. Podmore, address and clairvoyance. 25th, society's Social.—A. E. B.

**BRISTOL.**—**SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.**—Addresses by Mrs. Baxter on subjects chosen by audiences, "Work in the Spirit Spheres" and "How can we best Work Out our Salvation?" The speaker also answered questions and gave descriptions. Sunday next, 11 and 6.30, also Wednesday, 3 and 7.30, public services; soloist, Miss Bartlett. Monday and Friday, at 8, public circles. Monday, at 6 p.m., healing.

**KINGSTON-ON-THAMES.**—**ASSEMBLY ROOMS, HAMPTON WICK.**—Mr. Horace Leaf gave an excellent address on "War," followed by good clairvoyant descriptions and messages. Sunday next, at 7 p.m., Mrs. Graddon-Kent will give an address and clairvoyant descriptions.—M. W.

**STRATFORD, E.**—**WORKMEN'S HALL, ROMFORD-ROAD.**—Address by Mr. G. Prior, "Passing Conceptions and Permanent Realities," the uplifting character of which was greatly appreciated. Mrs. E. Bryceson presided. Sunday next, Miss F. M. M. Russell, address.—W. H. S.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD.**—Mr. Wooderson gave an address on "Spiritual Ideals," followed by descriptions by Mrs. Clempson. Solo by Miss Heythorne. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Symons; Friday at 8, public meeting. 29th, Mr. Sarfas.—F. K.

**BRITTON.**—143A, **STOCKWELL PARK-ROAD S.W.**—Mr. Neville gave an address to a large and appreciative audience. Sunday next, at 3 p.m., Lyceum; at 7, Alderman D. J. Davis will give an address. 28th, monthly Social. 29th, Mr. Horace Leaf. Circles as usual.—H. W. N.

**WIMBLEDON.**—**BROADWAY PLACE (NEAR STATION).**—Mrs. Beaurepaire gave address and well-recognised clairvoyant descriptions. Sunday next, at 7, Miss Violet Burton, trance address and answers to questions. Wednesday, 25th, at 7.30, Mrs. Orlowski, clairvoyance.—T. B.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning service conducted by members with help of Mr. Angus Moncur. Evening, Mr. W. E. Long, address on "Purgatory." Sunday next, 11 a.m., prayer circle; 6.30, Mr. W. E. Long, address by "Timothy" on "Dead Quest" and answers to questions on "Purgatory, Public or Private Objections."

**BRIGHTON.**—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Morning, public circle; evening, address by Mr. F. Grayson Clarke; descriptions by Corporal Radley. Tuesday, at 3, private interviews; at 8, also Wednesday at 3, public circle. Sunday next, at 11.15 and 7, Mrs. Place-Veary, address and descriptions; also Monday, at 8 p.m.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR STREET, NORTH-STREET.**—Mrs. Jamrach gave addresses and descriptions. The Rev. Susanna Harris paid an unexpected visit, and also gave short addresses and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Arthur Lamsley. Tuesdays, at 8, and Wednesdays, at 3, Mrs. G. C. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

**HACKNEY.**—240A, **AMHURST-ROAD, N.E.**—Morning, Miss Morley read a paper on "Automatic Messages"; evening, Mrs. Mary Gordon gave an address on "Angel Ministry" and descriptions. Sunday next, 11 a.m., Mr. C. W. Eells, on "Armageddon"; 7 p.m., Mme. Beaumont, address and descriptions. Circles: Monday, at 8, public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

**BATTERSEA.**—**HENLEY HALL, HENLEY-STREET.**—Morning, circle; evening, Mrs. Miles Ord gave a good address on "Whittier's Trinity." After-circle presided over by Mr. Thomas. 11th, Mr. Ashley conducted a well-attended circle. Sunday next, 11.30 a.m., circle service; 7 p.m., Mr. George Prior, address. Thursday, at 8.15 p.m., Mrs. Beatrice Moore, clairvoyance. Silver collection.—P. S.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Addresses and answers to questions, morning, by Mr. G. Levy; evening, by Mr. G. Tayler Gwinn. 12th, Mrs. A. Jamrach gave an address and clairvoyance. 14th, the Lyceum held an Invitation Social, which was a great success. Sunday next, 11.30, Mr. Clarkson, address and discussion; 7 p.m., Mrs. Mary Gordon. 26th, Mrs. Mary Gordon, clairvoyance. 29th, Mrs. Podmore.

**STRATFORD.**—**IDMISTON-ROAD, FOREST-LANE.**—Morning, Mr. J. D. Cattnach read a paper on "Another Phase of Spirit Phenomena." Evening, Mrs. Roberts gave an address, and Mr. Roberts clairvoyant descriptions. 11th, afternoon, Mrs. Marriot, address and clairvoyance. 12th, Mr. J. Taece, address. Sunday next, at 11.45, Fellowship; at 7, Mr. and Mrs. Hayward. 25th, at 3, ladies' meeting. 26th, Mrs. Neville. 29th, Mr. and Mrs. Connor.—A. T. C.

**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Mr. Alfred Vout Peters gave an address on "The Power of the Silence" and descriptions; 7, Mr. A. H. Sarfas, address on "Our Heritage," also descriptions. 11th, Mrs. Evelina Peeling, address and psychometrical readings. Sunday next, 11.15, open circle; 3, Lyceum session; 7, Mr. H. Bodington. Wednesday, Mrs. Brownjohn. 29th, Mr. G. R. Symons.—J. F.

**GOODMAYES AVENUE (opposite Goodmayes Station).**—Mr. L. I. Gilbertson F.J.I., gave an address on "The Superman." 10th, Annual General Meeting, Mr. G. Tayler Gwinn presiding. The report showed that the church had made good progress since its instalment in its new hall. Mr. T. Brooks was re-elected president and Mr. L. S. Smith was elected hon. secretary. Sunday next, 7 p.m., Mr. and Mrs. Alcock-Rush, Tuesday, 8 p.m., Mrs. E. Webster. 29th, Mr. U. D. S. Brown.—C. E. S.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave addresses.—J. W. M.

WHITLEY BAY.—Mr. W. Horsley spoke on "The Principles of Christianity and Spiritualism," and conducted an after-circle.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. J. J. Morse gave addresses morning and evening.—H. E.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Maunder gave an address on "The Two Worlds," followed by clairvoyant descriptions.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. H. E. Williams, of Torquay; clairvoyante, Mrs. Letheren.—E. F.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Address by Mrs. Harvey of Southampton, on "The Coming Religion," and in the afternoon answers to questions in the Liberty Group.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Arnold. Address by Mrs. Gale, clairvoyant descriptions by Mrs. Short. Soloist, Mrs. Dennis.—E.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mrs. A. Boddington gave addresses and clairvoyant descriptions. 12th, Mr. W. E. Lloyd, address.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. Aaron Wilkinson. 12th, discussion opened by Mr. W. J. Street on "Psychic Laws."

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

TORQUAY.—Inspirational address and clairvoyant descriptions by Mrs. Thistleton. 11th, tea and social, followed by a vocal and instrumental concert.—R. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. F. Pearce gave stirring addresses and Miss Terry sang solos. 11th, well-attended public circle, when Miss Fletcher, Mrs. Gutteridge and Mr. Abbott assisted.—J. Mc F.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Morning, address by Mr. Bottomley; subject, "The Present Crisis." Evening, service conducted by Mr. Eddy. Collections for Belgian Refugees Fund—amount £1 1s. 4d. Other usual meetings.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle. Morning, "A Spiritual Aspect of the European Crisis." Evening, "Johannes Prophecy of 1600," followed by clairvoyant descriptions.—C. A. B.

SOUTHPORT.—HAWKSHEAD HALL.—Address by Mrs. O'Keef on "Reminiscences" and "The Poets and Spiritualism," followed by clairvoyant descriptions; also on Monday. Our fund for the Belgian Refugees now amounts to £1 8s. 6d.—E.B.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, recitation by Mr. C. Tarr; afternoon, address on "The Race that is Set Before Us" by Miss Stella Ray, of Birmingham; evening, address by Miss Ray on "The Blind Man." Clairvoyante, Mrs. Grainger.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Memorial Service for the late Thomas Prince, conducted by Mrs. Truman. Speaker, Mr. Blamey; solo by Mrs. Hayes, "The Promise of Life"; clairvoyant descriptions by Mrs. Truman. Good attendance.—J. G. W.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on "Sunshine and Shadow" and "The Process of Human Experience." Mrs. Street gave clairvoyant descriptions. 9th, Mrs. Lawrence, psychometric readings and clairvoyance.—C. S.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "The Open Vision," by Mr. G. R. Symons. 9th, ladies' meeting; address and psychometry by Mrs. Jamrach. 11th, address by Mrs. Greenwood; clairvoyant descriptions by Mrs. Lund.—E.M.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONG-ROADS.—Morning, healing service; conductor, Mr. G. F. Tilby; afternoon, progressive Lyceum; evening, Mr. R. Boddington, address, "Spiritualism: Its Consolations." Thursday, 12th, Mrs. Podmore, address, followed by clairvoyant descriptions.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Morning and evening, addresses by Mrs. Place-Veary, followed by clairvoyant descriptions. At the evening service the infant child of our late secretary, who is now serving his King, was named. 16th, Mrs. Place-Veary conducted two meetings. Large audiences.—T. A.

CROYDON SPIRITUALIST SOCIETY.—The annual general meeting of this society was held on the 5th inst. in the Gymnasium Hall. The president, Mr. Percy Scholey, congratulated the members on the very excellent condition of the society. Some ten or twelve pounds had been spent on improvements, and the debt on the organ wiped off. There were about seventy members on the books, and the balance-sheet showed cash in hand and at bank £70 4s. 5d. The council elected in June had worked harmoniously and well, and he asked the members to re-elect them *en bloc* with the exception of Mr. Gerald Scholey, who was retiring through pressure of business. He also asked

that the number of the Council be extended to twelve; this was put to the meeting and carried. The names of the new Council are: Mr. Percy Scholey, President; Mrs. Percy Scholey, Vice-President; Mr. Christopher Brown, Vice-President; Miss Ethel Shorter, Librarian, and Mr. Ernest Smith, Assistant Librarian; Miss Bedford and Mr. C. D. Bucknell, Trustees; Mrs. Ernest Smith, Mr. F. Cooper, Mrs. F. Cooper, Mr. Hine, Mr. Adams; Mr. Christopher Brown, Hon. Sec. and Treasurer. Under the new rules, which came into force from the 5th inst., the society will in future be known as the Croydon Spiritualists' Church. We look forward to a year of good, earnest work and much spiritual progression.

#### NEW PUBLICATIONS RECEIVED.

- "Inward Vision." By the VEN. BASIL WILBERFORCE, D.D. Cloth, 3s. net. Elliot Stock, Paternoster Row, E.C.
- New books by JAMES PORTER MILLS: "Illumination: Spiritual Healing," cloth, 3s. net; and "The Way," cloth, 3s. 6d. net. A. C. Fifield, 13, Clifford's Inn, E.C.
- "The Secret of Achievement." By ORISON SWETT MARDEN. Cloth, 3s. 6d. net. Rider & Son, 8-11, Paternoster Row, E.C.
- "Comte de Gabalis." By the ABBE DE MOSTAUCON DE VILLARS. Newly rendered into English, with commentary and annotations. Cloth, 7s. 6d. net. Rider and Son, 8-11, Paternoster Row, E.C.
- "Science and Power of the Mind." By RICHMOND L BISHOP. Christopher Press, Boston, U.S.A.
- "Social Harmonism." By HOLMES W. MERTON. Cloth, \$1.50. Holmes W. Merton, 610, West 111th Street, New York City.
- "From Memory's Storehouse: Incidents of My Life Work." By E. TENNYSON SMITH. Cloth, 3s. 6d. Partridge and Co., Ltd., Old Bailey.
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