

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

Under the title "The Undiscovered Country," Mr. Harold Bayley gives us "a sequence of spirit messages describing death and the after-world" (Cassell, 6s. *net*). The idea of such a book seems to have arisen in Mr. Bayley's mind after reading some of the foolish statements by un instructed critics, as, for example, Mr. Edward Clodd, who declared, in the "Strand Magazine" of July last, that spirit communications were all "nauseating, frivolous, mischievous, spurious drivel." We all remember the description, with its suggestion of someone foaming at the mouth. In the course of some 270 pages Mr. Bayley gives us a varied and well-selected anthology of passages from psychic communications, the sequence being preserved by messages dealing with "The Threshold," "Crossing the Bar," "Borderland," "The Judgment," "Heaven," and so we pass to communications on "Science," "Religion" and "Philosophy." There are also messages dealing with "War"—the present great war especially. All are valuable and instructive, and many of them are on a high plane of thought, full of consoling and inspiring influence. The book is a notable production. It will nobly serve a need at the present time; and we shall refer to it again.

Sir Arthur Conan Doyle's dream of the word "Piave," which has been so astonishingly verified by the events in Italy, bids fair to become as historic as the Highlander's famous dream of Ticonderoga, celebrated in a poem by R. L. Stevenson. Sir Arthur tells, in his "New Revelation," how on April 4th, 1917, he awoke with a feeling that some communication had been made to him of which he only carried back the one word "Piave." The word was strange to him, but he subsequently discovered that it was the name of a river in Italy. Recent events have shown the extraordinary significance of the dream. As the "Globe" said the other day, the great Italian victory recently announced might be held "incidentally to have justified Sir A. Conan Doyle's occult premonitions." We could not help feeling that the prophecy fitted admirably into the argument of "The New Revelation," for the scientific minds in psychical research are generally agreed that in fulfilled predictions we gain crucial proof. There is no explanation for these but the argument from spiritual faculty.

"Why I Became a Christian Theosophist" by G. A. Ferguson (Theosophical Publishing Co., 2s. *net*) is interesting from more than one point of view. It is the record of a man's search for truth, and is thus an appeal and to some extent a guide book to those who are engaged in the "great quest." It is a sequel to a former essay, "How a Modern Atheist found God." As there is no finality in these matters, we may, perhaps, hear again from the author, of his travels beyond his present tarrying place. He is

clearly a writer of more than average powers of analysis and critical judgment. He is a Christian minister and his observations on Christianity are of especial interest in view of his interpretation of Theosophy. He has also something to say concerning Reincarnation, to which doctrine he has been converted. He is a follower of Bergson's philosophy, which led him to "a final adoption of Theosophy." We read the word "final" in a relative sense. Directly the mind arrives at the stage at which it assumes that the last word has been said in either religion or philosophy, a process of crystallisation sets in, and when the time for the next change comes the breaking up of the "hard shell" formed is often a painful and difficult process. Our author refers to Christian Theosophy as meaning "an ardent quest for the Perfect Truth." But it may be worth considering whether the spirit intent on the tasks that lie nearest to hand, may not, by its attitude, attract Truth. These arduous and ardent quests give one a sense of strenuousness that belongs to the lower rather than the higher planes of existence.

## THE GLORY OF HUMANITY.

A bright little monthly journal of modern thought, "The Liberal Review," reaches us from Los Angeles (Cal., U.S.A.). On the opening page the editor, Mr. Reynold E. Blight, has a brief article under the above heading. We quote a few eloquent passages.

"A clod; a tree; a bird; a man! What is the difference? The magic alchemy of the soil is as potent as the genius of man. The instinct of the migratory bird is as mysterious as the intellect of Shakespeare. The delicate hinge of a duck's foot is as marvellous as the valve of a human heart. The exquisite colour dust on the butterfly's wing is as beautiful as the rose-blush on my lady's cheek. The tender tracery of a leaf is as perfect as the voice of Caruso. Yet there is a strange and wondrous difference that sets man off in a class by himself.

"Consciousness!

"The tree senses not the sap that carries springtime to the topmost twig. The bird vocalises a delirium of joy from sheer unbidden impulse. But man knows, he is aware.

"And the differences among men; are they not merely degrees in consciousness? The Mexican in the trench, sodden, dumb, a part of the ground he overturns, without imagination or dream, stands aside to watch the train pass. To him the train is simply a rumbling noise or a flare of light across the blackness of night. The engineer in the cab of the train, alert, self-confident, masterful, swings hard on the throttle and the mighty mass of iron sways to his hand. In the car sits the astronomer and 'thinks God's thoughts after him.'

"What is the difference between the slacker and the hero, Nero and Marcus Aurelius, Caliban and Christ? Consciousness.

"As the young Michael Angelo gazed upon the work of the master, his artist soul rose within him and he cried, 'I, too, am a painter!' As we look upon the heroism of men who have triumphed, may, we, too, quickened and enlarged, proclaim, 'I, too, partake of this divine humanity. I, too, shall triumph.'"

SYMBOLISM.—To a large and distinguished audience in the picture gallery at her residence, 34, Queen Anne's gate, on Thursday the 4th inst., Lady Glenconner read a paper on "Symbolism." It was received with great interest by reason of the form in which it was cast, drawing not only on ancient literature and legend, but on modern literature and poetry, and giving some startling interpretations to old customs and sayings with which the average person does not easily connect a mystical meaning. We hope to give a synopsis of the address next week. The Rev. F. Fielding-Ould presided, and at the close of the address Dr. Cobb and Mr. E. P. Hewitt, K.C., spoke. The latter gentleman, the "King's Counsel" of "I Heard a Voice," spoke at the invitation of Lady Glenconner, who felt that the audience would welcome a few words from the author of so notable a book.

## SOME QUERIES AS TO "TELEPATHY."

BY ELLIS G. ROBERTS, M.A. (OXON).

*That's only what it's called.*—THE WHITE KNIGHT.

The facts on which is based the theory of telepathy have been familiar to myself from personal experience and from that of members of my own family on whose evidence I can rely, for so long a time that I require no evidence from outside. They are facts. But how anyone can imagine that telepathy is a matter admitting of a simple explanation, or that the theory can be employed as a weapon against Spiritism, is another story altogether. May I illustrate my difficulties by a homely parable of my own invention?

I am seated in my study pondering the latest developments of the war. Enter a fairy prince in the disguise of Mr. Thomas Edison. He carries under his arm a rifle which he offers me with a benignant smile. "Take this weapon; its range is unlimited, now fire away, and hit the Kaiser." "My dear sir," I exclaim in horror, "your delightful weapon will kick me across the Channel."

Surely if, as we have been so often told, all mental action is the work of the brain, and this in turn is merely a physical organ "secreting thought as the liver secretes bile," telepathy must come under the ordinary rules of dynamics. I know little of these, but I used to be taught at school that action and re-action are equal. What about the re-action when the brain sends out its message on a journey of a thousand miles?

My fairy assures me that my fears are groundless. He has, however, removed but one of my difficulties. "How on earth am I to find the Kaiser, who may be at any distance, and in almost any direction?" "Fire away, you'll get him sooner or later." Possibly I may, but what about the millions of innocent people who are likely to suffer before I attain the consummation so devoutly to be wished?

No matter how the telepathic message may be conveyed there must be intelligent guidance if it is to get to the right person.

Archdeacon Arbuster, whose scathing criticism of "Raymond" was so enthusiastically received at the Barchester diocesan conference, tells me that my gunnery simile is quite out-of-date. The archdeacon, who has dwelt all his life on what I may call the popular side of the Pons Asinorum, has a great deal to say about the Ether. As he says it very often it must be true, and as he says it in a very loud voice it must be important. According to this high authority the ether is a very simple kind of an ocean traversed by easily intelligible "Jonesian waves." These obliging vibrations will, it seems, carry any message anywhere, and Arbuster refers me to wireless telegraphy. Still I am ungrateful enough to be dissatisfied. Who is the operator in this wireless telegraphy? And how does he ensure that the message gets to the right person, and only to the right person? If he did not manage his business fairly well psychics would have to spend most of their time in rejecting telegrams which come to the wrong doors.

My old friend Robinson, who, as mathematical examiner, had to plough Arbuster on several occasions, has some quaint speculations on the subject. Being an astronomer of some repute he does not find the Ether quite such a simple matter as it appears to the masterful mind of Arbuster, which is not to be brow-beaten by impertinent facts. Provisionally accepting the existence of the Ether and the Jonesian waves Robinson further postulates a class of intelligent beings familiar with their laws, to whom he is contented to assign for the moment the non-committal name of "daimonia." These are in close touch with the human race. When a "daimonion" wishes to convey a message for an incarnate friend he takes it to some etheric exchange and dispatches it—possibly by means of a Jonesian wave. The eccentricities of this etheric telegraphy he attributes to the imperfect nature of the apparatus at the receiving end. This imperfection would readily be explained if we supposed that the apparatus were still in a recent and crude state of development. It would seem more probable, however, that it is, on the contrary, very old machinery which has been allowed to fall into disrepair through neglect and want of use.

But Robinson is little, and old, and easily shouted down. What chance has he of gaining a hearing in the presence of Arbuster—loud-voiced, portly, prosperous, and nephew to a brand-new peer? "Spiritualism, my dear fellow! three quarters of it conjuring, and the remainder telepathic phenomena of the simplest kind!" Telepathy perhaps, but still—"that's only what it's called."

My whole being consists of an active principle and a material substance; that is, of a soul and body: neither of which can be annihilated, or reduced to nothing, as they were not produced from nothing. Every part of me, therefore, will again take its place after a certain change, as some part of the universe, and that again will be transferred to another part of the (animated) system, and thus in an infinite succession.—MARCUS AURELIUS.

## THE WAR IN PROPHECY.

FORESHADOWINGS OF THE WORLD TRAGEDY.

Some time ago a Scots correspondent wrote us an amusingly satiric letter complaining that no prophetic allusion to the war had appeared in *LIGHT*. We replied, of course, that it was no part of this journal's purpose to foretell future events, or pretend to do so. The path of prediction is, moreover, a perilous one; it has been strewn of late with the failures of those who claimed to be able to forecast the end of the war. But there have been printed in *LIGHT* statements clearly hinting at the great tragedy of to-day—readers who have studied these pages longer than our correspondent are aware of the fact.

In *LIGHT* of January 16th, 1892, under the title of "A Vision of the Future," we noticed a pamphlet issued by Professor Elliott Coues, published in 1890. Here are some extracts:—

"The seers and prophets of every school of thought have foretold extraordinary changes to be wrought in Church and State during the latter part of the nineteenth century. However they have differed in their creeds and theories, however their faith in the future has varied in details of events to come, they have been unanimous in fixing the time of these wonderful occurrences between the years 1850 and 1925. All the prophetic dates fall within this period of time—the last half of the present century and the first quarter of the next."

After much more to the same effect the pamphlet continues:—

"The fall of the Sublime Porte when the crescent shall have waned—either through Russian intrigue or through the natural disintegration of the heterogeneous Turkish Empire—will be the signal for a war in Europe, the greatest, and in its consequences the most terrific, of any struggle the world has ever seen. The whole map of that continent will be dissolved and re-arranged."

It should be noted that Professor Coues, who was a distinguished American scholar, was not the author of the prophetic document, but only the means of its publication on behalf of the original writer whose identity he does not disclose. Events run in couples. Almost at the same moment when our attention was drawn to this prophecy we were looking through the new edition of that remarkable little book, "Christ in You," first published in 1910, and now nearing its nineteenth thousand. On page 120 of the book we found the following:—

"There is a wave of disturbance, a spiritual volcano about to discharge itself on your earth. . . Out of chaos and confusion there will come peace and order to your earth. The wars of the nations are the birth pangs of a new era, and the consciousness of the race will be lifted by the pain and agony of the refiner's fire."

It would perhaps be presumptuous to claim these sayings as predictions of a coming great war. But they are very broad hints.

## THOUGHT AS A PHYSICAL IMPACT.

Mr. J. J. Herbert writes:—

"Miss Scatcherd's remarks (page 205) on the physical effects experienced as the result of a blow dealt in thought, brings to my mind an incident once related to me by Mr. W. J. Colville, and which has, I think, a distinct bearing upon the subject. At the time of the occurrence Mr. Colville had placed his services at the disposal of a committee of scientific investigators for the purpose of a series of psychometric experiments. During an afternoon séance a member, who for some reason or other was late, entered, and in his endeavour to create as little disturbance as possible tried to tiptoe up the room, with the result that his foot caught in and overturned a chair which fell on the wooden floor with a resounding crash, while at the same time he dropped his walking stick, which, of course, added to the clatter; the chairman and others present looked daggers at the culprit and probably *thought* things. The effect on Mr. Colville, who was at the moment in a state of consciousness which I should imagine was much akin to that which Andrew Jackson Davis called the "superior condition," was that he was violently brought back to the normal, and was so upset, physically and mentally, that the séance had to be abandoned; in fact it was some little time before he was able to resume the sittings. Now the curious part of it was that Mr. Colville, while clearly seeing the fall of the chair and the walking stick, heard no sound; it was not the physical disturbance which affected him so adversely but the mental upheaval caused by the thoughts which the chairman and others had directed at the offender. This raises the point whether Miss Scatcherd, when she feels these sensations, is in an absolutely normal state, or whether, at such times, she is more or less in the "superior condition."

You cannot divorce the scientific from the philosophical in Spiritualism; if you take out the phenomena you take out the vitalising part of the movement and leave only bare skin and dry bones as the thing you are cherishing in your hearts and lives.—J. J. MORSE.

## HAUNTINGS AND PAIN-EXPERIENCES.

## ANSWERS TO QUESTIONS.

Two meetings were held in the rooms of the Alliance on the afternoon of the 5th ult., both of them well attended and very successful. All Mrs. Neville's clairvoyant descriptions were recognised, and the answers given by Mrs. M. H. Wallis's control to the questions propounded by the audience were, as usual, marked by a comprehensiveness and a depth of thought which made them deserving of serious after-study and reflection. The first question dealt with hauntings. "When a place is haunted for hundreds of years are we to suppose that the spirit whose apparition is seen or whose voice is heard is necessarily present?" Morambo replied that clairvoyant power was often accompanied by the ability to psychometrise, so that what was actually seen was sometimes blended with what was sensed, and some of what was sensed was a reading of old-time events. But time was not reckoned on the spirit side of life as it was with us. It was measured more by experience than by the passing of days or weeks, and a spirit in whom no great desire for growth or development had been awakened might continue in close association with the earth for what to us seemed a long period. Consequently on some occasions the individual seen might be actually present, while on others what happened was simply a sensing or reading by persons gifted with psychic power of the more or less clear registration in those particular surroundings of incidents which had been associated with them in the past. Morambo could not regard it as true that people who had passed away for centuries felt any great pleasure in re-enacting old-time experiences, or that there was any need for their doing so unless thereby some warning could be given or some lesson conveyed. He thought that some at least of the accounts of hauntings and the seeing of what seemed to be real presentations of events were explainable simply by the rapport established between the memory-thought of certain spirit people and people on this side.

To an inquiry as to how it was that some spirits who had passed through the lower conditions of the spheres spoke of suffering physical pain, Morambo responded that it would be rather difficult on this side of life to have pain without consciousness. If we could induce unconsciousness there was no registration of pain. It might seem that pain was a physical experience, but really it was only so in a reactive way. If they took the instance of a spirit friend appearing and in some subtle way conveying to the medium a sense of pain, the medium did not really feel the pain in the physical body. In the same way some spirit people supposed that certain pains which they experienced, which were mental, were really registered in some part of the spirit body. It was just as a person here who had lost a leg would say in all seriousness that he had a pain in the absent foot. People were apt to translate their experiences into physical terms.

**TELEPATHY, ITS NATURE AND FUTURE POSSIBILITIES.**—As regards the discussion on this subject which terminated last week, we invited the views of Sir William Crookes, Mr. Gerald Balfour and the Rev. M. A. Bayfield as being amongst the leading authorities, but they preferred to make no statement. Sir William Crookes replied that he had no definite views, Mr. Balfour said that in the existing state of our knowledge the subject did not appeal to him as one on which it is profitable to speculate, while the Rev. M. A. Bayfield pleaded lack of time, which in view of his important literary labours recently we could readily understand. Although as a formal discussion, the subject is at an end, we are always glad to consider the views and experiences of those who have made any study of Telepathy.

**THE MASTER OF THE TEMPLE AND PSYCHIC EVIDENCES.**—We try to avoid labouring the obvious, and we supposed that the logical conclusion of Dr. Barnes's reported statement that there is no reliable evidence for communication between the living and the dead was sufficiently clear. However, we give the following from our good friend the Rev. Chas. L. Tweedale, Vicar of Weston, Otley, Yorks.: "Obviously the reply to Dr. Barnes, who is reported as saying that there is no reliable evidence for communication between the living and the dead, is, that if this statement of his is true, then there is no reliable evidence for the Resurrection of Christ, on which all his religion is based, and Christianity at once becomes, if Dr. Barnes is right, mere make-believe and fraud. That a clergyman should be guilty of such statements as those of Dr. Barnes is a terrible indication of the gross ignorance at present prevailing among the clergy of the Church of England."

**ERRATUM.**—The heading of the article by Mr. Duxbury on page 215 of our last issue, "Psychical Phenomena and its Opponents," should have been "Psychical Research and its Opponents."

## THE RALLY AT SHEFFIELD.

## GREAT RECEPTION FOR SIR ARTHUR CONAN DOYLE.

The Annual Conference of the Spiritualists' National Union was held at Sheffield over last week end. Organised by the vigorous president of the Union (Mr. Ernest W. Oaten) and the equally indefatigable secretary (Mr. Hanson G. Hey) the proceedings were a means of informing Sheffield of the importance attained by the movement which the Union represents, and of the remarkable character of the propaganda of which it is the leading exponent in the North of England.

At the invitation of the Union Sir Arthur Conan Doyle (accompanied by Lady Doyle) and Dr. Ellis Powell (accompanied by Mrs. Powell) visited Sheffield and addressed large gatherings. In the afternoon, at the Bradford-street Spiritualist Church at Attercliffe, under the chairmanship of Mr. J. J. Morse, Dr. Powell spoke on "The Place of Psychical Research in National Reconstruction." A full summary of his address will be published in *LIGHT*. At the close of Dr. Powell's address Sir Arthur Conan Doyle alluded to the great pleasure which it had been to Lady Doyle and himself to be among them. He could not help comparing their gatherings to those of the early Christians, and he felt sure they were destined to do as great a spiritual work for the world.

The evening meeting in the Empire Theatre at 7 p.m. was at once an achievement and a revelation. The vast audience packed every tier of the building, and from the outset its completely sympathetic tone was unmistakable. Mr. Ernest Oaten presided, and invited the meeting to give the visitors a sample of Yorkshire singing. There was no doubt about the heartiness of the response. Sir Arthur Conan Doyle, invigorated and enthused by the unstinted cordiality of his reception, was in the best form. He scarcely referred to his notes; he spoke with unbroken fluency and cogency; and he "held" his huge audience from the first syllable to the last. A detailed summary of his address will be published in these columns. Suffice it to say for the moment that, as Dr. Ellis Powell remarked in seconding the vote of thanks (moved by Councillor Appleyard, deputy Mayor and ex-Lord Mayor of Sheffield) Sir Arthur was to be congratulated upon his audience, and his audience in turn upon the personality of their speaker and the admirable address he gave. The effect of such a gathering and such an utterance, upon a movement with which the great mass of the public is now in deep sympathy, would be difficult to over-estimate. Practised speakers, accustomed to "sense" an audience from the platform, were altogether delighted. The men who can organise such meetings will rank among the social forces of the pregnant years upon which we are entering.

This may be said with the greater emphasis, and the complete success of the functions may be recorded with the deeper satisfaction, because there was an effort on the part of the exponents of local intolerance to frustrate the fulfilment of the programme. Representations were made, from orthodox religious sources, that the singing of four hymns and the chanting of the Lord's Prayer in the course of the meeting would imperil the licence of the Empire Theatre. The idea was to alarm the proprietors of the Theatre into a refusal of its use for the meeting. Fortunately Mr. Oaten and his colleagues are not men easily daunted. They out-flanked the opposition, and scored a unique success.

**I.L.S.A. MEMBERSHIP.**—We would remind any of our readers who are not already members of the Alliance but who are contemplating joining, that as the year is half expired, they will not be expected to pay the full annual subscription of a guinea for the remaining months, but only half that amount.

**MR. JAMES CAMERON** (19, West Cumberland-street, Glasgow), secretary of the Glasgow Spiritualist Association, writes that if any of our readers have Spiritualist friends among the wounded soldiers in the hospitals in and around Glasgow, and will communicate with him, he will be happy to arrange with some of the members of his society to visit the invalids.

**SURVIVAL OF STILL-BORN CHILDREN.**—Miss Dallas wishes to thank those who have so kindly responded to her appeal for cases of manifestation after death of still-born children and infants. Some very interesting cases have been sent to her; she would like to have been able to write a personal letter to each of the writers, but she hopes they will kindly understand that it is difficult to increase her correspondence to this extent, and that they will allow her to express her gratitude in this more general way, and to assure her correspondents that their assistance is much appreciated, and that the conditions under which the communications have been made will be strictly observed. Miss Dallas hopes eventually to have sufficient material to make a small, interesting volume.

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### JOHANNES AND HIS PROPHECY.

THE STORY OF A MYSTERIOUS DOCUMENT.

The death of Josephin Peladan, the author and dramatist, which was recently announced from Paris, recalls the fact that it was he who first gave currency to the famous "Prophecy of Johannes," which had such a vogue in the early months of the war. M. Peladan, or "Sar" as he called himself, sent the prophecy to the "Figaro," where it appeared on September 10th, 1914. In reply to inquiries subsequently made, he stated that he had found the document amongst the papers of his father, Adrien Peladan, on his decease in 1890. His father, he added, had received it from a certain Prémontré of St. Michael de Frigolet, near Tarascon, who had, in turn, received it from the Abbé Donat, a learned priest who died at Beaucaire at an advanced age. M. Peladan further stated that he had only given part of the prediction, which was very long and extended from the sixteenth to the twentieth century. This would, of course, place the date of Johannes the Monk some three centuries ago, and, indeed, the prophecy was said to have been made in the year 1600. We gave the document in *LIGHT* of October 17th, 1914, but it appeared also in many other papers and pamphlets, and was the theme of an immense amount of controversy at the time. Authorities on ancient writings—notably Mr. Arthur E. Waite—after investigating the matter, expressed grave doubts of the alleged age of the document. It was even suggested that the whole thing had been fabricated after the outbreak of the war. As against this, there were those who testified that they had seen or heard of the prophecy many years before 1914. Our correspondent, Mrs. Mary Salis, who was active in the investigation, described in *LIGHT* an interview with a Belgian lady, Mme. Faust, of Liège, who stated that she heard M. Peladan recite the prophecy at an entertainment at Liège in 1890. The whole matter made an immense sensation at the time, and a new journal which came out in London at about that time, dying shortly afterwards, was said to have been actually floated on the wave of popular excitement created by the prophecy! In the meantime, however, it was found impossible to discover any trace of an original document or any clue to the identity of Johannes, and suspicion waxed rife and deepened as time went on. We ourselves had at least one long "wild goose chase" after conclusive evidence that the prophecy had actually been in existence before 1914. This was rather an amusing episode. A lady claimed to have read it in a provincial journal of the Crimean period. It turned out afterwards that she had really read it in a quite recent issue of the paper, mistaking it for an old one by reason of the fact that in addition to the regular date, it bore in large letters the year in which it was founded, some time in the fifties of the last century. Other similarly misleading statements were made, and serious investigators were given a great deal of needless trouble, and incidentally, of course, a striking illustration of the tendency of many persons to make reckless assertions. Both the two parties into which public opinion was divided by the prophecy in their efforts—one to bolster up, the other to discredit it—made some bad blunders, as we noted at the time.

But a study of the prophecy itself gave some curious results. There were predictions in it of events which had not occurred at the time, but were fulfilled later, and it was this consideration which prompted us to give the document serious attention. But as time went on it became apparent that whatever its origin, the prophecy had gone seriously astray on some important points. Thus the old Emperor of Austria died as predicted—not a wonderful

event in view of his great age—but his death was not due to a Bull issued by the Pope Benedict, who was to have solemnly cursed "the Antichrist" [the Kaiser] and proclaimed that all who waged war against him would die in a state of grace. Russia (described in the prophecy as "the White Eagle") was to have remained in the combat until Antichrist was utterly crushed, and to have chased "the Crescent" (Turkey) from Europe. In short, the prophet failed, and the interest in his predictions waned, until to-day, in view of the terrific events which have happened in the meantime, they have become with most people little more than a memory. The prophecy has, indeed, almost taken its place with the legend of the passage of a Russian army through England, as an example of popular delusions. Some future historian may find a place for it in an account of the prophetic lore of the nineteenth and twentieth centuries, with special reference, perhaps, to the prophets Baxter and Cumming, who were great on the Second Advent. But with the advance of psychic science he will undoubtedly find that there is a real prophetic faculty even in the affairs of nations, and some of his evidence on the point may well be derived from old files of *LIGHT*.

### A GENERATION AGO.

(FROM "LIGHT" OF JULY 14TH, 1888.)

AN ANCIENT FIRE-MEDIUM.—The account recently published in the life of D. D. Home of his immunity from the effect of fire gives interest to the subjoined, for which we are indebted mediately to the "Banner of Light," and originally to "Psychische Studien":—

"Extract from a lecture given before the Psychological Society in Munich, January 5th, 1888, by Dr. Carl du Prel. He related many wonders which had taken place in former times among the Mahomedans in Algiers, and while the mediums were in a trance; also wonders that had happened even in France, according to a work in two volumes, entitled 'La Vérité des Miracles, opérés par l'intercession de M. de Paris, &c.,' Cologne, 1747, written by Carré de Montgérón, a Member of Parliament. Carré de Montgérón says: 'Has not all Paris on several occasions seen Marie Sonnet lying in fire without the flames having the slightest effect either on her body or the robe she wore?' Here reference is made to the following document: 'We, the undersigned, François Desvernays, Priest Doctor of Theology at Sorbonne; Pierre Jourdain, Licentiate at Sorbonne; Domherr von Prayeux; Lord Edward von Rumond, of Perth; Louis Bazile Carré de Montgérón, Member of Parliament; Armand Arouet, treasurer; Alexandre Robert Boindin, equerry; Herr von Bolbessin; Pierre Pigeon, Burgess of Paris; Louis Antoine Archambault, and Amable François Pierre Archambault, his brother, both equeries, hereby testify that we this day, from 8 to 10 p.m., saw Marie Sonnet in a trance, lying stiff between two iron chairs, her head on one and feet on the other, with a big fire burning under her body, which fire lasted thirty-six minutes, during which time she lay in the same posture without even having the clothes around her singed, although the flames met above and all around her. We further testify that while signing this document, the said Sonnet again placed herself over the fire, where she apparently slept for nine minutes over the heat, which was intense and continued during two and one-quarter hours, whereby fifteen billets of wood and a back log had been burned. May 12th, 1736.' Signatures as above."—"Psychische Studien," Leipzig (of the Russian State Counsellor Alexander Aksakow), for May, 1888.

Dr. Oliver Wendell Holmes is an instance of a half-conscious medium writing as he is inspired, and only then. He takes his place by the side of Laurence Oliphant, and Charles Dickens, and the vast host of inspirational writers.

"All my poems," said the venerable Dr. Holmes in a recent interview, "are written while I am in a sort of spasmodic mental condition, that almost takes me out of my own self, and I write only when under such influence. It is for this reason, I think, that I can never remember a poem a short time after it is written, any more than the subject of double consciousness can recall the idea of his other state."—"Banner of Light."

—From "Jottings."

In a spiritual point of view, the clergy are most real martyrs to their perilous calling.—HENRY JAMES.



## PRAYER AND THE NATIONAL CRISIS.

## AN INSPIRING CALL FROM THE UNSEEN.

A lady, who for the present prefers to remain anonymous, sends us for publication some impressive messages, received from a very near and dear friend whom she calls "Q," who passed away fourteen years ago. The communications began last December, but the special messages with which we have been favoured only date from April. Our correspondent states that through "Q's" help two of her friends have obtained direct evidence of the survival of their dear ones. Those who had the privilege of an intimate acquaintance with "Q" in her earth-life, knew her as deeply and sincerely religious, and from the character of these writings we can well believe—with her to whom they were addressed—that their author has since attained to the loftiest heights of spirituality. All through she insists on the importance of prayer—especially on the need of prayer for Britain in the present great crisis—but prayer, she points out, is thought rightly directed, not supplication. "Pray unceasingly, never rest from prayer . . . but pray with no thought of self. Let your thoughts and your prayers be all for others." Britain needs to be delivered from the spirit of greed. "There are many in high places who are too grasping, and Britain suffers for their doings." "Q" would not have her friend give way to any fear for the future. "God is helping Britain. His might will prevail over the powers of darkness." Again, she says, "Try to forget the little worries of your life, then they will slip from you like Christian's burden." A piece of excellent counsel—so many of us, as Jeremy Taylor put it, "love to sit down upon our little plot of thorns." Very earnestly "Q" urges resort to what Brother Lawrence calls "the practice of the presence of God":—

"I want you to put aside part of your daily life for communing with God. Go quietly apart where you will not be disturbed, and enter into the full consciousness, the realisation of God. Pour yourself out to Him, you will *feel* something emanating from yourself and stretching out to God. Then open your mind to receive Him, and you will *feel* the Divine love entering into every part of you. You will be spiritually and physically strengthened and uplifted. You will thus be filled with the Divine spirit, and will be helped and guided in all things. . . Strengthen your faith by the knowledge of God's boundless love."

The strength and aid thus received must be passed on:—

"There is great depression round you and I want you to try and lift this burden. . . . Seek out those on whom it lies heaviest. By unflinching courage and cheerfulness you can help them. Lift their fears from them by showing your steadfast faith. Calm those who are timid and excited. Teach them control of self, it is the first lesson to be learnt on earth. Teach them to control their fears, for fear is as a contagious disease. Uplift by your strong example of faith, hope and love."

Shortly after receiving these messages, the automatist, with several others, had a séance with a professional medium, when "Q" appeared standing behind her, and used some of the identical expressions she had used in one of the communications from which we have quoted. "The medium did not know anything of me," says our correspondent, "but her 'control' stated that I was the receiver of 'spirit messages.'" In a subsequent message (May 28th), "Q" referring to this sitting, said she liked the medium, and advised her friend to visit her again, as the two could be of mutual help to each other. But one thing disturbed "Q." There were too many elements, too many forces, in the séance, and, as a consequence, there was much confusion, much unrest, sorrow and crying. This, she declared, ought not to be:—

"They make a mistake in always speaking of the pain of passing over. It is meant as a proof of identity, but it is not necessary; indeed it is hurtful. Never associate the thoughts of pain and suffering with those who are on this side; it would forge a chain to bind them to earth. Never make fetters for the souls who are free. Think of the pains of dissolution only as the breaking of the prison bars. I did not like all that atmosphere of sorrow and grief. It was full of distress for all. Communications should be for the mutual uplifting of all communicants."

On May 27th, at 10.30 a.m., she said:—

"I am with you. There is a special need for prayer, there is much disturbance. The fighting will be very severe soon, pray for strength, pray for strength; it shall be given. God is helping. Strengthen and encourage others. Victory is not for those who are physically the strongest, there is the overwhelming strength of righteousness. Mighty forces are assembling; fear not the forces of the enemy, the strength of the

enemy is as the power of the dog, it is evil and corrupt. The forces of light will destroy the loathsome evil."

"It is noteworthy," remarks our correspondent, "that we heard of the renewal of the German offensive *six hours later*." Subsequently (June 6th) "Q" added these words of counsel and encouragement:—

"There is much anxiety, fear and depression round you now. I want you to teach others to fight this wave of pessimism. Teach them to know that is a poisonous weapon of the enemy. It is a mighty power in his hands for the undoing of your people. The power of thought is as the power of prayer, understand that prayer is really thought rightly directed. Prayer is not supplication. Put behind you all thoughts of doubt and despondency. . . Have faith, and know that God your Father is with you. The mantle of His protection shall cover you. . . *There shall be a winged victory*. The powers of light are stronger than the forces of darkness; the evil shall be utterly destroyed."

## EVIDENCE FOR THE "MAN IN THE STREET."

We do not in the least resent the suggestion contained in the following extracts from a letter of friendly criticism, signed "Crom H. Warren," though we cannot agree with our correspondent's assumption that any weakness is involved in the presentation of our subject on idealistic lines—in short, we take a quite different view of the functions of the poet:—

"I began intelligent life as a convinced materialist, with a strong bias in favour of the exact sciences, which developed into a long study of mathematics. Now, instead of this confirming any opinion I may have formed that mathematical law governs all nature, and that blind nature governed by law is everything—not requiring an intelligent governing force—I began to see, as I developed, that one's estimate of the extent of Nature is fixed by the amount of intelligence used at the time, and that generalisation is limitless, each advance opening up a new field not dreamt of before, with the final evolution of the glimmerings of a conception of the infinite, and the logical consequence of an infinite exterior intelligence to whom, naturally, nothing is impossible, the supposed impossibility only depending entirely on the finite field of knowledge of the critic."

"Granting the probability of a really complex world, the complexity of which is infinite compared with the physical world as our finite intelligences conceive it, I fail to see any impossibility in anything—phantasms, telepathy, clairvoyance, &c.—these being quite minor complexities in a conceivably infinitely complex world."

"The line of research is at present, I believe, by cross references through trance mediumship, which is adding fresh proofs to the existence of spirit life, but I think the argument is beyond the capacity of the ordinary man in the street, and he naturally sneers, following the commands of his church; so that I venture to consider that a series of articles dealing with all the best attested cases of phantasms of the dead—the long dead—would have more weight by their cumulative effect, and would specially touch those who will not look into the subject far enough to understand the present state of the question. One absolutely sure proof of a case of objective phantasm utterly beyond hallucination of any sort, would, in my opinion, turn the scale, now on the balance, to the ordinary man . . ."

"When a serious subject is under discussion, a lapse into the poetic field always appears to me to be a sign of weakness, a bolstering up of an argument with the imagery of the visionary, which is enough to kill any argument. One does not want to contend with the madness of the poet on top of all the other blinding issues—the problem is a purely hard logical one, bounded by the same syllogistic reasoning as any mathematical complexity."

In the course of a later letter Mr. Warren remarks:—

"I have given the subject [Spiritualism] more or less continuous thought for the past ten years, and find that the new faith has a marvellously steadying action—an ideal to look up to—and creates a hope which was fast vanishing in a sordid world. The last wave of materialism which has clouded the world for three or four generations is apparently dying down: it was a hollow vogue, founded on ignorance and kept alive by pomposity. We are but children groping for the light."

"LIGHT" SUSTENTATION FUND (1918) AND L.S.A. MEMORIAL ENDOWMENT FUND.—We have no further donations to acknowledge in regard to either of these funds. It may be mentioned that all the subscriptions to the Endowment Fund are invested in War Bonds, and donations might suitably take this form.

## INFLOW AND OUTFLOW.

## THE LAW OF PROGRESS.

BY ALBERT E. HALL.

"For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he hath."—ST. MATTHEW, xiii. 12.

We all have gifts or talents and the instruments for their expression, and unless we do our utmost to help their development we lose even that which we had.

As we develop our gifts we receive by psychic spiritual vibration, intuitional brain waves or inspiration through those senses which link us up with the infinite Source of intelligence. If the gift is poetry we receive poetic inspiration commensurate with our intelligence and imagination; if music, we transcribe the ethereal strains received by the media of our sensorium and inner ear into melody in proportion to our ability to express it through our comprehension of the instruments under our command.

The Divine law of conservation, balance and justice demands that there should be nothing lost in the universe, nothing annihilated; consequently the great Divine storehouse can only be tapped by our own effort to reach out towards it. The higher our minds are tuned up to receive the subtle wave impressions that vibrate through space and ether, the more they impinge themselves via the media of the psyche to the physical brain, and the more brightly and clearly pour in the thought vibrations from Eternal Intelligence.

In order to tap this Infinite Fount, our instruments, our motives, our understanding, our aspirations should be pure; then shall we receive the guidance and spiritual help from the Source of all good, for the uplifting and betterment of our fellow creatures. If our thoughts are impure, we attract the murky miasma from the noisome darkness that vitiates, depresses and degrades humanity.

The human brain is like the receiver of wireless messages; the spirit, which inhabits the whole, is the interpreter. The will and psyche, which are built up of spiritual magnetic matter and woven according to our habits, are the connecting links between the physical brain and the spirit, and the determining instruments of good or evil in the individual character. The more the will, influenced by the spirit, controls psyche and influences the material body, the more Divine and the less animal the man becomes. So the individual transmits at pleasure—of his own volition—the transmuted thoughts of exaltation or degradation, according to the bias of his nature and the triumph of his soul. If he gives evil, he receives evil in return; if he gives that which purifies and exalts, he gathers strength and mounts a stage higher in the everlasting gradation to God.

The evolution of physical man from remotest origin is the pregnancy and travail which precedes the birth of the Eternal Soul. Commensurate with the pain and effort of travail, so will the ultimate joys, delights and sublime peace endure—mounting in a crescendo of brightness, purity, and ecstasy, until we feel ourselves in the presence of the Eternal Soul—lovely and lovable—at one with the Father of all souls—the Source of all spirits—the Controller of all intelligence.

## RE-UNITED: A VISION.

We know the writer of the following, and have good reason to believe that under the guise of an incident related to him by a friend, he is really narrating an experience of his own. Such experiences may be more common than one is disposed to imagine, and if so, though they are not individually evidential and therefore not likely to carry conviction to other people, their cumulative weight should surely count for something. We quote from "Talks for a Quiet Hour" in the "Bradford Weekly Telegraph" for the 21st ult. :—

A friend was telling me, not long ago, of the passing of his father, an aged Christian, whose one trouble when he was dying was lest he should not be able to find his dearly-loved wife who had died a few years before. His family comforted him by reminding him that as they had both endeavoured to live up to their high standard as servants of Christ, they did not doubt that husband and wife would meet again beyond the grave. Theirs had been a long life together, filled with many trials and anxieties, yet always cheered with the firm trust in God that lightens so many burdens; and they had been so much to each other that the fear lest they might not be united was a real trouble to the survivor. But my friend told me a story which I think is worth retelling. "A few nights after he died," he said, "I was lying awake after my usual few minutes' reading. I had put out the light and was quite calm and wide awake, when suddenly beside the bed I saw the face of my father, life-like as ever, but aglow with a supreme joy, and heard him say in his sonorous tones, full of triumph and satisfaction, 'I have found your dear mother!' Then the vision faded, but I am as certain of what I saw and heard as I am that I am now speaking to you."

Be not too careful for the cost: loose free like a mariner thy sail unto the wind.—PINDAR.

## ANIMAL NIGHTMARES.

## HAVE THEY A PSYCHIC BASE?

We have to thank a Manchester correspondent, Mr. A. G. Green, for calling our attention to the following illustrations given by a writer in the "Yorkshire Weekly Post" of the "wholly unaccountable way" in which an ordinarily well conducted dog sometimes forgets his manners :—

"Years ago we remember the case of a much-loved house dog which for a long time had led a blameless life. It was accustomed to sleep in its owner's smoke-room, and so perfect were its manners that no one ever thought of taking any precautions to protect its surroundings. One night that dog suddenly broke through the seemingly habits of years. It tore the covering from an easy chair, bestrewed the room with horse-hair, and then set to work as far as possible to destroy the door, or rather the jambs, by biting and splintering the wood wherever it could get its teeth into it. No repetition of this extraordinary conduct ever occurred, nor was any explanation to account for such behaviour possible.

"A second instance of the same sort of thing was provided by a dog we once owned, which, as a rule, slept soundly all night. Occasionally, however, he would howl; one might also say scream. Upon investigation he would be found to be in a state of abject terror, not cowed but wildly excited. We have seen his surroundings wet with the saliva dropping from his mouth, while correction, food, water, exercise, caresses, all failed to soothe him. As soon as he was left alone the cries recommenced, and that though he was, so far as one could judge, in perfect health.

"A third example occurred only the other night, when the usually quietest of quiet house dogs, whose manners have always been absolutely above reproach, made the night hideous, and was found in the morning to have gnawed both oilcloth and door in a way one would have deemed impossible, and that, too, not as an intimation that she wished to be let out for a run, since it was an inner door she attacked."

Mr. Green's comment suggests that there may be a way of accounting for the "unaccountable." He says :—

"All 'doggie men' know the disturbing dreams dogs sometimes have, even approaching 'nightmare,' but the instances given, which may be paralleled in the experiences of many, seem open to a further possible explanation, for I think it is generally conceded by psychics that the dog is an animal very susceptible to psychic influences, and, if so some, if not all, of such instances as here narrated may have a psychic base."

## THE INMOST LIGHT.

The old, and generally accepted idea, namely, that animals perform "their remarkable feats" by a process of reasoning (the pigeon taking notes of "the hills and the valleys" is typical of this belief), stands no testing whatever, it breaks down at every point; but if we believe that subconscious mind is integral of All-Mind, which is my contention, the "feats" of animals are not so "remarkable" as absolutely natural.

In attributing infallibility to subconscious mind, it is because a close study of Nature has convinced me that such is the truth. The manifestations of subconscious mind are apparent, not only in the actions of animals, but in all natural phenomena: such as the movements of the sun and planets in their orbits; the ebb and flow of tides; the regular succession of the seasons, &c. All these happenings are governed by the same unerring intelligence.

The idea of infallibility is difficult to realise because of the limitations of the self-conscious, reasoning mind, which fails to grasp what is beyond personal experience.

"Nature, in her Divine purity," knows without reasoning therefore in pure Nature all works well and harmoniously; there is no evil, consequently no sin. What impurities exist arise from want of knowledge in the reasoning mind and so filter through to Nature. The fallible reasoning mind is inconsistent intuition and reason are at variance, hence discord and strife. But this opens out a large subject. In the meantime, may be taken that until the human mind has attained to superconsciousness and is at one with the Infinite, impurities necessarily contaminate Nature in many directions. Nevertheless, impurity is not a truly natural condition.

—From "What is Instinct?" by C. Bingham Newland (John Murray).

To be in communion with souls who by their loving influence refresh, invigorate, stimulate, enlighten—this is far more important, far more helpful, than to receive messages however clear and good they may be. . . . Communion is inspiration; communication is as a means towards deeper realisation of the privilege of communion and the reality of influence.—From "Objections to Spiritualism Answered," by H. A. DALLAS.

## A HIGHLAND SEER AND HIS PROPHECIES.

SOME STORIES OF COINNEACH ODHAR.

In connection with the purchase of the island of Lewis by Lord Leverhulme, allusion was made some time ago in our columns to the prophecies of Coinneach Odhar, known as the "Brahan Seer." From an old volume of *LIGHT* we are able to supply the following fuller account of this remarkable man and his predictions :—

Coinneach Odhar, or Kenneth Mackenzie, was born in Lewis and was all his life closely connected with the family of the Earl of Seaforth, the head of his clan. He lived in a cottage on the banks of Loch Ussie, near Brahan Castle, the house of his chief. It is said that he received, in a mystical manner, some kind of small white stone while asleep on the hill-side, and on this his gift depended. Coinneach was brought into personal contact with Lady Seaforth, a proud woman of violent and jealous temper. Her confidence in him was great, and in the end proved fatal to him. Lord Seaforth had gone to Paris on some business after the Restoration of Charles II., and Lady Seaforth became anxious at not hearing from him. She sent for the seer, and commanded him to give her news of her lord. He put his white stone to his eye and assured her that Lord Seaforth was well and happy. "But," said Lady Seaforth, "where is he, and what is he doing?" The seer fenced the questions as long as he could, and then told her that he was in a "fair chamber hung with fine tapestry, and there is a bonnie lady with him, and he is on bended knee before her, with her hand pressed to his lips."

Then there was a scene. The proud and jealous lady turned all her wrath on the seer. He had spoken before many of her friends and family retainers, and, enraged at her humiliation being thus published, she determined that the seer should die for defaming the name of his great chief. He should be burnt as a wizard. No time was granted, no entreaties listened to, and he was led forth to execution. Finding his doom sealed, Kenneth drew forth his white stone, and took up his parable in terms that might have beseemed an ancient Hebrew prophet :—

"I see into the far future, and I read there the doom of my destroyer. Ere many generations have passed, the line of Seaforth will become extinct in sorrow. I see the last male of his line both deaf and dumb. I see his three fair sons, all of whom he will follow to the grave. He shall sell his gift-lands, and no future Seaforth shall rule in Kintail. A black-eyed lassie from the East, with snow on her coif, shall succeed him : she shall kill her sister, and she shall be the last of the Mackenzies of Seaforth. In these days there shall be a daft Lovat and a buck-toothed [i.e., having a double row of teeth] Chisholm, and they shall be the last direct males of their line. When these things are, Seaforth may know that his sons are doomed to death, and that his broad lands shall pass away to a stranger, and that his race shall be no more."

Having thus delivered himself, Kenneth threw away his white stone, and prepared for the end. He was burnt at Chanory Point, some twenty miles distant, and Seaforth returned only to see the fading embers of the fire that had consumed his devoted vassal.

The fulfilment of this categorical prediction forms one of the most curious chapters in the history of the supernatural in Scotland. The third Earl of Seaforth, husband of the Countess, died in 1678 and was succeeded by his son. During the rebellion of 1715 the Earl of Seaforth took the side of Prince Charles Edward and was obliged to flee to Spain, while his title and estates were forfeited to the crown ; but in 1726 these were restored to him and he lived and died in great honour and wealth. The family continued to prosper. On the death of the last Earl without a son, his possessions passed to his cousin, descended from the third Earl, and in his person, or rather in the person of his brother, the prophecy of Coinneach Odhar was accomplished. Francis Mackenzie, Lord Seaforth, was a man of great intellectual capacity, but owing to an illness from which he suffered in his early days he became quite deaf, and to this affliction was added, later in his career, that of dumbness. He nevertheless led a very useful and active life. He was a lieutenant-general in the army, was appointed Governor of Barbados and afterwards of Demerara and Berbice, and in 1797 was created Baron Seaforth of Kintail. He made a happy marriage and had six daughters and three goodly sons. But already there was a circumstance which might well have caused him forebodings. The two neighbouring retainers—Lovat and Chisholm—were afflicted in the manner mentioned in the prophecy. Kenneth had also spoken of a stammering Gairloch and a harelipped Laird of Assy, and the heads of those families now possessed these peculiarities. Gradually Lord Seaforth saw the doom of his house approaching. One after another his three sons died. He himself (the last male of his race) followed in 1815, and his estates went to his daughter, Lady Hood, then in India. Just before her father's death she had lost her husband, Admiral Sir Samuel Hood, so that when she returned to her native country she was wearing the white hood of a widow, and might be truly described as a "lassie from the East,

with snow on her coif." Some years later she married Mr. Stewart, a grandson of the Earl of Galloway, thus becoming Mrs. Stewart Mackenzie. One day she was driving in a pony chaise with her sister when the ponies took fright, and dashed at a fearful pace down a precipitous road. Both the occupants of the carriage were thrown out, receiving injuries from which Mrs. Stewart Mackenzie herself recovered, but which in the case of her sister proved fatal. Thus another part of the prophecy was fulfilled, seeing that Mrs. Stewart Mackenzie, though innocent of any ill intention, might, as she was driving when the accident occurred, be described quite correctly as having caused her sister's death.

A proof that the prophecy was really in existence and firmly believed before the events predicted occurred is afforded by an incident connected with the fulfilment of the prediction relating to the gift lands. In 1812, in consequence of the mismanagement of his West India estates Lord Seaforth found himself in such difficulties that he was constrained to sell some of his property on the west coast of Ross-shire, the lands of Kintail, the oldest possessions of the family. They were known as the *gift lands* because they had been granted by King Alexander III. to the common ancestor of the Mackenzies, Colin Fitzgerald—an outlaw (according to tradition) who had taken refuge on the shores of Loch Duich in Kintail—in recognition of his having saved the King's life when the monarch was out hunting. So firmly was the prophecy believed in that the tenants on these lands, when they heard of the necessities of their chief, subscribed over £3,000 among themselves and sent it to Lord Seaforth, in the vain hope that it might avert the evil days that were upon them. It is stated also that there are letters in existence from the Countess of Seaforth in 1722 to her sister, Lady Arundel of Wardour, mentioning the prophecy and commenting on it. Sir Walter Scott laments the extinction of the once great and powerful family in some of his most touching stanzas. There are many more prophecies of Coinneach's which came true.

## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*Steinway Hall, Lower Seymour-street, W. 1.*—6.30 p.m., Rev. Susanna Harris. July 20th, Mrs. Mary Davies.

*The London Spiritual Mission, 13, Pembroke-place, W. 2.*—11, Mr. Ernest Hunt; 6.30, Mr. P. E. Beard. Wednesday, July 17th, at 7.30 p.m., Mrs. A. Jamrach.

*Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.*—11 and 6.30, services.

*Brighton Spiritualist Brotherhood.—Old Steine Hall.*—11.30 and 7 p.m., Mrs. Maunder, addresses and clairvoyance; also Monday at 7.45. Tuesday and Thursday, 7.45, inquirers. Friday, Young People's Guild. Lyceum every Sunday at 3.

*Lewisham.—The Priory, High-street.*—7, Mr. E. Meads.

*Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.*—3, Lyceum; 7, Mr. Briggs, address, clairvoyance.

*Holloway.—Grovedale Hall (near Highgate Tube Station).*—11.15, Mrs. M. Gordon; 3, Lyceum; 7 p.m., Mr. H. Boddington. Wednesday, 17th, Mrs. Neville; 21st, Flower Services. Flowers thankfully received. To-day (13th) 2 p.m., United Picnic to Hadley Woods.

*Kingston-on-Thames, Bishop's Hall.*—6.30, Mrs. M. Gordon, address and clairvoyance.—M. W.

*Brighton.—Windsor Hall, Windsor-street.*—11.15 and 7, Mr. P. Scholey, addresses; 3.15, Lyceum. Wednesday, 8, public meeting, Mr. Cager. Thursday, 3 and 8, members' circles.

*Battersea.—45, St. John's Hill, Clapham Junction.*—11.15, circle; 6.30, Mrs. Fielder. 18th, 8.15, Mrs. N. Bloodworth.

*Reading.—Spiritual Mission, 16, Blagrove-street.*—11.30 and 6.45, addresses by Mrs. Annie Boddington.—T. W. L.

*Camberwell.—Masonic Hall.*—11, Mr. A. Bailey; 6.30, Mrs. A. Jamrach. 21st, 11, Mr. Horace Leaf; 6.30, Mr. E. H. Beard.

**HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donation: M. M., £1.

**OCCULT POWERS AND HEALING.**—As we go to press, Major Hilder Daw desires us to state that after our representative had left the meeting reported in last week's issue Major Daw, replying to questions, emphatically stated that the power to heal was only to be derived from on High through the instrumentality of the spirit helpers, the human operator being merely an instrument or channel of communication. Knowledge was necessary to enable the operator to charge himself with *prana*, in order to communicate this to the patient, and to teach the patient how to retain the force and become independent of external human aid.

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At 11 a.m. ... .. MR. ERNEST HUNT.  
At 6.30 p.m. ... .. MR. P. E. BEARD.

WEDNESDAY, JULY 17TH, AT 7.30 P.M.,  
MRS. A. JAMRACH.

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