

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

We are all interested in prophecies, especially when they are verified by the event. But it is well to remember that prophecies even when they emanate from the unseen world, carrying with them a certain atmosphere of mystery, are the result of nothing but the tracing out of a chain of sequences. We do it in this world, although here we are working on more or less external factors. Those who have access to the interior workings of existence have the advantage of coming into closer touch with the springs of life, the latent forces that lie at the back of events. When the peasant in *Æsop's* fables picked up the frozen viper and warmed it to life in his bosom, the more intelligent of his neighbours might have safely ventured to "prophecy" the result—that the man would be stung by the venomous object of his foolish charity. When a great European nation nourished the asp of ambitious militarism the result might also have been—as indeed it was—accurately predicted merely on the basis of observed cause and effect. The political prophets of a great European war are to-day justified of their forecasts. The worst victims of the attempt to keep the war-demon flourishing in a world that was ripening for better things might have avoided the final disaster—for there is no inexorable fate—but they persisted in their dangerous course and finally "quenched the Spirit," and now their doom is written large in the heavens. The fact that the innocent are involved in the ruin of the guilty is a grim reminder that whether for weal or woe humanity is one. The good and the evil of the race must be shared by all.

In his letter in our issue of 15th inst. (p. 395) Mr. Geo. A. J. Monie (of Bombay) raised the question of Sir William Crookes' attitude towards psychic phenomena, and in our note to Mr. Monie's remarks we indicated that we might return to the subject. Sir William (then Mr.) Crookes published some forty years ago a record of scientific investigations into Spiritualism under the title of "*Researches into the Phenomena of Modern Spiritualism*," and by insisting on their reality incurred a vast amount of odium, which he shared with all the pioneers of psychic truth in those days. That he should have been able a generation later to re-affirm publicly all he had written could not surprise any of those who had investigated the matter for themselves and discovered its truth. That he should have said (as we believe he did say) that there is no bridge between the material and the spiritual worlds is also not astonishing. All who approach the facts from the standpoint of physical

science are, quite naturally, in much the same position. The bridge has yet to be built. Spirit, Mind, Intelligence, have always defied all attempts to reduce them to a scientific formula. It is one thing to affirm, "I can testify to certain facts, but I cannot explain them scientifically," and quite another to say, "I testified to certain facts, but I must have been mistaken. They could not have happened because I am unable to connect them with the known facts of physics" (or, to put it in another way, "It could not be, therefore it wasn't!"). The former we believe to be Sir William Crookes' attitude. Non-scientific adherents of Spiritualism are not greatly troubled by these considerations. For ourselves, we find the present life and the present world quite as wonderful and as difficult to explain as any other life or world can possibly be.

\* \* \* \*

In a lengthy and interesting letter an officer in the Royal Navy tells us of his interest in the subject of Spiritualism, the study of which, in the present troubled conditions, he is prevented from pursuing to the extent which he desires. His wife, however, is an active investigator, and of her he writes:—

I have hitherto been very glad for her to attend séances, for she has come away each time with some fresh access of power and fortitude to herself and to me, to enable us to bear up against our temporary troubles, or with some soothing or strengthening message.

This satisfactory state of affairs, alas! has just been rudely disturbed by a regrettable incident. On a recent visit to a medium the lady took with her (presumably for psychometric delineation) a wrist-watch worn by her husband, and received a most unsettling prediction of some disaster to befall the wearer. And now, solicitous for her husband's safety, the wife can hardly bear him out of her sight. Our correspondent asks whether this is not "fortune-telling," and remarks:—

It seems to me that this is a peculiarly foolish thing to say to the wife of one in the Service, and I am raising the question for the sake of enlightenment on a subject in which I am greatly interested.

\* \* \* \*

Several points of interest are involved in the letter dealt with in the preceding Note. There is first the legal question of fortune-telling. The law plainly forbids the practice of forecasting the events of life by any occult arts when carried on as a profession; not that it recognises the reality of such powers, for it regards them as fraudulent and fictitious. The enactment seems to have been primarily aimed against vagabondage and the craft of the palm-reading and card-interpreting gipsy, but the law does not discriminate (in theory at least) between the forecasts of the most highly accredited psychic or occultist under Royal patronage, and those of the gipsy woman in the country lane. We may say, with Mr. Bumble, that "the law is a ass," but in the meantime it must be obeyed. From the legal aspect we may pass to the ethical one: is it wise to peer into the future? Certainly it would seem so if thereby we are enabled to avoid coming dangers. Just



as wise as it would be to consult a physician who could warn us of some latent disease in our bodies and put us on our guard against it. (The physician's forecast of the future, by the way, would not expose *him* to a charge of fortune-telling!) But suppose that the physician saw that our condition was such that nothing we could do would avert the fatal issue of some threatening disease, would he tell us of our impending doom? Not if the result would only be to cloud the remainder of our lives without serving any useful purpose. The question of *use* is the whole essence of the matter on the ethical side. We may hope, then, without knowing anything of the medium or the prediction, that the prophecy has a similar justification. In any event, however, medical diagnoses have this much in common with the predictions of fortune-tellers—they are frequently falsified.

\* \* \* \*

We call special attention to the article, "Told of the Shakers," on p. 411. It was written by Dr. J. M. Peebles some years ago, but the predictions mentioned, with their allusion to "national upheavals, terrible fiery trials, humbling the mighty and bringing down the proud and lordly," sound strangely true to-day. And they coincide in a remarkable way with a statement in the message to Dr. Hodgson, as given by Miss Lilian Whiting, in "Notes by the Way," (LIGHT, July 25th, 1914, p. 349):—

Before the clear revelation of spirit communication, there will be a terrible war in different parts of the world. This will precede much clear communication.

The two forecasts are from unrelated sources, but they are curiously alike.

#### WHEN WILL THE WAR END?

In the course of a message sent to us by Alderman Ward (of Harrogate) as having been received from the unseen, the following passage occurs:—

I have seen vast armies traversing the continent of Europe for months past. After this, war was bound to come, and it will last, I fear, at least four months—perhaps more—dragging out a protracted struggle.

The message proceeds to forecast an armistice in which the nations, exhausted in the conflict, will be glad to lay down their arms. We quote the above passage because, curiously enough, the period mentioned during which the war may last—i.e., four months—coincides with two estimates we have received—one from a naval authority of distinction, and the other from a gentleman connected with finance, each of these authorities basing his estimate on rough calculations which took into account the material factors of food and finance.

Moreover, "Sephariel" sends us a pamphlet in which, dealing with the matter on astrological lines, he is led to expect that the war may be brought to a conclusion within the year now current.

Mr. Alan Leo, however, is not quite in agreement with this forecast, for in the "Evening News" of the 21st inst. we find the following letter:—

Sir,—The eclipse of the sun, in the same degree as the Martial Fixed Star Regulus, which takes place at Oh. 27m. p.m. on 21st August, is remarkable for the destructive influence it denotes, when considered from an astrological standpoint. It signifies the downfall of monarchs followed by revolutions. It is very inimical to all crowned heads of Europe, and especially fatal to the Kaiser and the Austrian Emperor.

The British Empire has also come to the sign of the balance, the turning point of its career, and although Britain will eventually be victorious, she will learn a needed lesson.

Mars, the true War Lord, goes before the sun until the last day of December, therefore the War will not end this year.—ALAN LEO.

Of course, we are fully aware of the precarious nature of prophecies and their tendency to go awry, neither the affairs of men nor those of nations being governed by fixed fate.

## PREVISION AND PROPHECY.

### EXAMPLES AND THEORIES.

The faculty of prophecy is, perhaps, the most baffling and incomprehensible of all the psychic phenomena; it is only custom that dulls our sense of the wonder of it. What is the explanation? That is a question I cannot answer, but it may be that by stating the problem I shall set the feet of some reader of genius upon the path of discovery.

The gift of prophecy is not the reward of virtue nor the natural accompaniment of highly developed intellect, the events foretold are often of no importance and their foresight serves no purpose; yet the power to look into the future is of such a stupendous magnitude that it would seem as if no mind less than the Infinite could possibly compass it. But this miracle of miracles we accept as an ordinary daily event. And so indeed it is. No disaster occurs, whether shipwreck, volcanic eruption or war, but we find it was foreseen; and in the lesser affairs of life the minutest details are predicted with the minutest accuracy. How is this impossible result achieved?

Let me offer some examples.

1. On August 8th LIGHT gave the story of a cat which appeared to have had warning of the fate of the "Empress of Ireland." If this is true, it answers a question asked in a previous number: Have animals psychic faculties?

2. After the "Titanic" had set sail on her first (and last) voyage a man was looking at an illustrated paper at his club, when he came upon a picture of the ship. Immediately he received an impression that an accident was going to happen to her, that she would strike something, perhaps a rock; and two numbers came into his mind, 414 and 500, which proved to be nearly the latitude and longitude in which she sank, viz.: 41.46 and 50.16.

3. Mrs. Mary Davies, in her book "My Psychic Recollections," describes a curious experience. One day she climbed to the bottom of the dock where H.M.S. "Thunderer" was being built. At the lowest step she sat down and a feeling of faintness came over her; she seemed to be growing blind and then lost consciousness. But before that she had the conviction that the boilers had burst and several men been killed or injured, including her uncle, who was an officer. All this happened a year later, when the "Thunderer" was on her maiden voyage.

4. I take the Curse of Mar, from LIGHT. It is really a prediction, made about 1570. The lands of the Earl, it was prophesied, would be given to a stranger, the house burnt and with it the Countess. Of their many children three would be blind. Horses were to be stabled in the hall and weaving carried on in the chamber of state; the tower to be ruined and an ash-tree spring from the topmost stone; and when that happened the honours of the family were to be restored. This, too, was fulfilled to the letter. No less than two hundred and fifty years after, the ash duly appeared and the earldom was restored.

Thus we have to explain a faculty that can foresee the genesis of an ash-tree two hundred and fifty years ahead. It is certain that no mind of merely human power could collect all the threads of events, coming from innumerable sources, and follow them to where they meet at a point, through two and a-half centuries. But we cannot deny to the infinite mind of the Absolute the power to do so if it were worth while. However, it is equally certain it would not be worth while. The other examples suggest that prevision is an automatic process, a branch of psychometry; but it does not simplify matters very much. We are dealing with the ability of certain people in certain conditions to see the future as though it were present. Is it conceivable that it really *is* present, that what we call past and future are actually but one moment of infinite and yet infinitesimal proportions? Conceived from this point of view time is a line of infinite length stretching back into the past and forward into the future, eternally complete. Prevision will be the act of focussing the attention upon some point or region of this line, which corresponds to a point in our idea of the future. It is a beautiful and simple conception, but satisfying, I fear, only to the metaphysician and the transcendental philosopher. Common



sense, which is reason at its safest, is unable to accept a theory of time which is not time at all, but a form of space. Such a theory leaves no room for evolution or any sort of development. For an eternity which is an infinite "now" common sense has no use.

Is prevision a self-acting process of a universal mind to which sensitives have access? I don't know. Is the future pre-ordained in even its most trivial aspects? Then what becomes of free-will? Let us consider another possibility. Matter, we are told, has its counterpart in "Spirit." Let us assume that every movement, every vibration of matter has its corresponding movement in another plane which I shall call for the sake of indefiniteness the Psychic plane. So that you have a universe identical with this in full career in another plane, with all its lines of action ready to be produced in exactly the same directions. It is a machine wound up and in going order. Assume the power to touch the regulator and accelerate the machinery so that it will go faster than its material "double" and you have it grinding out the future while we are still in the present. Is this the method of prophetic vision? Who can say?

I have shown the almost unthinkable difficulty of the problem, but only the fringe of the subject can be touched in this short article. Searching the pigeon-holes of memory I find an operation foreseen in a distant country, operating-room, doctors, nurses, all recognisable and standing in their proper places; a meeting in an office, every detail of attitude and conversation true; and here are two cases which will form the text for my final suggestion. (I cannot guarantee perfect accuracy of memory.)

5. A lady is walking up the drive leading to her house. She hears the sound of wheels and looks round. A dog-cart is approaching accompanied by a dog. It passes, the visitors alight at the door and ring the bell. While waiting one of them plays with the dog. All this the lady sees, even the ruts made by the wheels. But when she reaches the house nobody is there. The actual arrival had been antedated by half an hour! After that interval the whole business was repeated so exactly that the theory you are going to suggest, that the lady read the *thoughts* of her visitors who were preparing to call, is out of the question.

6. It appears to be a common experience in the Highlands of Scotland to see a funeral procession some days before it occurs. Sometimes it is your own family that are walking with the hearse, yourself, however, being absent. That is the most interesting and moving variety of this sort of phenomena, because you know your absence is only apparent. You are, in fact, the most important person in the procession, but you are invisible. You are the only one who is riding; you are in the hearse.

A man was walking along the road one day when a phantom procession came by, and as it passed one of the horses kicked him. He tried to get out of the way but was unable. Though the procession was a phantom, the kick was nevertheless so real that it caused great pain and *even raised a bruise*. My memory tells me he had to stay in bed. However that may be, some time after he was walking again along this road when the real funeral procession came along. Again the horse kicked, again he tried to escape, again he failed, his suffering was repeated and he was once more confined to his bed. Of course all the tales that are told are not true and any theories founded upon stories of doubtful veracity are discounted to that extent. I must leave the reader to decide for himself whether this tale is likely or possible, for I have forgotten the circumstances of its telling.

Accepting these two accounts as credible and true, one sees in them another conceivable method by which our problem may be solved. Can it be that everything which happens on this plane has already happened some time previously on this other, which I have called the Psychic plane? I borrow a quotation from a recent number of *LIGHT* to support this argument: "Everything is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realised in the real, in the spiritual before it shows forth in the material. The realm of the unseen is the realm of cause. The realm of the seen is the realm of effect." If everything has happened before on another plane, it follows that, when we think we are foreseeing the future

we are really *seeing* the present or the past; and the activities of the earth plane are reduced to the significance of shadows dancing on a screen.

A last alternative this time. Has everything happened before, not once but a thousand times? Does history repeat itself over and over again for ever and ever?

Perhaps.

N. G. S.

## TOLD OF THE SHAKERS.

### FULFILLED PROPHECIES.

The Shakers are a spiritually-minded community, industrious, quiet, peaceable, as may be judged by the following description of them furnished by our venerable friend, Dr. J. M. Peebles:—

Though several times encircling the globe, I have never seen—never found—a Christian. I have found Methodists, Baptists, Presbyterians, Mormons, Seventh-Day Adventists—selling, cheating, persecuting, marrying, robbing, fighting, and even killing each other on gory battlefields, and all "In Christ's name." But not a Christian—a real, genuine, spiritually-minded Christian—did I see, until I reached Mount Lebanon, Columbia County, N.Y., where, on a sunny spring day, I was dropped down from the carriage into the midst of several families or societies of Christians. And what a change! what quietness! what peace! Although advocating for many years that heaven was only a condition, I was now half-inclined to say: "It is a place—and I have found it."

In the autumn of 1837, at Watervliet, Albany County, N.Y., two Shaker sisters, Miss Goff and Miss Gibbs, each about sixteen years of age, were visited by spiritual messengers from the land of souls. They came to them in vision first, and then assumed physical forms, gave their names and manifested other peculiar identifying characteristics. They were at once recognised by the believers. From this time these spirit intelligences frequently entranced these sisters and also others. At times they seemingly left their bodies and traversed the spirit spaces, conversed with other spirits, and, returning again to their bodies, described the fields, gardens, groves, societies and loving friends whom they had known in their earthly bodies. Some of their tests were marvellous. After a few weeks this inspirational wave from the higher life was transmitted to many persons in the Shaker societies. Some of them spoke in the trance state, others saw visions, and others still described the spirits present. The baptism was thrilling and potent. People flocked to their meeting-houses and to their homes also, to witness the strange manifestations. Very soon the cry was raised by scoffers and materialists that these people were mad—that they were insane, that they practised witchcraft; and so they were obliged to close their meeting-houses from the public for a long season. These peculiar spirit phenomena continued for about seven years, records of which are still kept in the families and archives of Shaker history.

Ere long these spirits declared that they were speedily going out into a wider field; that they would give these demonstrations to atheists, materialists, and the doubting world generally, visiting every hamlet and country upon the face of the earth, proving the fact of a future immortal existence. That prophecy has already been fulfilled.

These Shaker spirits further prophesied that later, after the world had all heard of or witnessed these manifestations—after wars and rumours of wars—after national upheavals and terrible, fiery trials, humbling the mighty and bringing down the proud and lordly, these same manifestations, though on a somewhat different plane, would return to the Shakers and gather into their lovely homes hundreds and thousands of those ripe for the ingathering harvest of souls. They now feel that the dawning day is near.

Though the Shakers have existed in America for a hundred years or more, the masses do not seem to fully understand their teachings or the heavenly lives they live. They really do no missionary work. They consider themselves "a light set upon a hill," and those who desire the light, and the higher and more divine life, they expect to seek for and come to Zion.

These Shakers, so they declare, follow Christ. Jesus did not marry, they say. The Apostles and early Christians held all things in common, so these Shakers do not say *my* garden, *my* fields, *my* herds and *my* workshops, but *our* gardens, *our* fields, *our* libraries and *our* beautiful homes. I was pleased to see each morning, at Mount Lebanon, the young brothers take the milk pails and go whistling towards their barns. I have never seen choicer field stock. I have never seen a happier people. The flowers and twining vines around their houses are truly inviting.



In their rooms, several of them, there are pianos, organs and the choicest literature of the day. They do not work because they positively are obliged to, but they work because they love to. They enjoy it, feeling that they are improving their fields or building up and beautifying their homes; and for neatness and order, the sisters seemingly excel the world.

Visiting their schools I heard the children declaim, recite their lessons, and solve problems that would puzzle older and seemingly wiser heads. Their schools are excellent. Their music is somewhat unique, because it comes freshly, the most of it, from inspired sisters and brothers dwelling in the spiritual world. In their worship there are songs, addresses, exhortations and marching; and while marching to music they keep time with their hands. As they move in this sort of rhythmical motion, called marching, the clairvoyants among them sometimes see glorified souls and white-robed angels engaged in the heavenly march just above their heads. They are a spiritual people. They do not profess perfection, but they are seeking to attain the highest and the purest.

They do not marry, but depend mostly for their increase upon taking in orphan children, and training them up in the better way that leads to health and consequent happiness. They are reformers in diet and in dress. The corset-curse is not known among them. Most of them partake of no kind of animal flesh. On their plain bonnets or hats wave no innocent bird's plumes. There is but little sickness among them. They will not fight. During the Civil War, in Kentucky, both armies, the North and the South, marched through and over their farms, and they fed both armies from their barns, their storehouses, and their tables. They believe in arbitration for the settlement of difficulties.

The Shakers have made a practical exemplification of woman suffrage, of woman's equality with man, for a hundred years. In their families the government is held and equally administered by both male and female, the two halves of one circle.

Their funerals are natural, simple, and yet all aflame with the hope, the faith, and the knowledge of immortality. There is no wringing of the hands, no heart-rending anguish over the soulless, decaying tenement. They look up, not down into the grave. There is no crape upon the doors, there are no mourning garments worn. Their burial caskets are plain and covered with white. At the funeral they rehearse the virtues and the victories of the ascended soul, and sing resurrection songs as they bear the body to the grave, to be raised again only as it re-appears in grasses and twining wild briars.

Many, very many people whom I know, would be infinitely better off, physically, mentally, morally and spiritually, if they were to gather into these beautiful Shaker homes. Here they would find tender, sympathising brothers and sisters. Here they would find music, libraries to read, gardens to be cultivated, fields to be tilled, and associations at once refining, loving, and spiritualising. Of course they would not find perfection—perfection does not abound upon this earth. There is but one absolute perfection in the universe, and that is God—but there is no place where the perfect life is so readily and philosophically attained as in a Shaker community. Such are my convictions.

#### A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 30TH, 1884.)

"La Lumiere" reports two private sances given by the medium, J. Shepard, in the house of Madame Grange, the directress of that journal.

"La Messager" (Liège) quotes an article affirming the true scientific method of Spiritualists, from the "Echo," Otago, New Zealand.

[It may interest some of our readers to know that Mr. Jesse Shepard, alluded to above, is still living, and now on a visit to the United States. In those days he was well and widely known as a musical medium. To-day he has, under another name, an even wider fame as an essayist and critic of the first rank.—Ed.]

THE UNION OF LONDON SPIRITUALISTS' Annual Visit to the Christian Spiritualists at Surrey Masonic Hall, Camberwell New-road, S.E., will take place on Sunday, September 6th, 1914, at 6.30 p.m. Speakers: Messrs. G. Taylor Gwynn (President National Union) and Gerald Scholey. Also, on the same day, at 7 p.m., the Greenwich Society of Spiritualists will conduct opening services (under the auspices of the U.L.S.) at their hall, 19, South-street, Greenwich. Speakers: Messrs. J. C. Thompson and E. Alcock-Rush (Hon. Sec. U.L.S.); clairvoyants, Madame Beaumont; soloists, Mr. and Mrs. Alcock-Rush. Workers welcomed.

#### THE SILVER LINING TO THE WAR CLOUD.

The "Christian Commonwealth's" attitude in relation to the present struggle is eminently clear-headed. This war, it declares in its issue of the 19th inst., must end the reign of force in the world:—

By using our armed force now to smash the devilish Prussian machine we are striking at the very root of armed domination everywhere. The evil thing will not grow again if democracy asserts itself. Do not let us make the mistake of thinking that all good things are perishing in a universal conflagration. The war has evoked a tremendous humanitarian passion. . . . Never before have we been so conscious of our common interests, our common fellowship. We are thinking of our poorer brothers and sisters as we have never thought of them before. The whole nation has suddenly become conscious that it is a brotherhood, and this in no sentimental, muddle-headed way. . . . To those who see in the catastrophic breakdown of the political system of Europe proof of the failure of Christianity, we commend this inspiring spectacle of national sanity and earnest purpose in the secular affairs of life as an evidence that religion, even when it seemed most clearly to have failed, has been feeding the interior springs of our national life, and strengthening the goodwill in men against the time when our rebuilding could begin.

"There was no other way to smash the present system," is the conviction of a Finnish patriot, Madame Aino Malmberg, an interview with whom appears in the same journal. She holds that now that the war has come it will make an end of the things which caused it.

It is going to bring Socialism. When the war is over we shall see that our society has become socialised and purified. There will be no more Kings and Czars, no armies, no armaments, no Great Powers. There will be the United States of Europe, in which each country will be free from the domination of any other country because all will have learned that it is impossible for one country to oppress another without bringing back again the horrors of the present system—armed force, diplomatic bargaining, and war.

Much the same view is taken by our contemporary, "The Two Worlds," but behind all it sees the influence and activity of the spirit world.

The call has been made upon the spirit of fraternity, and the call has been answered. We are nearer a humanitarian socialism now than ever before. Food, railways, finance, have been touched by the hand of Government, while the things of a month ago that were pronounced impossible are with us, and scarcely excite a comment, so easy is the right when honestly followed. . . . Chattel slavery has gone, political slavery must follow. In this we do believe the higher and wiser spirits are with us. The time of the harvest has come, the harvest of evil and wrong which shall be cut down by the sickle of war. A new Europe and a new life for many of its teeming millions. Freedom not only to live, flourish and be happy, but freedom from all "Mailed Fists" and "Iron Heels." An awful price to pay, it may be said, but we know that earth life is brief at longest, and perhaps wiser than we know is the meaning of the ancient saying that out of evil cometh good, but woe unto those through whom the evil came.

#### USE AND BEAUTY.

When we compute the practical utility to mankind of any part of creation we must not overlook the fact that material uses are not the only ones, nor indeed the chief ones. The bee yields us honey, but she performs a much more important service to man when, through an interpreter like Maeterlinck, she yields up the rich treasures of practical wisdom and poetic ideal that underlie the material wonders of the hive, giving us new conceptions of social order, and hinting at the mysteries of immortality.

If we really doubt as to the comparative value of these two aspects of the utility of the bee, we have but to ask ourselves which would be the greater disaster, a perpetual honey famine or an everlasting dearth of those higher thoughts that raise us above the brute, that give us clues to social happiness, and suggestive symbols of the spiritual world.

There can be no long questioning on this. Spiritual uses always include and transcend material ones, and contribute by far the larger share to the well-being and happiness of man. "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb."

C. E. R.



## "NON PUTO."

## A PLEA FOR COMMON SENSE IN PSYCHIC MATTERS.

By H. BIDEN STEELE.

Anyone who has been sufficiently ill to be the subject of a consultation of medical men will know how a certain kind of lingo called "dog Latin" is used by them as a means of communication while in the presence of the patient, so as to prevent him knowing what is transpiring.

The expression at the head of this article may be apologetically described as a "dog Latin" phrase for a very popular catchword used nowadays, namely, "I don't think."

In the present great upheaval the British people have been asked to take things quietly, to let business go on as normally as possible and "keep their heads" under the stress of circumstances; and, to all appearance, this advice has been accepted and acted upon in good faith.

Now, in psychic matters, it is very easy for persons quite honestly to lose their heads in circumstances such as we have at present, and to accept communications without due consideration of their worth or authenticity, and without applying such severe tests as they would in normal times.

One of the most unfortunate things in connection with many messages received is that the communicating spirits appear to be unable to give any accurate information as to the future beyond such as has already appeared in the Press of the day. At the present time we hear on all sides that the war has over and over again been definitely predicted as between the countries that are now engaged, and even further we hear that communications have frequently been made showing what the course of events was going to be in connection with the countries engaged. The information is strangely accurate in respect to everything that has actually occurred up to the present moment, but beyond that time one only gets the usual vague kind of prognostications that would fit in with any number of different sets of facts. 'Tis easy to be wise after the event.

The object of this note is to ask that all investigators will keep a level head, especially at the present time, and that, apart from weighing up the materiality or use of the information they receive, they will take considerable care in the checking of the individuality of the person from whom the communication comes, and here the exercise of a certain amount of ordinary everyday common-sense is very useful and very advisable. Already we have been told that people of the highest possible standing in the Army, Navy, and world of statecraft have come back and are giving information of the most intimate and important character through the most impossible channels.

At the present moment we have a parallel, when we find the man who sells the papers in the streets describing a kind of confidential *resumé* of secrets of State that people in authority such as Lord Kitchener, &c., have confidentially made with regard to the war and its progress, which information has exclusively come into the possession of the informant!

During the last few weeks people like Bismarck, Napoleon, Lord Nelson and others appear to have been very frequent visitors at all sorts and conditions of séances and to have been accepted not at their true worth but at the valuation which the informants have put upon themselves, without hesitation.

Anyone who has investigated in psychic matters knows perfectly well that one of the greatest difficulties to combat is impersonation.

If I at the present moment, upon receiving a call upon the telephone, lift my receiver off and am informed that General French or Mr. Asquith or any other person in authority (for the sake of argument) is not only desirous of speaking to me over the wire (I never having met either of them under any circumstances), but is ready and willing—nay, only too eager—to impart to me over that same telephone, without any object, rhyme or reason, information of the most confidential and important nature, I naturally hang up my receiver and refuse to receive any such communications from any such individual at all. Should such a state of affairs occur, I should at once

institute inquiries, and so would everyone reading this article, as to the *bona fides* of the communicant before anything of the kind was accepted. When it comes to psychic matters all these ordinary precautions seem to be thrown aside. The moment we take off our psychic telephone receiver, we appear to accept as gospel everything we are told, not only in the message received but also as to the identity of the person communicating.

I would suggest, therefore, that this is a most important time when all persons should be very much on their guard, and inasmuch as the news during the next few weeks is bound to be very scanty with regard to those who have been killed or injured upon the battlefield, it would be advisable, in consulting a medium, to accept with a certain amount of reserve any information alleged to have been received from anyone who has gone to the front and who may not have been heard of for a short while.

A very interesting remark was made to me the other day by a medium, namely, that this war would prove to be a kind of gold mine to mediums owing to the fact that so many people would be wanting to communicate with those whom they have lost.

I sincerely hope that this class of medium is a very rare one indeed, but this chance remark shows which way things are tending, as a straw shows which way the wind blows. It should act as an extra argument and inducement to individuals to be on their guard. I do not suggest for a moment that they should throw discredit on everything they receive, but that they should keep an open mind and weigh everything in the light of ordinary common sense, and where information of enormous importance is received from the greatest personages who have ever inhabited this world, I suggest that the best way (at any rate for the time being) in which such communication should be received would be in a spirit of "non puto" or "not proven," until it is all absolutely proved up to the hilt.

## MRS. SUSANNA HARRIS IN BELFAST.

Mr. Robert Ardis, who furnished the report of a séance given by Mrs. Susanna Harris to the Harmony Circle at Belfast, which appeared in *LIGHT* of the 18th ult. (p. 340), sends us an account of a private sitting to which he was recently invited, and at which Mrs. Harris was again the medium. We give some of its main features below. As confirming the correctness of the account the lady and gentleman at whose house the sitting was held added their signatures beneath that of Mr. Ardis:—

The first communication was from a young spirit friend who asked Mrs. Harris, through the trumpet, to write to his mother and let her know that he was accompanying his father, an officer of H. M. Fleet, and that all would be well. He gave quite correctly his mother's name and the name of the town in which she lived, as was afterwards proved by a communication from the lady. He wished his parents to know that he was very happy.

Next a brother and sister came and had quite a long talk with their parents, conversing with them through the trumpets in a most affectionate manner, and assuring them of their continued presence to give help and comfort.

I personally received a number of messages. One old gentleman gave me his name, but I was unable to recall it till he asked whether I did not remember visiting his home in the country forty years ago, when I was a boy, and receiving a present from him of some pigeons. At once memory brought back the incident. To some this may appear a simple matter, but to me it was most convincing proof of the identity of the communicant.

Just at this point the most beautiful singing from an invisible bird was heard, the notes being louder than those of a canary, and far sweeter. On five occasions during the sitting we heard, as it were, the sound of wings as the bird flew round the circle.

I cannot possibly describe the impression produced by the beauty and convincing character of the phenomena. They afforded a good illustration of what it is possible to obtain when the conditions are really harmonious.

To degrade men into machines, whether in the labour market as a means of gain, or on the battlefield as a means of conquest, must inevitably recoil with fearful violence upon the heads of those who attempt it. It is even more dangerous than to tamper ignorantly with electrical batteries.



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### THE NEMESIS OF STUPIDITY.

Nature throughout is intelligent. Even in trees and plants there is evidence of intelligent direction, an ingenuity in surmounting obstructions to their growth, a persistent reaching out to those conditions needed for their existence, whether water, light, air or sunshine. The higher we ascend in the scale of life the more conspicuous are the signs of that intelligence. The vine pushes its way around and through obstacles, selects those portions of a wall that can best support its tendrils, and, scenting water at a distance, sends long suckers towards it. The animal with powers of locomotion and a more highly developed organ of intelligence—a brain—performs even greater wonders in the execution of plan and purpose. And when we arrive at the human kingdom we find intelligence—specialised intelligence—at its highest. Man covers the world with examples of his powers of invention, calculation and ingenuity. But acting with greater freedom of choice, and a little blinded by vanity of his powers, he has shown a tendency to lose sight of the fact that the intelligence he exercises is only a part of the larger intelligence of Nature "Reason," he has said, in text books which will doubtless afford amusement to the men of the future, "Reason is the faculty which distinguishes man from the lower animals." If he had written "Unreason" he would have been nearer the mark. For as we look at the world to-day it is impossible to imagine that any beast of the field or even the lowest form of vegetable growth would, in its own province, have ever been guilty of the particular forms of dementia shown by beings which claim a monopoly of reason. Let us take two examples out of ten thousand.

Here is a great nation, alleged to be governed by reason, endeavouring to become wealthy by commerce with its compeers and at the same time by word and action threatening to destroy them when it considers the time ripe. And here is another great nation so high in intelligence that it has produced some of the greatest minds of the world allowing its land to go out of cultivation, cutting itself off from Nature in every direction, and yet expecting to flourish. It is as though a tree should divert some of the energies needed for its own growth to an attempt to uproot its neighbours, or as though an animal should leave its native habitat, the plain or the forest, and endeavour to maintain a healthy existence in an arid desert. We cannot imagine such folly in trees or animals; but we can imagine such folly in men and nations, having the examples before us.

Well is it for man that he is not, as he has fondly supposed, the sole repository of Reason, but that behind and around him is a higher and larger Intelligence painfully and patiently engaged in correcting his mistakes.

When in pursuit of some fantastic ideal he disturbs the balance of life, or perverts the natural order of things, this Intelligence comes in to readjust matters and to maintain the necessary equilibrium. In these matters, as in all else, action and reaction are equal; the violent perversion of power brings an equally vehement rectification—"the punishment fits the crime." In an old rhymed allegory which most of us learned in our youth, a philosopher was described as being engaged in weighing virtues, vices and other abstract qualities against each other. In his final experiment he put the world into one scale and a human soul in the other, with terrific results. The first scale went up so violently that its burden—the world—"was shot out through a hole in the roof,"

While the scale with the soul in't so mightily fell  
That it jerked the philosopher out of his cell!

A good many philosophers, we imagine, have been jerked out of their cells by recent events. The world-intelligence, with its infinite powers of readjustment, has been at work maintaining the balance of life, and enforcing its lesson that a prime necessity of progress is that human reason must work harmoniously with the Universal Reason—or suffer the consequences.

We have had in the past from the gentler type of moralists an almost interminable amount of admonition on the subject of being "good," coupled with a curious blindness to the fact that a man may be very "good" and at the same time very stupid. The sheep is so free from malignant vices that it has been selected as the symbol of innocence, but it has never been famous for its intelligence. Indeed, it may well be doubted whether the term "good" can be justly applied to any human being who, whatever his virtues, is deficient in that quality of goodness which we term "good sense." *Per contra*, it may be said that, however highly a man be rated for his intelligence, as the world goes, he has no real claim to the distinction unless his intelligence exhibits itself in the direction of all the finer qualities of heart and mind. The drunkard, the sharper, the profligate may have mental gifts of the highest order without being intelligent in the only true sense of the word.

To-day intelligence has become a crying need, for we have had the spectacle of stupidity on thrones, stupidity at the head of armies, stupidity in the Senate, in the study, in the street.

The great trouble that has come on the nations to-day is the offspring not so much of national wickedness as of national stupidity. The "devils" are relatively few in number. Humanity is in the main composed of persons manifesting a mixture of crude goodness and almost miraculous dulness. What are we to think of the spectacle of millions of human creatures suffering the pangs of poverty, hunger, mutilation and death to satisfy the crazy whims of a comparative handful of unscrupulous adventurers? If that spectacle fairly represents the general level of human reason in the twentieth century surely the time had come for a terrific awakening. If that awakening results—as it surely will result—in the unfolding of a more exalted standard of intelligence in the life of the world then the price, heavy though it be, will not have been too high, and the Universal Intelligence will have effectually revealed its reality and vindicated its purpose in the intelligence of mankind.

TRUTH is as impossible to be soiled by any outward touch as the sunbeam.



## THE DIRECT VOICE.

RECORDS OF SOME ROTHESAY SEANCES.

[Mr. A. J. Stuart, of Southport, kindly forwards us a long and descriptive report of his experiences at some of the séances held in Rothesay in July last by Mrs. Etta Wriedt at the residence of Mr. James Coates. It is too long to reproduce in its entirety, but we give below a condensed version of it.]

It was with great pleasure I received a warm invitation from Mr. Coates, of Rothesay, to attend the sittings that were held recently in his own house under the mediumship of Mrs. Wriedt, and I gladly take this opportunity of relating my own experiences, as well as those of other sitters who were present.

Before giving detailed accounts of the remarkable phenomena which I witnessed, I should like to give my own impressions concerning these sittings, which have done more to convince me of the realities of the life beyond than any séances I have ever previously attended. I can so thoroughly appreciate and endorse the remarks contained in the leading article in *LIGHT* of July 18th, that I venture to quote from it at length :—

The resources of the "Direct Voice" as a method of psychic demonstration and a means of evidence were neither so clearly nor so vividly realised in those days as at present. Certainly the phenomenal evidences of Spiritualism appear of late to have entered on a new phase in which the "Direct Voice" is becoming more and more conspicuous. Its advantages over other methods of physical manifestation are obvious. To name but one, for the sceptical inquirer the issues are tremendously narrowed. . . . The "Direct Voice" is full of possibilities for the future, possibilities of which the fringe has hardly been touched. With its developments in days to come are bound up endless opportunities of ministry—proof, comfort, instruction, all those things that help to bring the two worlds nearer together, and those who have had personal experience in this direction will not fail to appreciate this fact. The time has come for plain, bold affirmation of the facts, not only in relation to this question of the Voices, but of the phenomena generally. The "but" and the "perhaps"—the reserves and qualifications of the weak-kneed and the over-cautious—have hampered us too long. There are difficulties and contradictions, but they reveal not the weakness but the immensity of the questions. It is only in small issues that things can be made perfectly plain and clear. *The Voices have spoken.* The testimony to their reality grows in volume ; it comes from those whose views and experiences on any other question are sure, if not of public acceptance, at least of public respect. Those who avert their faces and endeavour to burke the subject may attribute their action to wisdom. To those who know, it can only be ascribed as cowardice. The leaders of public opinion who halt now will have hereafter to follow.

The whole of the sittings which I attended from the commencement numbered thirteen in all. One of the séances I was so unfortunate as to miss owing to my being detained elsewhere. I was consequently locked out, but I had the opportunity when standing outside in Mr. Coates' garden of hearing "Dr. Sharp's" clear, resonant voice speaking to the sitters present. At the evening sitting "Dr. Sharp" expressed his regret that I had failed to secure admittance, stating that he saw me standing outside in the garden (the room being on the first floor). No one knew that I had remained outside to discover if I could hear any voices, so that this in itself was proof enough, seeing that none of the sitters who were in the room knew who it was that was outside, or that I had been listening to the voices talking in the room.

The circle met in Mr. and Mrs. Coates' drawing-room, which contains two windows. These were blocked to stop any light coming through, but the room was well ventilated (always an important matter when so many are gathered together). An ordinary cabinet with dark green cloth was placed against one of the walls for the purpose of gathering the magnetic forces from the sitters present, but Mrs. Wriedt never once sat inside. On being asked if she ever did so at any time, she informed us that she would never sit in any cabinet, but always sat either directly in front or to one side of it. On the first night that we sat, two trumpets were placed on the ground, one belonging to Mrs. Wriedt and the other to Mrs. Coates, but after the first sitting only Mrs. Wriedt's trumpet was used. This trumpet or tube is made of aluminium, divided into three pieces for convenience in packing, and was about two feet in length, tapering

from a small aperture at the top of about half an inch in diameter to four inches at the base. This was placed in the centre on the floor, the sitters being seated round in comfortable chairs or sofas. After we had been instructed to make ourselves comfortable, and not to cross legs or fold arms, Mr. Coates put out all the lights, a musical box was set playing, and the meeting was opened by all the sitters repeating the Lord's Prayer. Usually after this a hymn was sung, when "Dr. Sharp's" clear voice could be heard joining in the last few lines as a signal that he was there. When the hymn had ceased, "Dr. Sharp" welcomed all the sitters present. Mr. Coates introduced any new sitters to him, and he responded with a kindly welcome to each in turn.

"Dr. Sharp," who was the conductor of the sittings on his side, gave us an interesting picture of the working of the séance on his side and of many spirit friends who were anxious to get in touch with friends here. He described the surroundings as being like any ordinary room, with a door opening on to the main street, in any of our cities, and said that as spirit friends passed hither and thither on their various duties, &c., many looked in to see what was going on, and hearing that communications were taking place with the old world, at once made inquiries for themselves by handing in their names. Frequently "Dr. Sharp" would ask us if anyone knew a certain person whose name he called out, and if no response came he very quickly called out to the spirit friend in question, "Nobody knows you, friend, so get along," much to our amusement. At times it was very pitiful to witness spirit friends trying their hardest to get some friend they knew in the circle to recognise them, for the names were not always easily pronounced, as certain letters were very difficult to understand through the trumpet, and sometimes it was not until after the visitor had given some graphic description of certain events that it would dawn on the friend on our side who his visitor was, and then followed a happy re-union and conversation between the friends or relatives as the case might be. "Dr. Sharp" had all his work cut out at each sitting to satisfy the friends on his side, all eager to get into communication with those on earth. He described it as resembling cutting up a large loaf and giving each person a small portion.

Mrs. Wriedt was quite normal throughout all the sittings and never became entranced at any time, so that she was always able to put any questions the sitters desired, and generally to give advice and assistance.

Throughout the sittings "Dr. Sharp" had a kindly welcome for every stranger. When my name was introduced he informed me humorously that there was no mistaking my good old Scottish name, which reminded him of Bonnie Prince Charlie and the Jacobites. Sitters had come from all parts of England, Ireland, Wales, and one lady indeed had travelled from France, having, like myself, read with intense interest the wonderful accounts of the Direct Voice, and she informed me after the sittings were over that she would on no account have missed such an opportunity, in view of the wonderful evidences of identity she had received from friends and relatives who had communicated with her throughout the sittings.

It was all so wonderful to myself, seeing that it was the first séance of this kind I had ever visited, and I took an early opportunity of asking "Dr. Sharp" how the Direct Voice was produced. Although it is possible this may have been recorded before in your paper, no doubt many readers will be glad to have the explanation again. "Dr. Sharp" said :—

Every sound that is heard by human beings is caused by vibrations in the atmosphere (whether initiated by human voices or not) acting upon the tympanum of the normal ear, and is carried to centres of hearing in the brain. We, from our side, take advantage of a chemical condition in the atmosphere and the atoms thrown off by the sitters. The whole is gathered up and combined to produce vibrations in the atmosphere (whether called ethereal or electrical), similar to those produced by the vocal organs. These are the voices which you hear. The conditions are closely allied to those of the normal voice, hence in the company of mutes, where no articulate sounds are uttered, we could only produce an "ugh" or some inarticulate sound. Hence, too, we have to draw upon all the sitters to obtain the necessary production of sound and to enable the spirits on our side to produce the sounds equivalent to human speech. Please note that there is nothing more powerful than



the human mind, and the human mind making use of the chemical forces in Nature (oxygen included), we are able to produce the voices by the same laws which underlie the production of sound.

"Dr. Sharp" added that he seldom used the trumpet when speaking. It was used by those who were unaccustomed to attending séances on their side. Sitters are always welcome to examine the trumpets or the cabinet, but as most sitters are usually fully satisfied, this was not taken advantage of except by newcomers. Personally, I examined the trumpets on my first sitting, but with all that I heard and witnessed after the first two sittings, I, like my friends present, did not require any more proof than that which we had already obtained. At these remarkable séances I witnessed many strange happenings of an evidential nature. Sometimes three voices were heard at the same time; thus, whilst I was speaking to a relative two other voices were speaking to friends in another part of the room. I heard voices speaking in French, to which Miss T——, from Normandy, responded, and a Welshman from South Wales conversed for some time with an old friend in Welsh, which he interpreted afterwards. Whilst Mrs. Wriedt was explaining to some of the sitters or answering questions, other sitters were in eager conversation with their friends on the other side, and frequently voices through the trumpet and Mrs. Wriedt's voice alternated, and were heard at the same instant, thereby enabling one to compare differences of volume and timbre.

(To be continued.)

### SPECIAL PROVIDENCES: A REJOINDER.

No reader of LIGHT can fail to recognise the charm of diction and high spirituality of tone which have characterised the recent contributions to its columns signed "Laus Deo." The case for the existence of special providences was surely never more eloquently set forth than it has been by this writer. Nevertheless, I cannot regard his statement of that case, long and eloquent though it is, as at all convincing.

"Laus Deo" hangs much of his argument on the incident of the man who, having arranged to take passage by a certain vessel, failed at the last moment to do so, and thereby escaped death by fire or shipwreck. He says this might be due either to special providence or to coincidence, and by "special providence" in this case he means a sense of danger or warning conveyed to the would-be voyager by some friend in the unseen. He suggests that the man's sense of that warning accounts for his subsequent gratitude. Most of us would suppose that the man's gratitude would arise from the consciousness of his escape—however it came about—from what humanity instinctively shrinks from as an evil (an instinct which is necessary for the preservation of the race). We Spiritualists, of course, recognise that physical death is not in itself an evil, being needed for the soul's upward progress. And if events are under any kind of Divine guidance, it would follow that every link in the chain of causes which led to the rest of the passengers taking ship for "kingdom come" was just as providential as the inner warning which kept back that one "fortunate being" whose time of transition was postponed. It would be injustice if there was not equal providence in both cases. And why does a Spiritualist, of all men, talk about "the fortunate being who alone escaped" (unless he is merely regarding the incident from the material standpoint), or how can any man who believes in Providence at all believe at the same time in "coincidence"—by which apparently he means accident or chance? In a Divinely ordered universe there can be no such things as mere happenings.

The suggestion that some of the people who were drowned may have received warnings, but did not obey them, and so had nobody but themselves to blame, would be poor consolation for the rest, i.e., if their drowning was really a bad thing for them, with no Father's care at the back of it. It is only equalled by the suggestion that the escape of the man who was saved was somehow the reward or consequence of his superior spirituality. This is implied in the question, "Can they" (those who are blind and deaf to the appeal of the "sainted dead") "expect a special providence?" I should be inclined to ask, Can anyone?

If so, with what justification? The ordinary providence without which, we are told, not a sparrow falls to the ground ought, one would suppose, to be enough for any of us!

We need not trouble about the laws of Nature. Nature is not some great mechanism set in motion and working of itself, but the expression of spiritual forces working under one Supreme Guidance; and though Nature's laws will not change to oblige us, and fire will still burn and cold freeze, it is still possible that a Father's love may all the while be ordering all things for the best—and the best, of course, admits of nothing beyond it. Whether that Love carries out its purposes through spirits on the other side of the veil or on this, or in any other way (and it must have countless ways) matters little, so long as they are carried out. Nay, if it is true in any sense that—whatever appearances may be to the contrary—

"God's in His heaven,  
All's right with the world;"

and that, under His educative guidance, the whole creation is moving toward "one far-off divine event," it must follow that even seeming ill will be finally turned to good. Whether man serves willingly or unwillingly, he *does* serve and *must* serve. The will of the Supreme Ruler of events can know no thwarting. "Even the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

It will thus be seen that my objection is not to the fact that such incidents occur as that referred to by our friend, but to their being singled out as "special." We live in the midst of spiritual influences—both from the seen and the unseen worlds—to which, whether consciously or unconsciously, we are constantly responding. We cannot escape them. They beset us behind and before. Why, then, give some events a distinctive label as if God's hand was more truly to be seen in them than in others? "Laus Deo" resents the implied definitions of "special providences" quoted in LIGHT from "The Hindu Magazine" ("interfering, disposing, organising, changing, re-ordering, and re-moulding the sequent events of active existence") as begging the whole question of their possibility. He dismisses, and rightly dismisses, the idea of any interference with natural law. But those implied definitions are perfectly natural, for were the Divine Being to go out of His way to suspend one of His laws for the seeming benefit of any of His creatures, the exceptional character of the incident would afford some justification for the use of the word "special"—a justification which I fail to see applies to the present case.

The application of the term in ordinary speech—as in "special kindness," "special thoughtfulness," "special ability"—always implies that hitherto or elsewhere the highest mark has not been reached. To speak of special care being taken or special provision made in some cases cannot fail to suggest comparative neglect in others. As God's providence cannot fall short in anything there can be no room in it for the "special."

GERSON.

### FRIENDS OF BELGIUM RELIEF COMMITTEE.

Her Majesty Queen Mary has graciously sent Princess Karadja seventy-five garments for the hospital she is equipping at Bovigny Castle, Belgium.

"INTERNATIONAL PSYCHIC GAZETTE."—We are asked to state that the "Gazette" has been temporarily suspended owing to the dislocation of business caused by the war. Subscribers and advertisers will have their orders completed when publication is resumed in the late autumn. Meantime the editor, Mr. John Lewis, will be pleased to hear from readers and contributors at 22a, Regent-street, London, W. Letters requiring reply should be accompanied by stamped addressed envelope.

THE Little Ilford Society of Christian Spiritualists, meeting at Third Avenue, Manor Park, appeals for aid in an effort it is making to relieve cases of distress in and around the district. A ladies' working party has undertaken to make, mend, or darn articles of clothing. Gifts of money or of cast-off garments can be received at the hall, which is open every Monday, Wednesday and Friday from 3 till 7 p.m., or can be sent by post to the president of the society, Mrs. Alice Jamrach, at the same address.



## THE GREAT WAR: VISIONS AND PROPHECIES.

## A FORECAST OF VICTORY.

In last week's *LIGHT*, on p. 407, we quoted from Madame de Thèbes' almanack for 1913 a prophecy which pointed to the near approach of war and the close of the German Emperor's reign. The Paris correspondent of one of the London dailies gives even more striking predictions made by this lady in her almanack for 1914, issued last winter.

"This year," said Madame de Thèbes eight months ago, "we shall pass through the gravest and most decisive hours. It will be a year especially happy for France, in spite of blood, in spite of tears, and in spite of uneasy omens, victory! victory! We have nothing to fear from the trial of fate. France will emerge renewed in strength, reconstituted by war."

Regarding foreign countries Mme. de Thèbes said: "Italy pursues a triumphant destiny. A new Pope? Yes, and great changes with him. Between a Vatican changed as well as tried and a reformed Quirinal co-operation will begin."

Regarding Germany: "All is disquieting in her destiny. The person of the Emperor is most threatened by fate. It is not the eagle of victory he bears on his helmet."

Of Austria Mme. de Thèbes wrote: "The drama in the Imperial Family which I foretold is near to accomplishment. None can arrest the hand of fate."

## ILL-STARRED EMPERORS.

"Le Cri de Londres," a French paper issued in London, contains in its issue for the 22nd inst., a brief article (signed "J. C. C.") from which we make the following extracts (translated):—

It is three years since "L'Echo du Merveilleux" published a horoscope of the Kaiser, drawn up by M. Larmier. Here is what he said:—

"William II., born in Berlin on Thursday, January 27th, 1859. The conjunction of Saturn and Mars in Taurus presages the fall of the house of Hohenzollern and of the German Empire in 1913 or 1914. Jupiter announces that William II. will be the last German Emperor of the house of Hohenzollern. If there is a war in 1914 between France and Germany France will be victorious."

Again, history recounts a prediction relative to the other Emperor. One day, as he was hunting in the Tyrol with his brother, the Archduke Maximilian, he encountered a mysterious personage who announced to him all the misfortunes which would befall him during the next fifty years. It is stated that it was the Emperor himself who related this strange adventure, adding: "Alas! all that was then predicted has been verified. . . Maximilian, shot at Queretaro; the Archduke Rudolph dying so mysteriously at Meyerling; the Duchess of Alençon expiring so mysteriously in the flames at the charity bazaar; the madness of King Louis of Bavaria, and of his successor, Otto; the Empress Elizabeth, innocent victim of the odious Luccheni; the Archduke, my heir, succumbing himself before he could succeed me. . . It only remains for me to disappear myself to completely justify that prophet of evil who, indeed, told me at the same time that I should be the last Emperor of Austria."

## A PRAYER IN WAR TIME.

"E. P. P." sends us the following prayer, received by her under inspiration:—

O God, our only refuge and abiding fortress in the day of trouble, may we, equipped with Thine armour, and with the unsheathed sword of the Spirit, go forth, conquering and to conquer, slaying the dragon of greed and rapine that devastates the land. Thou hast set the sins of the nations in the light of Thy countenance. We would seek Thy pardon for ourselves and for all Thy sinful creatures. May we be so cleansed from all iniquity that we shall emerge from the fiery furnace of Thy redeeming love—refined gold fit for divine service. We pray Thee to heal the wounded, to bind up the broken-hearted, and to succour the dying. Turn the hearts of the disobedient to the wisdom of the just, and hasten Thy kingdom; establish Thy righteousness, and show us Thy supremacy. If it be Thy will, bless us early with the peace that follows noble strife, and to Thee be all the glory now and ever. Amen.

"It is our custom to say that such and such are the laws of Nature, and therefore we must abide by the inevitable; but here we must not forget the fact that man is greater than any law in Nature, and can veto the so-called inevitable at any time if he will only use his wisdom and power."—LARSON.

## THINKING IN COLOURS.

"Science Progress" contains an interesting article on "Coloured Thinking" by Professor F. D. Harris. Certain persons, he points out, always associate sounds with colour, and there is also a small number of persons who always think in colours—that is to say, "they invariably associate some kind of colour with such things as the names of the days of the week, the hours of the day, the months of the year, the vowels, the consonants, &c. A typical thinker in colours will tell you that Sunday is yellow, Wednesday brown, Friday black."

The chief characteristics of such thinking are: (1) The early age at which these associations are fixed. (2) The unchangeableness of the colour thought of. (3) The extreme definiteness of the colours in the minds of the thinker in colours. (4) The complete non-agreement between the various colours attached to the same concept in the minds of different thinkers. (5) The unaccountableness of the phenomenon. (6) The hereditary, or at least inborn, nature of the condition.

The late Mr. Galton said that the intelligence of thinkers in colours was rather above than below the average.

The following are the colours thought of in an actual case:—

A: Blue-white (like a dead tadpole).	January—Dull red.
B: Dark brown-red.	February—Fawn.
C: Brighter red.	March—A green-mustard colour.
D: Pea green.	One—Black.
Sunday—Red.	Two—Blue-white.
Monday—Pea green.	Three—Fawn.
Tuesday—Fawn-yellow.	
Wednesday—Black.	

## HOW THE THOUGHTS OF MEN ARE WIDENED.

We are indebted to "Revelations Through Spirit Voices" in "The Hindu Spiritual Magazine" for the following illuminating passage:—

Man does not advance in truth in proportion to his mental capacity any faster than Nature advances in evolution of higher forms. If it takes him four thousand years wholly to taboo a false religious doctrine, how long do you think it will take him to know the truth—the whole truth, and nothing but the truth? The earth will be without form and void before he knows that; yet the stupendous difference between a cultivated intellect and an oyster, for instance, is apparently as infinite as is perfection from mortality. You have been given a universe of things and forces to manipulate, according to the purity and intelligence and strength of your own will. The invisible forces are as potent, as active, and as real as the visible forces. Your bodily consciousness dictates how you shall use your material forces, and your spiritual consciousness dictates how you shall use your spiritual forces. Either one or the other predominates at each present moment. Frequently, in prayer the spiritual force of your will predominates; this draws to your aid the invisible forces which you unconsciously manipulate, and what you strongly wish for, succeeds; and you master it, and hold it and have it. It is very much like a problem in arithmetic. You desire to illumine your mind as you persist. At last you step into that abstract and unknown realm that seemed so vague and find yourself at home there.

THE LIFE AFTER DEATH.—The uniform and consistent statements, obtained through various forms of alleged spiritual communications, declare that we are, all of us, in every act and thought of our lives, helping to build up a mental fabric which will be and constitute ourselves in the future life, even more completely than now. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse, shall we be well or ill fitted for the new life we shall enter on. The Spiritualist who, by repeated experiences, becomes convinced of the absolute reality and the complete reasonableness of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the reckless pursuit of wealth, and neglects to cultivate his moral and intellectual nature, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no struggle to maintain mere existence, no sensual enjoyments except those directly associated with sympathy and affection, no occupations but those having for their object social, moral, and intellectual progress—is impelled towards a pure and moral life by motives far stronger than any which either philosophy or religion can supply.—ALFRED R. WALLACE.



## ASTROLOGICAL ENTERPRISE.

The Occult Library, Piccadilly-place, which is under the direction of M. de Kerlor, has become a centre of considerable popular interest by reason of the display of posters and notices referring to the psychic side of the present great crisis in the world's affairs. Amongst them are horoscopes of the Kaiser and the Emperor of Austria. Many of our readers, we know, are unconvinced on the subject of astrology, but even these will doubtless find some interest in the forecasts from which we give extracts below. After all, if "the stars in their courses fought against Sisera," it may be that—in a figurative sense at any rate—they are arrayed against militarism.

## THE KAISER.

A life doomed to end tragically. Were the Kaiser not such an ignorant enemy of all occult and psychic pursuits, he would never have chosen such an inauspicious time as this—August, 1914—to wage war against any one Power, still less against France and Russia.

His Kaiserdom will suffer terribly at the hands of "Saturn opposition Sun" (Saturn in Leo—Sun in Aquarius).

The sign Leo in astrology rules France, and Aquarius Russia. The prediction which is logically arrived at by the interpretations of these symbols is—financial ruin of the German Empire; entire disruption and disintegration of internal States, diseases amongst the people and suicides amongst prominent German statesmen, &c.

The Kaiser's sun, situated in the 8th house (that of death) in Aquarius (the Zodiacal sign of social revolution) is opposed by Saturn (which has dominion over the mob, plots, treachery, &c.) and is further afflicted by the transit of Uranus retrograding on the Sun's place at birth.

Between the 15th and 18th October, 1914, he will be a shattered, doomed man, unless a glimpse of wisdom makes its way into his cranium.

## THE EMPEROR OF AUSTRIA.

The ill-luck that has so tenaciously clung to this fateful old man is symbolised most eloquently by a triple planetary conjunction—viz., that of Saturn (the most evil planet) conjoined moon, conjoined sun in Leo (the sign ruling Italy also).

It is also opposed by Uranus (the revolutionary exploding planet). No man's life in history has been so replete with instances of "cursed fate" as this.

And the stars say that ere Uranus, the revolution, has completed its eighty-fourth year travel round the sun, which coincides exactly with the age of the old monarch, he will, as the last fulfilment of the "curse" uttered over sixty years ago, see his kingdom melt away before his eyes as a block of ice under a summer sun.

These delineations are accompanied by horoscopic charts showing the planetary dispositions at the time of the birth of each Emperor. M. de Kerlor is not lacking in courage, for he goes into considerable detail as to the events of the immediate future, both as regards the two Emperors and their realms—the Austrian Empire in particular—more, in fact, than we have thought it discreet to publish here.

## THE HAND AND THE HOME.

Dealing with the necessity of handicraft in the making of homes, Edith H. Scott writes in a contemporary:—

The secret of that necessity is that the cohesive power of society begins here in those personal services which are the natural outcome of love—not love as a sentiment only, or as an intellectual conception, but love working unconsciously in the blood, and holding us to relationship and service which are much more than pleasures, and which is liable to all the hurts and sorrows that are part of the binding power of all love. We have allowed this cohesive power of personal service to crumble away in general society—and we are cheerfully hoping that in the family we can take away all the mortar and the bricks will stand of themselves. It will be too late when our house falls. No sharing of the comforts, or pleasures, or luxuries of life, however fairly, will make a society; our sorrows bind us more firmly than our pleasures; but affectionate personal service is the natural cement of society. If we destroy the natural cohesion which, I believe, God has made in our very flesh and blood by the necessities of service to those nearest to us, we can never replace this cohesion by any theory or sentiment, not even by the faith and sentiment of our Christianity.

## SIDELIGHTS.

Lady Mosley, of the Rectory, Caversham, near Reading, has notified the authorities that she has reserved her Home of Rest at Caversham for soldiers and sailors.

We have to apologise to Miss Mack Wall for an error in her letter in our last issue (p. 406). The word "ragged" was omitted in the second sentence, which should read: "Throughout the whole of that period that frenzy of Anglophobia ragged, which absolutely ravaged the German mind, left scars which have never been effaced from it, and brought every topic of national interest into prominence."

"E. P. P." tells us that a friend to whom she handed *LIGHT* of the 15th inst. expressed the view that if Joan of Arc were really assisting her country by guiding the French armies she would be engaged in a "diabolical" mission. Well, war in itself is diabolical, and yet it may be waged with a good conscience when the only means of defending some great principle. To burn down a house deliberately is a crime in normal circumstances, but in times of war it may be an entirely justifiable necessity. The Duke of Wellington, at the expense of thousands of lives and untold misery, put an end to an intolerable tyranny at Waterloo. Suppose it was said that in this good work he had been aided by some national saint, would our correspondent's friend have described the mission of that saint as "diabolical"? Besides, if it be diabolical for Joan in the spirit to guide the armies of her countrymen, it must have been equally so when she led them in the flesh.

A strange story comes from Venice to the effect that towards one o'clock on the morning of the 20th inst., when Pius X. was breathing his last in the Vatican, several people in the crowd assembled at St. Mark awaiting tidings from Rome suddenly directed attention to what appeared to be the figure of the Pope, robed in a white cassock, standing gazing towards them from the arched recesses in the bell tower. This conviction quickly spread among the mass of spectators, some of whom declare that the Pontiff thrice extended his hands in benediction over the throne and then vanished. Sceptics explain the alleged appearance by a curious refraction of light from the electric lamps along the west front of the famous Basilica.

## MACHINERY AND PROGRESS.

In the August number of "The Vineyard" Dr. Greville Macdonald denounces as a most outrageous fallacy the idea that because of its machinery this age is one of unparalleled progress; that, even if machinery have certain drawbacks we can no longer subsist without it; therefore it has come to stop. This fallacy is, moreover, he declares, an infidelity—

for it denies or forgets that integral worth of every man, which of old enabled him with his puissant hand to grapple and overcome the environment; to build homes and beautify them; to make tools and clothes and adorn them; to rise with the sun and know the time by his senses; to read the story of miraculous generation, death and resurrection ever open before his eyes; to know the ways of beasts and birds, and in manner more precise than school books can to-day relate; to cultivate wisdom and logical precision and to hold his heart open to those ideal influences that made character and gave him power. If we can no longer do without machinery, by how much greater were our ancestors?

Dr. Hyslop recently claimed that at such rate is the law of retrogression assailing our race that within another fifty years the ratio of the fit to the unfit will be that of parity—that, in fact, "there will be just one sane person to look after one insane." The new diseases are all traceable to machinery. The excess of population and crowding in cities and schools; the luxury and sloth of riches; the frightful speed and competitive greed; the fear of starvation in a land of mercantile wealth and food-poverty; all these are due to machinery and are sapping the virility and character of England.

THE prettiest face, unless lighted from within by the inextinguishable light of a beautiful soul, suggests to one the idea of a scentless rose.

MATTER when penetrated resolves itself into pure motion and ultimately into the spiritual principle of duration.—FAITH CHEVALLIER.



## LETTERS TO THE EDITOR.

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

## The Direct Voice; How is it Produced?

SIR,—The point which Mr. Harte raises is well worth consideration. If a spirit can write on a slate nine hundred words in six seconds surely we have here a feat beyond the power even of a spirit's hand and brain! But, if transition to spirit-life is a move to a higher state of existence, it seems fair to expect a higher degree of mental and manual efficiency corresponding with a greater refinement of substance. But even on the physical plane such rapidity of mental and muscular activity is not unknown. The vibration of an insect's wings is far more rapid; a dreamer lives through weeks or months in a few seconds; the drowning man or the man falling over a precipice reviews his whole life in almost no time. And are we not told that communicating spirits are in a dream state? Even if that is, as I think, not the case, still it may be that the spirit, under the stimulus of séance-room conditions, attains to something of the efficiency of the insect and the dreamer.

If this is not accepted, another explanation is easy. By careful manipulation of the waves of the ether there is no doubt that you can produce a machine composed of a substance resembling (a) wax (b) cloud, charged with psycho-plasmic force; which machine it is certain will, when fed with thought-forms and primed with psychic magnetism, speedily convert the end of a slate pencil into a written message. There is really no difficulty at all.

Mr. Harte insists that conditions on the spiritual plane are so different from those here as to be beyond our powers of grasping. But this, unfortunately, tells against his plea for faith in the "spirits." If things are so different, may we not allow ourselves, when (e.g.) Benjamin Franklin tells us he is still engaged upon the study of electricity—a pinch of salt?—Yours, &c.,

N. G. S.

## The Power of Thought upon the Trend of the War.

SIR,—On the morning of the day on which the operation upon King Edward took place, I was at the Army and Navy Stores, and I there overheard it said several times that the King was so seriously ill that the Coronation would have to be delayed. I did not believe this rumour any more than I had previously all other pessimistic statements about the King which had reached me. Not being able to get a paper on the way home I started out again immediately to get one. To get to the nearest news-vendor's shop I had to pass along the whole frontage of the Chelsea barracks, in the Chelsea Bridge-road. I had only taken a few paces along this when I found myself in the midst of a dead, dull, heavy lull, one so positive, so external, so material or physical, that I looked into the road to see if it were produced by the stoppage of the traffic, but found that to be going on as usual. As I passed the central gates of the barracks I noticed no apparent difference in the life going on there. But I did notice that the preparations for the illumination around the central arch were in the same unfinished condition from lack of lamps as when last I had passed by, and hoped that the contractor would deliver those lacking lamps in time. I mention this to show the perfectly normal condition of my mind then, although still in the midst of the deadness and dullness. I found that my news-vendor had sold out all trustworthy evening papers. But I learned from the woman that she did believe in the rumour, as though the soldiers had, about two that morning, commenced the decoration of the north end of the barracks yard—that facing her shop—they had not long been at work when an officer had gone out to them and given some command, as a consequence of which they had immediately pulled down the decorations already put up and gone away. Then, having had some similar experiences of the power of massed thought before, although none so striking, I knew at once the cause of that deadly, dull, and benumbing lull through which I had been passing. It was evident that not only was the rumour I had heard at the Stores true, but that the fact of the King's serious condition and the consequent deferment of the Coronation was known in the barracks, where a large contingent of the Colonial troops which had come over for the Coronation had been quartered. The disappointment amongst these must

have been intense, as many would not be able to stay for a postponed Coronation. This mass of disappointed feeling had, in some way not at present understood, communicated itself to the surrounding atmosphere, and so had been felt by me as I had passed along the barracks frontage.

I must point out that the conditions for this manifestation of the power of thought were singularly favourable. For, opposite the barracks being only the open space of the Ranelagh-gardens, there were no streams of other and counteracting thought issuing from opposite houses to confuse that from the barracks; also I had passed suddenly from an atmosphere of joyous excitement to an atmosphere of depression, which would by such sudden contrast become more easily perceptible.

I tell this experience now because it seems a very positive and even material proof of the power of thought, and so may serve to show to people how much they may help the effective action of our Fleet and our allied Armies by keeping up brave and hopeful hearts—even should some reverses occur—and a positive determination not to give way to pessimism or panic; and how much they may hinder by doing otherwise. Although distance will intervene between us and those who are fighting our battle and that of freedom, there will, I feel sure, be enough sympathy, or *rapport*, between us, for us, with our common purpose and enthusiasm for that purpose, to have some influence upon their minds, and through them upon their actions, their courage and their endurance.—Yours, &c.,

MARY MACK WALL.

## The War in Prophecy.

SIR,—You may already have noticed a passage in the little book on "Spiritualism," by Mr. J. Arthur Hill, detailing a message from the other side concerning what is called a "catastrophe-prophecy."

"Quite recently," says the author, "I received a long series of communications from an American automatist, whose controls included Professor William James, Dr. Richard Hodgson, Professor Lombroso, W. T. Stead, and the late King Edward! These famous entities had a somewhat alarming tale to tell. They inform us that there is going to be some sort of geological upheaval and subsidence on a gigantic scale in Western Europe, and that the British Isles will sink bodily below the level of the sea. The date of this event is fixed at July, 1914, or thereabouts, and we are warned to flee while there is yet time."

This prediction was published in the series of "People's Books" a year or two ago. May it not be feasible to suppose that it was of a figurative or symbolic character, in view of present events which are certain to change the map of Western Europe in a remarkable manner? Mr. Hill writes (or endeavours to do so) quite impartially, but the coincidence as regards date named certainly seems to point to some obscure meaning now making itself plainer.—Yours, &c.,

AUDREY BURFORD FOSTER.

[Assuming that the messages were what they purported to be—communications from spirit intelligences—the form which the prediction took might have arisen from some disturbing element, whereby one thing was accidentally substituted for another, in the manner suggested by Mr. W. B. Yeats in his address in April last.—Ed.]

## National Relief Fund.

SIR,—We regret to say that the Subscription Sub-Committee of the National Relief Fund has heard of a good many cases in which use has been made of its name, or of the names of those connected with it, with the object of securing support for appeals which are quite unauthorised.

We hope you will be so good as to permit the appearance of this letter, the object of which is to inform your readers that they may be assured that any extravagant or grotesque appeals emanate from persons who have neither the authorisation nor the support of this Committee.—Yours, &c.,

C. ARTHUR PEARSON.  
HEDLEY F. LE BAR.  
FREDERICK PONSOMBY.

Joint Secretaries, Subscription Sub-Committee,  
National Relief Fund.

August 24th, 1914.

## The Great War: Suggestions and Impressions.

SIR,—I read with great pleasure in last week's (August 8th) issue of LIGHT Miss Katharine Bates' article, "A World's Disaster: How It May be Averted." Her account therein of the sittings she had with Mrs. Wedgwood shows how valuable true mediumship is and how near are our unseen friends, ever



striving to assist us on the mental and spiritual planes by their wise suggestions and impressions.

It is evident they wish us to utilise the higher forces in assisting them to avert the awful disaster that is overshadowing the earth at this moment.

For many years I have been a keen worker along these lines, and some time ago I established a centre for the purpose of teaching spiritual unfoldment and the development of the true self by the indrawing of the higher mental and spiritual forces. I am glad to say God has blessed my efforts, for I have a large number of students and workers in various parts of the world, who are now actively engaged in transmitting powerful thought waves towards our country in the endeavour to bring about peace. Thus we are already helping to form a powerful "belt of mental (and spiritual) thought," as Miss Katharine Bates so well expresses it.

I am assured that this power can be utilised by man as a protection against any evil or danger that may menace the world, provided there are a sufficient number of minds who will focus upon the causes that lie behind this warfare and strife. To my understanding each student acts like a lens, for by his will-power he directs to a focal point the rays of energy emanating from the sun's great spiritual counterpart and thereby assists in burning up vibrations of evil.

Of late especially my spiritual vision has been extended, and I have been permitted to see somewhat behind the scenes and to view the workings of the various countries engaged in war. Thus a fortnight ago I was discussing with some friends the probability of England assisting France, when in a flash the room we were in faded away and I saw Napoleon standing with his back towards me on a battlefield. I turned sick and faint, and exclaimed, "Yes, there will be war, and it will be a gigantic affair. I have just seen Napoleon and he will assist France." This vision faded and I found myself gazing into the eyes of Abraham Lincoln, who seemed to be sending me some strong impression. This in turn vanished, and into my mind filtered the message that America would help us in some kind of way.

The present great upheaval we know to be the outcome of man's wrong thinking in the past, and the world's aura so built up presents, indeed, a terrifying appearance. As I gaze outward it shows itself to me as heavy masses of black cloud—woe and death—with lurid red streaks mingling with grey and greenish black, indicating that treachery, jealousy and spite surround us. Then, as the prayers and thoughts ascend from the minds of the people, a golden light seems to banish the gloom and a golden glow, indicating love and peace, spreads over the world.

May we, therefore, who know its potency, hold constantly in our minds the thought of the Christ love, and so do our share in co-operating with the angelic host to banish the gloom and to establish "Peace on earth and goodwill towards men."—Yours, &c.,

SOPHIE FAIRCLOUGH SMITH.

22A, Gosfield-street, W.  
15th August, 1914.

SIR,—Our part in this awful crisis seems clearly to be that of earnest prayer for the right to prevail. The attitude expressed in the words, "Thy kingdom come" must (to be effectual) dominate thought, speech and action. Then, and only then, can we send forth the dove on its heavenly quest, fully assured that it will return with the olive branch of a perpetual peace, for "At eventide it shall be light."—Yours, &c.,

E. P. PRENTICE.

#### For Our Wounded Soldiers.

SIR,—When I appealed last to your readers on behalf of my poor on the Embankment I was met by a very generous response. To-day I plead again for the assistance of your readers. I have undertaken to make large, warm, light dressing-gowns for our wounded soldiers. Those in a position to judge assure me that there is nothing that I can provide that would be more useful. Each ward in a hospital needs three or four dressing-gowns. A gown costs about 6s. All subscriptions will be gratefully received and acknowledged by me.—Yours, &c.,

MINNA TAYLOR.

34, Sloane Court, S.W.  
August 21st, 1914.

[In reply to our inquiries, we learn that Mrs. Taylor is working on behalf of the Red Cross Society, and that the making of the garments will give employment to poor sempstresses.—Ed.]

"E. A. W."—Thanks for your letter, which we hope to notice next week. Meanwhile please forward your name and address, not for publication, but as a guarantee of good faith.

#### SOCIETY WORK ON SUNDAY, AUG. 23rd, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mrs. Imison gave clairvoyant descriptions and helpful messages. Mr. W. T. Cooper presided. Sunday next, see advt.—W. H. L.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, address by Mrs. M. Gordon on "Prayer"; evening, Mr. G. Prior spoke on "The Darkness and the Light." Sunday next, at 11 and 7, Mr. Percy Street. Thursday, at 7.45, Mr. E. W. Beard.—W. B.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Stenson gave an address on "Esoteric Astrology." Sunday next, 11 a.m., circle; 7 p.m., Mr. Fielder. Thursday, 8, Mrs. Ord.—M. S.

WIMBLEDON.—2, HILL-ROAD (OPPOSITE STATION).—Mr. R. A. Bush and Mr. and Mrs. T. Brown conducted service. Sunday next, at 7 p.m., Mr. C. J. Stockwell, of Teddington, will speak.

HAMMERSMITH.—89, CAMBRIDGE-ROAD (adjoining Waring's Depository).—Sunday next, 11.15 a.m., public devotional circle; 7 p.m., Mrs. Neville, address and clairvoyance, followed by public circle.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. G. R. Symons' interesting address, "Immortality," and Mr. Roberts' clairvoyant readings were much appreciated. Mrs. E. Bryceson presided. Sunday next, Mrs. M. Maunder, address and clairvoyance.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave helpful addresses and descriptions. Tuesday, at 3 p.m., private interviews; at 8, also Wednesday, at 3, public circles. Sunday next, addresses, followed by clairvoyance, by Mr. A. Punter.

WOOLWICH AND PLUMSTEAD.—Evening, Mrs. Orłowski gave an address and psychometric readings. 19th, Mrs. Maunder, address and clairvoyance. Sunday next, 11.15 and 8.30, circles; at 3 p.m., Lyceum; 7, Mr. Geo. Tayler Gwinn (President U.L.S.). Wednesday, Miss V. Burton.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Percy Scholey gave an uplifting address on "Intercession" and well-recognised clairvoyant descriptions. Thursday, at 8 p.m., usual short service and circle. Sunday next, at 7 p.m., Mrs. A. de Beaurepaire, address and clairvoyance.—G. S.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Jamrach gave addresses and descriptions. Sunday next, 11.15 and 7, Mrs. M. H. Wallis, addresses, questions and clairvoyance. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Kent spoke on "Ourselves," and Mrs. Kent gave clairvoyant descriptions. Sunday next, Mrs. Miles Ord will give an address. September 5th and 6th, Mrs. Harvey. Circles: Monday, ladies; Tuesday, members; Thursday, 8.15 p.m., public.—H. W. N.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Podmore gave an address on "Is Spiritualism a Religion?" and clairvoyant descriptions. Miss Heythorne sang a solo. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Clegg. Friday, at 8, public meeting. September 6th, Mr. Karl Reynolds.—F. K.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, spirit teachings and personal messages; evening, much appreciated address on "Paradise." Sunday next, Mr. W. E. Long: 11 a.m., "Prayers for the Dead during the War"; 6.30, address by "Timothy" on "States of the Dead."

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—A most enjoyable afternoon and evening was spent with the London Lyceum District Council. Mr. Rainbow gave an address on "Brotherhood" at the evening service. Sunday next, at 7 p.m., Mr. Horace Leaf will give an address, followed by clairvoyance.—M. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, paper by Mr. J. D. Cattannach on "Mental Evolution," followed by discussion; evening, Mr. Walker, address and clairvoyance. 20th, Mrs. Bradley, address on "Love." Sunday next, at 11.30, Fellowship meeting; at 7, Mrs. Mary Davies. September 3rd, Mrs. Harrad. 27th, Mrs. E. Neville.—A. T. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Addresses and descriptions by Mr. A. V. Peters. 20th, Mrs. Orłowski gave address and psychometric readings. Sunday next, 11.30 a.m., Master Turner, trance address; 7 p.m., Mr. Huxley, address. Thursday, 8.15, Mrs. Orłowski. September 6th, at 11.30 and 7, Mr. Frank Pearce (of Portsmouth).—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougall conducted the meeting. Evening, excellent address by Mrs. J. Neal on "Study to be Quiet," and descriptions. Miss Bolton sang "O, Rest in the Lord." Sunday next, 11 a.m., Mrs. Brookman; 7 p.m., Mr. and Mrs. Roberts. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.



**HOLLOWAY.** — GROVEDALE HALL, GROVEDALE-ROAD. — Morning, Mr. Brencley, Mr. Abraham, and Mr. Kent gave experiences. Evening, Mrs. Mary Gordon gave an instructive address on "The Art of Living," opening up some interesting questions, and answered satisfactorily. 19th, Mrs. Evelina Peeling gave an address and psychometrical readings. Sunday next, 11.15 and 7, Mr. Frank T. Blake (of Bournemouth). Wednesday, Mrs. L. Barton. September 6th, 7 p.m., Mr. R. Boddington. Lyceum every Sunday, 3 p.m. — J. F.

**TOTTENHAM.** — 684, HIGH ROAD. — Miss Morris spoke on "The Need for Spiritualism at the Present Time." — N. D.

**BOURNEMOUTH.** — WILBERFORCE HALL, HOLDENHURST-ROAD. — Addresses and descriptions by Mr. F. T. Blake. Also on 20th.

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

**BRISTOL.** — THOMAS STREET HALL, STOKES CROFT. — Good trance addresses through the mediumship of Mr. Woodlands, of Cardiff. Other usual meetings. — W. G.

**STONEHOUSE, PLYMOUTH.** — UNITY HALL, EDGUMBE-STREET. — Address by Mr. Johns; clairvoyant descriptions by Mrs. Dennis, and a solo sung by Mrs. Bateman. — E. E.

**SOUTHPORT.** — HAWKSHED HALL. — Mrs. Annie Smith gave addresses on "The Desolate Shall Mourn" and "The Pioneers of the Past," and afterwards interpreted spiritual visions.

**PORTSMOUTH TEMPLE.** — VICTORIA-ROAD SOUTH. — Mr. Horace Leaf gave addresses on "The After Life," followed by clairvoyant descriptions. 19th, Mrs. Mary Gordon gave many clairvoyant tests. — J. McF.

**BATTERSEA.** — HENLEY HALL, HENLEY-STREET. — Mr. G. Taylor Gwinn gave a reading from Stainton Moses' "Spirit Teachings," spoke on "Is Spiritualism a Philosophy?" and answered questions. — A. B.

**BIRMINGHAM SPIRITUALISTS' SOCIETY.** — DR. JOHNSON'S PASSAGE, BULL-STREET. — Miss Coleman gave addresses and clairvoyant descriptions at both services and conducted two meetings on Monday. Good attendances. — T. A.

**EXETER.** — DRUIDS' HALL, MARKET-STREET. — Morning, address by Mr. C. Tarr on "Types of Spiritual Attitude towards Life." Clairvoyant descriptions by Mrs. M. A. Grainger. Evening, Mrs. Grainger spoke on "The Value of Spiritualism" and gave descriptions. — C. T.

**SOUTHEND.** — SEANCE HALL, BROADWAY. — Morning, Mr. Rundle's control spoke on "Soldiers' Transition during War." Evening, Mr. Habgood gave a reading, and the President commented upon "Some Remarkable Prophecies," and afterwards conducted a large circle. — C. A. B.

**WHITLEY BAY.** — Mrs. E. H. Cansick delivered a trance address on "Ministering Spirits: Their Place and Mission," describing their work in the homes, battlefields and the councils of the nation, &c. Several members of the church developing class and a lady visitor took part in the after-circle. — C. C.

**SOUTHAMPTON.** — SPIRITUALIST TEMPLE, PORTLAND-STREET. — Morning and evening, addresses by Mr. Lloyd, the President. 19th, address and clairvoyant descriptions by Mrs. Harvey, much appreciated. Our church is steadily progressing, and is well sustained in all its branches by both members and friends.

**MANOR PARK.** — CORNER OF SHREWSBURY AND STRONE-ROADS. — Morning, healing service, Mr. G. F. Tilby; evening, address by Mrs. Neville on "Consolation," followed by descriptions; anthem by the choir. 20th, Mrs. Jamrach spoke on "Is God Responsible for the War?" and gave descriptions. — A. L. M.

**PLYMOUTH.** — ODDFELLOWS' HALL, MORLEY-STREET. — Morning and evening, addresses by Mrs. Harvey, of Southampton, followed by clairvoyant descriptions. The large hall was filled at the evening service. 19th, usual service. 21st, Mrs. Harvey gave clairvoyant descriptions to a large and appreciative audience. 22nd, at the Unitarian Schoolroom, Mrs. Harvey gave psychometrical delineations. — A. W. C.

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