

Light:



A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

It is probable that the great majority of those who have gained assurance of the reality of a life after death have arrived at that position through the evidences afforded by clairvoyance. Even if these evidences in themselves did not suffice to carry conviction they led the inquirers to pursue a study of the phenomena in other directions. In some cases, as we know by observation, the investigators, satisfied that clairvoyance is a genuine faculty, have set to work to develop it for themselves. But what the world terms the practical business of life has become so divorced from its permanent realities that one feels a sense of incongruity when some keen man of affairs in the bustle of business life tells you that he is clairvoyant and afterwards in the quiet of the home demonstrates the actuality of his gift. Such things are more common now than was the case a generation ago, and highly developed psychics are to be found amongst those who to the uninitiated eye appear to have no interests outside their business. That a solicitor should also be a psychometrist, a land-surveyor an eloquent trance speaker, a busy journalist the medium for "inspirational" writing might come (quite needlessly) as a shock to those who only see the world in its surface aspects. The real occasion for surprise lies in the fact that those whose office it was to inform their fellows of the reality of spiritual gifts, that is to say the clergy, failed in their duty, and left the laity to find it out for themselves.

* * * *

Speaking of clairvoyance, we were listening recently to some remarkable cases in which conviction had been brought to the minds of strangers and sceptics by singularly precise personal descriptions given by some of our better-known public mediums. And in the course of our inquiries we were struck by the number of instances in which what appeared at first to be failures in the delineations turned out afterwards to be curiously accurate. In one instance—one out of many—at a little informal gathering, one of the guests—a clairvoyant—gave several descriptions to a lady, accompanied by names, but with one exception she failed to identify any of them. Not until some days afterwards did the identities flash upon her mind, and then she expressed to us her astonishment that she had been unable to recognise them at the time. In one instance it was her old schoolmaster; in another a relative giving a nickname by which he was known only amongst his intimates—a very evidential touch. Unfortunately the mediums rarely hear of these subsequent identifications, and we think it is a matter of courtesy—if not of honour—that they should be

informed. They stand in need of all the encouragement we can give them, and these later recognitions are in a way more valuable than those obtained on the spot. It is curious how dormant is the memory of departed friends in some minds. One case (it is almost incredible but quite true) occurs to us. A gentleman who had spent most of his life in Canada returned to England, and on inquiring after his brother was reminded that his brother had been dead for some years. He had forgotten the fact! A man like this would be calculated to cast a damp influence on the efforts of the most gifted clairvoyant.

* * * *

Some curious aberrations of mind are often observable in this matter of the recognition of clairvoyant delineations. We recall a case in which a clairvoyant described to a lady the spirit of a gentleman who in earth life had been lame. She dismissed the description on the ground that she had never known any person who was lame. Some days afterwards she made the admission that she now recollected the man described and that he had lost a leg. But she added naively, "I never thought of him as lame." Lameness to her mind meant merely some injury to or deformity of the foot! We heard it suggested recently that it would be more satisfactory if clairvoyants instead of giving personal descriptions would simply give the names of the spirits they saw. This would doubtless be a great advantage in many cases, but it would mean that the clairvoyant would have to be exceptionally well-endowed on the clairaudient side. And names, especially surnames, as we know, are difficult to get in any case, for they are seldom associated with anything which could be translated into a mind-picture. Even here the memory of the recipient of the description may easily fail. We have known in our time, for example, a formidable number of persons named Webb, and a myriad Johnsons and Joneses. We are confident of our ability conscientiously to deny all knowledge of some of these persons even after a personal description accompanied by their full names, unless there was also given one of those little intimate clues which some of our best clairvoyants are so adept at introducing. It is the trivialities that are so important in these matters.

* * * *

"The Occult Review" for the current month is a notable number. In the "Notes of the Month" the Editor deals fully with the corroborations of the Prophecy of Johannes to which we refer elsewhere in this issue. Amongst the other contents are "A Victim of Higher Space," a story of the transcendental world, by Mr. Algernon Blackwood, in which the redoubtable Dr. Silence reappears; "A New Phenomenon in Art"—a study of psychic paintings—by Mr. Stanley Redgrove (which is accompanied by several illustrations in colour), and "Super-physical Aspects of the War," by Mr. A. P. Sennett. The editor contributes a thoughtful paper on "The Kaiser and Antichrist," in which he enters on a consideration of the anthropomorphic tendencies of ancient writers as compared with the modern tendency to the other extreme—the interpretation of

everything "in terms of abstract, blind, impersonal force." Mr. C. W. Child writes of "The Psychology of the Hand," and claims that a study of the hands provides the "simplest, smoothest and most direct route to scientific indications of the existence of the soul." Especially interesting in this article are the remarks on the thumb as an index of character, even, indeed, the mark of the human stage of evolution, for Dr. Momerie is quoted as defining man as "a being capable of walking erect upon his hind legs, and possessing the prerogative of a thumb!"

MR. GEORGE R. SIMS AND THE LATE W. T. STEAD.

In the course of some remarks in the "Referee" of the 6th inst. on Miss Edith K. Harper's book "Stead: the Man," "Dagonet" writes:—

I bore my memory back to the day when I sat on the Terrace at the Crystal Palace on a sunny afternoon at a little tea-table, and the little party round the table were William Stead, Miss Harper, Mr. and Mrs. George Starr, myself and Minty Lamb. A few days afterwards Mr. Stead sent the child one of his "Books for Bairns," with a charming inscription, and that was the last time I saw him. The Great Imperial Exhibition was then in process of construction in the grounds of the Palace, and Stead was getting together the material for the brochure he was going to write in connection with it. I can see him now crossing yawning chasms on a slender plank, climbing to giddy heights on rough scaffolding, leaning across trenches, dodging cranes, and holding on to ropes, and returning from the great adventure gay but grimy, with the dust of Empire in his eyes and the cement of Imperial brotherhood on his garments. And that is my last memory of him. There is a peculiar grace and charm about Miss Harper's book—the grace of loyal devotion and the charm of unquestioning faith. It is a very real book, though it deals mainly with what to many people will appear an unreality. It is a book about Julia's Bureau, by one who was almost as closely connected with it as its brilliant founder. On almost every page of the book you see William Stead as he was, a great, human, pulsing, red-blooded reality, but you see him communing with the shadows of the borderland, and long before you have finished the book you are impressed with the absolute reality of Julia in the faithful circle of which Stead was the presiding genius. You understand the influence of Stead upon that circle and the influence of Julia upon Stead.

TELEPATHY AND THE HIGHER SELF.

I have said that this principle of "metaphysical telepathy," or the direct apprehension of one consciousness by another, is to be regained. It is being gradually regained. A remarkable article in the "Hibbert Journal" by Mr. Gerald Balfour is on this subject; he is convinced that thought transcends matter and space, and has no relation to either. Thought-transference cannot now be scientifically denied. It is possible with practice to transfer thought from one to another independently of the recognised channels of sensation; this is called "hetero-suggestion," and it powerfully affects human bodies. It is also possible—indeed, it is actually prescribed by St. Paul—similarly to transfer thought from one plane of your own being to another, to influence by mind-action your subliminal self, and this is called "auto-suggestion." St. Paul says, "Reckon yourself dead to sin," "Reckon yourself alive to God." In other words, strongly think and assert the divinity within you, strongly think and assert the non-essentiality of evil, and power will come to control lower conditions. If we would only practise self-treatment from the Christ-Mind within; address the lower self in the third person; strongly assert "Infinite life is in me; my true ego, my real self is divine; the bundle of feelings and habits that I call 'Myself' is not my real self, it is not 'I'; I desire to affirm, and shut myself up to, the great fact of my being, my essential one-ness with Infinite immanent life; I desire to attain the habit of self-surrender to the faintest stirring of this indwelling Eternal Mind of God"—might we not hope thus to enter at least into the margin of true self-realisation through the continuous emphatic ignoring of the claims of the lower temporary self?

—From "Inward Vision," by Archdeacon Wilberforce.

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING NEXT, DECEMBER 17th,

WHEN AN ADDRESS WILL BE GIVEN BY

MRS. ST. HILL

(President of the Cheirological Society)

ON

"WITCHCRAFT."

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

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

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

1915.

Jan. 14.—Mr. W. Walker (ex-President of the Buxton Photographic Society) on "The Puzzle of Spirit Photography." (Illustrated by lantern views.)

Jan. 28.—Miss Lind-af-Hageby on "Psychic Science in Relation to the War."

Feb. 11.—Count Miyatovich (subject to be announced later).

Feb. 25.—Rev. John Hunter, D.D., on "Miracles, Ancient and Modern."

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Mr. George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Dr. Ranking is at present with the British Red Cross Society as Medical Officer to the French wounded at the Front.)

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 15th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, December 17th, at 5 p.m., address by Mr. Horace Leaf, followed by discussion (for subject see below).

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

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 18th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

Subject for study and discussion at the Psychic Class:—

December 17th.—General *Requiem*.

THE MESSAGE OF AMEN-RA-MES.

A REMARKABLE AUTOMATIC SCRIPT.

(Continued from page 581).

IX.—OF THE SPEAKING OF TEHUTI IN THE COMING FORTH BY DAY.

Amen-Rā-mes:—

And now, O Tehuti, who art about to speak the laws (1) from the boat of millions and millions of years even as we pass through the region of Sekt (2) unto the fulfilment of our destiny I commend to thee a care that in the presentment of these matters thou shalt conduct the exposition with all simplicity of words. Thus only shall our theme blossom in the perception of all men and bear its golden fruit.

Tehuti:—

Before we can make an intelligible beginning we must allot to certain ideas expressions which will shortly convey them to the mind. Thus when we wish to convey the idea of the world as imaged by Haeckel the expression "physical world" will be used. When, however, the idea to be conveyed is that of the world of the Spiritualist the expression used will be "ultra-mundane"; and again when the idea to be conveyed comprises both of the foregoing, we shall say simply, "the universes." Now since communication is possible between a being of the physical world and one of the ultra-mundane state, it follows that these two beings have what may be called a base in common, in other words that which we ourselves term the "dynamic fundament"; and through which (*the principle of Life being the guiding cause*) the infinitely more rarified ultra-mundane matter moves the matter of the physical world. For, as we have said elsewhere, it must not be supposed that the material manifestations of the principle of Life are confined to the physical world as known to human biologists. We use this expression "material manifestation" because—and this should ever be kept in sight—the principle of Life cannot move matter but rather causes matter to move matter.

This "dynamic fundament" has been called by Amen-Rā-mes the Sekhem (3), but whether or not the existence of this Sekhem is known to those of the physical world and by what name I do not know.

Amen-Rā-mes:—

Indeed they know and speak of it by the name of ether.

Tehuti:—

This ether, although of such rarity and lightness that a sphere of it the size of the earth would weigh less than two hundred pounds (4) is the matter which may be said to be the common psycho-physic medium; for while ether is the rarest entity of the physical world it is the most ponderable element known to the ultra-mundane physicists to be existing in their state.

This at first sight will probably appear to you to be of little importance, but this is by no means so because the vortical activity of this dynamic fundament constitutes what may be termed an essential motion-mechanism of these parts of man known as the anterior lobes of the cerebral hemispheres (5); and since this basic entity is capable of passing from the static state into that of the kinetic and vortical by means of certain unexplored physical re-actions, it follows that the beginning is seen of how certain pathological conditions hitherto supposed to be either only capable of amelioration by mental processes or to be totally incurable may suffer a change of character by the agency of a purely physical means.

The chief scribe will note that the foregoing has been, as we may say, very closely written—that is, the several paragraphs might be considerably expanded and yet not suffer from redundancy, but we have thought it better to condense as much as possible in the theory, dealing at first more particularly with the practice.

[Here follows a highly technical description of what is stated to be a high power generator for originating the "elliptical vortex wave in ether with a space-velocity represented by 2^{15} miles per second," which is therefore a rate of travel of over three hundred and thirty thousand miles a second faster than the Hertzian or wireless telegraphy wave.—D. W.]

Then the script proceeds:—

Tehuti:—

There are many waves of ether differing (and this indeed is their important difference) in the form of their vortices, but the elliptical vortex ether wave has been called by Amen-Rā the "Osirian Wave," which is by very virtue of its high velocity the motion-mechanism of telepathy; for only by this could a being dying, say in Calcutta, influence another being six thousand miles away at apparently the same hour.

It will be noted that the expression "space-velocity" is used. The word *space* is emphasised to differentiate between *space* velocity and the velocity of the same wave in the differently formed aggregations of ether atoms in the nerve fibres because in this latter case the velocity is much reduced.

Amen-Rā-mes:—

And now, O scribe, thou shalt most particularly take note whereby thou mayest successfully repeat this demonstration by practical experiment which we now shall give of the Coming and Going and of the Passing to and fro of the Osirian Waves in the Coming Forth by Day.

NOTES ON CHAPTER IX.

The script of Chapter IX. has been given with many pauses which cannot be conveniently indicated in the text. I should think a fair estimate of the time taken in receiving this chapter to be five hours.

(1) *i.e.*, the eternal laws.

(2) Sekt was a dim and shadowy region of the underworld through which Rā sailed in the boat of millions and millions of years with a company of Osirians and Thoth, who by his great learning created the world by a word.

(3) Sekhem = the vital power.

(4) Human physicists have estimated this at two hundred and fifty pounds.

(5) Said to be the seat of the subconscious mind.

X.—OF THE PRELIMINARIES IN THE COMING AND GOING AND PASSING TO AND FRO OF THE OSIRIAN WAVES IN THE COMING FORTH BY DAY.

Tehuti:—

The preliminary equipment of the scribe for research into these matters is not yet complete. He will be in need of what Amen-Rā has styled the "sympathetic detector," the details of which must be left to Amen-Rā, for upon some recently re-considered construction points I am not fully informed.

Amen-Rā-mes:—

O Thou of Tehuti, verily thou countest unto me a most diverse and wide learning, but in this matter which, indeed, is not of ethics I may not thus easily pronounce myself, for the responsibility is cast on us to remain each in his own proper sphere. Since we in this affair do want in competency we must so work as to come at him who did conceive this engine. For who knoweth the son if not the father? Dost thou know, O Tehuti, who out of himself brought forth this cunning thing?

Tehuti:—

No, I do not know. There was one who was much interested in, and who gave thought to, some recent research amongst the mortals. One Myers, a moralist, though he is very young.

Amen-Rā-mes:—

No, no, they who are but newly come, communicate but poorly; and in this matter which demands of us the most exactness 'twere not wise to call upon a being of halting speech and who, indeed, would lack the necessary power to check those unruly ones of whom we know, who would be forever talking. Moreover, to further complicate these matters by indecisive speech would sorely over-tax the scribe.

Seek, therefore, Tehuti, that one long known to me as Kha-em-Uast and bid him to my counsel, and further say that this is done at my behest.

On the part of Amen-Rā-mes, Tehuti and Kha-em-Uast:—

Now is given to the scribe the precise ascertainments of this "sympathetic," whereby the labours of communication shall be

lightened no less to the Osirians [souls of the "greater world"] than to the scribe.

[Here again follows a highly technical paragraph with which (although I do not reproduce it here) I have thought it better to let this section end, so as to deal separately (in the next section) with the experiment referred to by Amen-Râ-mes at the end of Section IX.—D. W.]

(To be continued.)

SPIRITUAL HEALING.

In an interesting and scholarly work entitled "Spiritual Healing," by the Rev. W. F. Cobb, D.D. (Bell, 5s.), the author makes a courageous attempt to hold the scales between the medical profession and the advocates of psycho-therapeutics. He collects cases and facts from all available sources, and then seeks for the theory, or hypothesis, that will best classify and explain them. His inquiries embrace spiritual healing among primitive peoples and in early Christianity; the records of healing in the Middle Ages; the marvellous cures at Lourdes; the modern and successful work of certain American clergymen at Emmanuel Church, Boston, U.S.A., and the striking results obtained by prayer at Salvation Army meetings. In a trenchant chapter dealing with spiritual healing and the body, Myers' theory of a "subliminal consciousness" is critically considered and the conclusion reached that subliminal consciousness "is a term which should be restricted to the mechanism of habitual processes in living bodies and should not be stretched so far as to cover the phenomena of deep sleep, of dreams, or of hypnotism." As spiritual healing implies something more than the control of automatic nerve movements, a different explanation is necessary. The author accordingly has recourse to a "transcendental self or subject," which, while responsible on the one hand for "all inspiration, inventive power, superhuman fortitude, or saintliness," is, on the other, held to be "the chief agent in all those processes concerned with mental or physical recuperation." The researches of Dr. Freud, of Vienna, into the subject-matter of dreams, and their relation to certain morbid states, are regarded as confirming this transcendental action, and as indicating the potent effect of fear or harmful thoughts upon the organism. But, in order that the transcendental self may manifest itself, faith is necessary. It does not matter what form it takes provided it affords an opportunity for the emergent activity of the higher self.

Dr. Cobb has not a very high opinion of what he terms "Spiritualistic healing." "Properly speaking," he says, "there is no such thing, for any healing that may be done through the agency of incarnate spirits is not done by them at all. Just as the medical man who makes 'suggestions' is but, as it were, pointing to the direction in which the healing benefit may be sought and found, so any direction given by 'spirits' through a medium or to a patient in a mediumistic condition is but the external stimulus whose whole potency is exhausted when it has awakened the sleeping Divinity into curative action."

The book concludes with a chapter on "The Miraculous," and we are asked to recognise that "The great miracle is not that some sick folk are instantaneously cured at a healing shrine, but that we all keep as well as we do under the operation of the constant and utterly trustworthy forces of a beneficent Nature." Spiritual healing is a part of Nature's activity, and medical science should not hesitate to make use of it when ordinary treatment is ineffectual or limited in its application.

Dr. Cobb writes with ease and fluency. He exhibits a wide acquaintance with the literature of his subject and an intimate knowledge of its psychological aspects. The results of his inquiries indicate that spiritual healing is a reality, that it can be given a scientific justification, and that it is worthy of the serious attention of the medical profession.

A. B.

THE IDEALIST'S POINT OF VIEW.

It is certainly an original way of expressing gratitude to a defender to give him to understand that he is not to be confounded with an honest man! Mr. Constable will no doubt appreciate the delicate compliment paid him on page 576. In such circumstances I must hasten to repudiate any claim to be regarded as a philosopher. I will instead prove my honesty by admitting that I am not at all prepared to enter the lists with so practised a thinker as Mr. Constable. Differences in the apparent relative magnitude of objects, of course, cannot be denied; it is only of magnitude in the abstract that it is impossible to conceive. Impressions of magnitude exist only in the mind. If we were assured that every visible object in the universe, including our own corporeal frames, was twice or thrice or half the size to-day that it was yesterday we could not dispute the assertion. All that we could reply would be that nothing had changed in relation to our own sensations. Visible magnitude depends on the condition of the eye that sees, and we cannot be sure that because people see the relative sizes of objects alike they must therefore see such objects of the same size in the abstract. Besides, so varied are the conditions under which we view objects, that it is by no means certain that we ever see any object twice of the same exact magnitude. Nor can we conceive of Space in the abstract—that is, if we are to regard it as existing apart from and outside of the mind and as being boundless—and in the endeavour to do so we are landed in contradictions. It is the same with Time: if it be held to exist outside the mind, then any division of it must, like any division of Space, be infinitely divisible, the finite being proved to contain an infinite number of parts, which is a contradiction.

Moreover, as we have no idea of abstract magnitude as measured by Space, so we have no idea of the abstract velocity of Time. We can measure its relative velocity exactly—the length of a minute relatively to the length of an hour, but when we come to take the minute separately or the hour separately, we have no certainty that any two persons have the same perception of either. We consult a clock or an hour-glass to rectify our impressions, but this supposed rectification is a purely arbitrary assumption. We might just as well assume that these mechanical devices ought to agree with our perceptions of the duration of time as that our perceptions ought to agree with them.

As we only conceive of time as a fluxion we must, to realise any idea of Time, realise also some idea of Motion, and to do that the idea of Space must also be present. The ideas of Time, Space and Motion are, in fact, inseparable, and the difficulties which attend the consideration of abstract Space and abstract Time apply also to Motion. Relative motion is easy to apprehend, but motion in the abstract involves us again in difficulties and contradictions.

To turn to the second point in "N. G. S.'s" letter of the 7th ult., not professing to know all the properties of something the very existence of which, apart from the mind, is the question in dispute, I have merely professed my mental inability to invest material atoms (so far as we are acquainted with their seeming properties), in any kind of combination, with the power of producing thought (this ground "N. G. S." and I have gone over already). Nor can I conceive of a brain (physical or astral) as a kind of clever spider capturing some wandering, unwary bit of "spirit-stuff" and converting it into a self-conscious Ego. If the body and its organs are to be regarded as having a separate external existence, I should be inclined to think of them as vehicles of spirit rather than its capturers and shapers.

3. I do not see that it is any sign of human arrogance to admit, with all the saints of old, that pain and struggle and difficulty are necessary to both mental and spiritual development. Human character can never grow strong in a hothouse atmosphere. With regard to disease, as Sir O. Lodge has pointed out, no form of physical life is evil in itself; it is only evil in its relation to some other form. As to the suffering endured by animals I own to a difficulty; I do not know anything about their future existence or what harvest of good they may reap from the pain they have suffered here. I can only trust with the poet that to them also "good

will be the final goal of ill." In any case I have no room in my thought for a Supreme Being who is so little above the level of us blind ignorant mortals, so little supreme in His own universe, as to be compelled to seek the attainment of His ends by way of a "gigantic experiment." A God who does not know clearly what He is about, who is liable to make blunders and to have His purposes thwarted, is no Deity worthy of awe and worship. A matter-world so governed is queer.

If I may suggest an alternative conception it is that of a Deity who works not from without but from within; through the life forces of the universe, including the spirits of men—Himself the life of all life, moulding all things to His purposes, turning seeming ill to means of good in the development of character.

4. How my statement that my father's patient did not quit the room can be taken to imply the "fallacy of looking upon the physical body as the only one," I cannot imagine. If we are not to regard the spirit as being present where it is manifesting, there can be no evidence of its presence at all. That the lady was in spirit (not merely in body) present in the room was evidenced by her describing to my father in one case her experiences, and in the other what her distant friend was doing. The latter incident implies, as I said, either a thread-like mental process capable of being stretched to any length and winding in and out among streets, or that the spirit can be in two places at once (which is equivalent to denying the existence of Space). "N. G. S." apparently accepts the former alternative and puts at the other end of the thread what he calls the lady's "double." Now, I can imagine a kind of shadow or reflection of one's mental self in the mental self of another, and of its taking in that other's consciousness an objective appearance, but a "double" that can station itself a mile or more away and observe and telegraph what is happening there, deserves to be regarded as a distinct individual, and there must be the obvious danger that, like the shadow in Hans Andersen's story, it may some day claim to be recognised as the real self and relegate the latter to the place of a mere "double"!

5. Replying to "N. G. S.'s" charge that the world of the idealist is "a world of make-believe," I asked whether the materialist pretended to see things as they really are—"the reality behind the appearance." "N. G. S." responds by referring me back to appearances, and informs me that when contemplating a mountain he is content not to see the blades of grass. He must forgive me for failing to see the applicability of his illustration. He is much nearer the mark when he alludes, in his sixth paragraph, to the revolutions of electrons. According to the latest deductions of science, matter is composed of electrons, and electrons are composed of ether—Sir Oliver Lodge says they are knots in the ether. So that we are to conclude that matter is ether revolving in ether, and ether is an all-pervading something which we can neither see, taste, nor handle, and the existence of which can only be inferred. So, then, behind the appearance of solidity is non-solidity—the atoms composing an apparently solid mass being merely on neighbourly terms with each other, nothing more—and behind the appearance of stillness is ceaseless, bewildering motion—the motion of nothingness whirling in nothingness. Herbert Spencer, I believe, reduced matter to "centres of force," but, as Dr. Alfred Russel Wallace pointed out, force is not a thing but a manifestation. Wallace was disposed to regard all force as will-force. Whose will? What will? The latest guesses of science may not be so far removed from the intuitions of the idealist, after all.

"N. G. S.'s" cool appeal at the end of his letter reminds me of that of the lady who, happening to sit next to a learned professor at supper, asked him to pass the time away between the courses by telling her the history of the world. Had he been able to oblige, she would probably at the close have had "some further observations to make."

D. ROGERS.

WHAT women are doing is always less important than what they are being.—CHAS. MARRIOTT.

LET thy mind's sweetness have its operation
Upon thy body, clothes, and habitation.

GEO. HERBERT.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 12TH, 1884.)

The formation of a Transatlantic Society for Psychical Research, advocated by the Editor of the "Religio-Philosophical Journal," is being ventilated by some of the most thoughtful journals of the United States, and by some Americans of "light and leading," among whom is Dr. Davidson, whose literary and scientific character is appreciated in Europe.

The "Voices," so happily alluded to by the esteemed President of the London Spiritualist Alliance at the inaugural meeting of that Society, are deepening in their potency and increasing in their number around us. The doors for practical work are opening on every side, and the interest in Spiritualism is gathering in volume day by day. Realising the deep import of this, the latest spiritual revival, I am impelled to sound a note of warning to Spiritualists. Are we, as a body, alive to the responsibility that attaches to us, jointly and severally, in rightly directing this new wave of power? Do we sufficiently realise that unless judiciously and wisely guided this influx into our ranks may do incalculable harm rather than good? I am no alarmist, because I feel that the direction of this spiritual reformation of to-day is in wise and good hands, unseen though they are. But they can only work out their plans in so far as the human agencies at their command appreciate the responsibilities entailed upon them by the possession of the truth. God's work has been marred and delayed before now by human folly and unfaithfulness: it may be thrown back again.

—From Notes by the Editor.

A VICTIM OF THE WAR.

We have received a visit from M. Jules G. M. van Geebergen, the editor of "La Revue Spirite Belge." We learned from him with great regret that he was a sufferer in the bombardment of Liège by the Germans, he and his family having to spend several days in the cellar of their house while the work of destruction was in progress. The war has led to the extinction of his business as a manufacturer of iron and steel structures, employing several hands. At the present time he is in the Belgian War Refugees' Camp at Earl's Court, his wife and family remaining at Liège. It appeared that he was compelled to leave Belgium owing to the German disposition to commandeer the services of able-bodied civilians for their army. M. van Geebergen unfortunately speaks no English and explained that he found himself in this country without friends. He seemed anxious to obtain some post in connection with his own trade, with a view of bringing his family to this country, his idea being to go over to Holland, as being neutral territory, and meet them there. We have been doing what we can on his behalf for the moment, but we hope that amongst our readers may be some who may be able to assist him. We know how difficult it is at a time like the present, when this country has on its hands many thousands of the victims of war from the ravaged plains of Belgium. M. van Geebergen informed us that he is learning English as rapidly as possible and we hope friends may spring up for him, especially amongst those to whom his name and work as Editor of the Belgian psychic journal were previously known.

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How strange is the hurry of those who are going nowhere.—
A. E. WAITE.

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A PALADIN OF THE PRESS.

In "Stead: the Man,"* Miss Edith K. Harper has given us that view of the greatest journalist of his time which was essential to a complete appreciation of his life and work. In the volume, "My Father," by Miss Estelle Stead, we had the tribute of a devoted daughter writing with the authority that comes of close association and sympathy with the personal career of the hero. There was needed something of the Boswellian touch such as is supplied by Miss Harper's book—"a sheaf of personal memories bound together with some details of W. T. Stead's psychic work," as she describes it. It leaves us with little or nothing to delete from an estimate of Stead based on the biography by his daughter and some small personal knowledge of him. Its effect has been to deepen, to quicken and to enlarge that impression. It gives a rather more complete understanding of the man and his point of view; our conception of him becomes more rounded by the aid of these additional sidelights. In an introduction to the book, Major-General Sir Alfred E. Turner pays tribute to Stead as one who was "absolutely fearless both physically and morally"—certainly one of the cardinal features of his character, and one essential to his work as a great reformer, a seer and man of action rather than a great thinker. In the chapter on "The Beginning of Seership," Miss Harper quotes the comment on Stead made by the Belgian savant Emile de Laveleye, "He is a dreamer, a mystic, almost a spirit"—an admirable description.

It is no longer necessary to take account of the idea that Stead, with the keen *flair* of the journalist for "the new thing," took up the subject of Spiritualism as a Press "boom." Those who knew him in life and those who will make his near acquaintance through the books of his daughter and Miss Harper will know that the matter was woven into the very fabric of his life from the beginning. The unseen world was the inspiration of his life. It nerved his arm when he went forth a modern Sir Galahad, the righter of the wrongs of womankind; it gave him courage in ordeals that minds as great in grasp and energy, but smaller in faith, could never have survived. Stead's life would have made a fascinating record even had he been a journalist and nothing more. Here was a man whom Lord Fisher described as "the first of journalists," a man who had outwitted him in a game in which he (Lord Fisher)

"had all the cards" (the story is told in the book). Stead was the first—perhaps the only—journalist to "interview" the Czar of Russia. On this side of its subject the book gives many deeply interesting records. Naturally for most of us the passages of main importance will be those which deal with Stead's career on the psychic side; his work in reducing the overshadowing influences of his life to aspects more definite, if seemingly (at times) less dignified—things visible and tangible, capable of record, study and research. His keen vision and practical mind quickly recognised it as a needed work. The facts of the unseen world had become vaporised by minds fumbling, feeble and fearful. They had lost their power over a world that shrank from contact with realities. The age was in need of a Man and he came, having faith in the essential loveliness of life, and fearing to lift no needless veils.

The book is full of illuminating glimpses of its subject, bits of personal description, quotations from his writings and sayings, reminiscences of all kinds, and, moreover, is enriched with a number of illustrations. The central figure stands out through all—the strong, good man who disdained the little prudences, the small safeties. The cynical Diderot counselled us that it is wiser to be mad with the mad than sane by oneself. The wisdom of Stead was a nobler wisdom than that.

PROPHECIES OF THE WAR.

THE PROPHECY OF JOHANNES.

The letter from Mrs. Salis which we published in our last issue contains what is, so far, the most important piece of testimony to the genuineness of this now famous document. The matter is still left, however, in a state of indecision as regards the question whether the Prophecy was ever previously printed. M. van Lerijs, it will be remembered, believes he purchased it in the form of a booklet many years ago at Antwerp, and Mrs. M. J. Taylor, of West Retford, Notts, states that she remembers having portions of it read to her thirty-eight years ago, and her memory seems very clear on the point. This question, however, is by way of being a side issue, although the production of a copy clearly proven to have been printed before the outbreak of war would finally clinch all the testimony recently adduced. And if the Prophecy has been actually in print it is not too much to expect that a copy of it may come to light sooner or later.

In the meantime the categorical statement of Mme. Faust who actually heard the prophecy read by M. Josephin Péladan at an entertainment in Liège in 1890, in the circumstances set out in the letter of Mrs. Salis, is evidence of the existence of the Prophecy as a manuscript at that time. We hope that some documentary proof, either in the nature of a report of the entertainment at Liège in a Belgian journal or a print of the Prophecy itself, will be shortly forthcoming. In the meantime, we note that "The Occult Review" considers the genuineness of the Prophecy as proven on the testimony already given. On a general view of the case we are disposed to agree, for as Mr. Ralph Shirley well observes, the only alternative is to assume bad faith on the part of M. Péladan, and, we may add, the unreliability of the persons who have given their testimony. We grant that the amazing accuracy of the forecast has been of a kind to excuse certain doubts in the minds of its critics, but the idea of any antecedent improbability based on this extraordinary precision can only remain in the minds of those who are unfamiliar with the resources of seership. Some of the prophecies of the Brahan seer, dealing with smaller events, were wonderful in their minuteness of detail, and were fulfilled to the letter.

In the "Daily Call" of the 9th ult. the Prophecy was printed, together with an article on the subject by Mr. William Le Queux, who regarded it as worthy of serious and favourable consideration. On the 30th ult., however, Miss Marie Corelli, in the same journal, published what was described as a "scath-

* Wm. Rider and Son, 7s. 6d. net.

ing criticism" of it. The criticism reminded us of what is occasionally to be observed in a court of justice, when some learned counsel, arriving in the later stages of a case, proceeds to raise points and to ask questions which had been disposed of before his arrival on the scene. The famous novelist appears to think it necessary to demolish the idea that the Prophecy was the work of Johannes Ruysbroeck. This was never a serious argument in the matter. It was a casual suggestion which was immediately waived when it was pointed out in LIGHT and elsewhere that Ruysbroeck flourished long before the birth of Luther. She is then concerned to show that that "miserable and half-demented monarch," the Kaiser, could not possibly be regarded as the veritable Antichrist. But this allows nothing for the theological prepossessions of a monkish seer, who might call the central figure of his prophetic visions Antichrist, Apollyon, or Beelzebub without in any way invalidating his predictions. It is only the Prophecy that matters. Miss Corelli then calls into question the "mystical menagerie" of the Prophecy. Why is the Cock taken to signify France? Why does the Leopard and not the Lion represent England? One can only reply that the Cock has been the emblem of France from time immemorial, and that the Leopard was the ancient badge of England. Three leopards were borne on the coat-of-arms of our earlier Kings, so that Johannes' selection of these figures is quite consistent with the national symbolism of his time.

The Prophecy, in fact, has some defects which go to prove its authenticity. Thus the prophet refers to the "French monarch," showing that his gift of vaticination did not extend to foreseeing that France would be a Republic at the time when the great war of his vision became an accomplished fact. In the "Daily Call" of the following day Mr. Ralph Shirley dealt ably and concisely with Miss Corelli's objections, pointing out that "the acceptance of the *bona fides* of the Prophecy does not oblige us in the least to adopt Brother Johannes' religious standpoint." Miss Corelli in some of her books stands as an exponent of a lofty mysticism, but this is not, as might be supposed, incompatible with the existence of psychic activities on a less exalted plane. "There are diversities of gifts."

The "Star" of the 3rd inst. contains a report of an interview with Mrs. Salis, who gave the representative of the newspaper the facts regarding Mme. Faust and the Johannes Prophecy as set forth in the letter from her published in our last issue (p. 587). It should be mentioned that Mme. Faust is identical with the Belgian lady who was referred to in the "Field" as having heard M. Adrien Péladan recite the Prophecy in Brussels. There were two slight inaccuracies here, as Mrs. Salis' letter shows that it was M. Josephin Péladan who read the prophecy, and that this occurred at Liège, not at Brussels. This will explain an allusion in our remarks under this heading last week, written before we had become aware of these fresh facts.

TELEPATHY FROM THE BATTLE FRONT.

What is described by a daily paper as a curious instance of telepathy is afforded by the case of Mrs. Fussey, of Wimbledon, whose son "Tab" is in the 9th Lancers.

On November 4th Mrs. Fussey was sitting at home when she felt in her arm the sharp sting of a wound. She jumped up and cried out: "How it smarts!" and rubbed the place.

Her husband also attended to her arm, but could find no trace of anything wrong with it.

Mrs. Fussey continued to suffer pain, and exclaimed: "Tab is wounded in the arm! I know it."

The following Monday a letter arrived from Private Fussey saying he had been shot in the arm and was in hospital.

He is the only one left of the "A" squadron of the 9th Lancers, the remainder of the men being either killed, wounded, or missing.

The case is the more interesting as it coincides with the recorded experiences of many psychics who by some unknown law of "sympathy" have suffered shocks simultaneously with accidents occurring to friends, and sometimes strangers, at a distance.

THE FACTS AND FADS OF MODERN HEALTH-HUNTING.

ADDRESS BY MR. PERCY R. STREET.

At the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, the 3rd inst., Mr. Percy R. Street delivered an address under the above title to a meeting of the Members, Associates, and friends of the London Spiritualist Alliance. Mr. H. Withall, the acting President of the Alliance, who occupied the chair, said:—

Since we last had the pleasure of meeting here, Sir Oliver Lodge has made an important statement which all of you have doubtless read in the newspapers. It was in many ways an astounding statement, for it has been usual up to the present, both for him and other scientific men, when making allusions to our subject, to speak with so many reservations that their audiences have been left in doubt as to what their statements have been intended to express. But this latest declaration of Sir Oliver Lodge has been so definite and so entirely in accord with the views we hold that it has created a deep impression on the public mind. He says that he knows that man continues to live after physical death, and that in certain conditions the so-called dead can communicate with those in this world. We cannot get away from these facts. And he tells us, too, that scientific men, or men with minds scientifically trained, have communicated with him from the next world in a manner calculated to bring conviction to his mind. The world will look forward with interest to the appearance of the book which he will shortly publish, and will doubtless receive it with astonishment and, in many cases, with disgust, because the world, although it contends that it wants the truth only, in the majority of cases wants only that truth which coincides with its preconceived opinion. Nevertheless, every scientifically-trained mind that comes over to our side is a distinct gain, because in course of time its support will mean that the truth for which we stand will become universal. We talk of the truth, but I think we should modify the expression. I do not think the truth can ever be obtained in this world or probably any other. What we get is a *conception* of truth. As in the case of the judge of ancient times, perplexed by a conflict of testimony, we may ask in vain, "What is truth?" Our conception of truth differs from somebody else's conception, and probably in the address to which you are about to listen you will have some illustration of the fact. People have visited Mr. Street who were absolutely convinced they were telling him the truth about themselves, yet he knew they were entirely wrong.

Referring to the lecturer the chairman said that it was unnecessary to introduce him—he was so well known. He had become justly celebrated by his remarkable powers of diagnosis. He was an enthusiastic Spiritualist, and something more, he was a level-headed Spiritualist. (Applause.)

MR. PERCY STREET then delivered the address of the evening.

He said: The visit to earth of an inhabitant of Mars—presuming such an individual exists—sounds, doubtless, like a passage from the "Arabian Nights"; nevertheless, if we would see ourselves as others see us, the impressions of such a visit should repay perusal. He would doubtless view our "theologic multiplicity" with interest, if not amusement. The stately domes of the Peace Palace at the Hague, when discerned with the unholy background of a war-ridden Europe, would present a strange problem of contradictions. Yet I feel that all these would sink into insignificance beside the bewildering phenomena intimately connected with our endeavours to maintain our health. What would our Martian friend think of us when we journeyed by train and from the carriage windows discovered rural simplicity and peacefulness, alternating with fervent and thrilling exhortations to take some miraculous mixture, some universal cure, or listened to the herald angels extolling the sublime virtues of a certain pill worth a guinea a box? These experiences, together with the newspaper advertisements, would provide him with food for thought, until he came into touch with the mystical, psychical,

and so-called spiritual and reform departments of health culture ; then it is safe to say he would have nothing left to think with !

Although the healing art is renowned for its antiquity, it is only, comparatively speaking, recently that such diversity of activity has been exemplified. To-day we are confronted with a bewildering array of health-culture methods and experts, the very existence of which clearly indicates the fact that health-hunting has become a cult, if not, indeed, a vice. If the many methods could but partially justify their claims, the health of the world would be beyond reproach ; whereas it is a melancholy fact that our ailments, imagined and real, are constantly increasing, and that never have so many people been employed in the numerous activities of healing.

I want, if possible, to review the facts and fads of modern health-hunting from a strictly impartial standpoint. I will endeavour to criticise kindly, and perhaps you will bear in mind that I have no personal feeling in the matter whatsoever. For the sake of facility in dealing with the various points, a division of the subject is necessary, so we may take in order : (1) The qualified healer ; (2) The unqualified healer ; (3) The facts and the fads of the schools.

You will notice that I have used the term "qualified healer" instead of "orthodox doctor," as this latter term is something of an anomaly when we consider the meaning of it—coming, as it does, from the Greek and Latin, and signifying "one who is learned and sound in his principles." So with all due respect to the many skilful and sound practitioners of the art, I cannot in justice apply it to every qualified man.

Roughly speaking—this is from memory—there are two hundred thousand qualified men in Europe, of whom forty-eight thousand belong to this country. The system of training through which these men must pass before becoming qualified, although necessary, is often mistakenly believed to give them the skill and acumen essential to their work. Physicians and surgeons are born, not made, and no amount of training will qualify them, although such training is likely to be invaluable to the man who is born to the task. The time was when the qualified man reigned more or less supreme, no suspicion of incompetence ever touching his name. To-day the faculty is suspect, open scepticism is rife ; and while this is very unjust to the many whose great skill and humanity have endeared them to the people the taint is, I regret to say, richly deserved by numbers of ignorant qualified "unqualified" men. Many of the new healing cults of the day tend to ignore, if not to express direct antagonism to, the work of the doctor. This attitude, I am sure, is an improper one, even if it is not, indeed, a fad, since I believe that as man may be termed a triune being, the best results can only be obtained by duly caring for the three constituents of his composite nature. Thus instead of the newer methods ignoring the doctor, they should, on the contrary, take the fullest advantage of his knowledge and the methods of medical science. On the other hand, the qualified man might profit through a close study of the newer methods and thus add to his usefulness. I think I am reasonable when I say that the greatest failure of the qualified man has been his narrowness and bigotry ; we must bear in mind that the system of medical training is mainly based upon a wrong conception of the nature of man, with the result that its psychology is often just as mechanical as its physiology. Many men are treating their patients from the psychological standpoint in modern medicine with great success, but the majority still plod on with the mechanical treatment, without allowing for psychological differences. Qualified men are just as prone to faddism as other people, and one could easily assemble a library of the literature of medical faddists. Indeed, we often observe the phenomenon of a qualified man "out-Heroding the Herods of heterodoxy."

I firmly believe the time is approaching when the present gulf between the qualified and unqualified healers will be bridged ; there exists a necessity for reform on both sides, for the narrow bigotry and ignorance of many qualified men is only equalled by the intolerance and conceit of the other side.

By the unqualified healer I mean the man who, though not possessing the legal qualification to sign death certificates, has studied his profession and made himself familiar with the various processes, and whereas the qualified man has been more often

than not pitchforked into training through parental ambition or attracted by the vista of a good living, the unqualified healer takes up the work from some instinct or liking for it. These men are found in large numbers in the ranks of botanic practitioners, osteopaths, dietists, and, in a lesser degree, magnetic healers. Here we have a class of men of which I have the honour to be one, who study their craft from all points, and who are ready to advance whenever an opening can be found. We suffer much at the hands of the faculty, and a degree of tyranny exists about which I could tell you a good deal. We are called "quacks," to use the mildest term ; often, however, it is "charlatan."

Let me relate to you a parable. Two men lived in a town ; one of them, a layman, viewed with sorrow the existing diseases, set to work and through much careful experiment discovered virtue in a process not recognised by the medical faculty. He administered this thing and was declared to be a quack, notwithstanding that his patients were benefited by it. The other man was a qualified doctor and received from a German laboratory an unknown preparation, of which he had only heard from the advertisements sent out by the chemical company. He administered it, and was still called a doctor, notwithstanding that his patients died. Tell me, which of these two men was the quack ? Yet this is a parable daily being enacted, except that now the supply from Germany is non-existent. It may be said, however, that the medical faculty are not less severe on their own kind, since if a man dares to depart from the appointed course he is duly frowned upon, until at last, if he persists, he, too, comes under the ban. The unqualified healer to-day exists because of the increasing dissatisfaction regarding qualified medical treatment. It has been said that no man can successfully treat disease without the training declared essential by the faculty. This I totally deny. Much of the training is mechanical, and amounts to just so much cramming, speedily to be forgotten in all but a few cases. On the other hand, treatment without any knowledge whatever is equally dangerous, and is a practice far too prevalent. I quite realise that the legislation hedging about the medical profession is not intended to protect the practitioner so much as the public. The authorities do what they can to see that doctors pass through a course of study before practising ; but as healing is an art, based upon science, such precautions do not go far. The possession of the legal hall-mark is no guarantee of proficiency in the art, and many doctors know this ; hence their peculiar attitude towards the unqualified man is all the more noticeable. Skill in treatment, wide experience and reputation count as nothing with these men, a fact exemplified in the case of Barker, the bonesetter, and many others. The botanic practitioner is looked upon either with amused tolerance or else with hostility, yet the records of these men show success after success with cases given up by the lights of the profession. The British Pharmacopœia has altered its pages many times within the last fifty years, and preparations esteemed beyond compare and declared to be veritable panaceas have disappeared, to give place to an equally imposing array of new remedies. On the other hand, the Botanic Materia Medica has remained unaltered for centuries and treatments continue on the same lines. Like his qualified brother the unqualified healer may have fads, and here again a narrowness and bigotry is often discovered. The treatment meted out to him begets similar treatment from him, which I think is a great pity. It is not the facts of either side that breed this hostility ; it is the petty fads and fancies which hamper progress and prevent co-operation : for, after all, the art of healing exists for the people's needs and is not merely a battle-ground for the disputes and squabbles of the various schools of practice. Nevertheless, just so long as qualified healing preens itself on the high perch and gazes with contempt at everything not qualified, so long will the unqualified practitioner thrive and be sought after, whilst the other will find it increasingly difficult to make both ends meet.

(To be continued.)

ONE of the signs of decadence in a nation is seen when its men adopt a contemptuous attitude towards its women.—G.

THE SPIRITUAL WORKSHOP OF MAN.

Our spiritual and mental activities are organised in very much the same way as the world's labour organisations. There are a number of workers, comprised by our desires, aims, and inclinations, each having a will of its own. Over them is a foreman, or director, the Higher Will, whom they are free to obey or disobey, for all these lower wills can in full freedom direct themselves to achieve their own individual purposes, or to act in subservience to the Higher Will in order to carry out its ends by their mutual co-operation.

Left to themselves the lower wills lapse into indolence and at best work reluctantly and chaotically. There are times with most of us when this is actually the case. Distaste for activity then asserts itself in the spiritual economy. We do the things which we ought not to have done, because some special perverse inclination prefers to do so. We leave undone the things which we ought to have done, because some lower desire has a distaste for them. In general we disregard the foreman's commands—the dictates of the Higher Will, and follow the impulses of our lower inclinations and preferences, which inspire a prevailing tendency to work as little as possible, just as a gang of labourers might if no overseer were present.

But the very work that seems irksome to labourers when left to themselves is regarded very differently in a well-regulated factory where the tasks are reasonably allocated. Under such conditions the workers in general lose all that instinctive sense of the painfulness of toil. They think no longer of work in that way, and if their overseer deals with them in a proper manner they even take a pride and a pleasure in their activity, and in doing each his own part thoroughly and well.

Exactly in the same way, if the foreman represented by the Higher Will is allowed to assume proper and reasonable control of all our natural inclinations, these cease to attend so much to their own individual preferences, and instead of finding activity toilsome find a new and higher delight in functioning. The languid pleasure of shirking passes out of their thought, and they experience a satisfaction in simply carrying out the dictates of the Higher Will.

Idleness or chaotic working in a factory or workshop produces only an imaginary and fictitious happiness. Under such conditions any band of workers, doing merely what they pleased and as they pleased, would find no permanent satisfaction, however much they might individually anticipate lasting enjoyment in that way. A much more real happiness is established when all are at work in an orderly fashion.

And in those desultory moods when we allow our lower wills to become the sport of every passing caprice of inclination or disinclination—those days that we waste, listlessly taking up and then immediately abandoning this and that pursuit because our lower wills now impel and now cease to impel us, we never find any real tranquillity or enjoyment. The foreman of the soul is not doing his duty, and his workshop is vainly seeking for the fictitious pleasure of gratifying the lower wills of the individual workers. The indolent pleasure which our natural inclinations drift after is delusive, as we always find.

In such states it is for the foreman of the soul to awake and himself direct our lower wills to their work whether they like it or not. No sooner is this done than the pursuit which just before we had languidly set aside through the distaste for it of some fickle inclination, becomes transformed into pleasure, and the glamour of the false delight of indolence disappears—dispelled from thought by the attention we give to our director's commands.

All this does not imply that we ought to do whatever is contrary to our natural inclinations and refrain from doing whatever they impel us to do. This crude but common idea of certain ascetic moralists has to be very much modified if we are to accept the metaphor of the factory. It is no part of the good organisation of a workshop that every worker shall be compelled by the foreman to do whatever he is most disinclined for. On the contrary, it may often happen that his task may coincide with his inclinations. The only point is that the motive in all his work is not to be his personal preference, but the will of the overseer. In the same way it is only requisite that the

Higher Will shall be the supreme motive power in our actions, not necessarily that they shall always be counter to our natural desires and preferences. The Higher Self may and does often will recreation, gratification of the senses, bodily pleasures and comforts of many sorts, as being contributory to the health of the workers in his community. Such things only become harmful when they are not done at his bidding, but are merely indulged in at the caprice of the workers under him; nor is it difficult to distinguish which impulses are his dictates and which are those of the lower wills.

If, indeed, we are ever in doubt as to any gratification, and do not feel sure whether we are stimulated to it by mere impulse of the lower self or by the fiat of the higher, we can easily test the matter by simply resolving to abstain. If the resolve is carried out it is plain that the Higher Will is supreme. If not, we may be sure that the lower was predominant. By habitually testing our actions in this way when any doubt arises, we soon come to know without such trials whether the impulse comes from the higher or lower selfhood.

C. E. B.

SIDELIGHTS.

A correspondent who was present writes of the successful clairvoyance of Mrs. Place-Veary at the Rooms of the Alliance on Tuesday, the 1st inst. "With one exception her descriptions were all recognised. One seeming failure turned out to be a remarkable success. A house was described some distance from a village, standing on the top of a hill, with a stream of water at the bottom. This scene, with a pony, a gentleman, and a lady, was not recognised by the sitter. Mrs. Place-Veary insisted on her description, and furthermore spoke of a *twisted* ring and a certain shawl. It was then that another sitter acknowledged the correctness of the clairvoyance. This incident is worth recording, showing, as it does, that it is not always the clairvoyant who is at fault when a description is unacknowledged. Sometimes the unseen visitors, not being able to manifest close to their friends, do so in proximity to other sitters supplying the conditions needed."

From an old contributor to LIGHT we have received an interesting story in connection with the demise of Lord Roberts. It relates to a retired Army officer, at one time closely associated with Lord Roberts, with whom he was on terms of close friendship. For some months he had been in frail health and confined to his bed, but on the morning of the day on which Lord Roberts died he surprised those about him by getting up and insisting on having his sword buckled on, for, said he, "Lord Roberts is calling me and I must go." Subsequently he was induced to return to bed and soon afterwards expired. Not until next day was it known in the place—a town remote from London—that Lord Roberts had passed away. The full particulars with names and addresses have been given to us, but not for publication.

While it is not quite in our line we must say a word in appreciation of a volume entitled, "From Memory's Storehouse: Incidents of My Life Work" (S. W. Partridge, Old Bailey, 3s. 6d.), in which Mr. E. Tennyson Smith recalls the experiences and impressions that have come to him in the course of thirty-five years of work in different parts of the world as a preacher and temperance advocate. It is full of good stories both humorous and pathetic, and evidences much keen observation and wise reflection. Towards the close of the book, Mr. Smith defends temperance propagandists from the charge of being people of one idea, declaring that the most earnest and energetic workers in the movement are generally to be found taking a prominent part in connection with other reforms. He demonstrates the inapplicability of the charge in his own case by devoting a chapter to an eloquent plea on behalf of the rights of the animal creation and a strong impeachment of vivisection.

Mr. Tennyson Smith is not a stranger to telepathic experiences, and among other instances he relates the following: "When laid aside with typhoid fever in the hospital in South Africa, I saw more than once, either when delirious or in a dream, the funeral of a friend with whom I had been intimate twenty-five years before. I saw the relatives around the grave, some of whom I had not seen during that interval, and also imagined I had received a notification of the friend's death and a letter making a request. When I became sufficiently recovered to see my correspondence, a great pile of letters that had accumulated during many weeks was given me, and among them one announcing this friend's death, and making the very request seen in my delirium or dreams."

LETTERS TO THE EDITOR.

As an instance of Anna Kingsford's gift as a seeress a correspondent points out that on the 22nd of July, 1877, in her vision of Adonai, she perceived with her spiritual eyes the planet Jupiter as having nine moons, some of them exceedingly small. At that time only four moons of Jupiter were known. When Mrs. Kingsford's life-history was written by her collaborator, Edward Maitland, a fifth moon had been discovered. "To-day," remarks our correspondent, "we already know of eight moons, and only the ninth and probably the smallest is still to find."

Messages received by automatic writing vary widely in value, but the following is worth reproduction. It comes to us from a Newcastle correspondent, the widow of a distinguished musician: "This most terrible war is a necessity. The nations had become absorbed in materialism and materialist ideas which were sapping the better part of their humanity. These had to be cleared away, and this is the only available means of clearing them away. The carnage and bloodshed are unavoidable, but a basis of life will arise on the ashes of this great conflagration which will bring about a great spiritual renovation of the human race. The innocent victims of this terrible necessity will lose nothing hereafter, though their fate in this world has been so cruel. They will be amply blessed and compensated."

Mr. Thomas Blyton writes that at a meeting of the Finchley Spiritualists' Centre, on the 3rd inst., selections were read from the automatic script of a lady—Mrs. R. Johnson—depicting circumstances relating to the active interest of the spirit world in the present War. He adds that an exceptional feature of this script is that the writing is said to be reproduced in the psychic realm so that its inhabitants may participate in the information.

We have received from Mr. Hanson G. Hey, the secretary of the Spiritualists' National Union, Ltd. (30, Glen-terrace, Clover Hill, Halifax), a copy of the S.N.U. Diary for 1915. Like its predecessors, it contains, besides the usual matter to be found in diaries, a compendium of information regarding the Union—its objects and purposes, the names and addresses of its officers and Council, also of the officers of the sixteen District Unions, covering the whole of the United Kingdom (with the exception of East Anglia), a list of the Union's propaganda publications, and other useful particulars. The prices (post free) are: Leather gilt, 1s. 1d., cloth, 7d.; in quantities of not less than a dozen (which may be assorted), 10s. and 5s. per dozen respectively.

SAVED BY A PRESENTIMENT.

Amongst the stories of psychic happenings at the front is that of a captain in the Army Service Corps, who tells in the "Times" how he and his men were saved by a presentiment at Ypres.

Ypres is, I believe, a mass of bricks now. We were there for the first night's shelling, and mighty glad we were to leave the place. The window of our car, which was standing outside our house, was smashed by a shell, and all the windows of our house. We nipped out like greased lightning.

I had a very curious presentiment that evening at 7 p.m. Acting upon it, I went round to my men and moved all my men and horses. I then came home and told my servant to put my bed down on the basement floor.

At 12 p.m. the first shell arrived. One of the very first landed plumb in the middle of the very place from which I had moved my men and horses, and a bullet from a shell came bang through the window of the very room in which I had always before slept, which is a curious psychological phenomenon. Also I went to bed at 9 p.m. with this strange feeling on me, which I told to the other fellows living with me.

ARMY SERVICE CORPS: DR. RANKING'S FUND.

The list published in LIGHT of the 28th ult. brought up the amount of this Fund to £33 12s. We have since to acknowledge with thanks a further sum of £1 from Mr. Stanley Meacock (making his donation £2), 10s. 6d. from Mrs. Lionel Robinson (of Klock, Ontario), and 10s. from Miss Rogers, making up the total received to £35 12s. 6d., a highly satisfactory result. Dr. Ranking's gratitude and appreciation of the liberality shown is recorded in a letter in the next column.

It is easier to look upon the ape as a cousin than upon some men as brothers.—C. E. B.

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

Army Service Corps: Dr. Ranking's Fund.

SIR,—May I ask the use of your columns to thank all those who have contributed to my fund for the Transport Workers. Since commencing on November 3rd I have personally treated seven hundred and thirty-two patients—a number which speaks for itself. The men's gratitude for help given them is unbounded; and I can only say that I am most deeply grateful for the sympathetic response my appeal called forth. I shall hope within a few days to send you a detailed account of my work here.—Yours, &c.,

GEORGE L. RANKING.

Hotel du Louvre, Boulogne-Sur-Mer.
November 29th, 1914.

Life After Death.

SIR,—Your reference to Sir Oliver Lodge's statements on this subject leads me to send you the enclosed copy of a letter which I have sent to the "Times" in reference to a letter from him on the subject in its issue of 28th ult. Being aware that the "Times" cannot publish even one per cent. of the letters which are sent to it, and that Sir Oliver Lodge's communication will doubtless have called forth replies from more eminent men than myself, I should be pleased to see it published in LIGHT, if space permits, because I am absolutely certain that the only barrier which separates students of science, religion, and occultism arises from the failure of all to realise that the spirit is—as from its nature it must be—indivisible.—Yours, &c.,

E. KAY ROBINSON.

The following is the letter sent to the "Times":—

THE PROOF OF SURVIVAL.

To the Editor of the "Times."

SIR,—Sir Oliver Lodge complains that orthodox scientific men will not even listen to Spiritualistic arguments. May I explain this? Both he and his scientific opponents make the mistake of regarding the souls of men as individual spirits, instead of recognising them to be inseparable parts of the single great Spirit—the "Holy Ghost" of the Scriptures—which emanates from God, and by means of creative evolution is reproducing the goodness of God in the universe. The reason why men are always ready to unite together and to defy death itself in a cause which they believe to be good is because the Spirit of goodness, which animates them all, then comes to the front; and it is the same Spirit which, even after the death of an individual has occurred, can still communicate with itself in individuals still living. Scientific men, however, rightly refuse to listen to arguments in support of the belief that individuals survive separately after death: because such a belief leads directly to unscientific and illogical consequences which only mystics can ignore. Nevertheless, if both sides would recognise the permanent unity of the immortal Spirit, in spite of the necessary differentiation of the individual bodies which it temporarily animates, they would see that all the facts of science, all the inspirations of religion and all the phenomena of occultism fall into their proper places as one-sided aspects of the central truth.—Yours faithfully,

E. KAY ROBINSON.

"Warham," Glamorgan-road,
Hampton Wick.
November 28th, 1914.

[It is not difficult to reply to Mr. Kay Robinson's proposition which, while it can conceive of individual existence on a low plane, appears to find it an impossible conception on a higher one. We hold that the idea of the individuality of the spirit is not at all incompatible with the view of the solidarity of the spiritual life. In his "Religio Medici" Sir Thomas Browne writes: "Now besides these particular and divided spirits there may be (for aught I know) an universal and common spirit to the whole world. It was the opinion of Plato, and it is yet of the hermetical philosophers." The facts as well as the philosophy of spirit intercourse are against Mr. Kay Robinson's contention, but we have pleasure in printing his letter, for it upholds a large spiritual view of life and contains matter for discussion.—Ed.]

The Prophecy of Johannes.

SIR,—I am sorry that a rather free translation of "fils de Luther" in the Johannes Prophecy led to a mistaken criticism of the text. The object of my translation was merely to give the sense of the original, and it was never intended to be a word for word rendering. At the same time I recognise that it would have been better to have translated this "a son of Luther" and I am making the alteration in the new edition of my Prophecy book. I cannot for the life of me see the difference between the "land of Luther" and "Lutheran country." Either seems an equally accurate translation of the French. My objection to Mr. Waite's criticism is that it is based on a translation from a translation, and that its validity assumes that both translations are exactly verbal and accurate. I hold that a criticism of the kind is under any circumstances quite illegitimate.—Yours, &c.,

RALPH SHIRLEY.

Peace Under New Conditions.

SIR,—Perhaps it is a foregone conclusion that the majority desire peace, but surely it is only desirable under new conditions. A writer of repute (H. Kaufman) says: "Look at it any way you please, there's a revealing force at the elbow of originality." Herein lies the gist of the matter: he who attains to the altruistic vision realises the true and abiding spirit of the "revealing force." When humanity has reached its full stature, and has learned to "put away childish things," the trashy novel, the puerile play, and the siren music and dance will lose their charm, for the regenerate soul (spiritually equipped) will go forth to achieve conquest in fairer and diviner regions; while this "puzzle-box" of life, this apparently inexplicable problem, will solve itself in the light of a new understanding, when men not only "learn war no more," but yearn for the peace that passeth knowledge, and is the heritage of all God's children.—Yours, &c.,

Sutton.

E. P. PRENTICE.

Time and Space.

SIR,—Mr. Constable tells me if I "think a little" I shall see that Time and Space are inseparable as Siamese Twins. I ask him to explain. He replies: "It would require an article of at least a hundred thousand words." Sir, I ask you to note this: if your correspondent were to think a little, it would amount to an article of a hundred thousand words. I wonder what would happen if he were to think hard (like a metaphysician). For this stupendous compliment I thank Mr. Constable, and also for the entertainment of his letter; but he evades my point, which is that Timelessness is equivalent to moral and mental stagnation. What does metaphysics (my ignorance is not assumed) answer to this?

To Mr. Venning I wish to say that his argument (quoting Royce) seemed to be as follows: The faculty of prevision may be explained by analogy. As we are able to apprehend in a single moment of consciousness a line of poetry or a musical phrase which was originally heard as a sequence in Time, so God may apprehend as one moment the whole of Time both past and future.

This appeared to me to be a *non sequitur*. The analogy of the musical phrase proves nothing about the future. To link it up with prevision it would be necessary to show (a) that events are merely the thoughts of God, (b) that the future is pre-ordained in every smallest detail. I therefore said there was a "hiatus" in the argument. Mr. Venning dissents. He is right: I should have said there were *two* hiatuses.—Yours, &c.,

N. G. S.

The Intuition of Lord Roberts.

SIR,—In the various accounts given of the late Field-Marshal Earl Roberts, no reference has appeared to his remarkable intuitive powers. Allusion has, of course, been made to his alleged dislike of cats. This antipathy was not peculiar to him: a like sensitiveness is known to have affected several noted persons. Accounts have been given of a similar idiosyncrasy in the cases of Henry III. and the Duke of Schomberg. The late Sir Richard Burton, F.R.G.S., the famous traveller and author, says: "A notable instance occurred in my own family—a brave soldier who fought through many a campaign—yet turned pale and faint in the feline presence. *He neither saw, smelt, heard, felt, nor tasted the cat*; the fact of its being there was enough." Why this should be is difficult to appreciate, but it is highly likely that hereditary causes were at work—the mothers of these distinguished men had prior to the birth of their children been either hurt or frightened by cats, and transmitted the fear to their offspring.

The bravery of Earl Roberts has never been disputed, and like many brave generals he was as sensitive as he was brave.

Thoughtfulness of others was a leading characteristic; one which much endeared him to the troops under his command and to the entire armies of the Empire. His intuition and prescience as well as sensitiveness have had much to do with that. In his autobiography we find evidence of his possession of psychic faculty, for he gives many instances of coincidences, interpositions and presentiments. I take the following from his account of the Afghan campaign. He says:—

"My intention, when I left Kabul, was to ride as far as the Khyber Pass, but suddenly a presentiment—which I have never been able to explain to myself—made me retrace my steps and hurry back to Kabul, a presentiment of coming trouble which I can only characterise as instinctive.

"The feeling was justified when, about half-way between Butkhak and Kabul, I was met by Sir Donald Stewart and my chief of staff, who brought me the astounding news of the total defeat by Ayub Khan of Brigadier-General Burrow's brigade at Maiwand, and of Lieutenant-General Primrose, with the remainder of his force, being besieged at Kandahar."

While no attempt is made to explain the happening, one thing is certain; it was the signal for his celebrated march to, and relief of, Kandahar.

I venture to think that this sensitiveness was an element of strength in the character of one of the most honoured and beloved defenders of the Empire, who, probably no wiser as to facts, had also a premonition of the present war, and pleaded again and again for preparations against "the Day." Let us hope—although he spoke wiser than he knew—that his call will be answered by the manhood of Britain rallying to the defence of the Empire.—Yours, &c.,

JAMES COATES.

Rothesay.

December 3rd, 1914.

The Ministry of Healing.

SIR,—Ever since the Master commanded his disciples to go out and heal the sick, there have been men who believed the instructions then given were to continue for all time; and I, as one of them, stand as a witness to the truth of what I have seen.

My own daughter was cured of partial paralysis by the application of magnetism and spirit healing seven years ago, as was made known through the columns of LIGHT of February, 1908 (page 71), and since that time some very remarkable cases have come before my notice, one of which stands out clearly as manifesting the power of spirit to alleviate human suffering. Miss Kitty Strachan, daughter of Major Strachan, of 7, Radnor-place, Liverpool, when she was two and a-half years old was dropped by her native nurse in India, and sustained severe internal strain, and for a period was unable to walk. From that time she suffered with pains in the back and limbs. At the age of eleven years she fell from a "see-saw" and, as a consequence, became gradually worse, curvature of the spine ensued and she lost the power of moving her head, her chin resting upon her chest. All this was attended with distressing pains. By advice of a specialist she was placed in a children's hospital near Newbury, where she remained for five years; there she was kept in bed without a pillow, strapped down by the shoulders to prevent movement of the body, while an extension with weights was applied periodically on one leg and at times on both legs. She also had a series of abscesses in the head. During the period of these abscesses she contracted lateral curvature of the spine, the right side of her body becoming paralysed. Various treatments were tried, and by means of mechanical supports and crutches she was able to walk a little; but she gradually got worse and was so near to death that on two occasions she was removed to the mortuary room, only rallying sufficiently to permit of her final discharge from hospital as incurable. On her return home she was taken to a Liverpool specialist, who ordered another support, at the same time pronouncing the case as absolutely hopeless.

In April, 1902, Mr. Alexander Irvine, of Birkenhead, undertook her treatment on the understanding that all other treatment was discontinued.

He immediately removed the irons, and when this had been done her shoulder and hip on the right side practically met. He then commenced his magnetic treatment. After this had proceeded for three months, during which the patient made favourable progress, a spirit visitor was seen, who gave the name of "John Cameron," and who thenceforward appeared daily to give help and instruction. Neither the operator nor the patient were acquainted with his identity, but this was fully established later by the patient's father. Mr. Irvine continued to treat the girl for the space of two years, at the end of which time she could walk well, and her general health had become fairly good. Major Strachan and family then removed

to Scotland and the treatment was unavoidably interrupted. Two years later, in 1906, they returned to Liverpool, and during the interval Miss Strachan had undergone an operation for abscess on the kidney, and when she next came under Mr. Irvine's notice, which was in January, 1908, she was in a deplorable state, having entirely lost the use of her right leg and lying in bed with an extension, with heavy weights on both legs. Indeed, her transition was daily expected.

Mr. Irvine remained with her for an hour that day, when she expressed her hope and confidence in getting better; it was then arranged that she should be removed to Mr. Irvine's home in Bebington, where the treatment was resumed, and from that day she gradually regained strength, until after eighteen months she was able to get about and earn her own livelihood.

During the whole course of the treatment of this case the evidence of spirit power and guidance has been made abundantly manifest by the presence of spirit friends, including the patient's mother and the Indian nurse, who have been constantly in attendance giving sympathy and power to both patient and operator; indeed, I am convinced that Mr. Irvine is always attended and assisted in like manner when engaged in his beneficent work.

I having witnessed this and other similar cases do sincerely hope and trust that many others will endeavour to develop the spiritual gifts lying inherent within them for the alleviation of human suffering, thereby following out the Master's teaching and drawing nearer to the God who created them.—Yours, &c.,

Stanley Cottage,

A. WARD.

Lower Bebington Village, Cheshire.

National Union Fund of Benevolence.

SIR,—I append a list of the donations for November from societies and individuals, and desire to thank them all most sincerely for their generosity. I wish to make another appeal to those who have not yet contributed to the fund which is for the relief of our workers who are in distress. I need hardly point out that the need just now is greater than ever. Any sum, however small, is gratefully received and will assist in making up the amount to which we aspire, *viz.*, £100, not a large sum considering all our societies and their thousands of members. Donations to appear in the list should be received before the end of the month.—Yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, Yorks.

December 4th, 1914.

Societies' and Friends' Donations for November: Whitley Bay, £1 2s. 8d.; Princess Hall, Manchester, 11s. 2d.; Gladstone Hall, Nottingham, 10s.; Lowestoft, 5s.; "E. L. S. A.," Stratford, £1; Brighton (Manchester-street), £2 11s. 2d.; Barrow (Rawlinson-street), 10s. 6d.; Newcastle (Rutherford-street), 6s.; Morecambe, 13s.; Battersea Lyceum Church, 5s. 11d.; Huddersfield (Ramsden-street), £2 2s.; Slaithwaite, 5s.; Darwen, £1; Bolton (Bradford-street), 10s.; Bradford (Ivy Rooms), 8s.; Higher Broughton, 5s.; South Shields (Fowler-street), 12s.; Widnes, 6s. 1½d.; Leeds Psycho Lyceum, 2s.; Nottingham Spiritual Evidence, 16s.; Leeds Psycho, 7s.; Blackpool, £1; Ealing, 4s.; Darlington, 5s.; Bishop Auckland, 12s. 6d.; Castleford, 11s.; Wigan, Miners' Hall, 16s.; Woolwich and Plumstead, 5s.; Mrs. C. Sutcliffe, 2s. 6d.; J. W. H., 5s.; Mrs. Mary Simpson, £1; M. L. Coppings, 5s.; Mrs. Allan, Glasgow, 2s. 6d.; J. J., Glasgow, 2s. 6d.; W. T. T., Glasgow, 2s. 6d.; A Naval Friend, 1s.; A Friend, 6d. Total, £20 3s. 6½d.

ANSWERS TO CORRESPONDENTS.

G. M. SULLIVAN (Clairvoyance).—We wrote to you, as desired, at the address you gave, but our letter was returned marked "Gone away."

A THREE YEARS' READER OF LIGHT.—The books referred to by Dr. Abraham Wallace in his remarks at the close of Sir William Vavasour's lecture were "Researches into the Phenomena of Spiritualism," by Sir William Crookes; "Miracles and Modern Spiritualism," by Dr. Alfred Russel Wallace; "From Matter to Spirit," written anonymously, but afterwards discovered to have been the work, as the speaker said, of "one of the keenest and most distinctly mathematical intellects of the last generation"; the works of Allan Kardec, translated by Anna Blackwell; and Robert Dale Owen's "Footfalls on the Boundary of Another World," with notes by Mr. Angus McArthur. Unfortunately, all these works are out of print, although they are in the library of the London Spiritualist Alliance.

SOCIETY WORK ON SUNDAY, DEC. 6th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King deeply interested a large audience with an address entitled "Ghosts." Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Addresses were delivered in the morning by Mr. G. Prior, and in the evening by Mr. G. F. Douglas. Sunday next, at 11 and 7, Mr. Percy Street, addresses. Thursday, at 7.45, Mr. Percy Beard.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith gave inspiring and helpful addresses on "Transfiguration" and "Healing." For next Sunday, see advertisement on front page.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. E. H. Peckham gave a trance address. Sunday next, at 7 p.m., address by Mr. George Prior, of Ealing.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD.*—Mrs. Stewart Everett gave a delightful evening. Sunday next, 11 a.m., circle; 7 p.m., Mrs. Miles Ord. Thursday, at 8, Mrs. Podmore.

STRATFORD, E.—WORKMEN'S HALL, *ROMFORD-ROAD.*—Mr. J. Thompson gave an interesting address on "War, Ethics, and Religion." Sunday next, Mrs. E. Neville, address and clairvoyance.—W. H. S.

HAMMERSMITH.—89, *CAMBRIDGE-ROAD* (Adjoining Waring's Depository).—Sunday next, 11.15 a.m., devotional circle; 7 p.m., address on "Sir Oliver Lodge's Pronouncement"; public circle and clairvoyance. Inquirers welcomed.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, *HAMPTON WICK.*—Mrs. Brownjohn gave an address on "Love" and good descriptions. Sunday next, at 7, Mr. Robert King, address on "The Occult Aspect of the War."—M. W.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET.*—Mr. Percy Scholey gave an interesting address on "Spiritualism," followed by clairvoyant descriptions. Thursday, at 8, service and circle. Sunday next, at 11 a.m., usual service and circle; at 7 p.m., Mr. H. Carpenter.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, service conducted by members; evening, trance address by Mrs. Beaurepaire on "The Religions of Humanity." Sunday next, 11 a.m., Mr. Lonsdale, address on "Healing," with demonstrations; 6.30, Mr. W. E. Long.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD.*—Mr. Kent spoke on "The After-Life," and Mrs. Kent gave descriptions. Sunday next, at 11.15, public circle; at 7 p.m., Mrs. Mary Clempson, address and clairvoyance. Friday, at 8, public meeting. 20th, Mrs. Maunders.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. Webster, address and clairvoyance. 2nd, Mrs. Maunders gave address and descriptions. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. C. Irwin, address and clairvoyance; 8.30, public circle. Wednesday, Mr. A. Moncur, address and clairvoyance.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Morning, Mr. McKie gave an address; evening, Mrs. Maunders spoke on "Some Conceptions of Life" and gave recognised descriptions. Sunday next, 11 a.m., Mr. A. Dougall; 7 p.m., Irene Hope, address and clairvoyance. Circles: Monday, 8 p.m., public; Tuesday, healing; Thursday, members only.—N. R.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET.*—Morning, circle, conducted by Mr. Ashley; evening, Mr. George Prior gave an illuminating address on "The Deeper Meaning of Spiritualism." Sunday next, at 11.30 a.m., circle service; 3 p.m., Lyceum; 7 p.m., Mr. Symons, address. Thursday, at 8.15 p.m., Mrs. Mary Gordon, clairvoyance. Silver collection. Percy Smith, conductor.—P. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Memorable visit of Miss F. R. Scatcherd, who gave most interesting addresses on "The Latest Phases of Materialisation" and "Automatic and Passive Writing." Tuesday next, at 3, private interviews; public circle at 8, also Wednesday at 3. Sunday next, at 11.15 and 7, Mrs. M. H. Wallis, addresses, answers to questions and clairvoyance.

BRIGHTON.—WINDSOR HALL, *WINDSOR STREET, NORTH-STREET.*—Mrs. Mary Davies gave addresses and descriptions, also answered questions. Sunday next, 11.15 and 7, Mr. A. Punter. Tuesdays at 8, and Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD.*—Morning, Mr. Wimbrow gave an address and answered questions. Evening, Mrs. M. E. Orłowski gave an address and descriptions. 3rd, address and descriptions by Mrs. Neville. Sunday next, 11.30 a.m., Mr. Wimbrow, address and discussion; 7 p.m., Alderman D. J. Davis, address. Thursday, at 8.15, Mrs. Podmore. 20th, at 7, Mrs. A. de Beaurepaire.—T. G. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. L. Harvey spoke on "Except a Man be Born Again," and gave clairvoyant descriptions. On the 5th she gave a successful psychometrical séance. Sunday next, at 3 p.m., Lyceum; at 7, Mrs. Jamrach, address and clairvoyance. 20th, Mrs. Neville. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—H. W. N.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened an interesting discussion on "Ghosts"; evening, address on "Are we Influenced?" and descriptions by Mrs. S. Podmore. 2nd, Mrs. M. Clempson gave descriptions. Sunday next, 11.15 a.m., open circle; 3 p.m., Lyceum; 7, Mrs. Alice de Beaurepaire. Wednesday, Mrs. E. Neville. 20th, Miss Violet Burton.—J.F.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion on "Fresh Phases of Phenomena"; evening, Mr. J. Wrench on "Past, Present and Future," and clairvoyance. 2nd, Miss Woodhouse. 3rd, short addresses by Messrs. Connor, Tæe, Wrench, and Hayward. At the annual general meeting on November 30th, Mr. Wrench resigned from the chair owing to ill-health, after eighteen years' service, and Mr. A. A. Hayward was unanimously appointed chairman; Mr. J. Tæe, treasurer, and Mr. A. T. Connor, general secretary. Sunday next, at 11.45, Fellowship; at 7, Mrs. Orłowski. 16th, at 3, Mrs. Webster. 17th, open circle. 20th, Mr. Cattanaoh and Miss Woodhouse.

THE UNION OF LONDON SPIRITUALISTS will hold their Annual Conference with the Spiritual Church, Goodmayes-avenue, Goodmayes (opposite G.E.R. station), on Sunday next, December 13th. 3 p.m., paper for discussion by E. Alcock-Rush on "Essentials"; 7 p.m., public meeting. Speakers: Messrs. G. Tayler-Gwinn, G. T. Brown and E. Alcock-Rush. Soloist: Mr. Alcock-Rush.

TOTTENHAM.—684, HIGH ROAD.—Address by Alderman D. J. Davis on "Unseen Helpers."—N. D.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. W. J. Leeder gave addresses and descriptions, morning and evening.

WHITLEY BAY.—Mr. A. H. Bain, of Newcastle, gave an instructive address on "The Passing of the Hell Idea."—C. C.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Blamey, descriptions by Mrs. Summers.—J. W.

TORQUAY.—Inspirational address by Mr. E. Rugg-Williams on "Prophecies," followed by descriptions. 1st, ladies' meeting. 3rd, public circle conducted by the president.—R. T.

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

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, discussion on the teachings of Jesus in relation to the present war. Evening, address and descriptions by Mrs. M. A. Grainger.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Horace Leaf gave an address, followed by clairvoyant descriptions and messages. Large after-circle.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—In the absence of Mr. L. I. Gilbertson through illness Mrs. Mitchell gave addresses both morning and evening.—J. W. M.

BORNE MOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. W. J. Evans. 3rd, public circle conducted by Mrs. Martin.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle on "Roman Catholicism versus Spiritualism" and "Obsessions as Illustrated by St. Mark, Chapter IX.," followed by descriptions.—C. A. B.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mrs. W. Collier on "Victory or Defeat" and "The Brotherhood of Man," followed by clairvoyant descriptions. Mr. Beardsworth read a paper on "The Unseen and the Seen Worlds"—E. B.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Addresses and descriptions by a girl medium, Miss Bertha Cadman, of Oldham. 7th, Miss Cadman spoke morning and evening.—T. A.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Morning, address by Mr. Eddy; evening, address by control of Mrs. Hillman, of Newport, followed by clairvoyant descriptions. Other usual meetings.—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by the president, Mr. F. T. Blake, on "Thoughts on the Triumph of Life" and "The Era of the New Religion," followed by descriptions. 3rd, Mr. H. Mundy, address and clairvoyance.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Jamrach gave two addresses and clairvoyant descriptions. On the 7th she gave psychic readings in the afternoon, and conducted a public meeting for phenomena only at night. 2nd, successful Concert and Social in aid of Decoration Fund, organised by Ladies' Social Club.—J. McF.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service; conductor, Mr. G. F. Tilby; afternoon, Lyceum open session; evening, address, Mrs. Neville; "The Ever Open Door," and clairvoyant descriptions. Anthem by the choir and solo by Mrs. Cousins. 3rd, Mr. H. Wright spoke on "Inspiration," followed by clairvoyant descriptions.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; evening, address by Mr. Watson on "The Origin and Power of the Soul." Clairvoyant descriptions by Mrs. Marriott. 30th ult., ladies' meeting, address and psychometry by Mrs. Marriott. 2nd, Mrs. Neville gave an address followed by descriptions, and named two infants.

DIRECT VOICE SEANCES.—The Reverend Susanna Harris will give two séances on Tuesday and Friday evenings, 15th and 18th inst., for the benefit of the British Hospital for Mental Disorders, at 7 o'clock, at 57, Devonshire-street, Portland Place, W. Admission, 10s. 6d. each person. Names should be sent to Miss FitzSimon, Secretary, at the same address. During next week Mrs. Harris will give séances at 18, Endsleigh Gardens, W.C., at 7 p.m. (Tuesday and Friday excepted), at the same fee, and private séances by arrangement, £1 ls.

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