

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,825.—VOL. XXXVI. [Registered as] SATURDAY, JANUARY 1, 1916. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

**NO Meetings or Seances will be held until
January 11th, 1916.**

**Members' and Associates' Subscriptions for 1916
ARE NOW DUE,**

And should be forwarded at once, payable to

HENRY WITHELL, Hon. Treasurer.

Subscription to December 31st, 1916,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see p. 2.

SPECIAL NOTICE TO FOREIGN SUBSCRIBERS.

To those subscribers abroad whose subscriptions terminated at Christmas, 1915, the Publisher of **LIGHT** begs to request the favour of a remittance for renewal by an *early post*, as many foreign mails are now delayed in transit.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
Will hold **SUNDAY EVENING MEETINGS** at 6.30 o'clock at
77, NEW OXFORD STREET, W.C.
(Close to Tottenham Court-road Tube Station).

**SUNDAY EVENING NEXT,
MR. A. VOUT PETERS,**
Clairvoyance.

January 9th—Mrs. Cannock, Clairvoyance.

Admission Free. Collection. Inquirers cordially invited. Doors open
at 6 p.m. No admission after 6.40 p.m.

THE LONDON SPIRITUAL MISSION,
13b, Pembridge Place, Bayswater, W.

SUNDAY, JANUARY 2ND.

At 11 a.m. **MR. G. PRIOR.**
At 7 p.m. **MR. F. W. BEARD.**

**WEDNESDAY, JANUARY 5TH, AT 7.30 P.M.,
MR. ERNEST MEADS.**

CENTRE OF LIGHT AND TRUTH
(Church of Higher Mysticism).

The London Academy of Music,
22, Princes Street, Cavendish Square, W.

ON SUNDAY, JANUARY 2ND,

Morning, 11.15 **MRS. FAIRCLOUGH SMITH.**

Trance Address.

Evening, 7 **MRS. FAIRCLOUGH SMITH.**

Inspirational Address

SPIRITUALISM IN RICHMOND.

SMALLER CENTRAL HALL, PARKSHOT, RICHMOND.
(Near Railway Station.)

WEDNESDAYS, JANUARY 5TH AND 12TH, at 7 p.m.,

MR. HORACE LEAF, Address and Clairvoyance.

Jan. 5—"What Spiritualism Teaches About Spirit Life."

Jan. 12—Psychic Experiences, with Comments.

Each Lecture followed by Clairvoyance.

All seats free.

All welcome.

"EAT LESS MEAT" says the Board of Trade. EAT INSTEAD "Pitman" Nut Meats

Refined delicacies scientifically cooked. Cooked thoroughly, scientifically, conservatively. Tastes like meat. Looks like meat. Can be served like meat. Free from the impurities of meat. More nutritious than Beef. Half the cost of meat. Can be baked, boiled, hashed or fried.

NUTO CREAM MEAT (PLAIN, SMOKED or MALTED).
Is a white meat, made from nuts and corn, at the suggestion of Dr. George Black, of Torquay, to provide a delicate meat free from condiments and preservatives for invalid, convalescent, or robust, to take the place of poultry. The best meat for roast or boiled dishes. Per tin, 1lb., 6d. 1lb., 10d. 1 1/2lb., 1/2. 3lb., 2s. Sample tin, 3d.

REGAL MEAT (THE MASTER NUT MEAT).
The latest meat for boiled or stewed dishes. Analysis shows over 28 per cent. proteid and 14 per cent. fat. Per tin, 1lb., 7d. 1 1/2lb., 11. 1 1/2lb., 1.5. 3lb., 2.6. Sample tin, 3d.

P. R. NUT MEAT (PLAIN OR CURRIED).
Per tin, Sample, 3d. 1lb., (d. 1lb., 10d. 1 1/2lb., 1.2. 3lb., 2s.

SAVOURY NUT MEAT (PLAIN OR TOMATO).
Per tin, Sample, 3d. 1lb., (d. 1lb., 1s. 1 1/2lb., 1.4. 3lb., 2.3.

BRAZOS MEAT (TOMATO OR PLAIN). Made from
Brazil, the "King" of nuts.
Per tin, 1lb., 10d. 1 1/2lb., 1.6. 1 1/2lb., 2.1. Sample, 6d.

Ask your Stores for them or orders of 5s. value, carriage paid, from the Sole Manufacturers—

"PITMAN" HEALTH FOOD CO.,
341, Aston Brook Street, Birmingham.

Full catalogue of Health Foods with Diet Guide and copy of "Aids to a Simpler Diet," 48 pages, post free 2 stamps.

THE WAR AND AFTER

Short Chapters on Subjects of Serious
Practical Import for the Average Citizen
in A.D. 1915 Onwards.

By SIR OLIVER LODGE, F.R.S., II
Principal of the University of Birmingham.

Fourth Edition.

Boards, 235 pages, Pocket Edition, 1s. 2d. net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THE WORLD BEAUTIFUL, By LILIAN WHITING.

CONTENTS—The Duty of Happiness, The Vision and the Splendour. Friendship: The Enlargement of Relations, Friends Discovered, not Made, Our Communion with the Unseen, A Psychological Problem. Our Social Salvation: The Women of the World, The Potency of Charm, Fine Souls and Fine Society. Lotus Eating: Vice and Advice, One's Own Way, Writing in Sympathetic Ink, Success as a Fine Art. That Which is to Come: Intimations and Promptings, Through Struggle to Achievement, The Law of Overcoming, In Newness of Life, The Heavenly Vision.

Twentieth Edition. Cloth, gilt, 1/3 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

JUST PUBLISHED.

WAR LETTERS FROM THE LIVING DEAD MAN.

Written down by ELSA BARKER. With an
Introduction.

A Sequel to "LETTERS OF A LIVING DEAD MAN."

Cloth, 318 pages. 3/II net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.



TO COMFORT THOSE THAT MOURN.
MRS. MARY DAVIES.

Will hold Services for INTERCESSION and CLAIRVOYANCE
EVERY FRIDAY at 3 o'clock, at

BOUDOIR THEATRE,
12b, Pembroke Gardens, Kensington, W.
Admission 1s. Music, vocal and instrumental, by Margaret Meredith
and members of the Independent Music Club.

COME AND ENJOY A CONGENIAL HOUR.

Talks on Occult Subjects by MRS. FAIRCLOUGH SMITH
EVERY WEDNESDAY AFTERNOON AT 3 O'CLOCK.

Admission 1/-, including Tea.

(For ladies only.)

30, York Street, Baker Street, W.

DO NOT MISS

The Wonderfully Interesting Wednesday Afternoons of

The "W. T. STEAD BUREAU."

January Programme.

Jan. 5—MR. A. VOUT PETERS, Address and Clairvoyance.
" 12—MR. J. J. VANGO, Address and Clairvoyance.
" 19—Psychic Testimonies from members of the audience.
" 26—MR. VOUT PETERS, Address and Clairvoyance.

Admission Free. Open to General Public. Collection.

NOTE—These meetings, which are specially arranged to give
comfort to the bereaved through the war, are held in the

W. H. Smith Memorial Hall, 5, Portugal Street,
KINGSWAY, W.C.,

And they begin punctually at 3.30. (Near Opera House.)

"THE IDEAL IN DIET."

.By JOHN BONUS, D.P.H. et Litt.

Dedicated to the Author's Sister, Anna (Bonus) Kingsford.

FRONTISPIECE PORTRAIT OF PYTHAGORAS.

Can be obtained through any bookseller or from the publisher
RICHARD J. JAMES, 10-12 Ivy-lane, Paternoster-row, London
E.C. Price 3d., post free 3½d.

WHENCE HAVE I COME?

By **RICHARD A. BUSH.**

"A serious and important addition to the literature of the subject."
—*Daily Telegraph.*

The Book that Kills the Theory of Reincarnation.

2/8 net, postage 3d.

GARDEN CITY PRESS, LETCHWORTH, HERTS., AND OF ALL BOOKSELLERS.

DR. ALFRED RUSSEL WALLACE, O.M., D.O.L., F.R.S.,

Writes : &c.,

Of the more serious books dealing with the ethics and philosophy of
Spiritualism I will only direct the readers' attention to two :—

'Spirit Teachings,' by W. Stainton Moses, M.A., and
'Psychic Philosophy as the Foundation of a Religion
of Natural Law,' by V. C. Desertis.

To such who wish to obtain some knowledge of the higher aspects
of Modern Spiritualism I strongly recommend these two works.

'SPIRIT TEACHINGS,' 3/11, post free.

'PSYCHIC PHILOSOPHY,' 3/11, POST FREE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

"First Steps to Spirit Intercourse." By
James McKenzie. 24 pages. Price 3½d. post free. May be
obtained from the Office of LIGHT, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at
Hunstanton House, 18, Endsleigh-gardens, London, N.W. (3
minutes Euston Station, 5 minutes St. Pancras and King's Cross);
central for all parts; perfect sanitation. Terms, 4s. Bed and Break-
fast, no charge for attendance. Full tariff apply to Mrs. Stanley Watts,
Proprietress.

Board-residence, and Visitors to London re-
ceived by Madame Duverge, 3, Taviton-street (Endsleigh-
gardens), London, W.C., on moderate terms; French or English
spoken

Wanted copy of "Discourses by Cora
Tappan," published in London, 1875; must be in good
condition; state lowest price.—J. Dixon, 8, York-road, New South-
gate, London, N.

NEUTRAL EUROPEAN COUNTRIES.

We regret that until further notice we shall be unable
to forward any books or pamphlets to the *Neutral Coun-*
tries of Europe, owing to the difficulties made by the War
Office Postal Censor. Will subscribers please note and
not order any books or pamphlets till the Censorship allows
the sending of books, &c., as usual. This applies to
Holland, Norway, Sweden, Denmark, Greece and Switzer-
land. Our regular subscribers in these countries will
receive their copies with as little delay as possible through
the agents registered by the War Office.

LONDON SPIRITUALIST ALLIANCE,

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

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED
INTO SHARES.

Established 1884.

Incorporated 1896.

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

Presidents in Spirit Life,

W. STAINTON MOSES AND E. DAWSON ROGERS.

MEMBERS OF COUNCIL.

VICE-ADMIRAL W. USBORNE MOORE, } Vice-Presidents.

HENRY WITHALL,

MRS. W. P. BROWNE.

MRS. FLORENCE M. FINLAY.

DAVID GOW.

H. ERNEST HUNT.

MRS. CATHERINE E. LUCKING.

ANGUS MCARTHUR.

W. R. MOORES.

D. ROGERS.

E. R. SERECOLD SKEELS.

H. BIVEN STEELE.

W. KENSITT STYLES.

F. W. THURSTAN, M.A.

J. A. WILKINS.

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

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

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

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

The subscription of Members is fixed at a minimum rate of one
guinea, and of Associates at half-a-guinea, per annum. A payment
of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-
scribers to a copy of LIGHT for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

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

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

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

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

THE CATALOGUE OF THE LIBRARY
OF THE

London Spiritualist Alliance, Ltd.
NEARLY THREE THOUSAND VOLUMES.

Price 1s. post free from Librarian,

LONDON SPIRITUALIST ALLIANCE,
110, ST. MARTIN'S LANE, LONDON, W.C.

"Facts About Mediumship," by Horace
Leaf; 24 pages, Price 3d., postage ½d.,—15, St. Luke's-road,
Cornwall-road, Bayswater, London, W.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,825.—VOL. XXXVI. [Registered as]

SATURDAY, JANUARY 1, 1916.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	1	The Magnetic Medium and	
Persian Mysticism and the Sufis ..	2	Crystal	6
London Spiritualist Alliance ..	2	Phantom Fleets and Armies.....	7
The Psychic Telegraph.....	3	The Phonograph and Psychic	
At the Turn of the Year	4	Research	7
The Scientific Investigation of		The Prophecies of Nostradamus	7
Physical Phenomena.....	5	Sidelights	8
A Trio of Ghost Stories.....	6	Magical Arithmetic.....	8

NOTES BY THE WAY.

A contributor who, like many of our readers, is interested in the foreign psychic journals, has expressed the pleasure with which he read the extract from "La Revue Spirite" (quoted from an article by M. Ernest Coudurié) in *Light* of the 4th ult. (p. 585). It will be remembered that M. Coudurié remarked:—

Ignorance of the existence of spirits and the means of communicating with them is, in a great number of cases, a voluntary ignorance. Sufficient noise has been made about Spiritualism that all who profess ignorance of it must be of mediocre intelligence. One always ignores that which one does not wish to know.

And M. Coudurié proceeds to remark that with the change of ideas that will result from the course of events those who have been most hostile will "make a determined change of front, with all the enthusiasm of the newly converted." That, of course, has been the history of all movements. We see this change now in process, and although we hear many complaints against the weird and dubious doctrines and dogmas that are preached as part of Spiritualism, we are content to concentrate attention on the simple central facts, and leave Time to do the winnowing of the false from the true. In the meantime the work of all who would advance the truth should lie in strongly affirming it, as a matter capable of demonstration. The appeal to reason and the critical faculty will make short work of figments and fancies.

* * * *

The shallowness of the objections urged by the ignorant or prejudiced critic of mediumship is shown not only by the hale old age attained by many mediums (the files of *Light* are full of examples) but also by the fact that many persons are highly psychic without having sought in any way to elicit such powers. Their gifts come spontaneously into action, showing that these are a quite natural endowment. We have met with many such cases. A peculiarly interesting example which occurs to us at the moment is a lady who is a member of a church in South London and a devoted parish worker. Amongst other gifts she exhibits a curious and quite unsought power of clairvoyantly discerning some of the circumstances of the strangers she meets. "I have a large family," remarks one of these. "Yes, seven children," is the reply. The stranger stares, "How did you know?" And our friend, embarrassed, has either to admit that she cannot tell how she knows, or else to make an evasive reply. This kind of thing goes on continually, greatly bewildering the subject of the experience, who is quite unversed in psychic science. Other rare and remarkable gifts of seership are occasionally

manifested by her, some of the accounts we have received being quite incredible except to those familiar with the resources of mediumship. And these powers, it is to be remembered, have shown themselves quite spontaneously, and are exhibited by others of the family.

* * * *

The case dealt with in the preceding Note was recalled to mind by an article, "Inward Sight," by the Rev. S. Baring Gould, in the December issue of the "Theosophist." He tells us that he had an intimate acquaintance who could read the mind of an interlocutor, and who, quite involuntarily, when engaged in conversation would startle the persons with whom he was in talk by telling them of what they were thinking:—

I remember one special occasion when he suddenly interrupted a young lady with whom he was conversing by abruptly telling her of a passage in her past life known to no one but herself. She turned livid and went off into a dead faint.

Mr. Baring Gould adds that the subject of his remarks had estranged so many friends and acquaintances by his uncanny powers that he at length refrained from disclosing what was present to him in inward vision. "He was quite unable to exercise this power at will; nor could he exercise it on whom he would." This agrees with the general observation of these gifts that they can rarely be brought under the control of the will, although we have certainly met cases in which the seer had acquired some power over them, and could, to a limited extent, bring them into play or inhibit them at choice. The lady so well known to Psychical Research circles as "Miss X." possessed this faculty in a remarkable form. She frequently saw incidents in the past lives of the persons she met in the form of pictures around their heads. Where circumstances allowed her to mention the fact the visions were invariably found to be correct.

* * * *

Some of those who are forced by the evidence to admit the reality of the faculties of seership, as exemplified above, glibly dismiss them as "mind reading" or "telepathy," an explanation which, of course, breaks down when, as in so many instances, they take the form of accurately predicting the future. This faculty, too, is frequently developed spontaneously. Here is an example from the many cases which have come within our own observation. A lady novelist was one morning feeling anxious about the fate of a story she had some weeks before sent to a publisher. There came to the door a woman who offered flowers for sale, and who begged for custom. Our friend, feeling touched by the appeal, purchased a bunch, whereupon the flower-seller, in a burst of gratitude, remarked, after voluble thanks, "You're feeling a bit anxious, mum, about a letter. It'll be all right, mum." And it *was* all right—a later post brought an acceptance of the story. The novelist often related the experience as one of the mysteries of her life (the flower-seller was an utter stranger). When

in later years she came to study our subject the mystery became plainer, although even to the most seasoned Spiritualist there is still much that is inexplicable about the gift. The law, which, of course, disdains to consider the question of the possible genuineness of the faculty, is very severe on those who practise it for gain, and resorts indiscriminately to the terrors of the Vagrancy Act. The distinction between the law and the profits is rarely so well marked!

PERSIAN MYSTICISM: THE SUFIS.

On Thursday evening, December 16th, at the rooms of the Alliance, Dr. W. J. Vanstone delivered the last of the series of addresses on "Religious and Philosophic Systems in the Light of Modern Spiritualism," his subject being "Persian Mysticism: The Sufis." He said that after the last two lectures, this, his last, subject introduced a new atmosphere. From the intellectual side of philosophy, with its strife of contending systems, they passed into a quiet region, a dreamland of mysticism in which the intuition and the imagination were allowed free play. Amongst the Sufis wisdom was known by the interior consciousness through the sense of Love and Beauty. The great wave of Islamic religious conquest began to subside before the blending of the best in the unquenchable Zoroastrian faith and the latter Hellenic spirit combining with traces of Christian influence. In Sufism, Islam lived more in the spirit than in the creed, more in the heart than in the head. The Sufis corresponded to what in the West were known as the Mystics. He then cited some of the leading Persian writers and philosophers, and gave an extremely interesting account of Sufic teaching, showing its reliance on the interior light of the soul rather than on external doctrines, its thaumaturgical side as expressed in levitations and other phenomena, including psychic healing. All that Sufism stood for existed in the heart of Egyptian, Greek, Thibetan, Chinese and Christian philosophy. The Sufi said, in effect: "I am a seeker after God in my brother man, in the phenomena of Nature and also in the realm where matter has no place. I find him in the realm of Love, Harmony and Peace." This spirit in our rulers, diplomats and politicians would abolish war, class hatred and social injustice of all kinds, and bring harmony into human life. The address was listened to with keen interest and pleasure, and the series has gained for Dr. Vanstone the highest appreciation of his hearers.

A CHRISTMAS GHOST.

The "Evening News" lately contrived to produce the story of a haunted house in North London in time to provide a sensation appropriate to the Christmas season. In its issue of the 21st ult. the journal published a letter from a correspondent, "Troubled," describing mysteriousappings, the source of which could not be discovered. A representative of the paper was despatched to the disturbed house and there received an exciting description of the jumping about of reels of cotton, novelettes, boxes of matches, and other articles. A mirror was alleged to have been thrown from the dressing-table on to the bed. A penknife in the hand of a child in the house flew from the child's grasp, opened of itself, and stuck with its blade in the door. And so on. It may be a genuine case—and it may not. We have no means of determining from the information at present before us. The precise locality of a haunted house is not to be made free with, in view of the danger of an action for damages and other inconveniences. It may be that some of our more active psychical researchers have been able to discover the place and test the matter, but so far we have no further particulars.

No man can learn anything without some preparation for such learning, however near he may be to the thing to be learned of. A chemist may speak of his most valuable secrets to a carpenter and the carpenter will be none the wiser—secrets that he would not whisper to another chemist for an estate.—EMERSON,

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, JANUARY 20TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET

ENTITLED

"A CHAPTER FROM MY PERSONAL EXPERIENCES."

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

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures 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.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Feb. 17th.—"The True Explanation of the Angels at Mons," by the Rev. A. J. Waldron.

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, January 11th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday, January 13th, at 5 p.m., Miss J. Louise Till ("La Yenda") will give the first of a series of lectures on "The Science and Art of Palmistry."

SOCIAL GATHERING.—On Friday, the 14th inst., from 3 to 5.30 p.m., a Social Gathering will be held.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 2ND, 1886.)

We have come to the end of another year, and I am glad to offer to all my readers hearty good wishes for the new year on which we are entering. May it be a year of peace, progress and prosperity! We are poorer since last New Year's Day for the loss of many earnest friends and zealous workers. Death has removed from our ranks General Campbell, R.E., Professor Cassal, Mr. Elder, Mrs. Makdougall Gregory, Mr. Fred Hockley, Mrs. Loftus Otway, Lord Houghton, F.R.S., M. Victor Hugo, Mr. Weldon, F.R.S., not to mention other less-known names.

—From "Notes by the Way," by "M.A. (Oxon)."

MENTAL SYMPATHY.—There was such congeniality of mind between General Custer and his wife that once, when the General returned home from a prolonged absence, on his saying, "I must get a book that I have marked for you," she said, "And I must show you one that I have during my quiet hours marked for you." They turned out to be copies of the same work, the same passages, almost without exception, being marked by each for the reading of the other.

THE PSYCHIC TELEGRAPH.

THE CODE, CRYSTAL COLOURATION AND "FLUORESCENCE."

Replying to Mr. C. E. Benham's recent comments, Mr. David Wilson writes:—

I had not forgotten the suggestions Mr. C. E. Benham kindly sent to *LIGHT* a few weeks ago, but the fact is that I am in a continual state of being "snowed under" by suggestions, requests for personal tests from people in different parts of the country, and miscellaneous inquiries. The word "Konstantinopal" was recorded by an independent person, the figures he took down being as follows:—

(a) 54, 62, 32, — 22, 21, — 22, 21, 32, 62, 63, 31, 55.

My figures were as follows:—

(b) 54, — 32, 33, — 21, 32, 22, 21, — — 6, 31, 55.

According to (a) the reading was

Kon-ta-tinopal.

According to (b)

K-ns-anti — — — al.

From which it will be seen that the only two letters missing from (a) are found in (b).

I should have given these figures before but for the reason that it is not by such methods that telepathic suggestion will be excluded. For that, one must depend upon the internal evidence of the messages themselves, which in this present instance is *nil*. The independent witness—who is known to the Editor of *LIGHT*—stands by the figures in (a).

Mr. Benham says: "Among the other crystals that are coloured by radium, Levy and Willis actually specify quartz, so that, perhaps, Mr. Wilson's discovery is not quite as unknown as he supposes."

I am sure that Mr. Benham would not write anything intentionally misleading, but he will admit that in my article I did not say that quartz was incapable of being coloured, but that "there is not any means known to science by which a *white* colour may be imparted to it." At the same time, in view of the fact that I have several specimens of rock crystal which have been exposed to the action of radium for a long time without the slightest colouration taking place, I am feeling very dubious as to there being any hard and fast rule as to the colouration of all specimens of white quartz by the action of radium. If, however, this rule is invariable, the only explanation that I can imagine is that my specimens which have resisted the action of radium have done so by virtue of some property absorbed, perhaps, from the "Metallic Medium." Other specimens, however, have been coloured yellowish-brown by radium in a few days.

Mr. Benham says: "By the way, should not the word 'phosphorescence' be used rather than 'fluorescence'?"

I used the word "fluorescence" for the following reasons:—

"Fluorescence" is defined by Professor S. P. Thompson, as a case in which "the emission of light is temporary, lasting only while the stimulation lasts," while "phosphorescence" is "a term applied to those instances in which the emission of light persists after the stimulation has ceased." And since the luminescence of the crystal appears as a flash followed by extinction, I used the word "fluorescence." For it is less cumbersome to suppose that there is one stimulus to create a momentary emission of light on the part of the crystal than that there should be either a long wait while the phosphorescence dies out—which in point of fact is not apparent—or else a special stimulus for the purpose of putting the luminosity out. Mr. Benham's remark that "the distinction is well recognised in optics" may be considered in the light of what Dr. Phillips said in his little book on radiation, namely, "that the two phenomena (fluorescence and phosphorescence) have no sharp distinction between them."

"Believer" (a Leicester correspondent) writes:—

I read in the "Daily Chronicle" recently Mr. Harold Begbie's article, "Ghosts on the Telephone," in which it is suggested that Mr. David Wilson does not believe in spirit life. Yet if the results of his experiments published in *LIGHT* can be obtained by a person of this attitude of mind, how much greater are the possibilities of the invention in the hands of those who believe in the absolute supremacy of Spirit over all material forces? For the greater the belief the more intense and vivid becomes the revelation.

I am sending to you a copy of an article I wrote two years ago on "The Existence of Spiritual Life," in which are suggestions of innumerable messages given and received, not only in the material realm, but in connection with the spiritual region. My purpose in submitting this article to your notice is to voice

not only the possibility, but, as I wholeheartedly believe, the necessity, of this remarkable invention. I am convinced that it represents a discovery which will ultimately be perfected. It is obvious, from Mr. David Wilson's article of December 11th, that there is in course of preparation a system whereby messages can be sent hither and thither in the great universe, in a more concrete form than hitherto.

Mr. Wilson may have been an unconscious actor in this new era of science, but I am confident that the invention now in its infancy will be perfected to such an extent as to open up a highway between the higher and lower worlds.

We are not able to reprint the article to which our correspondent refers, and which is published in a Leicester journal. The following passage, however, will sufficiently indicate its drift (it deals with a remarkable sermon preached by the Bishop of London before the Church Congress at Southampton two years ago):—

Reciprocation is a natural law and works incessantly. Just as air waves traverse the ether between station and station in wireless telegraphy, so the thoughts of the Eternal flash from mind to mind. By concentration we set in motion forces that will carry messages to the ends of the earth. . . . A world-wide outlook and a recognition of Divine spiritual agencies will secure for mankind, individually and collectively, the establishment of the Kingdom of God.

"A. B.," a Dublin correspondent, writes:—

Mr. David Wilson's most interesting article in *LIGHT* of December 11th opens up a subject of very great interest. It is, of course, well known that precious stones were largely used in ancient times for divining purposes, but the exact method by which the result was reached has long been forgotten—in the Western world at least.

When the Hebrew priest entered the sanctuary to "inquire of the Lord" by Urim and Thummim, he always wore his breastplate in which were set twelve precious stones.

It is not known for certain whether he received his communication through these twelve stones, or through two extra and detachable ones which were carried in a cavity within the breastplate, but beyond all doubt the message was transmitted by means of some of the stones.

The words "Urim" and "Thummim" (which mean "Lights" and "Perfections") convey a suggestion of the "luminosities" and "nebulous flashes" in the quartz crystal which Mr. Wilson describes.

Perhaps he has re-discovered the lost method of communicating with the unseen world which for many centuries was found to be entirely satisfactory by an exceptionally psychic people.

Mme. Isabelle de Steiger, who tells us of the interest with which she is following the articles on the *Psychic Telegraph*, expresses the opinion that Mr. Wilson's "Magnetic Medium" experiments foreshadow a wonderful discovery that will "dawn upon society when things are 'settling down' after the war." She proceeds:—

I think we may see the rise of a new force "with healing in its wings"; provided it is taken as Heaven means it—for men's use and not abuse.

The Alchemists have a cryptic saying that "all is in the ether that the wise men seek." By this they mean that magnetism is the one great principle of our life. . . . Mr. Wilson seems to me to have re-discovered an agent in an old "magical art," but as this magical art is but a latent force in Nature, its discovery has only brought into observation what was always ready for intelligent notice.

To my mind the clue to the mystery lies in the connection between crystals and gems (an amethyst crystal is mentioned). Mr. Wilson tells us that psychic force "has a certain action on some substances."

I will, however, leave this clue in the abler hands of others, who will follow up the suggestive link, viz., with that supposed myth of Aaron's breastplate of jewels, giving by means of certain flashes tribal directions, each gem signifying a tribe. Yes, I firmly believe personally all that is desirable for man is waiting for him in the ether.

PASSING OF MRS. PLACE VEARY.—As we go to press, we hear with great regret of the transition of Mrs. Place Veary, one of our best known public mediums for clairvoyance. The deceased lady, who had a very long record of useful work to her credit, passed away peacefully at her residence in Leicester early on the morning of Thursday, the 23rd ult., after a painful illness of four months' duration.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JANUARY 1st, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

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

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

AT THE TURN OF THE YEAR.

A year of trial and tribulation—*annus horribilis*—draws to its close as we write these lines, and yet it has been a year of wonder, of hope and of promise, when we survey it from the side of its interior workings. Looking forward at the close of last year—after five months of war—we said:—

From one—and a very important—point of view, the great war has been a mighty ploughing of intractable soil. There has been a vast revolution of human thought, old forms have been destroyed utterly, old and false ideals overthrown, and the newer interpretations of life for which the Spiritualist stands are become conspicuous as never before. Shaken to its foundations, the fabric of human life is beginning to respond to its latent spiritual forces. . . . We look in the coming year for further evidences of that spiritual awakening to which we have referred.

To-day, in looking backwards, we find no reason to repent of the forecast. The sense of things unseen has deepened, and just as the darkness brings a vision of the stars, so the earthly gloom of the time has given to many a glimpse of celestial lights. Vague and mysterious, it has been in many cases intermixed with much that belongs to lower states, but something has been discerned. A good deal of the old arrogance has disappeared, and the barrier that separated those who, holding by material standards, derided the evidence of things unseen and those who, at the other extreme, exalted the unknown at the expense of the known world, is breaking down.

During the year we have watched with interest small but significant changes of outlook in the thought of the time—the gradual filtering in of more definite ideas on the subject of the next life and our modes of contact with it. In the years that went before, the permeation had been large and general. It modified the tone of Theology and was not without its effect on Science. Of late, more intimate and exact knowledge has been demanded. A case in point was seen when the students of a Medical College, noting the lectures on Spiritual Science given at the Queen's Hall by Mr. Jas. H. McKenzie a short time ago, invited an address from a lecturer versed in the subject. Our letter-bag has brought us many instances on a smaller scale, showing how the desire for knowledge has sprung up in unexpected quarters. We have indeed been faced with the problem of how to deal adequately with all the inquirers. Just as the demand in commercial and domestic affairs has outrun the supply, so it has been in the department of psychic evidences. There are not sufficient com-

petent exponents of the subject—whether as mediums or speakers—to cope with the demand. The very virulence of the critics and opponents of the movement has been in itself a sign of the concentration of public thought on the matter. The enemy fights hardest when he knows his time is short and his case desperate. Even so, the opposition has dwindled tremendously. "A Generation Ago" (our weekly glance at our old files is tremendously instructive) our movement was the butt of a great majority of the journals of the time. To-day there is a radical alteration of tone. A new order of thinkers and writers has arisen, keener, wider in outlook, more discriminating. As a rule they will not go all the way with us as yet, but they are taking account of us, and in many cases arriving quietly at very definite conclusions. Now and again we get a letter that reveals the existence of a surprising knowledge and experience of the facts of spirit intercourse in quarters where we should least have expected to find it.

The war, it was freely predicted, would bring home many salutary lessons to the world, and this is one of them—a "sense of eternity." The "compensations of calamity" are already beginning to make their appearance.

The year, then, has favoured us, in some of its essential aspects, however battered and bruised we may have been on the external side of things. LIGHT and the London Spiritualist Alliance—to come nearer home—have thus far ridden out the gale, but the storm is apparently still far from spent, and it would be rash to prophesy very far ahead, even in times when many eyes and hearts are turning in our direction. The message-bearers may go down, but the message will be passed on, and do its work. For the present we only ask that those who hold in regard the journal and the society it represents will stand by them when things are at their worst. Meantime we go forward with hope and confidence into the New Year prepared to meet with equanimity whatever may befall—no other state of mind would be fitting in those who carry the faith and knowledge of a new world which stands radiant and unshaken amid the wreck and ruin of the old.

It is no "other-worldliness," this doctrine of ours. It holds that the storm and "earthquake and eclipse" through which we are passing is serving to remould the order of human life "nearer to our heart's desire," breaking it away from the things that were leading down to corruption and spiritual decay. One by one from the old anchorages we are driven to put out to sea, and in a spirit even more adventurous than that breathed in the lines of the old Greek poet—

A shipwrecked sailor drowned upon this coast
Bids you set sail:
Full many a gallant bark when we were lost
Weathered the gale.

For now to courage is added confidence. We wish all our friends a Happy New Year.

OUR UNREALISED RESOURCES.—Hypnosis teaches us that if a man can lift 150lb. in his normal state, under hypnotic influence he can lift an increased amount, perhaps even up to 300lb.; but it is not hypnosis which *makes* him do it; rather it *lets* him do it, for the mere fact that he does it at all shows that it was within his capabilities. In dozens of other directions besides weight-lifting we have cent. per cent. more capabilities than we ever realise, and it is not that we have to make but to let ourselves actualise them. The effect of hypnosis is to free the individual temporarily from his own auto-suggested limitations, but in proportion as the whole trend of a person's mentality progresses towards freedom and emancipation from constricting ideas, so does the actual power rise above the level of the spurious normal towards that of the unrealised but genuine normal. We are infinitely bigger than we think we are, but we cannot begin to actualise that fact until we first realise it in our thoughts and ideas.—H. ERNEST HUNT.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXII.—THE CANTILEVER THEORY.

I think the time has now come when we may, with advantage, go into the theory of levitation. We have been accumulating facts for months past, and I think it will help to clarify ideas if at this stage some attempt is made to arrive at a working hypothesis, one that will fit the facts to a greater or less degree. If we can form a theory which will bear the weight of present evidence, we can then perform further experiments where that theory indicates a weakness, not in an attempt to prop it up, but to probe it at its weakest point.

Let us first of all consider for a little the results of article XIX. It will be remembered that the séance table was steadily levitated over a compression balance, and that a large vertical downward force was noted; experiment also showed that there was a pushing force from the medium. The values, as the result of much careful experimenting, were as follows:—

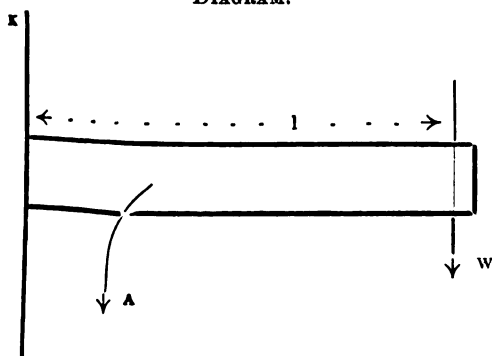
Weight of séance table	= 10½lb.
Vertical downward force on compression balance during levitation	= 30 lb.
Horizontal pushing force from medium	= 5½lb.

Besides obtaining the above values, I also took the distance of medium from table, the height of the top of her head from the floor, distance of her knees from the table, and so on. I then set out a scale diagram of her position, and the positions of table and of compression balance. The first point in the inquiry was to see if the levitation of the table could be explained by any system of two, three, or even four forces in equilibrium, taking the three known quantities enumerated above derived from experiment. The result, however, was failure. No system of simple statics will explain the phenomenon—at any rate, so far as I can see.

When I had convinced myself of this, I had to look around for another theory, and the one that seemed to me most likely was the "beam" theory, and in particular the "cantilever."

A cantilever is a beam firmly fixed at one end and free at the other.

DIAGRAM.



In the figure A is the cantilever firmly built into the wall K. A weight W is shown suspended from the free end. Let us suppose that the medium takes the place of the wall and that the cantilever projects from her in the manner shown and that the table during levitation takes the place of the weight W. Concerning the structure of this psychic cantilever, we will suppose we know nothing and are only dealing with the idea that a cantilever—resembling in its results a rigid beam—is in reality present. Let us see, in effect, if the theory of the cantilever explains the mechanics of the levitated table.

(1) During steady levitation the weight of the table is practically added to that of the medium (article XIII).

This agrees with the cantilever theory. The beam being free at the end, it is obvious that the weight added to it is in effect added to the medium.

(2) The medium is under stress. The muscles of her arms

from wrist to shoulder are iron-like in their rigidity, and other parts of her body are affected similarly though to a less degree (article XI).

At the root of the cantilever there is a shearing force W and a bending moment Wl.

(3) There is no reaction on the floor under the table (experiments 35 and 43).

This agrees with the cantilever theory. The free end being up in the air, the weight W depresses it a little, but does not affect the floor in any way. For a long time I was under the impression that some kind of psychic equilibrium was established and that there was a reaction upon the floor; that, in fact, the readings on the compression balances and on the weighing machine represented the reaction upon the floor. This, however, was not so. Close to the floor, in normal levitation, there is no pressure.

(4) Besides the reaction on the medium practically equal to the weight of the table, there is a slight reaction upon other members of the circle. It would appear that about 95 per cent. of the weight of the table is on the medium and the remaining 5 per cent. on the sitters (article XIII. and experiment 15).

This involves slight modification of the cantilever theory. The free end is actually not quite free but is supported *very slightly* by weak cantilevers from other members of the circle. However, the amount of support is so small that it may be neglected.

(5) I have sometimes noticed, during powerful levitation, that if muscular force is applied to the table somewhere in a line towards the medium, a solid resistance is encountered, whereas if the table is depressed vertically, an elastic resistance is felt (article XVII).

This would agree with the cantilever theory. The beam would be more or less rigid to forces along its length and elastic to forces applied at its extremity perpendicular to its length.

(6) The cantilever itself, though invisible, may have weight (experiment 39).

The material of the psychic cantilever, if taken from the medium, would not affect the weight of the medium, as it projects from her and is not anywhere supported over its length. This would agree with all experiments, indicating, as they do, that during levitation no diminution of the weight of the medium is ever noted.

ANOTHER TESTIMONY TO HUMAN SURVIVAL.

We gave last week some extracts from the remarkable body of testimony to the reality of the unseen world which appeared in the Christmas issue of the "Christian Commonwealth." The following which was amongst the letters published is interesting by reason of its reference to the Society for Psychical Research:—

Mr. Oscar Browning contributes the following interesting statement: "The meetings of the Cambridge Branch of the Society for Psychical Research were held in my rooms at King's College for many years, from the time of its first foundation to the deaths of Henry Sidgwick and Frederick Myers. I have, therefore, had full opportunity of knowing everything that was done by that society and forming a judgment upon it. From what I heard and saw at these meetings, a record of which was kept by me as secretary and is now in the possession of Sir Oliver Lodge, I became a firm believer in the existence of a spiritual world and of the operation of powers other than material. I believe that the dead can communicate, and do communicate, with the living. The evidence given in Sir Oliver Lodge's book, 'The Survival of Man,' seems to me unanswerable, and, so far as it relates to persons intimately known to me, I am absolutely convinced of its truth. On two occasions I have received messages from one of the founders of the society (now dead) through one of its officials. I believe that they were genuine, but I do not like receiving such messages, nor do I wish for their recurrence. My mother died in June, 1889, and in November of that year I received a long communication from her through Mrs. Piper, which was extremely interesting and undoubtedly genuine. The announcement of future events contained in it were comforting to me at the time, and turned out to be true in a remarkable manner."

A TRIO OF GHOST STORIES.

To readers of *LIGHT* stories of hauntings are more than mere sensational anecdotes. When well-accredited they serve as part of the great mass of records that testify to the spiritual nature of mankind. If it is a gloomy and forbidding department of the region of human psychology it is chiefly because it is not yet properly understood and woven into the fabric of spiritual science.

The following stories, which we give in brief form without the usual literary embellishments, are all represented to be true by their original narrators.

The first relates to an old country house, which, after remaining empty for some years, was purchased by a gentleman whose name must not be divulged. It had previously belonged to a man of title who had gone abroad after the sudden and mysterious death of his wife—a beautiful woman whom he had taken from the ranks of professional singers. An old servant—a gardener—was allowed to stay on. This man, in showing the new tenant over the house, exhibited a strong desire to pass one door, but being obliged to yield in the end, disclosed a beautifully furnished boudoir decorated with fresh flowers. The gardener pleaded that the room might not be disturbed. It belonged, he said, to his late mistress. Since her death it had been his consolation to keep the room as though she still lived in it. His appeal was granted.

One day the new tenant saw the gardener with his ear to the door of the room. When asked for an explanation he answered that he could hear his mistress singing the same song she had sung when she had last occupied the room. On going to the window both the gardener and his master saw a fair woman sitting at the piano singing. Suddenly the voice broke into a cry and the apparition vanished. At the same moment they became aware that another man had been attracted to the spot, a man who fled when aware that his presence was discovered. The gardener turned and pursued him, crying out that it was the murderer of his mistress. The master followed in time to see the man stumble on a narrow bridge and fall into the ornamental water that bounded the park. He was unable to swim. The gardener at first refused to attempt to rescue the drowning man, but eventually tried to do so—apparently in obedience to the desire of his mistress whose spirit he seemed to see. He plunged into the water, but failed to effect his purpose and both were drowned.

The story lacks something because of the absence of details, but it was related some years ago in a high-class weekly as being a true one.

The next tale gains something in definiteness from a hint of the locality—the neighbourhood of Tottenham Court-road. Mr. G. R. Sims has told the story, describing it as the case of an apparition which appears on a given date every year. On this particular date the form of a man is seen in a certain room apparently engaged in washing his hands. A lady artist who once occupied the room beheld the apparition and complained to the landlady, who protested against the suggestion that she should take a week's notice, the tenancy being for a longer term. When a solicitor was called in she admitted that other tenants had made the same complaint on previous occasions—always on that particular date—and had not remained in the house afterwards.

Some years ago classic Oxford was excited concerning the story of a local apparition, which had a curious peculiarity. In walking, only that portion of the body from the knee upwards was visible. It appeared as though it were wading through the floor of the hall in which it was visible. When an architect was taken over the building he pointed out that the floor had been raised some eighteen inches since the place was first built. The ghost was walking on the original floor. We have only the newspaper account to go upon, and no details are vouchsafed, so that we can only repeat the story under reserve, although it is stated in the journal that the reality of the apparition has been “triumphantly vindicated” against the scientific sceptics of Oxford.

AGASSIZ declared that every new truth went through three phases. First, it is contrary to Scripture; second, it is not new; third, everybody has always believed it.

PSYCHIC PHENOMENA AND THE SUBCONSCIOUS.

On December 16th, at the Rooms of the Alliance, Mr. Ernest Hunt gave his second lecture on the above subject. Dealing with the phenomena of psychometry and clairvoyance, he claimed that these were in essence subconscious faculties, and that they manifested in rudimentary form sometimes spontaneously and very often without any reference whatever to discarnate spirits; but inasmuch as they led into the psychic realm they naturally enough tended to become more specifically Spiritistic later on.

In this connection the lecturer pointed out how essential it was that these subconscious phenomena should be recognised and classified as such, since even some of the most eminent alienists considered clairaudience and clairvoyance as synonymous with insanity, and were prepared to sign the necessary certificates that herded the psychic sensitive with the mentally deranged.

In touching upon other phases of psychic phenomena Mr. Hunt by no means claimed that the subconscious theory covered all the facts, but he insisted that the various psychic gifts were in degree the prerogative of all, and that they manifested normally in due course when the evolution of the individual was balanced and harmonious on all planes. He also expressed the view that such development, which he termed “the mediumship of self-control,” was specifically the one way in which the best interests of the race would be conserved.

THE “MAGNETIC MEDIUM” AND CRYSTAL.

A MODERN URIM AND THUMMIM.

BY REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

I have read Mr. Wilson's article on page 590 with deep interest, and it immediately occurred to me that the messages conveyed by the flashings or illuminations in the large amethyst crystal described by him are probably modern instances of the same phenomena as those by which the messages, on important occasions, were communicated to Aaron. The description of the Urim and Thummim in Exodus xxviii. 30 is not very clear. It appears to have been some jewel inserted in the breastplate of Aaron. Some have thought that it was the whole breastplate set with its jewels. Josephus, the Jewish historian, is of this opinion evidently, and says that the Urim and Thummim consisted of the rows of precious stones set in the breastplate, and that the messages were conveyed by *some peculiar aspect of the stones*.

The words “Urim and Thummim” mean literally “The Lights and Perfections,” and this would be a very accurate description of four rows of fine large jewels. Josephus's surmise (possibly he had heard the statement handed down as a tradition in his times) that the message was conveyed through some remarkable aspect or appearance of the gems is of deep interest in the light of Mr. Wilson's experience with the amethyst crystal. The message he obtained from Amen-ra-mes which says, “For this which was old is now new; that which was past is come again,” is significant when we remember the circumstances connected with the Urim and Thummim of the Hebrews, and especially when we recall the passage of Scripture which says that “Moses was learned in all the wisdom of the Egyptians.” This method of communication by the illumination of a gem, or natural crystal, may have been known to the Egyptians, or Amen-ra-mes may be alluding to the instance of the Urim and Thummim of the Hebrews, referred to in Exodus xxviii. 30. The jewels or crystals in the breastplate of Aaron were set in four rows, each containing three gems or crystals. The Bible names are: First row, sardius, topaz, carbuncle; second row, emerald, sapphire, diamond; third row, ligure, agate, amethyst; fourth row, beryl, onyx, jasper. It is not easy precisely to identify the stones, the meaning of some of the Hebrew terms being very doubtful.

I commend the subject to Mr. Wilson and suggest that if he has not experimented with all the gems named therein,

possibly he may find other gem substances respond, in addition to pure quartz, and possibly other varieties of quartz than the amethyst.

The whole matter is of fascinating interest, and we shall all look with the greatest attention to Mr. Wilson's further communications on this subject.

PHANTOM FLEETS AND ARMIES.

THE VIEWS OF A FRENCH PSYCHICAL AUTHORITY.

Commenting on the vision of a naval battle in the skies, seen by the Rev. Father Calderbank, of the Franciscan College, Cowley (an account of which has appeared in *LIGHT*), M. C. de Vesme, in an article in the Paris "*Annales des Sciences Psychiques*" for November-December, mentions that he wrote to Father Calderbank for confirmation. It will be remembered that the Hon. Ralph Shirley, in the "*Occult Review*," suggested that the vision might have had reference to the naval engagement off Heligoland which took place some days after; Father Calderbank, in his reply to M. de Vesme, expresses a different view. He writes:—

In reply to your question, I have to say that the account published by Mr. Shirley is correct in its entirety; his idea, however, that it was intended as a prevision of a naval combat appears to me to be unfounded. That which took place was in the nature of a mirage.

The whole phenomenon is, I think, capable of a perfectly natural explanation. I think that the atoms of watery vapour can in certain conditions act in the same way as the atoms of mercury upon a mirror, that is to say they can reflect and project. . . although I cannot pretend to be able to give an exact scientific explanation on this point.

M. de Vesme quotes an instance of projected vision, an account of which was given in "*Der Hansfreund*." The incident, we are told, took place near Ujest, a department of Gnes-Strehlitz, Silesia, in 1785:—

On January 27th, between three and four o'clock in the afternoon, some fifty persons saw a body of infantry, disposed in three ranks, and led by two officers, carrying red banners, marching towards them. The first line halted and fired in the direction of the spectators, though no sound of firing was heard. A thick smoke then enveloped the ranks, and when this had cleared away the infantry soldiers had given place to mounted hussars.

On February 3rd, about eight o'clock in the morning, this vision was again seen by some four hundred peasants. One of these, bolder than the rest, mounted a horse, and galloped towards the phantom army, but on reaching the spot which they had seemed to occupy, he found no trace of them, though his companions who remained behind saw him surrounded by soldiers in various uniforms.

On the 15th of the same month this scene was again witnessed by some thirty people. General Sass had sent a detachment of soldiers to that neighbourhood. The officer in charge of the detachment rode up to the ghostly troops and presently a mounted officer detached himself from their ranks and came towards him. They both saluted. The Prussian officer then asked the other who he was and what he wanted, but got no reply. He drew his pistol and was about to fire, when the whole vision disappeared.

M. de Vesme suggests that the spectacle was due to a meteorological and optical phenomenon, and supposes that the mounted figure which rode up to and saluted the officer was really the latter's own reflection. He also refers to an incident described by M. Flammarion in his book on "*The Atmosphere*," where three people of Verviers saw an army in the sky, and so distinct was the vision that they were able to recognise the uniforms of the artillery regiments, and could distinguish a cannon which had a broken wheel and was about to fall over. This took place in June 1815, the year and month of the battle of Waterloo.

ERRATUM.—In the article on Mr. James Weston's experiments in telepathy in our last issue an unrevised alteration of the second sentence has rendered the first portion of it unintelligible. What Mr. Weston desired to convey was that most of his time is absorbed in business and most of the time of the receiver of the messages is occupied with war work.

THE PHONOGRAPH AND PSYCHIC RESEARCH.

A NOTE ON DR. CRAWFORD'S EXPERIMENTS.

The following account appears in the Christmas number of "*The Sound Wave and Talking Machine Record*," the organ of the gramophone trade:—

We have to thank our good friend, Mr. T. Edens Osborne of Belfast, whose reputation as a talking machine expert and most active and successful dealer in gramophone and phonographic equipments is so generally recognised in the North of Ireland, and, indeed, throughout the whole of the United Kingdom, for bringing under our notice a very interesting article which has appeared in *LIGHT* (page 304), by Mr. W. J. Crawford, under the caption, "*The Scientific Investigation of Physical Phenomena*." This gentleman is a lecturer in mechanical engineering at the Belfast Municipal Technical Institute, as well as extra rural lecturer in mechanical engineering in Queen's University of Belfast, and has for some time past been investigating what may be best characterised as "*Spiritualistic phenomena*," and especially in relation to the substantive objectivity of the sounds heard at séances and similar manifestations. And the article under review relates to the registering of such sounds by phonographs—a happy idea, for certainly the phonograph cannot be said to possess a brain capable of being affected by psychic influences, or, in the registration of sounds, to be under any species of hallucination.

Dr. Crawford was well advised in securing the co-operation of Mr. T. E. Osborne, and we have before us the particulars of an experiment conducted under their joint control. With reference to this, Dr. Crawford makes the following statement: "I recognise that the taking of a satisfactory phonographic record would be a somewhat difficult matter, as the experimenter would have to submit to the hard-and-fast conditions of the séance-room, and would be unable, in any appreciable degree, to modify these conditions to his own advantage. I therefore called upon Mr. T. Edens Osborne, who deals in large quantities of phonographs, and who knows as much about such instruments as any man in Belfast, and together we made some experiments in a small uncarpeted room at the top of his premises. We found that with the phonograph on the floor (it was an Edison "Standard") rough imitations of raps made with the handle of a penknife came fairly clear, so long as the sounds were not more than a foot or so distant from the recording trumpet. After considerable experimenting I spoke a few words into the machine stating that I took the record (to follow) on June 11th, 1915, and giving the name of the medium. This occupied only a short length of the cylinder, and the remainder was left blank."

Mr. T. E. Osborne was present on this memorable occasion, which appears to us, though we confess to no erudition on this abstruse matter, to provide a fresh platform on which the Edison phonograph has made its *début* with pronounced success—this, too, is Mr. Osborne's own opinion—and the results arrived at may have an important effect in the direction of subsequent investigations into physical movements, shrouded, as they are, behind a veil of virtually impenetrable mystery. Like him we are disposed to "wait and see," always bearing in mind the marvellous revelations of modern séances, and that, in the words of Shakespeare's Hamlet: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

THE PROPHECIES OF NOSTRADAMUS.

The correspondence in the "*Observer*" last month on this subject included some interesting letters by Mr. Hamilton Minchin and Mr. W. Gorn Old, to which we have not been able to refer previously for want of space. Mr. Minchin quoted the concluding quatrain of the prophecies, which is as follows:—

Le grand empire sera par Angleterre,
Le pempotan des ans plus de trois cens;
Grandes copies passer par mer et terre,
Les Lusitains n'en seront pas contents.

("The great empire shall be with England—The all-powerful for more than three hundred years—Great armies shall pass by sea and land—The Portuguese will not be pleased therewith.")

Mr. Gorn Old gives the following as translation of two of the quatrains:—

One shall arise who shall cause the god of the infernal Huns to live again, the terror of mankind. Never were greater horrors nor more evil days than those that shall come to the Latins by this scion of Babel.

The ravenous beasts shall be driven by hunger across the rivers, the greater camp being over against Austria. An iron net shall be drawn about the great Power when the sons of Germany are unaware of it.

For the information of those unacquainted with the history of the prophet, it may be mentioned that Nostradamus, whose real name was Michel de Nostredame, was a French Jew, born in 1503. He took his degree of Doctor of Medicine at Montpellier in 1529, became Physician in Ordinary to Charles IX., and died in 1566. He published his "Centuries" of rhymed prophecies between 1555 and 1558. The supposed fulfilment of several of them obtained for him the notice of Catherine de Medici, and he also received a special mark of honour from Henry II. of France.

SIDELIGHTS.

"Patriotic Economy," by Mrs. Hallie Eustace Miles, is a booklet addressed "to the housekeepers and servants of England," and contains many valuable hints on the prevention of waste in housekeeping. It is published at one penny and may be obtained from Mrs. Miles at 40, Chandos-street, W.C.

In a recent issue of "T.P.'s Weekly" the writer of the topical notes discourses of curious coincidences which continually occur to him. One of these relates to the experience of seeing some out-of-the-way word and then immediately afterwards meeting with it again in some other connection. Many of us are familiar with this phenomenon. He adds, "If I think of a friend whom I have not seen for years I either meet him soon or hear about him." And he asks, "Is there any significance in these happenings or are they merely chance?"

One of the most delightful of Yorkshire's smaller manor-houses (according to the "Star" in some recent notes on Bolling Hall) has an interesting story of ghosts, and of the tragic end of its last owner, Sir Richard Tempest, who as a Royalist and a great gambler contrived by forfeiture and losses at cards to lose his fortune, including Bolling and the adjoining lands. He died in the King's Bench prison, and after that was said to haunt one of the rooms at the Hall.

Another ghostly episode in the annals of the place is thus narrated by the journal: "Bolling Hall had also an apparition which saved Bradford from a general sack by the Royalists, the intention being to give no quarter whatever. This was the order of the Royalist Earl of Newcastle, who was enraged at the slaughter of the Earl of Newport. But while at Bolling, where he was entertained by its Royalist owner, Lord Newcastle was visited by an apparition which induced him to countermand his savage orders."

Mrs. M. F. Tiddeman (Oxford) writes dealing with the coincidence between fiction and fact, as exemplified in Mr. Arthur Machen's "Bowmen" and Mr. James Payn's novel (referred to in *LIGHT* of November 27th, p. 572). Our correspondent thinks it is more than probable that the two authors in question "tapped the vibrations set going by the occurrences." This, however, would hardly account for the episode in James Payn's novel, which did not take place in the actual world until some time after the book was written. Still, there is a good deal in the idea; it explains much that passes as chance coincidence, and our correspondent appropriately cites the case of Darwin and Russel Wallace and their simultaneous discovery of Natural Selection.

"The Ideal in Diet," by the late John Bonus (Richard J. James, 3d.), is concerned with the higher aspects of Vegetarianism. It advocates a non-flesh diet because right living in the matter of daily food engenders a desire to live rightly in other respects. The more refined and natural the food the clearer the brain and the keener the perception of the relative value of things. There is a gain in poise and serenity of mind and a gradual uplifting towards that spiritual plane in which our highest aims and aspirations "live and move and have their being." In these times of storm and stress, when those in authority are counselling a more limited use of meat, it is both helpful and encouraging to be thus reminded of the ideal side of diet and its intimate relation to the realisation of all that is good and beautiful. The essay concludes with one or two practical suggestions, and, in accordance with the expressed wish of the author, is dedicated to the memory of his sister, Dr. Anna (Bonus) Kingsford.

The "Daily News," in a recent issue, in commenting on the letter of a correspondent assuring the journal that the war would end on May 9th, 1916, remarks that it would have been more impressed by the prophecy if the prophet had foreseen when he posted the letter containing it unstamped on December 20th that the addressee would have to pay 2d. for it on December 21st.

The following story is attributed to a nephew of the late Professor Blackie. It was first, we believe, related in the "Realm" in December, 1895: One day Dr. — was standing under the wall of the Edinburgh Infirmary. Suddenly he distinctly heard a strange voice calling him by name. "I am coming," he said, and hurried off in the direction from which the sound had come. He had gone but a few steps when the wall under which he had been standing fell with a crash. He would have lost his life if he had remained there. There was no person within sight or call.

A correspondent connected with the stage writes: I recently saw Mr. Charles Hawtrey at the Coliseum in a one-act play, entitled "Q.," dealing in a grotesque, not to say crude, manner with a certain branch of psychic science. The "hero" (or should I say "villain"?) of the piece successfully induces a weak-minded gentleman with leanings towards Spiritualism to part with two fifty-pound bank-notes, in the belief that they have been psychically projected to the spirit-world at the request of an impecunious spirit called "Q." I am sufficiently tolerant not to feel hurt at seeing a spurious form of Spiritualism lampooned in this manner—in fact, I enjoyed more than one hearty laugh at the quaint futilities of the victim and the plausible persuasions of the wily sharper. At the same time, I should prefer to see an actor of Mr. Hawtrey's talents in a play more worthy of his mettle.

LETTERS TO THE EDITOR.

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

Magical Arithmetic.

SIR,—Miss Stephenson's comment (p. 610) is to me not a very satisfactory reply to the question: From what source does the boy derive this wonderful faculty? My friend Mr. A—generally comes to my rescue when I have failed to properly think out the answer to a question. We were talking about the calculating boy and I said to him: "On reflection it seems to me that an outside spiritual influence, rather than the boy's own subconscious self, enabled him to solve the problems practically instantaneously. I cannot think—Plato notwithstanding—that these precise questions and answers were known to the boy on account of his having learned them in a previous incarnation. I take it that the same spiritual influence which caused Mr. Capper to put the questions caused the boy to answer them." Then Mr. A—said: "But other persons, besides Mr. Capper, set the boy problems which he solved with equal readiness and rapidity—showing that the spirit must have been in communication with these as well as with the Indian boy." "There may, indeed," I replied, "have been more than one spiritual influence at work."

By the way, if a human being had previously got into communication with the spirit, or spirits, exercising this control, what was going to happen—the precise questions and answers—could have been foretold; the answers would require to be known before the questions were put, to permit of their being given so quickly.—Yours, &c.,

CHARLES F. MOXON.

December 18th, 1915.

"A Dream Problem and Some Solutions."

SIR,—In answer to the letter of Mr. Arthur G. Meeze in *LIGHT* of the 18th inst., may I explain that in using the word "emanate" I took it to mean "coming out of," "issuing from," and certainly never intended to imply that anything is ever evolved by an instrument such as the brain, either in the shape of thought-forms or anything else. I spoke merely as when—perhaps too loosely—one refers to characters in a novel as "the children of one's brain."

As to the other point raised by Mr. Meeze, surely thought-forms composed of super-physical matter need not necessarily last for ever any more than bodies formed of physical matter.—Yours, &c.,

ROSE CH. DE CRESPIGNY,

December 20th, 1915.

Healers.

Miss Joan Bryce receives daily from 11 a.m. to 6 p.m. for Healing and Spiritual Help. Monday, Wednesday, and Friday, for earnest enquirers only, fee optional, 6.30 p.m. Tuesday and Thursday, at 3 o'clock prompt (select) circle, 2s. Sunday evening, at 6.30, address and clairvoyance (collection); all states free. —7, Crawford Place (off Edgware road: five min. from Marble Arch).

Mr. Langdon, Specialist for Nervous and Chronic Ailments, Internal Weakness, Founder of the Physio Medical Society, may be consulted daily at 27, Manchester-street, Manchester-square, W. Free diagnosis, Wednesday, 2 to 5.

Miss Edith Patteson, Metaphysician, receives daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

MR. ALFRED VOUT PETERS

Will be in London for a short period during January.

Engagements can be made for Private Sittings by Appointment only.

Appointments can be made by letter only.

Address letters in first instance to—

A. VOUT PETERS, c/o 15, Devereux Court, Strand, W.C.

SOCIETY WORK ON SUNDAY, DEC. 26th, &c.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—A very happy day. Mrs. Fairclough-Smith gave a trance address in the morning on "The Spirit of Christmas," and in the evening "A Christmas Message." For Sunday next, see advt.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, good meeting; evening, interesting experience meeting. Sunday next, 11 a.m., Mr. Gall; 6.30 p.m., Mr. A. Bailey, "Patriotism—its Value."

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by the President on "I came not to send peace, but a sword"; helpful clairvoyance; solo by Miss Johnson. Sunday next, at 11 a.m., service and circle; at 7 p.m., the President, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson; evening, Christmas carols by the choir, address and clairvoyance by Mrs. E. Neville. Sunday next, 7 p.m., an evening with Tennyson; solos, recitals, &c., under the direction of Mr. Alcock Rush. 5th, annual general meeting.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close Clock Tower).—Mr. A. Punter gave some interesting personal experiences, followed by excellent clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. A. Boddington, addresses and clairvoyance; also Monday, 8 p.m. Friday, 8 p.m., public meeting for inquirers.—R. G.

GOODMAYES AVENUE (opposite G.E.R. Station).—Mr. C. E. Sewell gave an address on "The Mystical Birth of Christ," and Mr. H. Howell sang "Nazareth" in fine style. On the 21st ult. Mrs. Webster gave an address and clairvoyance. Sunday next, 7 p.m., Mr. G. R. Symons. Tuesday, 8 p.m., members' devotional meeting.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, address by Mr. H. Ernest Hunt, "A New Year's Message." 22nd ult., Mrs. Maunder, address. Sunday next, 3 p.m., Lyceum; 7 p.m., Mrs. Podmore, address and clairvoyance. Wednesday, 5th, general meeting.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Uplifting Christmas trance address by Mr. John Williamson. Wednesday next, 7.30, open circle, Madame Clare Hadley. Friday, 4 to 7, Madame Vera Ricardo, for private consultation, healing, psychometry, &c. Sunday next, 6.30, Miss Violet Burton, "Some Mysteries of Time and Spirit Life."—R. A. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. A. G. Newton; clairvoyance by Mr. Sydney Penton. 23rd ult., address by Mrs. Agatha Spicer on "In my Father's house are many mansions," and clairvoyance.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Morning, circle, at which Mrs. McFarlane gave several psychic readings with marked success, this being her first attempt in public; evening, address by Mr. Abbott, the vice-president.—J. McF.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Evening, uplifting address on "The Meaning of Christmas from a Spiritualist's Standpoint," and clairvoyance by Mrs. Alice Jamrach. 22nd ult., address by Mr. Sturdy; clairvoyance by Mrs. Marriott.—E. M.

TO ADVERTISERS.

'Light'

Is now recognised as the most important and leading representative newspaper devoted to Spiritualism and Psychical Research. It has a very large and world-wide circulation among the most cultured, thoughtful, and intelligent people of all classes.

'Light'

Is therefore an exceptionally valuable medium for Advertisements.

Scale of Charges for Advertisements:

Four Lines or under:

2/6 each insertion; 6 insertions, 12/-; 13 insertions, 19/6.

Six Lines:

3/6 each insertion; 6 insertions, 15/-; 13 insertions, 26/-.

One Inch Space:

1 insertion, 4/-; 3 insertions, 10/6; 6 insertions, 19/6.

Front Page: 5/- per inch.

Other Pages:

£4/4/- per page; £2/5/- half-page; £1/5/- quarter page.

For larger spaces and special advertisements, quotations can be given i copy of advertisement is forwarded. Terms, strictly cash with order.

All Advertisements must be paid for in advance.

SPECIAL NOTICE TO ADVERTISERS.

All Advertisements or Alterations of same must be received at Office of "Light"

Not later than 12 a.m., on Mondays,
or they will be too late for the current issue.

THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Lees.

A Spirit's story of how men err in
their conception of the Life Beyond.

FOURTH EDITION.

Handsome binding, blue and gold, 385 pages, 3s. 10d. post free.
OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

"OUIJA"

(PRONOUNCED "WE-JA").

Will Spell out Messages and aid in the Development of
Mediumship in the Home Circle.

The "OUIJA" board is considered by students of Psychic Phenomena to be the readiest means of obtaining communications from the unseen. Its operations are always interesting and frequently invaluable, as by its agency tests of spirit identity are frequently given.

Full directions with each, packed in cardboard box. Price 5s. 6d. post free in United Kingdom. Price including foreign postage to Australia and United States of America, 7s. 6d.; to India and Continent, 7s.; Cape Colony, Natal, and Transvaal, 8s.; post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

ON THE SIDE OF THE ANGELS
The Story of the Angels at Mons.

Including Cases of Appearance after Death.

A REPLY TO ARTHUR MACHEN.

By HAROLD BEGBIE.

126 pages : : 1s. 2d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the *bona-fides* of advertisers, the proprietors of "Light" do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told. . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychic research, *viz.*, clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

Mr. J. J. Vango (Trance), Magnetic Healer
and Masseuse. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Ronald Bailey. 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fairlawn," 24 St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Zeilah Lee, 69, Wiltshire-road, Brixton, S.W.
—Telephone, "Brixton, 949."

Mrs. Zaidia Johnston, 57, Edgware-road,
Marble Arch, W.—Private sittings daily. Hours, 11 to 7. Fees 2s. 6d., 5s., and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

Irene Hope (Trance). Appointments by letter only. Concentration class every Wednesday at 3 p.m. For particulars of same apply by letter.—217, Queen's-road, Bayswater, W.

Miss Chapin (Blind) (of New York). Sittings
daily; hours from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone 2329 Willesden.

Mrs. Lamb Fernie holds spiritual meetings
at 11 a.m. Sundays; 5 p.m. Thursdays; admission 1s. Circle, Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone Park 6098, or letters to 40 Bedford-gardens, W.

Mrs. Mary Davies, Lecturer, and Authoress
of "My Psychic Recollections," published by Nash, 2s. 6d., gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams (Trance). Messages by post while absent from London.—Address: Gordon Arms Hotel, Tomintoul, Banffshire, Scotland. Return London early New Year.

Horace Leaf.—Daily, 11 to 6. Saturdays
and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s.—15, St. Luke's-road, Cornwall-road, Bayswater. London, W. (near Westbourne Park Station).

Thomas F. Matthews.—Séances: Tuesday,
Thursday, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178a, Westbourne-grove, 32 'bus to Ledbury-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 min.

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8, and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

Mrs. Osborne Leonard (Trance) gives private
sittings daily, 11 to 6, or by appointment.—41A, Clifton Gardens, Maida Vale, W. Buses 6 and 74 pass door. One minute Edgware-road. Buses 1, 8, 16. Warwick Avenue Tube Station two minutes. (Please note change of address.)

Mrs. S. Fielder (Trance), 35, Tollington-road,
Holloway-road (close to Tube and Jones Bros.). Private readings daily, 11 to 7, from 2s. 6d. Séances: Monday, 3, 1s.; Thursday, at 8, Sunday, 7, 1s.

Change of Address.—Wm. Fitch - Ruffle
(Psychic), 115, Warwick-street, Victoria, S.W. (No. 2 'bus to door: 4d. Victoria). Séances: Sunday, Wednesday, Thursday, 3 p.m. and 7.30 p.m., 1s.; Wednesday (select), 1s. 6d., private. Consultations before 3 p.m. on above days, 1s. 6d.; other days, 2s. 6d. to 5s. Home receptions attended at above terms. Ground floor; one knock.

Mrs. Clara Irwin (Trance) gives readings daily;
hours, 11 to 6; later by appointment. Public Séance: Sunday, 7 p.m. sharp, 1s.—15, Sandmere-road (near Clapham-road Tube Station), S.W. Testimonials from all parts. (On *parole français*.)

Mrs. Mora Baugh gives readings daily at
71½, High-street, Notting Hill Gate (opposite Central Tube).

Mrs. Boddington, 17, Ashmere Grove, Acre-
lane, Brixton, S.W. Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

Miss Vera Ricardo (from Russia) gives read-
ings in five languages. Trance. Healing and Massage. Developing Class: Thursday, at 7 o'clock. Circles: Monday and Wednesday, 1s. 6d.; at 4; Tuesday, Thursday, Sunday, 2s. 6d.—38, Longridge-road, Earl's Court S.W. Tel.: Western 4244 after Monday, December 13th. Receives daily except Fridays.

Mr. Lionel White. Daily, 1 to 5. Séances:
Tuesday, Thursday, Saturday, at 8 p.m., 1s.; Wednesday, Friday, 3, 1s. Friday, 7 to 9 p.m., diagnosis and healing.—107, St. George's-road, Victoria, S.W. 'Bus 24 to Road.

Clare O. Hadley. Daily, 11 to 6 (Saturdays
excepted). Séances: Mondays and Thursdays, at 7, 1s.; Wednesdays, at 3, 2s.—49, Clapham-road (near Oval Tube, same side as Children's Hospital).

Change of Address.—Mrs. Cecil Crofts, author
of the "Birthday Book of Fate," published by Rider, 5s. net. Consultations daily from 11 to 7.—166, Brompton-road, Knightsbridge, London. Tel., Ken. 1606.

Mrs. J. Paulet, Psychic and Healer, 9, Park-
road, Upper Baker-street, W. (close to Baker Street Station). Daily, 11 to 4. Fees from 5s. Thursday, at 3 p.m., circle; fee 2s. Tuesday, at 3, Concentration; Healing at 4; tea at 5; fee 2s. for one or both meetings.

Mrs. Jacques, 90A, Portsdown-road (Clifton-
road), Maida Vale, W. (Buses 6, 16, 8, Marble Arch). Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 6, or by appointment; fee moderate. Circles each evening (except Saturday and Sunday), 8 p.m.; Thursday, 3 p.m., fee 1s.

Healers.

Mr. A. Rex, Magnetic Healer. Mental and
Vibrative Treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24a and 2. Tel. 5195 Regent. (See Page 135, LIGHT, March 21st, 1914.)

Mrs. Rose Stanesby, Spiritual Healer and
Teacher (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee.—93, Regent-street, W.

Mrs. Miriam Godfrey, Certified Hygienic
Specialist (All Methods), Medical, Surgical, Masseuse, Electrician, &c. Spiritual Healer. Receives, visits, travels with patients. Dublin Psychic. Hours, 2 till 6 p.m. (first Friday in month excepted), or by appointment. Speaks French and German. Fees possible to all.—52, Richmond-road, Westbourne-grove. Motors 7, 27, 28, 31, 32, 46.

Psycho-Therapeutic Society, 26, Red Lion-
square, London, W.C. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Fridays, by appointment. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

Miss Helen Worthington, Psychotherapist,
Teacher and Healer (Graduate Student of Dr. Elizabeth Severn). All Mental Psychic and Physical Disorders dealt with by means of Mental Suggestion, Education of the Will, and Spiritual Healing. First consultation free. Hours, 2 to 6 p.m. Telephone, Victoria 6074. Address: Parliament Mansions, Orchard-street, Victoria-street, London, S.W.

Mr. Percy R. Street,
MEMBERS' MANSIONS, 38, VICTORIA STREET, S.W.

Hours for Consultation and Treatment, 10 a.m. to 5 p.m. (By appointment.)

Depot for Dr. John's Natural Remedies.

For the convenience of patients, Lift, use of Telephone, Writing and Rest Room.

Telephone . . . 6849 Victoria.

AT THE YEAR'S END.

A MESSAGE TO "LITTLE FAITHERS."

This, little faithers, is the turn of the year. Here we approach an empty grave and a cradle, the interring of dead hopes and the birth of new.

You bury the old year with scant ceremony, thankful that he, at least, will never rise again; but are you sure? Perhaps he has not died after all—perhaps you gave him eternal life, life in your own heart, and there he stays, a welcome or unwelcome guest.

He does, indeed, stay; the past year is incorporate in yourself, by your own act and deed. You gave him his form in your mentality, you wrote his influence upon the tablets of your memory, you engraved your impressions of him upon the mirror of your mind, from which all the waters of Lethe can never cleanse them.

You are the past year, and all your previous years: that is at once your destiny and your high hope. You have engraven all the past, you shall engrave all the future years you have upon those self-same tablets. As Swedenborg says, you shall write your life in your physique and the angels shall discover your autobiography in your structure.

Now let us be practical: you are "up against" circumstances, things are all wrong, the outlook is anything but hopeful: yes, continue your doleful catalogue *ad libitum*, but don't expect me to sympathise with you. If those are the items of autobiography you are going to write, it strikes me it will be very poor reading for the angels. I imagine they would much rather that you started in on a little bit of interesting fiction: that you thought the happiest, gladdest and sweetest things you know, even if they are not true now, that you made for yourselves "nests of pleasant thoughts, bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts which care cannot disturb, nor pain make gloomy, nor poverty take away—houses built without hands for your souls to live in" (Ruskin). Call it fiction if you like, but keep it up and presently you will find it becoming actually and literally real. The angels anyhow will like it better.

Face A.D. 1916 in a spirit glad and buoyant; give it hail, and trust the Highest to God-speed it. Drop your croaking, crucify your fears, oil the machinery of faith, and go ahead. You won't go bankrupt, you needn't even drop your subscription to the L.S.A.—cut off the things that don't matter first—and mark my words, we'll shake hands together, you and I, over the grave of 1916 and say that his after all was none so bad a chapter in our autobiography for our friends the angels to read! A Happy New Year!

H. ERNEST HUNT.

December 31st, 1915.

ANSWERS TO CORRESPONDENTS.

S. R. CANTON.—Please forward an address at which a letter will reach you.

SEVERAL CORRESPONDENTS who have forwarded letters and MSS. for publication are asked to exercise patience, for the pressure on space just now is acute.

W. T. STEAD BUREAU.—We are asked to call attention to the announcement on cover of the meetings to be held during January at the W. H. Smith Memorial Hall, 5, Portugal-street, Kingsway, W.C.

DREAMS AND OMENS.

By JAMES WARD.

There are many dream books, but no other quite like this, which gives scientific explanations of the dreaming state, notable examples of wonderful dreams and historical instances of omens, as well as hundreds of dream interpretations.

64 pages. Stiff wrapper, 7d. net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

THE WORLD IN TEARS.

Messages of Hope, Consolation and Sympathy, by Eminent Divines, Poets, Dramatists and Teachers, with a 20-page Preface

By MARIE CORELLI.

Amongst the contributors, in addition to Miss Marie Corelli, are the Dean of Manchester, Father Bernard Vaughan, The Bishop of Birmingham, Rev. R. J. Campbell, Archdeacon Wilberforce, Israel Zangwill, Arthur E. Waite, Rev. F. B. Meyer, G. R. S. Mead, Mrs. P. Champion de Crespigny, Rev. A. J. Waldron, Dr. Adeney, Sir W. H. Lever, Lady Muir Mackenzie, Arthur Bouchier, M.A., and Violet Vanbrugh, with autographed signatures.

Stiff Wrapper. 96 pages, 1s. 1d. net post free.

Twenty per cent. of the profits of this publication will be paid to the British Red Cross Society.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

SPIRITUALISM

AND THE

Light it Casts on Christian Truth.

By the Rev. Arthur Chambers,

(Author of "Our Life After Death" and "Man and the Spiritual World," &c)

Vicar of Brockenhurst, Hants.

27 pages and Cover, Twopence post free, or 1/8 per dozen post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

VISIONS, PREVISIONS AND MIRACLES IN MODERN TIMES.

BY E. HOWARD GREY, D.D.S.

Contains a vast amount of detailed information relative to the subject, occurring under a wide variety of circumstances, political, religious, and Spiritualistic. He details many incidents describable as physical phenomena, as "lights," "rappings," sounds, levitations, healings, &c.—J. J. Morse, in Preface.

A book for the general reader as well as the student of psychic evidences. He covers a great deal of ground in an attractive way by reason of the multitude of cases of verified vision, fulfilled prophecy and established miracle. The outcome of wide study and research—examples of phenomena from many countries and in many periods.—LIGHT.

This book contains more historical narrative than philosophical disquisition. We read in it of stupendous happenings and inexplicable occurrences, many of them already familiar to readers of occult literature, but several unknown to all except a few psychical researchers.

His book will be read with interest, and not without profit.—"Occult Review."

Cloth, 532 pages, 5s. 4d. net, post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

ELEMENTARY TEXT BOOK

OF

MENTAL THERAPEUTICS.

A Complete Course of Instruction in the Theory and Practice of Mental Healing.

BY

W. J. COLVILLE.

A Text book on the study of Health from a Spiritual Standpoint. Simple, Clear, Concise. Full course of twelve practical lessons dealing with Divine and Human Will: Their essential agreement; The Creative Work of Thought; Our Thoughts build our Bodies; Telepathy, or Thought-Transference and Hypnotism, with Practical Directions and Statement of Benefits; Intuition the True Educator; Diagnosis; Correspondence between Mental and Physical Conditions; A Practical Lesson on the Most Direct Method of Spiritual Healing; Concentration: Its Development and Use; The Real Antidote to Hysteria; Practical Illustrations of the Correspondences between Mental States and their Physical Expressions.

An effort to show a way out of sadness into joy, and out of sickness into health.

New Edition. 80 pages, 1s. 1d. post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

"M.A. (OXON)'S" GREATEST WORK.

SPIRIT TEACHINGS.

Through the Mediumship of WILLIAM STANTON MOSES.

By Automatic or Passive Writing.

With a Biography by CHARLTON T. SPEER, and Two Full-Page Portraits.

SYLLABUS OF SOME OF THE SECTIONS:

PREFACE.

Introduction.—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-platonic philosophy—Suffism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Section IX.—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

There are XXXIII. Sections in this Book.

Seventh Edition. Handsomely bound in Cloth, Gilt, 324 pages, demy 8vo.

Price 3/6 net, or post free 3/11.

LONDON SPIRITUALIST ALLIANCE, LTD., 110, ST. MARTIN'S LANE, LONDON, W.C.