

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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For further particulars see p. 602.

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CONTENTS.

Notes by the Way	601	Facts and Fads of Modern Health-	
The Message of Amen-Ra-mes ..	602	Hunting. Address by Mr. Percy	
Dr. A. Wallace and Sir H. Bryan		R. Street	607
Donkin	604	The Making of Man	609
The Great War: Address by Maj-		Thoughts from Andrew Jackson	
Gen. Sir A. Turner	604	Davis	610
Dreams and Telepathy	605	Sidelights	611
The Truce of Christmastide	606	The Idealist's Point of View	611
Prophecies of the War	607	Prayers for Peace	611

Christmas and the New Year.

To all our readers everywhere we send greetings and goodwill, wishing them "all benign and salutary things"—in the olden phrase: "A Merry Christmas and a Happy New Year."

NOTES BY THE WAY.

"So now is come our joyfullest feast," as the old poet Wither wrote in some lines quaintly descriptive of Christmas as it was kept in the seventeenth century. It is hard to recapture the festal glow of those days. It is harder than ever this year in the welter of a world-war. If the bargain were possible we could almost be tempted to barter all the achievements of intellectual progress for a return to those homely, leisurely and benighted times when the telephone, the automobile, the electric light and the Krupp howitzer were still in the womb of Time. But we have to go forward and to live by the way. And if in the meantime knowledge has increased, it has been knowledge of good as well as of evil. Our wisdom is not all sorrow. All our gains have been in the direction of power over our environment, and our present plight is the result of power mis-used. The very vastness of our calamity is an index of the extent of the power we have gained and a criterion of the progress we might have achieved had it been directed to upbuilding instead of destruction. In the meantime let us keep our Yuletide in the ancient way. The great calamity of the nations has let loose not only a flood of wrath and indignation, but a great stream of human kindness and fellowship upon which the Christmas season may appropriately set its seal.

That touch of Nature which makes the whole world kin is with us in many ways at the year's end. Even the garnishing of our houses with evergreens is a rite that brings the needed link with Nature. That custom in ancient days is said to have been a kind of tribute to the Nature-spirits—the elves of wood and meadow. We have no sympathy with those prosy pedants who tell us that Christmas is celebrated at the wrong time of the year—that the great event which it commemorates could not possibly have occurred in the winter season, for then the shepherds would not have been watching their flocks by night—that Christmas is simply a survival of an old heathen festival. The "Pagan suckled in a creed outworn" might well have had glimpses that would make him less forlorn than many a modern viewing Christendom to-day. And as for its being the wrong time of the year, the remedy is a simple one; it would be to dedicate the

whole year to the Prince of Peace and the spirit of goodwill, and the exactitude of dates would matter nothing. But this, simple as it is, must be for the present a counsel of perfection. But if joy can be "unconfined" only once a year, let us be content for the time. Hang up the holly and the mistletoe. They will make welcome for more than the Nature-spirits—for the invisible guests who revisit from the homes of the hereafter those homes that they have left behind but never forgotten.

* * * *

This being the season associated from time immemorial with tales of the uncanny we take the following examples of the "creepy" kind of story from one of the admirable ghost stories of Dr. M. B. James, the Vice-Chancellor of Cambridge. Writing of the tales which school boys tell each other, Dr. James says:—

Let's see, I wonder if I can remember the staple ones that I was told. First there was the house with a room in which a series of people insisted on passing a night. Each of them in the morning was found kneeling in a corner, and had just time to say, "I've seen it," and died. . . .

Then there was the man who heard a noise in the passage at night, opened the door and saw someone crawling towards him on all fours with his eye hanging out on his cheek. There was besides—let me think—yes, the room where a man was found dead in bed with a horseshoe mark on his forehead and the floor under the bed was covered with marks of horseshoes also; I don't know why.

Also there was the lady who, on locking her bedroom door in a strange house, heard a thin voice among the bed-curtains say: "Now we're shut in for the night."

A "thin voice amongst the bed-curtains" is an excellent touch. To those who have the conventional dread of ghosts it provides just the right sort of thrill.

* * * *

With each recurring Christmas there come memories of "old familiar faces." A journalist amongst our readers recalls to mind the fact that it was about this time six years ago that there passed away an old and ardent Spiritualist in Mr. Edgar Lee, the editor and proprietor of the "Encore." He had a varied career. As a boy with a magnificent treble voice, he was first soloist in the choir of Exeter Cathedral. Subsequently he went into the silk trade in Paris, but eventually he turned to journalism and had a post on the "Financial News." He became first editor of the "St. Stephen's Review," and almost simultaneously took charge of the old comic paper, "Funny Folks." It is the fact of his connection with "Funny Folks" which brings his name back so vividly to the memory of the present writer, who was for some years associated with that journal.

THE CHRISTMAS HOLIDAYS.

The offices of LIGHT and the London Spiritualist Alliance will be closed on December 25th and 26th and will be reopened on Tuesday, the 29th, but the Library will be closed until the 31st inst. inclusive.

LONDON SPIRITUALIST ALLIANCE.

Meetings 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 the following Thursday evenings :—

1915.

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

PROOFS OF HUMAN SURVIVAL.

Mr. J. F. E. Chevallier, of Hollesley, writes :—

In view of the late correspondence in the "Times" on this subject, I wrote personally to Sir Wm. Crookes asking him the following question :—

"What is your present opinion on the subject of materialisation in Spiritualistic séances?"

His reply is as follows :—

"You are welcome to say that I see no reason to modify, in any material manner, my opinions as given in my published writings."

He also tells me he prefers to choose his own time and to say what he has to say in his own language. The secretary of the Royal Photographic Society writes to me :—

"In reply to yours, this Society as a body has not considered the question of psychic photography, and is not likely to do so, and I cannot, of course, say what the views of the individual members are on the matter."

"Six or seven years ago a small committee was appointed by two or three of the photographic newspapers to inquire into the claims made by some Spiritualist."

"Mr. R. Child Bayley, editor of 'Photography and Focus,' and Mr. F. J. Mortimer, editor of 'The Amateur Photographer,' were on that committee. They met in this Society's house, and the inquiry was, I believe, abandoned because the Spiritualist refused to conduct his inquiry by methods which could be checked."

Mr. Chevallier inquires whether the Spiritualist referred to was Mr. James Coates, and suggests that a committee should be formed to inquire into the general question of psychic evidences, having for its members men eminent as psychologists, pathologists, physicists and jurists (the latter for their experience in weighing evidence).

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 20TH, 1884.)

The "Revue Spirite" announces that a circle of investigators are about to conduct a series of experiments in the phenomena of materialisation, by the aid of an iron cage. While professing themselves much opposed to dark séances, they acknowledge the absence of light is favourable to certain forms of mediumship, and they believe themselves to have secured test conditions by enclosing the medium, Madame Bablin, in an iron cage, after a rigorous scrutiny and with certain precautions, which are carefully defined. We fear the chief result they will arrive at will be a conclusion that "spirit" laughs at bolts and bars. The only true test is not to seclude the medium at all.

MRS. M. H. WALLIS, who is not sending the usual cards this year, desires to convey cordial good wishes and season's greetings to all her friends, old and new.

THE MESSAGE OF AMEN-RA-MES.

A REMARKABLE AUTOMATIC SCRIPT.

(Continued from page 592).

On the part of Amen-Rā-mes, Tehuti, Kha-em-Uast.

Know then, O scribe, that those manifestations of intelligence—namely, thoughts—of that which thou callest the cerebral cortex of the brain to us are perceptible in this wise.

Conceive two vortices of corpuscles of an atom of the fundamental element [ether, as stated previously by Amen-Rā-mes] of certain proportions and in certain numbers travelling in the curve of an ellipse (whereof the equation for the moment is of no account).

Conceive, further, that one of these vortices doth derive its elliptical rate of travel from the other and that the dynamic state of these aggregations [of corpuscles] varies minutely with their speed, and verily thou hast our perception of the kinetic state of the grey matter of the cerebral hemispheres, whereof the specific stimulus is the will.

Tehuti :—

The form of curve represents the material manifestations (1) of the sub-conscious mind, which includes the conscious mind, for all thought originates in the former.

Now, on acceleration the propelling or primary vortex approximates to the secondary vortex and at this point the sub-conscious thought becomes conscious.

Amen-Rā-mes :—

We believe that what we have spoken will be easy of understanding even to the most simple of folk, for we have chosen our words to that end, even at some loss of exact statement. [The Editor of LIGHT advocated the use of non-technical language.]

Kha-em-Uast :—

Word language represents real difficulties to us. Consider, here we convey a thought—we do not speak words.

Again, man can have no thought apart from words, even though the words are not spoken. You know this.

We think independently of words.

Him of Tehuti :—

Now we come to this great — [Here apparently Tehuti is interrupted by Amen-Rā-mes.—D. W.]

Amen-Rā-mes :—

Kha-em-Uast in his experience lies nearer unto the heart of this matter than thou, O Tehuti.

Kha-em-Uast :—

These, therefore, are our statements :—

A. Any variation of kinetic state in any aggregation of the etheral corpuscles will induce in some degree a variation in that particular form of etheral corpuscular aggregation existing in the proximity of all grey matter.

Tehuti :—

This is the process of telepathy.

Kha-em-Uast :—

B. This induced variation is not of its nature imperceptible to disembodied intelligence.

Many years ago (as you reckon time) it was shown by an experiment directed by Amen Rā-mes that the progressive stimulation of the cortical areas by this means resulted, in the case of an embodied intelligence, as follows :—

First Stage.

From being as a young man placid, forgetful and rather stupid, the subject became highly nervous and of greatly enhanced brightness of intelligence.

Second Stage.

He then became morose and brooding.

Third Stage.

At this stage he developed certain obsessions.

Fourth Stage.

After this fourth increase of stimulation he became intellectually entirely deranged.

Fifth Stage.

All nervous function ceased and apparent death ensued.

Sixth Stage.

At length with a final increased stimulation the man's nervous system resumed its functioning, his subjective mind was now able to direct at will the efforts of the objective mind, and (for a man) a most surpassing power of memory was the result, added to a high degree of intellectuality.

Up to the time of his final passing, nearly forty years later (apart from much other learned and useful work), he amassed in his brain more than thirty languages, with a facility due to the fact that in general whatever he knew subjectively he knew objectively—in other words, he never forgot a fact once that it had been methodically recorded in his brain.

NOTE BY DAVID WILSON.

[Leaving the script for the moment it may be well to return to the notice of the two statements A. and B. of Kha-em-Uast.

Now "any variation of kinetic state in any aggregation of the etherial atoms" seems to be a condition which we certainly have more than one means of arriving at; for example, the discharge of a Leyden jar certainly occasions a "variation of kinetic state," &c., but the difficulty creeps in at the words "in some degree" in statement A. For in this case of a Leyden jar the variations are probably so slight as to occasion unobservable results.

This, however, is but one of many means by which it may be true to say that such "variations" are arrived at.

Would a person have his brain cortical areas affected by a thunderstorm short of being struck by lightning, or by light, or by emanations from an X-ray tube, or by the infra red rays, or by the ultra violet rays, or by any other rays whatsoever? This we do not know, but the amplitude of the query is, I think, apparent to all.

Now on the lines indicated by Tehuti in his technical paragraph, I have arranged a temporary and experimental means of "varying the kinetic state," &c., referred to in A.

Tehuti's notes not being by any means clear as to the exact form which the apparatus should take, I have been obliged to commence experimenting with what I conceived to be the most obvious means of attaining his principal condition, "the varying of a kinetic state," namely, by creation of an etherial disturbance between two points varying in potential. The actual potential difference in this experimental assay was approximately 80,000 volts. The actual technical details while they are in a constant state of modification would be of little use. It would simply be describing to-day what might be to-morrow something essentially different even in principle.

With this arrangement, which I may call, for brevity's sake, "Tehuti's Afferator" (using "afferator" in the sense that it is designed to bear stimuli to a distance—or possibly to "create" at a distance), I have so far only made one experiment, and that one of the slightest and most tentative character.

The particulars are as follows:—

I asked X., who lives in the same town as I do and about a mile away, to make a note of any unusual sensations experienced, with the times and dates of occurrence. Of course it will be readily perceived that the difficulties were largely increased by the facility with which sensations may be imagined.

Now—for the moment making no allowance for telepathy—the results on various days were as follows:—

October 24th.

X. announces sense of pressure on head, followed by feeling of mental alertness, at 10.35 a.m., 3.40 p.m., 6 p.m., and 9.15 p.m.

On that day Tehuti's afferator was "energised" at 9.55 a.m., 5.50 p.m., and 9.7 p.m.

October 25th.

X. announces same feelings at 12 noon, 4.16 p.m., 7.45 p.m., 11.30 p.m.

This day Tehuti's afferator was "energised" at 11.10 a.m., 4.12 p.m., 6 p.m.

October 26th.

X. announces the same feelings at 11.7 a.m., 4 p.m., 5.40 p.m., 7.17 p.m.

This day Tehuti's afferator was "energised" at 11.5 a.m., 3.50 p.m., 5.5 p.m., 7.16 p.m.

October 27th.

X. announces same feelings at 1.2 p.m., 2.43 p.m., 5.18 p.m., 10.50 p.m.

This day Tehuti's afferator was "energised" at 12.47 p.m., 2.40 p.m., 5.16 p.m., 10.50 p.m.

October 28th.

X. announces similar feelings at 9.40 a.m., 12.37 p.m., 6 p.m., 10.10 p.m.

This day Tehuti's afferator was "energised" at 12.35 p.m., 5.50 p.m., 10.8 p.m.

Therefore on the 24th there was an average discrepancy between the times of 12.6 minutes.

On the 25th an average of 34.6 minutes.

On the 26th an average of 17 minutes.

On the 27th an average of 5 minutes.

On the 28th an average of 4.6 minutes.

Making an average discrepancy of only 14.8 minutes, which I think, on the basis of probability, is very low.

The sensitive was not made acquainted with any of the results until the morning of the 29th.—D. W.]

XL.—THE PASSING OF TEHUTI AND KHA-EM-UAST.

On the part of Tehuti and Kha-em-Uast.

We have fulfilled our part and have come into that change which you call death. We hope that we have helped, and leave you with the best of our good wishes.

You will be none the poorer, for the good Amen-Rā-mes (who indeed for many, many years has not spared himself to help us), has at his disposition many greater and better than ourselves.

(Question by the Scribe):—

Before you go I should be very glad to know:—

1. If an "aura" is common to everyone?
2. And if so, is there any means of gauging it or photographing it?

Him of Tehuti. [This last communication of Tehuti was more illegible than usual. See Note A.]

1. Everyone of us has what you call an "aura."
2. This "aura" may neither be seen, nor gauged, nor photographed, save when it is in a state of kinetic variation from that person's normal by the means which we have already indicated to you.

If, however, you refer to what is called in the earthly life "spirit photography," this is a different matter, for the term implies materialisation, which is not an accurate description of the phenomena. What, indeed, may be stated definitely is that an aura is one of the manifestations of all will-motion-mechanism. It is the material (in the sense that ether is material) manifestation of personality.

This "aura" in the living man may be so acted upon by a being of the greater world [spiritual world.—D. W.] as to become perceptible.

It is not the "spirit" who can be photographed, but the "auric variation" caused by that "spirit." [See Note B.]

There are, however, exceptions even to this rule in special cases, yet these are rare. Even Amen-Rā-mes himself in the whole course of his long life has only been actually "embodied" seven times, while his appearances by telepathic suggestion have been and are frequent. Good-bye.

[Note A.—Tehuti, after saying that his task was finished, would seem to have relaxed his influence in some way, because the rest of his communication required to be written six times as so many words were illegible.—D. W.]

[Note B.—An experience on these points will be dealt with later under the heading of the "Experience of the Baroness Von K—— T——, of Dresden," communicated to me in March, 1913, at Monte Carlo.—D. W.]

Amen Rā-mes to Him of Tehuti and Kha-em-Uast.

Ye who these many years have sought my counsels ever with diligence and a patient care, hear what I say, for the shadows fall and the night of your long day is come upon ye. To ye is born out of my sayings, did ye but know it, a goodly promise of such good works as any may desire, if ye are but diligent unto this end. Yet when ye come into that fairway of success where ambition waxeth and pride rears her head, take heed! for

these in their uprising soar with your souls high into that sky of self-sufficiency and arrogance, whence indeed they drop ye and ye fall never to rise again.

DR. ABRAHAM WALLACE AND SIR H. BRYAN DONKIN.

A CASE OF "SUPPRESSIO VERI"

BY THE REV. C. L. TWEEDALE.

I sincerely hope that Dr. Wallace will not let Sir Bryan Donkin escape that public explanation which he has brought upon himself by his reckless statements. This wretched lunacy he seems to be a hardy annual, and no matter how often it is cut up, the pieces seem to root afresh and spring again. I hope Dr. Wallace will not let the Editor of the "Times" rest until his challenge is published. Failing that, I trust it will be published in some other daily paper.

Not long ago the same reckless statement regarding the liability of Spiritualists to insanity was issued by one of our ecclesiastical dignitaries. Knowing the statistics, I at once wrote to his Lordship and asked for particulars of cases, offering to produce ten cases of insanity among the orthodox and those professing no religion at all, for every case he could produce among Spiritualists.

I received no reply. I then published my letter in one of the leading daily papers but no notice was taken of it and no attempt made to correct the false impression caused.

Some editors seem to take great pains to shield the utterers of these reckless and false statements behind the editorial chair.

A few months since, in the "Daily Telegraph," Sir Ray Lankester, in one of those "Science from an Easy-chair" articles of his, airily swept all psychic happenings aside as "illusions and hallucinations." I at once described an experience of my own which happened here spontaneously some time ago, and was evidenced by several witnesses, and I challenged him to prove to me that it had not happened or was an illusion. It was a particularly strong case, and one of the officers of the Society for Psychical Research was among the witnesses. The letter was ignored. I then wrote the editor, and he said it would be published in a day or two. Days became weeks, and I am still waiting for publication, and for Sir Ray Lankester's disposal of my evidence.

On another recent occasion the statement appeared in a well-known scientific paper that £1,000 had been offered for proof of telepathy, but none could be obtained—ergo, telepathy was humbug. Being in possession of the facts, I sent an account of the taking up of the challenge, and how the challenger and his solicitor simply ran away when the attempt was made to bring them to the point.

In answer to this I received an angry note from the editor saying that on no account would he publish my letter. The reason why was obvious; and so a false statement was again allowed to circulate and do its evil work.

This sort of thing is beneath contempt, and shows to what a pass our opponents must be brought when they are reduced to these tactics.

I trust that Dr. Wallace will fasten on to Sir Bryan Donkin and not let go until he has brought him to book.

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THE GREAT WAR AND ITS LESSONS.

ADDRESS BY MAJOR-GENERAL SIR ALFRED TURNER.

On Thursday afternoon, the 10th inst., an address on the war was given by Major-General Sir Alfred Turner, K.C.B., at 32, Devonshire-street, W., in connection with the Psychic Social Centre, Mme. la Comtesse H. Tomasovic presiding.

SIR ALFRED TURNER, in the first part of his address, dealt very fully with the circumstances which led to the war. In the course of his remarks he referred to the devious methods of German diplomacy—a "combination of intense mendacity and intense stupidity," to the fears of Bismarck (whose prescience had been amply justified) that the Kaiser's career would in some respects repeat that of his great-uncle, and that he would involve himself in war with France and Russia. There was never a more justifiable war than that which the Allies were waging for the freedom of Europe. The one person chiefly responsible was the Kaiser, a word from whom could have prevented the horrors into which the nations had been plunged; but certain teachers and leaders of thought were also criminally responsible—Nietzsche, whose philosophy had been termed "a counterblast to the Sermon on the Mount"; Treitschke, who taught his countrymen the false doctrine of British decadence, instilling into their minds counsels of malice and destruction; Professor Cramb, who became inoculated with the virus of these teachings, with their false glamour of the nobility of power founded on materialistic science; General Bernhardt, and Rudolf Martin. Sir Alfred Turner also quoted from a work entitled "Great Central Europe," which purported to forecast the position of Germany in 1950, when, according to the author, that country would dominate the whole Continent, and the Teuton race would be the over-lords, graciously permitting the other nations under their rule "to perform the more menial offices of life." This childishly frank avowal of Teutonic aspirations had been brought to light some years ago by Marcel Prevost. His citations from it were challenged by Germans, who found these candid and premature disclosures of their ambitions rather mortifying; but Marcel Prevost was able to verify his statement by producing the book.

Reviewing the psychological aspects of the war, Sir Alfred depicted the condition of Germany as that of a nation hypnotised by false teaching and carefully inculcated ideas of its racial superiority and destiny as a world-ruler. He referred also to the strangely-verified prophecies to which the attention of the world had been so strongly drawn of late months; expressed his disbelief in the idea of any successful invasion of Great Britain, an enterprise which, even if attempted, could only hasten the downfall of Germany's ambitions, and his confidence that its dreams of Empire would be irretrievably shattered.

MR. A. P. SINNETT dealt with the occult aspects of the question. The war on the material plane was a reflection of a spiritual warfare between the powers of Good and the forces of Darkness. The encroachments of the evil agencies had become so menacing that the time had arrived when they could no longer be permitted and the fiat had been issued for their utter destruction by warfare implacable and relentless. They were to be utterly exterminated. There could be but one end—the extinction of the "Black Forces." There had been a general impression amongst psychically-gifted persons that the war would collapse suddenly. That impression Mr. Sinnett shared. The end would come suddenly, but not, he feared, so soon as the more sanguine expected. It would end only with the defeat of the "Black Powers" on the supersensible planes.

DR. T. B. HYSLOP made a deeply interesting contribution to the discussion, arising out of his medical studies and long experience as a mental alienist. He referred to the fact that Germany had for ages been a centre and source of certain deadly epidemics—it had been in this respect a veritable world-cancer. Dr. Hyslop on this question aimed at being suggestive rather than exhaustive, but his remarks were listened to with keen interest, and the significance of the analogies he drew were sufficiently clear. Very pointed, too, was his observation that, in spite of their ideals, the Germans cultivated nothing that would go to make the real Super-man. It was never their idea that the

individual man should meet the individual man in open contest. Their trust was in mechanical agencies, in cunning and evasive trickery. When a nation adopted the methods of criminal anarchy those who had studied psychopathic epidemics recognised the true significance of the fact. There was no cure but free exorciation of the evil, after which the old Germany of true thought, of lofty ideals and orderly progress would be able to take her place once more amongst the nations.

The proceedings closed with the usual vote of thanks to the speaker of the evening.

DREAMS AND TELEPATHY.

NOTES OF RECENT ADDRESSES BY MR. HORACE LEAF.

Speaking before the members of the Psychic Class on Thursday, November 19th, Mr. Horace Leaf said dreams had always been considered of great importance. Savages frequently regarded them with awe and reverence, and appeared to believe them to be actual experiences. Because of this, some so-called authorities attributed largely to dreams the idea of survival. But we know that primitive races were well acquainted with the psychic element in life, their medicine men and witch doctors being little more than mediums.

Ancient civilisations, such as those of Egypt, Chaldea, Assyria, and Babylonia, incorporated dreams in their religions. Their monarchs attached as much importance to soothsayers and interpreters of dreams as we did to doctors and scientists. People still occasionally sought the aid of professional interpreters, but in the main the dream-book has become the oracle. It was interesting and amusing to notice how these books contradicted each other by adopting opposite methods. Some contended that the dream should be interpreted on the principle suggested by the dream incidents—*i.e.*, if you dreamed you received a legacy, it was a sign you would have wealth. Others reversed the principle, so that to dream you received money signified that you will lose some. There appeared to be a modicum of truth in both methods; each, however, was carried too far.

Ordinary dreams had practically no value. The best explanation of them that had yet been given was that of Freud. He maintained that they were due to strong impressions made upon the mind at different times, welded together by the dream consciousness to form a more or less comprehensive whole. The accuracy of this theory could be easily put to the test by sitting quietly after recalling a dream, and letting the mind fall into a state of rest, noticing the various impressions and recollections that rose involuntarily into the mind. Mr. Leaf illustrated this from his own experience.

Some dreams, however, were of undoubted value, and might be called psychic dreams. They took one or other of the two forms advocated by the dream-book, or some particular person or thing might play the important part. The dead frequently figured in them, whilst symbols were also common. It was a singular fact that this kind of dream seldom occurred only once in a lifetime, the person usually experiencing it on several occasions. The great mass of people never had these dreams at all. Another curious thing about them was that they were usually associated with sad events.

Perhaps the most important dreams from a philosophical standpoint were those which foretold events which happened precisely as in the dream. Mr. Leaf mentioned a number of cases of purely historical importance, and in one case fully attested and of complete scientific value. The great question thus raised was concerning fate. Did events actually lie before? Repugnant though such an idea was to the Western mind, should it prove true it should be remembered that set events could not compel the way in which we acted in them, whether badly or well. That alone was of true spiritual value.

On November 26th and December 3rd, Mr. Leaf lectured before the class on the subject of "Telepathy." Everything made by man, he said, was first a thought in the mind, and then by will and action was made manifest in material substance. Most earnest workers realised that there was a great disparity between the thought and its expression—that the material

production fell short of the standard set. This gave rise to the question: "Are thoughts real things? Have they an existence apart from the mind?" It certainly seemed so, as we were able to examine them like other things, and they were less limited than the material since they seem sometimes to have four and not three dimensions.

Reference was made to some experiments conducted by Sir Oliver Lodge in 1883, which scientifically proved the possibility of transmitting thought from mind to mind without any physical aids. Not only were forms thus conveyed, but names, ideas, and colours. It was also proved that two distinctly different thoughts could be transmitted at the same time by different agents, the percipient thinking they constituted one thought only. This seemed to point to a possible explanation of the confused messages frequently received through mediums. More than one spirit might be operating upon the medium's mind at the same time without the medium being aware of the fact.

Reference was made to the occult theory of thought-forms, which appear to explain very clearly many of the circumstances.

Language was the principal channel through which thought was conveyed, but at no time had it been a really efficient substitute. Even civilised races, with wonderful systems of language, were compelled to use one word for several different ideas. But, apart from all that, language was limiting. As long as it existed as a necessary mode of communication so long would a perfect humanity be impossible, for the existence of such a race depended upon proper understanding and sympathy among its members. For this the transmission of thought direct was absolutely essential. It was interesting to learn that in the spirit world thought was the method used.

There was ample evidence that mankind possessed the telepathic faculty. One of the peculiarities of thought-transference was its capriciousness. It might happen to a person for a few moments only throughout a long life, and then it would probably be with one individual only, and without any wish or intention.

Mr. Leaf recounted the results of a class formed for experimenting with the subject, and mentioned several curious incidents that were observed. For instance, some members were very good at receiving colours, but bad with names, or *vice versa*. It was quite amusing to observe how a subject in good telepathic form, registering success after success in one class of test, would utterly fail when a new class was tried.

Concrete ideas were always more easily transmitted than abstract. This was apparently due to their possessing forms. Professional thought-readers admitted that whenever possible they formed a mental image, as that was more likely to insure success. Thus the name Daisy would be called up by the operator thinking of the flower of that name.

Two kinds of mind states were required for work of this kind: the passive and the active; the former for the receiver, the latter for the transmitter. This largely explained why it was that ladies generally made the best percipients. Every intelligent person could act more or less effectively as transmitter, success depending upon the power of concentration. With the aid of hypnotism physical sensation had been successfully transmitted from operator to subject, but similar things sometimes happened between people in the normal condition.

In view of what was now known of the possibility of thought-transference, no well-informed person could justly regard his action as alone affecting others. It was necessary to control our thoughts, which were undoubtedly real, effective forces.

IDEALISATION.

Is there not a soul to every body, a radiance behind every cloud, a Vision Beautiful behind the veil of every form in Nature? Beyond the real is always the ideal, soul of its body, breath of its being, the reason why it exists at all. . . . And so he who idealises seeks for the Soul of Things, and instinctively he knows that the Soul of all is sweet, and beautiful and true. To him there are no common things of clay, no sordid rounds of petty daily life, for all has become illuminated with "the light which never shone on land or sea," but which shines, nevertheless, at the heart of all that is.

CLARA M. CODD in "Bibby's Annual."

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THE TRUCE OF CHRISTMASTIDE.

There are several ways of dealing with things which trouble our minds. One way—one of the good ways—is to ignore them. It is Christmastide once more, and although it comes this time when the world lies in the shadow of a gigantic tragedy, we would talk of Christmas as though no such dark visitation were upon us. Christmas shall still be for us a time when—

Influences gracious,
Inspirations fair,
Hover in the spacious
Reaches of the air.

We will invoke the Genius of the time, and there shall appear for us once more some of the scenes and characters of the Yule-tide of Dickens and Washington Irving—Trotty Veck and Tiny Tim, John Peerybingle, Caleb Plummer and his blind daughter, the Holly Tree Inn, and Bracebridge Hall with its old English revelry. The appeal of Dickens is the deepest, for in his rich humanity and that clear vision which comes of sympathy with life, he painted the very soul of Christmas. We read how when the Spirit of Christmas went on that memorable journey with the then unregenerate Scrooge—

Much they saw and far they went, and many homes they visited, but always with a happy end. The Spirit stood beside sick beds and they were cheerful; in foreign lands and they were close at home; by struggling men and they were patient in their greater hope; by poverty and it was rich. In almshouse, hospital and jail, in misery's every refuge where vain man in his little brief authority had not made fast the door and barred the Spirit out he left his blessing.

We have quoted the passage before but it will bear repetition—much of Dickens is of perennial interest and value. Through the shows of sense he pierced always to the spirit of things. For him the voices of the unseen world spoke never so truly as when they spoke in the accents of love and happiness and human fellowship. We find it in as many words in "The Cricket on the Hearth":—

There are not in the Unseen World voices more gentle and more true, that may be so implicitly relied on, or that are more certain to give none but tenderest counsel as the voices in which the Spirits of the Fireside and the Hearth address themselves to human kind.

To him there was only one "magic art . . . the magic of devoted, deathless love," and Christmas was the time above all when it might burst into fullest flower—a veritable Christmas Rose. He realised that in the highest sense the good things were the only true ones, and the true things the only good.

In his stories always the right came uppermost, because that is the way of life, notwithstanding that a school of bilious critics has affected to weary of tales that always end happily, for that, they urge, is not true of the world of every day. Possibly not, for the world of every day ends the story of no human life. There is a higher world where the broken things are made complete and the lost things found again, always provided that those things belong to the Spirit of life. And the deeper affections belong to these deathless things; they are the real Christmas cheer which alone can give reality to the feast of the body. Christmas, indeed, is above all a festival of the affections, and to those of us who have won to a knowledge of the truth about death, it should be a festival indeed. For we know that those Christmas reunions, with which the King of Terrors has sometimes seemed to interfere, are not really marred, that the empty chair is empty only of a bodily presence—a fleeting something which was not the real man or woman. We see the soul as a shining splendour which all the glooms of earth are powerless to eclipse—which is proof against poverty and pain and all the long catalogue of human ills and infirmities. For the human soul is the central reality; it persists and carries with it its memories, its desires and its loves. Immortal in itself it has a fellowship with all the imperishable things. Our earthly Yuletides come and go—a few hours and each has passed into the dark "backward and abysm of Time," but the essence of each remains—the love, the happiness, the fragrant memories. To every Christmas feast come uninvited and invisible guests, no pale phantoms of a poet's imagination, but right human folk—no "figures of speech" but figures of reality. The world is learning this slowly enough, but the knowledge will be the stronger for its slow growth. Some day it will be a fact of common acceptance, and we are even sanguine enough to believe that it will work a tremendous revolution in human affairs. How mighty and far-reaching that revolution will be made is shown by the opposition which the truth has had to meet on all hands—most of all, perhaps, from those who had most to gain from it.

In that day Christmas will have a grander meaning, a higher dignity. All the theology and the traditions which have gathered round it will have been transfigured with the light of spiritual reality. It may even be that when all the purely ephemeral things have passed away—war and poverty and preventible miseries of all kinds—the Spirit of Christmas shall make holiday of the whole year. To-day we can only make of it a brief truce of the soul.

SIR WILLIAM VAVASOUR'S ADDRESS ON SPIRITISM.

With reference to the report of Sir William Vavasour's address delivered before the London Spiritualist Alliance on the 12th ult., he informs us that although he would have liked to present a copy free to each Member and Associate of the Alliance, he finds that the number is too great to permit of this. He is, however, publishing the address in pamphlet form at one shilling per copy, and is willing that the Alliance shall supply copies to its Members and Associates at half that price. When the pamphlet is ready a further announcement will be made.

STIMULATING HIS GENEROSITY.—The following amusing anecdote appeared in LIGHT many years ago, but is worth reproducing: "Dr. Macfadyen, of Manchester, lately told a capital story at a temperance meeting in Glasgow. The members of a Methodist church having met to consider whether the building should be repaired or not, the most wealthy man in their society said he would give £5. As he took his seat a piece of plaster from the roof fell on his head, and he rose again and intimated that he meant to have said he would give £50; whereupon an enthusiastic member cried out, 'Lord, hit him again!'"

PROPHECIES OF THE WAR.

THE PROPHECY OF JOHANNES.

In the "Daily Call" of the 4th inst. appears the following letter, signed "R.W.," whose address is given as Rodwell, Weymouth:—

The Prophecy of Frater Johannes was widely circulated in Dublin about the year 1868. It was then said to date from 1600.

I think it was published in a periodical called "Signs of the Times," edited by the Rev. Dr. Nangle.

In the same issue Mr. W. T. Medhurst, of Barry, writes that when he read the Prophecy he remarked to a friend, "I saw something like this some twenty-four years ago when in London." One clerical correspondent of the paper, who contends for the genuineness of the Prophecy, shows that he is easily satisfied, for he cites the fact that England is described in it as the Leopard as "conclusive evidence" that the document was in existence before the war! We should be sorry if the case for the Prophecy rested on nothing better than its antique style. Fortunately there is an array of more convincing evidence.

As shown by the letters mentioned above, there is increasing reason to believe that the Prophecy saw the light long before M. Péladan's discovery of it in manuscript.

In reply to a further inquiry of Mrs. M. J. Taylor, she mentions that her uncle was a reader of the "Figaro" some thirty odd years ago, and may have read the Prophecy there in its French form. This strikes us as unlikely, although stranger things have happened. Assuming it to have really been translated into English at that time, the fact would agree roughly with the recollections of a friend of Mrs. Taylor who "says that she, too, remembers the Prophecy, having read or heard it in French at the time of the Franco-Prussian War." Mrs. Taylor adds: "The symbology greatly impressed her and certain domestic happenings firmly fixed the date in her mind."

In the meantime the controversy rages, some persons being apparently as easily convinced as the clerical correspondent of the "Call" referred to above, and others showing an extreme of scepticism no less absurd in its way than the other extreme of gaping credulity.

AN OLD PREDICTION VERIFIED.

Writing in the "Daily Chronicle" Mr. William Le Queux calls attention to a prophecy of the Welsh seer Taliesin who lived in the year 547 A.D. Taliesin prophesied the coming from Germany of a fierce serpent "with armed wings spread" which should subdue Britain "from the Lochlin ocean to Severn's bed" and make its people captive, only "wild Wales" escaping its wrath. Mr. Le Queux expressed the hope that this sixth century prophet would be a false one, but he curiously overlooked the fact that the prophecy can have no reference to the present war, for it was fulfilled ages ago. The Saxons did not complete their conquest of England until about 600 A.D., or a century and a half after Taliesin's time, and Wales escaped, being only subdued six hundred years later by Edward I. Taliesin, then, would seem to have been a true prophet. We called the attention of the "Daily Chronicle" to the fact at the time, but the point was more effectively made by Mr. B. J. Couch, whose letter appeared on the 8th inst.

HOW LONG WILL THE WAR LAST?

An evening paper which has manifested a more or less incredulous interest in the Johannes and other prophecies, calls attention to the prediction of the astrologer of the Antares Almanack of 1913 as one of the "luckiest shots" of the prophets. And certainly the Antares Almanack in round set terms accurately forecast the present war:—

The Kaiser's star courses in 1913 and 1914 are brooding. They are a menace to both his health and fortunes, but chiefly to his fortunes. Such aspects as these will, we fear, impel him to declare war either against England or France in 1913 or 1914, and these aspects threaten him with heavy money loss. Disaster, therefore, will attend his military operations. Verily, the stars will be fighting against the German Emperor as they fought against Sisera of old, but it is especially on the sea that disaster will overtake him.

There is a prophecy there is no gainsaying—it was on record in 1912—and encouraged by its accuracy we consulted the almanack for 1914 to ascertain what the seer had to say about the duration of the war. On this point he is somewhat in the dark and frankly admits the fact. But he is none the less optimistic enough to venture the suggestion that it will end some time in 1915, and he is in agreement with LIGHT in tracing the ultimate collapse to the factor of finance.

THE FACTS AND FADS OF MODERN HEALTH-HUNTING.

ADDRESS BY MR. PERCY R. STREET.

(Continued from page 596.)

Now we come to what is my main theme, the facts and fads of the schools. Each day seems to bring a new Richmond into the field, and scarcely has the fanfare heralding his advent died on the breezes before another is ushered in claiming even more attention than his predecessor. We have Christian Science, Divine Science, Science of Divine Being, Science of Being, Higher Thought, New Thought, Psycho-Therapeutics, Menti-Health Culture, Auto-Suggestion, Suggestive Therapy, Mechano-Therapy, Magnetic Healing, Hypnotism, Faith Healing, the cults of the Peculiar People, the Pentecostal Leaguers, the Tongues of Fire, Vegetarians, Fruitarians, Unfired Dietists, Hydropaths, Osteopaths, Masseurs, Allinsonians, Bio-Electricians, Colour-Therapists, Absent Treatments, with others too numerous to mention. Now the majority of these people believe faithfully in the infallible nature of their systems, and it is amazing that such large numbers of sick people exist when so many infallible cures are to hand.

As discovered equally in matters spiritual, the claim of direct and particular revelation marks the progress of health cults. Every new apostle creates or seeks to create the impression that his system is the last word upon the subject, and with this brush we are all, more or less, tarred. You will readily understand that I cannot possibly deal with every cult which finds a place in this modern hunt for health. It must be borne in mind that they all contain some truth, and in many cases have proven themselves of immense value. The greatest fad of all is the supposition that any or all of them constitute a panacea for human woes. Take Christian Science as an example. History affords no parallel, in rapid growth and power of a movement, to this remarkable quasi-religio-medical so-called science. A close examination of its claims reveals the source of its influence. Blind, unswerving adherence to its tenets is demanded, and this protects the disciple from the scepticism of the world. Of all the devotees of modern health-hunting I give the credit to the adherents of Mrs. Eddy for rigid obedience to authority. Christian Science makes an appeal to the inner self through the channels of religious belief. It restores the shaken faith in the power of God and replaces individual introspection by cosmic contemplation. It has materially aided thousands, as I am quite ready to admit, and if necessary to testify. Take away from Christian Science, however, the suggestive therapy woven around its main truths and nothing of any value is left; remove this from the pages of "Science and Health" and there remains little but a farrago of unintelligible nonsense. Mrs. Eddy was a faddist of the first water, and her facts of undoubted value she clothed in the language of the impossible, making an irresistible appeal to individuals of certain types of intelligence—sometimes to their benefit, at other times to their detriment. What is of value in Christian Science is well enough known in common practice; the rest, with its unfounded and preposterous claims, is faddism pure and simple.

There is not much doubt that the food of man constitutes the largest field for health-hunting. Here we are told lie the disease and its remedy in close proximity. No field is so well populated with hunters as that of dietetics. As sand upon the sea-shore for multitude, they crowd upon us with their infallible cures for the ills that flesh is heir to. We have Vegetarians, Fruitarians, Unfired Foodists, and countless others who in lurid and awe-inspiring language tell us of the lurking microbial death in everything, from our morning cup of tea

to the attractive dishes of our dinner table. No doubt our ignorance upon these grave matters is appalling. Nevertheless, it comes as a great shock to a gourmet of eighty summers, when in the midst of a well-chosen repast he is suddenly confronted with a list of bacteria contained in his viands, and finds the argument for abstinence pushed home by a grim-visaged zealot. More faddism exists in the realm of diet and in kindred subjects than anywhere else I could name. Claims are made by the advocates of various diets utterly without foundation in fact—diets which are oftentimes injurious if attempted. The uric-acid-free diet, for example, is an excellent attempt to remedy some human ills. As the result of experiments, a highly ingenious and scientific system of dieting was evolved which has proved of great value in the treatment of various disorders. The introduction of this system was hailed by vegetarians of the strict order as proof of their contentions with regard to flesh foods. Further experiments showed, however, that many other substances favoured of the elect were capable of producing uric acid. Vegetarianism and the kindred cults are honeycombed with faddists and cranks who often work more harm than good, and whose personal appearance hardly advertises the good qualities of their system to the degree that encouragement is given to others to go and do likewise! Many of their fads are utterly devoid of reason and are, indeed, highly dangerous.

Teetotal faddists are another class to be found in the health hunt. Now there can be no longer any doubt that alcohol is in reality a tissue-poison of the first order, which manifests its narcotising and degenerative action chiefly on the nervous system. It is, in plain terms, a drug which has a temporarily exhilarating effect followed thereafter by a period of depression. Personally I have come to the conclusion that it is quite unnecessary to health, and its value in the treatment of disease is, at least, limited since it can in most instances be replaced by less dangerous agents. Nevertheless, whilst this may be sound reason there is a type of teetotal faddists with whom I am at loggerheads, and they are the reformers who, whilst virulently condemning the use of alcohol and literally consigning all those who take it to perdition, are not less than drunkards themselves, since they are ardent devotees of the tea-pot or the coffee-pot. The beverages these contain are no more necessary to health than alcohol and derive their undoubted stimulating effects from their active principle—caffeine, or one of its allies. I have found evidence not to be denied that intoxication, nerve troubles and depression are in many people due to the tea and coffee habit, and in my opinion the morality or immorality of the one is no greater than that of the other. There is a decided faddism displayed on both sides. In this eternal hunt for health each cultist is certain that the particular system which he supports represents the only way to health. The menti-culturist declares thought direction to be the certain method, and naturally a certain amount of truth is contained in the claim; yet one has not to go very far before the old stumbling-block of the fad is discovered. The reformer is generally a broad-minded fellow until you touch his particular fancy, and then he displays all the bias and bigotry of the confirmed faddist.

Time will not permit me to deal exhaustively with the multitude of fads in health-hunting—with the idiosyncrasies of the man who pins all his faith to breath culture, to concentration, to bathing in the morning dew in a state of nature, or to magnetic healing as a cure-all. With regard to the hundred and one systems of cooking and mastication, if we take an impartial view of them, and include in that view the enormous number of sick folk, we cannot avoid arriving at a very certain conclusion. We are compelled to realise that faddism runs riot through the whole of these systems, and that thus a very large field of useful work is curtailed.

Now we have reached this point, you will naturally ask what are my fads, or whether this criticism is one of them. As an "unqualified" physician or healer with a very large practice, what system have I to work upon? What are my personal views on the subject? My confession of faith is simple. I belong exclusively to none of the schools. I claim the right to a place in all, since my ideal is that one engaged in the practice of healing should be cognisant of the teachings of all

schools, gather experiences from each, endeavour to steer clear of the obvious fads and refrain from claiming infallibility for any particular system. It is not the effort to find the panacea that I criticise; it is the bombastic and ridiculous claims to perfection to which I object, more especially as we find failures in every one of them and sick folk on every hand. Personally I take my lessons from all men and systems, using anything I find to be beneficial and likely to alleviate human suffering. I pin my faith to two things, *viz.*, constant experimentation and research in all directions. The use of reason, together with the due recognition of the intuitional and psychic faculties, the unseen helpers, and the spiritual nature and being of man, will give to the one whom Nature has intended to be a healer the best possible basis for the successful issue of his work. I am firmly persuaded that not until we recognise all men to be psychologically different—each one a world in himself, yet wondrously linked with the divine Cosmos, and thus requiring the personal analysis before treatment, with a due regard to all other circumstances around him—shall we see the end of the so-called systematic treatment. No two people are to be treated in a similar manner; each one has some distinction in his make-up, creating, not individuality alone but personality; hence the need for critical analysis.

Take the wondrous therapy of suggestion, a form of treatment administered in almost every case; the ignorance of the average practitioner concerning its sphere of usefulness can only find its parallel in the many dubious statements made by the faddists who seek to practise it. I recently had a case which I think will interest you. A young girl was brought to see me who had been ill for two years with nerve trouble, unable to follow her profession. She had gone from doctor to doctor and was informed in each case that nothing was the matter, "only nerves." The complaint developed till the girl's tongue was drawn up in the mouth and she was unable to speak or eat properly. At last she was seen by a famous London specialist—practically her last penny going to pay his high fee. He declared there was nothing the matter, "only nerves," and told her that every time she thought of her tongue she was to put a penny in a box for the "waifs and strays." Heavy drugging completed his scheme of cure. Result: patient getting rapidly worse, mental symptoms increasing. When at last she came to me I impressed upon her that I could cure her and that she would sing again (she is a professional vocalist), in six or eight weeks. Having discovered the cause of the trouble, which seemingly had escaped notice, I set to work. Medicines were given (and by the way, I give only medicines from experience, not from books or treatises), and suggestive and magnetic treatment. The patient was sent for a month to the Rest Home, founded by Lady Mosley, at Reading, with the result that although the eight weeks are not yet passed the girl has returned to her profession and taken an engagement which she has successfully fulfilled. As is often the case, this "only nerves" verdict of the medical men was not borne out by the facts and amounted to a "fad," since they had one and all refused to look for a deeper cause, whilst their adverse suggestions had been positively harmful to the patient.

So far, I have made but little mention of those healers who devote their attention to what may be called spiritual healing, for the simple reason that their work does not come within the real scope of my subject. Spiritual healing, if properly carried out, provides a means of health recovery the value of which is not easily to be calculated. It may be that much nonsense is talked concerning its sphere, yet I firmly believe the time to be coming when the proper understanding of its real nature will sweep away much of the mechanical surgical and medical aid now considered essential.

In the mystic healing of the ages we find the hakim gained an entrance to the homes of the people not obtained by anyone else; hence many of the teachers were skilled in the healing art, and applied to it not only their spiritual powers, but their science. It may be that from the close study and application of the forces appertaining to the spiritual realm we shall move towards the ideal of self-healing, when through the exercise of his own interior powers man shall at last recognise

his real victory over disease. For the moment, however, since this ideal is yet a vision, let us remember the power of our thoughts in health and disease. I am firmly persuaded that much suffering and disease is caused by our unhealthy thinking, and that thought control is as radically necessary to our physical and mental health as it is to our spiritual welfare. Morbid introspection and self-analysis, so prevalent in our midst to-day, undoubtedly induce diseased conditions of body. Faddists are usually unhealthy people who not only injure themselves but seek to shape all mankind to their unhealthy pattern. Let us think natural, clean, healthy thoughts, and we shall discover, if not the "elixir of life," at least the "will to be well." Let us live earnestly and without excess, for despite appearances to the contrary, I do not believe disease is necessary or ordained, but that health is our just birthright. Then when we have thus lived and thought naturally, and acted naturally, the generation to come will not need to endure what you have had to undergo to-night—a recital of the facts and fads of health-hunting! (Applause.)

THE CHAIRMAN, in the course of some observations on Mr. Street's address, remarked that he thought that all present would agree that it contained a great amount of sense, although, as Mr. Street had warned them at the outset, he had found occasion to tread on the corns of some of his listeners. In his own case, for example, the lecturer's references to the question of alcohol had come with rather a disturbing effect, for the longer he lived the more he was convinced of the mischief that alcohol worked in the community. On the subject of tea-drinking, too, he had felt, as a tea-drinker, rather perturbed by Mr. Street's allusions. (Laughter.)

A medical man amongst the audience said that speaking from experience he had found in the back-blocks of Australia a prevalence of nervous dyspepsia and even insanity. The people in these places drank tea all day long, and that seemed to confirm Mr. Street's opinion. They knew that dyspepsia might lead to insanity, and tea was a fertile source of dyspepsia. He suggested that hot water flavoured with tea was the safest form in which tea should be taken.

DR. ABRAHAM WALLACE expressed his enjoyment of the address. As to the division which Mr. Street had made in the classes of medical men, there were qualified and legally qualified practitioners. That seemed to be the true division. As to himself, he might say that he started at the age of seven with the idea of becoming a doctor, and that early choice of a vocation had helped him very materially in his career. He was born, and not made, to become a medical man. At Edinburgh University, as tutor for general medicine, he had met with cases of men who had no more qualification for the healing art than the man in the street. Healers were not all like Mr. Street; if they were they would not require legal qualification.

The proceedings closed with the usual vote of thanks.

THE BEGINNINGS OF CHRISTMAS.

To get to the origin of Christmas, you must go back to the days of the "prehistoric peeps." Primeval man began with two festivals—springtime and harvest. After that, growing knowledge of the seasons gave midsummer and midwinter—i.e., the sun's greatest glory and its fresh recovery. So we find Romans and Scandinavians each keeping a time of great social jollity about the time of the shortest day, when the last work of the year was over, and men were watching for the first sign of longer days and returning sun. This obtained for centuries till Christianity came into Europe. Now there is no sign of any season in the story of Christ's birth, except the shepherds abiding in the fields, which seems to indicate fair summer weather; but the whole pagan thought of returning thanks for reviving light and longer days, for the passing of darkness—that was enough to guide the Church's choice to the old Roman Saturnalia, the mid-winter feast of Saturn, the old farmer god of central Italy. In the north they held the same feast, and called it Yul.—REV. C. D. CULLEN.

THE MAKING OF MAN.

THE FALLACY OF EUGENICS.

BY GERALDINE DE ROBECK.

The latest plea for the degenerate, according to a recent writer, is made by the distinguished Doctor T. Clay Shaw, lecturer on psychological medicine at St. Bartholomew's Hospital. Many will agree, the doctor points out, that in the desire to produce a nation of sane and healthy people the eugenicists ignore or under-estimate the healing power of Nature, while they advocate measures some of which are "unnecessary and intolerable." There are abundant proofs that the comfort and even the safety of social conditions may be violently upset by suppressed or lessened emotional storms which are just as much the accompaniment of "higher" intellectual states as they are of the "lower," if, indeed, they are not more intense and compelling in the former than in the latter.

When the eugenicists have had their way, and when disease is no more, and degeneration a thing of the past, what a world of strife it will be. There will be no peace and quietness; no one to do the drudgery. To carry on the work of the world we do not want everyone to be a model of ability and excellence of structure. . . . When a long-established order or arrangement is upset, and what was below is placed on the top, a new crushing force of unknown extent and intensity is developed, a power which has no experience of its new and unaccustomed existence, which in its spasmodic writhings to accommodate the environment to itself is pretty sure to make mistakes, because it tries to adjust in a day what has taken years of gradual subsidence to consolidate. And this subversion must occur when the forces of Nature are interfered with by such drastic remedies as the eugenicists propound—*viz.*, the unsexing or the destruction of all degenerates and the artificial cultivation of general excellence.

Further on the Doctor says:—

The history of human nature is that of a condition of unstable equilibrium—at one time the good factor, at another the bad element in the ascendant. But inasmuch as "good" and "bad" are relative terms, it is of no use to legislate for a special class to the exclusion of others, because that favoured class may turn out to be the one undesirable and invalid at the moment. The distorted body may have a most excellent and beneficent mind, whilst an Apollo or a Hebe may be of a devilish intellect, and the system which would exterminate the one and perpetuate the other cannot be founded on right principles. The Marchioness of Brinville and Beatrice Cenci would have been champion stock for the eugenicists.

Personally I should say that the mistake the eugenicists make is this: they have not decided whether their perfect man—the dweller in Utopia—is to be a spiritually perfect creature or a physically sound human animal. We have already, I argue, attained, in the past, to perfection of bodily excellence—there have been almost god-like races on earth, before this—as witness the Greeks, Romans, and I might add the Egyptians. If spiritual perfection is aimed at, then a study of the lives of the saints should be made, and I can venture on the statement that not many of these will be found to have been altogether free from physical defects or from disease. What means "Creative Evolution" is going to employ in order to evolve from imperfect man the perfect Utopian, no eugenicist has yet apparently been able to predict. In our monkey days how inconceivable, for instance, would the idea of even a Hottentot's degree of perfection have been! Possibly a Bushman belle would have seemed to an anthropoid ape too beautiful for—I was going to say "words"!

When man branched off from the apes on the family tree, it was the brain which took the lead in Evolution. By assuming the erect position, the primitive man seemed to imply that the first step was being taken by him towards "leaving the earth to soar amongst the stars"; everything had been leading up to this departure since the progenitors of man slid on their bellies out of the water and developed means of crawling, exchanging these later on for legs and (most important of all measures) for prehensile extensions, ultimately developing into hands. Just as in the carnivora everything is subordinated to the strengthening of the jaws and teeth, so in man everything is of secondary importance to the brain. When Nature has created a man who

(intellectually) is of the first order, and whose physical frame can compare with the most perfect of the Greek gods, then we may say, indeed, "The gods have come to earth at last." But, as in the blowing of glass many cups are destroyed or discarded as misshapen before the perfect vase or goblet is created, so in the making of god-men—for that is the name by which I should call the men of the Millennium—there must occur many slips! Much magnificent material must be wasted, many cracked brains, shattered nerves, spotted envelopes, crooked natures, in fact, must be passed by before the ideal is realised! Almost was Socrates a God, after the desired pattern, but then—look at his nose! Is the profile that of an angel? Painters have given us a type of angel, certainly, but, again—there are numberless such angels in the ranks of the "Empire" ballet girls now; numberless empty-headed dolls, beloved of men, and reproducing their charming selves in charming offspring—anything but people of the Millennium pattern! "A giant intellect in a puny misshapen body!" we say—one of the vessels that crack in the Potter's hands! But leave the Potter alone! He knows what He is aiming at all the time. With His saints He was "well pleased." They were not the Millennium men, certainly (the pattern is yet in the Mount!) but although their frail bodies were often broken and not "at ease," in the physical sense, at all (indeed, the records tell only too plainly how terribly these spiritually perfect creatures suffered in the flesh), it must have been a very nearly perfect psyche that slipped from the torn envelope when the hour of release came.

Leave lovers alone. Nature has need of them for her "experiments." This is the best system of eugenics, I fancy, and you will see that few really diseased, insane, or criminal human beings have a natural inclination towards marriage, even when sterilisation exists not yet as a factor prohibiting the further multiplication of a "useless type."

A PROPHECY OF DOOM.

In *LIGHT* of the 28th ult. (page 573) appeared the marvellous story of Cazotte, the French poet, who under some curious impulsion foretold the doom of several of his friends in the French revolution. There is a suggestion of the same fatal gift in the following story told in a letter to the "Daily Mail" of the 10th inst. The writer, Mr. W. L. George, quotes from a letter he had received from his friend Mr. Raymond Lauzerte, now serving with the 104th Regiment of the Line of the French Army, and who will be remembered as the actor who so successfully impersonated the Frenchman in "Fanny's First Play" for some five hundred nights. As Mr. George remarks, the extract from his friend's letter is certainly peculiar from the psychic point of view:—

We were resting in a barn about a hundred yards from the trenches. At night some imprudent persons had made some noise and walked about in the barn, which had been half-wrecked by shells; and they had carried a candle, which enabled the Germans to locate us. At a quarter to ten, as I was searching the straw for my cap, I put my hand on a lost Prayer-book. I opened it, began to read it, and, as if driven on by some irresistible impulse, began to read aloud the prayer for the dead, which is very beautiful. A neighbour said to me: "Why are you reading that?" And I, without looking at him, answered, "For you; you'll be dead in another five minutes." At that moment a bugle called us to receive our letters. As I opened mine a shell entered the barn, burst above my head, throwing me unwounded upon the ground, and killing the man to whom I had said those words!

KEEPING THEIR MEMORY GREEN.—It is a pleasant custom at Yuletide for at least one of our friends, in gathering his relatives, old and young, around him at the social board, to remind them of the presence of those of the family who have passed on, and whose memory is still cherished among them. This little ceremony seems in no way incongruous with the festal surroundings—the holly and the mistletoe—and rather increases than clouds the joyful atmosphere of the time, as, indeed, why should it not? There is small doubt that in generations to come this humane and rational attitude of mind will become the rule rather than the exception and Christmas will be given a new aspect.

THOUGHTS FROM ANDREW JACKSON DAVIS.

Those who have made an unbiassed study of the books of Andrew Jackson Davis know him for a seer and teacher of the first order. Lately there appeared in a contemporary some quotations from his works, which are reproduced here, as having a direct bearing on some of the questions lately discussed in *LIGHT*:—

The spirits of the various planets in our solar system are in different stages of refinement. And those that are on the higher have the privilege of descending to the lower planets, and immersing their thoughts into the spirits of the inhabitants at will, though the latter in many cases know it not. In this manner do spirits descend to, and dwell on, the earth, when they have a peculiar attraction to some relative or friend; and they are ever ready to introduce into his mind thoughts of higher things and suggestions that are pure, though these may seem to the person to flow independently from the workings of his own spirit.

Spirits from any sphere may, by permission, descend to any earth in the universe, and breathe sentiments into the minds of others which are pure and elevating. Hence it is that there are times when the mind appears to travel in the company of those it knows not, and has visions in its dreams that are actually truth, and sometimes come to pass with remarkable accuracy. At other times, dreams are incited by the influx of thoughts from spirits, but are not defined, because they are not duly directed. There is, however, a species of dreaming which is uncaused by anything except an excitement of the nervous medium or consciousness of the body. Such dreams are only unquiet thoughts, and wild and fantastic formations of thoughts pre-impressed into visions and fancies.

It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact: and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter and Saturn, because of their superior refinement. Concerning these things and their details, a knowledge can be had by perusing the relations made by Swedenborg during the period of his mental illumination.

The structure of the universe . . . its living beauties, together with the Divine Essence that gives it life and animation, present an indestructible basis of hope and faith, and a corresponding foundation of human action. It is as a mirror in which are reflected all corresponding beauties yet uncreated, but proved to be in embryo by the universal teachings of natural law. The whole is beautiful. The whole is as one body, and God the Soul and Father of all living and unliving things. Everything is perfect in its way and state of being. Everything is necessary, even indispensable. Everything is pure, even divine and celestial. Everything teaches harmony and universal reciprocation by an unfailing manifestation of the same. Everything is of, in, through, and to, the Divine Mind. All things are parts of Him; and these are as one Whole, even Nature, Man and Heaven.

The earths, or the first Sphere, constitute the germ; the second Sphere is the roots; the third, the body; the fourth, the branches; the fifth, the buds; the sixth, the blossom; and the seventh is Beauty—beauty that blooms with an immortal fragrance. Here is the Tree of Righteousness—righteousness because all is right and nothing wrong. It is the Tree of Goodness—because nothing is evil. It is the Tree of immortal Life—because there is no death. It is the Tree of Perfection—because there is nothing imperfect. It is the tree of Truth—because there is no falsehood in the divine creations. It is the Tree of eternal Causation—because nothing is but what was in another form before.

ANSWERS TO CORRESPONDENTS.

"EWING."—Many thanks, but we gave General Nogi's prophecy in *LIGHT* of October 24th (p. 512).

LA BARONNE DE SINNER (BERNE).—Your long letter concerning Anglo-German relations has been received and is under consideration.

W. SIMPSON (Johannes' Prophecy).—There is something to be said for your point of view, which incidentally does away with the objection that the prophecy is too exact to be true. It has been stated by heraldic writers that the British Lion is really a Leopard, the change in form having come about more by accident than design.

SIDELIGHTS.

Sensitive to rebuffs, a witty woman—a member of the Alliance—described her diffidence at a recent public gathering as being due to the snub-conscious self!

"O.M." Mr. de Kerlor's monthly magazine of occultism, contains amongst other features of interest a report of a lecture by the Editor entitled "What becomes of the Souls of Men killed on the Battle Fields?" and a physiognomical delineation of the late Lord Roberts. There is also a reading of the German Emperor's character based upon a "dissection" of his face, the various features of which are separately reproduced.

Apropos of our reference to "Antares Almanac," an astrological friend reminds us that "Zadkiel's Almanac" for 1915 contains the horoscope of the German Emperor, and predicts, amongst other things, that "the war begun by the Kaiser under such an evil influence may probably end in his deposition. The months of October, 1914, and January and February, 1915, will be extremely critical, and one may be fatal. The primary direction due in February is one that often affects the brain of those who were born when Mercury was weak and afflicted." These predictions are curious in the light of the rumours current as to the Emperor's health at the present time.

We are asked to state that the "W. T. Stead Borderland Library and Bureau" is now open at the office of the "Review of Reviews," Bank Buildings, Kingsway, W.C. Like its predecessor, Julia's Bureau, it is not established for purposes of psychical research, but to "help those who mourn to communicate with their loved ones who have passed to another world . . . to bring sure and certain knowledge of immortality to light by restoring communication between death-divided friends and relatives." Inquirers will be granted interviews by the Baroness Barnekow, Mrs. Bayley Worthington, Miss Scatcherd, Miss Estelle Stead and others.

We learn with regret that, owing to ill-health, Mr. J. Wrench, one of the stalwarts of Spiritualism in East London, has been compelled after nearly a quarter of a century of faithful and devoted service to the Cause, to resign the office of President of the Stratford Spiritual Church. A movement is on foot to present Mr. Wrench with some token of the high esteem and regard in which he is held, and the committee feel that there must be many Spiritualists outside the immediate ranks of the Church who would not like to be left out of such a testimonial. All subscriptions for this object will be gladly received and acknowledged by the hon. secretary, Mr. A. T. Connor, 53, St. James-road, Forest-lane, Stratford, E.

The Christmas number of "Healthward Ho!" is full of good matter, including much practical counsel. Mr. E. F. Benson, for instance, has a timely word to say about the folly of some good people who are practising the most useless sorts of self-denial, which often takes the form of denying things to others, in the pathetically futile hope of "helping." "They will deny themselves the elementary comforts of life, and not give the smallest intelligent thought to economising in the matters that can easily be dispensed with. Though there is nothing in the world more admirable than self-denial, there is nothing in the world more foolish, unless the self-denial is to do some good to somebody." The Editor, in his foreword, observes that the war is teaching us lessons that nothing else has ever done or could do. "Most of us need to change our thoughts—especially about our so-called enemies, whether these are political, or financial, or private, or national." If we can't think kindly of them—and this applies also to our ailments and to all seemingly cruel and cramping circumstances—he holds that it is better to refuse to think of them at all.

Mr. George E. Beaumont contributes to the same magazine a beautiful parable, entitled "Unconquerable Love," and Andres Maciel an account of "Christmas in Other Lands." Mr. Maciel wonders whether it would not be possible to proclaim a day of truce on Christmas Day, so that all the combatants could observe this Festival of Peace. It would truly be a beautiful thing to do. Mrs. Eustace Miles gives us a heartening talk about "Courage," and also makes an earnest appeal for help in sending out, as in other years, Christmas parcels of food to those who would otherwise have no Christmas cheer. Mr. L. V. H. Witley, in "Thoughts on the War," deals with the causes of the detestation which he thinks it is clear the German people, as a whole, feel towards the British. A beautiful poem, "To the Suffering Ones," and some vegetarian recipes, garden work, health hints, and other useful articles complete an excellent number. We observe that, in consequence of the many non-renewals for 1915, it has been decided to raise the price of the magazine, as and from January, from 3d. to 4½d.

LETTERS TO THE EDITOR.

Time and Space.

SIR,—Goethe makes the Earth Spirit say :—

"Thus at the roaring loom of Time I ply,
And weave for God the garment thou seest Him by."

Does not Time therefore imply movement, and if so can there be movement without Space?—Yours, &c.,

F. V. H.

The Idealist's Point of View.

SIR,—With an expression of appreciation of his reply I leave Mr. Rogers in possession of the field—for the present.

But one argument I must deal with. After observing that the ether can neither be "seen, tasted nor handled," and therefore can only be inferred, he proceeds to describe it as "nothingness"! This reasoning is a little too rapid. I seem to spy a "hiatus." Hear what an authority on Physics says: "The ether has at least one definite characteristic which is quite sufficient to entitle it to be considered as a *physical reality*. It transmits light and every other influence at a definite speed, which is quite as characteristic of the ether as the velocity of sound is of air." Ramacharaka says there are seven ethers. A writer on electricity says we each have our own. But that is an "ideal" estimate.

If that, whose existence can only be inferred, may fairly be referred to as "nothingness," would this term be an accurate description of the thought-world of the Idealist? Or not?—Yours, &c.,

N. G. S.

Sir Oliver Lodge and the Life after Death.

SIR,—I believe the poet Juvenal was father of the expression *Ne sutor ultra crepidam*. Would it not be fitting if Sir H. Bryan Donkin, M.D., took these words to heart, and gave his undivided attention to the "control and care of the feeble-minded," for which he is obviously fitted?

This would be far better than attempting to enter upon an argumentative discussion on a subject of which he is obviously ignorant, which his "medical" mind is incapable of investigating, and regarding which his opinions are supported only by so-called facts, the falseness of which shows the cloven hoof of materialistic "Kultur."—Yours, &c.,

GEORGE L. RANKING, M.R.C.S. Eng.,
L.R.C.P. Lond.

Boulogne-Sur-Mer.

December 8th, 1914.

Prayers for Peace: A Remarkable Vision.

SIR,—On reading in "Notes by the Way" in LIGHT of December 5th, 1914, that President Wilson had appointed a day for prayer for peace, it forcibly brought to my mind an incident that occurred on January 15th, 1913, and which may interest your readers, as nothing now prevents its being made public.

A private psychic, an intimate friend of mine, came to me on January 16th, 1913, much disturbed, having been unable to sleep on the previous night on account of a vision. The psychic was shown the globe of the earth, as it were from a distance, and on approaching it a huge black mass or ball with various flags standing out from it and a sword suspended over it—there was much more of symbolical matter in the vision which I cannot now quote from memory. The psychic was told that a great calamity threatened the earth, and that a very secret mission must be undertaken to avert it. The King of England was to be visited and told of the vision in the strictest privacy, no one else was to hear it and the following message was to be given him: He was to send secretly an account of the vision to the Czar of Russia and the German Emperor, and to arrange with them for a *simultaneous* day of prayer to be strictly observed in all three countries; then they might hope for the calamity to be averted. (The psychic was shown how the prayers of the nations would rise as a thin blue flame, gaining strength and volume as it rose to unite with the prayers of powerful spirits till it dispelled the powers of evil which were symbolised by the huge black ball with the suspended sword.) No one was to be told of this, but being undecided how to set about it my friend consulted me. The King was at Windsor at the time, and a carefully worded letter was addressed to him there, though we entertained little hope of a letter from an unknown person ever passing the "red tape" cordon and reaching him; and so it turned out—no response, no result except the one we now are experiencing in the great calamity which has befallen us. I am wondering if a similar message was sent to President Wilson with a better result, the Republican President proving more accessible than the Monarch; but in any case it must interest all

the faithful to know that the good workers on the other side do their best to avert the sorrows which threaten us if we will but have eyes to see and ears to hear them. The question may arise, why was an obscure individual entrusted with such a momentous message? While not *knowing* why, I can only offer this explanation. Where are the "people in high places" open to the voices of the spirits and listening for their messages? Every night my friend listens to hear the advice and wishes of his unseen monitors. Many nights pass in silence but many are full of important and helpful teachings, therefore I take it they gave the message to one able and ready to receive it.—Yours, &c.,

O. MEADS.

Hampstead.

The Direct Voice and its Problems.

SIR,—I was particularly interested in Dr. W. J. Crawford's impressions as set forth in the current issue of *LIGHT*, as I am able to confirm from personal observations many of the physical movements he noted during his sitting with Mrs. Harris, also the prior and post results.

Cannot Dr. Crawford be persuaded to read a paper before one of our scientific societies or institutions so that the whole subject-matter could be discussed from either a physical-metaphysical or transcendental standpoint? I am inclined to think that a theory could be propounded which would at least compare favourably with any account which has been given by or through mediums.

Many scientific men are so much interested in the subject, I feel they would now have the courage of their convictions and enter into a discussion, and perhaps a fund could be started and a committee formed to investigate the many problems that now present themselves.

I should be happy to associate myself with such a movement.—Yours, &c.,

H. E. YERBURY, M.I.C.E.

Life After Death.

SIR,—I am not surprised that Mr. E. Kay Robinson's letter was rejected by one of the leading papers. I used to write that kind of letter myself about thirty years ago, before I knew the facts, and I have more than once reflected in later years how kind it was when editors rejected them! If Mr. Robinson is aware that Sir Oliver Lodge and many other scientists have investigated and accumulated evidence during thirty years in support of the survival of personality, and that thousands of Spiritualists have had equally good evidence, why does he think that a mere expression of opinion to the contrary on his part can have any value or influence? There are no indications in his letter that he has taken any trouble to investigate at all, but if he has, will he tell us where the evidence for survival of personality is weak, and what are the unscientific and illogical consequences which the belief leads to? Surely it is time for all this theological prejudice to give place to more enlightened views and to a religion more consistent with reason and justice.—Yours, &c.,

Marple.

W. CHRIMES.

December 11th, 1914.

SOCIETY WORK ON SUNDAY, DEC. 13th, &c.

SPECIAL NOTICE.

Secretaries of Societies are requested to note that owing to the Christmas holidays the next issue of "*Light*" must be sent to press *this* week, so that no reports can appear in that number.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Mary Davies interested a large audience with an address on "Spiritual Vision," followed by successful clairvoyant descriptions. Miss Elsie Marian kindly sang two solos. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. Percy R. Street gave addresses morning and evening. Sunday next, at 11 a.m. and 7 p.m., Mr. E. W. Beard. Thursday, no meeting.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, some of the members gave their experiences when entering "The Silence." Evening, Mrs. Fairclough-Smith gave an interesting and helpful inspirational address on "Trance Mediumship." For next Sunday see first page.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mr. G. Prior gave address. Sunday next, 7 p.m., Mr. Karl Reynolds, on "Life After Death."—T. B.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Neville gave an interesting address, "Death, the Open Door to Eternal Progression," and well-recognised clairvoyant descriptions. Sunday next, Mr. G. R. Symons, address.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Robert King gave an interesting address on "The Occult Aspect of the War." Sunday next, at 7 p.m., Mrs. Mary Davies, address and clairvoyance.—M. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mrs. Miles Ord gave an interesting address and descriptions. Sunday next, 11 a.m., circle; 7 p.m., Mrs. H. Zitta. 27th, at 7 p.m., Mr. Blackman.—M. S.

HAMMERSMITH.—89, CAMBRIDGE-ROAD (Adjoining Waring's Depository).—Sunday next, 11.15 a.m., devotional circle; 7 p.m., Mrs. Ord, address and clairvoyance; public circle. All are welcome.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. H. Carpenter gave a beautiful address, "What think ye of Christ?" Thursday, at 8, service and circle. Sunday next, 11 a.m., usual service and circle; 7 p.m., Mrs. E. A. Cannock, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Jamrach spoke on "Is God Responsible for the War?" and gave good descriptions. Sunday next, at 3 p.m., Lyceum; 7 p.m., Mrs. Neville, address and clairvoyance. Monday, at 8 p.m., Mr. Horace Leaf. 27th, Mrs. Maunders. Circles as usual.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. M. Clompsen gave an address and clairvoyant descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Maunders, address and clairvoyance. Friday, at 8, public meeting. 27th, Mrs. Webster.—F. K.

WOOLWICH AND PLUMSTEAD.—Addresses on "Apparent Success," by Mr. Moores, and on "Religion, Peace, and Happiness," by Mrs. Peeling, who also gave descriptions. 9th, Mrs. Harrad, address and psychometry. Sunday next, at 3, Lyceum; at 7 p.m., Mrs. Mary Gordon. Wednesday, Mr. T. A. Hickenbotham.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave helpful addresses and descriptions. Sunday next, at 11.15, circle; address by Mr. J. Macbeth Bain; 7 p.m., address. Tuesday next, at 3, private interviews; public circle at 8, also Wednesday at 3.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-STREET.—Mr. A. Punter gave addresses and descriptions. Sunday next, 11.15 and 7, Mr. G. Prior. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Public circle on Christmas morning at 11.15. (No Thursday's circle).—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. Lonsdale, of the Therapeutic Society, gave an interesting address. Evening, Mr. A. C. Scott spoke on "The Christ Consciousness." Sunday next, 11 a.m., circle; 6.30 p.m., Miss Graeter, on "Who is Responsible for the War?" New Year's Eve, Social and Watch-Night, 8 p.m. Tickets, 1s.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougall conducted the meeting; evening, Mrs. Sutton gave excellent descriptions and messages. Sunday next, 11 a.m., usual meeting; 7 p.m., Mrs. Alice Jamrach, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Addresses and answers to questions: Morning speaker, Mr. Winbow; evening, Alderman D. J. Davis. 10th, public circle. Sunday next, 11.30 a.m., Mr. T. S. Appleton, address and discussion; 7 p.m., Mrs. A. de Beaurepaire, address and clairvoyance. 24th, no meeting. 27th, 7 p.m., Mrs. M. E. Orlowski.—T. G. B.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Able addresses by Mrs. Baxter on subjects chosen by the audiences: "What is Greater than Spirit?" and "What think ye of Christ? whose Son was He?" Also answers to questions and descriptions. Soloist, Mrs. Adams. Sunday next, 11 and 6.30, public services; also Wednesday at 3 and 7.30. Mondays and Fridays at 8, public circles. Monday at 6, Health.—J. L. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened an interesting discussion on "Spiritualism." Evening, controlled address by Mrs. Alice de Beaurepaire on "The Religion of Humanity," and descriptions. Miss N. C. Whorlow sang a solo. 9th, Mrs. M. E. Orlowski gave descriptions. Sunday next, 11.15, Mr. H. M. Thompson; 3, Lyceum; 7, Miss Violet Burton. Wednesday, open night. 27th, Mrs. M. Crowder (of Sheffield).

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, address, "A Talk on Spiritual Matters" by Mr. Kent. Clairvoyant descriptions by Mrs. Kent. Sunday next, 11.30 a.m., circle service; 3 p.m. and 7 p.m., members and delegates of the London Lyceum District Council, several speakers; 5 p.m., reunion and tea meeting, 6d. each. Thursday, at 8.15 p.m., Mrs. Beatrice Moore, clairvoyance, Silver collection.—P. S.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Morning, Fellowship meeting discussion; evening, Mrs. Orlowski, address on "Where are our Dead?" followed by clairvoyant descriptions. 9th, afternoon, Mrs. Maunder, address and descriptions. 15th, Mrs. Harrad, address and psychometrical delineations. Sunday next, 11.45 a.m., Fellowship; at 7 p.m., Mr. Cattanach, address, and Miss Woodhouse, clairvoyance. 21st, at 8, Social. 27th, Mr. MacIntosh. 31st, Mr. and Mrs. Hayward.—D. C.

GOODMAYES AVENUE (opposite Goodmayes Station).—Annual Conference with Union of London Spiritualists. Afternoon, Mr. Alcock Rush read a paper on "Essentials," which was well discussed. Evening, mass meeting, speakers, Messrs. Brown, Alcock Rush, and Tayler Gwinn, Mr. T. Brooks presiding. 8th, Mrs. C. A. Marriott read an excellent paper and gave clairvoyant descriptions. Sunday next, 7 p.m., Mr. L. I. Gilbertson, F.J.I. Tuesday, 8 p.m., Mr. and Mrs. Wake. 27th, Mrs. L. Pitter.

WHITLEY BAY.—Mr. W. Horsley delivered a trance address, which was followed by after-circle. Good attendance.—C. C.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Mary Gordon gave an address, "Retribution," followed by clairvoyant descriptions.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Miss Beavan, of Cardiff, gave addresses both morning and evening.—J. W. M.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. Horace Leaf. 10th, address and descriptions by Mr. H. Mundy.

TORQUAY.—Professor A. Card gave an address on "Generation," and afterwards answered questions from the audience. 8th, ladies' meeting conducted by the vice-president.—R. T.

BIRMINGHAM.—**PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.**—Mr. Hilditch (Oldham) conducted both services, giving clairvoyance. 14th, two meetings conducted by Mr. Hilditch.

EXETER.—**DRUIDS' HALL, MARKET-STREET.**—Address and clairvoyant descriptions by Mrs. Harvey, of Southampton, who also gave descriptions on the 14th.

NOTTINGHAM.—**MECHANICS' LECTURE HALL.**—Morning and evening, Miss Florence Morse gave addresses and clairvoyant descriptions.—H. E.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Miss Violet Burton gave an address and clairvoyant descriptions and messages. Large after-circle.—W. P. C.

READING.—**SPIRITUAL MISSION, BLAGRAVE-STREET.**—Addresses, morning and evening, by Mr. Harry Boddington, of London, much appreciated. 14th, address and clairvoyance by Miss Mason. Short address by Captain Ranking.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Morning, paper by Mrs. Seymour on "Healing"; evening, address by Mr. Eddy, clairvoyant descriptions by Mrs. Greedy. Other usual meetings.—W. G.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCUMBE-STREET.**—Meeting conducted by Mr. Arnold; addresses by Mrs. Dennis and Mr. Johns; clairvoyance by Mrs. Dennis; soloist, Mr. Ritch.—E. E.

SOUTHPORT.—**HAWKSHED HALL.**—Addresses by Mr. A. E. Lappin; clairvoyant descriptions by Mr. Lappin and Private Reynolds. Mr. H. J. Donnelly, of Manchester and Southport, presided.—E. B.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Mr. Rundle spoke in the morning on "The Universal Change in the Animal, Vegetable, and Mineral Kingdoms," and in the evening read and commented on Acts x., and also gave good descriptions.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. George Jepp gave addresses on "The Life of the Mystic" and "Spiritualism and Social Reconstruction"; descriptions by Mr. J. Nevin. 10th, address by Mr. Jepp on "Man's Larger Consciousness," descriptions by Mrs. Harvey.

MANOR PARK, E.—**CORNER OF SHREWSBURY AND STRONE-ROADS.**—Morning, healing service, conductor Mr. G. F. Tilby. Afternoon, Progressive Lyceum; evening, Mrs. Podmore, address and clairvoyance. 10th, Mrs. Brownjohn, address, "Character Building," followed by descriptions.—A. L. M.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, Mr. Lund, address, and Mrs. Lund, descriptions and messages. 7th, ladies' meeting, address and psychometry by Mrs. Lund. 9th, address, "Body, Soul and Spirit," by Mrs. E. Marriott.—E. M.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Miss Cann addressed a large Liberty Group on "Vivisection." Evening, address by Mrs. Brownjohn, on "Love," followed by clairvoyant descriptions. 10th, address by Mrs. Levy, "The Purpose of Life," followed by psychometric readings.—H. C.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Mr. F. T. Blake gave two intellectual addresses and well-recognised clairvoyant descriptions. Miss Prilly Stewart sang a solo. 9th, Mr. H. Yelf gave a splendid paper on "Practical Christianity," and Miss Fletcher excellent descriptions.—J. McF.

PRESENTATION TO MRS. JAMRACH.—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a most enjoyable Social and Dance in their hall on Saturday, December 12th. A splendid programme was provided by the following artistes: Mrs. Watson (songs), Mr. Watson (humorous songs), Mrs. Marriott and Mr. Stephens (recitations), Miss Clarice Perry (violin solos), and Miss Hubbard (pianoforte). The special item of the evening was the presentation of a gold wristlet watch to the president, Mrs. Alice Jamrach, from the officers and members of the society, in affectionate appreciation of her services. Mr. Watson, the vice president, in making the presentation, said that Mrs. Jamrach had done good work for the society and Spiritualism generally, and he felt sure that she had an even greater work to do in the future.—E. M.

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