

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,882.—VOL. XXXVII. [Registered as] SATURDAY, FEBRUARY 3, 1917. [a Newspaper.] PRICE TWOPENCE. Per post, 10s. 10d. per annum.

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

Programme of Meetings for the Coming Week.

TUESDAY, February 6th, at 3 p.m.—

For Members ONLY. Free.

Seance for Clairvoyant Descriptions ... Mr. A. VOUT PETERS.
NO admission after 3 o'clock.

THURSDAY, February 8th, at 5 p.m.—

Admission 1s.; Members and Associates Free.

Psychic Class ... Mr. W. J. VANSTONE
Lecture on "The Great Seers: Jacob Boehme."

FRIDAY, February 9th, at 4 p.m.—

Admission 1s.; Members and Associates Free.

Talks with a Spirit Control ... Mrs. M. H. WALLIS.

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ARE NOW OVERDUE,

And should be forwarded at once, payable to

HENRY WITTHALL, Hon. Treasurer.

Subscription to December 31st, 1917,

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

For further particulars see page 34.

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Morning, 11.15 ... Mrs. FAIRCLOUGH SMITH.

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Replies to Written Questions.

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At 11 a.m. ... MR. ERNEST MEADS.

At 6.30 p.m. ... MRS. MARY DAVIES.

WEDNESDAY, FEBRUARY 7TH, AT 7.30 P.M.,

General Meeting for Members. (No Service.)

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, FEBRUARY 4TH.

Evening, 6.30, Service, ... MISS VIOLET BURTON.

WEDNESDAY NEXT, FEBRUARY 7TH.

Evening, 7.30, Open Circle ... MRS. CANNOCK.

HEALING.—Wednesdays, 3 to 5, Mr. Longdale; Sundays, 4.30 to 5.30, Mr. Boot. No charge. Freewill offerings.

LONDON SPIRITUALIST ALLIANCE,

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

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

Established 1884.

Incorporated 1896.

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

Presidents in Spirit Life,

W. STAINTON MOSES AND E. DAWSON ROGERS.

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

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

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

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

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

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

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

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

D. ROGERS, Hon. Secretary.
HENRY WITTHALL, Hon. Treasurer.

SPECIAL NOTICE.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to "*Light*," and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1917, which are payable *in advance*, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble and expense in sending out accounts, booking, postage, &c.

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Feb. 8th—"Ghosts" (illustrated by lantern slides), E. L. GARDNER.
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N.B.—All F.T.S. and friends cordially invited.

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*Admission 2s., which includes Tea.***FOR LADIES ONLY.**

AND CLASSES EVERY WEDNESDAY EVENING, AT 8 O'CLOCK prompt, and THURSDAY AFTERNOON, AT 3.30, for Spiritual and Mental Development, Concentration and Mind Building. For either sex. Fee 5s. for a course of 4 lessons.

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At New Oxford Galleries, 77, New Oxford St., London, W.

WEDNESDAYS, FEBRUARY 7TH AND 21ST,

MR. ERNEST HUNT.

FEBRUARY 14TH AND 28TH,

MR. PERCY R. STREET.

Commencing 7.45 p.m. Questions and discussion invited.

Psychic Developing Class, 6.30 p.m.

Course tickets (12 lectures and classes), 5s.; term tickets (4 lectures and classes), 2s., to be obtained from Hon Secretary, 41, Westbourne-gardens, Bayswater, London, W.

"Curative Suggestion," by Robert McAllan.

Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental and physical disorders; free by post from the author, Regent House, Regent-street, London, W. or 56, High-street, Croydon.

Spiritualism, the Basic Fact of Religion,

Science, and Philosophy, by F. R. Scatterd; and Unseen Influences, by Hanson G. Hey. 22 pages, 2d. post free.—LIGHT Office, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

The Index and Title Page for LIGHT, 1916, is now ready, and can be obtained post free for 2d. from LIGHT Office, 110, St. Martin's-lane, W.C.

UNDER THE AUSPICES OF THE ORDER OF THE STAR IN THE EAST.

**WHY THE WORLD EXPECTS THE
COMING OF A GREAT TEACHER.****A SERIES OF LECTURES**

WILL BE GIVEN ON THURSDAYS AT 8 P.M., IN

The Queen's Hall (Small), Langham Place

(Messrs. Chappell, Sole Lessees).

Feb. 8—The Expectation of a Voice that "will call the Tribes of Men together." (See "Song of Hiawatha," "The Peace Pipe."—Longfellow) EBENEZER HOWARD.

Feb. 15—The Great Teacher; His Advent in the Light of History. T. GREATHEAD HARPER, M.A.

Feb. 22—The Expectation of Science with special reference to Psychic Investigation. DR. ELLIS T. POWELL.

March 1—The Expectation of a New Gospel in Social Affairs. GEORGE LANSBURY.

March 8—A Theosophist's View. H. BAILLIE-WEAVER.

March 15—The Expectation from Standpoint of Order of the Star in the East. LADY EMILY LUTYENS.

ADMISSION FREE—Tickets, numbered and reserved, 2s. 6d., reserved only, 1s., can be obtained from 2, Upper Woburn-place and 314, Regent-street, W. Course Ticket, numbered and reserved, 15s. Collection to defray expenses.

THE

W. T. STEAD BORDERLAND LIBRARY and BUREAU
26, Bank Buildings, Portugal Street, Kingsway, W.C.

Tuesday, Feb. 6—Inquirers' Meeting at the International Psychic Club, 22a, Regent-street, preceded by a short Intercessory Service at 6.30.

Thursday, Feb. 8—Meeting in W. H. Smith Hall, Portugal-street, at 3.30, doors closed 3.40, **Miss McCreadie**. Intercessory Service in the Bureau, 5.15.

An OPEN LECTURE on the principles of NERVE CONTROL and Mental Efficiency will be given by

MR. ERNEST HUNT (Author of "Nerve Control")
in the

Hall of the Art-Workers' Guild, 6, Queen Square, Southampton Row, W.C.,
On MONDAY, FEBRUARY 19th, 1917, at 7 p.m.

Tickets, free on request, with stamped envelope, to the Secretary, 30, Woodstock-road, Bedford Park, W.

MAN'S SURVIVAL AFTER DEATH

Or, THE OTHER SIDE OF LIFE.

In the Light of Scripture, Human Experience and Modern Research.

By **REV. CHARLES L. TWEEDALE, F.R.A.S., &c.**
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With an Introduction by the Rev. Arthur Chambers.

All should read this remarkable book. It is one of the most attractive and able presentations of the case that has ever appeared.

'It is so packed with splendid evidences, that we could not wish for a better book.'—LIGHT.

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

The Reality of Psychic Phenomena,

Raps, Levitations, &c.

By **W. J. CRAWFORD, D.Sc.**

Lecturer in Mechanical Engineering, the Municipal Technical Institute, Belfast; Extra Mural Lecturer in Mechanical Engineering, Queen's University of Belfast, &c.

SOME OF THE CONTENTS.—Composition of the Circle, Phenomena, &c., Phonograph Record of the Noises, Reaction During Levitation of the Table, Levitation of a Weighing Machine, Experiments with Compression Spring Balance Underneath the Levitated Table, Raps, Rod Theory for Raps, Miscellaneous Experiments.

Cloth, Illustrated, 246 pages, 4s. 11d. post free.

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

**Books by the author of V. C. Desertis's
"Psychic Philosophy."**

"Mysteries of Life" (1915).—A book for boys and girls. Initiation into the spiritual principles of life and conduct. 4s. 6d.

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Published by Geo. Allen and Unwin, Ltd., 40, Museum-street, London, W.C.

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NOTES BY THE WAY.

We have from time to time drawn attention to novels in which our subject is dealt with. In "The Glimpse" (Hodder and Stoughton) Mr. Arnold Bennett describes with much vividness the experiences of a man temporarily detached from his earthly body, which remains in a state of coma. In this condition he looks on the world with a new vision; he witnesses the consternation and disturbance caused by his "death," and the grief and remorse of his wife, with whom there had been a bitter quarrel, but while yearning to comfort her and assure her of his well-being, he can make no impression on her consciousness. His adventures in this new world and the self-revelation and spiritual insight arising from his (temporary) transition are told with all Mr. Bennett's mastery of language, and leave no doubt that the author has made a study of at least one branch of psychic science.

We take the following from the remarkable book, "The Reality of Psychic Phenomena," just issued by Dr. W. J. Crawford, of Belfast:—

Psychical research is like no other kind of research. Before we can expect anything worth having in the way of results we must have the following set of conditions as nearly perfect as possible: (a) A very powerful medium; (b) A circle of sitters supporting the medium; (c) The medium and sitters to be imbued with the seriousness and wonder of the phenomena presented—to be linked together, as it were, by the one object of getting the most out of the phenomena for the common good; (d) A band of operators who have the same objects in view as those mentioned in (c). Mischievous operators or others who will not or cannot co-operate with the experimenter are useless; (e) The phenomena must not be produced spontaneously but must be under command.

I need hardly say that if money be the chief and only object of the medium's ambition, practically no experimental work can be done. It is a matter of experience—my experience anyway—that the medium and sitters must not develop any form of material greed, or the phenomena become undependable and unreliable.

Now that the objective phases of Spiritualism are being scientifically investigated by those to whose minds the cries of popular prejudice and religious bigotry appeal in vain, Dr. Crawford's conclusions as stated above are well worth repeating here. They outline in concise form some of the conditions essential to satisfactory experiment. Dr. Crawford was fortunate in finding a circle in which these conditions were all present, but we make no doubt that others may be as fortunate in view of the vast amount of mediumistic power and experimental skill still to be laid under tribute. It is perhaps needless to remark that Dr.

Crawford did not take up his self-imposed task as a religious exercise. It fell to him as one expert in certain branches of physics to test by painstaking experiment the reality of those physical manifestations which underlie the whole question of a scientific demonstration of human survival, and which for a large class of minds are infinitely more convincing than many thousands of mental phenomena, often too subtle for complete analysis except by specially gifted investigators. In the course of his experiments, as those who read his book will learn, Dr. Crawford found enough and more than enough to convince him that the "operators" who produced the manifestations were "spirits," that is to say, intelligent human beings on another plane of life, willing and anxious to prove to him their existence, and to advance by every means in their power an object which is of world-wide importance if not at present a matter of world-wide interest. But the interest is growing and the demand for evidences of every kind will inevitably create the supply. That proofs of the highest standard are now required is an encouraging symptom of the earnest nature of the inquiry.

We are accustomed to speak of the eye as the window of the soul; but according to Dr. H. W. Anderschou it is also the mirror of the body. In an interesting little work entitled "Iris Science," he calls attention to a remarkable method of diagnosis discovered by the late Dr. Ignaz Peczely, of Budapest. After paying a warm tribute to the work of the Hungarian doctor, he describes the discovery in detail. Every organic disturbance in the body is, it is claimed, accompanied by certain specific colour changes in the iris: even external injuries are recorded by significant marks in that portion corresponding to the part of the body afflicted. The effects of unsuitable food, vaccine, serums and drugs are also indicated by characteristic changes in the iris. We are reminded of analogies in Nature which, if incomplete, are nevertheless striking and suggestive. The chameleon changes its colour according to its surroundings, and certain fish, like the carp, roach and stickleback, tend to acquire a colour similar to that of the vessel containing them. Then there are the Arctic animals whose fur in winter becomes white in harmony with their snowy surroundings. Unfortunately this attractive method of diagnosis has not, for several reasons, been popular with the medical profession, chiefly, perhaps, because there is no adequate anatomical explanation forthcoming of the relationship of the iris to the body as a whole. It is in private practice that its utility has, hitherto, been demonstrated. Reference is made to the "Seeress of Prevorst" and her wonderful power of diagnosing diseases by simply looking into the eyes of patients. "This," says Dr. Anderschou, "is exactly what I, and anyone else versed in Iris Science, can do nowadays." The book (which is published at 7s. and 5s. 9d. net, and can be had of the author at 14, Stanley-gardens, Belsize Park, N.) is illustrated with several plates and diagrams, and dedicated to the memory of Dr. Ignaz Peczely.

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, FEBRUARY 22nd, 1917.*

When AN ADDRESS will be given by

MR. J. H. VAN STONE,

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

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

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

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, February 6th, Mr. A. V. Peters, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday *next*, February 8th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Jacob Boehme," the second of a series on "The Great Seers."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday *next*, February 9th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday *next*, February 9th, at 4 p.m., brief address by "Morambo," the guide of Mrs. M. H. Wallis, on "Ghosts and Hauntings," followed by answers to questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is *strictly confined to Members and their personal friends*, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made *before* the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

A GENERATION AGO.

(FROM "LIGHT" OF FEBRUARY 5TH, 1887.)

"Walford's Antiquarian" (G. Redway) contains an article on the Rosicrucians, by Mr. A. E. Waite. He does not disguise his opinion that all hitherto published works on the subject are valueless, not even excepting the pretentious book of Mr. Hargrave Jennings, which he describes as "a mass of ill-digested erudition concerning Phallicism and fire-worship, the round towers of Ireland, and serpent symbolism, offered with a charlatanic assumption of secret knowledge as an exposition of Rosicrucian philosophy." There is much to be done in working this secret mine of knowledge, but the results will probably be interesting rather to the Antiquarian than to the Occultist.

We learn that Mr. J. Arthur Hill has in the press a new book, "Psychical Investigation," to be published shortly by Cassell and Co.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

PSYCHIC SCIENCE THE PREAMBLE OF ALL RELIGIONS.

SIR OLIVER LODGE AT CAXTON HALL.

A unique gathering was held on Tuesday, the 23rd ult., in Caxton Hall, under the auspices of the Anglican "Religious Thought Society," and under the chairmanship of Dean Inge.

The audience, numbering about three hundred, was remarkable for the large proportion of clergymen, and of ladies who bore all the external marks of experienced Church workers. The speaker was Sir Oliver Lodge, and his subject the one in which readers of LIGHT are pre-eminently interested, *viz.*, the possibility of communication with the departed.

The speaker's words were followed with keen attention, and it was evident that many of the audience were not new to the subject, but probably, chiefly through the work of the S.P.R. and lately through "Raymond" and other books, had made themselves acquainted with the position taken up by psychic students.

After dealing with the facts of telepathy between the living along the lines which have so often been laid down, Sir Oliver carried the analogy to the intercourse between discarnate and incarnate beings. He instanced the condition of many men returned from the front to-day. Some had lost the power of speech, but thought remained, and they could often write. Even when they could neither write nor speak, thought was still there. A violin might be destroyed but the music remained, and only sought an outlet by some other means. The brain was really a clumsy way of communicating thought, simply an intermediary.

The speaker urged the importance of ceasing to regard the Universe as a truncated affair. There were not two worlds but one. He pointed out the largeness of view such a conception opened up to man. Spirit communication meant that affection became the most important thing to cultivate during earth life, and that the making of character was the supreme work of man—that progress was implied, and that therefore, as man had to face the results of all his actions, he should take heed in time to his life. A great sense of responsibility devolved on man through this knowledge. Remorse was one of the worst heritages of the after-life. There was no need to trouble about old age if a future life was demonstrated. It was worth while even to make the most of old age in starting new pursuits, for all training of faculty would be useful in the future. Quoting Tennyson's "Ulysses"—

That grey spirit yearning in desire
To follow knowledge like a sinking star
Beyond the utmost bounds of human thought,

the speaker felt that this was the vista opened up to man by the knowledge of the facts of spirit return. The consistency of the facts with some of the main tenets of Christianity was also dwelt upon.

A conference followed, in which many interesting questions were put to Sir Oliver and answered categorically in a manner which would have pleased all Spiritualists. Dean Inge briefly closed the meeting with the remark that he was glad to see that Sir Oliver had arrived at a conviction of immortality through the means of Spiritualism; happily there were many roads to the same goal, and he (the Dean) had reached the same conclusion in a different way.

The writer was not present to hear the Dean's opening remarks from the chair, but comparatively recently he was quoted freely in the leading newspapers as saying:—

As for the Spiritualistic superstitions which were rife amongst us, he was almost ashamed to mention them. "Old wives' fables" about ghostly apparitions had been popular always everywhere, but that was not the kind of immortality that Christianity taught or that sensible men would desire. Even when superstition masqueraded in a scientific dress, the less we had to do with it the better.

We feel that surely since then a process of enlightenment has begun in his mind, and we hope for a like toleration to our noble science in the near future from other Church dignitaries.

B.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

BY "RACHEL."

[For the benefit of new readers, it should be explained that this article continues a series dealing with communications received every day for some years by a mother (through the mediumship of a planchette and with the aid of a valued servant) from her little son, aged twelve at the period of his transition.]

Before I continue with Sunny's own "story," I will turn over the printed pages of "Rachel Comforted" haphazard, condensing a little of the information he daily gave us. How very surprised were Nellie and I, reared in the usual vague and foolish teachings concerning what we term "the other life," to find that apparently it is no "other" life at all, but that we are in it all the time, in more or less degree. Slowly it dawned upon us that every single thing around us, including humanity, has an imperishable spiritual counterpart which forms what we call "the spiritual world" (just as if it were a separate and distinct world from this one, instead of being, as I now understand it, the inner facsimile of all we behold). I must ask my readers to accept the fact that I am not trying to teach or dogmatise, but am simply giving them the impressions—indeed, convictions—that have very slowly grown into my own particular consciousness. They are the growth of fifteen years of communion, more or less interrupted, with my child Sunny. At first we had two and a-half years of long daily conversations lasting a large part of each day. Every word of these, including my questions, was copied down most accurately, even to the notes of exclamation or interrogation. Then for another year or more (life having become strenuous and interrupted in a far country) we got less. And during the succeeding years, though the communion has never ceased, it has been much interrupted. Therefore, the main and important records date back to over twelve years ago. But the strange thing is that every year since the daily voluminous conversations, I have understood better and better the things he told us, and which, at the time, often bewildered us. I believe when the daily records ceased more or less (not through any less desire on his part, or mine but because my dear Nellie married, and had to leave me), that I continued, then, to learn from him in my sleep, and that I do so from both my children, now there, to this day. I awake with some new knowledge, some sudden clear understanding of something I could not understand yesterday, which I think can mean nothing less than this.

I offer, however, both Sunny's delightfully childish, incoherent and irresponsible outpourings, and my own more serious and thinking conclusions (drawn from them) to my readers for exactly what they are worth. Sunny must be as liable to errors as myself. The world is as yet only upon the very fringe of this wonderful science—the explanation of Life. The Churches have taught us practically nothing of it. They have, indeed, tried to close fast the door, and have succeeded only too well! Ignorant laws, made by ignorant and materialistic legislators, have further laid a heavy, stupid hand upon research into this thing, which matters more than all other researches put together. And the public has permitted all this; indeed, has not greatly cared. The clarion trumpet of war has at last awakened many. What is this horror of "death" that is snatching from us every hour some beloved form that we adore? Have we adored that form only, or an imperishable inner form as well, which *nothing* can touch or injure? That is the crucial question. Many of us learnt the answer long ago. Sunny's conversations are quite unconsciously in the nature of *teachings*! Will you all gather what you can, or will, from them, as I do? To my mind they teach one big thing. To use his own frequent words, "Oh, you funny mother, *when* will you properly understand all about our happy land?" (I am copying exactly from a conversation on December 3rd, 1903). "Don't you see, mother, *our* land is *your* land? But you have not had these dark curtains taken from your eyes, so you can't see as we see."

One may, indeed, learn much from the joyous prattlings of a child, as we all know, once we realise how much of innocent

wisdom may sometimes be revealed in them. Just as that, and no more, do I offer you these, to me, wonderful, yet childish, records.

He was always, on this side, very fond of writing letters to relatives and friends. And the same desire characterises these records. "Please, mother, may I write a letter to So-and-So?" he would write (with planchette) and would insist on "a new sheet of paper, please," and would insist also on our laying the planchette even on the envelope, so that he himself should address it. Here is a letter, just as he wrote it, which I posted to a girl cousin he was very fond of.

The Happy Land, Palestine, April 4th.

Dear Old Tom-boy, It's a long time since I wrote to you. But it has not been my fault. . . . How are you getting on at the High School, which I used to call the Low School? No doubt you thought, when you heard that I had passed over, that I had got out of all my school lessons, but you were never more mistaken in your life. I only had one day off, and then I had to buck up. But you see I had had a long holiday before I came. Will you please write me a letter and send it by post? If you are hard up you need not put a stamp on it because I know my mother won't mind paying for it. How is little Lively? Do tell me when you write.

Here he suddenly tapped the paper (an agreed signal to show he wished the planchette moved on to another sheet of paper, so as not to spoil his letter) and said he was "too tired to go on," and could he finish next day, which he did, calling his cousin Yummy-Yum, "Good-bye, Yummy-Yum."

Now there were three things in this letter of which we knew *nothing*. The allusion to "the High School, which I used to call the Low School," "little Lively" (we had no idea to whom he referred), and the "Yummy-Yum" nickname.

I sent the letter to my niece, a girl of about two years older than himself, and I remember her reply of wonder and joy finishing with, "It has made me feel that life is a different thing, for it is all true about High School and Low School, and 'Lively' is Gert [her brother], and he often called me 'Yummy-Yum.'"

Sunny had stopped with his cousin once when I was abroad, and these sayings had been invented there. Nor had I seen the two children much together after, nor heard of these jokes.

His cousin wrote back to him, and, as was our custom, I read the letter out loud to him, while we sat with our fingers on the planchette in case he had anything to say. When I came to the sentence, "Little Lively is quite well. He has had holiday most of this term," he wrote rapidly "Lucky chap!" just as one would interpolate a remark in the middle of listening to a letter, and so on, with little boyish exclamations, right through the letter.

Another day he described climbing a beautiful mountain with the Mr. Fraser he so often mentions, whom I had never heard of before, and whose life, death, profession, age, and passing over I verified through the Registrar.

"It took us an hour and a-half to climb to the top, and the view was lovely! Towzer" (his pony) "looked about *this* size O at the bottom. From the top we could see the houses, and the gardens, and the woods below, and the beautiful, beautiful blue sky above. It looked all like one beautiful forest. The houses looked about the size of mouse-traps. But the trees are much bigger. We named the mountain after you, mother, Mount E—."

He then broke into rhyme, a long poem, which began,

When standing on top of the mountain,
And thinking of God's love for me,
I thought, then, of you, darling mother,
And knew, oh! how pleased you would be.

(To be continued.)

TRANSITION OF MR. WILLIAM TEBB.—We have just learned of the decease, at the age of eighty-five, of Mr. William Tebb, whose name was well known and honoured in the early days of our movement. Mr. Tebb passed away on the morning of the 22nd ult., at his residence, Rede Hall, Burstow (by Horley), Sussex, the cause of death being a stroke following on a comparatively short illness. We hope to publish some biographical notes in our next issue. In the meantime we would convey to his sorrowing friends our respectful sympathy.

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SOME ALLUSIONS IN THE PRESS.

The general reader who is interested in the subject of spirit return is likely to be in a state of considerable perplexity if he looks to the Press for guidance and is unaware of the fact that the writers of most of the articles he reads on the subject are absurdly ignorant of the matter on which they presume to guide him. If his reading of newspapers and periodical literature is at all wide he will have perused with curious feelings an article in the "Daily Mail" of the 24th ult., headed "Sir Oliver Lodge's Spook Book: Half a Guinea's Worth of Rubbish." There is a coarseness and brutality about the article which will make a certain impression amongst intelligent readers.

If the attention of the reader we have in mind is directed to Mr. Horatio Bottomley's oracular utterance in "The Royal Magazine" for February he will learn that this famous gentleman is "on the side of the angels." He believes in the soul and in a life after death, and that their existence can be proved. But "dark rooms and 'spiritual séances' won't do it. They are all frauds." And then Mr. Bottomley proceeds to stultify himself by showing that his faith in human survival rests very much on the researches of "one of the greatest scientists in England, a man of European reputation, Sir Oliver Lodge," whose word is "reinforced by that of Sir William Crookes." Strictly speaking, perhaps, it is rather a question of the word of Sir William Crookes being corroborated by Sir Oliver Lodge, since the former President of the Royal Society was the earliest in the field. But that is a trifle. The wonderful thing is that a man who sets out to instruct the public is apparently ignorant that both the great scientists he cites made their discoveries by this very method of the "dark rooms" and "spiritual séances" which he describes as "all frauds." *Sancta simplicitas!* But it may be that Mr. Bottomley undervalues the intelligence of his readers.

If our "general reader" is a business man he may be in the habit of consulting the "Financial News." In that case he would be surprised by the appearance in that journal of the 22nd ult. of a leading article on "Occultism and Finance," wherein the possibility of spirit communicators being consulted on financial matters is seriously discussed and, we are glad to see, strongly discountenanced. The leader is an able and eloquent one, and the writer, in denouncing the obsolete laws which deny the existence of psychic forces, wields a vigorous pen:—

The statutes (9 George II., c. 5, and 5 George IV., c. 83) brand Socrates as a lunatic and St. Paul as a brazen impostor, while they class Joan of Arc, the clairvoyant shepherdess of the Vosges, side by side with exhibitors of obscene pictures.

He points out, what is strictly true, that there is a "wide recognition" to-day "of the existence of psychic

faculties." The revelation might astonish some of those who think to trade on public ignorance by mocking and deriding what to them (but not to many of their readers) is an almost unknown thing. He goes further and affirms that "there is no longer any doubt of the possibility of human communication with intelligences on other planes of life than ours." But he gravely deprecates the tendency to credit these intelligences with omniscience, instead of recognising that they are only human and even in the next world very limited:—

Upon topics of mundane business interest, the unseen intelligences, eagerly helpful and sympathetic, are not trustworthy guides, and their assistance is best left unsought.

There is a simple reason for this. These intelligences have only the most limited and illusory ideas of time. Whenever it is a question of estimating a period of months or years they go hopelessly astray, occasionally lapsing into the wildest guesswork. Evidently time with them is not the same thing as with us. To us it is a sequence of phenomena: to them, possibly, an ocean of co-existence. Bagshot glimpsed that fact when he said: "I revel in the thought of an existence in which one may be a million years late for dinner and one's spiritual hostess politely remark that it is nothing."

Of course the reason given by the leader-writer is but one of several, although a very important one. But who would have expected to find such an article in a financial journal!

Lastly we may turn to the "London Magazine" for the present month, containing an illustrated article, "The Great Problem," by Mrs. Philip Champion de Crespigny, in which she gives an account of some of her experiences with Mrs. Etta Wriedt, the American medium for the "direct voice." We wish we could reproduce the whole article, for it is a singularly lucid and interesting statement of the evidences which convinced Mrs. de Crespigny of the reality of spirit intercourse. The article is prefaced with a note by the editor of the "London," to the effect that faced

with the evidence provided by the personal experiences of such well-known public people as the author of this article, whose sincerity no reasonable man can doubt, the least that can be said is that there is quite as much excuse for serious investigation as for thoughtless jeering.

It is difficult to imagine how the most hardened sceptic can explain away some of Mrs. de Crespigny's experiences—for example, the message for her given to Colonel Johnson at a séance held on the morning after her first sitting with Mrs. Wriedt. The Colonel, who knew nothing of Mrs. de Crespigny or her deceased husband or their affairs, told her that at the séance in question he had been addressed by a voice, giving her husband's Christian and surname, and stating that his wife had been there on the previous day and had gone away "not believing in him"—not sure of his identity. The voice had then asked the Colonel to mention to her the word "Galaton," and to add "On the Australian Station." Nobody, Mrs. de Crespigny declares, could have sent that message but her husband. The "Galatea" (not "Galaton," as it sounded to Colonel Johnson) was the ship commanded by the then Duke of Edinburgh, in which her husband, during his young naval days, had been on the Australian Station, when he had had "the time of his life."

Mrs. de Crespigny is a daughter of the late Sir Cooper Key, a former First Sea Lord of the Admiralty, and is, moreover, a brilliant novelist. She exemplifies the fact, apparently unknown to those Yahoos of the Press who have been engaged lately in wholesale abuse of believers in spirit intercourse, that the belief (and knowledge) is not confined to the poor and humble, but counts many distinguished names in addition to those most frequently quoted—Crookes, Lodge, Barrett. We may note in con-

clusion that the "London Magazine," like the "Daily Mail," is a Northcliffe publication, which will perhaps add to that perplexity of the general reader to which we referred at the beginning. But, of course, any idea of Lord Northcliffe's personal sympathy with the attitude of his newspapers should be ruled out, since it is a common error to suppose that he is a sort of universal editor of them.

THE HIDDEN PSYCHOLOGY OF DAILY LIFE.

By MISS LIND-AF-HAGEBY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, January 18th, 1917, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

In opening the proceedings THE CHAIRMAN asked his hearers to let their minds go back, on that first meeting in the year, to the beginning of the Society with which they were connected. They enjoyed the result not simply of their own work but of that of the good men who associated with William Stainton Moses at the commencement of the Society. By his qualities of mind and character Mr. Stainton Moses was able to attract to himself many persons of standing in the world of Literature, Art and Science, and it was due to his and their united efforts that the Alliance came into existence. He wished on that occasion to refer to one in particular, a man of great culture and ability—Alfred William Drayson. In his youth he joined the Army, where he rapidly gained promotion. He went to South Africa, and later to the United States. Then for a long time he was stationed in India, and there through overwork he developed the seeds of consumption. Happily he learned from a yogi the secret of deep breathing, and when he retired from the Army as Major-General Drayson he was stronger than he had ever been. He was a man of hobbies, one of which was astronomy. He read papers before the Royal Society, and although some of his statements were not received, all the things he advocated during the twenty years or so of his civilian career had since become acknowledged facts. He took up the subject of Spiritualism, and had many wonderful experiences, of which he gave an account in *LIGHT*. At that time physical phenomena were of a much more pronounced character than they are now. In a sitting with a medium in his own drawing-room, the piano being closed and locked, he asked for a tune to be played on it and it was done. He had materialisations in his own home. At one séance spirit visitors spoke in the Hindustani and Kafir tongues. But the form of manifestation with which Major-General Drayson's name was most associated was that of apports. Of one of the sittings he wrote, "No sooner did we sit down than we had a shower of apports." Having been in his early days a pupil of Faraday, he devised a method by which his observations might be rendered of more service by systematising the phenomena. He got his séance-room associated with one in the United States and another in Spain, and such was the power manifested that there was no difficulty in getting objects transferred from one of the three circles to another. A receptacle in the room, empty at the commencement of the sitting, would be filled with new-laid eggs. Amongst other things some splendidly embossed leather curtains came as apports from Spain. The plan was to put into the receptacle two articles to be taken away and their place filled by two other articles—one from Spain and one from the States. These phenomena were difficult to credit, but as Major-General Drayson was a man of the highest reputation and such things were more common in those days, we might rely upon it that his statements were perfectly true.

Owing to the recent pronouncements of Sir Arthur Conan Doyle and Sir Oliver Lodge the world was more interested in their subject than ever before. That evening they had on the platform a lady who had made a name for taking up the cause

of the lower—or, as he would prefer to say, the other—animals. She had studied physiology and anatomy in order to refute the statements of medical men that useful discoveries were obtained by vivisection which could not be obtained otherwise. Having studied those subjects she did not hesitate to give determined expression to her convictions. She had shown herself just as willing to bear her testimony on our subject, and all credit was due to friends who dared to speak out what they knew. It was only bias and ignorance which they had to contend against, for everybody who investigated Spiritualism knew it to be true.

MISS LIND commenced by saying that she was not about to speak that evening on physiology, but on its allied subject, psychology. If she should sometimes appear rather dull and dry she apologised beforehand. She had a purpose which she hoped to reach by some byways and paths, and eventually make herself understood.

It was very strange how little time and scientific energy had been given to psychology. During the nineteenth century scientific energy and scientific purpose had been generally directed to the perfecting of the physical sciences—physics, chemistry, biology, astronomy, anthropology—all these obtained a very large amount of scientific attention and research. There were, it was true, abstract academic schools of thought directed to philosophy and psychology—the line of demarcation was not always defined—but the psychology studied was always very remote from actual life.

Psychology, we were told, was the science of "the phenomena of mind" or "the positive science of mental process." "Psychology," said Professor J. Arthur Thomson in his "Progress of Science,"

investigates mental events in their co-existence and sequence, or mental products in their subjective aspect. It has to do with the racial evolution of mind and the development of the individual consciousness, but not with what ought to be in thought or in conduct (logic and ethics), nor with the nature of knowledge as such (metaphysics)."

According to the encyclopædia, psychology had as its subject matter,

Hoping, fearing, willing, wishing, desiring, questioning, doubting, believing, perceiving, imagining, being surprised, being disappointed, rejoicing, grieving—and the list could easily be extended—all stand for "psychical processes," and psychology may be defined as the science of psychical processes and their conditions.

As we all hoped, feared, wished, willed, &c., we might, not unnaturally, turn to psychology for explanation and guidance in our mental perplexities. But here the old orthodox psychology gave us stones instead of bread. The pages of Spencer, James, Fechner, Wundt, Baldwin, Herbart, Sully, Ribot, Lloyd Morgan, offered material for highly interesting and brain-stretching study of the processes known as "cognitions, feelings, and conations," of "motor-presentations" and the differentiation of a "presentation-continuum" (change of consciousness), but little that helped us to understand the throb and changes of mind in the daily life of ourselves and others. It was little wonder, then, that side by side with the old orthodox, highly academical psychology there should arise what was now known as the New Psychology, based on the realisation that everything was the outcome of mind, that all that existed in our consciousness was but materialised idea. It did not require much thought to realise that nothing could exist without having first existed as an idea, the whole universe being, therefore, materialised idea. The realisation that civilisation and social evolution, history, politics, industrialism and trade, war, peace, likes and dislikes, love and hate, are soluble problems if approached from the standpoint of this New Psychology was gaining ground, and we had to-day entirely new methods by which we studied the corporate soul of man.

We were evolving a psychology of history. The old history was simply a blind recording of events—wars and peace, treaties, parliamentary resolutions, the great ebb and flow of humanity. To-day a new class of historians were trying to penetrate beneath the surface, to understand the causes and to piece together an intelligent explanation of why certain

historical events came about at such a period and under such conditions.

Again, we had a new psychology of nationality. We began to realise that every nation had a national psychological mould which gave form to its prejudices, customs, manners, institutions, humour, clothes. This study, if applied to France and England, took into account both the French *pot au feu* and the English afternoon tea! Nothing was unimportant. It was not inopportune to remind ourselves of the French proverb, "Tout comprendre est tout pardonner." When this science of national psychology had been further developed than it was to-day, wars, which were due to misunderstandings and the impossibility of reconciling national ideas, would become impossible.

It was interesting to reflect on the absence of this national psychology. During the war she had made a point of observing the meeting-places of the British and Latin minds. A few years ago England and France were not as good friends as they were now. To-day there was great friendship and mutual enthusiasm. On the other hand, she found there were certain aspects of thought, certain customs and habits, in which it was extremely difficult for the French to understand the English, and for the English to understand the French. The humour of the Frenchman, for instance, seemed very poor to the Englishman, while that of the Englishman quite failed to appeal to the Frenchman.

But there was not only a rising psychology of nationality, exhibited in a sympathetic study of national characteristics—there was a new psychology of art (which offered immense possibilities for the future), a new psychology of religion, language, education, health, in fact of every aspect of human life.

(To be continued.)

FROM SUN TO HEAVEN VIA EARTH.

By E. E. CAMPION.

IV.—REASON IS KING.

We have seen that the first life on earth occurred when the Designer built up molecular activities and the still more complex organisation of life. Animal instincts have been mentioned as showing an advance upon the merely vital ideas, upon the ideas formed by the first vital reaction of sunlight upon matter. Immediately some particles of the earth's crust succeeded in retaining creative energy as a permanent asset, the first layer of what afterwards developed into soul was formed. A mode of existence new to the planet came into being. There had been matter and light; now there was a combination of the two which was life, and its evolution proceeded through the more or less rigid forms of instinct to the mobile plane of reason. The great thing to note is that creation came from the outside, as it comes daily to each of us, for we are created every moment. Creation has formed its own earth, its own life, its own human beings. All these are things. But creation is the informing inflowing power which is the hand working the machine, the electricity coursing through its circuit, the gravity which pulls all objects to its centre and which is the great Will by which alone human wills operate and become part of God's executive government.

Reason, it may be remarked, cannot cut against the association of ideas any more than two substances will combine, however close their contact, if there be no chemical affinity between them. The association of ideas is the method by which the Divine will operates on the human will and makes the latter a servant and co-operator. Men partake of the Divine because they have some creative power delegated to them, but the association of ideas, the operation of which is traced in each act of reason, is the Divine check on the erratic workman. If a man make a very intricate puzzle by means of cutting up into small bits a beautiful picture, and if he ask children to put it together again, those children will have a hard task. Try how they will, much labour will have to be expended before the design is reconstituted. It will be found no good trying to force a round fragment of the picture into a

part of the partially completed puzzle where only a square will fit in. Human ideas fit into each other, and the design of the soul—can only be built up in a certain way. That certain way is indicated by the power which ideas have to link one to the other. A man's mind is nothing but a huge mass of ideas—his life's experience—held together by the Divine Will which has arranged them, the arrangement being determined by the inherent affinities of the separate ideas. As life goes forward from childhood onwards, the ideas become condensed into systems. These systems of ideas rule our life, are what we think with. They interact. Their conference with each other is deliberation. Their decision is conscience. A man "can do no other than follow his conscience." As a martyr once said in effect, but follow his conscience. Life is God-given because God-made. The instrument making it is the function of ideas which associates them in definite ways.

We will suppose that a question is presented to a man. He projects it into the sphere of attraction of his ideas. The facts included in the question are dissected and examined. This is done by the force inherent in ideas by which they associate with their likes and dissociate from their unlikes. The process resembles the decomposition of a molecule of matter by chemical reagents. Certain of the idea systems have in them ideas possessing an affinity for a factor in the question. That factor is attracted temporarily into the idea system. If it is found at home there to cohere in the mass of ideas forming that system, the human mind will have the sense of satisfaction which a man has who introduces two friends of similar tastes. When the question is finally disposed of, all factors in it will have found lodgment in some of the general idea systems which the life experience has accumulated. On the identity of the grouped ideas among which they do find lodgment will depend the answer to the question. The work of decision will have gone on almost unconsciously; if the problem is "slept on" the operation will have carried itself out during sleep. The decision itself will be carried out by an idea created by the general ideas. An executive idea impinges upon the physical will, and is then transmitted to the limbs, which carry out the decision.

Each man has thus his own tribunal for the decision of his questions he troubles about. He must take that decision for himself. Sometimes he is wrong in the eyes of his fellows, sometimes he is right. If he be wrong in the opinion of his contemporaries he is a criminal, or a harmless crank, though by after-generations, whose idea systems have grown to a new standard, he may be admired as a hero. If he be right in the eyes of his fellows, it shows that his idea systems are normal. Whether a man be a genius and see a particular truth a generation or two before his contemporaries are fitted to perceive it, or whether he be a good citizen of ordinary parts and ordinary illumination, his decision, whatever it may be, so long as it is honest, is the ultimate expression of his whole spiritual being. The teaching of the correct method of listening, as it were, to the general ideas is logic; the actual listening to them is life in being, or reason. It is the greatest of human privileges that by it the whole of a man's previous experience is brought to focus upon the business in hand.

After death, when the physical human will loses its influence, the will of the organised ideas or soul is the resultant of their forces. So that a man's angel is just himself, minus his human physical will. His whole life's experience is there, all his affections, with the predominant love of his life being predominant. He is his own judge because he is himself. Candid to himself he is transparent to others, and finds his companions and work according as the resultant of his idea systems accords with theirs and fits him for development along the same path. A man on earth is spiritually compacted into a thought. Such he is in the spirit world, and the record of his life takes with him there is his own initiation ceremony. It introduces him to his spiritual fellows, even as in less degree it does on earth. Written plain on the soul is its every thought, clear and visible. The ordeal of after-death must surely be the revelation of truth contained in the knowledge of self in that of other enfranchised beings. The reason which king in earthly life is now seen still reigning in Heaven. Instead of attracting similar ideas into systems it is engaged in binding kindred souls in common work.

SPIRIT INTERCOURSE: ITS USE AND ABUSE.

On Friday, the 12th ult., in the rooms of the London Spiritualist Alliance, "Morambo," the control of Mrs. M. H. Wallis, commenced a new series of brief addresses on subjects relating to the Conditions of the Future Life, the special topic dealt with on this occasion being "Spirit Intercourse: Its Use and Abuse."

At the outset "Morambo" reminded his hearers of the difficulties existing on both sides of the veil in the way of intercourse between the two states, and that even where these difficulties had not been overcome, and communication established, discarnate spirits might yet be, and often were, in close association with their friends on this side. Even when the latter were unconscious of the fact, the presence of and the influence exerted by those near and dear to them in the Unseen could not but have some effect—great or small, as the case might be. It was well to remember that many of the people who had passed on had done so with very little knowledge of the possibility of spirit communion. Some of them might be present with their friends who were still in the flesh, but unless they had made themselves aware of the possibility and understood the method of communication, they would be unable to manifest their presence. The great effort of Modern Spiritualism had been to help people to obtain evidence that the friends who had passed from their sight were still alive, that they had not gone far away, that the links of affection were not entirely broken, nor the old-time interests entirely outgrown. Often they remained in close association with the earth conditions in order that they might help those in whom they were specially interested here. Then one must bear in mind the question of conditions in regard to spiritual experience. Even though, according to earthly ideas, the spirit friend might be far away, according to the laws of spiritual attraction he might be very near; so near as to render possible the exercise of spiritual influence and the establishment of some degree of communication. Spirit return had been clearly demonstrated. It only needed a measure of mental rapport to make possible some degree of spiritual intercourse. Such intercourse could exist quite apart from the giving of a message, or the controlling of a medium. One might be in communion with spirit people, thought might respond to thought, the secret chambers of the mind might be explored, lofty aspirations might be intensified, weak resolves strengthened, and good tendencies made more decided, without the person who was the subject of such experiences being conscious of the fact. On the other hand, spirit people might, through such channels as they were able to find, succeed in giving demonstrations of their presence and power. Such demonstrations might appear on the surface to be very partial, very imperfect, but judging from the spiritual side of life the message that was partial and imperfect might, by reason of the love and intense interest conveyed, have a greater effect and be therefore of greater value than a more finished communication. The assurance conveyed in some subtle way that we were in the presence of one who had been dear to us in the past somehow made a stronger appeal and brought greater comfort than a much more striking manifestation of spirit power. Therein lay the value of spirit intercourse to the individual—not so much in what was said or done, as in the way in which it appealed to the person who received it, the sense of conviction which it carried, and the degree of response it evoked.

We had, again, to look at the subject from the spirit side of life. Our spirit friends were very human. They desired to minister to our needs and respond to the thoughts we sent out to them, but much as we might long for their presence it was not right when we had once received the satisfaction we craved to continue to make persistent inquiries. "Ask if you will, whether it is possible and right for your friend to manifest, but do not, in and out of season, make continued demands for his presence. It might be interfering with his development and with the greater activity he might manifest strongly but for such claims." "Morambo" deprecated still more the pestering of our spirit friends with the trivialities of daily

life—how we should invest our money and other matters on which we ought to exercise our own judgment. Some people seemed to think it would be a good thing if the spirits could be always at hand to give advice regarding the Stock Exchange, to trace crimes and solve all our mundane difficulties for us. On the contrary, it was very doubtful whether, if they could undertake so much of the world's work, it would not, instead of being a benefit, be a barrier to our highest and best progress. They came to us to give us the comfort of the assurance of their presence and to help us to live on an higher level of thought and action. Indeed, the great test of the value of spirit intercourse to the individual lay in the upbuilding of character.

THE VITAL INTERESTS OF LIFE.

THE SPIRITUAL SIDE OF POLITICAL ECONOMY.

By HENRY FOX.

It is notorious that the thinkers of our day and generation, including not only our philosophers and brain-workers, but our manual workers (who are often pretty shrewd thinkers), all condemn our present civilisation as a cruel wrong to the large majority of the population. Huxley thought that the Patagonian savage was a superior being to the British savage, as bred in our slums, and Alfred Russel Wallace declared that "our civilisation was rotten to the very core." All our efforts to amend it by legislation or remedial measures, as in the case of charitable institutions, do but touch the fringe of the evil, and sometimes do more harm than good. Charitable institutions relieve distress only to create more. They act the part of an ambulance corps in picking up the wounded in our industrial life, but they do not destroy the cause of all this pain and suffering. Our social warfare—arising from class interests—goes on, claiming its victims and its martyrs in a never-ending procession. The rich non-producing consumers live on the labours of the producing classes, the toilers, between whom there rages the unceasing conflict of competition for a bare livelihood.

This industrial warfare means a struggle for the vital interests of the combatants—for all that life means, all that makes it worth living. These vital interests are considered as relating to such things as adequate food, clothing, shelter, health, cleanliness, and reasonable relaxation and rest of mind and body. But they should include something else—even more vital—spiritual food and enlightenment. To give men this last is impossible (it would not be appreciated by the masses even if it were offered) until they have learnt the need of it. Nothing but a spiritual reconstruction of his civilisation can raise the soul of man to a condition in which he can really understand his own vital interests. Herein lies the great mission of Spiritualism: to teach a man what he really is and then to satisfy his craving for the satisfaction of the deeper needs of his soul.

To teach a man to know himself is to teach him how to satisfy himself. It is to lift him above his limited conception of himself as an animal who can think more or less imperfectly and can fight for his animal necessities by combination into regiments of trades unions to wage war on regiments of capitalists. This is the domestic warfare which is only suspended by this great European struggle for our national existence. This is the warfare we may expect to break out once more immediately peace is proclaimed. The consumption of our national wealth by this war will make this domestic war more bitter than ever.

We may disband our huge armies, but they will forthwith enlist in the social armies at home to fight one another for the possession of what they consider to be the vital necessities of their lives: a matter regarding which their views will be considerably widened. The women will this time join in the fray, for their views of their vital necessities will also be considerably enlarged. All this promises social chaos and even bloodshed, unless these highly intelligent and highly organised armies can be made still more intelligent by understanding themselves and their really vital interests in the light of the message of Spiritualism to them all as spiritual beings. No

social reconstruction on any other basis can satisfy their real wants or give them that sense of unity which alone can create for them lasting peace, content or happiness.

Man does not live by bread alone; given all the bread he demands, he still remains unsatisfied. You must satisfy his inmost soul if you desire to make him contented and peaceful. Pile up the luxuries of life upon him in heaps, as this war is doing for thousands of successful war contractors and others: you thereby destroy the real man. You canker the soul within him, and no attempt by such a man to atone for his shortcomings by boundless charity and good works can avail to save his soul alive. He is condemned by the laws of his own nature, which demand not charity, but justice, not good works, but right living. The gates to the realm of spiritual reconstruction are opened only by two keys—Love and Unity.

The entrance into this happy realm having been made, the next General Election should give England the greatest chance in her history: the chance of filling Parliament with lawmakers possessing spiritual discernment, understanding the true nature of men, and with some vision of their essential needs, and replacing with wise administrators our present blatant party politicians, the products of a caucus system of election.

The profound problem of the reconstruction of our civilisation would then be approached in the right spirit. We should proceed not to confiscation of private property, but to its right administration by the owner in the interests both of himself and of the community.

The fiduciary position of ownership would be realised by the owners, and would lead to a total revolution of our views both about ourselves and others. Our rights would become our responsibilities, and in following the dictates of the spirit of Love and Unity within us, we should achieve a welfare and a happiness which no self-indulgence and no luxuries were ever capable of giving us. And then the "Mother of Parliaments" would become representative not of "caucuses," but of our vital interests by men who know what our vital interests really are.

SPIRITUALISM AND THE CHURCHES.

Mr. Ernest W. Oaten, President of the National Union of Spiritualists, writes:—

In your issue of the 6th inst., the Rev. F. Fielding-Ould, M.A., complains of the attacks made by certain Spiritualists upon the Churches. I am not concerned to defend Mr. Hill—he is quite capable of sustaining his own statements—but I should like to call attention to the fact that these attacks are not all from one side—neither do I think that Spiritualists are the instigators of the method.

As a consequence, for instance, of the publication of Sir Oliver Lodge's recent book, I have just perused some thirty cuttings, the great majority being reports of sermons preached in various churches. In so far as these contain genuine criticisms of the book I have no reason to complain, but many of these sermons contain the language of vituperation, language which does not add grace or dignity to the pulpit. The attacks are made by "educated" men and are a direct incentive to combat. If well-known religious leaders choose these weapons why complain if they provoke a feeling of resentment and a desire to meet them in an uncompromising spirit?

A case in point was brought to my notice this week. A lady friend has been holding a circle at her house and has invited a few neighbours. Good results have been obtained and the news spread that Mrs. C. did not object to a few others joining. There is no other Spiritualist meeting, to my knowledge, in that town. Some few people who joined in these sittings have been in the habit of attending the parish church, and their visits to the circle came to the ear of the vicar, with the result that a sermon was preached denouncing Spiritualism as involving "dealings with the devil," "taking the road to perdition," &c. Moreover, the vicar called upon my friend and threatened her with police proceedings, stating that if the police would not take action he himself would prosecute. This is an attempt at terrorism, and if it evokes retaliation Spiritualists are branded as "bigots," and described as guilty of "offensive arrogance."

Residents in London and the larger cities have no conception of the tyranny exercised by the Church even to-day in the small cathedral cities and large villages of our country.

Whilst I am in complete agreement with Mr. Ernest Hunt's appeal in *LIGHT* of the 13th inst., my twenty-five years' experi-

ence has shown me that the most brutal and scurrilous attacks upon Spiritualism have been made by the clergy; and whilst there are many of the Church's ministers who to-day are leading up to better things, yet I submit that it does not lie in the mouth of a clergyman to upbraid us for our want of charity.

Even now I am busy replying from platform and Press to five venomous attacks from clergymen arising out of the publication of "Raymond." In a large number of cases, too, the newspapers which publish these attacks close their columns to our replies.

CATHOLIC BELIEFS AS TO THE HEREAFTER.

"Hamerton Yorke" writes:—

I have been watching your numbers with some interest to see whether any of your readers would call attention to certain comparisons made—one in the article on "Spiritualism and Religion," by Sir A. Conan Doyle, in your issue of December 2nd, the other in the address on "The Use and Beauty of Spiritualism," by Mr. Percy R. Street, in your issue of November 11th, which are certainly open to criticism as being singularly one-sided and incomplete. I will give Sir A. Conan Doyle's statement first, as it is the most clearly defined:—

"The doctrine of nearly all Christian churches has been that after death the soul lies dormant until the advent at some far future date of a day of doom. After this it is judged upon its deeds in this earth life, which by this time must be, in retrospect, like a few seconds of time blurred by the passage of countless centuries. It is then either ruined for ever in the most terrible manner, or (with or without a term of probation) it is made happy for ever. That, I think, is a fair statement of Christian dogma, but this is traversed at every point by the facts of Spiritualism."

It is also traversed at every point by the (unrecorded) fact that it is contrary to the teaching of the oldest and incomparably the loudest voice of Christian dogma, as uttered by its most authoritative exponent, the Catholic Church. The dogma of this (excluded) Church is: that the soul does *not* lie dormant: on the contrary, that the "particular judgment" by which its future place is assigned to it takes place immediately after death; that there is a term of probation for most souls *then*; that there is *no* term of probation after the day of doom—the general judgment.

And so Mr. Percy Street, who asks, "Which doctrine could the more fairly be regarded as setting a premium on crime and vice—one [Christianity implied] which taught that a man could escape the penalty of his sin and win everlasting felicity by repentance at the eleventh hour, or one [Spiritualism implied] which insisted that that penalty must be paid to the uttermost farthing?"

And here again—by a strange oversight of the speaker—it is the "Catholic" Christian voice which says that though a man may indeed save his soul by repentance—even at the eleventh hour—yet he shall assuredly pay to the uttermost farthing in purgatory *before* "he pass out thence" to his everlasting felicity.

I am not a Roman Catholic, therefore I do not take up the cudgels for that reason, but merely because it is only fair play to do so. It is very easy to make out a good case for one's own theory by evading one's opponent's facts—or, as in this latter instance, appropriating them! It would probably disconcert some Spiritualists to discover how many of their hotly contested theories were the placid, everyday refutation of mediæval Catholic writers! May one put in a plea for some slight recognition of their beliefs?

THE supreme message of science to the men of this age is that Nature is on the side of the man who is trying to rise.—HENRY DRUMMOND.

A CONTROVERSY in the "Daily News" between Mr. William Archer and Sir George Greenwood on the subject of "Survival after Death," in which Sir George suggested that the whole of "Raymond" was an illustration of "the intense will to believe," was closed by Mr. Archer on the 26th ult. with a letter stating that he was conscious of no such desire on his own part, and adding: "To doubt the genuineness of the facts recorded by Sir Oliver Lodge (as distinct from any theory of their origin) is not to show sane scepticism, but amazing credulity; for it implies a belief in the possibility of an utterly incredible conspiracy of falsehood among people who have not the slightest motive for embarking on such a career of deception. It is not always realised that disbelief may be just as great a symptom of credulity as belief."

The Personal Investigation of Spiritualism.

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

While adopting every reasonable precaution to ascertain the bonafides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

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

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

Donald Brailey. 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 1.30 p.m.; fee 2s.; Fridays, 6.30 p.m., fee 1s.; Sundays, 6.30 p.m.—"Fairlawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Mrs. Lee, 69, Wiltshire-road, Brixton, S.W. Telephone: "Brixton 949."

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

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

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

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street). 'Phone: Park 5098, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer and Authoress. Interviews daily, 10.30 till 5; Saturdays, till one o'clock.—93, Regent-street, London, W.

Mrs. Wesley Adams (Trance), 191, Strand (near Law Courts). Interviews daily by appointment. 'Phone: City 945.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, at 3, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and 'bus service.

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 18 to Sutherland-avenue Corner. Maida Vale Tube Station.

Mrs. S. Fielder, 171, Edgware-road, W. (near Praed-street). 'Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. 'Bus 2; Victoria Jd. to street. Public séances: Sundays, Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at séance fees.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Monday and Wednesday, at 8, 1s.; Wednesday, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

Mrs. Wm. Paulet, 12, Albion-street, Hyde Park, W. (close to Marble Arch). Telephone: 1143 Paddington.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 8a, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station, Streatham Hill; cars to Telford-avenue).

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Séances: Sunday, at 7, and Tuesday, at 7.30. Testimonials from all parts. Letters attended to.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). On parle Français.

Marcia Rae, Teacher, Healer, and Lecturer. At Home Monday, Tuesday, Thursday and Friday, 3 till 6, or by appointment. Spiritual Meetings and Classes for Psychic Development.—3, Adam-street, Portman-square, W.

Mr. A. Vout Peters now in London. Appointments can be made by letter only addressed to c/o 18, Tavistock-square, W.C.

Mrs. Frost M. Frontel. Readings Daily. Hours 11 to 8 p.m. 30 years' experience.—184, Lancaster-road, Notting Hill, W. (near Met. Rly.). Good 'bus service passes end of road.

Olive Arundel Starl, 2, St. Stephen's Square, Bayswater, W., Trance or Normal. Healer. Hours: 11 to 6; Saturdays, by appointment only. Séances: Sundays, 7 p.m.; Thursdays, 8 p.m. prompt.

Mrs. Florence Sutton. Séances, Mondays at 3. Private sittings daily. Short readings, 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Healers.

Mr. A. Rex, Magnetic Healer. Mental and Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24a and b. Telephone: Gerrard 7361. (See Page 135, LIGHT, March 21st, 1914.)

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

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

Hypnotic Suggestion is now recognised by the medical profession as a curative agent of enormous value in all phases of moral, mental, functional and nervous disorders. Mr. Robert McAllan, who has had wide experience and considerable success in treating Neurasthenia, &c., by curative suggestion, offers his services to sufferers from above-named troubles. Interesting explanatory booklet post free.—Regent House, Regent-street, W.; also at Croydon.

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October 9th, 1916.

DEAR SIR,—Now the treatment is over I thought you would like to hear from me. Thank you very much for the help given. I am sleeping well. If I do wake during the night, it is only for a very short time, hearing "Sleep! Sleep!"

Monday night it was impossible for me to sit (as arranged). I had had a very upsetting day, and went to bed feeling ill. However, it was not long before a great calm came over me, and I slept until morning. I will continue with the self-treatment.

While sitting for your treatment, I felt a very light touch across my forehead and face. Will you please tell me if it was from the Forces and Powers you mention in your letter, and if these Forces and Powers will still work for me?

Thanking you again for your help,—Yours sincerely,

E. E. T.

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See next page.

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SOCIETY WORK ON SUNDAY, JAN. 28th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Cannock gave many striking clairvoyant descriptions of spirit people. A solo ("The Lost Chord") was sung by one of our members. Mr. George Craze presided.—At 77, *New Oxford-street, W.C.*, on the 22nd ult., Mr. Horace Leaf gave clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Addresses: Morning, "Spiritualism: Is it Hindrance or Progression?" by Mr. E. W. Beard; evening, "Response" by Mr. G. Prior. For Sunday next see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith delivered two stirring addresses; in the morning on "Spiritual Perception," and in the evening on "Mental Attainment." Sunday next, morning, service for our fallen heroes; evening, Mrs. Fairclough Smith will reply to written questions.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. E. Marriott, address and clairvoyance. Sunday next, 3 p.m., Lyceum memorial service for a member; 7, address by Mr. Wilkins.

PROKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, a circle; evening, address by Mr. Robert King. Sunday next, 11.30 a.m., Mrs. Still; 7 p.m., Mr. H. Boddington. Thursday, 8.15, Mrs. Mary Gordon. 11th, 7, Mr. Angus Moncur.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5 BROADWAY).—Interesting address by Mr. Smith, clairvoyance by Mrs. Smith. For prospective announcements, see front page.—R. A. B.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Jennie Walker gave excellent addresses morning and evening, followed by well-recognised descriptions. Sunday next, 11.15 and 7, and Monday, at 8, Mrs. Neville.—J. J. G.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Neville gave an address on "Sowing and Reaping," and convincing descriptions. Sunday next, 6.30 p.m., Mrs. Maunder, address and descriptions. Circles: Monday, 8 p.m., Mrs. Brookman; Tuesday, 7.45, and Thursday, 7.15 (members only), Mrs. Brichard.

BRIXTON.—149A, STOCKWELL PARK-ROAD, S.W.—Mr. G. R. Symons gave an address on "Man, the Builder." Sunday next, 3 p.m., Lyceum; 6.30, Mrs. Jamrach, address and clairvoyance. 11th, Mr. George Prior. 10th, Grand Social. All circles as usual.—H. W. N.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Powerful address by Mr. H. Ernest Hunt on "The Judgment Book." Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. Percy Scholey. Donations to flower fund gratefully received. All flowers conveyed to Soldiers' Hospital Ward.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Mr. Angus Moncur gave an address followed by clairvoyance. Sunday next, at 6.30, Mrs. Cannock. Wednesday, 7th inst., at 3, ladies' meeting, Mrs. Marriott. Thursday, at 8, Mrs. Jamrach. 11th, Mrs. Neville. Lyceum every Sunday at 3.—A. G. D.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Splendid time with Mr. Horace Leaf both morning and evening. Sunday next, 11 a.m., Mrs. Thomson, address, "Man's Mission"; 6.30 p.m., Mrs. Beaumont-Sigall, address and clairvoyance.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by the President (Mrs. Clempson); evening, address and descriptions by Mrs. Podmore, followed by annual meeting of members. Sunday next, 11.15 a.m., public circle; 5 p.m., annual tea; 6.30, Mr. and Mrs. G. R. Symons. Friday, at 8, inquirers' meeting.—F. C. E. D.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Morning, public circle, Mr. Everett gave a helpful address; evening, clairvoyance by Miss Fawcett. Sunday next, 3 p.m., Lyceum; at 11 a.m. and 7 p.m., Mrs. A. Boddington, address and clairvoyance; also Monday, 8 p.m. Friday, 8 p.m., public meeting for inquirers.—R. G.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION), N.—Morning, Mrs. M. Brookman, and Miss E. Boulter, vocalist: evening, Mrs. A. Boddington. Sunday next, 11.15, Mr. E. Haviland; 7 p.m., Mrs. Podmore, clairvoyance. 7th, Mrs. Maunder. 11th, Mr. and Mrs. Filby. All come and bring inquirers.

RICHMOND.—14, PARKSHOT (OPPOSITE PUBLIC BATHS).—Sunday next, at 7 p.m., public circle conducted by Mr. A. Maskell. Wednesday, February 7th, at 7.30, Mr. H. Leaf.

BRISTOL.—SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.—Inspiring addresses were given in the morning and evening by Mrs. Baxter on subjects chosen by the audience. Sunday next, 11 a.m., members' service; 6.30 p.m., public service. Tuesday, 7.45, developing class. Wednesday, 7.30, members' service.—A. R.

GOODMAYES AVENUE (OPPOSITE GOODMAYES STATION, G.E.R.).—Afternoon, children's meeting; evening, Mr. J. Harold Carpenter spoke on "Education." On the 23rd Mrs. Henry answered written questions. Sunday next, 3.15 p.m., children's service, Mrs. L. Pitter; 6.30 p.m., Miss Charlotte Woods. Tuesday, 7.45 p.m., Rev. A. H. Biggs.—C. E. S.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, well-attended circle; evening, Miss Violet Burton gave an address. An appeal was made for the fund being raised for the benefit of Mrs. Craft, whose husband and child were killed and her home wrecked in the recent munition factory explosion. The sum of £1 1s. was collected, with promises of further donations. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30 p.m., Mdme Zitta. Thursday, 8.15, clairvoyance.—N. B.

FULHAM.—12, LETTICE-STREET.—Mrs. Orłowski gave an address and clairvoyant descriptions.—V. M. S.

EALING.—95, UXBRIDGE-ROAD.—Very able address by Mrs. Brownjohn, who also gave clairvoyant descriptions; all recognised.—E. H.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Morning and evening, addresses by Mr. Howard Mundy, of Bournemouth, who also gave clairvoyant descriptions.—J. H.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on "The Communion of Saints" and "What Spiritualism Really Is."

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. M. Davies gave an address, followed by a few clairvoyant descriptions.—M. W.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. de Beaurepaire gave an address and descriptions.—W. P. C.

TOTTENHAM.—684, HIGH-ROAD.—Mrs. Maunder spoke on "What is the Use of It?" and subsequently gave several clairvoyant descriptions.—D. H.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Arnold, address by Mr. Webb on "Influence," clairvoyance by Mr. Dennis, soloist.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Turner gave addresses and clairvoyant descriptions. Mr. Beardsworth presided.—E. T.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—"Patience" was the subject of an address by Miss Mills, F.T.S., who also gave clairvoyant descriptions.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses, morning and evening, by Mr. J. G. MacFarlane, of Portsmouth. Clairvoyant descriptions by Mr. F. T. Blake.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Madame Beaumont-Sigall. 22nd, address and psychometry by Mrs. Briggs. 24th, address and clairvoyance by Mrs. Maunder.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, service conducted by Mr. Watkins; evening, controlled address through Mr. W. E. Jones, of Cardiff.—W. G.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Alice Jamrach spoke on "The Root of all Evil" and "The Resurrection of the Dead." She gave many striking clairvoyant tests after each address, and also on the 27th and 29th. On the 24th Mrs. Gutteridge gave descriptions in a public circle.

CLAPHAM SOCIETY'S ANNUAL MEETING.—The annual meeting of the Clapham Spiritualists' Society was held on January 28th. The committee's report for 1916 showed an increase in members from thirty-three to sixty-five. Notwithstanding the remission of subscriptions of members on active service with H.M. Forces, the balance carried forward, £6 18s., was higher than last year, and the Building, or Removal, Fund, started six months ago, amounted to £10 4s. A more suitable hall was greatly needed, but as yet none had been to let in the district, and therefore it had not been possible to start a Lyceum, which, for structural reasons, was not practicable in the present hall. Public services had been well supported, and a good syllabus of speakers and demonstrators for the coming year issued in a form convenient for distribution. The report was received and thanks accorded to the officers and committee. Mrs. Mary Clempson was again re-elected president.

MORE KNOCKING AT THE DOOR.

Under the heading "'Ghost' that Answers Queries," the following appears in the "Daily Chronicle" of the 25th ult.:-

Some uncanny stories are being told and much speculation has been aroused by a continued series of mysterious knockings at a house in Kidwelly, near Carmarthen. The knockings have been heard nightly for the past three weeks between 8 and 11.30, and it is even said that by means of "reply" knocks, on a system arranged in some mysterious way, between the occupant of the house and the ghostly visitant, a fragmentary conversation has been kept up. By means of this code, simple questions have been put and answered. In reply to one question the "ghost" is said to have given correctly the number of persons in a room.

I FEAR that even yet too many of us are putting an undue amount of trust in chariots and horses. A serious determination on the part of the nation to seek and deserve Divine help would, we may hope, enable us to take a true perspective of the war, and it would undoubtedly furnish valuable help to our gallant sailors and soldiers at the front as well as lighten the heavy burden of responsibility now carried by the various authorities at home and abroad.—GENERAL SIR WILLIAM ROBERTSON.

PROFESSOR WILLY REICHEL sends us a cutting from an American newspaper giving an account of a message alleged to have been received from the late Professor Munsterberg, of Harvard University. In this message the American professor of psychology represents that he is still living, and is now convinced of the possibility of communication between the two worlds. But there is no satisfactory evidence of the reality of the communication. The medium was Miss Caroline T. Pillsbury, editor of "Boston Ideas," and formerly assistant editor of the "Boston Times." Professor Munsterberg died on December 16th last.

THE "REVIEW OF REVIEWS."—The man of the hour—in this country at least—is Mr. Lloyd George, a fact of which the "Review of Reviews" shows its appreciation by giving a leading place in its January issue to extracts from a character sketch of that statesman written in 1904 by the late Mr. W. T. Stead. This is followed by an interesting study by Mr. Charles Dawbarn of the character and career of the great French general, Marshal Joffre. In an indignant protest against the Medical Faculty's treatment of Mr. Barker, the bone-setter, the hope is expressed that the letters signed by eminent doctors and the leading articles which have recently appeared in "The Medical Press" mean vindication at last for Mr. Barker and his manipulative powers. The digests of leading articles in the reviews and of the contents of magazines, the diaries on "The Progress of the World" and "The Progress of the War," the quotations of foreign opinion on the war, and other features complete an excellent number.

THE DIRECTION OF LIFE.—Although there are guides in plenty for most journeys that we are likely to undertake, there are few, comparatively speaking, for the most important journey of all—that of life itself. In "The Practical Affairs of Life" ("Financial News," 2s. 6d. net) Mr. Ellis T. Powell, LL.B., D.Sc., offers his services in this respect. Sane common-sense is the keynote of the book, which is appropriately described by its author as "an utterly unconventional guide to spiritual 'poise' and to intellectual and physical efficiency." It possesses the additional interest of coming from a man who has made for himself a position in the world of affairs, and has touched life at many divergent points. If you want advice on marriage, investments, business correspondence or health, if you wish to know how to deal with "bores," or blackmailers, or are in doubt as to your last will and testament or your religious faith, you will find good counsel in this invaluable little book. Particularly interesting are the chapters on "Religion and Spiritual Poise" and "Death and Eternity," as showing how a modern business man, while fully alive to his spiritual development, and with a thorough appreciation of the unseen world and its invisible intelligences, still maintains a firm grasp on the practical side of life. An interesting feature of the book is the author's unconscious revelation of himself. In his effort to be of service to others he all unwittingly allows us to glimpse an attractive personality, and to become aware of the idiosyncrasies of an able and original mind. There are, we venture to think, but few travellers along life's highway who would not benefit from an acquaintance with such a guide.—A. B.

TRANSITION OF MR. P. GERALD SCHOLEY.—All the friends of those active workers for Spiritualism, Mr. and Mrs. Percy Scholey, of Croydon, will feel deeply for them in the great shock they have just sustained by the receipt from Scotland of the news of the sudden passing hence at the age of twenty-five of their son, Mr. Percy Gerald Scholey. Less than two months ago Mr. Scholey was transferred by the War Office to an officers' training camp, and just before Christmas he was removed to hospital suffering from neurasthenia, but the fatal termination of his illness was quite unexpected. He was a young man not only of very great promise but with considerable performance to his credit, being possessed by the highest ideals and a strong sense of duty. Only last October we printed in our column a thoughtful and well argued article from his pen on "Christianity and Spiritualism," pleading for a recognition of the underlying unity between the two phases of faith.

"ARLEY LANE" devotes his usual article "Pulpit and Pew" in the "Birmingham Illustrated Weekly Mercury" of the 20th ult. to "The Spiritualists." He begins by alluding to the fact that Madame Brockway has been "heavily fined and recommended for deportation, nominally 'for telling fortunes,' apparently for acting, or pretending to act, as a medium between the spirit world and humanity." He points out that "mediums have been so acting, or pretending so to act, for a generation at least," and asks, "What of the mediums utilised by Sir Oliver Lodge? . . . There may be true and false mediums, but how is the untutored outsider to know which is which?" "Arley Lane" proceeds to describe a Spiritualist meeting he had attended and with which he was evidently favourably impressed. He next quotes the Report of the Council of the London Dialectical Society on its investigations, and concludes: "As there were and are frauds in Christianity, so there were, and probably are, frauds in Spiritualism. But, in my judgment, the moral character and the mental grasp of the people of the Spiritualist Church are at least equal to those of the average member of the Christian churches popularly esteemed as orthodox."

"WHERE IS HE?"—Very pathetic is the little play which follows Pinero's still delightful and amusing "The Amazons," at the Royal Court Theatre. The scene is the kitchen in a miner's cottage in Glamorganshire, the time late autumn. The children have been put to bed. Their mother sits staring with wide, unseeing eyes into the fire. In the next room lies the dead body of her husband, who has been killed by the collapse of part of the roof of the pit in which he was working. Another man injured in the same accident has not yet recovered consciousness. The one overwhelming trouble of the bereaved woman is expressed in the pitiful question she puts to all callers, "Where is he now?" She was herself a devout believer, but Gitto (her husband) was an agnostic and never went to church. A kindly old neighbour, faced with the question, opines that if Gitto has gone to the ill place, he will be busy helping somebody there in bigger need than himself. She does not doubt that Gitto is all right. Simon Morris, the creed-bound deacon, is not so sure. He is, besides, much scandalised, because Marged (the widow) refuses to have a prayer meeting held in the cottage. Her husband had always respected her beliefs: she will respect what she knows would be his wishes. Happily the newly-appointed minister is of broader mind than the deacon. To him the spirit of a man's life is more than subscription to any form of words. News arrives that the injured man has recovered consciousness and has revealed the fact that Gitto lost his own life in warning him of danger. That is enough for the minister. Marged's doubts may be finally set at rest, for "greater love hath no man than this, that a man lay down his life for his friends."

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