

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Görthe.

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

No. 1,925.—VOL. XXXVII. [Registered as] SATURDAY, DECEMBER 1, 1917. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C. 2.

Programme of Meetings for the Coming Week.

TUESDAY, December 4th, at 3 p.m.—

For Members ONLY.

Seance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, December 6th—

For Members and Associates only.

At 4 p.m.— ... Meeting for Devotional Contemplation.

Members and Associates Free; Visitors, 1s.

At 5 p.m.— ... MR. W. J. VANSTONE.

Lecture on "Dominic and the Dominicans."

FRIDAY, December 7th, at 3.50 p.m.—

Members and Associates Free; Visitors, 1s.

Talks with a Spirit Control ... MRS. M. H. WALLIS.
"The Haunting Ghost and the Normal Spirit."

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1918.

Subscription to December 31st, 1918.

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

For further particulars regarding the work of the Alliance apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL,

Lower Seymour Street, Portman Square, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M.

No Admission after 6.40 p.m.

MRS. M. H. WALLIS.

December 9th.—Mr. Robert King.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, DECEMBER 2ND.

Evening, 6.30, Service ... **MADAME DE BEAUREPAIRE.**

WEDNESDAYS.—Healing, 3 to 5, Mr. W. S. Hendry. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Wednesday, Open Circle, 7.30, MR. A. VOUT PETERS.

SPECIAL NOTICE TO FOREIGN SUBSCRIBERS.

We beg to remind our subscribers in foreign and neutral countries who have not already renewed their subscriptions to "Light" for 1918, 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. 2. Owing to the war, all copies to neutral countries are now being sent by the British Government's Censor's Agents, and we therefore cannot insert a notice in the copy of "Light" when the subscription expires. All subscriptions for 1918 should therefore be forwarded at once to avoid copies being stopped at expiration of subscription by the Government agents. Payment must be made in advance.

QUEEN'S HALL (SMALL),
Langham Place, W.

(SOLE LESSEES: MESSRS. CHAPPELL AND CO., LTD.)

SUNDAY LECTURES ON THEOSOPHY.

December 2nd, at 7 p.m. "THE MYSTERY OF MATTER"
MR. D. N. DUNLOP.

December 9th, at 7 p.m. "THE MEANING OF COLOURS."
MRS. DOROTHY GRENSIDE.

Dec. 16th, at 7 p.m. "THE CONSOLATION OF THEOSOPHY."
MRS. DOROTHY GRENSIDE.

Further particulars may be obtained from the Organising Secretary, 19, Tavistock Square, W.C. 1.

ADMISSION FREE.

IS SPIRITUALISM OF THE DEVIL?

By the Rev. F. FIELDING-OULD, M.A.
(Vicar of Christ Church, Albany St., N.W.).

With an Introduction by Sir Arthur Conan Doyle.

Price 2½d. post free, or 2/3 per dozen.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

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

The London Academy of Music,

22, Princes Street, Cavendish Square, W.

SUNDAY, DECEMBER 2ND.

At 11 a.m. ... Service for Our Fallen Heroes.

At 6.30 p.m. ... MRS. FAIRCLOUGH SMITH.

Inspirational Address.

Healing Service after the Evening Meeting.

Every Wednesday, at 3.30 and 7.30 p.m. Lectures by Mrs. FAIRCLOUGH SMITH at 30, York Street, Baker Street, W.

THE LONDON SPIRITUAL MISSION,

18, Pembridge Place, Bayswater, W.

SUNDAY, DECEMBER 2ND.

At 11 a.m. ... MR. PECKHAM.

At 5.30 p.m. ... MR. G. PRIOR.

WEDNESDAY, DECEMBER 5TH, AT 7.30 P.M.,

MRS. M. H. WALLIS.

Note alteration of time on Sunday evenings.

W. T. STEAD BORDERLAND LIBRARY & BUREAU,

71, Avenue Chambers, Southampton Row, W.C. 1,

Holds Meetings every THURSDAY AFTERNOON at 3.30 p.m. at

77, NEW OXFORD STREET, W.

Thursday, December 6th ... MRS. MARY GORDON.

PRIMITIVE CHRISTIANITY AND MODERN PSYCHIC PHENOMENA.

Containing: Religion After the War—Reply to Father Bernard Vaughan—Reply to Lord Halifax's Criticism on "Raymond."

By **REV. CHARLES L. TWEEDALE**
(Vicar of Weston, Otley, Yorks.)

Price 3½d post free.

OFFICE OF LIGHT, 110, ST MARTIN'S LANE, W.C. 2.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,925.—VOL. XXXVII. [Registered as] SATURDAY, DECEMBER 1, 1917. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	377	Spiritualism and the "Sunday Times"	382
"Raymond" and Survival. By Sir Oliver Lodge	378	The Subconscious Mind and its Powers	383
Logie-Chopping	380	"Light" and the Dark Places	384
Man, the Microcosm. Address by the Rev. W. F. Cobb, D.D.	381	The Higher Influences	384
		Mrs. Mary Davies	384

NOTES BY THE WAY.

The war seems ever with us; it is as though the plague were never to be stayed. But our faith in the eternal Providence of things remains unshaken. Obviously some great obstruction to the course of human evolution had to be met and shattered, and that obstruction was clearly enough the self-conscious, deliberate materialism of a race which, intellectually strong and efficient but spiritually undeveloped, set itself to establish the standard of brute strength as against moral principle. That was never the aim of any race or nation but the Prussian, centuries behind the rest of civilisation in that respect and deliberately retarding the spiritual evolution of humanity. In some other nations there was sloth, laxity, moral flabbiness and sometimes a degree of stupidity that needed to be scourged into intelligent action. The storm that is upon us bids fair to shake down all the rotten fruit in the orchard of life. There is a searching wind abroad designed to harass the sluggish and uneager blood of the dullard and the decadent. Small doubt but that the flail will continue to descend till the work is done. Matter grows increasingly ductile under the flagellation. That, too, is part of the purpose. The great chastening will leave us with clearer vision and finer aims. It is hard to believe that all this ruin and wreck, this pollution of all the old shrines and altars, will "leave youth undimmed and beauty undefiled," but such is our faith. There are sanctuaries the spoilers cannot reach. He can shatter the caskets but their essences eternally elude him. It is not a matter for words, however full, round and roseate. It calls for the active spirit, the alert mind, strong, positive and comprehending. To see our way ahead clearly is half the task of pursuing it.

* * * *

"Letters from Roy; or, The Spirit Voice," by Leon H. Stevens, is a little volume which reaches us from America (Christopher Publishing House, Boston, price 1d., postage 10 cents). It is a story of communications received by means of a ouija-board from Leroy Sylvan Stevens, a young man of twenty-one, who passed away in March, 1916, and is written in that simple homely style which is often more convincing than an elaborate literary diction. It accords very closely with many other experiences published of late years in depicting the naturalness of the life beyond—a feature which, by the way, proves such a rock of offence to those who pin their faith to supernaturalism. The boy's mother, it seems, had always been a firm believer in the continued life of her departed son, and the first messages seem (the book does not make this point clear) to have been

received by mental impression. Later it was decided to obtain a ouija "to discover if it were possible to communicate with anyone on the other side through that means." The result proved almost immediately successful. Messages came through, brief at first, but afterwards long connected communications, affording full proof of identity and active consciousness on the part of the communicator. To an account of these with a running commentary of explanation practically the whole of the book is devoted. There is a quantity of evidential matter similar to that narrated in the experiences of "Rachel" given in our pages, and, indeed, the cases are much alike. The book throughout rings true; it should prove, as its author hopes, a comfort to many bereaved parents, and incidentally form another link in the great chain of evidences.

* * * *

Now and again some friend will tell us of an article which, having written, he would like to contribute to *LIGHT* but for the fact that it was written for the uninitiated and he does not want to "preach to the converted." In other days this would have been a valid reason, but today *LIGHT* comes under the eyes of many persons who know little or nothing of our subject, and in some cases derive their first impression of it from these pages. Apart from this, many readers find their vocation in speaking or writing on the subject for those "outside the gates," and such articles may afford them useful hints regarding the questions which trouble inquirers and the best methods of dealing with them. Consequently we do not grudge a little space to matters which, for more advanced students, are of no especial interest. We are only inclined to draw the line at contributions of the primer class grade, for we want, concurrently with due attention to the difficulties felt by intelligent investigators, to maintain a continual advance. Moreover, it is an excellent thing to leave some questions to be mastered by people themselves by reflection and experience. And there is a class of very tiresome people, as we observe by the correspondence on Spiritualism in the lay Press, who appear to ask questions out of what an American would call "pure cussedness." There is no genuine desire for information behind these questions. They are obviously put merely to annoy those who support the "spirit hypothesis." When they are answered, the objector proceeds at once either to carp at the answers, or to invent fresh questions of the kind that in legal circles is aptly described as "frivolous and vexatious."

"LIGHT" ADVERTISEMENT COMPENSATION AND MAINTENANCE FUND.

We have to acknowledge, with thanks, the following further donations to this fund:—

	£	s.	d.
Mrs. Bellingham	2	0	0
Mrs. Park	2	0	0
Mrs. Macquoid	0	5	0

A WONDER and a joy! There exists a perfect divine Reality, independent of man and yet partly within him.

"RAYMOND" AND SURVIVAL.

ANSWERS TO QUESTIONS.

By SIR OLIVER LODGE.

So many inquirers have bombarded me with questions since the publication of my recent book, and so many of those questions take a similar form, or deal with the same kind of objections, that it may be well to reply to them in a general manner, in order to remove some difficulties and contribute to a clearer understanding of the subject. I will therefore proceed forthwith to answer the questions which in various forms have been addressed to me:—

Q. Has the book which you brought out last autumn, called "Raymond"; or, Life and Death," been found a help to many bereaved people?

A. I am thankful to say that it has, for mainly to that end it was written. It seems only fair that a family which has received comfort from a subject at first investigated purely from the scientific standpoint should be disposed to pass the information on to others in like case.

Q. I remember that the book was favourably reviewed in the "Observer" by Sir Arthur Conan Doyle, but what sort of reception has it met with in clerical circles?

A. Oh, mixed, as might be expected. Some of the clergy have preached on it sympathetically, others have treated it in a hostile spirit. Considering the puzzling character of the book, I am not surprised.

Q. I should like to ask a few questions, not exactly from the hostile but rather from the religious point of view, for I am beginning to be interested in these new avenues of approach.

A. I shall be glad to answer. To get the real meaning out of such a book needs a good deal of study. Some people seem to have formed their opinions without reading it, on the strength of a review or from disconnected extracts.

Q. The Bishop of Chichester has said that you do not recommend people to read or heed the book.

A. I do not think he can have said that, because it is not true.

Q. He was reported as saying that.

A. Oh, that is different. But I suppose he must have said something like it.

Q. What possible ground could he have had for such a statement?

A. Only that I do not recommend all sorts of people to visit mediums or try to investigate the subject for themselves. If they do, it must be on their own responsibility. When sane people desire, on sound and good motives and in a reasonable spirit, to gain first-hand experience, in the hope of thereby mitigating their sorrow, there are people who do their best to help them; but it is unwise to take the responsibility of urging such a course upon an unknown stranger. And some should be dissuaded.

Q. Have bereaved people been helped in this way who knew nothing of the subject beforehand?

A. Yes, a fair number. People in genuine distress have gone with careful recommendation and instructions to a reputable medium, quite anonymously, and have got into touch unmistakably with their departed. This has happened in some noteworthy cases. The result has been a considerable addition to the bulk of cumulative evidence in favour of the genuineness of the phenomenon; and, incidentally, it has further demonstrated the power of some of the mediums, who, normally knowing nothing whatever about their visitors, have in trance given many intimate family details.

Q. Some critics have said that you and members of your family must have been known to all mediums.

A. It was not true. It was not true even for myself, though doubtless for evidential purposes recognition of myself had to be assumed. But it is absurd to suppose that people who had never been to a medium of any kind were known, still more absurd to suppose that every anonymous stranger is personally known or could be looked up.

Q. Are no mediums fraudulent?

A. In so far as they are fraudulent they are not genuine mediums. If people go to charlatans who advertise by sandwich-men and other devices, they deserve what they get.

Q. Are not people too ready to be convinced?

A. Some are, but it is a mistake to suppose that people who are really seeking for evidence are ready to be misled. They are often quite critical and reasonably cautious. Their anxiety sometimes makes them even excessively anxious not to be deceived in so vitally important a matter. And even after they have had quite good evidence, they sometimes go back on it—very naturally—and become sceptical again.

Q. Have you had further evidence since the book was published?

A. Yes, indeed. Sometimes we think the evidence which has accumulated since the book was written is even better than that there recorded. But the stress and anxiety to communicate has subsided. The wish to give evidence remains, but, now that the fact of survival and happy employment is established, the communications are placid—like an occasional letter home.

Q. Does it seem to you that people in general can expect to receive messages and derive comfort in this way?

A. I hope that in time, when the possibility is recognised and taken under the wing of religion, people will not need individual and specific messages to assure them of the well-being of their loved ones. They will, I hope, be able to feel assured that what has been proved true of a few must be true of all, under the same general circumstances. Moreover, it is to be hoped that they will be able to receive help and comfort and a sense of communion through their own powers, in peaceful times, without strain or special effort and without vicarious mediation.

Q. Is the power, or sensitiveness, or whatever it ought to be called, at all likely to be common?

A. A good deal commoner than people think. I anticipate that in most large families there will be found one member who may be able to help others to some sort of experience or knowledge in this direction.

Q. But can these amateur experiences be depended on?

A. You mean that even on the hypothesis of complete honesty there may be self-deception, especially when emotions are tightly strung? I agree that evidence cannot thus be forthcoming to convince an outsider or a reasonable sceptic, else would the possibility of communication have been recognised long ago; but if ever the general possibility should come universally to be accepted, any special instances of it would then be welcomed without more hesitation than is reasonable and proper.

Q. Surely the possibility must first be scientifically established apart from emotional considerations?

A. Most certainly, elaborate proof is necessary at first—as it has been in many now recognised and familiar things, such as the position of the earth in the solar system—but when once a fact or doctrine is generally accepted, people settle down in acceptance and enjoyment of the general belief, without each striving after exceptional experience for himself. The inertia of the human mind, and of the body politic, is considerable; right beliefs take time to enter, and wrong beliefs take time to disappear; but periods of anxiety and doubt and controversy do not last as a permanent condition. They represent a phase through which we have to go.

Q. I see that Lord Halifax and other good people are so impressed with the ecclesiastical point of view that they call every other attempt at communion "diabolic." Let me ask how do you know that you are not being deceived by devils?

A. This is not a scientific objection, but a sort of theological one.

Q. Yes, but surely your subject trenches on theological territory, and you may be prosecuted as a trespasser.

A. True enough. I have no wish to shirk the ecclesiastical point of view. It is indeed an important one, for the Church has great influence. But I must claim that Science can pay no attention to ecclesiastical notice boards; we must examine wherever we can, and I do not agree that any region of inquiry can be barred out by clerical authority.

Q. Well then, how do you answer the accusation that the phenomena you encounter are the work of devils?

A. The answer I should give is the ancient one, "by their fruits." I will not elaborate it. St. Paul gave a long list of the fruits of the Spirit.

Q. Then you regard the consequences as wholly good?

A. No, indeed. I do not regard as wholly good any activity of man. Even the pursuit of science can be prostituted to evil, as we see now only too clearly in the war. Everything human can be used and can be abused. I have to speak in platitudes to answer these objections.

Q. Yes, but what about devilry and deception?

A. The Bishop of Beauvais denounced Joan of Arc's voices as diabolic. Chief priests were always ready to attribute anything done without their sanction to the power of Beelzebub. It is a very ancient accusation, and, considering the magnitude of those against whom it has been brought forward in the past, it is an over-flattering one. I can give no new answer to it.

Q. Well, now, before we part, and assuming for the moment that your book contains some indications of reality, there is one difficult portion which I have been asked to question you upon.

A. I can guess which it is. You mean the similarity of

the conditions as described "over there" to the conditions on the earth?

Q. Yes, I mean that. I mean the houses and the trees on the other side, but I also mean the cigars and the whisky.

A. Well, let us separate them. First as to similarity, or apparent similarity, of conditions. I do not dogmatise on the point, but I conceive that in so far as people remain themselves, *their power of interpretation will be similar to what it used to be here*. Hence in whatever way we interpret a material world here and now, so, in like manner, are they likely to interpret an ethereal world, through senses not altogether dissimilar to ours in effect—however they differ in detail. The external world, as we perceive it, is largely dependent on our powers of perception and interpretation. So is a picture or any work of art. The thing in itself—whatever that means—can hardly be known to us. The whole of this brief statement requires thought for its apprehension. I admit it is a difficult matter, but the evidence is fairly consistent on this point of similarity, ever since Swedenborg; the next world is always represented as surprisingly like this, and though that obviously lends itself to scepticism I expect it corresponds to some sort of reality. It looks almost as if that world were an ethereal counterpart of this: or else as if everyone were really in one world all the time, only some see the ethereal aspect of it and others see the material. The clue to all this seems to depend on the similarity, or rather the identity, of the *observer*. A nerve centre interprets a stimulus in the way to which it is accustomed, whatever the real nature of the stimulus. A blow on the eye, or a pressure on the retina, is interpreted as light. The identity of the person accounts for the reported similarity of surroundings.

Q. But someone has accused your son of saying that they spend some part of their time in smoking and drinking.

A. If that accusation has been brought, it is unjustified and untrue. A statement detached from its context is often misleading. What is revealed in my book, if it has any trustworthy significance—and that may be treated as an open question for the present—implies clearly and decisively that they do *not* thus occupy their time; nor are any such things natural to their surroundings. Nothing but common sense is needed to understand the position. If there is a community over there, it cannot be a fixed and stationary one, new-comers must be continually arriving. My son is represented as saying that when people first come over, and are in a puzzled state of mind, they ask for all sorts of unreasonable things, and that the lower kind are still afflicted with the desires of earth. After all, this is really orthodox moral teaching, or I am much mistaken: it is one of the warnings held out to sensual persons that their desires may persist and become part of their punishment.

Q. That may be, but how on earth can such commonplace—or let us say chemical—things be procurable in a spiritual kind of existence?

A. In the first place, the purely or solely spiritual character of future existence may be exaggerated: it is at best a hypothesis. This world has a spiritual aspect, but it has another aspect as well; and it may be that a duality of some kind, if it is a duality, persists. Moreover, I see no reason why the study of Chemistry and Physics should wholly cease, any more than that the pursuit of Art and Literature shall cease. I feel bound to expect rather a complete *continuity* in the psychic atmosphere.

In the second place, I must answer by a sort of analogy: Imagine an assembly of clergymen in some retreat, where they give themselves to meditation and good works, and then imagine a traveller mistaking their hostel for an hotel and asking for a whisky and soda. Would that mean that whiskies and sodas were natural to the surroundings and part of the atmosphere of the place? Would not the feeling aroused by the request mean just the contrary?

Q. But your book says that something like them is provided.

A. What the book says is that in order to wean these new-comers from sordid and unsuitable though comparatively innocuous tastes, the policy adopted is not to forbid and withhold—a policy which might over-inflame and prolong the desire—but to take steps to satisfy it in moderation until the people of their own free will and sense perceive the unsuitability, and overcome the relics of earthly craving; which they do very soon. Whether the statement be accepted as true or not, or as containing some parabolic element of truth, I see nothing derogatory in it; and the process of weaning may be wise.

Q. I see then that your interpretation of this passage is the exact contrary of what has been suggested by hostile critics, and that the alien things are really alien.

A. Yes. They have not really read or studied the book. They pitch upon a sentence in some review and quote that, without understanding the bearing of it or its real significance.

Q. But I see another critic complains that games and songs are spoken of, and it is claimed that "spirits of just men made perfect" ought not to be occupied in any such commonplace ways, even during their times of relaxation.

A. When perfection or saintliness is attained, that may be true: it is not a subject on which I am a judge. Games and exercises are harmless and beneficial here, even for good people; and surely if young fellows remain *themselves*, games and exercise and songs will not seem alien to them—at any rate not for some time. People seem hardly to realise all that survival *with persistent character and personal identity* must really involve. It is surely clear that the majority of people, whether in this or in another life, are just average men and women, and neither saints nor devils; and ecclesiastical teaching has surely erred in leading people to suppose that the act of death converts them into one or the other. Progress and development are conspicuously the law of the Universe. Evolution is always gradual. Youths shot out of the trenches—fine fellows as they are—are not likely to become saints all at once; they cannot be reasonably spoken of as "just men made perfect."

Let a little common sense into the subject, and remember the continuity of existence and of personal identity. Do not suppose that death converts a person into something quite different. Happier and holier, pleasanter and better, the surroundings may be, than on earth; there is admittedly room for improvement; but sudden perfection is not for "the likes of us."

Q. I suppose, after all, that the experience of everybody on that side is not the same?

A. Highly unlikely. The few saints of the race may have quite a different experience. The few diabolical ruffians must have a different one again. I have not been in touch with either of these classes. There are many grades, many states of being; and each goes to his own place.

Q. But the penitent thief went to heaven.

A. Not at all. According to the record he went to Paradise, which is different. A sort of Garden of Eden, apparently, is meant by the ancient word, something not too far removed from earth. As far as I can make out, the ancient writers thought of it as a place or state not very different from what in the book is called Summerland.

Q. But surely—

A. Yes, I know, you mean that Christ could not have stayed, even for a time, at an intermediate or comparatively low stage. But I see no reason to suppose that he exempted himself from any condition appropriate to a full-bodied humanity. Surely he would carry it through completely. Judging from the Creed, which I suppose many clerical critics accept, they appear to hold that Christ even descended at first—descended into Hades or the under-world, utilising the occasion for some high missionary effort. Anyhow and quite clearly the record says that for forty days he remained in touch with earth, presumably in the state called Paradise, occasionally appearing or communicating with survivors—again after the manner of transitional humanity. And only after that sojourn, for our benefit, did he ascend to some lofty state, far above anything attainable by thieves, however penitent, or by our young soldiers, however magnificent and self-sacrificing. After æons of progress have elapsed, they may gradually progress thither. Meanwhile they are happier and more at home in Paradise. *Requiescant in pace.*

OUR life is always deeper than we know, is always more divine than it seems, and hence we are able to survive degradations and despairs which otherwise must engulf us.—HENRY JAMES.

THE Christmas number of "The Christian Commonwealth," to be published on December 5th (price 3d.), will contain an important interview with Sir A. Conan Doyle on "The Bearing of Advanced Psychological Research upon the Truths of Christianity."

UNDER the auspices of the Union of East and West, a performance of that exquisitely touching Indian drama of woman's faithful love, "Savritri," was given on the afternoon of last Saturday before a large audience in the spacious King George's Hall of the Y.M.C.A. building in the Tottenham Court-road. The story recalls somewhat the Greek tale of "Alcestris," but is much older. The incidental music was appropriate to the theme, the dresses were very beautiful, and in the first scene there was an exhibition of graceful dancing of an Eastern type. It was a great treat to hear the musical English verse into which the drama has been rendered spoken by all the performers not only with the right feeling and expression, but with a clearness of enunciation which is as rare as it is delightful to listen to.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, DECEMBER 1st, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

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

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and *LIGHT* can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

LOGIC-CHOPPING.

On one of my journeys I fell in with an officer who, until he joined the army, now nearly three years ago, had been a distinguished student and teacher of philosophy. We talked of Bergson and Hegel and Kant, with shells falling not so far away, when suddenly with an impatient gesture he dismissed all those sages, and declared it to be totally impossible to go back and teach metaphysics or discourse on the Absolute after this enormous impact of the concrete. His years in the trenches had, he vehemently declared, brought home to him that philosophy, so-called, was a process of logic-chopping upon premises that were wholly unreal.

This passage is taken from one of a series of papers, "On the Ridges in France," by J. A. S., in the "Westminster Gazette." It appealed to us as having a very vital bearing on the changes taking place in human life to-day, viz., the "enormous impact of the concrete" on the mass of abstractions and make-beliefs which formed the staple of human life before the war. From a tissue of artificialities woven around the realities of existence we are being thrust back as by a giant hand upon the elemental things.

We see it vividly in the matter of the nature of death and the life to come. What cries of indignation, what vehement protests, have been aroused amongst our pseudo-idealists by the revelation that death is a natural process of transition to a world as natural as our own! No longer are facts to be held at a distance, to be peered at through an atmosphere of mist and mystery, to be chopped and shredded, glozed over and bowdlerised! The man at death becomes no filmy abstraction moving in some vast inane. He goes forth to become a man in a world of men, with great adventures before him to be achieved by deeds; he has to realise his ambitions by endeavour and not by the dreams of the lotus-eater. He lives in a real world, as objective, as tangible to him in his new state, as the physical life is to him at present. The strong wind of a world-war is blowing away the gossamer fancies, the fustian philosophies, the shallow sophisms. It is a bad day for Laputa and its sages, a good one for men of faith and purpose, seeking plain answers to plain questions, tired of evasion, rigmarole, rhodomontade, the masks and veils in which the weak seek to disguise the Eternal Verities.

No wonder our soldier-philosopher spoke contemptuously of "logic-chopping." We see it every day even in so small a matter (it is not really small) as the evidences of life after death which are put forth by psychic science.

Let us take an example from psychic photography. Here, let us say, is a "spirit photograph," so-called. The critic inspects it, and being satisfied himself, after canvassing every possibility of fraud, that it is genuine, still

nourishes a doubt, because so mysterious are the powers of the human mind that there may be other explanations than the one offered. If the whole matter rested there, it might be a fair objection. But consider (and we are not giving an imaginary case): The experiment which produced the photograph was preceded by a message from the individual spirit concerned, who, having already by every sign and circumstance shown himself a living, intelligent being, announced his desire to present a picture of himself on a photographic plate. The photograph is taken under test conditions, the photographer and the medium knowing nothing of what is expected; the spirit is seen by the eye of clairvoyance to be visibly present and appears, just as he promised he would do, on the plate when it is developed.

The metaphysical critic looks at the plate alone—a detached instance. But let the instance be related to all its circumstances and put forth as a piece of concrete life and then—"Where be his quiddities now, his quillets, his cases, his tenures and his tricks?" as Hamlet remarked of the dead lawyer.

We could multiply such examples, for it is a trick of logic-chopping to isolate a thing from its context and then pronounce it wanting, or, meeting a fact, to spin theories about it. The logic-chopper is hoodwinked by catchwords, by sounding phrases, by the subtleties that proceed from intellectualism run to seed.

Life as a phantasy may be trifled with and its meanings changed and turned. Life as a reality will bear with no trifling. When the facts join forces it is time for vain theories to beat a retreat. Achilles catches the tortoise in the practical world, however vainly he may pursue it in the shadow-land of metaphysics. In the practical world the man knows when he is awake, although he cannot prove it according to the rules of academic thinkers. He may still be dreaming, they say. It is a pretty problem—and the only reply is that he is awake for all practical purposes. He has his ideal world, his world of aspirations and ambitions, but unless he is continually bringing them into the region of practical life, they are, as far as he is concerned, mere moonshine.

There is a New Revelation abroad to-day. It is a practical issue. It should be more than a match for logic-choppers, pedants, sophists, obscurantists, and all who shrink and slink from the vision of things as they are; it is a part of Reality. If it is not, then let it pass away with all the other figments and fancies which have so long deluded a world that is still "deceived by ornament." That it will not so pass we are assured. We have applied the final test, the only test whereby we may know the truth of anything—the test of experience.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 3RD, 1887.)

"No one is entitled to say *a priori* that any given so-called miraculous event is impossible, and no one is entitled to say *a priori* that prayer for some change in the ordinary course of Nature cannot possibly avail."

After this admission [by Professor Huxley in the "Nineteenth Century"], why does not the Professor hold his tongue on the subject of prayer and miracles? And yet he has the effrontery to assert that it is "immoral" to believe, or to profess to believe, in what he acknowledges may be possible.

—From a letter by Mr. Newton Crosland.

PSYCHOMETRY well exemplifies the truth of the French saying that "One leaves a little of oneself in every hour and in all places."

MAN, THE MICROCOSM.

BY THE REV. W. F. COBB, D.D. (RECTOR OF ST. ETHELBURGA'S, BISHOPSGATE).

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 15th, 1917, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Acting-President, in the chair.

In introducing the speaker, THE CHAIRMAN said that the audience would have the pleasure of listening that evening to an old friend of the society. It was now some twelve years ago since Dr. Cobb addressed the Alliance, so that his sympathy was not a matter of the last few months. Then, as now, he regarded Spiritualism as a means to an end. He wanted to make people understand that they must not stop at the study of the phenomena, but endeavour to find out their meaning, for if they did so they would discover the relation which they all bore to each other and to God. Their conceptions of the Deity had changed in the course of time. In olden days they believed in an anthropomorphic God, but when they found that in doing so they were trying to limit the illimitable, they abandoned that belief. A few of the old Spiritualists, particularly Edward Maitland, had been of service in giving them an idea of what God is and man is. Maitland taught that this was a spiritual universe, and the sum of the whole was God. If they could but grasp the idea that God was the All and man was part of the All, they would find Spiritualism effective in deepening their inner consciousness, and would leave that meeting with a better understanding of what they, as human beings, were, and what they might yet become.

DR. COBB commenced by stating that at first he had some scruples in accepting the Chairman's invitation, as he felt that he did not know enough of the subject on which he imagined most of his hearers were experts—viz., the manifestations which to them afforded proof of the nearness of the immaterial world. But there was another point of view which he would endeavour to put before them, because he felt it might help in the long run to the victory of their cause. To-day they were standing at the parting of the ways. For many years Spiritualism had been treated as all new subjects had been treated. People had endeavoured to laugh it out of court. When it refused to be laughed out of court, it had to encounter the opposition—more or less veiled, more or less open—of two classes. There was the opposition of the Mercier type of mind—the type which had worked so long in the domain of physiology that it cherished the delusion that everything explicable could be explained in terms of mechanics and matter—that men were mere automata or machines, and if death did not end the existence of the machine, still it went on only as a machine. The very word "spirit" was the antithesis of machine, but that type of mind did not take the trouble to understand the point of view of those who did not think man could be explained in terms of machinery.

But Spiritualists had to face another battalion—the battalion to which he (the speaker) belonged. They were not popular with certain teachers of the Christian religion whose knowledge of his Satanic majesty was extensive and peculiar, and who were quite certain that all the phenomena with which Spiritualists were familiar were due to one cause—the devil. This discovery dated back at least five hundred years; it was the explanation which held the field when Joan of Arc was burnt. It was a sad reflection on the progressive intelligence of an educated class of men that they had not been able to shake themselves free from an explanation which never had been adequate.

But these two classes of opponents, joining forces, had made a mark on the popular mind—a mind not hostile but in a chronic condition of inertia. The typical Englishman was said to hate a new idea, especially an idea which drove him along in a direction he did not want to go. It disturbed the even tenor of his way, and suggested to him that he did not know everything that was possible to be known. People did not want to have troublesome problems suggested: they would rather travel the easy road.

Perhaps our conception of man and his destiny needed revision. One of the things this devastating war was doing was to rouse people out of their slumber of complacency. Death must come to all sooner or later, but at the present moment it was knocking at the door of almost every family in Europe. The number of families which had lost some of their members was growing greater and greater, and people were asking whether it was possible to find some kind of working explanation based on good reasons to enable them to face this great problem of death, if not with clear vision, at least with a stout heart and the assurance that they had not lost their dear ones for ever, that they would greet them on the other side, and that the agony of death was well worth having because it would put those who were once joined together in holy bonds of love in the same intimate relations once more.

No book had done more to rouse people in general into a mood of inquiry than that very bold and useful one, Sir Oliver Lodge's "Raymond." Sir Oliver had done a certain amount of injury to his own feelings by exposing the intimacy of his family life. Taking the book as a whole it was a courageous, honest and most useful attempt to make people ask where they were going.

He (Dr. Cobb) asked himself what he could do to help people along these lines. He saw that ancient superstitions—like witchcraft, for instance—did not die when the first arguments were brought against them; they disappeared when they came into the atmosphere of a changed mode of thought in which there was no longer any place for them, and it occurred to him that there was a philosophy quite adequate to put the *onus probandi* on the other side—that was to say that it was not so much for them as Spiritualists to bring proofs as to put their philosophy on such a basis as would compel the other side to prove a negative if it could. If their philosophy of life was a good one, based on an idealistic basis, it was not so much a matter of surprise if man persisted beyond death as if he did not. If the world was not really explicable in terms of the material, if life was shot through and through with the spiritual, then the *onus probandi* was on the other side. He wished to suggest two propositions—first, that man was organic to Nature; second, that he was organic to God. Under both these headings the presumption was that man survived.

Man was organic to Nature. Nine out of ten of our difficulties arose from treating man as an independent entity. Spencer's philosophy was based on the assumption that man could be cut away from Nature. Hume and Kant were bitten by the same idea. Martineau proceeded on the idea that man could be separated from Nature and from God, when, as a matter of fact, they were bound in the same bundle of life. As long as humanity remained an abstraction it was not in touch with reality. They must analyse, then synthesise; first divide, then join together. When they had got their large abstraction called "humanity," what were they going to do with it? Bring it down, said Goethe. When he (Dr. Cobb) spoke of man he did not mean any single man, but every man as a focal point. In other words, there was an ideal man which was embodied more or less adequately in the single individual. If we used religious phraseology we called this ideal "the Son of Man." Jesus had the same idea, viz., that there was an ideal humanity which was always endeavouring to express itself in the individual person, and could only express itself adequately in the whole human race. If anyone was qualified to become a prophet it was Joseph Mazzini, and his thought was of humanity as a whole. So when he (the speaker) spoke of man as organic to Nature he meant every man—man taken in all his depth and fulness as rooted in Nature, not as artificially separated from Nature. Separate Nature from man and you had what Huxley called the extraordinary injustice of life. We must alter our thinking a little in the light of this comprehensive truth of the unity of Man and Nature.

Man was a magician. He took the lower processes of Nature in which he was rooted, and lifting them on to a higher plane transmuted them in a most extraordinary way. Let them take as one illustration the force in Nature which we called gravity. No one could explain what it was. In man it

"suffered a sea change" and became transmuted into something different. It appeared as that equally inscrutable thing which we called social feeling, the extraordinary power which prevented us from living or dying to ourselves, which forced us to seek our happiness and welfare in association with others.

Next let them take chemical affinity. It meant in Nature that certain things were drawn to one another and made a new compound. With us we picked out our friends and associates—one here, another there—we married: we did on a higher plane what Nature did on the chemical plane, because of the power man possessed of taking what was in Nature and transmuting it into something different.

One of the most valuable forces in modern life was electricity; and electricity, as our scientific friends told us, was a question of electrons. On the human plane, ideas, like electrons, were made into a system in our minds, and then went out and proceeded to change the face of the world. We were all engaged in spreading ideas which we had taken into the wonderful crucible of our minds and transmuted into something more potent than any outward force. Men were willing to offer their lives and suffer torments innumerable for certain ideas.

Again, let them take radio-active forces. We knew something of what those forces were when lifted to a higher plane and transmuted by man, the magician. We came now and again on *daimonic* personalities, people who we instinctively felt were God-given leaders, and into the circle of whose influence we were irresistibly attracted. One of the strange things in these days was that the number of such personalities was very small. The progress of the human race was always brought about by these daimonic personalities.

Then there was the problem of friction. Friction was a very interesting phenomenon. It seemed to stop motion, yet without it there could be no motion. It was at once a thing we tried to get rid of and a thing we could not do without. Lifted from the lower plane of material forces to our level of life, it became that which we called "evil." Evil was a thing to be fought against, a thing we would banish from earth if we could. Yet in our more reflective moments we wondered how we should get along without any evil at all. Professor James once described a visit he paid to a model town where as far as possible every form of defect and discomfort was banished and everything went smoothly. But he speedily tired of it, the monotony was too great, and he said how delightful it was to return once more to the rough and tumble world with its risks and adventures and "moral precipitousness."

But it was easy to follow this train of thought into other realms than that of physics. We got the same phenomena in vegetable life. In vegetable organisms we found adaptability and growth. Passing to human life let them take the question of morals. It was a question which the British public did not want to discuss. It said "Right is right and wrong is wrong." Yes, but what did we mean by "right" and "wrong"? Professor Taylor, in his "*Metaphysics*," pointed out that morals all along the line consisted in the potential harmony between two conflicting forces—forces opposed yet complementary. To quote Bernard Shaw, "The only golden rule is that there is no golden rule." Sometimes we were called to choose one course, sometimes the other. At the bottom of our nature were two forces—the one nutritive, the other productive. The nutritive led to a self-regarding life by which the man built up not only his body but his mind; under the influence of the reproductive he began by being physical and ended by sacrificing his life. He adapted, taking from one side, then from the other, and weaving them into what we called the "moral life." Even the things on which we prided ourselves most were taken from Nature and our mistakes were in trying to separate ourselves from Nature.

(To be continued.)

THE SOUL OF BRITAIN.—General Smuts has recently informed us that the war will be won by the "soul of the nation." This announcement is as welcome as it is long overdue. Never in our history has there been such an opportunity for some "practical mystic" to discern this obvious truth, and act upon it.—"Christian Commonwealth."

SPIRITUALISM AND THE "SUNDAY TIMES."

We are asked to publish the following letter from the Rev. Ellis G. Roberts, which was sent to the "Sunday Times," but crowded out, the correspondence on the subject in that journal being about to be discontinued:—

MR. CLODD AND THE "FOX" GIRLS."

May I once more protest against the action of Mr. Clodd in continuing, as he has done in the "Sunday Times," his attacks upon the women whom he—very injudiciously—has called the "appropriately-named Foxes." Surely at a moment of universal strife among the living the dead might be allowed to rest in peace.

Mr. Clodd is a zealous rather than a judicious advocate, and his methods are more likely to exasperate the jury than to overcome the opposing counsel. His favourite procedure is to "discredit a witness," and he is sometimes so anxious to do this that he is not very particular as to the means he employs. And his ideas of relevancy are curious in the extreme. The problem which engages the attention of earnest men at the present time—so far as they are really interested—is *modern, up-to-date* Spiritualism as its case is presented by Lodge, Barrett, Crawford, Balfour and Conan Doyle, all of whom are its active advocates at this very moment. Into this discussion Mr. Clodd drags the story of incidents alleged to have taken place in Hydesville, U.S.A., over sixty years ago. He is the Mrs. Cluppings of Psychical Research—see the evidence of this lady in "*Bardell versus Pickwick*."

Mr. Clodd's attempts to discredit an opponent have an awkward habit of recoiling on himself. Only great thoughtlessness could have prompted him to decorate the academical title of an opponent with inverted commas. People familiar with educational matters must recognise at once that British universities do not employ lecturers who flourish bogus degrees. And surely before committing to the Press what may be construed as a nasty insinuation against a professional man, the author should have consulted a university calendar.

He has not been much more happy in his renewed attack upon "the Fox girls." This, as I have pointed out, was entirely gratuitous, for the very name of the Foxes is passing into oblivion. But, as it happens, the attack has elicited first-hand evidence from disinterested individuals that genuine supernatural phenomena were sometimes, at any rate, associated with them. Such being the case, there is no need to treat very seriously the "report of three professors of Buffalo University," nor the story of the virtuous aunt and the three naughty nieces. Taking these at their highest possible value, they would only illustrate a rule already known to scientific students of the occult. They do not counterbalance the testimony of Mr. Percival and Mr. de Courcelles.

But it is certainly very amusing to note the value attached by a leading sceptic to the evidence of an American newspaper, and the report of "three professors" of the days of Auld Lang Syne. To discredit a witness is a process with which I am not familiar, still as this seems a very easy case I shall try my hand for once. In what follows I am indebted to Mr. Clodd entirely, for my method of procedure, and largely for the language I employ. To accept as final, or even as important, the verdict of these "professors" imposes an excessive "strain on my credulity." Strictly adhering to precedent I entertain a doubt as to the *bona fides* of their educational status, and scholastic friends suggest to me that they "would like to see their diplomas." I am reminded by Mr. Clodd that certain institutions have made high-sounding academical titles as valueless as British knighthoods—accepting the estimate placed on the latter by gentlemen to whom—possibly—the distinction has not been offered. Very true; and I will add on my own responsibility that the hot-bed of such institutions was the United States of America, which was the home of our "three professors"!

I suggest that these worthy professors, long since *emeriti*, should be allowed to rest in peace, and that if opponents of Spiritualism have any case to produce they should change their advocates and produce it.

ELLIS G. ROBERTS, M.A. (Oxon.).

SECOND-HAND THOUGHT.—It is not that we cannot think. It is that we are afraid to think. It is so much easier to go with the tide than against it, to shout with the crowd than to stand lonely and suspect in the midst of it. Even some of us who try to escape this hypnotism of the flock do not succeed in thinking independently. We only succeed in getting into other flocks.—"Alpha of the Plough."

THE SUBCONSCIOUS MIND AND ITS POWERS.

A "SELF-CREATED SELF."

BY HENRY FOX.

One of the most remarkable discoveries of this age in the region of Psychological Science is that attributed to Mr. F. W. H. Myers, of the subconscious—or "subliminal"—self. It seems extraordinary that the human race should have existed so long without recognising this important feature of its existence and constitution.

But in the twentieth century we are beginning to wake up to the importance of this part of our selves. It is as true as it is important that a large part of each one of us—nay, by far the larger part—is an unconscious self. This is the part which awakens only in sleep, or in the trance state, or in fever, or at the moment of death, or in some other abnormal condition. Then our subliminal self is revealed as a storehouse of memories about persons, things, and events of which we are totally unconscious in our normal condition. We think that we have forgotten and can safely ignore all that we have done, thought, read, heard, seen or felt in our past lives. The memories of them fade away as we grow older.

We can, perhaps, recall some early impressions of our childhood; but by far the greater part of what we thought, or said, or did, or felt, or heard, or desired in those far-off days has been quite forgotten. Our subconscious memory, however, retains it all, and we ourselves are but the product of these things. They have made us what we are to-day, and are making us what we shall be, and that not only in the near future here, but doubtless also in the more distant hereafter. Our thoughts make our actions and our actions make our lives: but the bulk of our thoughts are not obvious to our consciousness. There is unconscious thinking as well as unconscious action. There are habits of thinking as well as habits of action: and the older and more confirmed these habits are, the less are we conscious of them. They become automatic and, like the exercise of some acquired skill learnt in our youth, are unaccompanied by any conscious effort. Yet they are as much ourselves as are the new habits of thinking and of acting of which we are so vividly aware in our everyday life. Our active consciousness of to-day is forming our latent consciousness of to-morrow, and is adding to the store of our unconscious memories. It is all being posted, as it were, from our "day-book" into the "ledger" of our past memories, where, though it may, perhaps, be forgotten in a year or two, the record of it will, none the less, stand for ever to the debit or credit side of our true selves. Would we attain self-control, or health and happiness? Modern psychology bids us direct our conscious efforts to the records of these old "ledger accounts." If habits of fear, shyness, nervousness, and forebodings of ill make us full of discomforting symptoms in any moment of crisis, modern psychology would have us erase these evil "entries" by forcing on our unconscious selves new thought-records of health, strength, courage, and confidence to replace the old ones. This is done by repetition of contradictions of the old and affirmations of the new thoughts. Thus the coward may become brave, the nervous throw off the torments of fear and apprehension, the irritable and selfish become amiable and unselfish, the victim of drink or drugs free himself from his slavery, the grasping become generous, the rich hungry for real riches, and the poor rich in real wealth, the sickly find themselves strong and healthy, and the unhappy happy. In short, our inner subconscious self may altogether change its records and suggestions.

Of course all this involves great and long effort, but it is effort well directed, and has its rich reward. All spiritual, mental and physical healing is founded on these principles of thinking and acting. The results are surprisingly successful, as those know who have tried them. It is a scientific psychological process founded on the discovery of our subconscious self. We ourselves have made this self—we ourselves can remake it; every form of religious faith can be enlisted in the process, to strengthen and purify our wills for the great task before them. It means the rebuilding on better lines of our

innermost selves. To him who is convinced by his own or others' psychic experience that the real man—including the subconscious self—survives death, and, as a spiritual being, partakes of the nature of the Great Spirit of Life from whom he comes, there can be no such wholesome and happy work as is here suggested; for it means the remaking of the self here and now; and with that it means the remaking of his life on this side of death. Every religion lends its aid to this process, but in the case of Spiritualism this process is the very essence of its faith and doctrine. It is, in fact, the process we mean when we speak of "spiritual reconstruction"—a process which begins in the will, extends to the subconscious self and reaches out into the spiritual world whilst the individual is still in the flesh.

It is, moreover, the source and foundation of all social, political, national, international and individual reconstruction of which the times are so full just now. Yet our orthodox churches and chapels appear to be entirely ignorant of our subconscious constitution, and entirely opposed to the study of that spiritual science which has produced this great revelation.

They attribute occult phenomena to the agency of Beelzebub, just as did the Jews who witnessed them at the hands of Jesus of Nazareth. Knowing nothing of its real significance, Spiritualism means for them the cult of devil-worship. The truth is that the occult is but the bridge which leads men from the materialistic to the spiritual. Some arrive at Spiritualism without the aid of this bridge—but the bridge is not the end or aim of Spiritualism. The realm of the spirit within man is the true aim, and occultism but a means of reaching it. One of the results of such attainment has been this revelation of some features of man's spiritual constitution—a revelation which has brought with it fresh knowledge of how to effect that wonderful change in the heart of man which we call "Spiritual Reconstruction." When we have made our unconscious selves, by the help of the Spirit of God within us, in some such manner as here indicated, then we shall see that new heaven and new earth after which we are all seeking so earnestly just now. It will be the realisation of our spiritual Utopia, where wars and the clash of conflicting interests shall have ceased and been replaced by mutual love and goodwill; where we shall at last have risen to a higher conception of the aims of life than the acquisition of material wealth for ourselves, often to the neglect of the interests of those who by their labours have helped to bring about our success.

When this sort of reconstruction has done its work within us, it will need no "new democracy" to make better and juster laws; for these new laws will be written in the new subconscious records of each individual concerned. Clearly, our debt to Frederic Myers is greater than he knew.

Finally, the facts known about our subconscious constitution, combined with the facts known about the phenomena of telepathy, suggest that a great deal (though not all) that we call "clairvoyance," "clairaudience," and "automatic writing" may well be attributed to thought-reading of our subconscious minds. These facts also suggest that all this is but an anticipation of the substitution of thought-reading for speech in the spirit world, as a means of talking without words. This would overcome the difficulty of different languages in the spirit world. Further, to grow in knowledge of all things in heaven and earth, we shall not require to read millions of books (for which prospect some of us will be deeply thankful), but we shall acquire knowledge without books and without language by the inspiration given to our spirits by other spirits who know all things that can be known.

This leads us on to believe in the ultimate unity of all spiritual beings in the Great Spirit from whom they all came, the source of all truth and of all knowledge.

Meanwhile, inspiration in various degrees has always been known on earth: but it seems confined to those who are fit and qualified to receive it. When mankind has cleared out the Augean stable of its inner consciousness from its past records by new and higher habits of thinking and acting, there seems to be no reason for doubting that inspiration would become the universal gift to a regenerated mankind.

Till then, it must rest with individual men to work for it in the cause of humanity.

THE HIGHER INFLUENCES.

In connection with the second paragraph of Notes by the Way (November 17th) in which it is pointed out that "the highest influences which filter down to earth from exalted souls are of a large impersonal character—thought-atmospheres, as it were, to which minds on earth respond," it is interesting to remember that in Mrs. Sara Underwood's automatic writings she was told of "banded universalities." She felt that this explained to some extent why names of celebrated thinkers and heroes were attached to the messages she received; in fact, she was told that "spirits who embody cleverness in creations of their fancy adopt names suited to their ideas." This was customary in primitive ages; it was considered perfectly legitimate for writers to be grouped under a typical name. There are at least two authors thus associated in the Book of Isaiah and also several in the Book of Enoch. In the spirit world, "spheres of influence" may suggest names to the mind of the medium which thus may give a personal definition which is hardly justified by the facts.

H. A. D.

MRS. MARY DAVIES.

A. L. H. writes :—

From the short paragraph inserted in LIGHT of the 17th inst., it would appear that the chief point emphasised in the case of Mrs. Mary Davies at Marlborough-street Police-court during that week was that she was originally fined for some offence irrelevant to the point raised in the court on Tuesday, November 13th, whereas the facts are that Mr. Denman himself raised a point irrelevant to that particular juncture of the case. It is not made clear that, *by order of* the Superior Court, Mrs. Davies was empowered to bring forward her witnesses, which privilege had been disallowed by Mr. Denman at the time she was fined. He once more combated this hearing of evidence, and aggravated the injustice by recapitulating the evidence of witnesses for the prosecution. That evidence had already been heard, and was not again asked for. It was, therefore, quite irrelevant on the rehearing of the case, when the evidence of Mrs. Davies's witnesses was for the second time disallowed. Other persons can corroborate these facts, and in fairness to Mrs. Davies, the large public reading your paper should have the truth presented quite clearly.

London, N.

November 19th, 1917.

[One witness was heard as to character. As to the evidence for psychic faculty, no doubt a good deal of prejudice was excited in this (as in other cases) by the painful errors in the readings given to the police witnesses, which led the magistrate to decide that there was no question of supernormal faculty at work. It seems quite hopeless to bring in the subtler side of psychic faculties, since they are neither understood nor appreciated by magisterial minds. Nevertheless it seems clear enough that the magistrate should have allowed testimony to the reality of Mrs. Davies' powers when exercised under proper conditions.—Ep.]

THE LIGHTER SIDE.—Mr. Punch sends us his almanack for 1918, which is full of good things, and a welcome addition to what Johnson called the "public stock of harmless pleasure" which can well bear replenishing. We recall that "M.A.(Oxon)" was a contributor to "Punch" in the early days of LIGHT, and although our comic contemporary occasionally makes merry (or used to do so) over some aspects of our subject, we never feel hurt, always associating "Punch" with good spirits. Long may it voyage under the direction of the able Seaman who at present directs its course.

"THE SOUL OF A BISHOP."—Owing to the difficulties of the time our reviews are necessarily belated. This must be our excuse for not having commented ere this on Mr. H. G. Wells's "The Soul of a Bishop" (Cassell's, 6s.). We regard it as a truly Wellsian book, containing some strong thinking, and valuable as a study of present-day thought with its alternations of vision and futility. Opinion must necessarily be divided on the author's views regarding the nature of the Deity, but there is no reason why it should be so on the need on which he so strongly insists that all who speak in the name of religion should be strictly honest with themselves and their hearers. That the opening of the bishop's vision to the deepest realities of being should come through the medium of a drug is a feature in the story which no doubt is open to criticism, but that is comparatively a small matter. The keynote of the book is this insistence on absolute sincerity, let the outward consequences be what they may, and for this reason it can only do good.

"suffering the
thing of
own or

383

Shields-road, Newcastle-on-
of the Spiritualists' National
ery emphatic condemnation of
A., in the "Sunday Chronicle"
persons of decent taste is per-
demned by the offensive vulgarity
book Spoof." Mr. Lawrence sug-
is widely read in all parts of the
country. Meeting should be organised in every town
or village where a Spiritualist society exists, to refute the
insinuations contained in the article. He also urges each of his
readers to send a postcard of protest to the Editor of the
"Sunday Chronicle" and another card to himself announc-
ing the fact of having done so. Such a widespread expres-
sion of indignation would doubtless have its salutary effect,
but it is to be remembered that public intelligence has in-
creased so much now that many of these attacks do the
subject more good than harm, because, as we know by personal
experience, they attract the attention of fair-minded observers,
who, quick to notice the peculiar methods of the attackers,
draw their own conclusions. Spiritualism has gained many
adherents as a consequence.

At the same time we frankly recognise that there is a large body of Spiritualists who think that attacks, however scurrilous, should be answered, and we have pleasure in giving the following letter from "An Old Collier," who presents a side of the matter that is well worth recognition :—

SIR,—A friend handed me a cutting from the "Sunday Chronicle," which I enclose to you. I know you and everybody else of your standing in literature will ignore it. It is enough for men of my little ability to take notice of it. The aim of the writer is to hit Spiritualism. His first words made me think of the Kaiser. When rumours of peace are about, his first words are, "I did not begin the war." The first words of this writer are that he does not intend to hurt sorrowing hearts. But actions speak louder than words. He pretends to respect our dear dead, yet we find him calling them "spooks." When my children were little, playing around me, I was not very pleased to hear anyone calling them "kids." Now more than one of them is on the other side of the veil, and you can imagine better than I describe my feelings if I hear somebody calling them "spooks." Bad taste, vulgarity. Spooks! What of the messengers we read about in the Bible: the messenger that came to Elizabeth, and in six months came again to Mary; the two men on the Mount? What did Paul see that he could not describe? What of the seer of Patmos? Did he see innumerable spooks? We read about a cloud of witnesses. What was it—a cloud of spooks?

This man says that investigation into the possibility of being in touch with the spiritual world is one thing, but Spiritualism is another. He might as well say that the labour of finding out some truth about the stars is one thing and astronomy is another; or going down to the bowels of the earth to learn something of the rocks is one thing, but geology is another.

I will use this writer's own words by saying that his letter is a "lie, a fraud, and a snare."—Yours, &c.,

AN OLD COLLIER.

Rhondda.

TRANSITION OF MRS. J. J. MORSE.—Just as we are going to press, we learn with deep regret that the veteran medium, Mr. J. J. Morse, editor of "The Two Worlds," has lost for a time his life partner. Mrs. Morse passed away on the afternoon of last Sunday, after an illness of over two years. Our sympathies go forth to Mr. Morse and his daughter, Miss Florence Morse (so well known as a speaker and clairvoyante) in the bereavement which has fallen upon them in days made already sufficiently dark by the great gloom of the war.

THE WAR AND SPIRITUAL VISION.—For years past more light has been slowly coming into the world—light upon our own immediate future, and the future of those we love. It does not seem to me foolish or presumptuous to connect this fact with the World Tragedy that now confronts us. With the Tragedy, increasing light is coming to us, and God's own sunshine is visible behind the dark clouds. It will be our own fault if we insist upon pulling down the blinds over our hearts and souls, shutting out the sun, and refusing to accept the great blessing of increased spiritual vision which has come to us with the horrors and desolations of a World War.—“Our Living Dead,” by E. KATHARINE BATES.

SOCIETY WORK ON SUNDAY, NOV. 25th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Practical address, "The A B C of Spiritualism," and convincing clairvoyance, Mrs. E. A. Cannon; large attendance.—77, *New Oxford-street, W.C. 1.*—19th ult., Mrs. A. Brittain, evidential clairvoyance. For Sunday next see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. G. Prior, on "Loss and Gain; or, From Atheism to Spiritualism"; Mr. Paul Tyner, "The Quick and the Dead." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, special service for Lieut. G. Cato, Mrs. Fairclough Smith speaking from the words, "Weep not for me." In the evening she gave a powerful inspirational address. Sunday next, morning and evening, Mrs. Fairclough Smith. (See advt.)

WIMBLEDON SPIRITUALIST MISSION.—Excellent address by Mr. George Prior. For prospective announcements see front page.—R. A. B.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Address by Mrs. Bryceson on "Prayer," followed by psychometry. Sunday next, 6.30, No. 13 Room, Mr. Conner.—E. S.

READING.—SPIRITUAL MISSION, 16, BLAIGRAVE-STREET.—Services, 11.30 a.m., 6.45 p.m., addresses by Mr. Ernest Hunt. Sunday next, Mr. Howard Mundy, of Bournemouth.—T. W. L.

TOTTENHAM.—684, HIGH-ROAD.—Mr. R. King spoke on "Mediumship," and replied to questions. Sunday next, 2.30 p.m., Lyceum; 4, address by Mr. Pulham, clairvoyance by Mrs. Pulham.—D. H.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Mr. Horace Leaf, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Wright, address and clairvoyance.—J. M. P.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Interesting addresses: Morning, Miss Carot; evening, Mr. R. Boddington. Sunday next, 11 a.m., church service; 6.30 p.m., Mrs. A. Jamrach, address and clairvoyance.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Curry, addresses and descriptions; 3, Lyceum, at Windsor Hall. Look out for special notice next week.—R. G.

CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.—Sunday next, 11 a.m., questions invited; 7 p.m., Mrs. Maunders, address and clairvoyance. Friday, at 8, public meeting. December 9th and 16th, Khwaja Kamal-ud-Din, B.A., LL.B.—M. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Pulham, excellent address; Mrs. Pulham, well-recognised descriptions. Sunday next, 6.30 p.m., Mrs. E. Marriott. Monday, 8 p.m., Mrs. Brookman. Saturday, 8th, 6 p.m., Miss Cowley and Miss Cochrane.—N. R.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Mrs. Jamrach, address and clairvoyance. Sunday next, 6.30, Mr. Elliott, address. Monday, 3 p.m. (ladies), address and clairvoyance. Wednesday, 7.30, Mrs. Podmore, address and clairvoyance.—E. M.

BRIGHTON.—SPIRITUALIST BROTHERHOOD, OLD STEINE HALL, 52A, OLD STEINE.—Dedication services, December 2nd to 10th; speaker Mrs. Jennie Walker, S.C.U.: Sunday next, 11.30 and 7 p.m.; Lyceum, 3 p.m. Monday, 7.45, Great Dedication Service. Tuesday and Thursday, 7.45, meetings for new inquirers.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).—Morning, Mr. A. W. Jones, address; evening, Mrs. Mary Gordon, address and clairvoyance. Sunday next, 11.15 a.m., Mr. T. O. Todd, on "Life's Colorific"; 3 p.m., Lyceum; 7 p.m., Mr. Richard Boddington. Note.—Thursday, 13th, second treat to fifty wounded soldiers. Gifts and vocal and instrumental help cordially invited.—R. E.

JUST PUBLISHED—HIS LAST BOOK.

THE RELIGION OF TO-MORROW.

A Study in the Evolution of Religious Thought.

By W. J. COLVILLE.

With Portrait.

! Cloth, 320 pages, 3/11 post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.2.

RAYMOND, OR LIFE AND DEATH

With Examples of the Evidence for Survival of Memory and Affection after Death.

By SIR OLIVER LODGE, F.R.S.

8th Edition. With Eighteen Illustrations.

This very remarkable book is the record by a distinguished father of a brave soldier son. Raymond Lodge was killed in Flanders in 1915; but Sir Oliver Lodge claims to have had communication with him since, and in the hope that other bereaved relatives and friends may have their grief similarly softened and their loss alleviated, he has consented to the publication of this very intimate record of séances. It tells the story of Raymond Lodge's young life and of his death. It then gives full details of the communications which his friends received from him in the spirit world, and this is done in order that such a narrative may give hope and comfort to mourners. The third part deals with Life and Death, of the body and the mind, of Christian psychology and of the idea of God.

Sir Oliver Lodge's book sets the science of psychical research definitely upon a new footing.—"TIMES."

A very interesting, and what is more, a very courageous book.—"SPECTATOR."

Cloth, 403 pages, 11/- net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.2.

SURVIVAL OF MAN.

By SIR OLIVER LODGE, F.R.S.

The author gives an account of some of his own investigations into matters connected with psychical research during the last quarter of a century. The largest section of the book treats of automatic writing, trance speech, and other instances of temporary clairvoyant lucidity, for in this department of the subject he considers that the most direct evidence for continued personal existence and posthumous activity will be found. The present book is intended to show that telepathic communication may come through from the other side, and that this view is entitled to critical and careful consideration.

Cloth, 239 pages, 1/6 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.2.

TELEPATHY: GENUINE and FRAUDULENT.

By W. WORTLEY BAGGALLY,

(With a Preface by SIR OLIVER LODGE, F.R.S.)

The object of this book is to bring before the public the results of an experienced investigator of the phenomena of telepathy. A member of the Council of the Society for Psychical Research, he has devoted many years to the study of the subject. He also gives accounts of the methods which public performers resort to in their production of their so-called thought-transference. The book covers, in fact, all aspects of telepathy—fraudulent as well as genuine.

Cloth, 2s. 9d. net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.2.

THE NEW REVELATION.

Address by Sir A. Conan Doyle.

We have still a few copies left of the 3 Nos. of LIGHT, November 10th, 17th, and 24th, containing the summary of the address and the closing remarks by Sir O. Lodge. We can send the three copies complete for 7d. post free, Office of Light, 110, St. Martin's Lane, W.C.2. The numbers are limited and we cannot reprint the address.

A Second Edition (Revised) of SIR WILLIAM BARRETT'S most important work

ON THE THRESHOLD OF THE UNSEEN. NOW READY.

It is an expert physicist's Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death, and claims the attention of all readers of Sir Oliver Lodge's "Raymond," to which it forms a valuable and confirmatory complement.

Cloth, 336 pages, 6/11 net, post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C.2

ASTROLOGICAL LESSONS by EMMA JOSEPHINE PURDOM.

A Course of 13 Lessons for £1 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—

MRS. PURDOM, "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

"LIGHT" AND THE DARK PLACES.

Mr. James Lawrence, of 387, Shields-road, Newcastle-on-Tyne, the energetic secretary of the Spiritualists' National League of Defence, writes in very emphatic condemnation of an article by John Cromwell, M.A., in the "Sunday Chronicle" of November 11th, which to persons of decent taste is perhaps already sufficiently condemned by the offensive vulgarity of its title, "The Great Spook Spoof." Mr. Lawrence suggests that as the paper is widely read in all parts of the country a public meeting should be organised in every town or village where a Spiritualist society exists, to refute the insinuations contained in the article. He also urges each of his readers to send a postcard of protest to the Editor of the "Sunday Chronicle" and another card to himself announcing the fact of having done so. Such a widespread expression of indignation would doubtless have its salutary effect, but it is to be remembered that public intelligence has increased so much now that many of these attacks do the subject more good than harm, because, as we know by personal experience, they attract the attention of fair-minded observers, who, quick to notice the peculiar methods of the attackers, draw their own conclusions. Spiritualism has gained many adherents as a consequence.

At the same time we frankly recognise that there is a large body of Spiritualists who think that attacks, however scurrilous, should be answered, and we have pleasure in giving the following letter from "An Old Collier," who presents a side of the matter that is well worth recognition:—

SIR,—A friend handed me a cutting from the "Sunday Chronicle," which I enclose to you. I know you and everybody else of your standing in literature will ignore it. It is enough for men of my little ability to take notice of it. The aim of the writer is to hit Spiritualism. His first words made me think of the Kaiser. When rumours of peace are about, his first words are, "I did not begin the war." The first words of this writer are that he does not intend to hurt sorrowing hearts. But actions speak louder than words. He pretends to respect our dear dead, yet we find him calling them "spooks." When my children were little, playing around me, I was not very pleased to hear anyone calling them "kids." Now more than one of them is on the other side of the veil, and you can imagine better than I describe my feelings if I hear somebody calling them "spooks." Bad taste, vulgarity. Spooks! What of the messengers we read about in the Bible: the messenger that came to Elizabeth, and in six months came again to Mary; the two men on the Mount? What did Paul see that he could not describe? What of the seer of Patmos? Did he see innumerable spooks? We read about a cloud of witnesses. What was it—a cloud of spooks?

This man says that investigation into the possibility of being in touch with the spiritual world is one thing, but Spiritualism is another. He might as well say that the labour of finding out some truth about the stars is one thing and astronomy is another; or going down to the bowels of the earth to learn something of the rocks is one thing, but geology is another.

I will use this writer's own words by saying that his letter is a "lie, a fraud, and a snare."—Yours, &c.,

AN OLD COLLIER.

Rhondda.

TRANSITION OF MRS. J. J. MORSE.—Just as we are going to press, we learn with deep regret that the veteran medium, Mr. J. J. Morse, editor of "The Two Worlds," has lost for a time his life partner. Mrs. Morse passed away on the afternoon of last Sunday, after an illness of over two years. Our sympathies go forth to Mr. Morse and his daughter, Miss Florence Morse (so well known as a speaker and clairvoyante) in the bereavement which has fallen upon them in days made already sufficiently dark by the great gloom of the war.

THE WAR AND SPIRITUAL VISION.—For years past more light has been slowly coming into the world—light upon our own immediate future, and the future of those we love. It does not seem to me foolish or presumptuous to connect this fact with the World Tragedy that now confronts us. With the Tragedy, increasing light is coming to us, and God's own sunshine is visible behind the dark clouds. It will be our own fault if we insist upon pulling down the blinds over our hearts and souls, shutting out the sun, and refusing to accept the great blessing of increased spiritual vision which has come to us with the horrors and desolations of a World War.—"Our Living Dead," by E. KATHARINE BATES.

THE HIGHER INFLUENCES.

In connection with the second paragraph of Notes by the Way (November 17th) in which it is pointed out that "the highest influences which filter down to earth from exalted souls are of a large impersonal character—thought-atmospheres, as it were, to which minds on earth respond," it is interesting to remember that in Mrs. Sara Underwood's automatic writings she was told of "banded universalities." She felt that this explained to some extent why names of celebrated thinkers and heroes were attached to the messages she received; in fact, she was told that "spirits who embody cleverness in creations of their fancy adopt names suited to their ideas." This was customary in primitive ages; it was considered perfectly legitimate for writers to be grouped under a typical name. There are at least two authors thus associated in the Book of Isaiah and also several in the Book of Enoch. In the spirit world, "spheres of influence" may suggest names to the mind of the medium which thus may give a personal definition which is hardly justified by the facts.

H. A. D.

MRS. MARY DAVIES.

A. L. H. writes:—

From the short paragraph inserted in LIGHT of the 17th inst., it would appear that the chief point emphasised in the case of Mrs. Mary Davies at Marlborough-street Police-court during that week was that she was originally fined for some offence irrelevant to the point raised in the court on Tuesday, November 13th, whereas the facts are that Mr. Denman himself raised a point irrelevant to that particular juncture of the case. It is not made clear that, *by order of the Superior Court*, Mrs. Davies was empowered to bring forward her witnesses, which privilege had been disallowed by Mr. Denman at the time she was fined. He once more combated this hearing of evidence, and aggravated the injustice by recapitulating the evidence of witnesses for the prosecution. That evidence had already been heard, and was not again asked for. It was, therefore, quite irrelevant on the rehearing of the case, when the evidence of Mrs. Davies's witnesses was for the second time disallowed. Other persons can corroborate these facts, and in fairness to Mrs. Davies, the large public reading your paper should have the truth presented quite clearly.

London, N.

November 19th, 1917.

[One witness was heard as to character. As to the evidence for psychic faculty, no doubt a good deal of prejudice was excited in this (as in other cases) by the painful errors in the readings given to the police witnesses, which led the magistrate to decide that there was no question of supernormal faculty at work. It seems quite hopeless to bring in the subtler side of psychic faculties, since they are neither understood nor appreciated by magisterial minds. Nevertheless it seems clear enough that the magistrate should have allowed testimony to the reality of Mrs. Davies' powers when exercised under proper conditions.—Ed.]

THE LIGHTER SIDE.—Mr. Punch sends us his almanack for 1918, which is full of good things, and a welcome addition to what Johnson called the "public stock of harmless pleasure" which can well bear replenishing. We recall that "M.A. (Oxon)" was a contributor to "Punch" in the early days of LIGHT, and although our comic contemporary occasionally makes merry (or used to do so) over some aspects of our subject, we never feel hurt, always associating "Punch" with good spirits. Long may it voyage under the direction of the able Seaman who at present directs its course.

"THE SOUL OF A BISHOP."—Owing to the difficulties of the time our reviews are necessarily belated. This must be our excuse for not having commented ere this on Mr. H. G. Wells's "The Soul of a Bishop" (Cassell's, 6s.). We regard it as a truly Wellsian book, containing some strong thinking, and valuable as a study of present-day thought with its alternations of vision and futility. Opinion must necessarily be divided on the author's views regarding the nature of the Deity, but there is no reason why it should be so on the need on which he so strongly insists that all who speak in the name of religion should be strictly honest with themselves and their hearers. That the opening of the bishop's vision to the deepest realities of being should come through the medium of a drug is a feature in the story which no doubt is open to criticism, but that is comparatively a small matter. The keynote of the book is this insistence on absolute sincerity, let the outward consequences be what they may, and for this reason it can only do good.

SOCIETY WORK ON SUNDAY, NOV. 25th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Practical address, "The A B C of Spiritualism," and convincing clairvoyance, Mrs. E. A. Cannock; large attendance.—77, *New Oxford-street, W.C. 1.*—19th ult., Mrs. A. Brittain, evidential clairvoyance. For Sunday next see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. G. Prior, on "Loss and Gain; or, From Atheism to Spiritualism"; Mr. Paul Tyner, "The Quick and the Dead." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, special service for Lieut. G. Cato, Mrs. Fairclough Smith speaking from the words, "Weep not for me." In the evening she gave a powerful inspirational address. Sunday next, morning and evening, Mrs. Fairclough Smith. (See advt.)

WIMBLEDON SPIRITUALIST MISSION.—Excellent address by Mr. George Prior. For prospective announcements see front page.—R. A. B.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Address by Mrs. Bryceson on "Prayer," followed by psychometry. Sunday next, 6.30, No. 13 Room, Mr. Conner.—E. S.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Services, 11.30 a.m., 6.45 p.m., addresses by Mr. Ernest Hunt. Sunday next, Mr. Howard Mundy, of Bournemouth.—T. W. L.

TOTTENHAM.—684, HIGH-ROAD.—Mr. R. King spoke on "Mediumship," and replied to questions. Sunday next, 2.30 p.m., Lyceum; 4, address by Mr. Pulham, clairvoyance by Mrs. Pulham.—D. H.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Mr. Horace Leaf, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Wright, address and clairvoyance.—J. M. P.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Interesting addresses: Morning, Miss Carôt; evening, Mr. R. Boddington. Sunday next, 11 a.m., church service; 6.30 p.m., Mrs. A. Jamrach, address and clairvoyance.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Curry, addresses and descriptions; 3, Lyceum, at Windsor Hall. Look out for special notice next week.—R. G.

CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.—Sunday next, 11 a.m., questions invited; 7 p.m., Mrs. Maunder, address and clairvoyance. Friday, at 8, public meeting. December 9th and 16th, Khwaja Kamal-ud-Din, B.A., LL.B.—M. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Pulham, excellent address; Mrs. Pulham, well-recognised descriptions. Sunday next, 6.30 p.m., Mrs. E. Marriott. Monday, 8 p.m., Mrs. Brookman. Saturday, 8th, 6 p.m., Miss Cowley and Miss Cochrane.—N. R.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Mrs. Jamrach, address and clairvoyance. Sunday next, 6.30, Mr. Elliott, address. Monday, 3 p.m. (ladies), address and clairvoyance. Wednesday, 7.30, Mrs. Podmore, address and clairvoyance.—E. M.

BRIGHTON.—SPIRITUALIST BROTHERHOOD, OLD STEINE HALL, 52A, OLD STEINE.—Dedication services, December 2nd to 10th; speaker Mrs. Jennie Walker, S.C.U.: Sunday next, 11.30 and 7 p.m.; Lyceum, 3 p.m. Monday, 7.45, Great Dedication Service. Tuesday and Thursday, 7.45, meetings for new inquirers.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).—Morning, Mr. A. W. Jones, address; evening, Mrs. Mary Gordon, address and clairvoyance. Sunday next, 11.15 a.m., Mr. T. O. Todd, on "Life's Colorific"; 3 p.m., Lyceum; 7 p.m., Mr. Richard Boddington. Note.—Thursday, 13th, second treat to fifty wounded soldiers. Gifts and vocal and instrumental help cordially invited.—R. E.

RAYMOND, OR LIFE AND DEATH

With Examples of the Evidence for Survival of Memory and Affection after Death.

By **SIR OLIVER LODGE, F.R.S.**

8th Edition. With Eighteen Illustrations.

This very remarkable book is the record by a distinguished father of a brave soldier son. Raymond Lodge was killed in Flanders in 1915; but Sir Oliver Lodge claims to have had communication with him since, and in the hope that other bereaved relatives and friends may have their grief similarly softened and their loss alleviated, he has consented to the publication of this very intimate record of séances. It tells the story of Raymond Lodge's young life and of his death. It then gives full details of the communications which his friends received from him in the spirit world, and this is done in order that such a narrative may give hope and comfort to mourners. The third part deals with Life and Death, of the body and the mind, of Christian psychology and of the idea of God.

Sir Oliver Lodge's book sets the science of psychical research definitely upon a new footing.—"TIMES."

A very interesting, and what is more, a very courageous book.—"SPECTATOR."

Cloth, 403 pages, 11/- net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

SURVIVAL OF MAN.

By **SIR OLIVER LODGE, F.R.S.**

The author gives an account of some of his own investigations into matters connected with psychical research during the last quarter of a century. The largest section of the book treats of automatic writing, trance speech, and other instances of temporary clairvoyant lucidity, for in this department of the subject he considers that the most direct evidence for continued personal existence and posthumous activity will be found. The present book is intended to show that telepathic communication may come through from the other side, and that this view is entitled to critical and careful consideration.

Cloth, 239 pages, 1/6 net post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

TELEPATHY: GENUINE and FRAUDULENT.

By **W. WORTLEY BAGGALLY,**

(With a Preface by **SIR OLIVER LODGE, F.R.S.**)

The object of this book is to bring before the public the results of an experienced investigator of the phenomena of telepathy. A member of the Council of the Society for Psychical Research, he has devoted many years to the study of the subject. He also gives accounts of the methods which public performers resort to in their production of their so-called thought-transference. The book covers, in fact, all aspects of telepathy—fraudulent as well as genuine.

Cloth, 2s. 9d. net, post free.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

THE NEW REVELATION.

Address by **Sir A. Conan Doyle.**

We have still a few copies left of the 3 Nos. of **LIGHT**, November 10th, 17th, and 24th, containing the summary of the address and the closing remarks by Sir O. Lodge. We can send the three copies complete for 7d. post free, Office of **LIGHT**, 110, St. Martin's Lane, W.C. 2. The numbers are limited and we cannot reprint the address.

A Second Edition (Revised) of **SIR WILLIAM BARRETT'S** most important work

ON THE THRESHOLD OF THE UNSEEN. NOW READY.

It is an expert physicist's Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death, and claims the attention of all readers of Sir Oliver Lodge's "Raymond," to which it forms a valuable and confirmatory complement.

Cloth, 336 pages, 6/11 net, post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C. 2

ASTROLOGICAL LESSONS by EMMA JOSEPHINE PURDOM.

A Course of 13 Lessons for £1 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—
MRS. PURDOM, "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

JUST PUBLISHED—HIS LAST BOOK.

THE RELIGION OF TO-MORROW.

A Study in the Evolution of Religious Thought.

By **W. J. COLVILLE.**

With Portrait.

Cloth, 320 pages, 3/11 post free.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, W.C. 2.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 110, ST. MARTIN'S LANE, W.C., at the prices quoted.
Remittances must accompany orders, otherwise they cannot be sent.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 6s. 11d.

Psychical Investigations. Some Personally-Observed Proofs of Survival. By J. Arthur Hill. Cloth, 288 pages, 6s. 6d.

Raymond, or Life and Death. With Examples of the Evidence for Survival of Memory and Affection after Death. By Sir Oliver Lodge, F.R.S. Cloth, 403 pages, 11s. net.

The Survival of Man. By Sir Oliver Lodge, F.R.S. Cloth, 239 pages, 1s. 6d.

The Reality of Psychic Phenomena, Raps, Levitations, &c. By W. J. Crawford, D.Sc. Cloth, 246 pages, 5s. 5d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 5s. 5d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 5s. 5d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 5s. 5d.

The Hidden Way across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations. Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates, cloth, 12s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 3s. 11d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Stiff boards, 1s. 2d.; cloth, 1s. 8d.

In Tune with the Infinite, or Fulness of Peace, Power and Plenty. By Ralph Waldo Trine. Cloth, 1s. 9d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 2½d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 1s. 3d.

Christianity and Spiritualism. By Leon Denis. Translated by H. D. Speakman. Cloth, 3s. 11d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 3s. 11d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 2s. 11d.

Practical Hypnotism. Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By O Hashnu Hara. 1s. 5d.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 5d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 5d.

Spiritual Science: Here and Hereafter. A Study of Spiritual Philosophy and its Practical Application to the Everyday of Life. By Sir William Earnshaw Cooper, C.I.E. Cloth, 4s. 6d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 4s. 6d.

Glimpses of the Next State. By Vice-Admiral W. Osborne Moore. Cloth, 7s. 10d.

The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 5s. 5d.

Creative Thought. Being Essays on the Art of Self Unfoldment. By W. J. Colville. Cloth, 3s. 11d.

Thoughts are Things. Essays selected from the works of Prentice Mulford. 1s. 2d.

Thought Forces. Essays selected from the works of Prentice Mulford. 1s. 2d.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 1s. 8½d. Art Linen Binding, 2s. 10d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

Yoga, or Transformation. By W. J. Flagg. Cloth, 6s. 6d.

Occult Science in India and among the Ancients. With an Account of their Mystic Initiations and the History of Spiritism. By Louis Jacolliot. Cloth, 6s. 6d.

Psychical Research. By Sir William F. Barrett, F.R.S. Cloth, 1s. 6d.

Man's Place in the Universe. By Alfred Russel Wallace, O.M., F.R.S., LL.D., &c. Cloth, 1s. 2½d.

Thought Lectures. By Father Stephano. Given by Automatic Writing. 1s. 2d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 4d.

Psychic Philosophy as the Foundation of a Religion of Natural Law. By V. C. Desertis. With Introduction by Dr. Alfred Russel Wallace, F.R.S., &c. Cloth, 3s. 11d.

A Course of Practical Psychic Instruction. Cloth, 5s. 6d.

Man's Survival after Death; or, The Other Side of Life. By the Rev. C. L. Tweedale, F.R.A.S., &c. Cloth, 277 pages, 6s. 4d.

Spiritualism. A Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the Author. By R. J. Lees. Cloth, 3s. 11d.

The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Cloth, 335 pages, 3s. 11d.

Life and Experiences of E. Dawson Rogers. Cloth, 6d.

Man and the Spiritual World. By the Rev. Arthur Chambers. Cloth, 3s. 11d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 3s. 11d.

Our Self after Death. By the Rev. Arthur Chambers. Cloth, 170 pages, 1s. 9d.; paper covers, 1s. 2d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 5d.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruisdal and Steen. 592 pp., 4s. 6d.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 1s. 8d.

Planchette. Invaluable for Developing Writing Mediums. Polished oak board, with ivory and brass mounts; pencil and box complete. 5s. Foreign postage extra.