

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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In view of the pressure on our space it is again found necessary to omit the usual "Notes by the Way."

POTENTIAL IMMORTALITY.

By SIR W. F. BARRETT, F.R.S.

[The following additions to Sir W. Barrett's article on Survival and Immortality reached us too late to be inserted in last week's issue.]

Different views as to Eschatology, the doctrine of last things, are of course held. The materialist believes death ends all and that every human life terminates with the dissolution of the body. The agnostic argues that we do not know, and never can know, what happens after our life on earth. On the other hand the most widespread belief, one held sincerely by many but only as a mere conventional belief by others, is that at the moment of birth we become endowed with an immortal soul. By some it is considered that at the severance of the umbilical cord, which unites mother and babe, this miracle is wrought; by others that immortality is deferred until consciousness or self-consciousness is manifested. It is not too much to assert that all orthodox Jews and Christians regard the denial of the inherent and indissoluble immortality of the soul as a mortal sin, a rank blasphemy.

The logical conclusion of their belief is that every savage, every idiot, every sordid and lustful degenerate, every demon in human form, is as immortal as his Creator, can in fact defy the Almighty to extinguish his life, and can echo God's words, "I lift up my hand to heaven and say I live for ever" (Deut. xxxii., 40), and yet those who believe in the sacred writings acknowledge that "God only hath immortality" and that "the gift of God is eternal life, through Jesus Christ our Lord."

An eminent divine has pointed out that there are more than 1,600 places where the human soul or spirit is spoken of in the Scriptures, and never once is it called immortal, deathless, or anything of the kind. Hence many thoughtful Christians hold the view of *conditional immortality*. They maintain that the object of the Incarnation was to bring life and immortality to light. That those who have found "life in Christ" regain the immortality lost through sin; whilst the hardened and impenitent sinner, after a period of more or less suffering hereafter, undergoes the second death and perishes utterly. This doctrine of the resurrection of the sinful only to be annihilated eventually, and the restriction of eternal life to the limited number of those who have found life in Christ during their brief sojourn on earth, is however as repugnant to our feelings and sense of justice as is the belief in the eternal and unutterable torments of the damned.

Surely a more Christian and rational belief is that the spiritual education of the race is not limited to this life, that penitence and reform are as possible hereafter as they are here, that eternal life can be won in the spiritual as well as in the natural world. This we may call the doctrine of *potential immortality*.

But how is this life to be won? Do we not see in this life the great paradox that he who lives wholly to himself, whose aim is self-gratification, whose ruling passion is self-love, instead of gaining a more abundant life finds his life contracting, his happiness ephemeral. His thoughts and interests being wholly centred upon himself his friends grow fewer, he gradually cuts himself off from others, he passes out of their thoughts and regard. And how much more likely is this to occur in a spiritual world where there will be no need for our dependence on material things. Life expands

or contracts according to the breadth or narrowness of our outlook, according to our regard for and service to others, or our absorption in our own self.

"Whoso heeds not this behest
'Die to win new birth,'
Lives but as a hapless guest
On a darkening earth."

Nature teaches us the same lesson of altruism. Life within every organism, from the lowliest to the highest form, is dependent upon *mutual service*, i.e., the co-operation of the constituent cells of the organism; it depends on a right adjustment to its environment, and what appears to be an intelligent, though unconscious, regulation of all its parts and functions to the common purpose and good of the whole organism. And so also the life of the race is dependent on the same laws; its individuals are like the constituent cells of the organism. But mutual service cannot be rendered without consideration for others, without a willing sacrifice of self, in a word without love. Hence life in all its richness and variety is rooted and grounded in love. Long ago Swedenborg said "unless man esteems himself as nothing to the common good, and so loves his neighbour rather than himself, he cannot be in the universal body, and in so far as he is distant from that love he of necessity expels himself" from that body.

Love manifested in life is therefore the great, the ultimate, the enduring reality. And when the Divine love, which is goodness, is consciously received by man, so that it governs his daily life, and is expressed in charity of thought, and in willing service to others, man enters into and partakes of the Divine love, which is eternal life, and that may in each of us begin here and now.

AFTER THE WAR.

PREDICTIONS FROM "PRIVATE DOWDING."

Captain H. G. Tranchell writes:—

In view of the wonderful way in which events are at present shaping themselves your readers may be interested in the following extracts from the book, "Private Dowding," which was published in the summer of 1917. They are from the last part of the book where the author (or transcriber) is receiving a lengthy message from a spirit guide, who makes a forecast of how the war will end:—

"Women will hold equal rights with men." (Page 95.)

"In Europe there will be three great federations of states. These federations will come to birth naturally and without bloodshed, but Armageddon must first be fought out." (Page 98.)

"There are vast preparations now being made for the enlightened progress of the whole Moslem world. The disintegration of Turkey must first take place." (Page 98.)

"So far as I am allowed to see peace will be re-established during 1919, and world federation will come into being during the following seven years." (Page 99.)

"Although actual fighting may end in 1918, it will take many years to bring poise and peace into actual permanent being." (Page 99.)

"Germany as an Empire ceases to exist, but as a federation of independent states her future and ultimate well-being are assured." (Page 101.)

MR. JAMES COATES, of Rothesay, whose books are so well known, and at whose house so many of Mrs. Wriedt's circles for the "direct voice" were held, has recently visited London, and during a call at this office mentioned that he is emerging from his retirement to take an active part in the movement as a speaker—a welcome piece of intelligence, for Mr. Coates has had many years' practical experience of psychic subjects. In the 'seventies and 'eighties of last century he was well known in Scotland as a demonstrating phrenologist and mesmerist. His engagements, at the time of his visit, included a journey to Liverpool, to speak at the Daulby Hall, and to Glasgow, to speak for the Spiritualist Association there (on the 8th prox.) Afterwards he will visit Belfast.

OUR SOLDIERS IN THE WORLD BEYOND.

NOTES OF THE ADDRESS DELIVERED BY DR. ELLIS T. POWELL
AT YORK ON OCTOBER 27TH, 1918.

The late Canon Liddon began one of his most striking sermons with a paragraph which it would be sacrilege to paraphrase. Let me, therefore, read it to you *in extenso*:-

"An Indian officer, who in his time had seen a great deal of service, and had taken part in more than one of those decisive struggles by which the British authority was finally established in the East Indies, had returned to end his days in this country, and was talking with his friends about the most striking experiences of his professional career. They led him, by their sympathy and their questions, to travel in memory through a long series of years; and as he described skirmishes, battles, sieges, personal encounters, hair-breadth escapes, the outbreak of the mutiny and its suppression, reverses, victories—all the swift alternations of anxiety and hope which a man must know who is entrusted with command, and is before the enemy—their interest in his story, as was natural, became keener and more exacting. At last he paused with the observation, 'I expect to see something much more remarkable than anything I have been describing.' As he was some seventy years of age, and was understood to have retired from active service, his listeners failed to catch his meaning. There was a pause; and then he said in an undertone, 'I mean in the first five minutes after death.'"

In the hearts of many thousands—aye, tens of thousands—in this desolated land, there is a pathetic yearning to know something of that first five minutes, and of the experiences which follow. Many of us want to know for ourselves; but with far more of us it is not a question of what will happen to us, but of what *has* happened to our bravest and our best, torn from us by the combined devilry of German junkers and the treachery of British politicians. I want to do what I can, in a short space of time, to satisfy that craving. As for my sincerity, I am an Englishman of the pure blood, like yourselves, and I say to you with the most strenuous emphasis of which I am capable that I will not utter one word which I don't honestly believe on a subject so solemn and yet so transcendently important. As for my capacity, I am a professional man of thirty years' experience, holding the highest diploma which my profession confers. I am also a member of the Bar, and in my University I hold the highest scientific degree which it confers. I do not say this by way of egotism, but only to assure you that when I offer you a message of unprecedented comfort and consolation, it is not the dream of a visionary, or the delusion of an ill-equipped optimist, but the result of twenty years' investigation by a man with the stamp of the highest authorities upon his intellectual qualifications.

I open with Canon Liddon's anecdote, bright with hope and anticipation, because from first to last I shall try to speak up to the same level. I shall tell you of the land of heart's delight. Thanks to modern psychic investigators, we can now clear away the misconceptions and misinterpretations of fifteen hundred years. We can see that the men who were responsible for the New Testament, and above all the Great Master Himself and the Great Apostle St. Paul, were absolutely right in every word of comfort and anticipation which they have left us. Here and there we find their ideas coloured by the period in which they lived, or by the great necessity of speaking to the intellectual level of their audiences, or (in the case of Christ) by the lack of complete comprehension on the part of his reporters, the Evangelists. But when that minor element is allowed for, one can only stand reverently amazed at their knowledge, their insight, and the debt of gratitude which humanity owes them and will owe them for all time.

WHEN THE SOLDIER FALLS.

Now what happens when your boy, after going "over the top," either falls an instant victim to a German missile, or dies of wounds? In both cases the transition to the next sphere of existence is so swift and so difficult to discern that the soldier does not believe he is there. "To-day," said Christ to the penitent thief, "shalt thou be with me in Paradise." Soldiers themselves, speaking from the other side, have told me that when shot dead they were unconscious of the transition. In the beautiful words of Crossley, of Ancoats, they came to the river and there was no river. The mortal body dropped to the ground; the spirit form (of which I will speak presently) went rushing on. "Some even go on fighting," said Raymond, Sir Oliver Lodge's soldier son, speaking from what we call the "West"—"some even go on fighting—at least they want to; they don't believe they have passed on." Private Dowding says the same. He was killed by a shell splinter. "There was no pain," he adds, "the life was knocked out of my body. Again I say there was no pain." Suddenly the spirit soldier discovered that he had dropped his gun—which of course had fallen from the dead physical hand. He rushed back, saw it, and tried to grasp it, only to find that his fingers passed through it as if he were trying to seize the air. Then, in some cases, the fact of the change flashed upon him, and he knew that he was dead and yet as much alive as ever. In others, he supposed himself to be suddenly ill or gone crazy. He

would go on struggling to grasp the objects he could see, or to join in the fighting. Only when he was convinced that other people were absolutely oblivious of his presence did the real fact dawn upon him. By that time, also, the Red Cross men on the spirit side would have accosted him and told him, all incredulous, what was the real state of the case. As Raymond said to his father, "They do not know where they are, nor why they are there." Mind, the spirit is not really an impalpable wraith. The spirits themselves tell us that it is *we* who are the shadows, and they who are the substance. St. Paul was right when he said there is a spiritual body. We all have it now, and when the physical drops away the better body is left free, and it is one completely adapted to the surroundings to which it goes.

The circumstances may be a little different where the transition is slow, and not instant. If it is comparatively painless, there is generally a swift awakening in the other world. If there is prolonged pain, the spirit is generally anaesthetised by the spirit doctors, sometimes for a month or two, as we reckon time, in order that it may be rested and restored. This also happens, let me say, in the case of those who pass on after agonising illness, or in states of mental collapse from overwhelming sorrow. Otherwise, sleep generally comes naturally. Dowding says that he, as a spirit, watched by his dead body part of the night after he was killed. In fact he had the idea that somehow he would get back into his body. And then he went fast asleep, and when he awoke his body had disappeared. Then he realised that he had been killed by a German shell. The "sleep of death," of which we hear so much, is a complete misconception, arising probably from a misinterpretation of symbolic language in the New Testament, itself a survival of ancient Jewish ideas of the life beyond. The only real sleep appears to be the "mercy sleep" which I have already described. In any case, the realisation of the new surroundings brings with it an inexpressible exhilaration and invigoration, so that no ordinary inducement would persuade the liberated spirit to return to the terrestrial life. If you ask *where* are these new surroundings I should say *here*—all around, but invisible, interpenetrating our mortal bodies and earthly objects in a fashion very difficult to understand. But if there are any clairvoyants in my audience they will probably find that the spirit forms are all around us, as if they were the spectators in some vast circus.

But the question will already have framed itself in your minds—Is this true of *all* the boys who go over? The majority were really good lads, with hearts as clean as their limbs; but we cannot say so much of all of them. Some, we know, went over the top with an oath on their lips—aye, died in the very act of cursing the enemy. Some were men of degraded lives and ideas, with drunkenness, perhaps, their lightest offence. Are we to understand that for these wicked men there waits the same reception and the same environment as for the others? I am not going to evade these problems. I should not be either candid or scientific if I did. In the first place, bear in mind that every one of your boys who passes on to the next plane goes into the nearer jurisdiction of an all-seeing and all-pitying Judge. Many a redeeming feature, many a good point, which we failed to discern, is open in His sight. He has an infinitely keener sense of values, when personality is in the balances, than you or I. But even that is not the main consideration. The rank of the spirit in the next world depends upon the rate of its vibrations. Let me explain that. You know that sound is made up of the vibrations of the air, and light of the vibrations of the ether which fills all space—inconceivably faster than those of sound. The slowest vibrations of sound make the bass notes, and the highest the treble. The slowest vibrations of the ether give our eyes the sensation of red, and the fastest the sensation of violet. Beyond violet are other beautiful colours to which our earthly eyes are not sensitive, but which we shall see when we too "go west" to join the boys. The modern scientific theory is that all things that exist are the result of vibrations in the ether; vibrations of varying speed and species. The spirit itself is probably a form of intense vibration, and the more the individual spirit comes into harmony with the will of the Creator, the faster does the rate of its vibrations become. When they attain a certain very high speed, as in the case of the world's great spiritual and intellectual leaders, they are frequently accompanied by unique powers, such as those possessed by the Apostles, while the vibrations of Christ himself, a direct visitant from the celestial spheres, were doubtless of inconceivable velocity. Now every act which brings the spirit more into consistency with the will of the Creator tends to raise the rate of the vibrations. A spiritual crisis often does this. It compels a man to a complete right about face, forces him to see everything in a different light. You have all seen it, for instance (and some of you have experienced it) in what is called religious conversion, when a man or woman decides to turn right away from the old things and seek those which are new and higher. A great act of self-sacrifice has the same effect as a spiritual crisis of this kind. So it is that when the man goes over the top and makes the supreme sacrifice, the spirit vibrations are immeasurably accelerated.

THE GREAT TRANSFORMATION.

He passes through a spiritual transformation as great as that which would happen if you could put a five-year-old

child to sleep, and waken it, in an hour's time, with the body and mind of a full-grown man or woman. Finding himself with all these fully developed faculties, but without any of the experience which we gradually accumulate through infancy, adolescence, and early manhood or womanhood, the individual would be amazed and bewildered by all the happenings around him. The transformation of mind and body, between babyhood and the prime of life, is not more tremendous than that which takes place as a consequence of this acceleration of the vibrations. The self, the ego, which passes from one plane of existence to the other, is the same. The man is not transformed into a winged angel. But where he passes in consequence of a great act of devotion or sacrifice, he is lifted into a new spiritual atmosphere, where, if he choose, he can maintain himself, and progress further. He may slip back to the former unspiritual level if he has not the will to hold fast what he has got. But his sacrifice has earned him the opportunity of the higher life, and we may be sure he will seize it.

(To be Continued.)

AUTOMATIC WRITING: MORE EVIDENCES.

By L. M. B.

Mr. Marston died in December, 1916. As his wife had died while their children were young, he had always tried to be both father and mother to them, in which he had fully succeeded.

The following communication came through the automatic writing of L. M. B. to Mr. Marston's younger daughter, Marion, who was able to verify the allusions to her mother through the eldest sister, as Marion herself was a tiny child when the mother died.

November 5th, 1917. (Question asked.) "Is this Marion Marston's father?"

(Answer.) "Graham M."

Note.—Christian name correct.

November 5th, 1917. "My handshake was better for Marion's teaching."

Note.—He had a peculiar way of shaking hands, and M. had tried to teach him to grip less hard.

November 5th, 1917. "Ida had a peculiar way of saying 'Dad,' peculiar to the Marston family."

Note.—This was correct.

November 6th, 1917. "Been to see your Grandfather Bill with the far-away gaze I know so well—like my child—led a quiet and beautiful life."

Note.—The grandfather's name was William; all these allusions were perfectly correct.

November 6th, 1917. "I have seen Ida, too; her back is well."

Note.—Ida was the eldest sister; she had been suffering from her back, but had recovered.

November 8th, 1917. "I have seen Marion's mother. Mother has lost her baldness which was such a pity, was it not?"

Note.—Mrs. Marston had become very bald during her last illness; her husband had loved her beautiful hair, and had much regretted this disfigurement.

November 8th, 1917. "Mother used to look very sweet in that coloured jacket; it was between a blue and a green."

Note.—Mrs. Marston wore a dressing-gown exactly of this colour during her last illness.

November 8th, 1917. "Natural to be by a sofa. . . I sat in the corner of one so much, Lassie, did not I?"

Note.—L. M. B. and Marion were sitting together on a sofa. The father and daughter had always sat together on a certain sofa in their old home "Lassie" was his pet name for Marion.

November 8th, 1917. "We will ask Miss B. if she has some sweet violets; the scent helps me."

Note.—Violets were his favourite flowers. There were some faded ones in the room in which L. M. B. was writing.

November 8th, 1917. "Golden tree lupins I love too . . . white globe tolerus flower beautiful thing."

Note.—Mr. Marston loved flowers; these were some of his favourites. A gardening index gives "trollius"—"Globe-flower."

November 29th, 1917. "Marion, why not take that tonic you used to have at home, that pink mixture?"

Note.—Marion was run down at the time. She remembered well a certain pink-coloured tonic which she had been accustomed to take.

November 29th, 1917. "At 17 she (Marion) had a great shock. We were away at the time. She was waiting for me to join her. Ida was away. She (Marion) missed me, and I was very anxious. When we finally did meet, it was late, and we missed tram car. She and I did not get home till after 11. She was much affected by this. An accident occurred under our eyes, and Marion was much affected—I am a nervous man myself."

Note.—Marion stated that the above was correct in every detail. Mr. Marston was essentially of a nervous temperament.

(Pseudonyms are used throughout.)

PSYCHIC SCIENCE AND ITS CRITICS: MR. HOOKHAM'S REPLY.

I think I have been rather unfairly misconceived, or at least have been shown very little consideration, as regards my recent pamphlet and the small discussion arising from it.

After writing two essays on Psychism, in which I have unreservedly accepted the manifestations on record as authentic, I am said to indulge in cool reflections on the genuineness of all mediumistic phenomena. This, I take it, has been retracted; at any rate I have been allowed to state that it is quite untrue.

I try to make some defence of my position, and (following President Wilson from afar) I ask two or three questions. In a further communication from my principal critic not the least notice of these is taken. I point out an unwarrantable assumption as to what I have said about physical happenings. Not a word, in denial or otherwise.

I am taxed with approving the gratuitous assumptions of Mr. Bond's speculation, while disapproving the Spiritualistic explanation. The best I had to say of Mr. Bond's theory was this. It "is not irrational. . . . It is attractive, this-world-memory idea, and in so far as it recognises the extension of mental powers under abnormal conditions has something to go upon. But still it is only a conjecture. It is no corroboration of its soundness that the characters, or whatever they are, speaking through the automatic script, elaborate the ideas on which it is founded. Rather the reverse." And I go on to class it with other conjectures which set themselves to explain phenomena lying beyond the scope of human reason. This is a poor sort of approval. As to the Spiritualistic explanation (the survival explanation) it is not a question of my approval—which would have no value whatever—but of any possible proof which can attach to it. The writer in the present instance admits that the evidence in its favour falls short of proof. I do not see what stronger evidence—of the kind—he could have. My main contention (*vide* pamphlets) is that, in the nature of the case, and from the scientific point of view, all evidence of the kind he means must fall short of proof. If this is clearly recognised it is not for me to find fault with anyone's belief in the Spiritualistic explanation.

More than one critic has expressed astonishment at my views. That, however important and interesting in itself, I am afraid I have no means of moderating. But I believe I have been misunderstood on several points. And perhaps what I think might appear to them more astonishing than what I am supposed to have thought.

My name has been coupled with that of Christ: I cannot imagine a more odious and shocking comparison. And now I am gravely informed that all are with me on the inferior side of the preference expressed. Yes, I suppose that would be so.

Since writing the above I have received a copy of *LIGHT* containing some editorial reflections which I find highly interesting and well worth pondering over. I take this opportunity of thanking the Editor for devoting so much attention to both sides of the controversy.

PAUL HOOKHAM.

AUTUMN THOUGHTS.

The glory of autumn is to be seen best *collectively*—one must look at the general effect of the whole picture, the blending of one colour with another—whilst the glory of spring is rather in details viewed *individually*, the exquisite tiny touches of pale green bursting out of the rough brown bark of the trees, young life everywhere fresh and pure and new—each bud perfect in itself, a thing to be studied near at hand and gaining in beauty the more minute our investigation. So with youth and age and looking back over a lifetime of trials and acts, good and bad.

We may view the past much as we do autumn tints—each trial seen by itself, like each coloured leaf of autumn, seems but a thing of little account, but all the ups and downs, joys and sorrows, successes and failures of life viewed as one perfect *whole* will make a grand and complete picture of the character we have formed. As we only see the true beauty of the autumn when the colours are blended and contrasted from a distance, so only at the end of life can we judge of the years that have passed and the reason for the trials we have borne. All that glorious display of colour on the landscape, if not seen at the right perspective, would be nothing but torn and faded leaves—so little trials and temptations seem of no account separately, but in the aggregate they have made our character, and the total and final effect should be as glorious as the final effect of Nature before her short sleep—not of death, but of renewal!

Autumn tints bring thoughts of that grand triumphant consummation of earthly life, the crowning of the spirit before its re-birth into the spirit realms. There is no sadness in this falling of the leaves but rather joy in the completion of all that the spring promised to perform—a brief spell of repose to gather fresh energy from the Fount of Life! The darkest hour before the dawn—winter before spring—death before life eternal!

IRENE TOYE WARNER, F.R.A.S.

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"SOCIAL RECONSTRUCTION AND THE LAND."

A whole universe of new meanings and new lights on human conditions flows out of the realisation that man is a spiritual being. Whether any of them should be allowed to flow into our shrunken columns except by way of implication is more than doubtful. Recent events have confirmed our idea that it is the province of LIGHT to abide closely by its central principles and leave their application in details to be worked out by others in their appropriate avenues. Many readers have followed with keen interest the discussion, amounting almost to "sharp contention," between Mr. E. P. Hewitt and Mr. Henry Fox on the question of "Social Reconstruction and the Land." Both gentlemen are lawyers, Mr. Fox being an ardent humanist and social reformer, and Mr. Hewitt a distinguished authority on land questions. It is a contest between the idealist and the realist. We are all united in the desire to make an "earthly paradise"; the divisions come in over the best methods of attaining that end. Without any reflection upon either controversialist, it may be observed that many of us have arrived at the conclusion that the man is more important than the system—indeed, it may be said that the system is part of the man. A bad system could be made to operate without harshness amongst good men. We might even tolerate the leasehold land system in such circumstances. The best system would be of little or no advantage if it were administered by bad men. "Measures, not men," was an old political cry. It was only a partial truth. It is men more than measures that we require, and we need them to-day more than ever.

Of course, the land question is one of the most important questions affecting human welfare in this world, but it may well be that, in concentrating attention upon things, we may neglect the best interests of those to whom the things are of secondary consequence. Some time ago we quoted the saying of a spirit communicator, who in the course of some observations on social reform, said, "Individual improvement is the basis of general advancement," and so we keep to our major proposition. Teach the man that he is a spirit, that character is destiny, that every act will have its consequence, that every injustice he inflicts on others will recoil on himself, and you will have established a head-spring from which will flow new ideas and standards of conduct that will change the whole course of life for the citizens of earth. All landlords are not tyrants, and all tenants are not innocent victims of a landlord's rapacity. A great deal of tyranny arises directly out of the folly and sometimes the cupidity of its victims.

We have lately witnessed the results to Germany and its Allies of placing their destinies in the hands of a ruling caste, pitiless and rapacious as tigers. It is difficult to feel any strong sympathy with the victims. It is so clear that nations have the kind of kings, governments and land systems they deserve. If, when they awaken to a sense of their folly, they imagine that the fault is wholly in the ruler or system and not in themselves, and that the matter can be put right by a mere change of authority or system, then they are not wholly awake. It is a change of spirit that is needed—the rest will "follow as the night the day." And we see no more practical and effective method than by changing the mind and attitude of the peoples to themselves and to each other by the incessant proclamation that each man is a spirit with a spiritual nature and a spiritual destiny, whether he be ruler or ruled, landlord or tenant. Social changes and reforms that proceed *pari passu* with the change of consciousness and of outlook that follows inevitably on a realisation of the truth, call for clear and practical minds, wide views, and that balance of heart and head,

of emotion and intellect, which can only be gained by the harmonious action of many minds intent on the same end. Such tasks involve an immense amount of detail and technical knowledge, and they do not belong to the work of the spiritual movement in itself, however closely they may follow the application of its principles. It is enough for some of us to have the work of quickening the minds and enlarging the consciousness of our fellows. Those consequences which follow, whether in religion, politics, or social reform, must be dealt with in their own place.

But the times are critical—the peace may be as portentous for us as the war. Great struggles are coming. Those who try to precipitate them by violent action or speech, or by uprooting old systems to put new and untried ones in their place, will bring us into deadly peril. On the other hand, those who seek to resist the coming of the changes by fighting for the maintenance of the old order with voice or pen, however skilful, may only hasten the disaster. The new must grow gradually out of the old, helped and fostered by human wisdom and experience. That is the way of evolution, in Nature and in man.

IS PSYCHOMETRY AN OCCLUSION OF THOUGHT?

If psychometry is not brought about by the establishment of a rapport between two successive possessors of a material object it may be that what occurs is an occlusion of thought (i.e., absorption of thought impressions) by the matter of which the object is composed. If it is once ascertained that sense perception is the outcome of a conjoint action of forces emanating from the ions and electrons of the matter on the one hand and the activity of the animal nervous system on the other and that the conjoint action is the formative machinery of ideas, the retention of the ideas or some of them may not be solely in the human mind but the matter visualised or otherwise sensed may itself have a memory, or power of retaining some of the idea substance within its own molecular attraction. The physically analogous case would be that of the occlusion of gases or the interpenetration of two gases. The line of research is to ascertain experimentally in the case of recorded instances and new occurrences of proved psychometry whether there was a range of substances specially identified with the objects successfully employed. A complementary range of substances might be found from which results could not be obtained.

Attention would thus be directed away from the psychometrist to any special characteristics of the objects used and especially their chemical composition and physical condition. For it is only reasonable to suppose that if the gift is exercised through occlusion of thought by matter the particular matter which is susceptible may be classified as to its relative degree of suitability. The work would be to find for different sorts of matter, the co-efficient of thought-absorption. When this substance or class of substances with the highest power has been found, this class of material could be used in cases where only a very weak power of psychometrical success has been obtained by a particular person. The powers of those people who had never shown any capacity at all could be tried under conditions which might conceivably prove that the psychometric power was more common than is supposed, approximating to a normal mental activity though carried on unconsciously.

Certain surroundings have marked effects upon the mentality and mood. But this fact is too much dependent upon numerous factors to indicate that unconscious psychometry is at work. Still a long step in social service would have been taken if it could be proved that the material with which walls were hung and houses built and furniture made did have some psychic significance beyond its artistic merits or demerits.

The Lourdes miracles and the wonders associated with particular localities would get new authority and a most important chapter in the history of the conditions of life and thought would have been written. Minute particulars of each experiment would require to be recorded or there would be danger that everything might be set down except the clue on which a solution of the mystery depended.

E. E. CAMPION.

ONLY what we have wrought into our character during life can we take away with us.—HUMBOLDT.

To bear pain, merely passively to endure it, is to use power. The pain will pass but the power is ours for ever.—HELEN M. BOULENOIS in "The Healing Power."

LEARNED dogmatism is as real a thing as either the dogmatism or the credulity of ignorance, and it can be much more obstructive to the progress of truth.—DR. WALTER F. PRINCE.

IN THE COUNTRY OF THE BRAHAN SEER.

BY THE REV. STANLEY GORDON.

During these recent weeks we have been at Strathpeffer, the far-famed Spa of the Highlands. We do not possess the gift of the Brahan Seer, but it does not require any special foresight to discern a great future for Strathpeffer, for the simple reason that its waters afford relief to the thousands who suffer from rheumatism, sciatica, and other kindred troubles. Moreover the scenery around Strathpeffer can challenge comparison with the most beautiful parts of Scotland. Robert Burns has for ever glorified the banks of the Doon; Sir Walter Scott has directed the footsteps of thousands to the Trossachs, but Ross-shire still awaits its poet interpreter. The other day we sat on the shore of Loch Maree looking out upon the islands with Ben Sleggh in the distance, and not even Loch Lomond can parallel such a vision. What pen could do justice to the Torridon Mountains, so unique in their formation, or convey even the faintest impression of the view that is revealed from the heights of Glen Docherty? And even on the way to Loch Maree we passed four lochs of great beauty, and yet their names are seldom or never heard of. No one can be said to know the scenery of Scotland who has not seen Ross-shire. We do not undervalue the banks of the Doon, but give us a day on the Conon, or let us wander by the Falls of Rogie, and let those sing who will of the Tiber, we will be content. Burns, in writing to his friend James Smith, said:—

"Put your foot to mine
And cock your crest;
We'll mak' our streams and burnies shine
Up wi' the best."

And he has done it. But where is the singer who has done justice to the bens and glens of Ross-shire? It may have been done in Gaelic, but alas! to most of us the Gaelic is an unknown tongue.

There is one wonderful vision that can be enjoyed in the immediate neighbourhood of Strathpeffer. It is the view from the summit of Knockfarrel, an ancient vitrified fort. Beneath you are the waters of Loch Oussie gleaming in the sun, and immediately beyond the loch are the woods of Brahan Castle, while farther to the east is the Black Isle with its corn fields and rich pasture lands, and far to the south the mountains of Inverness lining the horizon, while in the west you have a succession of rugged peaks, and above all in the north Ben Wyvis, already capped with snow, lifting his giant form to the clouds, and the whole forming a panorama of such mingled beauty that it is difficult to equal it in this Scottish land. And this is the country of the Brahan Seer. It was as a workman on the Brahan Estate that he spent the greater part of his active life, it was into the waters of Loch Oussie he flung in despair his wonderful stone through which the future was revealed to him, it was in the Black Isle that he was done to death through the malice of Lady Seaforth.

We have already referred to several of his prophecies that were fulfilled during the nineteenth century; there are many prophecies attributed to him that have yet to be fulfilled. One was told us the other day to the effect that the men were to be taken out of the Highlands to fight in a great war, but that when they returned to their homes (those that were left of them) there would be stern work in the Highlands as to who were to be the real owners of the land. This may be merely apocryphal. It does not appear in Mr. Mackenzie's book. But there is one prophecy in the book that, if it is ever fulfilled within a reasonable period, will make a great difference to Strathpeffer. The Seer has left it on record that one day the sea will reach the Eagle Stone that is to be found at the foot of the village, and that ships will be moored at that stone. Whether this means that a canal will be made or that the land will be lowered so as to admit an influx of the sea, or whether that the prophecy will ever be literally fulfilled we cannot tell. But if literally fulfilled it will mean the lowering of the eastern mainland at this particular port.

The Eagle Stone is one of the most wonderful stones of its kind that we have ever seen. The other week we saw the far-famed Sweno Stone at Forres, a monolith twenty-three feet high, with a beautifully carved Celtic cross upon it. The Eagle Stone is only about four feet in height above the soil, but the carving of the eagle is quite distinct, and the cup and ring markings give it a unique interest. What do these cup and ring markings mean? They carry the mind back to pre-historic times, and doubtless have their own special significance. In the north there are hundreds of these stones with cup and ring markings that puzzle our archaeologists.

I was told by one of the residents that the Brahan Seer has prophesied that when the Eagle Stone fell three times something dreadful would happen in the district. The stone had fallen twice. It had been built into a dyke near by. Within the last half-century the factor in the Cromarty estate caused it to be removed to its present position in the corner of a green field near to the factor's house. It seems that many years will come and go before it is likely to fall again.

As to the Brahan Seer he is a very live personality in Ross-shire. The residents here know him as intimately as if he were one of their own kinsmen. I spoke to a true Highland woman about him and she did not hesitate to declare her belief in him and in the value of his prophecies. I asked if anyone in the Highlands possessed the gift in these modern days. And with a touch of indignation she said, "There are many who have the gift but they are too great cowards to own it. The mystic faculty still exists among these hills, and the coming years will reveal that the revelations of the Almighty are not exhausted." I learned afterwards that she was a woman who had earned the right to speak her mind. If more people had the same independent spirit the mystic faculties of the soul would be better understood.

Ross-shire is the country of the Brahan Seer. But it is well to remember that he was born in the island of Lewis, and it is a remarkable fact that the people of the Lewis, until this day, are a people by themselves. They have a deep spiritual insight, and many of their gifted sons are ministers on the mainland. It is the same with the island of Skye. Several of the most gifted Scottish ministers come from Skye. The islands of our northern shores may yet have their own message to declare. It was from Iona that the light of Christianity first spread over Scotland.

THE WORKS OF MR. J. ARTHUR HILL.

Those persons who realise the great importance of the movement for which the Spiritualist Alliance, the Psychical Research Society and kindred societies have been working know that Mr. J. Arthur Hill's books have contributed not a little to the elucidation of the subject and to attract to it those whose tendencies leaned towards agnosticism. His mental energy has never failed, in spite of the ill-health which would have daunted a less courageous spirit. His earlier book, "New Evidences in Psychical Research," impressed readers by its cautious, fair-minded tone; the next book, "Psychical Investigations," showed a marked advance in his grasp of the subject and his convictions as to its significance. Then followed another work, somewhat different in character, and likely to appeal to another class of students. "Man is a Spirit" does not claim to set forth facts on a strictly evidential basis, but it relates experiences which are full of interest for people who are already convinced that survival is a fact and that "spirit with spirit can meet" after death. His latest work, "Spiritualism, Its History, Phenomena, and Doctrines," already reviewed in *LIGHT*, is a worthy addition to his preceding books.

So large a subject as Spiritualism, if dealt with at all, requires very special qualities in order to handle it successfully. These qualities Mr. Arthur Hill possesses in a marked degree. He has *discernment*, that is to say the capacity to recognise the essential points, a sense of values. It would have been comparatively easy to make a readable book on this subject which would be simply an addition to the many books already published, but one that would not particularly effect anything for readers which could not be gained from the extant literature. Had this book been of this character it would have failed of its object; as it is, even those who have long been familiar with Spiritualistic and Psychical Research literature will find instruction and interest in reading this last work of Mr. Hill's.

The introduction by Sir Arthur Conan Doyle adds, of course, to the interest of the work, as it shows how parallel, in many respects, has been the growth of these two minds along these lines, and it also gives us fresh insight into the mind of the author and an enhanced admiration for his indomitable courage and single-hearted pursuit of, and loyalty to, truth.

The book should be on the shelf of every student of this subject, both for his own benefit and that he may lend it to inquirers; and those who possess the earlier books will not need to be advised to add this later work to their library.

H. A. D.

MIND AND MATTER: THE CONNECTING LINK.

F. I. C. writes:—

Sound is the mechanical movement of air, and air is as truly matter as granite. When exposed to great cold and pressure it becomes liquid; if further cooled it is solid.

When the vibrations of air are rhythmic, sound becomes music, and this by the mysterious agency of the auditory nerve suffers enchantment and passes into emotion, in all its phases, the Wedding March, the Hallelujah Chorus, the Funeral March. So the movement of matter passes to the movement of mind. A possible reversal of the direction might explain some of the results of Professor Crawford's interesting researches.

ALL the immense space with which we are surrounded is peopled with spirits.—HILARY.

EACH principle and spirit makes the Scripture appear to itself in its own likeness. Spiritual wickednesses can set themselves up in the highest places of Scripture.—PETER STRONG

FROM THE LIGHTHOUSE WINDOW.

On Sunday evening next, Dr. Ellis T. Powell is to address the Spiritualist Societies of Sheffield at the Tivoli, Norfolk-street, in that city, on "The Soldiers in the Land Beyond."

Miss H. A. Dallas will be speaking for the Temperance Legislation League at Haslemere, Godalming and Guildford on the 26th, 27th and 29th inst. respectively.

Attention has been called to the fact that the war ended at the eleventh hour of the eleventh day of the eleventh month. One wonders what the experts on the mystical side of numbers will make of it. If the figures have a very bad significance for Germany they must have a very good one for the Allies.

Miss Lillian Whiting (whose recent book, "The Adventure Beautiful," is having a wide sale in the United States and Canada) has just completed another book on Spiritualistic lines, entitled "They who Understand," which her American publishers, Little, Brown & Co., of Boston, U.S.A., will bring out early in 1919.

The sight of the "Punch Almanack," full of drollery to match the festal days that followed the armistice, reminds us that "M.A. (Oxon.)," who was not only a great medium but a clever literary man, was a contributor to "Punch," than which there could hardly be a better certificate of a well-balanced mind. One who was himself once a writer on the "comic Press" hails with a memory of old delights Mr. Punch's annual contribution to the gaiety of nations. The world will never go far wrong while it retains a sense of humour.

In the interview with Sir Arthur Conan Doyle on the 30th ult., the "Evening News" published the following verses by Mr. A. Turner, which we are kindly permitted to reprint:—

Whatever men may say, there is no end;
Only a quiet sleep;
Through all the ages deep calls unto deep,
And ever-spending earth has still to spend.

Why, yesteryear the firstling snowdrops died,
The violets passed away;
Yet the sweet essence spilt from flower and spray
Was lost not, nor cast heedlessly aside.

A letter from a soldier correspondent at the front tells of the receipt by Sir Douglas Haig of a communication from a provincial Union of Spiritualists and Spiritualistic Societies: "It was resolved to send you our congratulations *re* turn of events"; "we rejoice with you the way things stand to-day." Our correspondent is a little rueful over the homespun English of the message, but we may hope its cordiality will atone for its crudity. Until lately the cultured classes have stood aloof from the "new revelation" and left it to be delivered by the unlettered toilers, just as they did in the early days of Christianity. One is tempted at times, on marking the critical aloofness of the cultured crowd as compared with the vigour and enthusiasm of the unrefined, to "decry learning" as Wesley did when he so disgusted Walpole by approving of the man who said, "I thanks God for everything."

Mr. A. G. Hales, novelist, war correspondent, orator and a one-time contributor to *LIGHT*, has published, under the title "Where Angels Fear to Tread," a series of sketches dealing with his experiences and impressions as a war correspondent in Italy. They are graphic, picturesque and anecdotal. His opinions on men and things are expressed with the vigour of the man of action, but there are passages which reveal the author as something of a mystic and seer. It is not what we are accustomed to call a "psychic book," but Mr. Hales makes it abundantly clear that he is amongst those who have learned the real meaning of death. He is a man, too, who, more than most, is learned in the lore of daily life—the life of desert, bush, gold field and battle field, the life of the journalist, the author, the traveller, the reformer and the man of affairs. He writes from experience aided by keen observation and deep reflection. The book is published by Hodder & Stoughton (6s. net).

EVOLUTION, IMAGINATION AND THE WORLD PURPOSE.

By H. A. DALLAS.

Having lately re-read some small books written by John Fiske toward the close of the last century, and having found in them illumination and encouragement, I wish to recommend them, through the pages of *LIGHT*, to those who have perhaps little time for study, but who are feeling the weight and mystery of the present a burden difficult to bear and one which, in spite of the brighter prospects now in view, makes *thinking* painful and confused.

These books are: "The Destiny of Man," "Through Nature to God" (both published by Macmillan), and "The Idea of God."

They are not less suited to our present conditions because they were written over twenty years ago; for the writer deals not with transitory experiences but with fundamental principles. He sees and enables the reader to see the significance of the trend of evolution. He faces the painful facts of human history unflinchingly; he does not gloss them over, but he sees through them, and throws upon them a light by which others can see.

The Hebrew prophets were continually reproving their people because they did not *consider*; "Whoso is wise will ponder these things"; ". . . that they may see and know and consider and understand together." It is the same now; we do not let our minds reflect on the past so as to learn its meaning; consequently we are often repeating the same blunders, and, when events call most urgently for insight and hope, many are blind and despondent. The deepest thinkers and the most active workers are not so; but we cannot all be active enough to preclude brooding, and brooding is neither healthy nor productive. What all need is productive and constructive thought. Every intelligent person can in some degree contribute that to the common-weal even if compelled to take little share in physical activities.

It is in this connection that Fiske's books are so valuable. They open up visions of the future, based upon study of the past, which are full of inspiration and abundant in hope. He also enables one to recognise clearly the bearing of many social movements on the purpose towards the fulfilment of which the evolutionary process is tending. I would particularly draw attention in this connection to pages 71 to 95 in "The Destiny of Man."

In reading these pages one sees the significance of the efforts to save infant life, to instruct mothers, to give local self government, to settle industrial disputes by conferences rather than strikes, to establish federation of nations, to regulate trade and questions of tariff, etc. One sees the significance of these movements in a larger and less local setting than that in which they are usually viewed. And it becomes clear that education has failed and has ceased to be really a building up of human character in the degree that such subjects as these have been taught as dry facts, without insight into their true meaning, and without co-ordination. Even a child can be made to understand the underlying principles, and unless its teachers apprehend and can impart these the child is not educated to take its part intelligently as a "worker together with God" in human history. Teaching facts merely as isolated facts is not education.

In our schools there are golden opportunities for instilling productive thoughts and giving principles which will be of lifelong value to the growing child and man.

One of the most important principles running through the books is that which shows that warfare is bound eventually to disappear, but which, at the same time, emphasises the part it has had to play in human evolution. Although written years before the present struggle, what Mr. Fiske says about warfare bears directly on the present war, and its significance as a war against "the primeval spirit of militarism."

There is another point dealt with in "The Destiny of Man" which has more direct connection with the subject to which *LIGHT* is devoted and which justifies me (if justification is needed) in calling attention to it in this journal. Mr. Fiske shows that the trend of evolution is towards the development of imagination in mankind. He says:—

"If now we contrast the civilised man intellectually and morally with the savage, we find that, along with his vast increase of cerebral surface, he has an immensely greater power of representing in imagination objects and relations not present to the senses. This is the fundamental intellectual difference between civilised men and savages. The power of imagination, or ideal representation, underlies the whole of science and art."

One circumstance which has puzzled students in our subject has been the vividness with which clairvoyants have seen objects not presented to their senses. Accustomed as we are to works of imagination, to the visualising power of artists, etc., we still are perplexed to explain these "showings." How, it is asked, do discarnate spirits manage to present such vivid, detailed images to the clairvoyant? Can they remember so minutely even the spots on a face, or the colour of a carpet, and can they produce so vivid a

picture of these, as to enable the clairvoyants to perceive these tiny items in the general picture?

If we realise the truth of Fiske's statement given above, it ceases to be difficult to believe that the imagination, set free from the limiting human brain through which it now works, can reconstruct and re-present images with a power far exceeding what we now possess that it may seem to be miraculous. As Fiske points out, the altruistic feelings are very largely a development of the representative faculty. This, therefore, is the direction in which humanity (set free from the flesh) is likely to progress most, and the activities of the representative faculty which produce mental pictures in elaborate detail may be only a *by-product* of the general development of this prime faculty.

Another reflection is worth considering. It is always the highest and most important faculties in man which need most discipline. An undisciplined imagination tends to madness and disintegration. Those who apprehend the immeasurable value of this faculty and who believe in it as a factor of first importance in the future progress of man discriminate, will discipline their own imagination with severity. How can they do so? By loyalty to truth and by control of the mind. Such restraints are essential, as every artist knows, for the production of great works of imagination.

"Truth is our only armour," says Emerson, "in all passages of life and death."

The general outcome of Mr. Fiske's study of evolution can be best summed up in a few quotations. He says:—

"Our new knowledge enlarges tenfold the significance of human life and makes it seem more than ever the chief object of Divine care, the consummate fruition of that creative energy which is manifested throughout the knowable universe."

He adds that although in his opinion (writing in 1884) no scientific evidence for survival could be obtained one who takes this view of man as the "fruition of creative energy and the chief object of Divine care, is almost irresistibly driven to believe that the soul's career is not completed with the present life on earth." "From the first dawning of life we see all things working together toward one mighty goal, the evolution of the most exalted spiritual qualities which characterise humanity . . . to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning" ("Destiny of Man," pp. 103, 111, 113, 157).

THE MIGRATORY INSTINCT IN BIRDS.

In the course of his address on this subject on Thursday, the 7th inst., at 6, Queen-square, Dr. W. J. Vanstone said that the immortality of man was a primitive instinct of mankind from the earliest time. Instinct was sure and unerring. Passing to the question of instinct in the lower animals, the lecturer gave many interesting examples, especially in connection with the migration of birds, instancing among others the cranes and the wild geese and ducks with their groups and leaders and wonderful organisation. In this response of the birds to the marvellous natural laws which governed their being, he saw an analogy to the response of the human spirit to the higher spiritual laws. He expressed his complete agreement with a writer in *LIGHT* that this question of instinct was one of deep interest to Spiritualists, as they would appreciate the fact that natural problems could only be resolved by solutions that took account both of transcendental and materialistic explanations. Two keys—one material and the other spiritual—were necessary to unlock Nature's secrets. Every step in evolution could be traced to the operation of the Divine principle continuously operant, but ever expressing itself in more perfect form, going from motion to sensation, from sensation to instinct, from instinct gradually rising to human intelligence and thence proceeding to degrees of consciousness and power, of which we in these mortal bodies had hardly begun to dream.

THE Christmas number of "The Christian Commonwealth," to be published on December 4th, price 3d., will contain an interview with Sir William Crookes, F.R.S.

MR. EDMUND RUSSELL, the well-known American writer and speaker, will give an address next Sunday evening at the Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead, on "The Soul of Serbia; Battle Legends and Ballads."

AN OMEN.—C. M. writes: "In October, 1914, when we were living at Beech, near Alton, Hants, my wife and I were awakened at about eleven one night by very loud screaming outside our bedroom window. Thinking it must be foxes killing our chickens, we got up and searched the chicken houses, but found the chickens had not been disturbed in any way. The next morning we received a wire from Ashford, Middlesex, saying 'Come at once; R— passed away at eleven last night.' My wife went to see, and sure enough an old friend of the name given had passed away in a fit of delirium, screaming for one or both of us at the very time we heard the cries in Hants."

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. Percy E. Beard.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. P. E. Beard; 6.30, Mrs. Mary Davies. Wednesday, November 27th, at 7.30, Mr. Paul Tyner.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, address by Mr. Edmund Russell, the famous American speaker, on "The Soul of Serbia: Battle Legends and Ballads."

Lewisham.—The Priory, High-street.—7, Mrs. Annie Boddington.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. E. B. Deadman.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mr. Nickels, of Luton. December 1st, Mrs. H. M. Wallis.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service, Mrs. Neville; 6.30, Mrs. Fielder. 28th, 8.15, Mrs. Bloodworth.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. Symons, address. Wednesday, 8, Mrs. Neville, address and clairvoyance.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (23rd), 8 p.m., Mr. A. Panter, clairvoyance; special silver collection in aid of new organ. Sunday, 11.15, Mr. A. W. Jones; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. Wednesday, 8, Mrs. Mary Gordon.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses, Miss Violet Burton. Also Monday, at 7.45, address and clairvoyance, Mrs. Mansell. Tuesday, 7.30, Service of Song, "Spirit Return," by the Lyceum. Silver collection. Thursday, 7.45, inquiries, questions and clairvoyance. Friday, Young People's Guild. Lyceum every Sunday at 3.

THIRTY YEARS AGO.

(FROM "LIGHT" OF NOVEMBER 24TH, 1888.)

Many happy returns of the day to our friend Luther Colby, who recently celebrated his seventy-fourth birthday. Hale and hearty as ever—may he long remain so! [Mr. Colby was editor of "The Banner of Light" and one of the heads of a well-known New York publishing house.]

In 1870 a tract entitled "The Ministration of Departed Spirits," in which she portrays the beauties of angelic ministrations, was written by Mrs. Harriet Beecher Stowe. Not only is Mrs. Stowe a Spiritualist, but her husband, Professor Stowe, an eminent orthodox divine, was a firm Spiritualist and an excellent medium.

—From "Jottings."

THE land question lies at the root of production and many other problems.—DAVID LLOYD GEORGE.

IN the unavoidable absence of Mrs. M. H. Wallis on the afternoon of the 15th inst. owing to sickness in her family, her place was kindly taken by Miss Violet Burton, whose control, Father John, gave great pleasure by the very clear and satisfactory manner in which he answered the various questions submitted to him.

SPIRIT PHOTOGRAPHY.—Mr. A. G. Hoseason writes:—"I have carefully read in *LIGHT* this week Mr. Barlow's interesting letter about our friend 'honest Hope of Crewe.' I have had many sittings with Mrs. Buxton and Mr. Hope for spirit photography, and have had results every time, have always done the work myself, taken my own plates, &c., written name on them—the only thing he did was to put the frame in the camera, after I had closed it—developed myself, and even rinsed them under the water tap. I am sure no one who knows 'honest Hope' could think of trickery; it is absolutely out of the question."

THE MARYLEBONE ASSOCIATION.—The "M.S.A." (a career of fifty years entitles it to this diminutive) held an inspiring Thanksgiving Service at Steinway Hall on Sunday last. Preceded by an organ recital, the service opened with appropriate words of gratitude from the president, Mr. W. T. Cooper. After a hymn of praise and the invocation, Miss Selman sang "Land of Hope and Glory." An excellent address was given by Mr. A. Vout Peters and a pianoforte selection by Mr. H. M. Field. Mr. Vout Peters also gave a number of fully recognised clairvoyant descriptions and striking evidential details. At the conclusion of the service the large audience joined enthusiastically in the National Anthem. The collection, which realised nearly £20, was in aid of the funds of the St. Dunstan's Hostel for Blind Soldiers.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
SUNDAY EVENING NEXT. At 6.30 p.m., Mr. Percy E. Beard
 December 1st, Dr. W. J. Vanstone.

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.

THE LONDON SPIRITUAL MISSION,

13, Pembroke Place, Bayswater, W.

SUNDAY, NOVEMBER 24TH.

At 11 a.m. ... MR. E. W. BEARD.

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

WEDNESDAY, NOVEMBER 27TH, AT 7.30 P.M.,

MR. PAUL TYNER.

THE CHURCH OF HIGHER MYSTICISM,

22, PRINCES STREET, CAVENTISH SQUARE, W. 1.

SUNDAY, NOVEMBER 24TH.

11 a.m. ... Mrs. Fairclough Smith ... Address on "Peace."

6.30 p.m. ... Mrs. Fairclough Smith ... "Creative Thought."

WEDNESDAY, November 27th, 7.30 p.m., Mrs. Fairclough Smith
 will relate some of her Psychic Experiences.

Last Wednesday meeting.

Every Thursday, at 3 o'clock, Healing Service, followed by a talk
 on "The Spiritual Forces of Man," &c. by Mrs. Fairclough Smith
 at 28, York Place, Baker Street, W. 1 Silver collection.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, Nov. 24, 6.30, MADAME DE BEAUREPAIRE.

WEDNESDAY, " 27, 7.30, Public Circle MRS. C. IRWIN.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard
 A. Bush attends to give information about the subject of Spirit-
 ualism. Enquirers welcomed.

THE "W. T. STEAD" LIBRARY AND BUREAU,

22a, Regent Street, Piccadilly Circus, S.W. 1.

TUESDAY, November 26, 7 P.M. MR. W. J. VANSTONE.

THURSDAY, " 28, 3.30 P.M. MRS. CANNOCK.

"At Home" every Monday afternoon, 4—6.

Members and their friends are welcome.

CHURCH MYSTICAL UNION.**ÆOLIAN HALL, NEW BOND STREET, W.**

AN ADDRESS will be given by the REV. L. W. FEARN

On **SUNDAY AFTERNOON, at 4 o'clock.**

November 24 ... "The Method of Re-creation."

Those who need to think are invited.

ORDER OF THE STAR IN THE EAST.**LECTURES on "IF CHRIST CAME TO-DAY."**

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Nov. 30—"Christ and the Churches" Miss Charlotte Wood.

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