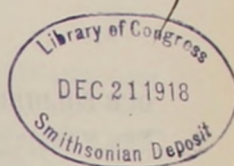


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Just as Charles Lamb sought to re-compose his dreams, dragging into the cold light of day some struggling and half-vanishing phantasm, so A. E., the author of "The Candle of Vision" (Macmillan, 6s. net), sets himself, and perhaps in a more philosophical spirit, to analyse those visions of the dreaming brain which appear to have certain affinities to states of the spirit. A. E., who is doubtless the Irish poet, seeks to get at their psychological values and to gain new lights on the mystery of their source. In youth he found a mysterious life quickening in his own life. It was as though some of those clouds of glory which, according to Wordsworth, we trail after us on our entrance upon the life of earth remained with him, as, indeed, he thinks they remain, in vestige at least, with all of us, fading not entirely in "the light of common day." He gives us examples of this glamour of worlds unrealised in the way of visions and illuminations, spectral scenes, incidents, glimpses of strange faces, such as the Gradgrinds, who still survive amongst us, set down contemptuously as "all moonshine." The men of deeper vision know better. They find the dream world full of hints and clues concerning the mysterious life of the soul. The book has the true note of the Celtic temperament, and bears so closely on some of our most fascinating problems in connection with dreams that we shall return to it again, especially as regards that marvellous creative power shown by the mind in moulding beautiful and intricate images out of the "dream stuff" in which it seems to work.

The article by Sir William Barrett last week on "Potential Immortality" contained some noble and inspiring thoughts. But when the veteran scientist argues against the idea of absolute and universal immortality on the ground that if it were true then every demon in human form is as immortal as his Creator and can defy the Almighty to extinguish him, we feel that there is another side to the medal. We offer the alternative to an apology for seeming presumption. So far as we have observed, a person who follows self and is led by it into all the excesses of self-indulgence, arrives at last at a stage in which he craves for extinction, and lives in dread of the possibility of surviving to pay the hideous penalties entailed by an evil career. So far from defying his Creator to extinguish him, he trembles at the idea that there may be a God by whom his life will be perpetuated. The whole question, of course, is whether human immortality is part of the Divine plan in Nature, or whether it is something which may be won or lost according to the behaviour of the individual. It is true Matthew Arnold tells us how the soul "mounts, and that hardly, to eternal life." But we prefer the larger view of Tennyson and Whitman. We cannot think the eternal purpose is to be defeated, as it would be, were it in the power of a living

soul to "defy the Almighty" not to *extinguish* his life but to *perpetuate* it. That is the other side of the example given by Sir William.

* * * *

Mr. B. Stevens, in a recent letter, tells us that by immortality he means "endless existence which would be unaffected by the spirit's residence in 'that dim Thule out of Space, out of Time.'" Also, are we to conceive, he asks, of personality as "something detachable from the individuality, possessing a consciousness of its own, travelling onwards, or downwards to extinction?" These be hard questions to answer in a few words, but here is our idea of it—dim enough, but it is the best we can gain at this present: The Universe is the expression of the Infinite Life which is without beginning or end ("End and Beginning are dreams"). In the human spirit the Universal Life is individuated—self-conscious in a special grade. The external side of that individuality is personality, its interior being is a facet of the Infinite, a part of the Absolute Reality independent of Time and Space. The personality changes all the time, even in this life, but the *ego*, the self-conscious being, is changeless and deathless, being related both to its Eternal Source and to its own temporal expression. It is dependent on the one for its *being* (individuality), and on the other only for its *existence* in the world of Time and Space (personality).

GENERAL SIR ALFRED TURNER.

With the death of Major-General Sir Alfred Turner, K.C.B., C.B., at the age of 76, there has passed from us, full of years and honours, a fearless champion of our facts. It is pleasant to think that the old warrior remained on earth long enough to witness the downfall of the enemies of civilisation, an end for which, despite his advanced years, he worked arduously, from the beginning of the war until the accident which overtook him some months ago. His book, "Sixty Years of a Soldier's Life," gives the main incidents of his career, and is full of interesting matter, especially in relation to Irish affairs. He was secretary to the Commander-in-Chief in Ireland in 1885-6, and received the thanks of the Government for his work in restoring order in the disturbed districts in the Irish troubles of 1887. His Irish experiences converted him to Home Rule. His long and active life in different parts of the globe indeed brought him into contact with some of the leading minds and chief events of the last two generations. In 1865 he went to India, where he studied Hindustani and Persian; in 1884 he saw service in Egypt with the Gordon Expedition, and his description of the end of the Soudan campaign is a veritable "footnote to history." When, as Colonel Commandant of the Royal Artillery, he retired from the Army, he occupied himself with commerce and became closely associated with the affairs of British North Borneo. His interest in psychic science was always active and sympathetic, and he wrote and spoke continually on his experiences and observations. In his book he refers to Mr. W. T. Stead as one of his "best, truest and most valued friends." He was, as he himself wrote, a serious Spiritualist, and, we may add, a fearless one, for he never shrank from avowing his convictions. His life was full, eventful and useful; he served his day and generation well, and we give him farewell with no regrets but for our own loss. Some further tributes to his memory will appear later.

ETERNITY is rather the quality of timelessness, than a quantity of time. It is out of, and above, and beneath, and behind time. It does not go on forever, but it always is, and to introduce into it the temporal notions of after and before is like attempting to cut water with an axe. It is measured by its intensity, not by its extension.—J. R. ILLINGWORTH.

OUR SOLDIERS IN THE WORLD BEYOND.

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

(Continued from page 371.)

Are the boys met on the other side by their own people who are already there? Yes. But suppose they have nobody there, or at all events, nobody they are anxious to meet? Then, in the first place the absence of greeting from their own kith and kin, or their "pals," will be supplied by the boundless sympathy and hospitality of the "west," for that country is a universal Welcome Club. On the other hand, if their relatives and friends on that side are people with whom they were not on particularly cordial terms, the difference in the vibrations, which I have already explained, will serve to obviate any troublesome approaches. We will see in a minute why that is so. This is the answer to objectors who say that the resurrection would mean, for many of us, the resurrection of embarrassment. So it would, if it occurred; but Divine foresight has provided for it. God's ways never end in a blind alley.

But we must be careful when we speak of the loved ones waiting for the newcomer on the other side. It is quite true that they "linger on the shore with loving gaze to watch the comers from the dark sea haze." It is equally true, beyond all challenge, that the first sight which greets the spirit, when its eyes first discern the landscapes on the other side (and when it first realises the transition through which it has passed) is the form of father or mother, son or daughter, once lost but now recovered for ever. This is the crisis which

"Brings old friends together; hands are clasped
With joy unspeakable. The mother's arms
Again are folded round the child she loved
And lost; old sorrows are forgotten now,
Or but remembered to make sweet the hour
Which overpays them; human hearts that bled
Or broke, are healed for ever."

But while all this is profoundly true, we must be candid with ourselves, and remember that some of these re-unions are brought about by the employment of forces with which we are quite unfamiliar. In many cases there must be a spiritual gulf between the personalities, across which it is necessary to throw a bridge if they are to come into conscious and consoling contact. For instance, the mother who passed over half a century ago is in a sphere of very different vibrations from that to which her dissolute son is destined when he passes over to-day.

THE LAWS OF COMMUNICATION.

Intimate spiritual communion is no more normally possible than equally intimate social intercourse between some soaring intellect and the dustman who clears his asphalt. Both are worthy people in their several spheres, and their ordinary relationship may be quite cordial; but you cannot think of them as in terms of close intimacy. What seems to happen in the spirit world is the employment of a sensitive (a medium, as we call him) between the higher spirit plane to which the mother has attained, and the lower upon which her son starts his spirit career. He sees his mother, he hears her, he knows that it is she and none else, though in fact her appearance has involved the operation of machinery far more wonderful and complicated than that by which the spectators in a cinema theatre are made to see other scenes and other lands. And the same principle operates in the spirit intercourse between (say) mother and son, by which the mother is enabled to give her help, her encouragement, her counsel, her sympathy, to one who is likely to be much more amenable to them than in terrestrial days. The spirit gap is bridged by wonderful methods, so that the son may be guided and stimulated into striving for the higher spirit life which his mother enjoys. And then the gulf gradually narrows, and ultimately disappears as they come together on the same plane.

If friendships subsist on the other side, you may well ask how distance is overcome—that is to say, how do the spirits go from place to place as I travelled yesterday from London to York? This is the most difficult question I shall have to tackle to-night. We nearly always think of distance in terms of space. That is to say, we imagine a friend as being two hundred or two thousand miles away. But it seems clear that space in the spirit world is not a question of dimension, of distance measurable in miles, but rather of relationship as represented by vibrations. Thus two kindred souls, with vibrations of about the same rate, are close together—or can be if they choose. Conversely, an advanced spirit, with very rapid vibrations, could not get into close contact with one much less advanced, and consequently with vibrations of much lower velocity. From the point of view of mere physical distance (assuming such a thing to exist in the spirit world) they might be close together, but as regards the possibility of communication, much less intimacy, they might be as far asunder as I should be from an inhabitant of Thibet, or an Eskimo, if he stood beside me here, knowing no language but his own, and I not knowing a word of his. And apparently the great incentive to progress in the spirit world is the possibility of

getting into nearer communication with friends who have passed on before, and who are consequently endowed with more rapid vibrations than the later arrivals.

All this may sound extremely strange at first blush. And yet a little consideration will show you that all the faculties necessary to such a state of affairs already exist in our own spirits, and are actually described by us in terms appropriate to the spirit. We speak of a *distant* relative who may live next door, so that there is no question of space. With equal inexactitude we tell of a *near* relative who lives at the other side of the world. But even more vivid is our habit of being "distant" to one another. If we don't like persons and don't desire their friendship, our manner is "distant"—that is, our vibrations do not mix or coalesce. On the other hand, there are people with whom we come instantly into cordial intimacy—because the vibrations are about the same velocity. What is called "love at first sight" is only a very special example of the working of this law. We all know how to keep a person at his distance, though he is sitting next to us in the railway carriage. In that case there is physical contact combined with spiritual remoteness. Take away the physical bodies which make the proximity, and you get a vivid idea of what distance means in the spirit world. So far as distance exists in that world, it seems to be instantly annihilated at the mere wish of the spirit itself. That is to say the spirit has but to wish to be in a place, to be there without a second's delay. I believe this principle holds good even of spirit transport to other planets of our system, so complete is the annihilation of all spatial obstacles in the sense in which they are familiar to us. That again, all seems very wonderful and yet you have all had experiences which come very near it. How easily do we transport ourselves, in imagination, to some well-loved scene, though in the physical sense it may be ten thousand miles away. Indeed, we can do this even if the scene, as actuality, has altogether vanished from the earth—as for instance when we close our eyes for a moment, and see ourselves kneeling at a mother's knee, amid all the familiar surroundings of our childhood's home, long ago broken up. I think there is in some such instances, a real transport of the spirit, however momentary, to the scene we visit; but of course the physical body does not accompany its partner. Imagine yourself in a world where there is no physical body to hamper your movements, and you will comprehend what I mean by this spirit power of instant self-transport from place to place, absolutely regardless of physical distance.

I think we can find an even more vivid illustration without going outside the limit of human experience. Long before psychical research was pursued on scientific lines there were many instances of what we call "phantasms of the dead," far too well authenticated to be seriously doubted. I mean instances of the appearance of some dying or dead person, almost at the moment of transition, to a friend or relative far away—a mother, wife, child, or dear friend. What happens is an instant utilisation of the spirit's power of annihilating distance, and of transporting itself, as in a flash, whithersoever it desires to go. The dying person is overwhelmed, saturated, we might almost say obsessed, with the passionate yearning for one more glimpse of the loved one. And the spirit, either freed from the body by death, or freeing itself prematurely by the power of its longing, flies to the desired presence. In normal circumstances it would be completely invisible; but there is just a shadow, a wraith, of mortality still clinging to it, sufficient to confer momentary visibility, before it fades away. Events of this kind are now, of course, as much within the range of scientific fact as the satellites of Jupiter or the ring of Saturn. They are but an anticipation—a premonitory symptom, shall we say?—of the powers we shall all possess in the world to come.

AFFINITY AND RESPONSE.

You may wonder how the spirit localises the desired presence, so as to reach it in a few fleeting seconds of visibility. Again it is a question of vibrations, working behind the great principle of affinity. These phenomena can (generally speaking) only occur when the one spirit is keyed to the other, and vibrates in unison or nearly in unison (exceptional instances are due to abnormal circumstances, which time will not permit me to explain). Hence their usual happening when the "note" of the two personalities is in tune, as with a happy husband and wife, an affectionate mother and son, a devoted brother and sister. I think I can bring that home to you by an experiment which you can all try. Press down a key at the piano, about the middle of the keyboard, but do it so gently as not to strike a note. While you hold it firmly down, strike the octave below, let it sound for a couple of seconds, and then stop the sound by releasing the key. You will now hear the note of the key you are holding down. It has been sounded by the vibrations set in motion by the other note, an octave below. If you hold down middle C, and strike the C an octave below, middle C will sound. But why does not B or A sound too? Because they are not in tune with C, whereas the two notes of the octave are in intimate relationship. Therefore the dead matter of the chord answers to the vibrations of its mate an octave below. In some such fashion does the mother's spirit respond to the eager vibrations of the dying son far away, enabling him instantly to localise her presence, and fly thither on the wings of the wind. But you must bear in mind that the forces operating

in the creation of psychic unison—that is, the vibrations of spirit with spirit—are infinitely finer than those vibrations which make the note of the piano. But the basic law is almost certainly the same in both cases.

Here, again, we can confirm these anticipations from our own surroundings. Speech at a distance, by means of a material connection—the telephone wire—has long been familiar to us. Wireless telegraphy and wireless telephony have now been demonstrated—or at all events, the palpable tangible connection is superfluous. We can dispense with it. I have no doubt that within a short time we shall combine the principles of telephone and cinema, so that while we speak on the telephone we shall also see the features of our interlocutor at the other end. When I have conducted you thus far, by means of facts already familiar to you, there ought to be no difficulty in extending your intellectual “push” from terrestrial to celestial surroundings and achievements.

In fact we can go further still towards present realism. Spirit photography is a fact of science. It rests on a simple principle, namely that the photographic plate is sensitive to impressions far too elusive for the comparatively limited power of the human eye. For instance, multitudes of stars, quite invisible to the human eye, will appear on a photograph plate after a nocturnal exposure. All of you who follow the work of modern astronomy are aware that this is perfectly true. Well, the photograph plate is also sensitive to spirit forms, which have again and again been reproduced upon it in circumstances which preclude fraud. But this raises a psychic problem. Spirit, especially the finer type of spirit, should be (theoretically at least) far too delicate to affect even a sensitised plate. Whence then are the figures? The key to the mystery is found in the peculiar flatness of the pictures, which is so often a characteristic of the spirit photograph. The appearance of the figures suggests the picture of a picture, rather than the picture of a person. One theory is that in spirit photography the unseen intelligences project the figure on to a psychic screen, and it is *this* which is photographed. That is to say, we photograph the spirit film picture, not the person represented on the film. If that is the case, we can understand how a mother or wife can reinforce her messages of hope and love by her apparent presence, shown with a precision and beauty of delineation which far surpasses anything that the best terrestrial photography can perform.

But in saying so much let us avoid the idea that recognition in the next world will always involve sense-perception—that is to say, the use of eyes. It probably depends on far finer faculties. I am told that sometimes blind people can recognise a presence by some keen faculty which you and I do not possess, or at all events possess in the same degree. An analogous faculty operating by vibration, is probably the method of recognition in the spirit world.

(To be Continued.)

THE NEED FOR CLEAR THINKING.

The address delivered by “Morambo” through the mediumship of Mrs. M. H. Wallis on Friday evening, 22nd inst. at 6, Queen Square, dealt with “The Need for Clear Thinking as an Aid to Spiritual Advancement.” In the course of the address the control emphasised the necessity for a wise regulation of the mind, so that all the problems presented to it should be dealt with solidly, clearly and exactly. There was a great tendency in the undisciplined mind to drift away from the consideration of any subject to which close attention should be directed, and he advocated the study of concentration and continuity of thinking. This could be attained by practice and by constant vigilance. Mental training was a great aid to spiritual progress, which indeed was impossible without it, for unless the power of clear vision and penetrating thought were developed no spiritual truth could be properly understood. Mental laxity—the indolence and apathy of the unawakened mind—were incompatible with true spiritual growth. When spiritual things were not seen clearly they were misreported and misunderstood. “Morambo” dealt with the question from several points of view with his usual vigour and earnestness, indicating the part that the intellectual faculties should take in directing the career of the soul on its road to higher things.

“LIGHT” SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Mrs. Marshall...
Anon.
W. S. Frames...

“THE HEALING POWER,” by Helen M. Boulnois, is now on sale at the offices of LIGHT, price 2s. 3d. post free.

EVIDENTIAL MESSAGES: A REMARKABLE CASE.

Some rather unusual features, involving telepathic action both by the living and by those who have passed on, mark the narrative of psychic experiences with which we have been favoured by H. M. W., a lady of good family living in Devonshire, and a friend of the late Mr. James W. Sharpe of Bournemouth. Her young half brother, who died of wounds last April, had during his lifetime often sent involuntary messages to a cousin of hers, X. Y. Z. Sometimes these came by automatic writing, sometimes as audible communications, but however received and whatever their nature—and some of them were prophetic of the future—they were constantly found on inquiry to be true. On many occasions also he had involuntarily appeared and spoken to H. M. W.’s old servant; and in these cases, as in the others, what was conveyed was subsequently verified. In May last, the month after his death, his twenty-first birthday occurred, and on that date H. M. W. received communications in automatic writing from him from three persons living in three different parts of the country and not in communication with each other, but all of whom had been known to him as being able to take messages in this way. The messages were all different, but not in the least conflicting, and each contained something evidential, not known to the person through whom it was conveyed. Two were signed with a private sign agreed upon between him and H. M. W. before he went to Salonica, so that the sister might be able to verify her brother’s messages. It was his initials in monogram form, and she had designed it herself.

More recently H. M. W. had a visit from a lady living near her who wanted to try automatic writing for the first time. H. W. M. took hold of her visitor’s wrist and though she can seldom get results herself, her brother’s name was soon afterwards written, followed by a twice repeated message that she was not to write. The lady might write but she was not to. She must stop. But as the visitor could get no writing by herself, nothing more came. H. M. W. was puzzled, as an earlier message from her brother had bidden her simply to wait. It occurred to her to write on the matter to her cousin, X. Y. Z. A few days later she received a letter from X. Y. Z. enclosing a message from her brother. The handwriting resembled his in form, but it was so faint that her cousin declared that she could not make it all out, and she herself was only able to do so with the aid of a glass. It stated that the reason why he did not want his sister ever to try automatic writing with the lady who had called upon her was that her visitor was a strong hypnotic medium. She must not write unless her cousin wrote with her. He also told X. Y. Z. that she was to read a book which would soon be on its way to her. Now X. Y. Z. had been unsettled in her mind on certain questions and had confided her trouble to H. M. W.; and the latter on the day before she received her cousin’s letter with the accompanying message, had ordered from London a copy of “Christ in You” to send to her. Wishful to know more about mediums and the reason for her brother’s injunction, she wrote again to X. Y. Z. and again had a message from her brother, this time explaining that mediums were of four kinds—hypnotic, spiritual, casual and inward. The casual mediums were those who tried simply for amusement, and the inward those who had an inner illumination. The hypnotic and the casual went together and the spiritual and inward. His sister must only write with her cousin, as the mediumship of the latter was spiritual and that of the former inward. It was like to like. They must not work with opposites. Both these messages were signed with the private sign above alluded to.

OUR DUAL EXISTENCE.—At the present moment we are living in at any rate two bodies—occultists say more than two—of a different order, the natural and the spiritual; and as a necessary consequence, since each body can only function in its appropriate environment, we must be living in two worlds at once. There is no particular difficulty in picturing how this can be, for both worlds are to an extent material but for a different grade of vibration; we have to get away from the idea that two things cannot occupy the same space at the same time. As many as sixteen different messages have been sent along one wire simultaneously without the slightest intermingling of the currents, because each electric impulse was tuned to a given note and only the receiver tuned in sympathy could hear it. Theoretically, there is no reason why an indefinite number of differently tuned messages should not be sent as successfully as sixteen. Supposing that the messages were conscious personages, each might very well think that he had the use of the wire to himself since he could only come into contact with vibrations at his own rate of speed; he would know nothing of the existence of all the other messages, although he were surrounded by them. It should not, therefore, be hard for us to conceive a physical body vibrating at a comparatively slow rate in a world of slow vibrations, and another body vibrating at a much higher rate in a different but necessarily appropriate environment, and both interpenetrating; we should thus indeed be living in two bodies and two worlds at once.—“Self-training,” by H. ERNEST HUNT.

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THE DREAMER AND THE DREAM.

"I seem to move amid a world of ghosts,
And feel myself the shadow of a dream."

—TENNYSON.

"In one dream I can compose a whole comedy, behold the action,
apprehend the jests, and laugh myself awake at the conceits thereof."

—SIR THOMAS BROWNE.

When Shakespeare wrote that we are such stuff as dreams are made of, he showed that penetrating vision which is so conspicuous a feature of his genius. We habitually distinguish between real life and dream life without clearly comprehending that our waking life may not, after all, stand in such effective contrast to the world of dream experience as to form the true criterion of reality.

In glancing through A. E.'s latest book, "The Candle of Vision," referred to in this week's "Notes by the Way," we observed that he touched on the question of that mysterious power of the mind which seems to weave and manipulate "dream stuff" into wonderful and often complex forms. It is a question that has exercised the mind of the present writer, sometimes even during the process of dreaming. There was frequently a curious double consciousness. He was under the spell of a dream, but was at the same time perfectly aware of the fact, and as a spectator subjected the dream surroundings to close scrutiny, curious to observe whether they were "real" enough to bear examination. Some of the results may be thus recorded.

DREAM I.—The dreamer, being well aware that he was asleep, found himself in a large room of ancient fashion, furnished with beautiful fabrics in the way of furniture and hangings, the tables and shelves holding many ornaments, and the walls being hung with pictures and miniatures. He examined some of these minutely, struck with the exquisite art displayed in the designs, and curious to see how long they would "hold together" under critical inspection, being only "dream patterns." Strange to say, they endured the test successfully, leaving the dreamer with an odd impression that if he had created all this in his own mind, he had succeeded also in giving it a durability that was not disturbed by the feeling that it was all illusion.

DREAM II.—The dreamer, being conscious, as before, that he was asleep, found himself in a public room or hall seated at a table. Several other persons were present, sitting or walking about. Desirous again of testing the substantiality of the dream, the dreamer rose, and feeling that the phantoms of his own dream could be examined closely as puppets, stared rudely into the face of one of them as one would do at a wax figure. To his surprise the figure (that of a woman) shrank back with a look of mingled indignation and surprise, and then burst into a laugh of amusement which appeared to be shared by the other figures. The dreamer felt mortified. Clearly the figures were not mere phantoms, after all! To this reflection, however, succeeded the idea that perhaps the dramatic quality of his imagination had given the figures the power of simulating the emotions of people in real life when inspected in this way. But he was very uncomfortable about it, and glad to escape to the waking world after making such a *faux pas*.

DREAM III.—The dreamer, knowing that he was asleep, found himself on a beautiful heath-covered upland under summer skies and with a fresh breeze blowing. Having enjoyed this for some time, congratulating himself on the seeming reality of the dream, for he noted that it was altogether as actual as any experience in the "waking world," he set to work, in a cold, scientific spirit, to destroy the illusion, much as a man might attempt to tear down stage scenery. It resisted all such efforts, and the dreamer at last gave it up, and set himself to solve the question how he would be at one and the same moment asleep in a London

bedroom at night and out on a hillside in broad daylight clearly conscious of both states of experience, and unable to escape entirely from one to the other.

DREAM IV.—The dreamer found himself alone on a hillside under blue skies. Flowers bloomed, trees were in full verdure, and birds carolled on every hand. As the dreamer walked along, surveying his dream creation with much complacency, there met him an affable, plausible, but sinister-looking person, whom the dreamer remembered to have met before in a previous dream, when the stranger lured him into some most disagreeable experiences. This time the dreamer did not respond to the seductive advances of the mysterious man, but bade him go about his business. Upon this the stranger threw off his disguise of friendship and threatened to turn the dream landscape into one of ugliness and peril. He raised his hand, and at once the skies grew black and threatening, but the dreamer saw instinctively that he could counteract all the machinations of his enemy by a mere act of will. He willed, therefore, that the scene should remain as before, and after a silent struggle of wills, the stranger retired baffled and cursing.

There, then, are four dreams out of many, of which some have been prophetic, some inspiring, some humorous, some so instructive that, remembered next day, their messages in literary form were good enough to present in cold print for the critical appreciation of readers in the real world. We have selected the four because of a certain unity in the underlying idea, and certain points too suggestive to call for special comment here. We are induced to give them by reason of a letter from Mr. F. C. Constable relating a dream from which he awakened only to find that the awakening was also a dream. That, too, is an experience that has fallen to the present writer, and in larger measure, for he once appeared to himself to awaken from one dream into another and from that again into a third, the final waking being into the actual world of every day. Mr. Constable remarks, "By my personal theory of dreams, dreams are in *real reality*, and far nearer objective reality than waking experience." After some of our own "visionary gleams" we are disposed to consider it possible.

THE BUILDING OF THE PYRAMIDS.

Mrs. A. Boothby, alluding to recent articles on this subject, writes:—

"There is a strange coincidence in this matter, first, that no other reader came forward with the sand-lime theory; secondly, a copy of *LIGHT* was lent me by a friend and it was the first time in my life that this interesting publication was brought to my notice. On reading the article on page 323, it immediately recalled to my mind the method of manufacturing sand-lime bricks and blocks in America and the buildings I saw there a few years ago. The question at once gripped me: Could it be that the process of sand-lime building now used in America was known to the early Egyptians who employed it for building their monuments to posterity?"

"If my surmise should prove true the wonder of the Pyramids now begins to take on quite a different aspect. So many unsatisfactory hypotheses and wild conjectures have been put forward from time to time as to how the huge stones were raised to their place by a people to whose primitive methods of engineering, systems of electric crane power or gigantic levers were unknown. Should it be ascertained that the stone of the Pyramids is a mixture of sand, &c., it would supply a solution of the question how the organised working arrangements in building them were carried out. For what more simple arrangement could there be (as the medium's control explained) than for thousands of slaves to have been employed in carrying the prepared sand and lime and forming the blocks where they were to be set? What mattered it to the immaculate, linen-garbed, shaven rulers that the task was a work that covered many years. Time to the Egyptian mattered less than it does to our hustling American cousins. The Egyptians built for posterity; we build for the whim and fashion of the moment. Therefore the hardening process of sand-lime blocks is now done artificially and not by time and Nature, which are in some things the hall-mark of stability. Both the primitive and modern method may prove equally lasting—I am taking for granted that possibly the Pyramids were constructed with sand-lime blocks. That being so, the well-known dryness of the Egyptian climate with its absence of humidity has helped to preserve these pyramids from deterioration and to resist any atmospheric agency. The plaster of the Cheops Pyramid, inside and out, shows what little action time and atmosphere have had on it."

FROM THE LIGHTHOUSE WINDOW.

We get many tributes from distant quarters of the globe. Usually we are too modest to print them. But this from Alfalfa Vale Estate, Victoria West, South Africa, is worth mention: "There are a good many readers of *LIGHT* in this village. I can't tell you what a difference it makes to our life."

Mr. James Leith MacBeth Bain has issued a souvenir of his late wife in the form of a charming portrait of Mrs. Bain (Lily Parker Peel) in her earlier days, when her powers as a healer were at their zenith. It is a reproduction of the best likeness of Mrs. Bain available. Accompanying it is a glowing tribute to her life and character and a portrait of Mr. Bain himself.

In "Claude's Book," by Mrs. Kelway Bamber (Methuen, 6s. net) we have a series of deeply interesting communications made by a young airman, killed while fighting two German aeroplanes near Courtrai, Flanders. Claude gives an account of his life and experiences on "the other side," and the book, to which we shall refer again, is prefaced by a letter from Sir Oliver Lodge.

We have heard so much of the great power of evil agencies that it is worth remembering that such power is a very relative matter. Its limits are defined by the feebleness for good of those amongst whom it operates. The *really* great powers must be those operating for order and progress since these are working in harmony with universal laws. These questions are easily decided when we appeal to the principles of Nature rather than to the oracles of human kind.

Several correspondents relate experiences in connection with seeing the time by clairvoyance, like the Australian soldier (p. 367). N. P. (Alton, Hants), is one of them. This lady, by visualising the face of her watch when it is under her pillow, can always see the time. S. C. S. tells of an experiment in boyhood of visualising the face of a clock when in the dark and finding the exact time accurately recorded. The necessity of visualising, i.e., calling up in imagination the appearance of an object, is a curious factor in some kinds of clairvoyance. So far we have only theories to explain it.

Referring to the fact that the "Evening Standard" of the 13th inst. republished the celebrated prophecy of Johannes, Mr. H. Blackwell writes that the original prophecy, dated 1600, is said to be at the Church of San Giorgio, Venice, and further to be contained in a book of prophecies published in Venice in 1608. Many statements as to the origin of the prophecy appeared after it was made public by M. Peladan in 1914 but none of them could be substantiated. Perhaps those with leisure may be able to ascertain whether there is any truth in this more recent information.

Harassed and persecuted, often tortured and murdered, mediums and psychics have been the scapegoats of humanity for centuries. The worship of Mammon, of Convention and Respectability, together with that arrogance of spirit and self-righteousness which aroused even the gentle soul of Jesus to indignation, drove the world still further away from the Divine simplicities. And now finding again painfully the treasure it had spurned, some surprise is expressed that it has become trampled in the mud. That is our reflection on two complaints which have reached us: (1) there is always something wrong about a medium; (2) there is something grotesque about a séance.

Mr. Tom Tyrrell, of Blackburn, whose extraordinary powers as a clairvoyant medium have made him famous in the midland and northern counties, tells us that he has been in the movement for thirty-seven years. One of the child victims of our soulless industrial system (that foul spawn of the "Manchester School") he was a cotton worker at eight years of age, and has laboured for his living ever since. Nevertheless he contrived to develop his mediumship and has given hundreds of séances without fee or reward, although he is compensated for his public platform work. To-day he is deluged with applications for private sittings, some offering handsome fees, but he refuses all, preferring to work on the public platform.

We have had an opportunity of going through the Press notices of Mr. Harold Bayley's book, "The Undiscovered Country." There are a great many of them, some are quite lengthy and the majority are of a favourable character, the writers being in some cases admittedly surprised at the fine quality of the communications after Mr. Clodd's denun-

ciation of spirit messages as being "all nauseating . . . drivel." The "Church Times," however, finds them "frequently verbose, vulgar and opinionated," and of "a low intellectual and spiritual level." It would. The "Christian World" is not satisfied, and "The New Church Weekly," the Swedenborgian journal, takes two columns to signify its displeasure. But the more important journals, with a larger view and uncommitted to any special doctrines, are for the most part favourably impressed, and Mr. Harold Bayley may be congratulated on a book which has clearly made its mark.

THE GERMAN FLEET: A STRANGE STORY.

A WARNING MESSAGE AND WHAT FOLLOWED.

With reference to Sir Eric Geddes' conviction, expressed at the Lord Mayor's banquet, that the stage had quite recently been set for a great naval battle which would have taken place if the men of the German Fleet had not refused to obey orders and come out, a correspondent of the "Dundee Advertiser" tells the following remarkable story. It was confided to him some five days before Sir Eric Geddes spoke, the narrator being a Dundee friend, "a gentleman who has made a wide and intelligent study of the occult." On Tuesday, October 29th, this gentleman, with five other persons, was engaged in certain psychic research work, when a warning regarding the safety of the British and Allied navies was communicated through a mediumistic channel. It was to the effect that the German High Command was meditating an attack. Further, it was stated that a type of submarines of small dimensions which had been built in large numbers would play a prominent part in the onslaught. The enemy's "peace talk" at that time was described as a trick.

The message came from a source which had previously been found to be thoroughly trustworthy, and the correspondent remarks that, although a sceptic, he felt distinctly impressed by the serious way in which his friend, a man of high intelligence, regarded it. When, later, it transpired that the mutiny of the German navy at Kiel had come about as a direct consequence of an attempt to send it to sea to carry out just such an attack as that to which the warning message referred, the correspondent felt that it was impossible "to explain such a happening in any other way than by something which is not dreamt of in our materialistic philosophy."

THIRTY YEARS AGO.

(FROM "LIGHT" OF DECEMBER 1ST, 1888.)

There seems to be a special gift in a clever man to talk rubbish outside his own subject. The Secretary of the Royal Botanic Society, presumably a man of scientific education, talks of "some mesmeric influence" on a table. Does he at all know what he is talking about?

Mrs. T. M. D. [in an American journal devoted to Spiritualism] advertises that she "diseases diagnosis" at San Francisco. Very odd. We do not know how she can do it. Germs, we suppose.

The usual fate has overtaken Mr. Fred Evans [a then celebrated medium] on his arrival at Brisbane. He has been "exposed." And there is, almost of course, the usual conflict of opinion.

—From "Jottings" and "Notes by the Way."

Mrs. ARTHUR MALTBY.—Much sympathy will be felt with Mr. Arthur Maltby, of Park-road, Upper Baker-street, N.W., son of the late Mrs. Maltby, of Brighton, and himself at one time an active worker on the Spiritualist platform, in the loss of his devoted wife, who, after nursing her husband through two long illnesses in which he was given up by the doctors, has fallen a victim to the prevailing epidemic.

WORK IN HEAVEN.—Who can tell what glorious ministrations, what infinite activities, what endless growth and progress, and lifting up of brethren, God has in store for us through eternity? . . . Do you know Whittier's beautiful poem of the old monk who had spent his whole life in hard and menial work for the rescue and help of others? And when he is dying his confessor tells him work is over: "Thou shalt sit down and have endless prayers, and wear a golden crown for ever and ever in Heaven." "Ah!" he says, "I'm a stupid old man. I'm dull at prayers; I can't keep awake. But I love my fellow men. I could be good to the worst of them. I could not bear to sit amongst the lazy saints and turn a deaf ear to the sore complaints of those that suffer. I don't want your idle Heaven. I want still to work for others." The confessor in anger left him, and in the night came the voice of his Lord:—

Tender and most compassionate. "Never fear,
For Heaven is love, as God Himself is love;
Thy work below shall be thy work above."

—DR. J. PATTERSON-SMYTH ("The Gospel
of the Hereafter.")

SPIRITUAL HEALING PAST AND PRESENT.

SOME REMARKABLE SCRIPTS.

By R. A. BUSH.

[Mr. R. A. Bush is President of the Wimbledon Society, and of his *bona fides* there can be no doubt. He has given us names, particulars and documents in connection with this case.—Ed.]

A Miss A. has been receiving psychic healing at the Wimbledon Spiritualist Mission. She lives with a Mr. and Mrs. B., who also attend the meetings held at the mission. The three have lately been using the planchette. Miss A. was rather sceptical as to the value or reality of psychic treatment. According to planchette Miss A. has a guide, "Lily," a Roman lady who says she passed over about the first or second century. One evening she precipitated in pencil or carbon the outlines of a lily on a page of one of the books of the library attached to the mission.

On September 7th, 1918, a message came through planchette from the said "Lily": "I want A. to have every confidence in the healing . . . to get (her) confidence, my great grandfather was healed in just the same way and my father had a tablet made about it, and it is now in the British Museum." Mr. B. saw at once that this was a good opportunity for a test, so, as the result of questions put to the communicating intelligence, the following information was elicited, *viz.*, that she saw it in May last in the left wing, her father's name was Leiron, her great grandfather's name was Lepidon, that she did not know the date of the tablet, but thought it was about 150 a.c.

On September 8th, the conversation was renewed and more particulars of the tablet obtained, *viz.*, "the tablet is oblong, upright, sloping sides, gable top, a relief of the physician, Jasonus, healing my great grandfather who was then sixteen years of age, tablet of white marble brown with age, Jasonus has one hand on my great grandfather's stomach, Jasonus on left profile, my great grandfather front face, he was suffering from flatulence and colic, the inscription is in Greek and its length four lines and a bit."

Mr. B. wrote to the Curator of the Greek and Roman Department of the British Museum, asking for particulars of this tablet, which he very kindly gave, and also said he would place a cast of the said tablet in the Elgin Room for a few days. The reply was remarkably confirmatory of the description of the tablet. Mr. B. asked me to view the cast and gave me all the particulars obtained through planchette. I examined the cast. These are the facts: (1) The tablet exists—although none of the three knew of its existence; (2) it was kept in the left wing of the British Museum; (3) it is upright, oblong, has sloping sides, a gable (*i.e.*, a roofed) top, relief of a man sitting with right hand on or slightly above the distended stomach of a boy (standing naked) and left hand apparently on his back about same height as the other hand; the boy might be any age between fourteen and eighteen years of age; the tablet is of white marble, brown with age; the physician is seated on the left, profile, the boy front, but with face in profile; the inscription is in Greek, and its length is four lines and a bit. The inscription gives the name of the physician in its Greek form of Jason. It is said to be a sepulchral tablet. It contains a genealogy of three generations, which indicates that it was put up by a grandchild or great grandchild of Jason. The authorities place the date of the tablet as belonging to the earlier half of the second century, A.D.

It will be noticed that in every particular which can be verified the planchette description was absolutely correct in every detail. The only discrepancy is that of the date of the tablet—but that is a question of opinion and cannot be verified, though probably the authorities in these matters are correct. This item is not of much importance, as there might be confusion between the date of the tablet and the date when Jason lived, which in all probability was well into the pre-Christian era.

The sceptic might assert that this communication was a tapping of the subconscious memory. The following particulars may help in this matter:—

Mr. and Mrs. B. and Miss A. were the only persons present in the room when planchette was being used. Neither of them understand Greek. Mr. B. has visited the Greek and Roman Room about three times—the last time in 1903—and he asserts that he took no notice of tablets, with the exception of the Parthenon Frieze. Mrs. B. has never visited the said room; Miss A. did so in about 1870. Neither of them is in the habit of frequenting the British Museum. Neither of them has ever read any books on Greek inscriptions, nor the British Museum catalogue. Neither of them has ever heard or seen anything of the matter before.

Miss A.'s guide, "Lily," said that her name on earth was Liliun Candidum, and that she was a Roman. This would account for her using the Romanised form Jasonus for the Greek Jason, which is on the tablet, which adds a touch of reality to the communication and tells against

fraud or sub-conscious memory. The authorities on ancient inscriptions say that the form of the letters and the practice of taking Greek and Roman names places the date of the tablet about the earlier half of the second century, A.D. The inscription begins in Greek, "Jason, also called Decimus, &c." The tablet contains names of two generations after Jason, making three generations on the tablet. As it was a sepulchral tablet it may have been put up by a child of the last named descendant. "Lily" says that it is her great grandfather who is depicted on the tablet, and that her father put it up. It is not likely that he would have bothered about naming the descendants of Jason on the tablet if he were not personally interested (probably by marriage) in them. If so, then "Lily" could claim Jason as an ancestor and that would cause an additional interest in the tablet by "Lily."

SPIRIT COMMUNICATION: ITS FACTS AND THEORIES.

By J. ARTHUR HILL.

Referring to descriptions of spirit forms at séances, Dr. Jacks says ("Journal," S.P.R., June issue, p. 190) "The sitter's mind, I am more and more convinced, is the source from which they are derived." This is interesting, for my experience has led me in exactly the opposite direction. I began, as no doubt most of us do—as soon as we are driven to admit supernormality at all—with this telepathy-from-the-sitter idea, and hung on to it as long as I could; but I had to give it up. I received, for instance, veridical descriptions of deceased people whom I had never heard of and whose portraits I had never seen. These people seemed to be "brought" by friends of mine on the other side, with the express purpose of excluding the hypothesis of telepathy from the sitter. Names were given, which, though quite unknown to me, were found to be correct, and the people turned out to be friends, as they said, of the spirit purporting to bring them. Further, even the descriptions referring to people whom I have known do not seem to me to be drawn from my mind; they often include points which would not have occurred to me, and omit others which are prominent in my mind in connection with the person in question. In short, I am "more and more convinced," as a result of a large number of verbatim-reported sittings during the last twelve years, that the source of the descriptions is not my own mind.

In this, as in other psychical research matters, a fairly large personal experience is necessary. If I had made any hasty pronouncement after only a few sittings, I should have expressed Dr. Jacks' present opinion and not the one to which I have been slowly driven by greater experience. I notice that Dr. Jacks mentions only one sitting of his own, at which he may have been told nothing that he did not know, and consequently telepathy from the sitter would seem to him the easiest hypothesis. But, even if his own experience is limited to one sitting, he must know, if he has read the S.P.R. "Proceedings," that there is a large amount of evidence which requires the telepathic theory, if held at all, to be extended far beyond the mind of the sitter. I do not know a single investigator who finds telepathy from the sitter an adequate explanation of his experience.

The difficulty about whether a spirit shaves, etc., seems to me not very great. Dr. Jacks appears to think that it has been overlooked, but surely it is one of the first things to strike any investigator. On the spirit theory, those over there are in a different and non-material state of existence, and such questions as whether they shave or not are probably absurd; but it is reasonable enough to suppose that when they will to manifest in the material world, they can produce recognisable forms for the purpose of identification, perceptible to the eye of the clairvoyant. Dr. Jacks thinks that we do not know our own appearance well enough to produce such forms. Supraliminally perhaps we do not; but subliminally we probably do, for our subliminals are largely concerned with the bodily processes. They have built up the physical body, and may easily be able to build up a superphysical reproduction of it.

But this concentration on minor difficulties seems emphasis wrongly placed. It is rather like the objection that there cannot be Antipodes because the people would be head downwards and would fall off the earth. Accumulation of knowledge shows how they stick on, or at least makes their sticking on consistent with the physical scheme of things. Similarly accumulation of knowledge will enable us to understand these and other psychical difficulties. To fall back on the exploded hypothesis of telepathy from the sitter is to reintroduce still greater difficulties, indeed impossibilities; for that hypothesis does not account for a large mass of carefully observed facts. We must take the hypotheses which have the greatest weight of evidence, and work outward from them. To me, the spirit-theory of many of these descriptions and other happenings, seems the most reasonable one; and, accepting that, minor difficulties seem likely to be resolvable.

THE WITCHCRAFT AND VAGRANCY ACT.

BY THE AUTHOR OF "I HEARD A VOICE."

I feel as strongly as anyone the gross injustice of the existing law affecting Spiritualists, but I doubt whether the Petition mentioned in *LIGHT* as intended to be presented to Parliament is the best method of trying to obtain an alteration in the law, and whether indeed it would not add new hardships to those under which Spiritualists at present rest. The Petition, if its terms are carefully perused, would appear to be open to the following objections.

In the first place it is framed upon the footing that Spiritualism is a religion in itself, separate and distinct from all other religions, and that Spiritualists form a "community" distinct from the rest of the nation.

In my view, Spiritualism is not of itself a religion; but it should form part of every religion which accepts the doctrine of an after-life. A member of the Church of England, a Roman Catholic, a Presbyterian, a Methodist, a Jew, may each be a good Spiritualist; it is entirely a question of whether one believes in the fact of spirit-intercourse. I think, moreover, that it unnecessarily increases the difficulty of obtaining amendment of the law to base the claim to it on the ground that Spiritualism is a new and distinct religion complete in itself.

The Petition proceeds to ask for the grant of a Charter, which would "make provision and give opportunity for the exercise of the psychic faculty under supervision." This might be regarded as an admission, or suggestion that the power ought not to be exercised except "under supervision"; and if this were carried out it would increase existing hardships. It seems to me that anyone privileged by the possession of psychic gifts ought to be allowed the free exercise of such powers, as he or she may think fit.

Further, the Petition expresses desire for a Council "to be appointed by delegates representing the Spiritualist churches of the United Kingdom," and that the Council should give effect to the provisions of "the Charter." If a Charter were in fact granted, and a Council appointed with the extensive powers contemplated, why should the delegates be selected exclusively from members of the Spiritualist churches? Most Spiritualists prefer to remain members of one or other of the old and long-recognised religious bodies.

The Petition, by its last paragraph, asks for power "to erase from their lists"—whatever that may mean—"those who violate the Charter by the misuse of the psychic faculty by fortune-telling and other forms of charlatanism," expressing the opinion that "consultants of such persons should also be punished." Exactly what this paragraph means is not clear; but apparently any unfortunate person who consulted a medium would be liable to be punished, if the medium turned out to be dishonest.

The form of Petition which I would recommend is one of an entirely different character, and one having the merit of being much simpler.

As the law stands at present, Spiritualists can be attacked under 9 Geo. II., c. 5 (a relic of barbarism which has been already in part repealed), or under 5 Geo. IV., c. 83, which classes with rogues and vagabonds "every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose on any of His Majesty's subjects."

I would suggest a Petition to Parliament for the simple repeal of s. 4 of 9 Geo. II., c. 5, and of the words quoted above in s. 4 of 5 Geo. IV., c. 83. These statutes are not required to meet cases of dishonesty and fraud; for misconduct of such nature can always be reached under the Common Law of the country. The time has passed when it could be seriously questioned that genuine psychic power exists in many people; and it is oppressive and tyrannical to interfere with the honest exercise of such powers. If a person obtains money by fraudulently claiming to have psychic gifts, without really having them, or by pretending to transmit messages, which are different from those in fact received, there is misconduct which can be punished under the general law apart from statute.

As an alternative, however, to petitioning for simple repeal, Parliament might be asked to amend 9 Geo. II., c. 5 and 5 Geo. IV., c. 83 by inserting a proviso that no person should be condemned under s. 4 of the earlier Act, or under the words quoted above in the later Act, in the absence of fraudulent intent.

One further suggestion I would make, namely, that unless and until the barbarous provisions in question have been repealed, a fund be collected and placed under the control of men whom all would trust (men like Sir Arthur Conan Doyle) to be applied in protecting mediums from oppressive prosecutions in cases where the trustees of the fund are satisfied that the medium is honest and deserves to be protected.

ANSWERS TO CORRESPONDENTS.

ELSIE McCORMACK (Long Island, U.S.A.).—We are grateful; but it has already appeared in our pages.

A. C. JONES.—Thank you, but we have not the space even if it were suitable.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Dr. W. J. Vanstone. December 8th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. Ernest Meads; 6.30, Miss Violet Burton. Wednesday, December 4th, at 7.30, Mr. A. Punter.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies.

Lewisham.—The Priory, High-street.—7, Mr. Henry Boddington.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. E. Neville address and clairvoyance; also on Wednesday at 7.30.

Camberwell.—Masonic Hall.—11 and 6.30, Mrs. M. H. Wallis, addresses and clairvoyance.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11.15, Mr. T. O. Todd; 3, Lyceum; 7, Mme. A. de Beaurepaire. Wednesday, Mrs. Podmore.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. R. G. Jones, address and clairvoyance. Wednesday, Mrs. N. Bloodworth, address.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. J. Walker, addresses and clairvoyance; 3.15, Lyceum. Public meetings: Monday at 3, Tuesday and Wednesday at 8. Thursday, 3 and 8, members' circles. Friday, 7, Social and Answers to Questions.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mr. A. H. Sarfas, of London, addresses and clairvoyance. Monday, 7.45, short address, clairvoyance by Mrs. Mansell. Tuesday, 7.45, monthly healing circle. Thursday, 7.45, meeting for inquirers, questions and clairvoyance. Friday, Young People's Guild.

THE ANCIENT PLEA.

"Spiritualism and the Christian Faith," by the Rev E. W. Barnes, Sc. D., F.R.S. (Master of the Temple) (Longmans, 60 pp., 2/-), is No. XIII. of the Liverpool Diocesan Board of Divinity publications and therefore has a certain representative value. To reply in detail to its arguments would take more space than we can give it, because though the author renders lip-service to the experimental method (p. 4), his whole argument (if we must call it such) is dialectical. A few extracts will show the general position taken up: "Any such communications which individuals assert they have received, we shall regard as illusions, if they suggest that the future life has a physical basis" (p. 27). "Almost invariably they reflect the commonplace thoughts of commonplace minds . . . shall we be wrong if we necessarily conclude that they are the earth-born dreams or fancies of the living men and women through whom they come?" (p. 31). "If communications between the dead and the living were part of the nature of things, they would have been established long ago beyond cavil" (p. 34).

Surely nothing is beyond cavil; any of the materialistic school might equally well say "If the existence of God were part of the nature of things, it would have been established long ago beyond cavil." Books such as these which take the line that Spiritualism is "a degrading illusion" (p. 35) are to be regretted, not because they do any harm to Spiritualism, quite otherwise, but because they make for antagonisms which ought not to exist.

V. C. D.

THE current issue of the "Review of Reviews" is a strong number. The usual features of the magazine—the digest of other reviews and the world's cartoons—are especially interesting, and there is a symposium of opinions on Reconstruction in which Mr. Angus Watson, Lord Aberconway, Sir Chas. W. Macara, Sir Woodman Burbidge, Dr. Ellis Powell and others take part.

COPIES of important books referred to in *LIGHT*, and books generally suitable for inquirers, can be purchased at these offices or borrowed from the lending library of the London Spiritualist Alliance. Particulars of membership on application. The subscription of those who join as members now will be taken as covering the remainder of the present year and the whole of 1919.

WITCHCRAFT AND VAGRANCY ACT: A CAUTION.—Mr. R. H. Yates (25, Thornton Lodge-road, Huddersfield) tells us that he has already received 2,560 signatures to the Petition for the amendment of the above Act, but that hundreds of signatures have been rendered useless because the signatories did not obey the instructions and write their names in full and in ink, thus causing a sad waste of money, time, labour and good paper.

THE MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
SUNDAY EVENING NEXT, AT 6.30 P.M., Dr. W. J. Vanstone.
December 8th, Mr. A. Vout Peters.

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, Pembridge Place, Bayswater, W.

SUNDAY, DECEMBER 1st.

At 11 a.m. ... MR. ERNEST MEADS.
At 6.30 p.m. ... MISS VIOLET BURTON.

WEDNESDAY, DECEMBER 4th, AT 7.30 P.M.,
MR. A. PUNTER.

THE CHURCH OF HIGHER MYSTICISM,

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

SUNDAY, DECEMBER 1st.

11 a.m. ... Service for our Fallen Heroes.
6.30 p.m. Mrs. Fairclough Smith ... "Spiritual Progression."

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, Dec. 1, 6.30 ... REV. ROBERT KING.

WEDNESDAY, " 4, 7.30, Open Circle MRS. CANNOCK.

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

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

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

TUESDAY, Dec. 3, 7 P.M. MISS F. R. SCATCHERD.

THURSDAY, " 5, 3.30 P.M. MR. HORACE LEAF.

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

Members and their friends are welcome.

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

Nov. 30—"Christ and the Churches" Miss Charlotte Wood.
Dec. 7—"Christ and World Patriotism." Canon Donaldson.

HILDA SAGE and ALBERT SAMMONS or other eminent artists will give a short programme of fine music before each lecture.

SATURDAYS at 3.30 p.m.

In the MORTIMER HALL, MORTIMER STREET (off Upper Regent Street), W.

Admission FREE. Collection for Expenses.

All Saints' Church, Norfolk Square, Paddington.

(Near G. W. and District Railways and Tube Station.)

A SERIES OF ADDRESSES will be given by the REV. L. W. FEARN (Warden of the Church Mystical Union),

On SUNDAY AFTERNOONS, at 5 o'clock,

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