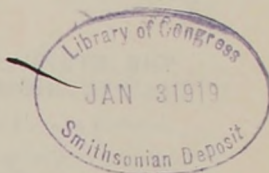


By Transatlantic  
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# Light:



*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.

What may be termed the redemption of matter is the theme of an article by Mrs. Philip Champion de Crespigny in the current issue of the "Nineteenth Century." Under the title, "The Cosmic Law in the Atonement," the authoress, so well known to many readers of *LIGHT*, discusses the finer forces of nature and the mysterious link between mind and matter:—

Thought not only rules the world, controls matter as matter never can control it, but in its wider flights can make excursions into realms closed to man's mere physical senses, and surely points to the fact that in organic matter lies the bridge between Matter and Spirit. Thought, particularly the highest form of it, creative, wastes the tissues of the brain; for every energy obtained, there must be an equal energy expended; the source of energy expended lies in the material substances that go to feed the brain; the energy obtained lies in the immaterial world of higher vibrations beyond the limitations of physical matter.

Mrs. de Crespigny carries her reasoning to this point by a logical process, accepting, as Newton did, the idea that the foundation of all things is to be found in natural law and seeing in it the expression of Divine intelligence.

\* \* \* \*

Developing the argument, Mrs. de Crespigny, in the article under notice, writes:—

If then all differentiation in what we call matter has for its source a varying rate of vibration, may not the mystery of the great Atonement find an explanation that will appeal to the reasoning side of man's nature as well as to the devotional?

In this direction the authoress refers to the ritual of the scapegoat, as narrated in Leviticus, as suggestive, and to the possibility that

through suggestion and auto-suggestion the "sins" of the people, the coarser vibrations, the straining of the physical to obey its law and plunge further towards the great enemy of spirit, inertia, were directed upon the scapegoat.

We have only space here to glance at the article, but in connection with the question of atonement and the scapegoat, we find much material for reflection. May it not be that the world's great and highly strung spirits, poets, artists, sensitive minds of all grades, with the powers of suffering and sacrifice, bear on their shoulders much of the guilt of their fellows? It is a great idea. We heard it suggested years ago by a comparatively uneducated medium. He was dealing with the troubled and disordered life of a great poet of the past, and tried to show that the fine, sensitive nature of the man reacted to the diseased state of the social organism—he bore the suffering entailed by the evils of a world which was not worthy of him—he was a scapegoat. Mrs. de Crespigny gives the idea new and scientific expression,

Some time ago we expressed dislike of the word "functioning" applied to the life of spirit. In "Books in General," by Solomon Eagle (Martin Secker), that delightful writer has some remarks on bad poetry, and gives some specimens of its horrors. Here is one:—

I have found thee, dear! on the edge of time,  
Just over the brink of the world of sense;  
In dream-life that is ours, when with love intense  
We function above, in a fairer clime.

If there was any doubt about the badness of that verse, its use of the word "function" would settle it. Solomon Eagle gives some other examples, but none quite so bad as some of the "poetry" it has been our hard fate to read in other years, as communications from Shakespeare or Burns. We are not troubled much with this kind of thing to-day. Education has advanced, and people are more critical. We are reminded at this point of the remarkable productions in verse of Mr. J. Garth Wilkinson, a very rare book, long out of print. But that needs another Note.

\* \* \* \*

A great many years ago Mr. Wilkinson, who was much interested in Spiritualism, and who was a considerable scholar (he translated some of Swedenborg's works into English), found that he had a faculty of rhyming without mental effort—verses came unbidden to his mind. Those which he published under the title of "Improvisations from the Spirit" are among the "curiosities of literature." We would not call them "bad poetry," but they were poetry of the strangest order. They abounded with ingenious rhymes, quaint conceits, surprising metaphors and strange flashes of wit and wisdom. Nat Lee, the "mad poet," himself never achieved such flights of fantastic imagery. Yet Mr. Wilkinson was a man of ponderous intellect and of the soberest judgment, and he could not help feeling that there was something at work in his compositions that was not the product of his own imagination. But art and science and literature, when they come by supernatural channels, need very careful scrutinising by the experts in each; otherwise much nonsense is likely to be put forth by the uninitiated, as every experienced psychical researcher is painfully aware. It is practically impossible to inspire with poetry, art, or scientific ideas the man who is not a poet, artist, or scientist to begin with.

## THIRTY YEARS AGO.

(FROM "LIGHT" OF DECEMBER 15TH, 1888.)

"Mr. Punch" has a very proper appreciation of us and of our merits. "The old order changeth, yielding place to new" is the Tennysonian legend on which he founds his Cartoon in the Almanack for 1889. In the centre immediately over the head of 1889 is a coronation, "LIGHT," with various persons in attitudes of astonishment and admiration. Thanks: a quite striking proof of the prophetic instinct in our contemporary!

The "St. James's Gazette" is doing service which we appreciate in drawing repeated attention to the dangers of hypnotism as practised by the French School at the Salpêtrière. Too much attention cannot be devoted to this most risky subject

Nothing is surer than that if we suffer ourselves to be drawn into too close proximity with people, if we over-estimate the degree of our proper tendency towards them, or theirs towards us, a reaction is sure to follow.—  
NATHANIEL HAWTHORNE.



## THE ETHER AND ITS POSSIBLE PSYCHIC SIGNIFICANCE.

SUMMARY OF AN ADDRESS BY SIR OLIVER LODGE.

On Monday evening, the 2nd inst., an address under the above title was delivered by Sir Oliver Lodge to a private gathering at the London residence of Lord and Lady Glenconner.

In the course of his preliminary remarks the speaker said that it was a subject which had been occupying his mind for some years, and he felt there was a great deal to be done in bringing the existence of the ether into the scheme of philosophy. Incidentally it was a part of psychic science, for we found that the processes of life utilised the properties of matter wherever matter existed. Yet matter seemed somewhat alien to life. It was a standing puzzle how mind could interact with matter at all; there seemed to be no link between them. Nevertheless we knew that it did so. Our own bodily activities exemplified the fact. How was it done? We did not know, but it did not prevent us from recognising the fact. If there was anything else in the Universe equally distributed with matter, it was probable that it had similarly learned to interact with matter. It was, in short, a justifiable assumption that if life and mind could interact with matter—i.e., that which appeals to our senses—they could work in association with things of which we knew even less. And certainly it could be said that physicists know a little about the ether. They had studied it for rather more than a century, and a not inconsiderable amount of knowledge had been gained concerning it. It was not "common knowledge," however, although Lord Kelvin once remarked that Science knew more about the ether than it did about matter. Probably in saying that Lord Kelvin was in a paradoxical mood; he wished to accentuate his idea of how little we really knew about matter. Matter had been giving up its secrets to some extent during the closing years of the nineteenth century and the opening years of the present one. The structure of the atom was an outcome of the discovery of the year 1899. In that year the electrons, whose existence had been suspected, were "brought to book," and weighed, measured and counted by Professor J. J. Thomson, Master of Trinity College, Cambridge. It confirmed the idea that there was a sort of astronomical system in atomic movements. The electrons had their orbits assigned, their perturbations as they revolved, and we began to know something of how the atoms were composed.

From a consideration of the structure of matter the lecturer next passed to the question how ether and matter were united. Certain facts about the ether were known to most people—that it was omnipresent—universal—the medium of communication between all bodies in space, penetrating and percolating through all material substances, the vehicle of light, having no trace of opacity. The ether had none of the imperfections we associated with matter. Matter had properties which dissipated energy. When energy got into matter it began to waste itself; there was friction, and it rubbed itself down into heat. It did not destroy itself—there was "conservation of energy"—but from motion it translated itself into another shape: heat, which in the middle of the last century was discovered to be a form of energy. But in the ether energy found no resistance; it did not stagnate, it was not obstructed. Illustrating its resilience in certain forms of matter Sir Oliver instanced the case of steel as in springs which, pressed or twisted, had a tendency to resume their original shape. But even steel grew "tired" at last and its original energy was at length exhausted, revealing one of the imperfections of matter. Of course there was no moral imperfection implied. The phrase was simply a technical one implying a quality of matter in contradistinction with ether. It was the property of matter to grow old, to decay, to wear out. But so far as we knew there were no such properties in the ether. Its energies remained unchanged. To take a simple case: suppose they had in the room a ton weight raised to the height of the ceiling, its energy was really the energy of the ether in space which pushed it down. It would last any length of time without diminution or decay. The ether then might be said to have perfect properties. The best example was its perfect transparency to light. Matter in any form always obstructed the passage of light, but the ether was a perfect medium for it. No vibrations in the ether ever rubbed themselves down into heat. Heat was the random energy of molecules of matter. There was no heat in the depths of space. The ether was perfectly cold. One might speak of light as disembodied heat, or of heat as that which interacted with matter, becoming incorporated with it.

The lecturer at this point said that he would omit reference to electricity and magnetism as involving matters too abstruse for present consideration. Both, however, were closely associated with ether, and it was through them we

were able to study many of its properties. He next passed to the part played by the ether in the coherence of particles of matter. As all people with any scientific knowledge knew, even the most solid-looking matter consisted of particles of matter widely separated. If they could magnify them sufficiently they would see that matter consisted more of distances between the molecules than of the molecules themselves—rather like a solar system, in which the electron formed the stars and planets. In fact the distance between these bodies in a solar system was not proportionally greater than the distances which separated the electrons from each other. And the power which held them together in either case—the power we called gravitation—was a property of the ether. When we bent or twisted an object—a piece of steel wire for instance—we were straining not the matter, but the ether which caused it to cohere. (Sir Oliver illustrated his remarks at this point by the aid of some wooden beads strung tightly on an elastic cord, showing that when he bent the beads the latter were unaffected by the process—only their position was changed. The beads might represent molecules of matter, the cord the binding power of ether. The strain was really in the ether.)

After dealing in a most interesting fashion with this branch of his subject, the lecturer discoursed on the etheric constitution of the human organism. Man had an ether body as well as a body of matter. There was the ether of space, and also the modified ether which interacted with material bodies, binding their particles together. It was part of the human body. It had the same shape as the body. But at this step he wished to speculate. He conceived that Spirit which interacted with matter—Mind was one of its manifestations—could equally interact with ether, this "bound ether" of the human form. Everyone knew that inorganic matter did not act like organic matter. Our bodies showed themselves to be the vehicles of will, purpose, discrimination; they expressed individuality, personality. He surmised that these things which interacted with matter could also interact with ether. It was only a working hypothesis—and if it were found not to fit the facts it must be discarded. For himself he saw in the idea a possible explanation of the spiritual or psychical body of which St. Paul spoke. The material body shared the imperfections of the matter of which it was composed. It wore out and decayed, but that need not happen to the ethereal body. Most of those present knew that after the wearing out of the physical body the personality continued, mind, memory and affection persisted. If that were so what vehicle did the spirit utilise as it utilised the matter of the body here? He suggested that it was this body of ether.

Continuing, the speaker said, "Why Spirit requires an instrument, I think we must admit we don't know. But it is evidently a law that the interaction of Spirit and Matter is necessary for the purpose of gaining individuality and receiving some training which otherwise it would not get. At any rate it is a fact that Matter is useful to Spirit. That gives us some ground for supposing that the ethereal body remains useful after the physical body has gone."

In the course of his concluding remarks Sir Oliver dwelt upon the suitability of the ether body for the work of the spirit after the loss of the material form, and referred to the teaching of Origen that man had a permanent part here and now, which was not apparent to the senses but was as real as the body visible to the senses. People had spoken of the "astral" body, but the term "astral" referred, of course, to the stars, and was merely a phrase with no exact meaning in connection with the body in which life persisted after physical death.

It was perhaps rather premature to bring forward this idea of an etheric body, because it was one which wanted a great deal of working out. But doubtless the ether must have some function in the psychic realm as well as in the physical realm. As to the loose manner in which it was customary to use the terms "spirit" and "soul," which even in the best literature were often employed interchangeably, it seemed to him if the etheric body was the vehicle in the next life, then that might be called the soul. This etheric body might conceivably be separable from the material body during physical life, and that would account for what is called "travelling clairvoyance." As to the doctrine of pre-existence, certainly the ethereal body developed and grew with the physical body, so there could be no question of its antecedent individual existence. It started in this world. Of course the animating principle, or Spirit, was there, developing character and personality as the body grew; but the individualisation of Spirit, it seemed to him, began with physical birth. That was the means whereby it gained self-conscious existence, which was evidently the sole purpose of its passage through matter.

A long and interesting discussion followed, some account of which may appear in a subsequent issue of *LIGHT*. Our space and time do not permit of its reproduction at the moment. Mr. E. P. Hewitt, K.C., at the close moved a resolution of thanks to the lecturer, and this was seconded by Mr. F. J. Tennant, and carried with acclamation.



# THE LATE SIR ALFRED TURNER: IN MEMORIAM.

Not, then, with tears and lamentations should we think of the aged dead. Rather should we rejoice with them in their enfranchisement, and know that they are still minded to keep us as sharers of their joy. . . . Nay, it may be that our response, our devotion is a useful element in their ascending joy.—Myers' "Human Personality," Chap. X.

I was first impressed by the unique personality of the late General Sir Alfred Turner through the clarity and broad-mindedness of his contributions to the German Press. Like a close friend, the late Mr. W. T. Stead, General Turner was among the prophets in his prevision of the inevitable consequences of misunderstanding with an enemy people armed to the teeth, whose ideals were mainly materialistic and utilitarian. Like Mr. Stead too, Sir Alfred left no attempt unmade that might possibly contribute to the averting of such an impending disaster.

When the blow fell and war was declared, despite his seventy odd years, he put in an amount of service on behalf of his country incredible except to those who, like myself, had the privilege of occasionally surprising him in its midst, generally to add to his burden by endeavouring to enlist his sympathy on behalf of some cause or individual in distress! Never was he too overwhelmed to render a kindness, even to unknown persons, at whatever cost to his own personal convenience. In this characteristic again he more nearly resembled "that good man Stead" than almost anyone else I know.

But this high-souled British soldier did not limit his sympathies to one kingdom of Nature, or to one world, but included in his benevolent embrace all sentient beings. An ardent humanitarian, food reformer and Spiritualist, he was equally ready to relieve the sufferings of some helpless sub-human creature, as to administer consolation to those separated by death, on either side of "the Great Divide."

When accepting the position of President of the W. T. Stead Bureau, he said:—

"Until the war is over I cannot be of much use to you, as all my energies must be devoted to the achievement of the one great end. But when free to do so, I will help on the great and noble work initiated by our dear friend Stead to the best of my abilities."

We who know him, although we mourn our personal loss of the physical presence of our beloved president, cannot doubt that he will keep his pledge in a deeper, wider and fuller sense, perhaps, than he intended when it was given; and that we have one more friend and helper in that Unseen World which is the source of all that is most precious to us here. Let us, then, in the spirit of the compact made between his mother and the boy Christopher,\* set aside all sense of grief and transmit to our arisen friend only thoughts that will be helpful to him in his higher state of existence upon which he has just entered.

FELICIA R. SCATCHERD.

I am glad to contribute a few words in honour of Sir Alfred Turner, who was a dear friend of my father, and I hope may say of myself. Spiritualists will remember him with attitude as one of the most staunch and influential supporters of Spiritualism during a time when it was not recognised as the important science it is to-day. Sir Alfred Turner took a great interest in the work of the Bureau, both during my father's lifetime and since; he has been its president for the last two years, and we could always count on his sympathy and help whenever it was needed.

ESTELLE STEAD.

## OMEN OR COINCIDENCE?

We are indebted to Mr. F. W. Grubbe, of Margaretting, Essex, for the following incidents which he heard first from the vicar of his parish and then from the lady to whom they occurred, Mrs. Purkis, of Ingatestone. It appears that a party of five soldiers were billeted on her in 1915, and during their stay they visited a neighbouring fair from which one of them brought back and presented to her a china figure in the likeness of Nelson, Wellington, or some other notability, and said:—

"I have written inside it my name, regiment, and number, and when it falls down and breaks you will know I have gone."

In due course he went to France, and not long after the china figure was doing something at the table with her back to the mantel-piece when she heard a crash, and turning round saw the china ornament smashed to pieces. A month later she received a letter from the man's wife saying that her husband had been killed, and from what she could gather from the news it must have been about the time the image fell.

\*"Christophe," by SIR OLIVER LODGE, Chap. IX.

# FROM THE LIGHTHOUSE WINDOW.

The appearance of a volume of hitherto unpublished poems by Robert Louis Stevenson has a certain interest for us, in view of his association with our movement in earlier years. But they are mainly fugitive and fragmentary, forming no part of the work which placed him amongst the immortals. The influence of his "brownies" is there, but its gleams have not that lasting radiance that, as a rule, comes only with the co-operation of the trained, self-conscious intelligence.

Mr. Arthur Lovell, an old contributor to our pages, is doing excellent work in the improvement of the national health by showing the importance of correct methods of breathing, especially in connection with the prevention of the "white scourge"—consumption. Recently we read of some practical experiments by him on a group of boy scouts who were reported, after a course of treatment by Mr. Lovell, to show a marked improvement in physique, lung capacity and general health.

We have been sometimes urged to show the interest which LIGHT and its readers feel in social questions by printing articles on such subjects; but we have not at present sufficient space for the complete presentation of our own special theme. That there are larger and more appropriate channels is shown by the appearance in the last issue of the "Observer" of an important article by Sir Oliver Lodge on "The Electric Basis of Social Progress," pointing the way to a cleaner and healthier life for the people by the economic production, distribution and utilisation of electrical power.

## LOVE AND WISDOM.

There is something magical in the power and beauty of the great words of St. Paul in the 13th chapter of the first book of Corinthians, from which the following texts are taken:—

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; . . .  
"Beareth all things, believeth all things, hopeth all things, endureth all things."

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

"And now abideth Faith, Hope, Love, these three; but the greatest of these is Love."

Reading them again, one wonders if some apostle of a future day may not pay a like tribute to the glory of Wisdom, the companion of Love, showing how Love is guided and protected by Wisdom, which will suffer nothing and permit Love to suffer nothing that it can avert by its knowledge and vigilance. Love may "believe all things" but Wisdom will believe nothing that is not stamped with the seal of truth; it will endure nothing that it should not justly endure. The two are, in short, twin principles related to each other as are Heat and Light. Love supplies the motive power, Wisdom points out the direction in which it shall be used. Love impels, but Wisdom restrains when the impulse is likely to be carried to excess. Love without Wisdom is a wild, consuming fire; Wisdom without Love is a frozen waste.

In their earlier stages we see Love and Wisdom as the dual principles of Attraction and Repulsion which hold the suns and planets in perfect equipoise. In a higher evolutionary order we see the two principles expressed in the sexes, masculine and feminine. In their celestial degree who shall say how much of Divine beauty is unfolded?

D. G.

THE PETITION FOR AMENDING THE WITCHCRAFT AND VAGRANCY ACTS.—Mr. R. H. Yates, the secretary to the Parliamentary Committee of the S.N.U., replies this week to the criticism of "A King's Counsel" (the author of "I Heard a Voice") on p. 283. The leading article in the "Two Worlds" of last week also dealt with the matter, the editor maintaining that Spiritualism is something more than accepting the facts of spirit intercourse: "the earnest and thoughtful Spiritualist, who weighs the nature of our communication with 'the other side,' forms definite conclusions that cannot be adjusted to any of the official teachings of the orthodox Christian bodies." It is no less true that many earnest and thoughtful people who subscribe to our facts remain in their various churches and could doubtless give good reasons for doing so. Some of them are well-known men and women and ardent workers in our movement. Any discussion of the points *pro* and *con* would be almost interminable. And it is not at the present moment a practical issue. The fact remains that, at a great cost of time, labour and money, a Petition is in existence which may effect the relief desired by both sections of Spiritualists. The folly of changing horses while crossing a stream is proverbial. Give the Petition a chance. Do your best for it even at the cost of waiving some difference of opinion, and sign it with your full name, in ink. Forms of Petition can be obtained at this office.



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### COMMON-SENSE SPIRITUALISM.

THE RELIGIOUS SIDE.

By S. DE BRATH, M. INST. C.E. ("V.C. DESERTIS").

The second aspect of the thesis outlined in the last article is that Spiritualism, intelligently understood, is consistently religious, and this in a sense which meets the special needs of the time.

This constitutes the present value of any theory, apart from its abstract truth. Abstract truths interest very few persons. Now it is indisputable that, mainly by reason of dogmatic literalism, the Churches have lost their hold on very large numbers, especially in the working classes. Hence it has come about that Christ's teaching of co-operative good will has been superseded by a misapplied Darwinism which assumes that the unimoral struggle for existence is applicable to human society; and all the internecine strife of civilisation has been adduced to support this view; whereas it might more justly be held to be a proof of the results of the neglect of ethical considerations. Haeckel is the principal exponent of this doctrine, and he quite consistently says ("Riddle of the Universe," ch. xix.) that the "ethics of Christianity are as baseless in theory as they are useless in practice." Logical Germany, which has been penetrated through and through with this idea, has applied it in practice with the results that we have seen. But we in England have been almost as much influenced by this pseudo-scientific doctrine, and though we are (happily) not logical enough to apply it on the grand scale, nevertheless our social system is permeated with its results—witness the antagonisms between those who ought to be co-operating on a basis of justice to all. We habitually argue, not to find truth, but to establish our own opinions no matter how; and when opposed we get angry instead of reasoning. Thanks to a system of education under which a knowledge of science is considered unnecessary for Holy Orders, the clergy, as a whole, in face of this doctrine, took a line which has brought both them and religion into contempt.

Darwin laid down three conclusions:—

1. There is a tendency to variation in living organisms by which they adapt themselves to their environment.
2. Those variations which are useful are fixed by natural selection and sexual selection; those which are detrimental are obliterated by the same agency.
3. Species are formed in this way and assimilated to their environments.

Instead of showing that the natural environment actually is such as to produce a general advance to more perfect types, and therefore has a basis of moral order; and that the "tendency to vary" is psychic in its origin, they took their stand on the inerrancy of the Book of Genesis; and while imagining that they were standing for the infallibility of the Bible, they were, in fact, contending for their own. It was left to Huxley ("Evolution and Ethics") to show that the animal evolutionary process is inapplicable to human affairs; and to Bergson ("Evolution Créatrice") to prove that the "tendency to vary," on which Darwin expressed no opinion, is, in fact, referable to internal (i.e., psychic) creative power. Mr. Benjamin Kidd has demonstrated ("Science of Power," Methuen, 1918) that whereas the physical evolutionary process consists in passing on the acquired variations by continuity of the germ-plasm (Weissmann) by which great changes on the large scale are rare and usually only slowly established; in the psychical evolution, on the contrary, the heredity through which power is transmitted is the "cultural inheritance," which is independent of protoplasmic

continuity, and can produce transforming change on universal scale quickly—i.e., in one generation.

Now the "spirits," who are currently said to have produced nothing of any value, assure us that the true evolution of Man is of his spirit rather than of his body. They say that thought moulds matter to its expression, not only externally, as human thought leads to invention; but internally also, because as a soul thinks, so is it, and the expression by the corporeal body in form and action follows; therefore "law" in Nature expresses the spiritual power immanent in matter. They say further that the plastic nature of the soul, or psychic body, expresses every thought and emotion much more visibly than our present organisation, and that the spirit-world does not need language to express its thoughts, but communicates telepathically, these laws causing each soul at "death" to go to "its own place"—i.e., to the society of the like-minded—the generous and enlightened disliking the company of the dishonest and impure, and the foul and debased being unable to endure the visible contempt or pity of the more developed—just as in this present life, but much more so, inasmuch as we can use language to conceal our real thoughts, whereas they cannot. They also allege that God is the source of all good, and acts by giving to all the power of sound judgment, but that all are free to accept or to reject that high suggestion, with the inevitable consequences in either case.

That these statements are made is a fact. If they are true, they suggest some interesting inferences which are not without their importance:—

Do not these phenomena of communication throw a light on many ancient forms of religion, oracles, &c., and on the detailed "inquiring of the Lord" so frequently mentioned in the Old Testament?

Would not the Divine action, as far as we are concerned, prove to be that the "new heavens and the new earth in which dwelleth righteousness" is strictly conditional on the acceptance of moral principle by mankind at large?

Would it not be worth while to abandon all covetous, sensual and revengeful thoughts which we should not care to be seen?

Would not the "remission of sins" be really a *remissio*—a "sending away" or expulsion of the sins themselves and not of their consequences?

Would not all creeds and all theological tenets appear to be merely the expressions of varying degrees of enlightenment, and therefore of little value except as expressions of a mind's own conclusions, and of no value as shibboleths or professions?

Would it not follow that "law" is as certain in the metaphysical as in the physical world?

Would not the love of God appear to be shown by the infinite patience with which the opportunity of moral development is offered without money and without price; and light and guidance freely given to all who will ask for it, rather than by any schemes of propitiation and sacrifice?

Would it not appear that the crowds of futile spirits who haunt séances and drift aimlessly about this world are but the undeveloped souls of the frivolous and materially-minded to whom the gratifications of the body have been everything, and duty but a name?

Would not such a case as that of "Lola Montez" tend to show that evil lives may become really diabolic?

Would not the continued life of souls imply that the Greek word *anastasis* (standing up), used in the New Testament, is much more expressive of the facts than the Latin *resurrectio*, which has come from the Vulgate into our A.V. and R.V., and is defined both by the Westminster Confession and by the Order of the Latin Rite, as referring to the body?

F. W. H. Myers wrote ("Human Personality," Vol. XI., p. 223):—

I venture now on a bold saying, for I predict that, in consequence of the new evidence, all reasonable men a century hence will believe in the resurrection of Jesus; whereas in default of the new evidence, no reasonable man would have believed it.



Is not this prediction fairly on the way to be verified?

And if this is so, having regard to the work which Christ actually did, apart from any theological concept as to His nature, would it not imply that His position in the unseen world must be supreme?

Would it not follow that it is in the inevitable sequence of spiritual law that wars and strife must continue until their moral causes are removed, and that no League of Nations, whether democratic or Imperialist, can succeed so long as those root-causes remain?

Would it not follow, again, that the "human nature," always assumed to be unchangeable, is in fact the one thing amid unalterable laws which can, and must, be changed?

Would not these inferences lead to a religion in which men could believe as they believe in hygiene—a religion independent of all creeds, while not formally denying any?

It seems regrettable that the revival of Religion which the war has brought about should be used by many of the clergy in a narrowly reactionary sense. For instance: A comparison of Judges vii. 25 with I. Kings xvii. 6, shows that the word *Orebim*, translated "ravens," refers to the totem of an Arab tribe which called themselves the Ravens, as certain Boy Scouts call themselves Wolf Cubs, or certain American Indians call themselves by their totems to this day. This reading, sanctioned by the orthodox "Encyclopædia Biblica," was pointed out to a certain clergyman, who replied somewhat haughtily, "I prefer to think they were birds"; and taught so in his Sunday-school. Sequel: One of the boys, a joiner's son, mentioned this at home. "What!" said his father, "do they still teach that tosh? I won't have you go any more." "Oh, poor child," said the mother; "he'll lose the Sunday-school treat." "Well then," rejoined the father, "as soon as that's over he must stop away." (!) And the worthy parson would be much surprised at a reference to those who cause the little ones to stumble.

There are three grades, or modes, of Truth:—

1. The truth of fact, the evidence of the senses to which witnesses bear testimony in a court of law.
2. Truth of theory, which is logical inference from the facts at present known—the truths of science and mathematics.
3. Dramatic truth, which interprets moral principles in action.

The Bible is written with dramatic truth. It is not science; it is not authentic history. It is the dramatic story of the development of spiritual perception from human sacrifice to the Golden Rule.

The greatest need of the day is a religion not merely assented to, but one which everybody can really believe. There can be no question that the experimental method of physical science has completely displaced the old dialectical method in all departments of knowledge. The intellectual basis of religion—apart from its moral and mystical concepts—must rest on similar data. The physical consequences of moral causes, as shown in history, is one proof of the reality of spirit: the psychic facts, which in the early days of Christianity St. Paul called the gifts of the Spirit, are another. They are evidence of the existence of an unseen world, to which we belong and into which we must soon enter.

**SPIRIT HEALING.**—It will be remembered that Mrs. A. Gibson, 26, Haven Green, Ealing, W. 5, offered some time ago to place readers who communicated with her into contact with a "band of workers on the other side of life who, seeing our shortage of medical men for civil work, promise to give heading treatment to patients during the sleep state." We now learn that over two hundred of our readers took advantage of this offer, and Mrs. Gibson has sent us a selection of letters from grateful patients who have been cured, or who have received benefit. As we pointed out at the time when these announcements were first made, however sceptical one might feel about such an unusual offer, it was at least open to those who doubted to test the question by experiment. Having had such happy results, Mrs. Gibson is good enough to repeat her offer. It is only necessary for correspondents to send their names, in full, enclosing stamped addressed envelope if any reply is required. No fee is asked. Acknowledgment of any benefit derived is the only payment expected.

## SURVIVAL AND IMMORTALITY.

VIEWS AND OPINIONS.

By H. A. DALLAS.

When I read the beautifully expressed statement concerning eternal life and its essence in the Divine love, in *LIGHT* of November 23rd, by Sir William Barrett, I was reminded of some words I had lately read in a volume called "The Teachings of Epictetus." After pointing out that a foot is not a foot except in connection with the body, that it is not a "solitary thing," Epictetus goes on to say, "And some such thing we should suppose about our selves. What art thou? A man. Look at thyself as a solitary creature, and it is according to Nature to live to old age, to grow rich, to keep good health. But if thou look at thyself as a man, and as a part of a certain Whole, for the sake of that Whole it may become thee now to have sickness, now to sail the seas and run into peril, now to suffer need and perchance to die before thy time. Why, then, dost thou bear it hard? Knowest thou not that as the foot alone is not a foot, so thou alone art not a man? For what is a man? A part of a polity, first of that which is made up of gods and men; then of that which is said to be next to the other, which is a small copy of the Universal Polity."

"Thou alone art not a man." Does not this express the same truth that Sir William has expressed? A spirit has the potentiality of humanity, may become a man and achieve immortality as such—that is to say, partaking of the Divine Life, may progress for ever; but until that awakening of the Love-Life, of the sense of being in very truth part of a Universal Polity there is no true humanity; a self-centred, self-seeking being is not really human. Persistence is not identical with Eternal Life; a spirit may persist in a degraded state as "a solitary thing," that is not Life. In order to truly live, it must realise itself as a part of the Whole and inter-act with the Whole; then it rises to the human scale in the scheme of the universe and has a right to claim the progressive privileges of humanity, even Eternal Life.

Epictetus did not lose sight of individuality in his realisation of the Whole and of man as only complete in relation to the Whole. Lest I should misrepresent him by one quotation, I must ask space to add yet another. He meets the objections raised by some that God cannot be expected to observe and be mindful of the actions of every single individual. He says: "Our souls being thus bound up and in touch with God, seeing indeed that they are portions and fragments of Him, shall not every movement of them, inasmuch as it is something inward and akin to God, be perceived by Him? . . . And shall not God have the power to overlook all things, and be present with all, and have a certain communication with all? . . . He hath placed at every man's side a guardian, the Genius of each man, who is charged to watch over him, a Genius that cannot sleep, nor be deceived. . . . So when ye have shut the doors, and made darkness in the house, remember never to say that ye are alone; for ye are not alone, but God is there and your Genius is there; and what need have these of light to mark what ye are doing?" Thus does the man who finds his relation to the Whole, find his own worth also.

By F. C. CONSTABLE, M.A.

The article by Sir W. F. Barrett on this subject appears to me to contain an indisputable truth.

If each of us exists merely in individuality, that is, in being, then each of us exists in the finite, and I cannot contemplate any reply to Spinoza's philosophy that, as we exist merely in negation, we are merged, on death, in Infinite Being or God.

But I think each of us exists as a transcendental subject to God, as Kant holds: that is, as a personality. As embodied personalities we exist in change—we exist in time and space. As transcendental subjects we exist not timelessly and spacelessly but in transcendence of time and space. There is no reason to suppose, therefore, that any change in our bodies, even the great change of death, affects our continued existence as transcendental subjects.

But we are not beings; we are subjects. It follows, therefore, I think, that though, as many of us hold, we survive death, our ultimate destiny must be in the hands of God. Surely He can "blot out" any of his subjects if He choose!

What Sir William says of altruism I entirely agree with. The Indians, rather than Europeans, have fully taken in the mystic saying of our Lord—he who would gain life must lose his own life. No man can find salvation in himself: it is to be found only in the salvation of his fellows.

By THE REV. F. FIELDING-OULD, M.A.

There is no doubt that a somewhat strong case for potential or conditional immortality can be made out from a study of the text of the New Testament. The passages are too numerous to quote in full here, but reference to them will give food for thought. God (and derivatively His Son) is the fountain of life, and no other has life in his own inherent



right. "Who only hath immortality" (I. Tim. vi. 16). "For as the Father hath life in Himself, even so gave He the Son also to have life in Himself" (John v. 26). Man receives life as a gift (John vi. 33) and being of the nature of a gift it may presumably be withheld or withdrawn. "That which he seemeth to have" may be taken from a man. The question is, is immortal life given to each soul as part of its essential quality when it is called into being, or is it conferred on the soul at some subsequent date, on its proving itself worthy of the gift? Rom. vi. 23 would seem to imply that the gift is given only to those who have successfully passed through their probation, and that others know the "second death" mentioned in Rev. xx. 14 and xxi. 8. From John iii. 36 we might gather that life is not given at the creation of the spirit but on the acceptance of the obedience of Christ (or the equivalent under other names in other religions); see also John iii. 36, vi. 53, I. John v. 12, Luke xx. 35, which strengthen the same impression. Eternal life is for "him that overcometh" (Rev. ii. 7, xxii. 14), for "narrow is the way that leadeth unto life and few be they that find it" (Matt. vii. 14, Rom. ii. 7). Eternal life probably distinguishes the quality of the life rather than affirms its endless duration. "Eternal" life is contrasted with merely animal life. All have the second; the first is offered to all, but does there come a stage for a falling soul when the offer is withdrawn? Is there a secondary type of existence in which some continue perpetually or are some annihilated altogether? These are mere speculations, but there are some considerations which would make us believe in the final perfection of all spirits. Since all souls are capable of perfection and joy it would seem that an almighty and all-loving God is pledged by His very nature to bring about such a happy state of things. Can He, without doing violence to His own being, allow any to be finally lost? Could, moreover, any point be reached where a rebellious spirit's refusal of obedience might reasonably be received as final, since his resignation of his birthright is a consequence of his pitiable ignorance and imperfection? "He willeth that all men should be saved and come to a knowledge of the truth," and this being so who shall succeed in opposing His desire, even if it be not His fixed determination? We had better, perhaps, remember that when St. Peter asked "and what shall this man do?" he was told to mind his own steps and that it was no affair of his.

#### SIR WILLIAM CROOKES.

An interesting interview with Sir William Crookes appears in the Christmas Number of the "Christian Commonwealth" from the pen of Miss Felicia Scatterd. It gives some valuable sidelights on the famous chemist and his work. We may take the following extract from that part of the interview which related to Sir William's psychical experiments:—

"Now, dear Sir William, may I ask what caused you to interest yourself in psychical research?"

"I think it was just curiosity that first set me studying the subject," he replied.

"But what led you to think that psychical research offered a field for fruitful investigations?"

"I believe it was due to the fact of my knowing one or two persons possessed of mediumistic faculties. I knew the sisters Cook, and then there was Mr. Home, a most honourable man, who really started me on the subject. I knew him very well. He was quite genuine and sincere. There was no fear of trickery in his case. He was himself intensely interested in testing and investigating his own phenomena."

"Did the sisters Cook have the same phenomena in other gatherings as in your family circle?"

"I think not. The phenomena developed and improved as we knew each other better. My whole family would be present at times, and were all convinced of the undoubted phenomena we collectively witnessed."

WHAT IS LIFE?—I dreamed I was submerged in the depths of the dark green sea, in the silence of death. Then, my perceptions sensed a motion in the distance, and a palpitating speck of life came surging on, which grew, and grew, into a mighty denizen of this abyssal silence, instinct with life and motion. Gone in a flash, it seemed to live but a second in this endless stillness—out of infinity into infinity—and death reigned again; the all-abounding silence stabbed eyes for an instant. Such is life. O man, where are your eyes? Credit the great God with a purpose in His works—blind force spells the measure of our ignorance.—IGNARUS.

SAILOR AND SEER.—A sailing ship was rounding the Horn, when the sailor who was on the look out said to the officer on duty, "Please excuse me for being in my best rig, sir." "Why, so you are. What's the meaning of it?" "We shall be wrecked to-night." "Nonsense," said the officer. "Yes, we shall. My mother appeared to me and told me to be ready. Six times in my life she has done this, and every time a wreck has followed." Very soon land was descried and reported. "All right," cried the captain, "it's Cape Antonio." A few moments later land was discerned right ahead. "Before the ship's course could be altered she had crashed upon the rocks. The ship was lost, but the crew were saved.—From "Between Battles" by A. M. PERKINS (Fisher Unwin).

#### THE WITCHCRAFT AND VAGRANCY ACT.

Replying to the article under the above title on page 383, Mr. R. H. Yates, the secretary of the Parliamentary Committee of the Spiritualists' National Union, Ltd., writes:—

Greater familiarity with the principles and tenets taught would have convinced the author of "I Heard a Voice" that Spiritualism is a religion, distinct and apart from all other religions. And had he had the long experience that many of us have had he would know that however willing we may be to bid our Christian friends welcome to join with us in worship they will in no way allow us as Spiritualists to join with them. We have repeatedly offered an exchange of pulpits or platforms, but such offers have never been accepted, and on several occasions I have been denied the opportunity of addressing an ordinary mutual improvement class when it was known that I was a Spiritualist, even after an engagement has been sought and entered into; and my experience is the experience of hundreds of others.

He is altogether wrong in assuming that "it is entirely a question whether one believes in the fact of spirit intercourse." There is infinitely greater reason why Spiritualism should claim distinctiveness than why any of the sects he mentions should even claim their separate titles. Let us examine the Spiritualist organisation. It consists of:—

1. A Spiritualists' National Union.
2. Seventeen county or subsidiary unions.
3. At least three hundred churches.
4. Two hundred and thirty Lyceums, i.e., Sunday Schools.
5. Approximately one hundred and fifty thousand members.

Lastly, it holds a body of doctrines distinct from those held by the orthodox churches, and these doctrines or principles are repudiated by all the Christian Churches.

I have before me as I write a copy of that most admirable book, "I Heard a Voice," and I read the following: "Spiritualism is repudiated by large numbers of people . . . and in particular by the clergy of the Established Church (with a few distinguished exceptions), and also those of the Church of Rome have set their face against it." Again, "The doctrine of eternal punishment certainly receives no support from Spiritualism." These statements clearly point in the direction of distinctiveness. The clergy are opposed to us because we are opposed to them doctrinally. We do not believe in the fall of man; consequently we cannot logically accept the doctrine of the vicarious atonement, nor accept the miraculous conception.

Now these are vital and fundamental differences, and while many members of the orthodox churches may believe in spirit communion, or may hold seances in their own homes, or visit mediums, or even occasionally come to our churches, it is absolutely impossible for the true Spiritualist to become a member of the orthodox church and by appearance subscribe to doctrines in which he or she does not believe.

Hundreds of past and present-day Spiritualists have been either asked to resign their membership with the various churches, or have found their position made so intolerable that they have been compelled to leave.

In our Lyceums, hundreds of thousands of children have been reared in the tenets of Spiritualism. They know very little about the fall of man, or about the miraculous conception and the doctrine of a vicarious Atonement, but they do know something about evolution, about the rise of man and eternal progression and about the laws that govern their being; and their lives are shaped and guided by the fundamental principle of personal responsibility. A careful study of the "Lyceum Manual" (not an infallible book) would in fact make it clear to our friend why we claim to be a separate and distinct religious organisation.

He does not agree with our method of procedure. We can only say that we have been working upon this question for years, and we have sought guidance and advice from at least a dozen eminent counsel with the result that they have landed us in a labyrinth of varied and conflicting opinions; and that the course we have now taken is the course unanimously approved by the spirit people, but it is only a first step.

The alternative suggested by the author of "I Heard a Voice" would mean really an "Amending Bill," and our Legislature is so blocked by various measures hung up by the war, that even if such a Bill were ready for presentation to the House of Commons and was taken in rotary order, years would elapse before it could be reached.

I think our friend has a suspicion of the truth of the above statement because he finally suggests: "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, to be applied in protecting mediums from oppressive prosecutions." During the past twenty years, over £17,000 has been wasted in this way, and we are no nearer security or legal recognition. We have made up our minds to take the straight line, to go straight to the House of Commons and pray by petition for removal of the libellous and slanderous application of laws to a cult that did not exist when these laws were made. And if the Government will not give justice, then we will fight its members at the ballot box, and in the North and Midlands we can control sufficient votes (especially now the women are en-



franchised) in almost every constituency to put any man in or out as we determine.

But the movement has already done what he suggests, i.e., raised a fund and found the men they all can trust, and every medium working for Spiritualism would be helped if occasion arose, but not the charlatan class who feed and batten upon a credulous public. We have chosen our men in the most democratic and representative way, namely, in conference assembled, representing two hundred churches, but we heartily welcome all who are willing to help by counsel and leading or in any other way, and we shall heartily welcome any advice or help our friend can give us.

The Judges have been in error in applying these Acts at all to mediumship, and to seek amendments or proceed in the way our friend suggests is to endorse the errors of the Judges.

What we are seeking to have established is that the follies, prejudices, barbarities and insanities of the past shall not be applied to the sweetest, sanest gospel the world has ever known, and that a prejudiced bench (and frequently an ignorant bench so far as these things are concerned) shall not be allowed to blaspheme in ignorance and sully the characters of our beloved mediums by placing them amongst rogues and vagabonds, and we want our friend to help us.

R. H. YATES.

### COSMIC MEMORY.

F. B. writes:—

It may be my dullness, but it appears to me that, instead of the cosmic memory theory operating against the spirit hypothesis, as your legal correspondent seems to suggest, the one is to a certain extent interdependent on the other.

I take it that the memory of a man during his life time is dependent more or less on a healthy brain. If certain brain cells become diseased, then the memory becomes affected. The brain may be likened to a sensitive plate or, better still, a gramophone record. A record is made on the matter of the brain not unlike that made on the blank wax disc used for making the gramophone record. Like a gramophone disc that has been melted down the record on the brain must disappear at death when the brain decays.

Those who are Spiritualists, however, and "others" believe that the spirit is able to "remember" his bodily form and scenes and incidents of his earth life even when the storehouse of his memory has decayed away. Does not this prove that scenes and events are recorded elsewhere than on the matter of the brain?

In psychic photography, for example, likenesses and views have been obtained which presumably are the work of intelligent spirits. Sometimes such forms and views are seen in the crystal under circumstances which negative the possibility of their being projected from the minds of any of the individuals present. All this goes to prove that the brain as we know it is not the only recorder of events which happen during our life. You can give the other record any name you like, but it certainly must be a very real record and more lasting than that of the brain. Also may not some of the visions of the clairvoyant simply be a reproduction of part of an "Akashic record"?

### ON READING SIR A. CONAN DOYLE'S "NEW REVELATION."

Why should I dream of vain fantastic things,

Yet never of the dead I long to see,

Unless it be that, borne on spirit wings,

Soul goes to soul by night, and secretly!

For oh, the dead would weary be of waiting

Year after year for that delayed soul-mating,

Unless the years, to us so long, may seem

To them but hours of our slow-creeping time,

Their waiting, but a momentary dream;

And stay'd in endless youth, or perfect prime,

All life's unkindness, grief and fear forgetting,

They know no westerling sun nor wan moon-setting.

So may their souls be patient, while we rave

At all the bitter ironies of fate,

Or vainly guess what lies beyond the grave,

And oft lament a love that comes too late.

Yet, night may be the spirit's school-time, learning

All it may not reveal when earthward turning.

EMMA FLORENCE CUNLIFFE.

MEN AND MEASURES.—To propose the biggest measures without getting the biggest men to execute them would be like the faith without works which is dead.—J. L. GARVIN.

So long as a man trusts himself to the current of circumstance, reaching out for and rejecting nothing that comes his way, no harm can overtake him. It is the contriver, the schemer, who is caught by the law and never the philosopher.—RUDYARD KIPPLING.

### 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, Mrs. M. H. Wallis.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. W. H. Wiffen; 6.30, Dr. W. J. Vanstone. Wednesday, December 22nd, at 7.30, Miss McCreadie.

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

Lewisham.—The Priory, High-street.—6.30, Rev. Susanna Harris.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. F. T. Blake.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Podmore. 19th, 8.30, clairvoyance.

Kingston-on-Thames, Bishop's Hall.—6.30, address by Mr. Richard A. Bush, clairvoyance by Mrs. T. Brown.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. F. G. Miller, address. Wednesday, 8, Miss Violet Burton, address.

Camberwell.—Masonic Hall.—11, Church Service; 6.30, Mrs. Annie Boddington. 22nd, 6.30, Mrs. Mary Gordon, address and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. A. Jamrach, addresses and clairvoyance; 3.15, Lyceum, Monday, 7, social evening. Wednesday, 8, public meeting. Mr. Gurd.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mrs. Brookman; 3, Lyceum; 7, Mr. T. O. Todd, address. Special meeting of members after the service to hear Mr. Todd's proposition for a new constitution. Wednesday, Mr. Todd, address; collection in aid of Lyceum Christmas treat. Saturday, 21st, dedication of new organ by Mr. Richard Boddington.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, also Monday, 7.45, Mrs. Marriott, addresses and clairvoyance. Tuesday, 7.30, Service of Song (Part II. of the inspirational poem, "Pilgrim"), songs and choruses by the Lyceum. Thursday, 7.45, questions and clairvoyance. Friday, Guild. Lyceum every Sunday at 3 p.m.; all welcome.

HE who bends to himself a joy  
Doth the winged life destroy;  
But he who kisses the joy as it flies  
Lives in eternity's sunrise.

—WM. BLAKE.

CULTURE is not measured by the greatness of the field which is covered by our knowledge, but by the nicety with which we can perceive relations in that field, whether great or small.—R. L. STEVENSON.

MISS ESTELLE STEAD, who has edited the "Review of Reviews" since 1916, has now undertaken the business management of Stead's Publishing House at Bank Buildings, Kingsway, W.C. She will continue to edit the well-known review founded by her father, and will also retain the editorship of "Books for the Bairns."

PERFECTION.—Miss E. P. Prentice writes: "It was bitter irony for Christ to say, 'Be ye perfect even as your Father in heaven is perfect,' if (as C. E. B. states on page 389-90), it is an impossibility. Man is to 'rise by stepping stones to higher things' until his goal, perfection, is attained and the finite merged in the infinite. We are embryo gods, and it doth not yet appear what we shall be; yet we may rest assured that we shall be 'satisfied' when we awake in the likeness of the Eternal, evermore to co-operate with Him in His creative and redemptive work."

A DISEASE OF THE SPIRIT.—There is a greater victory still: the victory over the spiritual disease which killed Berlin, a disease whose fatal peculiarity it is that those who have it cherish it and have it gladly; a disease which may break out upon any man or any country, in peace as well as in war; a disease from which, as Athens and Florence and France and Russia are there to show, democracy is no whit more immune, either in home or in foreign politics, than aristocracy or monarchy. This disease is *εἰς*, insolence, the love of exercising power, whether upon foreigners or fellow-citizens, for its own sake and for the pleasure of it, independent of right. Upon the extermination of that disease of the spirit the future of the world, and especially of democracy, depends.—"Times" Supplement.



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At 6.30 p.m. ... DR. W. J. VANSTONE

WEDNESDAY, DECEMBER 18TH, AT 7.30 P.M.,  
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6.30 p.m. ... Mrs. Fairclough Smith ... "The Soul's Destiny."

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