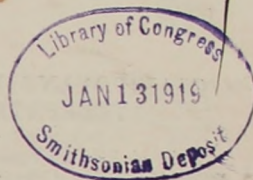


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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The offices of "Light" and the London Spiritualist Alliance will close on the evening of the 24th and reopen on Monday, the 30th inst.

NOTES BY THE WAY.

At last we can wish all our friends and readers a Merry Christmas without a mind clouded by the knowledge that the war had made the old greeting something of a mockery. True the times are still distempered and the world in a state of fermentation, but the greater agony has departed and we can forget the smaller troubles for a time. We can even find cause for hope and comfort from them, for we have little doubt that out of the general ferment, as out of an alchemist's crucible, new and wondrous things will eventually come. For generations mystics and prophets have seen the coming of a Woman's Age—an Era of Feminine Rule—and now we have the first proofs of the reality of the Vision—female suffrage and women in Parliament. The war hastened the thing, as it has hastened many other great social developments. It was a bitter price to pay for them, but perhaps we shall not grudge the price when in time to come we realise that the way of war was "the only way." Well, the war has passed, and we have peace—not an unclouded one, but great enough by contrast to warrant all the good wishes of the season in the good old way: "A Merry Christmas and a Happy New Year."

* * * *

In a "Note by the Way" we wrote in LIGHT of December 21st, 1912 (it seems a century ago now), we lamented that the old, warm homespun simplicities of Christmas had suffered eclipse under the artificialities of an age of wealth and luxury. The case is somewhat altered to-day. We have less of the feast of the body and the famine of the soul. We have got nearer to the simple heart of things, and multitudes this Yule-tide will find joy in matters that before the war they might have regarded with a disdainful smile. In spite of all the clashing of interests, social and political, vast numbers of people have been brought together in sympathy and fellowship by the scourge of a common affliction. "One touch of Nature" has made them kin. The "Great Revelation" has also played a wondrous part. It has transmuted poetry into fact. Longfellow and Tennyson, and many another poet, are being justified of their visions. The "vacant chairs" in many a household are no longer a mournful spectacle as of old. The dead have "come back," or rather we are just awakening to the knowledge that they never went away. To many it will be like the awakening from a sad dream.

* * * *

In the issue of LIGHT to which we have alluded we wrote in the leader ("Christmas Ghosts" we called it), and we make no apology for reproducing the words:—

Nowadays our spiritual science has been busy in reducing our ideas of the spiritual world to reason and method. The

ghosts have been "called to order." "The twelve o'clock rule" has been suspended. The relationship of spirits to time having been called into question, the "witching hour" has been found to have no special significance, nor has chanticleer been shown, on scientific investigation, to have any real powers as an exorcist. Even the ghost's reprehensible habit of appearing in the garments of mortal life ("as though there could be 'ghosts of clothes'") has been explained and shown to be quite in accordance with the laws of thought; and the objections of the scoffer—whose chief defect is want of imagination—scientifically settled. . . . We have rationalised the ghost and found him to be as truly man as when he walked the earth clad in this muddy vesture of decay.

In the six years that have elapsed since the appearance of the article, psychic science has made great strides. We need only refer to the experiments of Dr. Crawford in Belfast, and those of Dr. Geley of Paris, not so well known, but of which we may have more to say in the near future.

* * * *

We quoted recently Professor Tyndall's remarks in his famous Belfast address in regard to those persons who suppose that clearness of exposition in a statement is equivalent to want of depth. Looking through the Belfast address we come across other passages appropriate to various phases of our subject. Sir Oliver Lodge some time ago said that Science could not take account of theological signboards. Here is what Tyndall said to his audience in Belfast:—

In the course of this address I have touched on debatable questions and led you over what will be deemed dangerous ground, and this partly with a view of telling you that, as regards these questions, Science claims unrestricted right of search. . . . For Science, however, no exclusive claim is here made. You are not urged to erect it into an idol. The inexorable advance of man's understanding in the path of knowledge and those unquenchable claims of his moral and emotional nature which the understanding can never satisfy are here equally set forth. The world embraces not only a Newton but a Shakespeare, not only a Boyle but a Raphael, not only a Kant but a Beethoven, not only a Darwin but a Carlyle. Not in each of these but in all is human nature whole. They are not opposed but supplementary, not mutually exclusive but reconcilable.

There is a catholicity about these statements which might be commended to some distinguished scientists of to-day.

THIRTY YEARS AGO.

FROM "LIGHT" OF DECEMBER 22ND, 1888.)

According to the "Echo" Mr. Rider Haggard has been making a mummy sit up, or, more accurately, he is in possession of a mummy that is alleged to sit up. Personally we do not believe a word of a story which is objectless. There is a method in the manners of spirits:—

"Mr. Rider Haggard has—so the story runs—a mummy; and whilst engaged upon one of his romances he was disturbed by a noise coming from the place where the mummy was deposited, and on looking round he saw this relic of humanity sitting upright in its case. The mummy, on being observed, resumed a recumbent attitude, and Mr. Haggard shortly after retired to bed. In the night dismal sounds came from the study, where somebody or something—whether of this world or the next—was, as our American cousins would say, 'raising Cain.' The next morning, on the study door being unlocked—it was carefully fastened the night before—a curious spectacle met the eye. The mummy was no longer in the case, but lay at full length upon the table."

It is bad metal that is not the better for hammering.—
D. LLOYD GEORGE.

CLAIRVOYANT DESCRIPTIONS: THE TELEPATHIC FALLACY.

Although I do not possess the wide experience of Mr. J. Arthur Hill, I should like to supplement his criticism (p 382) by some reflections which occurred to me on reading, in the S.P.R. "Journal" for June, Professor Jacks' article in which he states that he has become more and more convinced that the descriptions of spirit forms at clairvoyant séances emanate purely from the sitter's mind.

He has come to this conclusion because he considers that people are not sufficiently aware of their *own* appearance to be able to impress the medium's mind with such an exact and minute description as is obtained. He argues that if people in the earth life are unable to give a minute description of themselves, still less would spirits be able to do so, drawing from their recollection and memory only.

It will be seen that Professor Jacks' theory is based on two premisses, neither of which is examined and discussed exhaustively by him. Indeed, they are stated almost as indisputable facts.

To take the first premiss:—

I do not agree with Professor Jacks that descriptions are invariably, or even as a general rule, as minute as he states. I have even read criticism to the effect that clairvoyant descriptions are too often vague enough to fit a great number of persons, and that in a large séance one out of the audience is likely to imagine that a given description is of a person he has known. I only mention this as an illustration of the self-opposing objections raised to the spirit hypothesis.

From my reading, and from my own personal experiences, I find that the descriptions, although correct as far as they go, are given rather in general terms than in great minutiae of detail, and are usually supplemented by the exhibition to the clairvoyant of some article, such as a ring or a brooch, or a particular flower perhaps, or by the description of some characteristic gesture, which conveys to the sitter the conviction of identity. It is quite usual for these descriptions to come as a surprise to the sitter; the things described were quite certainly not in his conscious mind. Conversely, points connected with the spirit which are very prominently in the conscious mind of the sitter rarely or never emerge during the séance.

To avoid the spirit hypothesis, we are driven from the explanation of simple telepathy from the *conscious* mind of the sitter, either to telepathy from his *unconscious* mind, or to a power on the part of the medium to rummage about in the subconscious mind of the sitter, although in the latter case it is not clear how the clairvoyant's mind knows what to take and what to reject. In any case, we enter mysterious and debatable ground, and we have absolutely no experimental facts to support these theories about the powers of the subconscious mind.

Again, it frequently happens that the article described is not known to, or recognised by, the sitter, and is subsequently identified only after a search, or by recourse to a third person. Akin to these cases are those quoted by Mr. Hill of persons veridically described to him whom he had never known.

To explain such cases, it is necessary to depart still further from the simple telepathic theory and to invent "thought transference at a distance." It becomes necessary to assume that a medium can reach out to the one person, at the moment unknown either to medium or sitter, who happens to possess the information, and that the medium can extract this information and give it to the sitter.

In the last resort, there are cases in which the fact revealed is not known to any living individual. Such cases are naturally very rare and are obviously extremely difficult to verify. As a rule, a little scepticism as to the facts, or a stretching of the hypothesis of latent memories, is considered sufficient to dispose of these cases; or recourse is had to the hypothesis of a cosmic reservoir of memories, a kind of reference library accessible at will to the seer! What an index it must have, and what a gifted librarian, whoever he may be!

The point I want to make is that it is neither fair nor scientific to treat parts of a psychic manifestation in watertight compartments; they are too closely inter-connected for that; a hypothesis, to be satisfactory, must cover all the facts.

To deal with the second premiss of Professor Jacks, I must assume that there does exist a certain number of cases in which the description of the spirit form is so minute that it is difficult to believe that the spirit could have such an intimate knowledge of his own appearance. Of course, it is very much a matter of opinion, and Professor Jacks has not given examples in sufficient detail to enable one to form a judgment. But is it so certain that people in these days of photography are as ignorant of the details of their personal appearance as Professor Jacks would lead us to believe? A learned Professor, such as he, may take little or no interest in his personal appearance, but the exigencies of their toilet, plus a little natural vanity, almost compel ladies to study their appearance very closely, while most

men have to look at themselves in a mirror every day when shaving, or when tying an evening tie.

As to whether a person could describe his appearance correctly and in detail it would seem to depend on his gift of observation and power of visualising, which differ so much in different people.

I think there are three lines of investigation by which some light would be thrown on the subject:—

1. By ascertaining through experiment to what extent and in what detail living persons can give descriptions of themselves.

2. By ascertaining whether sitters who possess exceptionally developed powers of "visualisation" obtain from clairvoyants better and more minute descriptions of spirit forms than those whose powers of visualisation are markedly deficient.

3. By recording cases in which a statement made by the medium is in accordance with the belief of the sitter, and is one which should be known to the alleged spirit, but which turns out to be incorrect in fact.

Such cases, if found to occur, would go some way to support the theory of the influence of the sitter's mind on that of the medium.

C. E. B. (Colonel).

PALACES IN PARADISE: A LEGEND OF ST. THOMAS.

To-day (December 21st) is the festival of St. Thomas, instituted in the twelfth century. In pictorial art this saint is represented holding a builder's square, and in accordance with the following legend, he is regarded as the patron saint of architects and builders:—

When St. Thomas was at Caesarea, our Lord appeared unto him and said: "The king of the Indies, Gondoforus, hath sent his provost, Abanes, to seek for workmen well versed in architecture, who shall build for him a palace finer than that of the Emperor at Rome. Behold now, I will send thee to him." And St. Thomas went, and Gondoforus commanded him to build a magnificent palace, and gave him much gold and silver for the purpose. The King went to a distant country and was absent for two years; and St. Thomas, meanwhile, instead of building a palace, distributed all the treasures entrusted to him among the poor and sick; and when the King returned he was full of wrath, and commanded that St. Thomas should be seized and cast into prison, while he meditated for him a horrible death. Meanwhile the brother of the King died, and the King resolved to erect for him a magnificent tomb; but the dead man, after that he had been dead four days, suddenly rose, sat upright, and said to the King: "The man whom thou wouldst torture is a servant of God; behold I have been in Paradise, and the angels showed unto me a wondrous palace of gold, silver and precious stones; and they said: 'This is the palace that Thomas, the architect, has built for thy brother, King Gondoforus.'" And when the King heard those words he ran to the prison, and delivered the apostle, and then St. Thomas said to him: "Knowest thou not that they who would possess heavenly things have little care for the goods of this world? There are in heaven rich palaces without number which were prepared from the beginning of the world for those who purchase the possession thereof through faith and charity. Thy riches, O King, may prepare thy way to such a place, but they cannot follow thee thither."

ERRATUM.—In the paragraph on p. 395, referring to the Witchcraft and Vagrancy Acts, "p. 285" is mentioned. It should of course be p. 383.

"SYMBOLISM," BY PAMELA GLENCONNER.—The paper on Symbols, their Legend and Mystery, which was read by Lady Glenconner at a meeting on the 4th July last at her residence, 34, Queen Anne's Gate, S.W., and reported in LIGHT, has now been published in book form with additional matter, price 1s., or 1s. 2d. post free, and can be obtained at this office.

THE WISDOM OF SHAKESPEARE.—"Twelfth Night," now being so finely played at the Court Theatre, has some very caustic touches. For instance the Lady Olivia, inconsolable at the death of her brother, is annoyed with her jester and, when he appears before her, bids her attendants "Take away the fool." "Do you not hear, fellows?" he retorts, "Take away the lady." Asked what he means, he replies that he does not wear motley in his brain, and is prepared to prove that she, not he, is the real fool. "Good madonna, why mournest thou?" "Good fool, for my brother's death." "I think his soul is in hell, madonna." "I know his soul is in heaven, fool." "The more fool, madonna, to mourn for your brother's soul being in heaven. Take away the fool, gentlemen!" Was ever the selfishness that masquerades as affection more neatly rebuked? And how admirable is Malvolio's sententious reply when asked what he thinks of the opinion of Pythagoras that "the soul of our grandam might haply inhabit a bird"—"I think nobly of the soul, and in no way approve his opinion." There is wisdom in a nutshell.

MUSIC AND THE SOUL.

ADDRESS BY DR. ELLIS T. POWELL.

At the Sunday afternoon concert at the Albert Hall, Sheffield, on the 24th ult., Dr. Ellis T. Powell delivered an eloquent address on the above subject. Lieut. Suckley's famous hand gave a selection of classical music at intervals during the afternoon.

Dr. Powell said that even if our sense of beauty had atrophied and we had all become deaf, we must gather from sacred literature that there was some connection between music and the spirit. For music was the only art which the sacred writings contemplated as practised beyond the grave. The seer of Patmos pictured the heavenly harpers harping with their harps (Rev. xiv. 2); and the whole scene gave us a hint in which direction to look for the secret of the influence of music upon the spirit. For the celestial harpers played in order to elevate the souls which shared in a great and solemn ceremonial. His hearers would remember George Eliot's words:—

"O, may I join the choir invisible
Whose music is the gladness of the world."

With the same solemn aspiration did the world's Redeemer after the last sad supper join in the singing of a hymn before He went out to Gethsemane, betrayal, and the cross.

To-day (continued the speaker) we commemorate nearly 200,000 of our kith and kin who during the last four years passed through Gethsemane to join the choir invisible; and now, if any, of us can have heard the opening chords of Chopin's splendid and stately masterpiece without a sudden solemnising of the spirit, as though we were entering the nearer presence of those whom I will not call the dead, but only our fellow citizens in the Great Beyond. I think Canon Shuttleworth was right when he said that "the music which so strangely stirs us is a 'broken light' of the eternal beauty, gleam of which surely shone upon the dying eyes of Charles Kingsley, as he murmured at the last, 'How beautiful God is!'"

I wonder if it would be possible, with the utmost reverence, to analyse these "broken lights" of the eternal beauty into their constituent rays, and see whither the analysis will carry us? Lamartine says that music is the literature of the heart: it commences where speech ends. When we hear good music our thoughts transcend all utterance. We have no words. At first sight we seem in the presence of an insoluble mystery. It cannot be merely the sound which stirs our emotions, for sound is but the physical vibrations of the atmosphere. . . . Nobody has posed the question better than the late Cardinal Newman: "Is it possible that that inexhaustible evolution and disposition of notes, so rich and yet so simple, so intricate yet so regulated, so various yet so majestic, should be a mere sound which is one and perishes? Can it be that those mysterious stirrings of heart, and keen emotions, and strange yearnings after we know not what, and awful impressions from we know not whence, should be wrought in us by what is unsubstantial, and comes and goes, and begins and ends in itself? It is not so; it cannot be. No, they have escaped from some higher sphere: they are the outpourings of eternal harmony in the medium of created sound; they are echoes from our home . . . something are they besides themselves, which we cannot compass, which we cannot utter."

"Something besides themselves." Yes, and what? Follow me closely, and I will try, perhaps in halting and imperfect words, to tell you. Nearly, if not quite, all the phenomena with which we are acquainted are produced by vibrations. The agitation or vibration of the air produces sound. The lowest rate of vibrations which we sense as a musical note—a deep bass sound—is about 40 per second; while the highest treble note in a piano gives about 4,000 vibrations per second. The highest frequency of vibration which the human ear can recognise is about 70,000 per second. Then there comes a huge gap, full of vibrations at ever-increasing rate, but all of them outside the sensitiveness of any organ that we possess. At last we go beyond vibrations in the air, and come to vibrations in the ether of space—that marvellous and mysterious medium, infinitely finer than our finest known gas, which fills all the space between us and the sun and the planets and the stars. And here, when the vibrations reach the inconceivable speed of 400 billion per second, they once again begin to affect one of our organs—the eye. The vibrations are sensed as light. From 400 billion vibrations per second (giving us the sensation of red) up to 700 billion vibrations per second (giving us the sensation of violet) they remain within our cognisance; and then once again our sense-organs fail, and we are blind to all vibrations beyond that speed.

Blind? Yes, but not insensible. For what are those higher vibrations? I am convinced that some of them are thought. We all know that thought can fly from mind to mind without the aid of spoken utterance by what is called telepathy. The mother knows that her boy is ill, though he

is miles away. Mother and son have their vibrations "tuned" to each other . . . so that they blend in harmony and answer to one another. . . . What music does is to quicken the thought vibrations, so that they come into tune with the vibrations of another sphere than the earthly. In other words, they lift the soul into momentary contact with its own eternal home, they enable it, as it were, to catch a breath of its native atmosphere, and to be at once calmed and solemnly reinvigorated thereby.

Here Dr. Powell asked his audience not to think that this was a beautiful scientific romance. Closer even than the scientists to the immortal core of things were the poets, and he summoned Shakespeare and Milton—"two whose names command reverence wherever our glorious English tongue is spoken or our splendid English history known"—as witnesses to the soundness of his argument. Then he passed to "one last daring suggestion":—

If music lifts the spirit into tune with the higher spheres, does it bring also a spiritual contact with those who have gone before—so many through the avenue of the supreme sacrifice, during the last four years? I would not dare to answer that question if I were not as sure of my ground as in affirming any recognised and accepted scientific truth. I say without hesitation, and not one solitary intellectual qualm—Yes! Do the boys know the tidings of victory? Yes! Do they know that we here to-day are rendering our tribute first of sorrow, gratitude, and affection, as voiced for us in Chopin's tender chords, and then of pride and praise and thanksgiving, soon to be interpreted in the majestic strains of the Hallelujah Chorus? Yes! Before we knew it in England, the news of victory was flying through the world whither 700,000 of our best have gone. Every thought that has gone out from an aching heart this afternoon towards friend, brother, husband, father, sweetheart, has reached its mark, borne on swift spirit vibrations straight as the arrow to the target. . . . Let us cease to think or speak of our war heroes as "dead." They are not dead—they are more alive than we.

THE ETHER AND THE UNSEEN WORLD.

Writing of the "Ethereal and the Material" in the current number of the "Occult Review," Mr. R. B. Span describes the Unseen World as being composed of ether. It is an invisible world because it is conditioned and governed by vibrations beyond the reach of our senses. The sight of the human eye is limited to vibrations of a certain range, likewise the human ear, so all life in a higher state of vibration is invisible and inaudible. The link between the seen and the unseen worlds is electricity, which interpenetrates both. Thought is an electrical discharge, and by its concentration messages can be transmitted between the two worlds, and the matter of the one or the ether of the other influenced or controlled. Life in the ethereal world is similar to life in this—for the simple reason that human spirits are not changed by the transition of death, and retain their old ideas, tastes and habits, and on arriving in the ethereal world they unconsciously form their surroundings by mentally moulding the ether around them into the things they have chiefly in their minds and imaginations. There is good reason for supposing that every human being has an ethereal body beneath the physical one, which is an exact counterpart of the material living person. This "astral double," as it is generally termed, is able to act at long distances from the physical body and make itself visible, audible and tangible to other people. Mr. Span's article is of service, as it enables us to realise how close and intimate is the relation between matter and ether, mind and spirit.

A. B.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donation:—

	£	s.	d.
In memory of Dick and Tommy (per Mr. and Mrs. T. Ritchie)	20	0	0
In memory of my sister, Kate Davidson Pow	5	0	0

MR. A. V. PETERS.—Much regret was felt by all who gathered in the hall attached to the rooms of the Alliance on the afternoon of the 12th inst. on learning that Dr. Vanstone had met with an accident and would therefore be unable to fill his engagement. The disappointment, however, was largely atoned for by Mr. A. Vout Peters kindly consenting to fill the vacant place. Mr. Peters spoke on the tremendous revolution which acquaintance with the facts of Spiritualism wrought in the ideas of many persons, how it opened up to them a vast realm of life, the existence of which they had till then not suspected, and invested all the facts of our present existence with new and wider meanings. He then proceeded to give a large number of clairvoyant delineations, some of them of a very striking character; practically all of them were recognised.

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CHRISTMAS: ENTR'ACTE.

The great war is over at last, and we are confronted with its aftermath of problems, religious, social and political. But even with these there is, by contrast with the mighty tragedy that began in August, 1914, a great peace. The gigantic crisis is over; the small crises look smaller by comparison. They are serious enough in all conscience—they involve the re-making of the world; but Yuletide is here. Let them go for the time. We cannot hope to catch again the "fine, careless rapture" of the Christmases of old. Something of the ancient glamour has gone, and it is not yet time for the advent of that newer spirit which will turn the songs and sayings about peace on earth, goodwill, fellowship, and all the beautiful dreams into living realities.

We are like travellers who, after fighting our way through a terrific storm, arrive, when it has nearly blown itself out, at nightfall at an inn, and can spend a few hours by the inn fire. We can still hear the rumble of the wind without; there is a fusillade of rain on the windows; the house shakes and rattles with the last fierce gusts. We are sore and shaken with all we have gone through, and glad of a brief rest and the warmth of the chimney corner.

Let us ignore the outside world for a little space and try and forget our troubles. We can do that not so well by some violent effort of expulsion as by quietly turning our backs upon them for a few hours. We have some sublime things to think of, some magnificent visions of events yet to come with which to entertain ourselves if we list. But for the moment we will not even think about them. They belong to the future and abide their time. This is a pause—an interlude. We will be quiet and possess our souls in peace; we will recruit our energies, for in the grey of the morning we must start again on the road.

Someone has drawn aside the blind, and looked out. The storm is still muttering in the distance, and the skies are yet black and threatening. But in the east there is a little rift in the clouds and a star is shining through. It is the star we followed through the night, and which led us to the place we have reached. Who knows? The morrow may dawn in splendour—the pledge and promise of many a golden morrow to come.

FROM THE LIGHTHOUSE WINDOW.

"Once in a dreary camp, wet with mud and filth, I heard some soldiers talking. They were urging points in Spiritualism with an enthusiasm that would have delighted Sir Oliver Lodge." (From an article "The Joy of Talk," by Marie Harrison in "The Daily Chronicle" of the 14th inst.)

In the "Evening News" of the 14th inst., Miss Lind-af-Hageby, interviewed on the subject of the Drug Peril, expressed the view that drug-taking had increased because people wished to escape from the worries of everyday life. The deadly habit could best be overcome by education.

Miss Lind-af-Hageby, by the way, is working hard to counteract another danger, that of a medical tyranny threatened by the new Ministry of Health. Mrs. Mona Caird, in the "Star" of the 14th inst., has some strong words on the subject: "Nothing less than a medical Inquisition is now threatened." "The proposed Ministry of Health does constitute a danger to our liberties." Those who are acquainted with the programme of the new Ministry will know what is meant.

A new light on the prophetic vision is shed by a book we were recently reading, "Reminiscences of the Old Country," by Ruth Ruck, in which, writing of the Cotswold Hills, the authoress says: "A Roman coin was found here not many years ago bearing the date a.d. 105." The designer of that coin must have looked into the future with some success!

CONDITIONS IN THE NEXT WORLD.

A NOTE ON "CLAUDE'S BOOK."

Just how far we are to accept as literally correct the many accounts which are now "coming through" from the unseen world is a difficult question. Of the substantial reality of that world we have now overwhelming proof. Human intelligence has demonstrated itself in the form of individual and characteristic communications times without number. We know that the so-called dead live, and they must live somewhere. Some of the more advanced minds in that state have told us their world is primarily a mental world. This carries us some little distance towards comprehension, but not very far. We see the possibility of gradations whereby, in the processes of human evolution, the physical is gradually and imperceptibly merged into those finer forms which we term the mental and spiritual. One of our best-known and trusted communicators from that world frequently descants on the power of thought, and the extent to which it conditions for the thinker his surroundings in the spirit world, or at any rate his *sense* of those surroundings. On the other hand, we have reputed authorities who would away with all these "cloudy metaphysics" and who stoutly contend for the material objectivity of the next state. The spirit house is *not* formed by the life and thought of the spirit. Nothing of the sort. It is built just as a house here is built by mechanical skill and labour. Are the spirit's robes the product of the spiritual life and character growing from the interior being as the flower from its stem? "Nonsense!" say the authorities we have in mind. They are woven at looms and fabricated just as are clothes in this world.

It is no great matter. The primary fact for us is that the spirit goes on and "not to die." Its communications clearly come from a region outside of the purely physical order and are consequently indescribable except by reference to physical terms, a point to be borne in mind whenever we have to pass opinion on communications coming, or purporting to come, from the next state of human evolution.

In a letter from Sir Oliver Lodge which prefaces Mrs. Kelway-Bamber's book of messages from her son, he writes:—

"You are of course aware that no sort of infallibility is attributable to such utterances, but they are undoubtedly instructive; and philosophers of high standing have urged that statements of this kind ought to be made accessible. They represent at worst a psychological phenomenon; while at best they convey the impressions of an eager new-comer to the other side, who, with a gift of vivid statement, is anxious to convey to you as much as he has so far learnt about the conditions which at his particular stage of development are encountered there."

It is unlikely, Sir Oliver points out, that in dealing with scientific or philosophic fact the communicator has arrived at much of importance, but concerning elementary details, his testimony agrees in the main with that of others.

That is certainly true. The messages are clear, straightforward, human, and characteristic of the young soldier as he was known to his friends on earth. He had that type of intelligence which one would imagine would be apt in conveying impressions of his new life. He gives us much of interest, his remarks throwing suggestive lights on some of the questions that concern the more thoughtful investigators, who desire to know not only the fact but its why and wherefore. The reality of the communicator is attested by certain evidential messages not quoted, but referred to by Sir Oliver Lodge. The book will have its message for many who at present grieve as those without hope, and will perhaps afford fresh material for students of the psychological side of the question, those serious investigators who look for a unifying principle which will reconcile such conflicts of testimony concerning the nature of the next life as those alluded to above. This will apply especially to the question of reincarnation positively affirmed and as positively denied by communicators who have made manifest their sincerity and intelligence as independent beings, in no way creations of the minds of the mediums. On such divergences we must, as impartial observers, hold our judgment in suspense, taking a lesson from ordinary earth experience where events—especially unusual events—are liable to be reported in contradictory terms, and where the psychological action of mind upon mind is the source of so much that prevents a clear understanding even of the world in which we now live.

It is the heart and not the brain
That to the highest doth attain,
And he who followeth Love's behest
Far excelleth all the rest.

—LONGFELLOW.

MR. BLIGH BOND'S NEW SCRIPT.

A PHILOSOPHY OF LIFE.

Shortly after the publication of "The Gate of Remembrance," a new series of automatic writings was initiated at the suggestion of Sir William Barrett. Mr. John Alleyne was again the automatist. The subject was not defined, but was left to the freewill of the communicating intelligence, though it must be said that Sir Wm. Barrett's suggestion rather implied a possible continuance of the Glastonbury revelations. A new and stringent condition was imposed in these experiments. During the whole course of the thirty-six or more sittings of the series, it was my practice to read continuously to Mr. Alleyne from some book which I chose for the purpose of distracting his normal attention entirely from the writing, thus dissociating the conscious from the subconscious mind to the greatest extent possible. And this practice not only did not impede the writing, but actually assisted its production, and it was observed many times that the free and continuous flow of the script commenced simultaneously with the reading. The matter obtained forms a coherent series of essays on the Interaction of Spirit and Matter, and allied themes, and embodies a remarkable philosophy offering a solution of many of the questions which are now actively occupying the attention of thinking people. One of the aspects of this interaction is concerned with the Occlusion of Thought, or, more particularly, the Occlusion of Memory, in its material environment. The substance of the teaching seems to harmonise very well with the ideas suggested in Mr. Campion's letter to *LIGHT* of the 23rd ult. The script has been transcribed and will be published as soon as arrangements can be made. An exposition of some of its main features and of the general conclusions involved was given by me on the 14th ult., in the form of an Address to the Quest Society, and this will appear in the forthcoming number of "The Quest."

MATTER AND SPIRIT.

It will interest your readers to learn that the script pictures Matter as a mode of Spirit, degenerate in that it has been suffered to develop an independent Will, which is mechanical and blind. But it provides the substance for the operation of Spirit for a perfect and beautiful End, that of the ultimate conquest of Matter and its perfect obedience to the motions of Spirit, Spirit thereby gaining a completeness of self-expression which in its undifferentiated state it cannot directly achieve. Within the remotest interspaces of Matter, and occluded by its heavy and inharmonious vibrations, is ever a Nucleus, or Embryo, of the original Spiritual force which gave it birth. This Embryo is weak, lost and imprisoned. And it is the sublime and glorious task of Man's Evolution to lay hold of Matter and to subdue and reconcile its Will, transmuting its discords one by one into spiritual and material harmonies and rendering Matter at last the Direct Agent of Intelligence.

It is absolutely said that in this condition Matter itself will assume Intelligence, and the lost spiritual Embryo occluded within it will be freed, and able to respond to the motions of Free Spirit.

The ultimate outcome will be the Birth of the Logos, the realisation of the Kingdom of God upon earth, and Man will find his true spiritual destiny in a perfected world wherein, to quote the script, "Perfect Matter shall unite with Perfect Spirit in perfect combination."

Every intelligent motion of the mind of Man incarnate imparts to Matter something of its own mode of motion which is Intelligence, and this, though unseen and not physically measurable, because vibrating in another plane, is nevertheless a permanent acquisition of Quality—Spiritual Quality—to Matter. Hence all the mysteries of Psychometry, Power of Relics, the Atmosphere of Places, the *Genius Loci*, together with all the phenomena of the "Greater Memory," come under one general law, that of the progressive spiritualisation of Matter, and of all Nature, by and through the agency of the Spirit of God embodied in Man, and Man is the complete Microcosm of God, His very Image, and he contains potentially the germ, destined to full development, of all the Divine powers and of a full and intelligent response to all the powers and qualities of created things.

I cannot at this moment give your readers more than this fugitive sketch of the main argument of the script. It is elaborated in such a way that no vital department of human activity is left untouched, and it is applied to such diverse functions as Nationality, Race-Migration, War and Peace, Religious origins and development, Symbolism, Architecture, Language, Music, Logic, Intellect and Intuition, Social Reconstruction, Eugenics, Embryology, also to Memory, Personality, the Race-Spirit in the individual, the conditions of intercourse between the two worlds, etc. The ideas conveyed, as formulated, are quite new to myself and to the automatist, but are charged with a power which, I do not hesitate to say, has in many respects greatly influenced my mental attitude.

THE PROBLEM OF EVIL.

The teaching of the script is unmistakable on this point, and not merely unmistakable, but intelligible and easier of acceptance than a great many attempted explanations. For it appears by these writings that Evil is the assertion of the

Will of Matter and of the perverted and apostate spiritual force enmeshed in Matter in opposition to the Will of the Spirit. But it is temporal only, and associated only with Matter in its intermediate and imperfect state of development. Hence Evil is destined to disappear, and will disappear, as soon as the discords of Matter are resolved by the superior Will of the Spirit, which is perfect Harmony.

Shortly, according to the script, God created Matter through the action of His free Spirit, and Matter was first generated by the harmonious interaction of the Seven Creative Impulses of Spirit, as a perfect Substance, animated by the sevenfold modes of spiritual Motion. And having generated this perfect substance, God left it to work out its own development, for the furtherance of an ulterior object for which this substance, in its self-modified state, was needed. God, as the husbandman or Great Vintner, presses the juice of the Vine, His Word or Essence, into the wine press, and He, as His own Self-Begotten, is the Vine of which all Humanity are the Branches. God thus, in His own Person, takes on Imperfection and Sin, because both these are the outcome of a secondary action of perfect original Matter. And the mystery is thus explained. The Seven Spirits of God, the forces moving in the primal and harmonious Matter, having accomplished their work, the Spiritual Motion first animating the work is withdrawn, and the sevenfold effects are left to work themselves out. And at first they all react in perfect harmony. But each of these Seven is itself creative of further secondary harmonies; and these secondary motions, which are compared to the overtones and undertones of musical notes, give rise to tertiary complexities through their inevitable interaction. And since the overruling Spirit is withdrawn, their difference-tones are not resolved, and they fall out of adjustment. The ultimate result is an endless ramification of discord. This discord increases to the point of Chaos. And Matter, its spiritual vibrations neutralised, stultified, occluded by the welter of discordant effects, is degraded to a blind unintelligent mass, with a harsh, mechanical mode of motion, subject to the laws of Time and Space. The pure spiritual will is lost, and there takes its place the dull monotony of reiterated physical motion, a mode of Will which has degenerated into Habit, productive of those set forms of activity which we call Chemical Elements. These coalesce for age-long periods, but nothing is really permanent in this state, since all forms and modifications are subject to modification by the impact of inharmonious forces endlessly ramifying through the mass.

The process may be likened to the fermentation of the juice in the wine vat, and this fermentation has its period, for it is slowly and imperceptibly generating a Third Principle, which, when it is fully evolved, will be the great solution of all the complexities; and the dark and chaotic ferment, once full of the forces of strife, shall be resolved into the clear and sparkling wine.

And this process, when translated into spiritual terms, is the Birth of the Divine Logos. Philosophically, and in terms of Mind, it may be thus described.

THE BIRTH OF SPIRITUAL REASON.

Man's first intelligence is pure, but in instinctive and unconscious obedience to his Parent Spirit. His vehicle is the pure substance of Intuition which neither opposes nor resists him, and he remains therefore void of any consciousness of Good and Evil, and of the principle of Free Choice. Intellect, as we know it, he has not developed. Then comes the Era of the withdrawal of the Spirit, and the first play of a mode of Intelligence free to choose, and free to interact. And soon the first Disharmony is generated, with reactions that reach throughout all creation. Man develops Intellect, and conscious Individuality or separateness, and loses his primal joy of union with all Beings.

Through ages of strife, battling with every form of complexity, he learns to draw within himself a force of pure Spirit which enables him little by little to dominate, or at least to contend with, the discordant motions now pressing in upon him from every side. But for a long time their resistance increases with his own internal resistance. Spiritual Intuition is the intelligent force which in him opposes the Material Will of which Intellect is the expression.

Ultimately, his Intellect, by constant reaction, begins itself to take on a quality of spirit, or sympathy with Spirit, and tries, ever so feebly, to reach forth to its spiritual mate, and hold something of its powers, sensing the sweetness of the Spirit.

Some men and women are born with a predominant quality of Intuition, but for a long while this operates at the expense of their Intellect, since the two faculties are at present too widely sundered for intimate union in the self-same individual, and thus the beauties and the raptures of spiritual intercourse can neither be drawn down into the intellectual sphere, nor conveyed, save by dimmest and most imperfect symbol. But from time to time, great teachers come on earth, who have been able so to unite the two principles as to convey to their fellows something of the nature of spiritual life and its laws, and they teach the meaning of Righteousness, the only agent for the purification of Intellect from the Will of Matter. And the Will of Matter, as Evil, is stimulated by the forces of Spirit which Man in his free choice is able to receive and to modify according to his inclination. And man's greatest danger is

that he may, if he chooses, draw in and pervert to the Will and Dominance of Matter, some portion of this spiritual Will. This adds immense force to Matter and increases the rule of the Powers of Darkness. Spiritual force, thus "engulphed and degraded," may draw Man down away from his true destiny, to the state which is described as the second Death, the Great Silence, and the Transmutation of Matter. It is the loss of the Individual Soul, and its dissolution—happily a far-off possibility. But Man is responsible for all the spiritual force which he may have engulfed or degraded—a sufficiently awful pronouncement.

The age-long reaction of Intellect and Intuition results in their full and joyful union, and the birth of the Spiritual Reason, which is the Birth of the Logos, or Christ incarnate in Humanity. And this is not only the salvation of Man, but of the whole Creation, which Man will draw after him into the celestial state, so that all Matter will be purified, and raised in growing stability to a higher state in which it will regain its lost soul, and become the intelligent and obedient servant of Man. This will be the New Heaven and New Earth, the Middle Kingdom of the Spirit, and it is the appointed End of Man's creation. Matter and Spirit will then be in immortal union, all spiritual Beauties will be manifest, including the Manifestation of the Divine Personality hitherto unknown and unrecognised.

F. BLIGH BOND.

THE PSYCHIC SIGNIFICANCE OF THE ETHER.

THE DISCUSSION.—A SUMMARY.

[We are now able to follow the report of Sir Oliver Lodge's lecture delivered on the 2nd inst. (p. 394) with a brief note of the subsequent discussion. And it should be mentioned here that we take full responsibility for the report in each case. It cannot be too emphatically pointed out that there is often a wide difference between an article written by an authority over his own name and a report of his utterances at a public meeting. His opponents frequently disregard this fact and hold him accountable for what he is alleged to have said, even when it is a garbled and unreliable report, being more anxious to score a point than to get at the truth. We do not suggest that our own reports are of this order; we merely desire to safeguard the speaker and not to saddle him with the entire responsibility for his reported statements.—Ed.]

In the course of his replies to the various questions, and after explaining that he was speaking hypothetically, not dogmatically, Sir Oliver said he regarded the soul as the vehicle of the spirit. He conceived that those on the other side were not far separated from us. They had gone out of our circumstances rather than out of our lives. They were discarnate but not "disembodied" spirits. They still needed some kind of vehicle of expression. In his meaning of the term, the soul was to the ether as the body was to matter; the etheric body was a body of ether just as the material body was a body of matter. If they accepted that idea it did away with the conflict of opinion regarding reincarnation. That body of etheric matter originated with the material body of which it was the counterpart. He regarded the mind as the intelligent part of the spirit. The terms "soul" and "mind" were often confused, but he thought that the mind belonged to the psychic region rather than to the physical one. The mind and the affections were our means of self-expression; all the important part of us lay in the psychical region, not in the physical one, and the ether belonged to the physical region; hence it could not be classed as mind. It was the spirit which used the brain. The brain did not think. There was no real memory in the brain. It was merely an instrument of the spirit. He thought the term "soul" was the best one to employ to convey the idea of the instrument of the spirit when the physical body was done with. Some might prefer the phrase "spiritual body," but it was rather cumbersome. The question of the ether in relation to the idea of a life after death had already been the subject of speculation so far back as the 'seventies of last century in a book called "The Unseen Universe," by Professor Balfour Stewart and Professor Tait. They put out the idea, treating it from a religious point of view, and were quite naturally ridiculed by some of the physicists of that day.

Dealing with another question, Sir Oliver said they could not go into the subject of materialisation. It was a difficult matter. They required more facts. But there seemed to be good evidence for materialisation. There appeared to be ways by which the discarnate spirit could manipulate or affect physical matter. In the natural order, of course, it did so in the career of man on earth who was literally a materialised spirit, the materialisation beginning in the womb of the mother. As to phantasms it was, of course, necessary to discriminate. Thus there were many appearances of people, at the point of death or immediately afterwards, to friends at a distance. This could hardly mean that such people were actually present and sufficiently materialised to be visible. These appearances seemed due to some rare transference of thought or emotion acting on

the mind of the seer to conjure up a picture, apparently objective, of the person seen.

An army doctor present related an extraordinary case. As the result of an accident a man had to undergo the amputation of a leg. The leg was taken away to be dissected and later the patient (in the hospital) was heard screaming, and complaining that his missing leg was being cut up! It apparently caused him intense pain. The surgeon was mystified, for the patient had not been told of the dissection and could have had no knowledge of the use to which his leg was being put at the time of his outcry. Was it not possible that there was some subtle nervous or physical link between the patient and his amputated limb?

Sir Oliver suggested that perhaps it might have been a case of temporary clairvoyance on the part of the patient. He hardly thought any physical theory, however subtle, would meet such a case. The phenomenon belonged to the region of consciousness. The patient was presumably sensitive on the subject of his leg, and this would direct any access of consciousness along the lines of clairvoyance to the fate of the leg.

In the course of some remarks on the possibility of the extinction of the consciousness of the spirit at some stage after the passage through physical death, Sir Oliver said he agreed with the remark in *LIGHT* that so far from extinction being a punishment for continued evil living, the evildoer would like nothing better. To be compelled to live to expiate his misdeeds was the most appalling punishment that could befall him. The wise man would realise that right-living was not only his duty but his highest interest, for he would have to live with himself for ever. (Applause.)

A FRENCH SEERESS.

We go from home to learn our news occasionally. We take the following from the last issue to hand of "The Message of Life," New Zealand:—

"The Minister for Justice (the Hon. T. M. Wilford) when, early this year, he was interviewed by the former Executive of the National Association of Spiritualists, said plainly that he knew nothing of psychic phenomena and doubted its existence. And this ignorance in high places is as a dark shadow hiding the light of spiritual truth. Strange to say, the hon. gentleman last month, at Wellington, in a war lecture, told the story of Claire Ferchaud, the wonderful girl prophetess of the war. Said Mr. Wilford: 'Claire Ferchaud is the seer and the prophetess of the war—a deeply religious girl, who has written works worthy of St. Therese. At the end of 1916 she announced to France that some of her most powerful politicians were plotting against her, but prophesied that they would speedily be punished. The prosecution of the Bonnet Rouge gang, the execution of Bolo, and the imprisonment of Malvy and that arch-traitor Caillaux followed. She warned the French generals that their front would be pierced when it was pierced. They all announced that it would hold. The Bishop of Poitiers and the Archbishop of Bordeaux have proclaimed her prophecies. She prophesied that the Italians would annihilate the Austrians at the Piave river and save Venice. This has come true. Soldiers swear by her; generals consult her; and France awaits her pronouncement with every interest, while the Loublaud parish has become a place of pilgrimage.' And this is a quotation from Mr. Wilford's address. He says he knows nothing of psychic matters, and yet declares before a public audience that this girl is 'a seer and a prophetess.' According to our laws she is a 'fortune-teller,' and Mr. Wilford should perceive this, and the injustice of prosecuting those who in a lesser degree do foretell the future."

"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.
Miss Woodhull	4 4 0
Rev. C. L. Tweedale	0 5 0

It is better to be a crystal and be broken than remain perfect like a tile on the house-top.—CHINESE PROVERB.

THE SOVEREIGNTY OF TRUTH.—Truth is the voice of the Eternal; universal as to comprehension, infinite in power. It is the source of the poet's inspiration, of the prophet's teaching, of the visions of the seer; articulate in the whispering of the breeze, the murmur of the sea, the roar of the storm, its language is intelligible to all the races of mankind. Like the ether of space it is impalpable, yet capable of being grasped by the hand of knowledge; imponderable, yet crushing with irresistible force all opposition; embraces all, pervades all, and penetrates the profoundest mysteries. Destined as it is to hold the sceptre of dominion over mortals and immortals, who would not worship at the shrine of truth?—RICHARD REES.

WITCHCRAFT AND VAGRANCY ACTS.

The author of "I Heard a Voice" thus replies to Mr. Yates (p. 398):—

I am wholly in sympathy with the movement for an alteration in the law affecting Spiritualists; the difference referred to in this correspondence is mainly one of method. At the same time the note on p. 395 hardly does justice to the objection to the petition as at present framed. The petition proposes that a sort of Council of Management should be set up, with delegates drawn exclusively from "the spiritualist Churches." This would be obviously unfair, being that most Spiritualists are members of other bodies. I will not discuss, on the present occasion, whether Spiritualism is of itself a separate, distinct, and complete religion. I will only say it seems to me a mistake of fact and of policy to assert, as Mr. Yates does, that it "is absolutely impossible for the true Spiritualist" to be a member of the orthodox church or to accept such doctrines as that of the miraculous conception. In taking up this rigid attitude, I venture to think Mr. Yates and those who hold his views are going out of their way to raise enemies and to create difficulties; and that if such attitude were strictly adhered to it would be an immense, if not fatal, obstacle to the spread of Spiritualism, to which I, in common with Mr. Yates, look forward.

With reference to the proposed method of procedure, I am convinced that the hardships under which Spiritualists rest can only be removed by Act of Parliament. The barbarous provisions must be repealed, or so amended as to be in effect repealed. To communicate with those who have passed to the next life—where this is possible—must be recognised as perfectly lawful, proper, and indeed laudable. Organised pressure should be brought to bear upon members of Parliament, wherever it is practicable, to force them to take up this question.

In the concluding part of his letter Mr. Yates appears to treat the burdens upon Spiritualists as due to Judge-made law. I think this is an error. The statutory provisions in question were framed on the assumption that spirit intercourse is impossible, and that those who purport to practise it are necessarily guilty of fraud. It is the law, rather than the Judges or the magistrates, which is at fault; and the law on this subject sadly needs amendment.

SPIRIT MESSAGES AND SPIRITUAL EVOLUTION.

Exception is often taken to the spiritistic hypothesis on the ground that the alleged messages are frequently of a trivial and commonplace character, and that those, in particular, stated to emanate from spirits eminent when on earth are unworthy of their earthly fame. As this objection is often the expression of minds of genuine religious feeling and high spirituality, it should command considerable sympathy from the believer in spirit-communication. Its fallacy, perhaps, consists in a failure to discriminate between cosmic process and spiritual values.

Definite and explicit though materialistic philosophy may be, its tenets remain incredible to innumerable minds, who adhere, on the contrary, to a vitalistic metaphysic. The latter must, however, predicate for every human being, irrespective of race or stage of development, an inner animating principle, in which character and intelligence alone reside, and which survives the dissolution of the physical organism, through which it endeavours to express itself on earth. The slow and evolutionary processes which have brought the earth to its present form must have their counterpart in the development of the soul which, directly it is released from the body, will doubtless occupy the same rank in the spiritual hierarchy which it had before, though subjected to new and different conditions. Momentous as Death may seem to the individual, in the eyes of Nature it must be one of the most ordinary of her processes, for which, in her infinite wisdom, she has made ample provision.

If, now, we survey the human race with unbiassed eyes, it is impossible not to recognise that, though religion should exert its highest dynamic influence, there must remain countless thousands who are unaffected thereby, mean of soul, limited in intelligence, low in aspiration, who die in the same spiritual condition in which they have lived. If any of these, shortly after their entry into the world of spirits, should be enabled to communicate with those on earth, it would be irrational to expect from their messages inconsistent with their spiritual rank, since we cannot gather figs from thistles. Spirituality is the appanage of the soul, and is not inherent in the cosmic processes to which the soul may be subjected. Epigrams do not proceed from the dull of wit, nor lofty truths from the mean of soul. It is natural, therefore, that commonplaces should come from the commonplace.

If, on the other hand, the message should emanate from a spirit of genius, it must be remembered that genius requires suitable conditions for its adequate expression. The man of genius has often proved but an ordinary and disappointing guest at a dinner-party, and it was said of Oliver Goldsmith that "he wrote like an angel and talked like poor Poll." Had he been limited to talking, his genius would have remained unrevealed. The famous orator would make but a sorry speech, if compelled to speak with a large stone in his

mouth, and a poetic genius, afflicted with "mal-de-mer," would seem little differentiated from ordinary men. It would not, therefore, be remarkable if the spirit of a former genius, when engaged in what may well be the most difficult operation in the Universe (the establishment of communication between the ethereal and material worlds) should be inhibited by the hindrances encountered from any manifestation of his genius.

E. W. DUXBURY.

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mrs. Wesley Adams.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Miss Violet Burton; 6.30, Mr. P. E. Beard. Wednesday, December 25th, No Service.

Spiritualist Church of the New Revelation, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, address by Mr. Edmund Russell on "Applied Arts: Man's Three Overcoats."

Lewisham.—The Priory, High-street.—6.30, Mrs. E. A. Cannock.

Kingston-on-Thames, Bishop's Hall.—11, Open Circle; 6.30, addresses and clairvoyance by local workers.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. Howard Mundy.

Woolrich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. Bloodworth, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Healing Service, Mr. Macbeth Bain; 6.30, Miss Ellen Conroy, M.A. 31st, 8.30, Watch Night Service.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mrs. Mary Gordon, address and clairvoyance. 28th, Mr. G. T. Brown.

Brighton.—Windsor Hall, Windsor-street.—11.15, Mr. H. Everett, address; Mrs. Curry, clairvoyance; 3.15, Lyceum; 7, Mrs. Curry, address and clairvoyance. Monday, 8, healing circle.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses, Miss Felicia Scatterd; 3 p.m., Lyceum. Monday, 7.45, Miss Scatterd will give some of her personal experiences. No meeting 24th, 25th, 26th, Friday, 27th, Guild social and dance. 29th, Mr. Maskell.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (21st) at 7.30 p.m., prompt, Dedication of New organ, also of illuminated "In Memoriam Carton"; Miss Jennie Walker, of Canada, in the chair; Mr. Richard Boddington, dedication address; Mr. A. Clegg, organist of Marylebone Association, at the organ; vocalists: Madame Nina Field and Miss Lily Harvey. To-morrow, 11.15 and 7 p.m., Mrs. Jennie Walker, of Canada.

PRACTICAL THEOSOPHY.—In the opening chapter of his little book, "Practical Theosophy" (Theosophical Publishing Office, Adyar, Madras, 1/6), Mr. C. Jinarajadasa sets out three fundamental Theosophical truths which, when a man begins to apply them, transform his attitude to life. These are that man is an immortal soul who grows through the ages into an ideal of perfection; that he grows by learning to co-operate with God's plan, which is evolution, and that he learns to co-operate with God's plan by learning first to help his fellow-man. The remaining chapters treat of the practical application of these truths to home life, school and college, business, science, art, and the State. In the domains of education and art the author especially emphasises the importance of the influence of the beautiful. He holds that every object that surrounds a child from the moment of birth should have some touch of beauty. He would not have its emotional nature infected by harmful poetry and crude music (he even condemns nursery rhymes, "with their usual jumble of thoughts and images which have little relation to life"). Unruliness being a malady of the emotional nature, he believes if we could only abolish the ugly noises of the streets and the ugly pictures on hoardings, as well as the use of phrases distorted from their true meaning, we should not need to complain of unruly children.

A HORRIBLE DOCTRINE.—It takes, perhaps, a child's or a woman's heart to realise the horror of that thought [of never ending punishment]. I remember as a child reading a Sunday-school book that helped me to realise the meaning of this "for ever and ever in hell." I was to imagine a huge forest, and a tiny insect coming from the farthest planet and biting an atom out of one of the leaves and carrying it away to his home, the journey taking one thousand years. Then I was to imagine the ages that must elapse before that whole leaf was carried off. Then the stupendous time before the whole tree would be gone. Then, as my brain reeled at the thought, I was to look forward to the carrying away of the whole forest, and from that to the carrying away of the whole world. Then came the awful sentence in italics, *Even then eternity would but have begun.* I suppose God will forgive the people who wrote that book for children if they repent, but I don't feel much like forgiving them. I can remember still lying awake in the night and crying as I thought of the lost souls in hell, as my poor little brain reeled at the thought of the journeys of that wretched insect, and of those whom God kept alive to suffer for ever and ever and ever.—DR. J. PATERSON, SMYTH in "The Gospel of the Hereafter."

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13, Pembridge Place, Bayswater, W.

SUNDAY, DECEMBER 22ND.

At 11 a.m. ... MISS VIOLET BURTON.

At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, DECEMBER 25TH.

NO SERVICE.

THE CHURCH OF HIGHER MYSTICISM,

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

SUNDAY, DECEMBER 22ND.

11 a.m. ... Mrs. Fairclough Smith ... "Clairvoyance" (continued)

6.30 p.m. ... Mrs. Fairclough Smith ... "Healing."

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.

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Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, Dec. 22, 6.30 ... MRS. MARY DAVIES.

WEDNESDAY, " 25, ... No Meetings.

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.

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