

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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LONDON SPIRITUALIST ALLIANCE, LTD.

The New Session opens next Thursday.

See page 10.

## NOTES BY THE WAY.

In the current issue of the "Quest" appears an article "Some Current Rumours of the Hither Hereafter" by the editor, Mr. G. R. S. Mead, who handles the question with his usual intellectual force and lucidity of vision. He alludes to the mass of typical evidence for human survival which has been accumulated, and to the fact that, after making every allowance for alternative theories, certain factors of evidence remain over which are quite inexplicable on any other supposition than that of a surviving personality. Such a state of affairs, he considers, "should legitimately arrest the attention of every serious thinker, whether he approves or disapproves of this conclusion. For as an unavoidable fact these investigations are being made and the conclusion is being arrived at by many reputable and responsible people." Nevertheless he admits that the subject is one which "must necessarily for long continue to be involved in intense prejudice."

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Mr. Mead is quite right. The prejudice is stark and palpable, and its causes are various. We have dealt with them so often in the past that it is needless to go over the ground again, except to quote once more the opinion of that penetrating thinker, Walter Pater, who expressed the view that a false theology had so deflected the right line of human thinking that it might take ages to restore it to the clear simplicity of Nature. (We quote from memory, but that was the general purport of his remark.) Psychical Research, as revolving about the deepest and most important issue of human life, naturally brings to a head all the distortions and perversions of centuries of false teaching. But on the inner side of things we fancy there will be a speedier clearance, and multitudes will move forwards under the impulse of vision and intuition, leaving, in the end, only those whose devotion to externals holds them in mental and spiritual fetters, to find their way by the tedious process of exhausting, one by one, theories logically acceptable but utterly unable to stand the tests of life experience.

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The "New York Sun," in its review of "The New Revelation," said:—

When a man of the character and the reputation for common sense of Conan Doyle announces his faith in Spiritualism, he must have a hearing without even demanding it. When he states

the reasons for his faith as calmly and clearly as Sir Arthur does in his volume, "The New Revelation," it is a creed worthy of two hours of everyone who has paid attention to a controversy that has engaged the English-speaking world for the last seventy years. Doyle's book has this advantage over most other recent books in support of Spiritualism, that it avoids the abstruse, the cant phrases of the medium, and the nebulous wordings that leave the reader to wonder whether the authors really knew what they were trying to say. There is nothing misty about Sir Arthur.

And then followed a very fair summary of the contents of the book. We are not ill-pleased to see the allusions to cant phrases and nebulous wordings, having already uttered our protest against the jargon imported into the subject. It is the more notable, this review, as coming from the United States, which, as a rule, is frankly materialistic, and which, with some of the finest and best examples of psychical phenomena, mingles much that, if the report of some British observers be true, is of a lower grade than anything known in this country. In that respect, of course, it is like every other human institution—it reflects the virtues and the vices of those associated with it.

## SOME DEFINITIONS.

T. J. asks our opinion of the following propositions at which he has arrived in the course of his studies:—

"Spirit and matter are but the two poles of the same thing with manifold degrees of vibrations between the two extremes."

"Spirit is in vibration from the centre to the circumference (speaking figuratively); the nearer the approach to the centre (pure spirit) the higher the vibrations, the further away from the centre the lower the vibrations; spirit then becomes known as matter."

"Mind on the physical plane is a lower attribute of spirit, and is the highest vibratory force governing its lower attributes, matter and energy, on the plane of physical matter, which includes man."

"Mind and spirit (two poles of the same thing) must have a body for progression from the Finite to the Infinite."

"Physical man is in process of unfoldment, and is as much in eternity in the physical state as he will be in higher states of finer matter."

"The physical body is a mere incident in the procession of mind and spirit from one body of unfoldment to another, there being always a connecting link between one state and the next, the principle of vibration being the means of separating state from state."

There is something to be said for our correspondent's propositions, so long as they are admitted to be in the nature of "guesses at truth." The one thing of which we may be reasonably sure is that the universe is a manifestation of *Life*—an intensely living thing, and therefore perpetually flouting logic and washing out all lines and limits. We can only be safe by taking natural principles as our guide.

We are apt to make so much of the tragedy of death, and think so little of the enduring tragedy of some men's lives that we see more to lament for in a life cut off in the midst of usefulness and love, than in one that miserably survives all love and usefulness, and goes about the world the phantom of itself, without hope or joy or any consolation.

—R. L. STEVENSON.

ONE rather significant thing about the Dialectical Society's Report is that though the committee found it easy to get people to give testimony as to the reality of the phenomena in question, they found it difficult to get *negative* testimony. The sceptics, though vigorous and fluent in newspapers and wherever they could not be cross-examined, became remarkably shy birds when asked to appear before a committee of lawyers and doctors.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

## THE AFTERMATH OF WAR.

SOME WORDS OF COUNSEL TO SPIRITUALISTS.

BY ASTREA E.—

I hope that amid all the wild talk that is current about inflicting special punishment on the Kaiser, Spiritualists will keep their heads and be true to their principles. It is neither just nor expedient.

It is not just, because the whole German nation was in accord. The same will spoke from the throne, in the writings of politicians, philosophers, historians and professors, and nowhere more clearly than in the memorials addressed to the Chancellor by the six chief Associations of the German Empire—the Agricultural League, the League of German Peasants, the Christian Association of Peasants, the Central Union of German Handworkers, the Industrial League, and the Union of the Middle Classes. They were in complete accord with the German peace terms proclaimed in the Prussian Upper House on July 1st last: Annexation of Belgium and of the entire Flanders coast including Calais; of the only coal-fields left to France, and of Toul, Belfort and Verdun; surrender of the entire British fleet and of all naval and coaling stations that Germany might demand; surrender of Gibraltar, Egypt and the Suez Canal; return of all German Colonies; the extinction of Serbia and Montenegro, and an indemnity of "at least" £45,000,000,000, and all the Russian conquered territory. Professor Roland Usher, who studied pan-Germanism long before the war, gave as his matured conclusion that, though but few men knew the details of the vast projects for world-domination, the whole nation was "fired by their spirit, and working as a single unit in accordance with their directions." Even the German women desired to follow in the wake of their armies to England "to show what they could do to English women," and sang their Hymns of Hate throughout Germany. If the whole military junta, with the murderers of Miss Cavell and Captain Fryatt, the torturers of helpless prisoners, the violators of the Hague and Geneva Conventions, and all those responsible for the orders to commit these and other crimes, could be hanged at the yard-arms of German ships and sunk in mid-ocean to the thunder of avenging guns, some might consider this an impressive ceremony to inaugurate the New Era of peace and good-will! It might at least fulfil the purpose of all capital punishment—that of inspiring terror in future war-makers. But as there are to be no more absolute sovereigns, such a spectacle would be not justice, but vengeance; richly deserved, no doubt, but still vengeance. And if it were done how would England be bettered? As this is manifestly impossible, the more restricted the number of scapegoats, the more accentuated would be the injustice. The whole spirit of British justice is summed up in the words "a fair trial." For a fair trial the court must be impartial. If the Allies constitute a court it must be a court of enemy judges. And the accused must be allowed counsel, who would have no difficulty in whittling down responsibility to the vanishing point; or perhaps plead insanity, which might not be hard to establish.

Nor is it expedient, for the trial of those who could be made responsible for the bloodthirsty orders would carry with it the implication that, if these men suffer for their crimes, the German people only obeyed. The common-sense of humanity will draw the antithesis. To punish the ex-Kaiser is to play straight into the hands of those who, for ulterior motives of their own, wish to give Germany an easy peace, to resume relations with Germans as if nothing had occurred, and to fasten on our nation all the burdens of the war. Vengeance on figure-heads has never received the approval of history. The execution of Charles I. for levying war against the people of England, and that of Louis XVI. of France, raised both to the dignity of martyrs.

Do we want vengeance? Not in the least; but we want even-handed justice as a warning for the future, but not to kings. It is the much-belauded Democracy that needs the change of heart. The German people are repentant; so they and their friends tell us. Well and good! But repentance on a sick-bed is not always a proof of changed disposition. The proof of repentance, whether in law or in religion, is reparation; and the extent of the reparation is the proof of sincerity. The greatest deterrent to any nation that would break the peace will be the sure knowledge that the scales of Justice will weigh the liability and the sword of Justice will enforce it, not against a few scapegoats, but against the nation.

Some women's meetings are devoting far too much attention to this personal matter. We need not care what happens to the Hohenzollerns: let their own people deal with them. The means of social reconstruction is what touches our homes, and that means can hardly be found if Germany is not made to pay for what Germany has destroyed. It is but a tribute to German astuteness if we suggest that the present phase may be a passing one, and that the suggestions of the German General Staff for "the next war" may be but temporarily pigeon-holed along with devices yet more abhorrent than the poison gases and flame-throwers over which Germany gloated while the issue still hung in the balance. The best guarantee against another war when the

twelve millions of Austro-Germans have gravitated to Berlin, will be the inability of Germany to make it. We can trust Germans when they are powerless for harm; and we can, and should, admit them to the League of Nations when, and not till, they have proved their sincerity by their acts. This is Justice, not vengeance.

## LONDON SPIRITUALIST ALLIANCE, LTD.

The coming week will witness the opening of the January to May session of the London Spiritualist Alliance, Ltd. A feature of the new session will be the resumption of the special monthly evening meetings discontinued since December 13th, 1917. At 4 p.m. on *Thursday next, the 16th inst.*, a meeting will be held for devotional contemplation aided by inspirational music. At 5 p.m. Dr. W. J. Vanstone will deliver the first of a series of five lectures on "Spiritual Symbolism in Architecture as Exemplified in Ancient Temples," the opening lecture dealing especially with the temples of Egypt. This will be followed at 7 o'clock by a *Social Gathering* with music, and at 7.45

DR. ELLIS T. POWELL

will give an Address entitled:

"*The Psychic Researcher in the Greek Testament.*"

On Friday a conversational gathering will take place at 3 p.m., followed at 4 by replies by the spirit control of Mrs. M. H. Wallis to written questions of an impersonal nature bearing on the Future Life. Those attending this meeting are invited to come prepared with the problems on which they desire illumination.

The first of the weekly meetings for clairvoyance will be held on Tuesday the 21st inst., with Mr. A. Vout Peters as the medium. These meetings are confined to members only. To all other meetings Associates are admitted without charge and friends of members on payment of 1/-.

## "THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF JANUARY 12TH, 1889.)

It would seem that one of the chief amusements of Chicago just now is Spirit Photography, and Colonel Bundy, Editor of the "Religio-Philosophical Journal," was applied to by a reporter of the "Chicago Sunday Times" as an authority on such subjects. "'Now you want to know,' he said, 'if I credit the claim that photographs of spirits can be taken? Why not? I know that there is a spirit world, I know that people once in mortal form have come to me from that world and have demonstrated their presence by objective phenomena of various kinds. I know that a spirit, if sufficiently informed, can, under favourable conditions, project a form resembling itself when in earth life, which can be seen with the natural eye, and even be recognised by others of the five senses. I know that the photographer's camera and sensitive plate can reveal objects not visible to the naked eye. More than this, I have seen photographs of spirits obtained under conditions precluding all possibility of error, coincidence, or deception. Yet there is a vast amount of deception and delusion mixed up with the history of spirit photography, and I am exceedingly slow to credit the claims of alleged spirit photographers, and equally slow to accept the testimony of honest people who think they recognise relatives or friends in these purported spirit pictures. It takes much more than the mere affirmation of the witness to satisfy me he is not mistaken in such cases, much more, probably, than would convince you or any other non-Spiritualist who has not learned by long experience the fallibility of human testimony in psychical matters.'" That is the reasonable attitude: and, unquestionably, the Spiritualist is the clearest and safest judge in all these matters. He knows by long experience how to avoid the Scylla of credulity without falling into the Charybdis of obstinate scepticism, and perverse refusal to receive unwelcome evidence.

—From "Notes by the Way."

The "Daily News" prints the following interesting letter respecting Lord Tennyson's Waking Trance:—

"SIR,—In conversations with Lord Tennyson he has described to me the sensations experienced by him in words closely resembling those quoted in your leading article on Saturday last, and in his noble poem called 'The Ancient Sage' (published in 1886) he writes:—

'More than once when I  
Sat all alone, revolving in myself,  
The mortal limit of the Self was loosed,  
And passed into the Nameless, as a cloud  
Melts into Heaven. I touch'd my limbs; the limbs  
Were strange, not mine—and yet no shade of doubt,  
But utter clearness, and thro' loss of Self  
The gain of such large life as match'd with ours  
Were sun to spark—unshadowable in words,  
Themselves but shadows of a shadow-world.'

"Yours truly, A. G. WELD."

—From "Jottings"

## THE AURAS OF NATURE: ILLUSION AND VISION.

By B. M. GODSAL (San Diego, California).

In regard to the appearance of auras upon water, described in *LIGHT* of October 12th last, p. 327, one might suggest that they were caused by rays of light, such as may be seen to penetrate deep clear water (sea-water at any rate) when the sun is high, converging on lines of perspective around the shadow of the gazer's head—were it not that an "aura" of this kind would not be visible except to each person round his own reflection. In a somewhat similar manner the sun, when setting behind broken masses of cloud, seems to be surrounded by an aura of splendid rays, though in reality these shafts of light emerging from between the clouds are parallel to one another, and it is only in appearance that they form an aureole around their source.

Again, at our brilliant sunrises, when a heavy dew lies upon long grass one may observe a halo round the shadow of one's own head, caused no doubt by the more perfect reflection of the sunlight, along the line of vision, by those drops which lie most nearly in line with one's head and the sun—just as a full moon is seen close to earth's shadow.

Another of Nature's flattering illusions is the pathway of light that almost daily, on this favoured coast, streams over the ocean from the setting sun to end always at our feet, while other people near-by seem so obviously to be walking in comparative darkness! But they too have their gleam, as bright as ours, though invisible to us, as ours is to them.

An essential difference observable between the illusions of Nature and those artificially created by man is that an "explanation" of the former serves merely to increase and deepen their beauty, whereas in the case of the latter, when the explaining cause is brought into evidence, all their beauty disappears forever. For in truth there is no such thing as the showing up of Nature's secrets—by getting behind the scenes as it were. Rather it is we mortals who live among the ropes and pulleys and paraphernalia, and assist in the production of an immortal play upon our shifting stage, so that our outlook is upon the seamy side of things, and that which appears to us as "death" is merely a hind view of a beautiful birth. Nor can it be said that true reality is more to be found upon one side of the "footlights" than upon the other side, seeing that behind them is the very real mechanism that produces the play, while in front of them is to be seen the true meaning of the play itself.

Spirits are fond of telling us to take our lessons of life direct from the book of Nature, and it is true that it will furnish us with numerous illustrations in support of our most cherished theories. But Nature is very inclusive, and she does not withhold a like endorsement from those who hold different, and indeed opposite, views. It would seem sometimes as if the communicating intelligences failed to appreciate the difference between their own point of view and ours. Living in the realm of principles and nearer to the *causing* truths they no doubt see everything in Nature working together towards a good end, whereas we mortals encased in flesh and subject to material forces and animal impulses, are impressed chiefly by their apparent negation of spiritual power. This one-sided study of the book of Nature, which we call pure science, would inevitably lead us into materialism were we not given as well the little book of revelation (not that of St. John alone) which offers a glimpse direct into the other (spirit) side of Nature. The one book is complete, and too vast for our unaided comprehension; the other is unfinished, and is too limited and imperfect to serve alone. But by studying the two books together we can use the world of facts contained in the former to elucidate and round out the principles suggested in the latter; and to make a difficult matter more simple the scopes of the two books are designed to overlap.

But we must not expect to learn natural laws from the book of revelation, any more than we can learn moral laws from the book of Nature. It would indeed be a work of supererogation for discarnate intelligences to present us with solutions of our own material problems—though the fact that they omit to do so constitutes a stumbling-block to many earnest "Spiritists," and serves to check their development into full-blown Spiritualists. All the great moral teachers known to history have had the same limitations (if that can be called "limitation" which intensifies the effect of their message) and yet the plenitude of their inspiration has never been called in question on the ground that they failed to reveal scientific facts. And if in the past these spiritual leaders talked less nonsense about natural laws than that which we get nowadays through some of our mediums, it may have been because they were not asked so many foolish questions.

Those who are troubled in mind because a spirit cannot set down in black and white all the secrets of Nature should remember that the spirits themselves are continually urging upon us that if we would be given the best thought that we are capable of grasping we must entertain them *subjectively*—as spirit to spirit. And then if we are not altogether satisfied with the magnitude of the conception thus implanted within us we can at any rate have the satisfaction of calling the thought our own—"a poor humour of mine, sir."

## THE EVIDENCES OF PSYCHIC PHOTOGRAPHY.

A SUCCESSFUL EXPERIMENT.

Mrs. Barbara McKenzie, in the course of an article headed "Those Gone Before" in "The Christian Commonwealth" for the 1st inst., offers her testimony to the fact of psychic photography. After referring to the excellent psychic photograph obtained by Sir Wm. Crookes of his late wife, she says:—

"The other day there was put into my hand a photograph of the same kind, and as I looked my heart leapt up, and I exclaimed, 'It is my boy!' There lay in my hand as clear a picture as any mother could desire, though the features still bore marks of the heavy suffering of his last days endured in the far-off East, where he passed away not many months ago. Perhaps that was partly why the disciples failed instantly to recognise their Master—that the anguish of Calvary still hung upon Him, and a law of demonstration seems to necessitate that when an appearance takes place soon after death the spirit is clothed upon very much as he passed out.

"The psychic photograph of my son was received by a private friend making experiments on her own account, and unknown to me. She never knew him in life, nor had she seen any photograph of him, and did not recognise it when it appeared. The same can be said regarding the photographer who was the medium. Six weeks later a message purporting to be from my son—one of many we have received—directed me to write to this friend and inquire about a photograph on one of her plates. By return of post this excellent likeness was sent to me, and as mutual students of the same subject we rejoiced in what seemed to be a very good test which some experimenters on the other side sought to give us.

"This incident does not stand alone, or one would scarcely venture to record it, but is supported by dozens of experiments made by my husband and myself in England and America in psychic photography."

## DREAMS WITH A PRACTICAL VALUE.

A provincial paper, in an article on "Profitable Dreams," refers to the dream experiences of R. L. Stevenson, now so well known, especially in connection with the Hyde and Jekyll story. The other instances the journal gives are not exactly new but are worth recalling:—

"It was while a Bristol mechanic slept that the idea came to him of making the round shot as we know it. His occupation was that of cutting up lead strips for manufacturing shot. One night he went to bed and dreamed it was raining and the raindrops turned to lead, covering the earth with lead shot. In the morning he melted some lead, took it up to St. Mary Redcliff Tower, and poured it down. On descending he found the lead had assumed the shape of shot, and by applying a similar method in his business he made a fortune of £10,000. Mathematical students will be interested in the experience of the Marquis de Cordonet, who published a volume on the integral calculus at the age of twenty-two. A problem had been submitted to him which, try as he might, he could not solve. To use a colloquialism, he 'went to sleep on it,' and successfully obtained the answer which he remembered on waking."

MR. JAMES COATES, author of "Photographing the Invisible," "Seeing the Invisible," "Human Magnetism," &c., writing from Scotland, informs us that he proposes to visit London from about the 1st of April to the last week in May, and will be happy during his stay to accept speaking engagements with the London Societies. With the exception of April 20th (Easter Sunday), all his Sundays are so far unbespoken. His address, until further notice, is Jesmond, New Balderton, Newark-on-Trent, from whence letters to him will be forwarded to Belfast, for which city he was departing on the day we received his letter.

THE EVIDENCES OF PSYCHIC PHOTOGRAPHY.—What a shock the publication of Dr. von Schrenck-Notzing's book, "Phenomena of Materialisation," must have been to Professor Forel, the eminent psychiatrist and Director of the Provincial Lunatic Asylum at Zürich! I have just read Professor Forel's "Hypnotism," published in 1906, a work in which he contemptuously dismisses all spiritualistic phenomena as fraud and superstition, and *spirit photographs* in particular as the entire result of trickery. In this book Professor Forel repeatedly refers to Dr. von Schrenck-Notzing as to a fellow-worker whose views are of high value, and gives copious extracts from his writings in support of his own theories. How he would have smiled at the suggestion that his respected and much quoted colleague would but a few years later prove by a number of the most astounding *spirit photographs* the emanation of a psychic force from a deeply entranced medium and the manipulation of this force by an invisible intelligence. It is true that Dr. von Schrenck-Notzing is not a Spiritualist; he does not explain, but merely present his facts. At the same time it would be interesting to know what Professor Forel thinks of him now.—E. S.

## London Spiritualist Alliance, Ltd.,

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The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

### THE NEEDS OF 1919: A FORWARD MOVEMENT.

We publish on another page an appeal by Sir Arthur Conan Doyle for aid in money and service to carry on what he has come, like some other leading minds, to regard as the most important matter that can engage the thoughts of men. He has gathered into his letter the threads of several things which have been occupying the attention of some of us during the last few years. In some cases those interested have not been people conversant with the inner workings of our movement. Several of them have been onlookers, but keen, forward-looking minds, trained in the school of life, and with a long and wide acquaintance with the world of affairs. They had summarised in a few hours the terrific importance of our message and the urgency of the need for its worthy presentation. There were among them journalists who had kept their honour bright, and disdained the opportunity to make the subject a newspaper "stunt," and to whose influence in the Press we owe not a little in this direction. With us they had watched the gradual commercialisation of the Press, so that from a "merchant of ideas" the able writer had been reduced to the position of a mere huckster of "scoops" and sensations—"stuff" to gratify the crude appetites of a public for whom any "buncombe" was good enough provided it was the right kind of "buncombe." The artist was transformed into an artisan, and with a cynical smile or a sigh he wrote up the unsavory divorce case in several columns—which was what the public wanted—and saw that any allusion to the world-shaking discovery of a life after death was given its appropriate place in two or three lines on a back page—for the public did not particularly want that, except as a subject for ribaldry. And it got that too.

The war came—it was about time for a catastrophe of the kind—and the duller scribe, thinking to be funny on the subject of "spooks," found that he was provoking, not guffaws and admiration for his wit, but expressions indicating disgust and annoyance. Poor fellow, he had been taught that jests about spooks was what the public wanted. It had asked for it, and now the goods had suddenly become stale and unmarketable. He had not necessarily expressed his own ideas but only what he conceived to be those of the public, which was his real paymaster.

This is rather a long digression from our central topic, but we feel it necessary, because so many of the sensible and serious portion of newspaper readers, and they are a continually increasing number, still linger under the delusion, which should have died out a generation ago, that the average Pressman is expressing his own instructive views in what he writes. He ought to do so, of course, but only a few men have the martyr spirit, and only the very strongest and ablest can afford to write what they think, *unless the public wants it*. Well, now the public is gradually making up its mind that it wants what Sir A. Conan Doyle has well described as "a new revelation." It is not even yet quite sure of the fact, and wants a little stirring up. It needs to be shown that a good banquet is worthy of a good table with clean "napery and crystal," as the Scots say, and that it is a little out of place served in a scullery or a cellar.

Sir Arthur says that we need a respectable central headquarters. We do, and (speaking for LIGHT and the Alliance) we expressed the need at the beginning of the war, foreseeing the demand, and have collected about a tithe of the amount for which we appealed. "We need organisation in every county, so that inquirers

can get help at their own doors." True again, and we have faith that it will come along when the public wants it badly enough. We require too a "central publishing agency and the cheap distribution of literature." In that also Sir Arthur is giving definite expression to a need that has been apparent to many of us. The call for "young, whole-hearted energetic men" to work such an enterprise is one we can also endorse. We are no longer content to live on sufferance; the "dry remainder biscuit" is no proper fare for us to-day. We acknowledge with heartfelt gratitude the unpaid service of a little army of sympathetic men and women who have acted as guides and helpers to a multitude of inquirers, most of them suffering the pangs of bereavement, having given their loved ones to the cause of freedom. These good people have helped us to bridge the gap until we were ready with a central institution. Such institutions may and must be multiplied throughout the country. Many helpers have been raised up in all parts of the kingdom, and only need a rallying place. The veterans, the fighters of an earlier day, are growing grey and weary—they are "sair forfochten" after so long a struggle. They must not be forgotten. They must have "rest after toyle, port after stormie seas." They held the pass in the days when it was a few against a host, and now the host is dwindling and retreating, and the great advance is to the young and the strong, with the light of the future in their eyes, little used to mumble the shibboleths of the past or to bend the knee to the old gods.

### FROM THE LIGHTHOUSE WINDOW.

It is a good many years since people were found advertising for a haunted house. But on Monday, the 30th ult., the "Evening Standard" drew attention to an advertisement of this sort in a morning paper. It ran: "Haunted house wanted to rent or purchase, freehold, with five to ten acres of land, within fifty miles of London." A sceptical house-agent, interviewed by the evening journal, expressed the view that it indicated the desire of somebody to get good property cheap. We hear of several houses alleged to be haunted, but so far as we know they are all occupied—house property is very scarce in the market just now. And some people can live in them quite comfortably.

In the course of an interview with Mr. Maurice Hewlett, in the "Christian Commonwealth" of the 1st inst., the famous novelist made the following observations in reply to a question from the interviewer as to Mr. Hewlett's book, "The Lore of Proserpine," which, as its readers know, gives strange stories of fairies and other spiritual beings: "I can only tell you I have seen them as plainly as you see that portal below us. . . . The air about us is not empty. It is full of spirits, beings—call them what you please. Some cannot see them. . . . You may not see them; you may never see them, but they are there."

Mr. Francis Grierson, writing to us from New York, refers to the delay in the publication in London of his new book "Illusions and Realities of the War." It will be out shortly. He has just published a work on Lincoln of whom he has personal memories.

Brighton, it will be seen from the advertisement, is taking a prominent part in the "Forward Movement." In connection with the Brighton Spiritualist Brotherhood, Dr. Ellis Powell will speak at the Athenæum Hall, North-street, to-morrow afternoon (the 12th inst.), and on the 26th the Rev. A. J. Waldron will deliver an address.

Writing from San Francisco on the 1st ult., Miss Cordelia Grylls informs us of her impending visit to New Zealand. She found influenza rife in California, and many churches closed for weeks in consequence. She met our contributor, "Ewing," and refers to him as an authority on the "physics" of the spiritual world, a fact denoted in some measure by his articles in LIGHT. He has been for thirty years collecting his information, and kindly allowed Miss Grylls to take notes from his writings.

Dr. Peebles, we learn, "although ninety-seven, is writing another book and hopes to visit England again." These unhealthy and short-lived mediums!

## THE NEED FOR ENERGY.

SIR,

One proposition seems to me to be incontrovertible. It is that we who uphold psychic communion are either working upon the most important thing that could possibly engage the minds of men—a thing that throws even the world-war into insignificance—or else we are propagating a mischievous and blasphemous superstition. There is no intermediate position. One or other must be true. We believe, and indeed know, that the first alternative is a solid fact. That being so, the very immediate deduction is that we should live and act in accordance with this belief. It is our manifest duty not to proselytise, since we have no desire to force a benefit upon an unwilling recipient, but to take steps to let the whole world share the knowledge and the happiness which we possess by putting the facts plainly before them, so that if they reject them it is their fault and not ours. To do this we can all work according to our powers. Some can write. Some can speak. These are bound to do so with no thought of self. But the great majority of believers cannot aid in these more personal and strenuous ways. It is for them to provide the money, without which the work is greatly retarded. Nothing can prevent Truth from coming into its own, but the driving force of work and money may contract centuries into years. I am aware that many rich people are whole-hearted believers. I seldom receive a post which does not include some letter containing expressions of gratitude for experiences gained through spirit communion. What are all these people doing to prove their gratitude?

Many urgent things need to be done, and are held back for want of funds. We need not a palatial but a respectable central headquarters. We need allowances for our poorer workers who labour upon unworthy salaries. We need organisation in every county, so that inquirers can get help at their own doors with small local spiritual libraries. Above all, we need a central publishing agency and the cheap distribution of literature. There are many of the splendid early works upon the movement which must surely be out of copyright now. Mrs. De Morgan's "From Matter to Spirit," published in 1863, is a case in point. To read so vital a book as the Life of D. D. Home one has to rely upon a library. That is a book which, published at one shilling, and rather abbreviated, would do great good, for it is the record of the most remarkable human being who has lived within our remembrance. Then, again, there is that most convincing little book which records the early researches of Sir William Crookes. I bought a copy last week and had to pay 12s. 6d. for what is only a pamphlet. Why should people be starved of vital information in this way? There is only one solution, and that is a publishing organisation with young, whole-hearted energetic men to run it, and enough money to give them the necessary capital. Let us start 1919 with a fixed determination to prove the reality of our professions, and to leave nothing undone in work or money to carry our wonderful message to a world which is quite ready and even eager to listen.

Yours faithfully,

ARTHUR CONAN DOYLE.

January 1st, 1919.

**SPIRIT HEALING.**—We referred some time ago to the number of cures reported in connection with the offer of Mrs. Gibson, of Ealing, of which so many readers took advantage. Mr. H. E. Hunt, author of "Nerve Control" and other works, now writes: "A friend of mine sent in her name on December 15th last. She had been much worried by a tumour, which had grown since the beginning of October to the size of a pigeon's egg. It disappeared absolutely and completely during the night of December 24th." In a further letter, giving more particulars, Mr. Hunt says: "If the cure had been in any way gradual it might have been ascribed to other causes, but the over-night cure was very surprising. It has been reported to Mrs. Gibson."

## CROSS-CORRESPONDENCES.

By S. DE BRATH, M.Inst.C.E. ("V.C. Desertis.")

A most interesting series of experiments was published in France late in 1914, which does not seem to have attracted adequate notice here. It is contained in a December issue from the Société Universelle d'Etudes Psychiques (Paris), under the presidency of M. Camille Flammarion; it is by Dr. Gustave Geley, house-surgeon of Lyons Hospital, and laureate of the Medical Faculty.

The methodical and scientific plan of the experiments is instructive. The experiments themselves are simple, and not buried under the mass of detail and parenthetical criticism which make our psychical researches such very heavy reading, and choke off the general public.

At the time of their occurrence (August, 1913), the recorder, Mme. de W., who has no medial power, was at Paris; and staying with her was a lady, Mme. T., a clairvoyante and automatist. Another friend, Mlle. R., possessing the same powers, was at Wimereux, a seaside resort near Boulogne. The alleged unseen operators were three—"Rudolph," "Charles," and "Emily." The experiments were given to Dr. Geley by Mme. de W., and he criticises both their method and their conclusions, and, while adopting for the moment the Spiritualist terminology, is careful not to commit himself to any theory of origin—that being, of course, the point at issue.

August 22nd, at Paris; Mme. T. writing: "different from her own. Anxieties are put aside, and she has not each day the painful reminder of" . . . "insulates our combination from pernicious currents." . . . "Keep these lines carefully."

Under date August 23rd, the following letter was despatched from Mlle. R. at Wimereux:—

"Only two lines to send you the communication of yesterday evening. I am extremely tired. . . This is Rudolph's communication:—

"My dear friend, I am going to try to run back and forth on my fluidic track, and to write sometimes with Mme. T., and sometimes with Mlle. R., drawing the fluid from Mlle. R. while it is produced, and hooking it on to that of Mme. T. to be able to write with her. I am very satisfied with our success, and I ought to tell you that we are at this moment in very favourable conditions for our experiments. Mlle. R. is in surroundings completely. . . (A long pause, then Rudolph returns.) . . . daily obligations and difficulties to be overcome. If it had not been so, I should not have undertaken this work.

"Charles also helps us, his gentle and calm fluid . . . (Another long pause, then Rudolph returns.) . . . which might put us off the rails.

"Enough for to-night, Mlle. R., I am going to re-establish the current. Good-night to all three friends. 'Rudolph.'"

Inserting Mme. T.'s writing in the pauses of the above, the whole reads:—

"Mlle. R. is in surroundings completely different from her own. Anxieties are put aside, and she has not each day the painful reminder of daily obligations and difficulties to be overcome. If it had not been so, I should not have undertaken this work.

Charles also helps us, his gentle and calm fluid insulates our combination from pernicious currents which might put us off the rails."

Mme. de W. adds: "At the beginning of the sitting of August 22nd Mme. T. said to me, 'Mlle. R. is writing, but she must have a headache, for she passes her left hand over her forehead and she has let down her hair.' The letter of the following day shows that the headache was a fact, and the incident of the letting down the hair was subsequently confirmed." There are four more experiments, each somewhat different in plan, but all based on the alternate writing at Wimereux and Paris, too close in time to allow of normal communication between the recipients of the writing. One of these is specially interesting from several points of view. It consisted in the nearly simultaneous presentment of separate capital letters at Paris and Wimereux, as under:—

L' A I R D U P A Y S N A T A L R E N  
F O R C E T O U T E S L E S F A C U L T E  
S A U S S I B I E N O E L L E S D U C O  
R P S P H Y S I Q U E W U E C E L L E  
S D U C O R P S A S T R A L

The automatist in Paris said "I am not required to write, but I see letters pass before me as in a cinema. I shall copy them."

Dr. Geley goes into the hypothesis of fraudulent collusion between Mme. T. and Mlle. R., and shows that, quite apart from the known good faith and moral status of all the persons concerned, there are minor details which could not have been foreseen (headache, change of room, unexpected social duties, etc., omitted here for brevity), and that this hypothesis cannot be maintained. He then discusses the telepathic theory:—

"Telepathy implies, as is well known, two agents; one active, the other passive. . . In the cases where

Mme. T. describes unexpected incidents or unforeseen occurrences relating to Mlle. R., a telepathic action from Mlle. R. to Mme. T. is implied; the former being the active and the latter the passive agent. So be it. But in the case where Mlle. R. writes automatically (at Wimereux) of Mme. T. (at Paris), 'Mme. T., do not cough so much, you disturb the current,' the functions are reversed. In the case of the cross-correspondences it is logically impossible to assign the active (transmitting) rôle to either of the mediums; both were unaware of the idea, the nature, or the content of the messages they were writing, and both were severally unable to understand their sense or their purpose. They behaved literally like two machines put in motion by a single directive action and an independent intelligence."

After further analysis of other possible explanations of a telepathic nature, Dr. Geley sums up:—

"What do we establish in these experiments? A primary fact; a fact whose philosophical corollaries may be open to discussion, but a fact which imposes itself on our attention: In the cross-correspondences everything takes place as if an autonomous intelligence, independent of the mediums and the experimenters, had taken the initiative in the experiments, had prepared them, directed them, and brought them to success."

He does not, however, commit himself as to who or what this intelligence may be.

What a relief it is to turn from the pontifical pronouncements of Mr. Turfey, Canon Arbuster, and all the other "investigators" who do not investigate, but merely read a small part of the writings of those who do; explain the easy parts, deny the hard parts, and launch out into abusive rhetoric as if they had disposed of the facts! As Dr. Geley says: "A solid basis for discussion must rest on some simple and precise elementary experiments which establish without possibility of doubt the phenomenon itself."

## THE STRUCTURE OF THE ATOM.

Mr. Ernest C. Craven writes:—

As a convinced Spiritualist of many years' standing, and also a student of other branches of science, perhaps I may be excused the following critical remarks with regard to Lt.-Col. Johnson's letter in *LIGHT* of the 28th ult. I am sorry I have not seen the works mentioned, but am pleased to hear of them, and am trying to obtain them.

I suppose with regard to the three elements mentioned, the phrase "their ions counted," is a slip. It has no meaning as it stands.

With regard to the exact architecture of the atom, I am perfectly sure that Professor J. J. Thomson would be the first to deprecate any dogmatic dicta on the subject. Thomson's mathematical researches on the stability of concentric electron rings show the possibility of the formation of structure systems which fit in very closely, as regards theoretic properties, with the known properties of the members of periodic system of elements. That the atom possesses a structure cannot be doubted, but the corpuscles are no doubt moving in three dimensions, and not in two as in Thomson's model.

Moreover there are several other fashionable atom-model theories in vogue at the moment. According to Lord Kelvin, each atom is an assemblage of electrons within a sphere of positive electrification. In Rutherford's model, afterwards developed by Bohr, we have a positive nucleus surrounded by negative electrons.

In his "Modern Inorganic Chemistry," Dr. Mellor, after discussing these various hypotheses, writes: "The electronic model atom has but a remote analogy with the real atom. Analogy may be an invaluable aid to description, but it cannot prove a single fact. Thomson quite recognised the inadequacy of his model atom," etc.

With all the work that has been done, we are not much nearer the final solution of the nature of matter. In the words of Crookes (1886): "The list of elements extends before us, as stretched the wide Atlantic before the gaze of Columbus, mocking, taunting, and murmuring strange riddles which no man has yet been able to solve."

In view of this modesty on the part of experimental science, the dogmatic pretensions of clairvoyance strike one as being in very bad taste. Moreover, one cannot help noticing that these clairvoyant revelations are not made until a hint has been given by orthodox science. The divisibility of the atom was, of course, a debated point long before 1895.

I would like to say a word in regard to statements in mystical works, to the effect that "matter is composed, or is a manifestation, of electricity." These sweeping generalisations are constructed on the "Heads I win, tails you lose" principle, and can be manufactured by the half-dozen. It cannot be insisted too strongly that such statements are absolutely without value, either mystically or experimentally, and yet they are repeatedly dragged up in the "I told you so" spirit when really definite experimental work on the subject is published.

## "ON THE COSMIC RELATIONS."

Of its class this is a notable book. Whether its imperfect unification be an accident of production or a concession of the author at artful concession to the sceptic's infirmity, it very well admits of the latter altruistic interpretation. The work is characterised by obvious sincerity of purpose, a passionate earnestness evident through not a little pleasantry, conspicuous ingenuity of argument and speculation, fearlessness of "authorities" and consequences.

In his preface the author says: "What I have attempted is an outline of the evolution of the relations between the soul and the external universe, and a summary of the recognised relations that are still so immaturely evolved as to be little understood."

Should any reader of the book be perplexed by the use of the term evolution in both clauses of that sentence, let him turn to the table of contents, where the course of thought is described as Correlated Knowledge, Uncorrelated Knowledge, and Attempts at Correlation. In the third chapter, on the Evolution of the Universe, the application of the word in the above special sense is seen to be that of the mode of Professor Karl Pearson when he discusses Teleology in his "Grammar of Science." Mr. Holt explains that by the evolution of the universe he does not mean what is generally understood by the term cosmogony: it is the evolution of our conceptual universe—referring his readers to Spencer for study of the objective universe.

It would require more than the space allowed for this review to touch upon questions that here obtrude themselves. While admitting that every man has his own universe, our author concludes that the so-called idealistic concept must yield to the common-sense one of a real objective universe; nay, more: that the known universe is "presumably only a part of one as much beyond ours as ours is beyond the protozoons."

No reader need be alarmed at meeting for the first time such terms as "autokinesis," "psychokinesis," "molecular telepsychic telekinesis." They are not so fearsome as at first sight they seem. With regard to the first one, Mr. Holt remarks: "As we must have a Greek name to command any respect, perhaps autokinesis will serve for the moment, and last at least as long as the book will."

Is the imperative so necessary? Had the author indulged himself in the desire to "string out names from our own roots," his work with very many readers would probably not have suffered in respectful attention.

Book I., comprising six chapters, deals with Correlated Knowledge—Body, Soul, Evolution of Animal Intelligence. Some Ethical Aspects of Evolution, are some of the headings. The literary treatment is of the popular personal style, interesting, stimulating—amusing betimes.

Book II. is divided into five parts, with sixty-three chapters. Here begins Mr. Holt's examination of the phenomena commonly termed psychical. Their correlation to acknowledged systems of thought is his main study. He writes: "Jones thinks he knows all about spirits," and thus co-ordinates the phenomena with his real or supposed spiritualistic knowledge; and "there is no use in my telling him that the force comes from the medium because the medium is as tired as if he had done the work with his muscles." That scrap-excerpt indicates our author's minor manner of dealing with his subject, fortified by a considerable general knowledge.

The chapters on molar and molecular telekinesis, discussing phenomena such as "raps," dowsing, movement of objects without contact, the passage of matter through matter, "spirit lights," "materialisations," &c., supply illustrations that are all classed as "nothing more than new modes of force"—blessed word!

A chapter on Molar Telepsychic Telekinesis follows, touching upon manifestations having "some hints of intelligence"; and in the next one we arrive at "Intelligent Sounds and Lights."

The latter half of the first volume and most of the second one is mainly in the nature of selection, compilation and commentary, the "Proceedings" of the Society for Psychical Research being drawn upon extensively—this having been, as the author mentions early in his work, the chief object in view that led to the production of "On the Cosmic Relations." Within the compass of these two volumes, therefore, their readers obtain, *inter alia*, a fair notion of the method and results of the P.R. Society patient toil.

Beginning with his own experience, the Piper sitting are well represented from Hodgson's First Report on the Piper-Myers and Piper-Junot sittings. Newbold, Hyslop, Piddington, Holland, Verrall, Thompson, and others play their varied parts. The author is to be cordially congratulated on the execution of his original intention. As a whole the work is exceptionally readable, especially for the agnostic and sceptical, who are nouns of multitude indeed even its deficiencies being perhaps subservient to the transitive service and immediate usefulness.

In the present reviewer's opinion Mr. Holt keeps his best wine for the end of the banquet. The "Attempts at Correlation" merit careful reading, in particular those

the fourth and sixth chapters of this division—the former on the *pros* and *cons* of the Spiritistic Hypothesis, the other on Dreams Indicating Survival of Death.

Readers of *LIGHT* naturally want to know whether Mr. Holt is for or against their master-concept. It should be enough for the reviewer to say that in three dreams the author of "On the Cosmic Relations" found data for his Everlasting Yea. That he did not discover this earlier in his studies may be due to the fact that other data at their very core failed him for a sound judgment. Of Hudson Tuttle and Andrew Jackson Davis he remarks complacently that "of course both these men thought their writings inspired by spirits"; and ingeniously tells us that he got most of his data regarding them from Densmore's Introduction to Tuttle's "Arcana." We are informed that Davis wrote "Nature's Divine Revelations," "The Great Harmonia" and half-a-score of other works: the number of them is really twenty-eight.

Of the blessed, magical word *Telopsis*, space fails in which to write.

Because of its infinite theoretic import and crucial practical significance, one word in his Introduction is singled out for the author's reconsideration. As it stands the concept conveyed might appear to the cursory reader that of a merciless universe—pabulum for the pessimist: "The comparatively recent realisation that the Cosmos is governed by law, uniform, just, merciless, has dethroned the god whom prayer influences to disturb the order of Nature." Only by an absurd inclusion of all natural law as merely mechanical can such an ascription be possible, such a consequence follow. The immediate context relieves our author from the responsibility that may seem shared by him; but no writer should risk misunderstanding upon a subject so momentous—especially no robust optimist like Mr. Holt.

W. B. P.

## THE SONG THAT NEVER ENDS.

A PHANTASY FROM HANS ANDERSEN.

Has anyone ever given better expression to the faith of the higher Spiritualism—the only Spiritualism which really deserves the name—than did that gentle friend of our childhood, Hans Christian Andersen, in the lovely parable of life which he calls "The Flax"? It begins with the flax in full bloom in the field, rejoicing alike in the rain and the sunshine, and sure that it must be the happiest of all creatures, the hedge-stake commiserates with it on its ignorance of the world and croaks mournfully, "Snip-snap-snurre, Basselurre! the song is ended." But the flax will not listen. It is sure that the song is not ended. On the morrow the sun will shine on it again and the rain will refresh it. And yet it looks ere long as if the hedge-stake were right, for the flax is pulled up by the roots and subjected to a bewildering series of painful experiences. Bravely reminding itself, however, of the great happiness it has already enjoyed, and reflecting that only by tasting the bitter as well as the sweet can one hope to learn life's lessons, it resolves in the midst of its pain to remain contented. As it does so it finds that it has become a large piece of white linen. This in turn is made into useful garments. Truly the hedge-stake was wrong. Instead of being ended, the song is only now beginning in earnest. Time rolls on till the garments can hold together no longer. Then follow more trying ordeals—only to end in a delightful surprise. The linen has been transformed into glistening white paper, on which the most beautiful poems and stories are written. The paper cannot understand what it has done that it should thus be promoted from one joy and honour to another. It has as many splendid thoughts inscribed upon it as in the old time it bore pretty blue flowers; and naturally it expects to be sent round the world for people to read them. It is sent to the printers instead, and at once recognises that this is the wisest plan. It could not have travelled about like the printed books. Instead it will stay at home and be held in honour like an old grandfather. It is still the happiest of all beings, for "he who wrote all this looked at me; every word from his pen flowed right into me." When tied up and thrown aside it is grateful for respite from toil and the opportunity which rest brings of self-examination. One day the bundle of paper is put on the hearth to be burned. Here surely the hedge-stake's pessimism will be justified. But Andersen's genius finds the way out. Listen! The children of the house stand round while the paper is placed on the fire. It is soon alight. "Ugh!" it cries as it bursts into flame:—

"Ugh! that was not very agreeable, but when the whole was wrapped in bright flames these mounted up higher than the flax had ever been able to lift its little blue flowers and glittered as the white linen had never been able to glitter. All the written letters turned for a moment quite red, and all the words and thoughts turned to flame.

"Now I am mounting straight up to the sun," said a voice in the flame; and it was as if a thousand voices said this in unison; and the flames mounted up through the chimney, and out at the top, and, more delicate than the flames, invisible to human eyes, tiny beings floated there, as many as there had

been blossoms on the flax. They were lighter even than the flame from which they were born; and when the flame was extinguished, and nothing remained of the paper but black ashes, they danced over it once more, and where they touched the black mass, little red sparks appeared. The children called this 'seeing the scholars come out of school' and the last spark was the schoolmaster. That was fun! And they sang over the dead ashes 'Snip-snap-snurre, Basselurre! The song is ended.'

"But the little invisible beings all said, 'The song is never ended: that is the best of all. I know it, and therefore I'm the happiest of all.'

"But the children" (and Andersen's quaint closing remark applies to some of us older children too) "could neither hear this nor understand it; nor ought they, for children must not know everything."

## TO-MORROW'S SOCIETY MEETINGS.

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

Steinway Hall, Lower Seymour-street, W.1.—6.30., Dr. W. J. Vanstone. January 19th, Miss Lind-af-Hageby.

The London Spiritual Mission, 13, Pembroke-place, W.9. 11 a.m., Mr. Ernest Meads; 6.30 p.m., Mr. Horace Leaf. Wednesday, January 15th, 7.30 p.m., Mrs. E. A. Cannock.

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, Mrs. Alice Jamrach.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. Percy R. Street.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mr. H. E. Hunt. 19th, 32nd anniversary services.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Fielder. 16th, 8.15, clairvoyance.

Kingston-on-Thames, Bishop's Hall.—8.30 p.m., Mr. A. J. Maskell, address and clairvoyance. Wednesday, 15th, lecture by Mr. Horace Leaf.

Holloway.—Grove Dale Hall (near Highgate Tube Station). 11.15, Mr. W. J. Parry; 3, Lyceum; 7, Mr. Symons. Wednesday, Mrs. Jennie Walker, of Canada.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—Mrs. Orlowski, address and clairvoyance. Wednesday, 8, Mr. Matteson, address.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. Jennie Walker, addresses and descriptions, also Monday, at 3, public meeting, and at 8, healing circle. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, also Monday, 7.45, Mrs. Neville. Tuesday, 8 p.m., annual general meeting. Thursday, 7.45, questions and clairvoyance. Lyceum every Sunday at 3 p.m. Forward Movement: Atheneum Hall, 148, North-street. Sunday afternoon, 3 p.m., Dr. Ellis Powell, lecture, "Our Soldiers in the West"; chair, Dr. A. G. M. Severn; admission free; reserved seats, 2s. and 1s.; collection. Full particulars Old Steine Hall.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree Herts, acknowledges, with thanks, the following contribution:—M. Simpson, £1.

"SPIRITUAL RECONSTRUCTION" by the author of "Christ in You" (Watkins, 2s. net), contains much fine teaching along spiritual lines, and can be obtained at this office, post free 2s. 3d. Another book by the same publisher, "Reincarnation a Key to the Riddle of Life," by Lieut. G. H. Whyte, M.C., gives the author's views on the doctrine of re-embodiment—a question around which so much controversy rages. The book is published at the same price as "Spiritual Reconstruction."

By an announcement in our advertisement columns it will be seen that the first of a series of three meetings for propaganda work in connection with Spiritualism and Parliament has been arranged for the 13th inst. at the Chiswick Town Hall, London, W., when Lady Muir MacKenzie will preside, and Mrs. Ella Wheeler Wilcox will deliver an address. The honorary secretary of the Committee is Mr. J. H. Kent, of 10, Oxford-road, Gunnersbury, of whom any further particulars may be obtained.

SPIRIT COMMUNION: A PRIEST'S AFFIRMATION.—I believe that the dead do communicate with the living. If not cutwardly, yet inwardly and spiritually, they speak to us, act on us, influence us, inspire us, bring ideas to our minds and light up visions in our souls. Not a breath stirs the silence; but impressions are felt, intimations are received, and suggestions from unknown quarters are mysteriously telegraphed through.—From a sermon preached at Holy Trinity, Sloane-street, by Dr. HOMES DUPPEN, the Rector, reported in the "Church Times."

**The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,**  
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SUNDAY EVENING NEXT, AT 6.30 P.M., Dr. W. J. Vanstone,  
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Welcome to all. Admission Free. Collection.

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Spiritualists and inquirers are invited to join the Association.

**THE LONDON SPIRITUAL MISSION,**  
13, Pembridge Place, Bayswater, W.

SUNDAY, JANUARY 12TH.

At 11 a.m. ... MR. ERNEST MEADS.

At 6.30 p.m. ... MR. HORACE LEAF.

WEDNESDAY, JANUARY 15TH, AT 7.30 P.M.

MRS. E. A. CANNOCK.

**THE CHURCH OF HIGHER MYSTICISM,**  
22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, JANUARY 12TH.

11 a.m. ... Mrs. Fairclough Smith ... Trance Address.

6.30 p.m. ... Mrs. Fairclough Smith ... Inspirational Address.

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, Jan. 12th, 6.30, Service.

WEDNESDAY, 15th, 7.30, Open Circle.

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

**All Saints' Church, Norfolk Square, Paddington.**  
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A SERIES OF ADDRESSES will be given by the REV. L. W.  
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Healing, Mondays and Fridays, 3 to 6 p.m.; Wednesdays, 5 to 7.30 p.m.  
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the manifestations. 1s. 3d. post free. Light Office, 6, Queen-square,  
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**Lady would be glad to have address of Clair-**  
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