

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

"I am not a believer in Spiritualism," says a writer in a weekly newspaper. And he goes on to remark that although he is overawed by the great names associated with the subject, he thinks if it is true "it is a calamity." The dead, it seems, are "still occupied with the same problems and divided by the same controversies" as ourselves. Also they talk such twaddle and perform such silly "stunts." The last part of the argument we can almost dismiss as being too absurd to discuss seriously. There is a little truth in it. That is the only excuse for the accusation; it is not an argument. If it were it would tell much more heavily against mortal humanity, which produces infinitely more twaddle and performs even sillier "stunts." "But we know that mortal humanity has an actual existence." True, and we who have been at pains to inquire know with equal certainty that a *post-mortem* humanity also actually exists. It is not, let us tell this objector, a question of belief. You either know or you don't know. When you don't know it is wise to keep silent, because arguing against facts is to increase the supply of twaddle and "silly stunts" which cannot justly be debited to the "dead." It is amusing, by the way, to note how severely humanity (or some of it) disapproves of its likeness when reflected from "the other side." It wants to be made angelic by some miracle far more unnatural than that unbroken continuity of natural law of which it complains so comically.

* * *

We have selected the newspaper correspondent's protest, not simply to reply to it, because that is hardly necessary in a journal like our own, which has little space for such rudimentary objections. We have chosen it because, as it happens, the objector has hit upon an argument which really represents—to use a threadbare phrase—"the parting of the ways." It is the issue upon which the whole future of our subject turns. Let us put it in a few words: Is the fate of humanity after death a question of orderly evolution on the lines of natural law, or is it a matter of an abrupt and miraculous metamorphosis—which? We have purposely left out the argument of Materialism, because it is no longer an important factor in any discussion of the question. Materialism is "out of Court," and is beginning to be uncomfortably aware of the fact. The doctrine of human survival remains, either as a matter of faith or as a matter of knowledge. The exponents of that "old theology" which has contrived so disastrously to confuse the intelligence of its followers, have in the process beclouded their own brains. In arguing against the reality of a life after death, as scientifically attested, they can only now advance such shallow objections as those we have quoted. The life

of the "hither hereafter," as revealed to-day, is not, they consider, all they have a right to expect—and so, it cannot be true! Let us ask them to be manly and face the facts, and also to know a little more about the facts. It will then be seen that in a boundless universe there is room for the highest and best conditions of life as well as the poorest and meanest, and that all are in the order of Nature, and sublimely independent of our little human prejudices and verdicts.

* * *

Nothing in its way is more appealing than a revelation of the human side of the scientist. One of our contributors who is deeply interested in experimental physics recently gave us in a letter his views on the evidence for spirit, suggesting that we might find in them the material for a Note. We prefer, however, to let him speak for himself by giving an extract from his letter:—

My tendency is very much of late to avoid seeking evidence from the phenomenal side of Spiritualism, and this not in a spirit of scepticism as to the phenomena, but spirit is so much more real than matter that it seems hardly logical to make the material senses the test of spiritual realities. Sense-judgment is the lowest court, not the supreme court of appeal. The senses may indeed confirm our faith, but belief must rest on a deeper basis and must originate from a higher source. I heard of an incident illustrating this the other day. A man who married unfortunately has for years past been squandering immense sums on his wife, even though she has left him, and from the first never allowed him to come near her (as husband). In spite of all this his devotion continues unchanged, and no other woman in the world has any attractions for him. Now, if material bodies were the all of human being, this could hardly be so. His wife is far from beautiful personally and he would not find it difficult, with all his wealth, to replace her by a woman of greater physical charm. His infatuation, however, seems to show that the material body is not all, nor even the chief thing in human personality, and I think that a case of this sort is a much more convincing argument for the spiritual than what are generally called "phenomena."

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF JANUARY 26TH, 1889.)

M. Alex. Dumas contributes to "Art and Letters" an article on the "Hand." He is a believer in Chiromancy. "The hand" (he says) "is the index of the human soul." Some of his remarks on the hands of saints and ladies are distinctly remarkable, and not quite producible in English papers of the usual type. M. Dumas uses his dissecting knife freely, and he is decidedly not reticent.

The authorities of St. Andrew's University have appointed Mr. Andrew Lang to be Gifford Lecturer on the Science of Religion. The learned body does not seem to have had any intention of making a joke at the expense of Mr. Lang. He is much more likely to make some at the expense of the learned body that has put him in such an incongruous position.—From "Jottings."

PHILOSOPHY AND THE WEATHER.—It was Heraclitus who, said that the soul loved to be wet. If the saying is correctly translated it may be a deep allusion to the affinity between the watery element and the origins of life. We think of water as that which "fermented the great Mother to conceive." But when we observe the air of misery worn by most people during the sopping and drizzling weather of these January days the remark of the Greek sage hardly seems to answer to the facts. But then, of course. Heraclitus was the "weeping philosopher." He had a bias in favour of water. We cannot help preferring the "laughing Democritus."

PSYCHIC EPISODES IN DAILY LIFE.

We give the following two cases as narrated by trusted correspondents, from personal experiences, to be added to the multitude of "modern instances" of the supernormal in everyday life.

The first we may call

VISION AND PREVISION.

H. was an old family servant. She gave up work about twenty years ago on the death of my aunt, with whom she lived. She then made her home with a fellow servant who had married, and she was still with these friends—Mr. and Mrs. A.—at the time of her death. I had known H. by name for from thirty to forty years and I once stayed for a week in the house where she worked, but I had not seen her nor had any direct communication with her since she went to live with the A.'s, and my recollection of her had grown faint except for the fact that I clearly remembered that she was very small. My only connection with her during these later years was the making of a contribution to a small annuity for her benefit, which contribution I did not send to her direct. I may have thought of her this summer—I certainly once spoke of her—but she had been for the last eighteen years very little in my mind, and I hardly ever heard any news of her.

On the night of September 12th I had lain down and put out my light when I was conscious of a little figure standing by my side. It was that of a very small woman dressed in a blue print frock and white apron—the working dress of a servant maid. I could think of no one of this class so small as the figure before me except H., and although I did not recognise the face I felt convinced of her identity, and said "Is that you, H.?"

At this sign of recognition the little figure showed great delight.

She remained by my side for a little while and then turned to go, but turned back again and said "Would you like to know how I died?"

I replied, "Yes, please."

"I fell downstairs and broke my back," she answered

"Oh, H.!" I said, "did it hurt you very much?"

"Not after it was done," she replied.

Then she went away—the figure faded.

I did not mention this experience to anyone, but I wrote to a relative who was in closer touch with H. than I was, and, in the course of an ordinary letter, asked if she had any news of H. To this letter I had no reply. I therefore wrote again very briefly, adding "H. has been very much in my thoughts lately" but not mentioning any reason for this at all. My friend then communicated with the A.'s and later sent me a quotation from a letter she had received from Mr. A. which read: "H. has had a fall; the doctor says she will not get over it."

I have since ascertained that the accident actually happened on October 2nd, and that H. died on October 17th. Subsequent inquiries from the A.'s, made without the slightest reference to my experience, have established the following facts:—

That H. got up in the night and fell down some stairs.

That the fall resulted in numbness so that she did not subsequently suffer any pain.

That she died as a result of the fall, her health being otherwise particularly good for her age.

The above appears to be a strange instance, quite new in my experience, of a clear prevision and its transmission to another person. It seems undeniable that H. received a premonition of her accident and its results some weeks before it actually took place, and conveyed this to me in the manner I have described.

D.

TELEPATHY OR TRAVELLING CLAIRVOYANCE?

Last December my cook said she had heard her sister was very ill; could she go to her at once? Of course I told her she could go as soon as possible, and she left for the town, about a mile or more away, for her mother's house. Her sister died that evening.

Four days later she came back to fetch some things (she did not return to me permanently for a fortnight) and during this brief stay she spoke to me of her sister's illness, mentioning in this connection the following incidents, narrated to her by her mother:

For some days before her death the invalid had talked at times a good deal, and "wandered," so the mother said. One evening, her condition being worse, her mother sent for the doctor to come and see her daughter that night. Later the girl asked her why she was sitting up, why she did not go to bed. She explained that the doctor was expected and she was sitting up to see him, upon which the girl replied: "He will not come to-night; I have been telephoning to him, and he has had a motor accident, and been hurt; so he cannot come, and you had better go to bed."

Of course her mother thought she was again "wandering," but the doctor did not come, nor did he arrive till late the next morning, when she was upstairs, and called to him to come up. As he complied very slowly and with

great difficulty, she said, over the stairs, "I hope you have not had a motor accident, doctor, and that you are not hurt?" He exclaimed "How do you know?"—and afterwards, on comparing notes, he told her that a motor lorry had run into his car the previous night and one of his knees was badly hurt, the accident happening just at the time the girl mentioned it to her mother.

B. F. S.

OCCULTISM IN RUHLEBEN.

THE EXPERIENCES OF A PRISONER IN GERMANY.

BY REGINALD RAMM.

It was clear that in a camp of four thousand men of all types, during a period of four years, and at such an epoch of history as the present, reminders of the existence of Spiritualism, Theosophy, and kindred subjects would not be lacking. As one who played a part in concentrating for a time the attention of the camp on these subjects, I may be allowed to say a little on Ruhleben activities in this direction. There was a number of mediumistic people in the camp, although I only heard of one trance-medium. Of earnest students of occultism there were several, many taking it up in the camp. A Russian doctor claimed power over his heart-beats, and attracted some attention. An English gentleman, who had resided in Africa and India, told me of several instances of guidance from other planes; at the outset of his studies a mysterious voice called to him: "Get 'Esoteric Buddhism.'" This was the introduction to a wide study of theosophical literature. He was able to induce an incipient clairvoyant state by concentrating upon a beautiful star-like effect of light manifested subjectively. He predicted his leaving the camp in November, 1915, as one who was over forty-five years old, which turned out to be the case. In the winter of 1915 I mapped out a course of occult study, not realising quite how destiny intended me to use it; at the suggestion of a Brazilian coffee-planter (caught on a holiday tour), who said, "Why don't you arrange a course in the camp on these topics?" I announced a series of lectures on Theosophy under the auspices of the camp school. The lectures began, as fate would have it, on White Lotus Day, as Theosophists of the Blavatsky following call May 8th; they continued every Monday evening from 7 to 8.30 for a period of two months. They were given in the open air from the top step of what was known as the third grand stand. The weather was bright and dry on each occasion. A great wave of interest was created and I can safely say that practically all the camp discussed the lectures. Through them I became acquainted with a trance-medium who claimed to be a pupil of Eusapia Palladino. With him and one or two other searchers I held a number of seances. The medium, an opera-singer, said his spirit-friends had informed him the war would be of long duration and he accordingly was prepared for a long stay in Ruhleben. His acquirements were psychographic. A sitting for materialisation was interrupted by a member breaking down under the feeling of weird expectation. During his sittings the medium occupied a deck-chair, a board being attached for writing; the circle, consisting usually of a business-man, a medical student, an engineer—the proportion of engineers in camp interested in the subject was striking—besides the medium and myself, joined hands and then our friend sank quickly into trance, the eye-balls turned upward, the heart-beats irregular. His method of inducing the condition was to imagine a huge white space into which he allowed himself to be absorbed. He then knew nothing more until he was awakened by being blown upon. The trance-writing was in varied styles, chiefly dealing with spiritualistic philosophy. One control purported to be an Atlantean and favoured us with hieroglyphics that a paleographer would have admitted could stand as prototypes of the Egyptian. His principal control was "Lilian." Planchette under his hand evinced a remarkable activity. On one occasion he became violently agitated, and "Wake the medium!" appeared on the paper. On being awakened his eyes showed an expression such as I have seen in the eyes of a person temporarily insane. When he calmed down he complained bitterly of evil influences. Our seances were often abruptly terminated by the fact that no one was permitted to be up after 10 p.m., and, as a hut was lent to us for the occasion, we did not risk getting the owner into difficulties by attempted circumvention. During 1917 I sat frequently with another gentleman of mediumistic powers, together with a very keen student of Occultism who adopted a strict ascetic régime in his efforts to cultivate occult powers. The phenomena were table-movements and a few isolated raps.

After the lectures in 1916 a course of theosophy classes figured in the camp school prospectus (which, by the way, was a carefully compiled and printed document). A small but useful library of theosophical and occult literature was collected: an engineer, Mr. C—, who interested himself in the subject, received books from the Theosophical Society. A lecture was also given in 1917 on the "Theosophy of Tennyson" and after my return from the notorious Havelberg prison-camp I gave a lecture for the Ruhleben Y.M.C.A.

on "Communion with the Dead." Members of the Committee said that the addresses given there just previously had been "pure theosophy."

Mr. P—, who left as one over forty-five years of age, an exponent of Bergson's philosophy, was credited with cures in thought-healing. Two pupils of mine made considerable progress in telepathy by continued and patient practice. One of them was an engineer. I found that an extremely quiet-voiced, suave, thin-handed, pallid type in Ruhleben was frequently mediumistic. Several people spoke of the pictures seen with closed eyes in the stage between sleeping and waking. Cases occurred in which friends or relations both wrote simultaneously in letters that crossed, broaching the same topic.

In concluding this meagre sketch I may say that the fatality which marks November for me as a pivotal month led me to be arrested in a November, to escape in a November, and to return home in a November. Also it might not be without interest to relate that whilst on the Austro-German frontier in Easter, 1914, I invoked nature-spirits in a ravine, and apparently as an answer shortly afterwards on the Schneeberg picked up at intervals four objects which I at once took to symbolise a great European war. Two of the objects were a red-trousered tin soldier and a gilt model of the now notorious Iron Cross.

BOOKS FOR INQUIRERS.

Miss H. A. Dallas writes.—

"I read Sir Arthur Conan Doyle's appeal with great satisfaction. I should like to draw special attention to one particular, namely, the need for a re-publication of books written by researchers in the middle of last century—there is really a pressing need for this, and whilst some of the advances suggested require a considerable fund, this would probably very soon cover its cost.

"When lecturing in the rooms of the Spiritualist Alliance last year, on D. D. Home, Mrs. De Morgan and Sir William Crookes' experiences, I realised afresh how great is the value of the works, now out of print, which record those experiences. I would also add that 'Spirit Workers in the Home Circle,' by Mr. Theobald, is a book which ought to be accessible to inquirers; being a work stamped with the sincerity of the author and recording experiences of so extraordinary a description, it is a great pity that it is so little known.

"I hope Sir Arthur Conan Doyle's appeal will bear immediate fruit and that publishers may be approached on this subject without too much delay."

It often happens that the spirits who are seen [at the sittings just described] are the near relatives or dear friends of some person—quite unknown to the medium—who is dying. They have come to meet their friend.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

PSYCHIC SCIENCE AND BARBARIC LEGISLATION.—At the Chiswick Town Hall on Monday, the 13th inst., a crowded meeting was held in connection with the petition to be presented to Parliament for the amendment of the Witchcraft and Vagrancy Acts and the recognition of Mediumship. Lady Muir McKenzie occupied the chair, and opened the proceedings with some allusion to the experiences which had convinced her of the reality of psychic faculty. Mr. J. H. Kent read the petition, and dealt with the injustice of the present position of Spiritualists under the law. Addresses followed by Mr. Horace Leaf, Mrs. Ella Wheeler Wilcox (who received an ovation) and Mr. Percy Smyth. At the next meeting, to be held on the 28th inst., the speakers will be Miss Felicia Scatcherd and Mr. Percy E. Beard, with Mrs. Graddon Kent as clairvoyants.

"OUR SOLDIERS IN THE 'WEST.'"—Speaking on the 11th inst. in the Athenæum Hall, Brighton, at a largely attended meeting organised by the Brighton Spiritualist Brotherhood and presided over by Dr. A. G. Severn, Dr. Ellis T. Powell dealt with the question of what had become of our fallen soldiers. After quoting the experiences of Claude in "Claude's Book," and alluding to Sir Oliver Lodge's theory of the etheric body, he said that those who had "gone West" were in all stages of progression, but the fact that they had given their lives in self sacrifice accounted, in his belief, for many of them being in a higher sphere than could have been expected from the character of their life on earth. The work they did on the "other side" was work that appealed to them—in many cases a continuation of that in which they took a pleasure here. He believed the meaning of the Greek text of Revelation xiv, 13, was "They rest from their irksome labours but their congenial activities follow them." The doctor concluded with an allusion to social life in the other world, especially pointing out the increased facility for intercourse afforded by the method which he believed existed there of direct communication of mind with mind instead of our present clumsy process of speech. A vote of thanks passed on the proposal of Mr. Goodwin, seconded by Alderman Isgar, concluded the meeting.

PROOFS OF THE GENUINENESS OF SPIRIT PHOTOGRAPHY AND PSYCHOGRAPHY.

By REV. PROF. G. HENSLOW, M.A.

To show any incredulous person that spirit-photography is *not* always trickery, I select two out of about sixty photographs which I possess, one taken through the mediumship of Dr. T. D'Aute Hooper, of Birmingham, and the other through that of Mr. W. Hope, of Crewe.

The late great Spiritualist, Ven. Archdeacon Colley, was calling on Dr. Hooper for the first time not for the purpose of photography, but to have a most painful knee cured by Dr. Hooper, he being a powerful "magnetic" healer. I suspect it was arthritis, as I too have suffered, but in the hip joint, and Dr. Hooper soon cured me. The Archdeacon was cured in twenty minutes, and then proposed to sit with a mutual friend (who had himself been cured of sciatica) for their portraits, as Dr. Hooper is an expert photographer. The Archdeacon had provided himself with a packet of plates. Inserting one himself into Dr. Hooper's camera, the latter had only to remove the "cap."

The first plate shows, besides the two portraits, a group of three, i.e., the head and shoulders of two men and one lady reclining behind them in a pure white frilled dress. The three are surrounded with a cotton-wool-like cloud. On the right of the photo is a picture, painted by Dr. Hooper himself when under the control of a lady spirit-painter, as he assures me he could never have done it himself. The word "Reminiscences" is written above the picture. The heads of the two men are in front of the picture, but the above word as well as the left side of the frame is quite visible *through* them; showing that these two spirits had imperfectly materialised themselves, consequently they appear transparent.

How could they have thus appeared if there had been any trickery?

On removing the first plate, the Archdeacon inserted a second from his packet of twelve. This plate shows again two male faces, one of them a face which appeared in the previous photograph, the other a newcomer. Moreover, the lady is now erect and in a totally different *figured* dress. The group is over the space between the sitters, thereby avoiding the picture. Wherein can there be any trickery?

The following case was a psychograph taken through Mr. Hope's mediumship. The circle was told by the control, through Mr. Hope in trance, that the writing would be from a Greek MS in the British Museum of the New Testament: "It would be found under a glass shade, and it was the gift of the Patriarch of Constantinople to King Charles J. The Archdeacon gave me a copy and I took it to the British Museum. I soon discovered the MS. lying open, and under a glass shade; moreover, it was nailed round to keep the public off, so that it could not be touched, nor could anyone get near it to photograph it, much less find the particular passage in St. Luke's gospel. It is the famous and valuable Alexandrine MS., the earliest known.

I then called on the keeper of the MSS. department, and asked to see his photograph of the original. I soon saw by comparing them, that the spirit photograph was *not* a photograph of the original but a neat hand copy, the upright strokes and the unevenness of the lines betraying hand work.

I asked the keeper how he got this MS. and he repeated exactly what the control had told the Crewe circle before the spirit photograph was taken; *not* in a camera; but by one of the circle holding the plate between his two hands. Then every member of the circle puts one hand above and one below. Lastly the control puts Mr. Hope's hands in the same way. In about thirty seconds they all remove their hands. The owner of the plate takes it home and develops it there, so that it *never goes out of his hands*.

The Archdeacon always took his own plates just as they were bought and *unremoved from their covers*. The control says on which plate or plates the writing or faces will appear; so that there is no occasion to develop more than those previously indicated.

I asked Sir William Crookes if it were possible to affect by any known means, i.e., *radium*, any *one plate* in an unopened packet. His reply was it was *not*; it was possible to affect the whole, from top to bottom, less and less; but there was no known method of selecting and affecting any one without the rest.

Mr. Maskelyne told me that in no way could it be done as a conjuring trick except by *changing the plate*. This, of course, involves removing the seals, knots in the string, &c., if these were employed to prevent trickery.

At the Steinway Hall on Sunday last, Miss Lind-a-Hageby spoke on "Spiritualism as the bridge between Science and Religion." A short report of the address has reached us too late for insertion this week, and will appear in our next issue.

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BY THE LIGHT OF NATURE.

In the course of some vigorous denunciations of "Nature worship" a well known literary man some time ago referred to the doctrine of the return to Nature which Rousseau taught in the eighteenth century, as an "idiot philosophy." That was unkind but it was not altogether unjust. Rousseau and many other writers and thinkers of the past were so sickened by the disease and misery of civilisation that they thought it better for mankind to return to a purely animal state of existence. That is to say, they went from one extreme to the other as so many of us do.

Now we have from time to time, in these columns, advocated a closer observance of Nature's ways as a cure for some of the evils of civilised life, and in doing so we have never lost sight of the fact that we must always in these matters take reason as our guide. The life according to Nature, when followed by mankind, does not mean living the life of the brutes or giving free rein to all our lower propensities, as some opponents of the idea assert. It really means conforming to natural laws so far as we can. It is not natural to shun fresh air, to avoid exercise, to habituate the body and mind to artificial forms of enjoyment so that at last they revolt against simplicity. Long before the war broke out, there were many indications of a rebellion against the unnatural conditions of modern life. They took the form of schools and cults of progressive but not always well-balanced people who cultivated a variety of what the ordinary sinful observer described as fads. There were particular fashions of diet and clothing, and the following of doctrines that on the whole led by narrow paths to good results. Such movements, however, made but little headway against the general tendencies of degeneration from healthy, natural standards of living and thinking. It required a world-war to set the race on another tack. We are returning to Nature now, not so much volunteers as conscripts. We are under a "most unmanly compulsion."

That our especial doctrine, the spiritual nature of man, has of late years found a more willing acceptance is usually attributed to the terrible bereavements of war. That, we think, is only a part, even if a large part, of the explanation. We trace the result in some measure to a wholesale breaking down of the old unnatural standards of life. It was noticeable that a great deal of the opposition sprang from false ideals. There was so much that was simple and natural about spirit-communion that the gorge of the "over-civilised" rose against it. It had not sufficient of the hot-house atmosphere in which many of them lived. It was not exotic enough. There was a crude democracy about it in some of its aspects. The poor and simple embraced the uncouth thing much more readily than the highly cultured, who found it so unconventional that they deplored its vulgarity. But the untaught—the people unschooled in culture and the lore of academies—were walking by a higher light than the light of Science and the Schools. They were proceeding by the light of Nature, the same light which is leading reformers in all departments of life towards "a more excellent way." If they made and are making false steps, drawing wrong inferences, carrying their methods to excess, it is simply for want of another light—the illuminations of the mind. Let it be the part of those whose especial powers lie in the direction of experience, judgment, and clear perception to aid those who, following the New Revelation by the light of Nature, need another source of guidance not less important—the counsels of Reason.

L.S.A.—OPENING OF SESSION.

ST. PAUL AS PSYCHIC RESEARCHER.

It was something of a coincidence that to Dr. Ellis T. Powell, who at the end of 1917 gave the final evening lecture, in connection with the Alliance, in the rooms of the Royal Society of British Artists, should have fallen the duty, after an interval of over a year, of opening on the 16th inst. in the handsome hall attached to the present home of the Society, a new series of evening addresses. His subject on the earlier occasion was "Raymond Re-Studied," on the latter "The Psychic Researcher in the Greek Testament"; and it was perhaps a further coincidence that in both lectures Dr. Powell made very clear the great debt which psychic research owes to Sir Oliver Lodge. Early in his address the doctor expressed his conviction that for some ages to come the hope of humanity would lie in the reinterpretation of Christianity, bringing the old faith into line with the new science. To aid in that reinterpretation he had devoted much study to the sacred writings in the original Greek with the result that he had discovered behind the Greek a wealth of psychic suggestion which had been largely overlooked. With this introduction he called attention to the line of reasoning recently put forth by Sir Oliver Lodge in favour of the idea that man possessed an etheric counterpart of the physical body and that this etheric body would be his instrument of manifestation in a future life. Dr. Powell claimed that the great physicist of the present day had been anticipated by nearly two thousand years by one whom he regarded as the greatest psychical researcher who had ever walked this planet—viz., St. Paul. By the "spiritual body" referred to by the Apostle in I. Cor., chapter 15 was clearly not meant a body made of spirit but a body adapted to the life of the spirit in the "expanse"—for the word translated "heavenly" referred to the "expanse" of space, not to heaven in the usual sense—and the etheric body fulfilled that condition. Dr. Powell illustrated his argument by giving the true equivalents of the Greek terms used in these and many other passages in the epistles and gospels. We hope to furnish our readers with a fuller report of the address in a later issue.

Before introducing Dr. Powell to the audience the Chairman, Mr. Henry Withall (acting President of the Alliance), referred to the splendid work which had been accomplished by the Society during the past year and to the prospects for the future. The work involved, however, was very great and the expenses incurred in carrying on the Society were proportionately heavy. He felt impelled therefore to make an earnest appeal for more generous support. It had been suggested that all associates should become members during the present year, and several, recognising the great value of the services rendered by the Alliance, had done so and thereby afforded considerable help. He trusted that their good example would be followed by others. He reminded his hearers of the debt they owed to the self-denying and ill-rewarded toil of the pioneers in the movement. They were the trustees of a great truth and it was their duty to aid in passing it on.

The lecture was preceded by a most enjoyable social meeting. In the course of the evening Mr. H. M. Field at the pianoforte gave a fine rendering of Liszt's Rhapsody No. 11 and later accompanied a beautiful violin solo by Mr. Cyril Merton.

At the earlier meeting held in the afternoon, Dr. W. J. Vanstone delivered an address on "Ancient Temples," in the course of which he gave an interesting description of the fane at Heliopolis, Memphis, Denderah, Thebes, Philæ, Abydos, Isamboul and other centres. He also dealt with the forms of worship, the lecture being introductory to a series in which the religious architecture, symbology and ritual of the past will receive closer attention. (See the Syllabus of the L.S.A.)

THE CONSUMMATION OF PEACE.

Peace is before us, but there is no blessing on peace if it be made to mean passivity. It is not even a good in itself unless it be a begetting condition of goodness. There is nothing to pray for in mere inertia, in the

"Quiet of old men dropping to the worm."

The philosopher who said that dirt was matter in the wrong place might have added that sin and violence were energy in the wrong direction. Absence of strife is no gain if it means absence of life. Peace is not rest, but harmony of effort, and we reach it not in the extinction of force but in its guidance and control. Whatever ceases to energise becomes morbid and inflammatory, whether in the body physical or the body politic. Half the cataclysms in history have arisen precisely from torpidity and decay. We must take life strivingly if we wish it to run peaceably. The consummation of Peace is not in the attenuation of human wills or in the mutual unoffensiveness of human societies, but only in that which enables all the stupendous energy of mankind to move uncolliding and undistracted towards a single end.—J. L. GARVIN in "The Observer."

MISSING SOLDIERS: REMARKABLE EVIDENCE.

By ABRAHAM WALLACE, M.D.

The following examples of missing soldiers illustrate the advantage derived from the exercise of mediumistic gifts, and the great consolation obtainable from a practical acquaintance with Spiritualism.

Some months ago I was in communication with a sorrowing mother regarding her only son, who was reported missing. The last news of him was that he had been in a squadron of bombing aeroplanes over Germany, but owing to engine trouble his machine was seen to turn back. Since that nothing had been heard of him or his pilot.

His parents had, like many ignorant and prejudiced so-called religious people, despised the truths of Spiritualism, as each belonged to a different religious denomination whose leading authorities equally discouraged, like all bigots, the investigation of the subject of spirit communion. However, the overpowering maternal instinct impelled the anxious mother to try to get some information regarding her boy's fate. At first she was not very successful, but after some time she came into contact with a private sensitive who is an excellent trance medium. Her boy was soon able to obtain complete control, even to the extent of perfect voice reproduction, so much so that it seemed her "beloved's own voice." He gave most convincing evidence of his presence, adding excellent proofs of his identity, calling her by the pet name he always used, and bringing back to her recollection many reminiscences of his early boyhood which she had forgotten. He also told her that he tried on several occasions at night to manifest to his father, who was absent from home. He said that his body had been blown to atoms, thus apparently explaining why there was no record obtainable at the War Office or through any of the Red Cross societies. He promised at a later sitting to find out about his pilot, and subsequently gave a message about his pilot's religious beliefs, which was found to be correct. The mother's tears were dried in consequence of the wonderful messages she received, and her sorrow was turned to joy.

The father, who had been quite unaware of the mother's investigations and her success, on his return home told her that one night he thought he saw his son standing by his bedside, thus quite unconsciously confirming the statement made to the mother.

She then told him of her experiences, and he, laying aside his prejudices perhaps a little reluctantly, joined the next séance. The boy controlled at once and gave several proofs to the father, reminding him of what was said at their last interview. As a result of their personal experiences both parents have become convinced, happy, and contented Spiritualists.

In striking contrast to the above let me relate another case of a missing soldier in which I have been interested.

A lady who is a member of a certain religious community rather antagonistic to Spiritualism somewhat apologetically consulted a professional medium, Mrs. G—, with whom I have had some experience. In taking this step the lady was prompted by concern regarding the fate of her son who was reported missing, no definite news having been obtained of him from the war authorities or other sources. He was thought to be killed.

At the sitting the medium was soon controlled by her principal male helper on the other side, who thus addressed the anxious mother: "You are wishing to know about your son?" adding "Oh, wait a little, I'll go and see." After a rather long silence the voice resumed: "Your son is not on our side of life. I see him in Germany as a prisoner; I don't think that he is wounded; if so it is not badly. You will hear from him in two or three weeks." This message naturally encouraged the poor mother to hope for the best. The medium has since brought me a letter from the rejoicing mother confirming the control's prediction. In it she says:—

"Dear Mrs. G—, I am writing to tell you that you were wonderfully right when you asserted that you felt sure my son was not dead. Only this afternoon [that was about a fortnight after the sitting] I got a letter from him to say that he is a prisoner in Rastatt, Baden, Germany. No details were given, as he had written a previous letter which had never reached me. He is, I fancy, unwounded. What a wonderful power you are gifted with! I shall always come to you if I need help of a similar kind."

The perusal of such records encourages one to ask—what religious system or what philosophy could so conclusively bring comfort to the mourner or hope to the distressed, as the spiritual science and philosophy which it is the function of *LIGHT* to popularise, and what better purpose could any journal serve than to extend the knowledge—not merely the belief—that there is a persistence of human personality beyond Death's portals?

We receive and deal with a great many letters asking for advice and assistance, but only a small fraction of them contain a stamped addressed envelope for the reply. This little attention is always appreciated. It lightens labour and postal expenses.

THE MISSION OF SPIRITUALISM.

By THE REV. ELLIS G. ROBERTS, M.A. (Oxon).

The battle is lost; but there is still time to gain another.—DESAIX AT MARENGO.

Sir A. Conan Doyle's magnificent call to arms has anticipated an appeal which I was preparing to make. I had partly completed an article entitled "Needed—A Plan of Campaign" when my copy of *LIGHT* came to hand. My desire has been more than fulfilled. The hour has come, and the man has come; what is now required is that Spiritualists of every shade of belief should rise to the occasion and join in the triumph of the common cause.

I use the word "Spiritualist" in its widest signification, as the custom of scholars warrants me in doing. I include under it every genuine believer in the faith of the churches. Indeed it is for them in the first instance that I mean this appeal. I ask them whether they realise in any adequate degree the gravity of the situation as regards the battle between the beliefs they cherish and rank materialism. Do they grasp the fact that the latter has clutched the world—churches and all—in a strangle-hold which, if it be not speedily broken, will choke the life out of mankind? The mission of Spiritualism is nothing less than to save the life of humanity.

Controversialists will insist on treating the survival of man as though it were a matter of mere academic interest affording a certain class of subtle but anæmic minds a field for the exercise of a perverse ingenuity. It is nothing of the kind. I must ask the pardon of Sir A. Conan Doyle for the liberties I have recently taken with two of his world-famous characters. But I plead urgency. I wish to press my convictions home to men who would never read through a quasi-philosophic article. I wish to present them in such simple terms as any reader of sensible fiction can understand. And so I again put my thoughts into the mouth of Sherlock Holmes—"This is the most practical matter that the world has ever had to consider." "Mankind is in a state of unstable equilibrium, and soon it must move in one direction or the other." And I am certain that the creator of the famous logician will not only pardon me, but endorse my propositions.

"The battle is lost." Will those who have taken upon themselves the guidance of mankind cease for a moment to play the fool, and for once look facts in the face? Intellectual Materialism indeed has received a wound that, though not disabling at the present moment, means certain death in the not distant future. But practical and moral materialism have scarce felt a scratch, and as decade after decade of the lives of this generation has passed away they have become increasingly triumphant. And the fact need cause no surprise. Science, turned to material ends, has made comparatively common such wealth and luxury as was once the monopoly of Roman Emperor or Persian King. It has placed in the hands of the ordinary artisan such powers as would have astounded the militant arch-angels of Milton's imagination. It needs no great stretch of fancy to say that man has gained the whole world. But he has also all but lost his own soul. And with the loss of his soul there will most assuredly come the loss of those things for which he has paid so dear. For the words of Magee, mighty orator and still more mighty seer, are being fulfilled before our eyes. Human life has developed into a fight to the death between the Haves and the Have-nots. Science has indeed provided the privileged ones of the earth with a banquet of fat things such as their soul loveth, but at any moment the festive room may be changed into a shambles like the accursed hall of Atrides. Round the doors there is surging an infuriated multitude bent on hacking its way to the table and glutting itself with the dainties thereon though it be over the corpses of the guests. Chivalry, honour, manly tradition, womanly charm, religion, faith—all these things has Materialism broken to pieces and thrown into the fire—and from the furnace there has come out the millionaire and the Bolshevik!

Yet does Convocation babble of the "vulgar tongue" and King Charles's head, and spend its energies in devising exasperating changes in the Liturgy. Yet do learned divines, sworn to be defenders of the faith, give their approval to rationalistic theories which cut the ground from under the feet of the doctrines those divines are paid to preach.

So far as the Old Spiritualism is concerned—the Spiritualism of the Infallible book or the Infallible Church, or the more recent Spiritualism of the Infallible Professor—the battle is lost were it only because these Spiritualists themselves are engaged in internecine war. But there is still time to win another. This must be the task of the New Spiritualism which, profiting by the experience of the old, will not repeat its blunders. It will not throw away essentials nor break off completely from the past. To the old stores of spiritual wisdom it will add new treasures gathered from the heights of space without and the depth of the human heart within. Religion and Civilisation must be rebuilt: on sure foundation this time, and with material that will not decay. Let us take to ourselves—every one of us—

the command and the promise of the great seer of as dark a day as our own. "They that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called the repairer of the breach: the restorer of paths to dwell in." (Isaiah lviii. 12.)

THE FOURTH DIMENSION.

BY STANLEY DE BRATH, M.Inst.C.E.

Would some of LIGHT's mathematical readers kindly state why they limit the notion of dimensions to *space*, instead of dimensions of *substance*? I am of course aware that a "flat pencil" of rays in space "contains as many lines as a plane contains points, and as many planes as a plane contains lines," so that a pencil contains ∞^2 lines and ∞^2 planes; the field and the pencil being of two dimensions. The pencil contains ∞^3 lines, and each line ∞ points; therefore space contains ∞^3 points. And as ∞^2 lines pass through each point, and there are ∞^2 points in the plane, there must be ∞ points in space. Therefore the "space of points and planes is of three dimensions, but the space of lines is of four dimensions." And as a line, a plane and a solid (shell) are represented by linear, quadratic and cubic equations, of one, two, and three dimensions respectively, a bi-quadratic equation has its highest terms in four dimensions.

I know also that these concepts form the data for the very interesting method of analysis known as the Geometry of Projections as contrasted with ordinary finite plane geometry; and it is quite conceivable that this may be the geometry of psychic life as plane geometry is of ours. If so, most people will be quite contented to leave it to them! But I venture to demur to the frequent use of the terms of a highly technical geometry, in speaking of psychic phenomena. They seem to me illustrations of the obscure by the more obscure. The idea of reduction to an infinitely small limiting value has a perfectly understandable use in the "calculus"; but what do these words mean in psychic matters? They seem to me attempts to bring within the range of our finite faculties concepts of infinity (symbolised by ∞), and therefore to involve an impossibility. What is the physical meaning of ∞^2 and ∞^3 ?

On the other hand the concept of four-dimensional *substance* seems to me fairly comprehensible and even enlightening. Three dimensional Matter we are all familiar with; but as the Ether permeates and perhaps composes all three-dimensional matter, is it not rational to conceive of it as fourth-dimensional? And as in the material world, transforming energy is conveyed by ethereal vibrations; and the inherent mathematical laws of this energy show the existence of inherent mathematical Intelligence, would not this imply a fifth dimension of substance? Would not the Ether be substantial to Matter as we know it? And would not Intelligence be substantial to Ether? And so on?

And if the soul-body is fourth-dimensional would it not have powers of which we can only faintly conceive, because while we are in the body of Matter, all our ideas are, and are meant to be, three-dimensional? And would not this imply that all our conceptions of spirit-action are, and must remain, three-dimensional; and therefore imperfect?

And, *a fortiori*, our concepts of the Divine action are, and must always remain, anthropomorphic; which is no drawback, so long as we know that they are so, and do not erect them into final truths and teach them as dogma.

SIR A. CONAN DOYLE AT BIRMINGHAM.—On the 16th inst., at the invitation of the Birmingham Spiritualist Church and with its president, Mr. Albert Cook, in the chair, Sir Arthur Conan Doyle lectured in the Town Hall to an audience of over two thousand persons on "Death and the Hereafter." His address was very much along the lines of previous addresses already reported in these pages, so that it is unnecessary to recapitulate. The lecture was received with enthusiastic approval by the large audience, and a vote of thanks, moved by Mr. Ernest Oaten and seconded by Mr. Walter Howell, was carried with acclamation. A retiring collection in aid of the Lord Mayor's Fund for Disabled Soldiers and Sailors realised £13 13s.

TWENTIETH century folk are not unnaturally a trifle chary of acknowledging that they "hear things" when access to the lunatic asylum, *via* the family medical practitioner and another, is comparatively so easy and the exit so difficult. It is a crying shame that many medical men to-day are unable to distinguish between subconscious manifestations and insanity. On this basis De Quincey, Swedenborg and most of the mystics, Coleridge, Robert Louis Stevenson, George Eliot, Thackeray, and many of the people who have laid the world under obligation for their genius ought to have been locked up. Doubtless many of the inhabitants of the asylums ought to be there, but certainly some ought not; these latter may be unbalanced (who is not?) and to some degree at the mercy of their subconscious processes, but the remedy is to teach them methods of control, and not lock them up, leaving their mentalities to rot into insanity.—"Self Training," by H. ERNEST HUNT.

PRESS ALLUSIONS: COLOUR THERAPY; BORDERLAND BOOKS; INDIAN MAGIC.

The "Daily Chronicle" of the 15th inst. contained an interview with Mr. Kemp Prosser, the artist to whose schemes of colour treatment LIGHT has referred in the past. Here are some points from the article—statements by Mr. Prosser—

"Bad-tempered people should live in pink rooms."

"An officer who was sent to a blue and mauve room which I designed was able to sleep there, without drugs, for the first time in months."

"It would make the greatest difference to life in England if the new houses which the Government intends to build for the people were to be gaily coloured outside and in."

Mr. Percy Street, of Reading, who we are glad to notice has returned home from the front, has put a system of colour cure into effective operation, and may like to give us his own views on the subject.

The "Morning Post" of the 10th inst. devotes a column to a study of what it calls "Borderland Books" which includes a review of Professor Boirac's "Psychic Science." The writer of the article agrees with Professor Boirac's objection to restricting the use of the terms "psychic" and "psychical" solely to extraordinary or abnormal phenomena, justly arguing that the phrase "psychical states" is applicable to emotions generally. Quite so, but it is too early at present to consider punctilios of phrasing. We employ a number of terms we object to, because there are no others so readily understood. We agree that the misuse of terms is responsible for much "loose thinking and vague writing," but it was the loose thinking that led to the loose phrasing. Who, for instance, could write of "astral bodies" and "astral planes" if intent on using only exact terms? Why is an incarnate human being a "man" or "woman" and an ex-carnate one a "spirit"? For the present we must bow to the inevitable, and get along with the makeshifts as best we can.

The "Daily Mail" has contained a series of letters on the "Indian rope trick." A good many years ago a story went the round of the world's press to the effect that a photograph had been made of this trick, in which a rope is thrown into the air, becomes rigid, and a boy climbs to the top. The plate, on being developed, showed the Indian conjurers—but nothing more. The rope trick was an optical illusion. The Indian conjurers hypnotised the spectators. Long afterwards, it is said, an American humorist admitted that the story was a merry conceit of his own—just a hoax. As for the rope trick itself, it has been many times discussed. Anglo-Indians claim to have seen it; other Anglo-Indians assert that they were never able to trace it in India, and question its possibility. It is affirmed, denied, and doubted where it is affirmed, it is attributed to (a) mere conjuring; (b) hypnotism; (c) psychic phenomena. No one has yet suggested Telepathy—we wonder why! Those who deny point to the absence of clear proof. No public entertainer they say, has ever yet been able to find an Indian conjurer who could perform the rope trick in this country. In the "Daily Mail" of the 15th Lt. J. W. Holmes, V.C., M.M. of the Yorkshire Regiment, claims that when in India in June, 1917, he saw the rope trick and took photographs of it, and "the result was exactly as one would see it with the naked eye. The boy is shown at the top of the rope, the rope having the appearance of a slightly bent pole." It must be a rope because it is afterwards coiled round the waist of the performer.

We have only one comment. If there is so much doubt and disputation about a phenomenon that is claimed to happen in the presence of a crowd of sight-seers, how can we wonder that the subtler phenomena of the séance chamber encounter such obstinate scepticism?

MR. FRANK KNIGHT's article on "The Evidences for Spirit Return," in our last issue, has attracted considerable attention, as a valuable piece of testimony by a discriminating and impartial observer.

In the current issue of the "Review of Reviews" is an article by Dr. Ellis T. Powell on "The New Science and Social Reconstruction," in which he deals with the place of psychic research in the coming social order.

ON Friday, the 17th inst., at the invitation of the Progressive Guild connected with the North London Spiritualist Association, a representative of LIGHT attended a very pleasant social evening held under the presidency of the leader of the society, Mr. T. Olman Todd, at Grovedale Hall, Highgate. Greatly diverse in age, the company were all young in spirit and to the guest, who was made to feel so thoroughly at home, the time passed all too quickly.—D. R.

"SPIRITUAL RECONSTRUCTION."—I have read "Spiritual Reconstruction" with the deepest interest and pleasure. I can only say it equals, if not exceeds, "Christ in You" (the same author) in beauty of thought and knowledge of the nearness and love of God. Those who have read the first book will realise that I could not express greater appreciation than this. Those who have not I congratulate on the pleasure they will receive on meeting these mystical jewels for the first time.—E. R. RICHARDS.

THE REALITY OF SPIRIT LIFE AND MEMORY.

A NOTABLE SERMON.

Considerable bitterness has been engendered among Spiritualists by the scornful and hostile attitude of some orthodox Christians to the truths which they hold as such a precious possession. To be reviled for what is best in one is apt to kindle resentment and a feeling of contempt. So two sections of estimable people are found throwing stones at one another and relieving their hurt feelings by bitter denunciation. One is a "credulous, heretical fool," and the other "narrow, bigoted and blind."

In view of this state of things all Spiritualists will rejoice to read Dr. Homes Dudden's sermon preached to the overflowing and fashionable congregation at Holy Trinity, Sloane-street, on the last Sunday in the year. The following short and detached extracts show the tenor of the preacher's remarks:—

Those whom we call the dead are very much alive, more alive than they ever were. The real self that inhabited the body and used it as its vehicle still lives on. The physical process of death does not destroy the individuality or involve any break in the continuity of personal existence. Death changes the man's circumstances, but it does not change his character. The dead visit the living; they can and do communicate with the living and in manifold ways help to minister to them. What is death that it should interrupt the spiritual intercourse of souls? If not outwardly and sensibly 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. Our dead are caring for us and are working perpetually and powerfully on our behalf. Let us see to it that we do not grieve our dead by false conceptions and foolish prejudices about themselves and their condition. We should, for their sake, subdue our sorrow over their departure lest we should unsettle them and disturb their peace and mar the joy of their great adventure in the illimitable realms beyond. We should pray for them; they are in need of illumination and purification. They need to grow in grace, holiness and spirituality, there is not a blessing they needed here which they do not equally need there. What worlds we may have to traverse in that Great Unknown, what heights we may have to scale, what ascending spheres we may pass through, no mortal mind can grasp and no tongue of man can tell.

It is a reason for deep thankfulness that such sane and beautiful teaching should take the place of the unreal and dreary doctrines of a few years ago, nay, which in some churches are still heard. How great will be her power for good if the great Church of England awakes, and absorbs the wonderful teaching of the new revelation which has been given to mankind. It is surely significant that at one of the largest and most famous churches in London, the golden mouth of one of the very few great preachers should give forth such a clear and ringing message, and that such a paper as the "Church Times" should report the sermon in full without scornful comment.

F. FIELDING-OULD.

"THE AFTERMATH OF WAR."

The policy of finding scapegoats instead of looking to real facts, is deep-rooted in our present stage of development. Mrs. Leila Boustead does not controvert my argument that to throw the whole guilt of the war on the ex-Kaiser is to invite future war-makers to get out of the consequences of acts approved by the large and vocal majority of a nation by fixing guilt on individuals.

Such vicarious punishment is against spiritual principle, whatever a very natural desire for vengeance may say to the contrary: for the object of punishment is (a) reformatory, or (b) deterrent. Capital punishment can only be deterrent, and the persons to deter are the nations themselves. No ruler is really "an absolute autocrat." It is credibly reported that the Kaiser only signed the Declaration of War under threat of resignation of the General Staff, and in fear of the Crown Prince becoming the leader of the great war-party, which was unquestionably supported by practically the whole nation, as I have shown by references which might be indefinitely extended. "The best way to secure the future peace of the world" is not to enable nations to find scapegoats for unsuccess, but to make them realise that the whole people must suffer for policies which they support and approve.

Doubtless no arguments are likely to be listened to by those who are hungering for vengeance, but that does not alter their truth, nor will it avert the consequences of that mentality. The analogy of a ship's captain will not hold. He is under the by-laws of his employers and the law of the land. There is no law or court to which the Kaiser is amenable—we should have to make one with retrospective effect. If it is replied that it is the law of God that he has violated, then let God administer it: "Vengeance is Mine, I will repay! saith the Lord": He loves not interlopers, as history proves. Execution of kings looses terrible passions. If we really believed in the awful powers of

spiritual law we should not seek to invent a new jurisdiction for puny vengeance which will recoil on ourselves. That Germans themselves are quite willing to fix on the ex-Kaiser the whole responsibility for the war, while they hide up submarines and do not demobilise an army far greater than is required for internal police, shows quite plainly the trend of the national mind, and should warn us against playing into the hands of a nation whose persistent war-greed, depraved cruelties, bestial defilements, and constant falsehoods have astonished and alienated the world. We do not hate, but if we claim our due payment and refuse intercourse, that will be justice not vengeance; and that will convince and reform Germany.

ASTREA E—.

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, Mr. Thomas Pugh (of Manchester), "Why I became a Spiritualist." *The London Spiritual Mission, 13, Pembroke-place, W. 2.*—11, Mrs. Mary Davies; 6.30, Mr. P. E. Beard. Wednesday, January 29th, at 7.30, Mr. G. Prior.

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

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

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mrs. James Allen.

Camberwell, Masonic Hall.—11, church service; 6.30, Mrs. A. Jamrach. February 2nd, 6.30, Miss E. Conroy, M.A.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7 p.m., Mr. Tayler Gwinn, address; questions invited. Wednesday, 8, Mr. Peake, "The Progression of Man."

Kingston-on-Thames, Bishop's Hall.—6.30, Mr. Horace Leaf, address and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Miss Violet Burton.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mr. Campaigne; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. Wednesday, Mrs. A. Jamrach.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. T. Timms and Mr. Connor. 30th, 8.15, clairvoyance.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mr. A. Maskell. Monday, 7.45, address and psychic readings. Thursday, 7.45, inquiries, questions and clairvoyance; Forward Movement, Athenæum Hall, North-street, 3 p.m., Rev. A. J. Waldron, ex-Vicar of Brixton, "Why I became a Spiritualist." Reserved seats 2s. and 1s.; admission free; collection.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree Herts, acknowledges, with thanks, the following contributions:—Emma, £2; Mrs. Green, £1.

"TALKS WITH A SPIRIT CONTROL."—On Friday, the 17th inst., through the mediumship of Mrs. M. H. Wallis, "Morambo" replied to questions from the audience with his characteristic ability. The answers given were not only instructive, full of practical good sense, but inspiring in their appeal to the spiritual nature of his hearers.

WAR PROPHECIES.—It has been suggested that we shall reprint some of the many prophecies that appeared at the beginning of the war. The two main objections are want of space—a matter of necessity—and the feeling that there are more important subjects to be handled at the present moment—a matter of judgment.

A PSYCHICAL ROMANCE.—In the "Illustrated Sunday Herald" of the 19th inst. appears an interview with Mrs. Ella Wheeler Wilcox, in the course of which the writer, Ulysses Rogers, describes Mrs. Wilcox's account of her psychical adventures as "the most amazing story of experience that surely one human being ever told another." Perhaps the interviewer's astonishment was chiefly excited by the account of the American poetess's previous incarnations, when, with her husband, she lived through successive earth lives in the remote past. "Pan and Ilia" were the names they bore through the first four incarnations. (There were seven in all.) Their fourth incarnation was "on the Island of Atlantis, the golden city." Mrs. Wilcox was then the daughter of the Emperor and her husband was the Emperor's general. The interviewer records what we have already been told by Mrs. Wilcox, that her book, "The Worlds and I," will be published shortly. But beyond this it seems there will be another book, "Pan and Ilia," a record of the past incarnations of Mr. and Mrs. Wilcox, to be published in a few months.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
SUNDAY EVENING NEXT, AT 6.30 P.M., Mr. Thomas Pugh (of Manchester), "Why I became a Spiritualist."

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,

13, Pembridge Place, Bayswater, W.

SUNDAY, JANUARY 26TH.

At 11 a.m. ... MRS. MARY DAVIES.
At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, JANUARY 29TH, AT 7.30 P.M.

MR. G. PRIOR.

THE CHURCH OF HIGHER MYSTICISM,

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

SUNDAY, JANUARY 26TH.

1 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.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, Jan. 26th, 6.30 ... MR. HARRY FIELDER.
WEDNESDAY, 29th, 7.30 Public Circle. MRS. CANNOCK.

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

THE UNION OF LONDON SPIRITUALISTS

WILL HOLD THEIR

ANNUAL SOCIAL AND DANCE

At ANDERTON'S HOTEL, FLEET STREET, E.C.

ON SATURDAY, FEBRUARY 1st, at 6.30 p.m.

A good programme. All welcome.

Tickets 1s. 3d., including Government tax, on sale at all London Societies, and at 16, Ashworth-road, Maida Vale, W. 9, from the Hon. Sec., Mrs. Mary Gordon.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing, Mondays and Fridays, 3 to 6 p.m.; Wednesdays, 5 to 7.30 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1916 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 ls. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

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