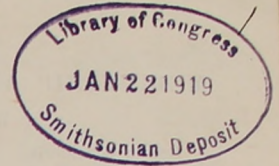


# Light:



A Journal of Psychical, Occult, and Mystical Research.

FFP: 1 1919

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

To all our readers and friends generally we give our best wishes for happiness and prosperity in the year before us. And having discharged ourselves of that pleasant duty, with the fullest sincerity, we may venture on a glance ahead, and some anticipations based on the facts of the situation. The London Spiritualist Alliance will hold its usual meetings, beginning in January, to continue into May of the present year. Other Societies throughout the country have their usual programmes of work, and some new and prominent speakers are likely to come forward on behalf of the "New Revelation." Sir Arthur Conan Doyle, for example, is entering into the campaign in a fearless and whole-hearted fashion. He has already addressed meetings in London, Portsmouth, Bradford, Leeds, Sheffield, Brighton, and Nottingham, with audiences up to 3,000 people. He will also speak at Bristol, Cardiff, Swansea, Merthyr, Darlington, Newcastle, Edinburgh, Glasgow, Hastings, Birmingham, Manchester, and again in London. Further, he will be represented in the magazine literature of Great Britain and the United States by interviews and articles, and the general newspaper Press will doubtless also take up the wondrous tale. The Petition for the Amendment of the Witchcraft and Vagrancy Acts will go forward no doubt, new books will issue from the Press and those already in existence find a continuance of the demand that has already sold some of them out of their present editions.

\* \* \* \*

Those are the facts, or at any rate a few of them—and it hardly needs the prophetic eye to discern that the present year of grace is likely to prove an eventful and fruitful one for the subject we all have at heart. Evidently the wise intelligences who direct its course from the Unseen side of life are not minded that the movement shall be too highly organised or too prosperous, or that it shall centre around any creed or code. It is to be kept fluid so that it may permeate life instead of hardening into a fixed form and so losing its vitality and falling into the catalogue of sects merely as one of them. It is a flowing tide of a truth and it will in time burst many dams and obstructions; we may see some of them go before 1919 is out. Perhaps we may even see the establishment of some of our centres (our own for instance!) placed on a permanent basis, so that the great public demand for education and guidance in the elements of Spiritualism may be adequately met. We have felt for years that one of our principal needs was a greater body of service in the way of experienced and intelligent men and women who would take inquirers by the hand, giving that personal touch that is so important at the early stages. Books are not all that

is needed—some of the older ones are rather bewildering to the uninitiated. Many people of clear heads, sober judgment and resolute will, however, are now "coming in," and, as we have frequently observed, they find their way without much difficulty, and attain in a short time a degree of understanding which minds less clear and decisive take years to achieve. They may be trusted to take care of themselves, and to prove towers of strength to us in the future.

\* \* \* \*

To a subject like ours the material side of things is naturally not of primary importance, but we cannot afford to neglect it any more than we can safely treat our bodies with disdain because we have realised that we are essentially spirits. We preach no gospel of *laissez faire* in this matter. That the physical side of things is of inferior importance is no excuse for stinting, indifferent, haphazard methods. That always means that there is something wrong on the spiritual side. The balance must and will be better adjusted during the present year. A Spiritualism that does not make for vigour, thoroughness, alertness, as well as kindness and sympathy, has only half-expressed itself; although, as it has been well said, the rash enthusiast, who plunges in, reckless and robustious, finds a necessary check in the more inert and apathetic souls. We remember how Carlyle found something to admire in the gloom and dullness of John Bull, because it concealed so much of moral principle and granite virtue. But it is not really necessary to be dull and dismal in order to be virtuous. Looking ahead, we see, and not without facts in support, an array of bright, ardent minds coming our way, ready to take up the burden and the lesson which the Old Guard undertook so manfully in the past and which they are now one by one surrendering to receive their several rewards in the Land o' the Leal. So we look forward in a spirit of unquenchable optimism, being beaten only to fight better, and falling, only, like Anteus, to gather fresh strength from contact with the earth.

## POSTSCRIPTUM: A REAFFIRMATION.

The Feminine Age having dawned, we may be excused for putting an important addition to our Notes this week in the form of a postscript. We here re-affirm the concluding statement concerning Spiritualism in the leading article which appeared in the first issue of *Light* for 1917, as follows:—

If it cannot survive the most powerful and malignant assaults of its enemies, and the worst follies of some of its would-be friends, then it is no truth and may be allowed to meet the fate which sooner or later overtakes every error and delusion.

MANNERS, like Art, should be human and central.—R. L. STEVENSON.

The innate divinity works from within outwards; the mind moulds the body, though there is always a reflex action from the body to the mind. The vibration rate of the body is largely determined by the thoughts. High thoughts refine, coarse thoughts degrade. See the fibre of the drunkard who besots himself in the public-house and watch it coarsen with the degradation of his mind, while the beauty and refinement of the flesh keeps pace with the spiritualising of the mind. The body is often the outward and visible sign of an inward and spiritual disgrace.—"Self Training," by H. ERNEST HUNT.



## MEDIUMSHIP AND PSYCHIC MESSAGES.

By A STUDENT.

Before considering why intercourse with the people of the other realm of being is usually fragmentary, we may well ask, Have we any right to expect a perfect revelation? Could we comprehend it if it were given? Would wise spirits give it if they could? To all these questions the answers must be, emphatically, no! Authoritative decrees from spirits would not stimulate, or foster, strength of character or moral and spiritual independence; on the contrary, they would tend to lull to rest the inquiring and aspiring spirit, which would otherwise push out in adventurous search for truth, and they would thus rob it of one of its chief incentives to effort.

In the very nature of the case the disclosures from beyond the tomb must be limited, personal, and incomplete. When we bear in mind that the other world contains people of all grades of intelligence and morality, that recruits are constantly passing from this plane of action to that, and further, that all communications from the beyond bear the stamp, and are given from the view-point, of each intelligence "at the other end of the line," we see at once that their reports must vary—just as their minds vary—and that the seeming discrepancies in their statements may not be contradictions, but partial presentations of truth, coloured by the personal prejudices, limitations, or peculiarities of those who make them.

It is necessary that the student should bear in mind that intercourse between the two states or planes of being has to be carried on under many difficulties, through imperfect mediums (the majority of whom seldom understand their own powers, and therefore, beyond rendering themselves passive and responsive, are unable to do much to secure success), and also that the messages emanate from all sorts and conditions of people, many of whom are as ignorant as is the average inquirer of the conditions needed for fuller and freer exchange of thoughts and experiences. Hence it is largely a case of groping in the dark on both sides, especially so because the spirits are not only hampered by the limitations of the sensitives to or through whom they seek to transmit their messages, but because as a rule they have to "take on" something of their old earth-life feelings and conditions (especially when they first "control"), and are thus working under difficulties. It is not a matter for wonder, therefore, that they are unable to give the full, free and detailed information which many people expect, and indeed demand; the wonder is that they have been able to give so much.

It is now well known that all spirits who communicate through mediums are not of necessity wise and trustworthy. Because they are spirits it does not follow that they know a great deal about the other world. The new comers are often eager to return and relate incidents and give their impressions, but older residents who are more experienced are less assertive and more chary about expressing decided opinions. There are so many states, stages, or spheres of spirit life through which ascending spirits must pass in their evolutionary career, that the more they know regarding them the less inclined they are to speak positively about the (to us) unseen realms.

Another difficulty which has to be remembered is the fact that when spirits attempt to describe their surroundings and experiences, they are compelled to do so in terms which have to us a definite significance, and relation to what we call "objective realities." When they employ those terms in their endeavours to depict spiritual states and conditions, we are likely to receive erroneous impressions unless we interpret them spiritually and endeavour to realise that they are used to indicate appearances, or phenomena, on another plane, which in a sense correspond to our own, but are dissimilar, not identical. Hence, if we try to interpret after-death states of consciousness by our own sensations, rather than by our inner-life states, we shall inevitably entertain confused and mistaken ideas regarding them. Nor is this all. It is only reasonable to suppose that messages intended to be descriptive of spirit-life experiences and environments may frequently be imperfectly impressed upon (or "transferred") to the sensitive, inadequately expressed, and even inaccurately interpreted by him and often misunderstood and misconstrued by the recipients. As we are unable to see, hear, feel, measure or realise the actual verities of life *here* with our present means of sensation and perception, why should we expect fully to comprehend disclosures regarding life on the other side? Since we lack the means of correlating, checking, and balancing the statements that are made, almost anything *may* be true regarding life on those other and higher planes for aught we can know, or prove to the contrary; indeed, it is extremely probable that our ideas of what *ought* to be true "over there" will be very wide of the mark, and that the facts, when we do come to know them, will prove that many things are true which we have been led to regard as impossible.

It would, perhaps, be of service if we sometimes endeavoured to realise what life must be like apart from this physical body and to picture its unlikeness to our present conditions, for much that we now regard as subjective and imaginative and unreal may then appear to us as objective, actual, and real—for what is now our inner life becomes the outer life there—or at any rate more apparent. In a certain

sense it is true even here that "thoughts become things," that our inventions, our creations, are "thought-forms," but these material results exist apart from, and are not immediately affected by, our thoughts about them. Spirits assure us that on their plane *will* acts directly on their personal environments, and that these are made up of thought-forms, originated, and constantly affected, by the individual himself, so that his surroundings reflect his mental, moral and spiritual states, and a man's power is limited by his ignorance, selfishness, and lack of pure purpose or love; and, contrariwise, is increased by his knowledge, wisdom, sympathy, and loving-kindness. Hence the status of each one is apparent to those who possess spiritual discernment—for motives, desires, and efforts are representative in the environing conditions, and the wise, benevolent, and enlightened spirits create the harmonious, peaceful, and beautiful surroundings that constitute their home-sphere.

Our ordinary ideas of time and space are not applicable to the states of being and consciousness of spirit people. Even on *this* plane, intense anxiety, grief, remorse, dread, or shame, make hours seem years; while, on the other hand, innocent spontaneous enjoyment and happy pleasures render us largely unconscious of the passage of time, which, under such circumstances, is all too fleet. Anticipation makes days seem endless—realisation renders them far too short. If we are affected thus by our feelings now, how will it be with us when we are free from the body's bondage and dwell in more subtle mental and spiritual realms, where each one by his motives and deeds makes his own hell or heaven?

## PROPHETS OF THE WAR.

Having collected during the war the various prophecies that have appeared in the Press as to the date of victory, I think it may be of interest to state how they have stood the test of actual happenings. For the most part the prophets were far "too previous," and their hopeless inexactitude commends a course of consigning these to the limbo of the waste paper basket. 1917, 1916, 1915, and even 1914 were actually given as the years of peace, and in many cases the very day of the month was specifically proclaimed. An American Rear-Admiral in 1915 made perhaps the worst guess of all, for in a detailed statement published in the "Boston News Bureau" he foretold, with the greatest assurance, victory for Germany, and was at some pains to explain the grounds of his firm conviction.

If prizes for the best forecast were to be allotted it must be admitted that the redoubtable Old Moore would be entitled to the gold medal, for in the preface to his 4918 Almanac, published in September, 1917, he spoke with extreme confidence of victory in 1918, and if he was a little premature in declaring that the peace treaty would be signed at Berlin in that year, he at any rate showed a really intelligent anticipation in predicting for Germany "a revolution, an entire break-up of the Empire, the end of the Hohenzollern dynasty, and the ignominious flight of the Kaiser, to find a death in obscurity." This one must admit was a rather daring forecast to publish in the autumn of 1917.

Lord Jellicoe's prediction in February, 1918, as to the changed situation by the late summer hardly comes within the scope of prophecy as the word is generally understood. It was rather common-sense inference from actual facts known to him in his official position. Nor did it refer to the war as a whole but merely to the submarine menace. It was even then a little unduly optimistic, for it cannot quite be said that by August (which he put at the very latest date) the submarine menace was actually "killed," as Lord Jellicoe promised that it would be.

Perhaps one of the best shots made by the prophets was that of "Sepharial" quoted in *LIGHT* of March 6th, 1915. In a letter just before that date "Sepharial" declared, very positively and very correctly, that "neither this year nor next will see the termination of this war against war." The year 1918 will undoubtedly be the year of peace.

This was certainly more than most non-astrological people would have dared to affirm at the beginning of 1915. But alas for the prophets, with these very few exceptions failure marked practically all their attempts to scry into futurity.

C. E. B.

[To avoid misunderstanding, it should be stated that "C. E. B." and "C. E. B. (Colonel)" are two different contributors—the one is a journalist, the other a veteran soldier.]

We shall publish next week an important communication from Sir Arthur Conan Doyle, dealing with the needs of the movement.

A lady contributor to *LIGHT* residing at Redhill would be glad to learn if there are any interesting circles being held at Croydon.

The Rev. Susanna Harris, of 18, Endsleigh Gardens, N.W.1, extends to all her friends her best wishes for a prosperous New Year, and, as an American citizen, her congratulations to the British people on the triumph of the Armies of Liberty.



## ON POPULARISING SPIRITUALISM.

We give the following from W. C. H. as typical of the attitude of a class of inquirers. Of course members of the Alliance may obtain the books mentioned from the Library—

Now that the Spiritualistic idea is receiving a fillip in the public press by the advocacy of Sir Oliver Lodge, Sir A. Conan Doyle and other eminent men, it devolves on every one of us who know the facts, and who not merely give them lip-service, to help others achieve the like mental satisfaction.

At the outset a difficulty besets the enquirer. To understand the mere rudiments one must read books. Take my own case. I am an altogether insignificant individual—a clerk, a person of no importance. In my spare time I read (when I can procure the wherewithal to buy books). Naturally I have but slender financial resources, and while I may now and again manage to invest a shilling or two in the purchase of mental food, I cannot by any manner of means gratify my full mental requirements. Now, the prices of works on psychic subjects are quite prohibitive to men and women of my class. Sir A. Conan Doyle recommends me Prof. Barrett's "On the Threshold of the Unseen." Well, that costs me 7s. 6d. Working men simply cannot afford it. "Raymond" is published at 15s. Conan Doyle's book itself is priced at 5s. Of Dr. Crawford's book "The Reality of Psychic Phenomena" I have a copy, but the price (5s.) is much too high. As for the "Report of the London Dialectical Society," will someone enlighten me where to procure it, and at what price? Next, "The Life of D. D. Home," by his widow, where can I get a copy of this? Or of Mrs. De Morgan's "From Matter to Spirit"?

Mr. Hewat McKenzie gives a whole list of recommendations, but those that are obtainable are quite outside the reach of working men.

The working class are only just beginning to take an interest—a vague interest it may be—in matters of occult knowledge, but among the educated and wealthy classes the facts of spirit intercourse are, and have been, well known and attested throughout the ages and in every country. Cannot these well-to-do people who have received the proofs of a life after death get together and evolve some scheme for the production of cheap editions of works on psychic subjects similar in size and price to those issued by the Rationalist Press Association?

There are thousands in like position to myself who want information. A cheap edition (say in cloth at 1s.) of some or all of the following will do to go on with:—

- "History of the Supernatural." Wm. Howitt.
- "Miracles and Modern Spiritualism." A. R. Wallace.
- "A Defence of Spiritualism." A. R. Wallace.
- "Experimental Investigations of the Spiritual Phenomena." Prof. Hare.
- "On Spiritualism." Judge Edmonds.
- "Transcendental Physics." Prof. Zollner.
- "Footfalls on the Boundary of Another World" and "The Debateable Land Between this World and the Next." R. Dale Owen.
- "Researches in Spiritualism." Sir Wm. Crookes.
- The Works of Andrew Jackson Davis.
- "People from the Other World." Olcott.
- "The Life and Mission of D. D. Home" and "The Gift of D. D. Home."
- "Materialisations." Dr. Schrenck-Notzing.

And so on. A fund might be started also to supply copies of the above, if issued, to all the public libraries in Britain.

If we do not understand our fellow-creatures, we shall never love them. And it is equally true that if we do not love them, we shall never understand them. Want of love, want of sympathy, want of good feeling and fellow-feeling—what does it, what can it breed but endless mistakes and ignorance, both of man's character and man's circumstances?—CHARLES KINGSLEY.

OUT OF THE SILENCE.—It is out of silence that all the marvellous things of human action, all the splendid things of human courage, all the sublime offerings of human faith, have sprung. When the great tree falls in a sudden storm, we find that, for all its external bravery, it was decayed and weak within. The real strength of human life lies there also. Societies, governments, nations fall when the secret chambers of individual hearts grow weak. But those secret chambers cannot be filled from the world outside. They can only be filled from within at the cisterns of infinite silence.—S. J. BARROWS, D.D.

## THE "SUNDAY CHRONICLE" AND PSYCHICAL RESEARCH.

On the 15th ult. there appeared in the "Sunday Chronicle" an attack on Spiritualism by Sir Bryan Donkin, much akin in kind and quality to the kind of thing with which we associated Dr. Mercier and Mr. Edward Clodd. We regarded it as being at once a sign of the strength of our movement and a fresh evidence of the weakness of its opposition. Several replies have appeared in the Sunday newspaper, but we may quote from the letter of Mr. Walter Jones, J.P., of Stourbridge, which appeared on the 29th. After referring to the wild and reckless nature of Sir Bryan Donkin's assertions, to the absence of any proof of them, and to the fact that he himself writes not as a Spiritualist but simply as a seeker after truth and a lover of fair play, Mr. Jones says: What are the charges made by Sir Bryan Donkin? Briefly they are:—

1. "That the doctrines of Spiritualism are based upon wholly unproved assertion."
2. "That the New Revelation is the Spiritualism invented in America—witchcraft, an ignorant, and debasing superstition."
3. "That these spirit manifestations are harmful to many who consult so-called mediums, and that medical practitioners have numerous cases of insanity requiring care in lunatic asylums, occasioned by frequent visits to séance rooms."

On the question of insanity a doctor of medicine should be able to speak with authority; nevertheless I put my opinion against his and ask for proof; in my capacity as a J.P. I have had to certify many cases of lunacy and cannot call to mind a single case due to Spiritualism or to visiting the séance room; and if Sir Bryan will prove to the satisfaction of the Editor of the "Sunday Chronicle" that the percentage of cases of lunacy due to Spiritualism is heavier than that due to religious mania in the Anglican Church, Roman Catholics, Nonconformists, or Salvation Army, I will pay £100 to any charity he may select.

Further, if he will subscribe £500 towards the expenses and will name one or two scientists, I will pay an equal amount and select one or two others to work in connection with the Society for Psychical Research to investigate this subject, and to expose and punish anyone who may be found guilty of fraud.

## THE AURA AND HEAT WAVES: SOME EXPERIMENTS.

Mr. Archibald Macintyre, of Glasgow, recently sent us an account of an experiment which, briefly described, turns on the fact that the shadow thrown by the hand when placed in a certain position between a strong light and a sheet of white paper reveals (1) a dark portion, which our correspondent suggests may be the bones of the fingers, (2) a lighter portion which appears to be the shadow of the flesh, (3) an outer area of shadow shading away gradually, and suggesting the aura. "Is it the aura?"

It seemed to us that it was simply a case of shadow and penumbra, and reference to a scientific contributor confirms the opinion. Our contributor writes:—

"The central dark line for each finger is no doubt: a diffraction effect produced when the light passes through the slits between the fingers. Three wooden pencils laid parallel a little way apart will give a similar three-fold shadow, which has nothing to do with auras or animate substance."

Dealing with another question from Mr. Macintyre as to the result of holding a red-hot poker over the white paper, i.e., the appearance of waves of smoke passing from the outer edge of the shadow, although no smoke is visible except in the shadow on the paper, our contributor says these are produced by the varying refractive powers of the heated air. These distort the shadow, making an appearance like wavy smoke. As heat waves vibrate many billion times a second, it is clear that they cannot be visible to the eye as waves.

The experiments have doubtless been made by many people, and it is as well to clear up doubt as to the true significance of the results.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria Avenue, Sowerby Bridge), informs us that the amount received for this fund to the end of October last was £1,049 18s., and acknowledges with thanks the following subscriptions received in November and December: Nottingham Progressive Spiritual Society, £3; Per Mrs. M. Thompson, Accrington (proceeds of sale of organ of the late Carter-street Spiritual Society), £15; Wallace Circle, 10s.; Sunshine Circle, Accrington, £1 1s.; Todmorden Spiritual Church, £3 6s. 9d.; Per Ramsden-street Spiritual Church, Huddersfield (Mrs. Fountain, 5s., Mrs. Jagger, 5s., Mr. and Mrs. Kemp, 10s.), £1; Excelsior Spiritual Society, Dundee, £1 1s.; Moorthorpe Spiritual Society, £1; Hirst Spiritual Society, £2. Total, £1,077 16s. 9d.



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### THE SPURIOUS COINAGE OF THOUGHT.

At the conclusion of his amusing sketch, "Sherlock Holmes and Certain Critics" (*LIGHT*, November 16th, 1918), the Rev. Ellis G. Roberts makes the principal character denounce offences against the laws of thought, and the great detective is represented as saying to Watson:—

Had I my way, doctor, I should punish with far greater severity the man who, through ignorance or carelessness, disseminates false opinion amongst his fellows than his brother criminal who contents himself with uttering base half-crowns. The currency of thought is a far more sacred thing than the currency of commerce.

An admirable sentiment, and one which all will appreciate who realise how far false thinking is responsible for wicked or foolish action. There is ample room for the Sherlock Holmeses of mental life, even in these days when disasters and afflictions on a world-scale have somewhat purged the vision of the victims of roguery and imposture in the realm of mind.

That the dangers of loose thinking are becoming increasingly apparent is evident from much that has been written of late. Thus, to give one instance, we find Sir William Barrett himself, in his Paper on Supernormal Communications in a recent issue of the Proceedings of the Society for Psychical Research, warning "psychical researchers" against what Bacon calls "the idol of the market place"—the errors which arise from reliance on the power of catch-words and phrases. Not alone in psychical research, but everywhere in life we have noted this baneful influence of the catchword. It does duty for argument and explanation amongst the dull-witted and assists the mentally indolent by relieving them from the necessity of thinking. More alert minds are not to be deceived by catch-words or stock phrases, whether they take the form of "Telepathy," "War is always wrong," "Democratic rule," or a score of other shapes. The first has been used indiscriminately to cover all kinds of psychic manifestation by those who had not a glimmering idea of how it really accounted for even one; the second by people who did not stop to think that there are defensive wars and things which are even worse than war; and the third by demagogues who relied on the gullibility of their audiences not to see that "democratic rule" must mean the rule of the *whole* people and not of a specially-labelled section of it.

But here we are concerned with the subject of psychical investigation, the happy hunting ground of phrases designed to conceal the lack of thought. We dealt with the subject once before in some remarks on jargon—words glibly used but with no real meaning behind them, words that break and crumble when tested for an intelligent meaning. One could multiply examples, but as the proverb says "Life is short and words are idle." We are chiefly concerned now to emphasise the importance of Mr. Ellis Roberts' plea for more exact and determined thinking, for so only shall we erect a sound fabric of knowledge and understanding in this, the most important subject in the world.

Let every earnest student be quick to dispute the passage of all false currency whether it be words, sophisms or fanciful speculations. Let him ask precisely what they mean and in what way they are related to the things we know as facts. Let him be resolute, even remorseless, in his analysis. He need not shrink from the ordeal. He who shirks it will be the man who is afraid that by too rough handling his precious "truth" will be damaged, not having yet dis-

cerned that the only truth worth holding to is that which endures every acid of criticism, which is proof against the hardest usage of its enemies and the closest scrutiny of its followers. Let us reverence our truth, but never tremble for its security and its ultimate triumph. If it is not secure, if it does not triumph in the end, then it is no truth. But it has borne so much already from its enemies (and its friends), emerging in the end with undimmed brightness and unabated force, that we need have no more fear for it. We have only now to clear the way for it by an unremitting warfare on the shams that still obstruct its course. Let us challenge every shallow theory and empty phrase and expose them mercilessly. Let us take the false currency of thought, and say like John Littlejohn in Charles Mackay's poem,

"The coin is spurious, nail it down."

### THE ETHERIC BODY.

W. E. B., a contributor who approaches the subject from the scientific side, sends us some notes on the recent address by Sir Oliver Lodge. We take the following extracts from W. E. B.'s contribution, premising that his scientific pursuits lie in an entirely different field from that of Sir Oliver:—

"Let it be granted that our post-mundane form is cast in ether from the fleshly mould. Even so, it would be only a cast and as seemingly incapable of active personality as those forms of personality once so dear to us in the Baker-street museum. An imperishable ether cast of human personality in an eternal museum would not be eternal life. An ethereal cast of personality seems to promise little more interest to real personality than to an adult would be a photograph of his childhood. The flesh and bone of this mortal body is a great system of life cells. Does the etheric theory of the after-life ensure the continuance of each life cell to thrive hereafter on ether? Is the human spirit separate from the life cells, or is it the sum total of these life cells? Certain is it that an amputated limb does not reduce the personality, and that the human spirit cannot reproduce an amputated limb."

"The etheric theory of continued life offers to me no more explanation of the how of that life than a coral cell suggests the personality of the extinct tenant who wove the coral. Science and philosophy will doubtless continue to grope into the regions of the unknowable. The groping is harmless; indeed it seems to be a stimulant in mental evolution. Yet scores of far simpler puzzles than the how of life here have so far baffled them even in the inorganic kingdom, to say nothing of the how of the after-life. The key to the puzzle of life here, the life we have, hangs far beyond our reach on the keyboard of the Great Locksmith."

"The part of the Universe we do not know can hardly be more beautiful or more mysterious than the fraction of the Universe with which we daily come into contact. As our perceptions here have expanded, the beauty of our planet has increased; but as our knowledge has expanded so also has our sense of ignorance increased. I believe that similar expansions in the hereafter will bring the same results—more sense of beauty and more sense of ignorance."

"The ether peg has borne the weight of St. Paul, Origen, Clerk Maxwell, Balfour Stewart, Tait, and others, and our revered Sir Oliver; I cannot reach it, my stature is too short, but I have not finished growing."

### "THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF JANUARY 5TH, 1889.)

Mr. Laurence Oliphant was buried on December 27th at Twickenham New Cemetery. The funeral procession started from York House, the residence of Sir M. Grant Duff, near Richmond.

Preaching recently from the text "Your fathers, where are they?" the Bishop of Marlborough expressed his belief in communion with the world of spirit, and justified that belief by copious reference to Scripture.

The year's retrospect in our contemporary, "The Two Worlds," is dignified and commands our sympathy and respect. The course which the Editor marks out for the future is the only one that is consistent with self-respect or likely to achieve any worthy success. We agree also in the suggestion that we have had altogether too much of Fox girls and March 31st. Even if we are to limit the term Spiritualism to the puerile phenomena of Hydesville there were mediums in America before the Foxes. But we do not so narrow down the term. The world has never been without Spiritualism in some of its Protean forms.



## FROM THE LIGHTHOUSE WINDOW.

"Stick to the man who looks out of the window and tries to understand the world. Keep clear of the man who looks in at the window and tries to understand you."

—G. K. CHESTERTON.

As announced on the advertising page, Sir Arthur Conan Doyle will speak at the Town Hall, Birmingham, on Thursday, January 16th.

In an article entitled "Peace on Earth," Katharine Tynan, in the "Star" of the 24th ult., dealing with the mystical side of the war, tells the story of the ghostly Abbess who, in the early days of the war, appeared to an officer in the Irish Guards (said to have been Lord Desmond Fitzgerald) with the message that the war would end only when the people acknowledged God. We gave a brief account of the matter in *LIGHT* some time ago. She refers also to Claire Ferchand, "the young French girl who, like Joan of Arc, has heard the Voices." This girl received a message that the Allies would win, but only when an image of the Sacred Heart was borne on the Allied banners. "Banners" may have been a figure of speech, but the emblem was certainly carried by Foch when he took over the generalship of the Allied armies. We gave some particulars of Claire Ferchand in *LIGHT* of the 21st ult.

Referring to the tale of the mummy which we quoted in *LIGHT* of the 21st ult., under "Thirty Years Ago," Sir Rider Haggard informs us that the story, "like that of Mark Twain's death, is—very much exaggerated."

We read of "the lucky 13" in connection with President Wilson, and it is certainly curious to be told that "there are thirteen letters in his name, he had been thirteen years at Princetown when chosen as President of the University, he held that post exactly thirteen years, thirteen is the total of 1912, the year of his first nomination for the Presidency of the United States, and the Electoral College met for his formal installation on January 13th, 1913." Moreover he arrived in France on the 13th December.

Some of our American contemporaries are cultivating the new spelling. "Through" becomes "thru," which we can tolerate, but when "thought" is spelt "thot," it is more than flesh and blood can bear. "Beautiful thots" is really too dreadful. We can only express our feelings in the three letters omitted from the word: *Ugh!*

Some fiery critics of our subject in a Sunday paper are demanding that Science shall take it up (in the sense of finding what there is in it) and that the Law shall put it down. We may contentedly leave "Science" and the Law to settle it between them. It appears that Spiritualism is filling the lunatic asylums. This is odd, because the tremendous growth of the subject during the last four years has been accompanied by a decrease in the lunacy returns. But the hysteria of an offended conservatism is not to be restrained by little things like that.

"The Candle of Vision," by A. E. (Mr. George Russell) the remarkable book with which we dealt in the "Notes" of November 30th, has met with a warm welcome, judging by its sales. The literature of the dream-world is more popular than it was before the war, which awakened in many minds a sense of the vision and mystery of life.

The delightful old "Coventry Nativity Play" of 1534, with its accompaniment of old Christmas carols, recently performed at the "Old Vic," numbered in its cast our friend Mr. Ernest Meads, who in the part of Isaiah, the Prophet, found scope for his powers of dramatic elocution. The carols were charming.

In a description of the effects upon himself of a strong dose of hasheesh, the Indian drug, a writer in a daily paper tells how, amongst the results which followed, was a vision of himself lying like a corpse, and the appearance of several friends whom he knew to be dead, and whom he heard talking of the possibility of his joining them. He puts these things down as "delusions." Of course! He paid for the rash experiment with days and nights of such agony that we should think no one who read the account would wish to imitate him.

## SUFISM AND WESTERN THOUGHT.

I have just finished perusing a small volume of Sufi Philosophy—"Akibat: Life After Death," by Sherifa Lucy Goodenough (Sufi Publishing Society, Ltd., 2/6 net). It is a difficult book on which to comment. Sufism appears to be antecedent to Muhammed, but it has become identified with Mussulmanism, and may be said to represent the esoteric interpretation of the Quran, to be a mystical interpretation of its teachings. How far such an interpretation is justified is very much a matter of opinion. There is so much in the Quran that is fierce and vindictive, or that is material and even gross, that it is difficult to read into other portions the pure and spiritual meanings attributed to them by Sufism. That the message of Sufism should be received at all in the West is perhaps partly due to the craving for something new, but I think it is also partly due to a certain feeling of dissatisfaction with the common interpretation of Christianity. In one aspect it has become too much a mere system of ethics, in another a working of magic; the mystical and spiritual side has been neglected; above all, the eschatology is vague and uncertain; and mutually antagonistic presentments of the after-life are held or taught.

But to revert to the book; the phraseology is very Eastern, and the logical sequence is sometimes obscure—there seems often to be a *non sequitur*. Again, the "science" is strange and many illustrations are used involving the old idea of the four 'elements': earth, water, air and fire. We should certainly not say that a fish cannot live out of the water because it does not realise that it is "an earthly being," nor should we say that when gas is near the fire the flame will go out to the gas because there is "much of the fire element in the gas."

These explanations are "labels," and are on a par with the Greek explanation that an unsupported body falls to the earth because of the inherent "heaviness" of the body.

The teaching in "Akibat" is that man is a spirit here and now, and that death is but the sloughing of the physical, material body; that man makes on earth his "heaven" or his "hell," his condition and environment after death depending upon his character and enlightenment at the time that he leaves this physical plane of existence. Very rightly, the greatest stress is laid on the importance of the life on earth, but it is left obscure to what extent progress can be made in the life after death. The condition and prospects of those who die quite young, or of those who have had no opportunities in life, are not touched upon. Reincarnation is not mentioned. The ultimate goal is the one common to many Eastern religions and philosophies: the after life is conceived as the "gradual process of dissolving in the ocean of the Eternal Being the remainder of the individual being" (page 30).

It is difficult for the Western mind, more active and virile, more practical and perhaps more material, to distinguish such a state from one of annihilation. It would seem that, if all the efforts of man are to end in the extinguishing of individuality and of self-consciousness, it would be just as well for this to happen once and for all, at the time of death. It is a thought that seldom commends itself to the Western mind unless wearied utterly by great sorrow or great ill-health.

A man distinguished by his intellect, his spiritual insight, by his sympathy and his desire to help his fellow creatures, is not thereby less of an individual. If, in the after life, he progresses further in the attainment of new high qualities as well as in the perfection of those he possessed on earth, why, and at what point, should his individuality begin to decrease and dissolve away? If such be the goal, the ideal state would seem to be that of the harmless congenital idiot!

But even here on earth there are rare cases of "twin souls" who find a complete and full life only in their mutual life together; to whom it is unthinkable to enjoy things selfishly and alone; the one thought of each of whom is the happiness and well-being of the other, and yet who have by no means relinquished one particle of their separate individuality. This may be a faint adumbration of the condition of those higher spirits who, increasing in power and in high qualities and virtues, and growing rather than diminishing in individuality and self-consciousness, yet find their whole joy and happiness, and their true life, in understanding and fulfilling the Will of the Divine Father, as It unfolds itself to their increasing perception.

As regards Spiritualism, by which I here mean communication with the departed, the position of the author resembles curiously that of the Roman Catholics. The possibility is admitted, but the practice is deprecated. Devotion to "Murshids," or higher spirits, is inculcated, which is reminiscent of the cult of the Saints of the Roman Catholic. Yet it is said that it is better to cultivate "devotion" to the Murshids than to pray to them for help, as "God almighty is closest to us and sufficient to help us in all our difficulties."

But the problem as it presents itself to the Western mind is somewhat different; here the real and ultimate issue is



between a spiritual conception of the universe and materialism. It is obvious that no religion can have a real living effect on man so long as his survival is uncertain and unassured; the great value of Spiritualism is that it is slowly building up the assurance.

In conclusion, the perfect Sufi considers that he is beyond the desire for Heaven or the fear of Hell; he has been raised above life's joys and sorrows, and is happy in the arms of eternal peace.

C. E. B. (Colonel).

## GOING UP HIGHER.

By RICHARD PHILLIPS.

The following record of a transition from a lower to a higher state was obtained through automatic writing. The subject of this experience was one who died at the age of thirteen. It was not till fourteen years later that she was able to communicate with her parents. Inability to do this had till then delayed her progress in the spheres. The messages number about a score and extend over a year. The last three only are here given:—

December 11th, 1906.

I feel that I have been too long away, but I felt that there were others who had great desire to be with you and that I had already taken up much of your time.

It is quite true that after we have told the story of our transition and what immediately follows we can say little more. We cannot describe our life here as it really is—it is so different from yours. As Callimache truly says, to keep on repeating the same things would be tedious to both.

How much I desire that you should be able to see me, for that would be better than writing.

I know that they think I should write oftener to them, but it is not that my affection has grown cold or that I have in any way changed, but for the reason I have just stated. They must think of me as I have tried to reveal myself in what I have written through you. I wrote better than I ever expected to, but this was only by a special effort involving much assistance, and special efforts cannot be often repeated.

I think that now both they and you realise that I am no longer the child I was when I left them, but a full grown woman with all a woman's powers and duties and pursuits. There can be no arrest here of the growth of the spirit, and we feel that it is best to reconcile ourselves to what is inevitable.

This invisibility to one another seems a cruel thing, and it is long before we become reconciled to it even here. Yet it is so universal and so inevitable that we are forced in time to accept it as a necessity and to cease to repine at what is so manifestly a Divine arrangement.

Give them all my dearest love and the assurance that I am often with them and know how it is with them and try to help them whenever this lies within my power.

December 13th, 1906.

I was not able to finish what I intended to say last time. Since I wrote that long letter to my mother I have gone into a higher sphere and now cannot so easily come to you and write. I shall never lose my power of writing, but I shall not be often able to make the great effort required.

I have indeed become invisible to those with whom I had formerly associated. I have undergone a change which is somewhat analogous to death, but so much less painful. Indeed it is not painful at all. And although we may have some regrets at parting from some, this is more than atoned for by the joy of being able to associate with higher friends in the higher state.

I feel that I was not quite my normal self last time I came and you were sufficiently sensitive to be conscious of it, but this was because of the difficulty I found in communicating. It was the first time I had tried since my translation, but already I feel that I have overcome the difficulties and I am conscious that you perceive a difference.

I will tell you what happened. I had been hoping and praying ever since my departure that I might be able to manifest myself in some satisfying way to my father and mother and sisters. I was never able to do this until you acquired the ability to write. I remember the joy I felt when I first wrote through you, for I felt that my long-cherished hopes would at last be realised. And they have been. I feel that I have been favoured beyond many. We all desired more, doubtless, but considering the method of communication which was the only one possible, I feel, and all my friends here have felt, that I have succeeded beyond the probabilities of the case.

My great desire being accomplished as far as I could expect, I felt that I was free to move upward, which I did not feel before, and with the desire the change came. I retired into the privacy of my chamber and fell into a beautiful dreamy state in which I felt myself gradually drawn out of my body. There was no pain or inconvenience in this transition, but quite the opposite. I rose up from the couch and beheld the body I had occupied. It

seemed to be in a deep sleep. I was quite alone as to my associates on the plane I had left, but I found myself in the presence of friends, in the sphere I had entered upon, whom I knew and who received and welcomed me to their higher state.

How different was this translation from the one I had made from the earth plane, of which I cannot think even now without a feeling of pain!

But that is far behind me and rarely comes into my thoughts.

When we move up into a higher state here there is no funeral of the remains. There are no remains. The vacated body dematerialises, not by the slow and horrible process of decay but rapidly and without unpleasantness, and only the empty garments are left.

There are partings even here, and sometimes painful ones, but we grow and progress and cannot lag and loiter in our march upward and onward.

How thankful I feel to you for the patience which enabled you to bear with my first weak attempts at this method of communication!

Give my love to all my friends, and tell them that I have gone up higher.

Oh my dear mother, what can I say more? Words cannot express my affection for you, but all that words can do I have done.

You shall hear from me again.

March 26th, 1907.

How dreamlike my earth life seems to be! And yet I know that it was just as real as this, but it was so brief and bounded by earthly limitations; and now I have to look back at it across a second stage in my eternal existence.

I write to ask you to forget my early death as far as you can. I know you cannot entirely do so. But do not dwell upon it any more. It will not help you and it will hinder me, for I feel your grief, and sadness is a check on our activities. It falls on us like a cold shadow.

My days pass in happy activities. The sorrows inseparable from earth life cannot touch me. I am safe from them all. It is only the sorrows of others which can cast a shadow over me. It is not I who am to be pitied, but you poor earth people who are still immersed in the cares and worries of your brief existence.

So rejoice with me in my happy state and that will make me all the happier.

## A NEW YEAR MESSAGE.

Yes; it is a New Year whenever the soul, by any spring of inspiration, is elevated above that which it was; whenever a new step is taken; whenever any new or advanced movement is made among you; whenever the mind, inured to hardship and woe and suffering, throws off the shackles that have enchained it, and feels the warm glowing life in the thought that God for ever bestows upon His children. Then it is a New Year. There are but two supreme moments in any human life: one is when an eternal and immortal love uplifts the soul above selfishness; the other is when death releases you from the thrall of the senses. That the immortal life, that surpassing spirit, that triumphant power, may belong to each one of you, so that with every thought, with every hour, a new life has begun and a New Year dawned, we earnestly hope. With such life and with such communion, all former selfishness departs, and the soul serves only that which merits adoration and worship. Death comes soon enough to all; but with its coming, if it be when the mind is ready and the heart is free and the soul is willing to plume its pinions, how triumphant does it stand upon the borders of that grave, how joyously look forward with what supreme passion of love does the soul set out in its upward flight, being conscious of life for evermore.

One message only does this New Year bring. We would leave it with you with its full and entire meaning, with its absolute and unquenchable fire, with its undying and uplifting flame—the message of life: that life that abides, that life that endures, that life that is for eternity, that life that through love and hatred, through fear and through triumph, through pain or through joy, is still fraught with the Divine blessing of the Infinite Spirit, and triumphs over death and over sense at last.

—From a New Year Discourse by  
MRS. CORA L. V. RICHMOND

## LONDON SPIRITUALIST ALLIANCE.

It has been regretfully found necessary to notify members that owing to increasing expenses they must in future bear the cost of the postage of library books both ways. With every list of books required a sixpenny stamp must be enclosed for postage. This charge is irrespective of the size of the parcel, and will usually be found to be less than the actual postage.

The Council would appeal to all associates who are in a position to do so to become members. At the same time it does not wish to exclude any who cannot afford to make the change.



## SURVIVAL OF PERSONALITY.

THE VIEWS OF AN INQUIRER.

BY CHOM. H. WARREN.

[We give the following as illustrating the point of view of a thoughtful inquirer at a certain stage of his investigations—a stage which we believe he has since passed.—Ed.]

The only proofs of personal survival seem to me to rest on the investigations as to the truth of the objectivity of ghosts, clairaudience, and mechanical noises.

Are these subjects of investigation due to some obscure powers in the human organism, and therefore purely normal and mundane, or are they due to intelligences no longer inhabiting our live world as we know it?

There is a great quantity of literature about telepathy; and some investigators attribute all the phenomena to this cause, meaning by telepathy an attribute of the living organism through the power of thought, taking thought as a function of the brain, which thought apparently can exist apart from the brain and independently of time. This, of course, is giving an exceedingly wide field for human activity, and unfortunately is so general in its definition that it could be made to embrace, if true, all supposed supernormal phenomena (*vide* Hudson), but it appears to be a very convenient general term coined for that purpose, and expressly defined to exclude supernormal action.

The question seems to be:—

1. Whether there is any truth in telepathy as being purely natural or normal to the live human organism.
2. Whether a limited field of telepathy does really exist, and all other outstanding phenomena are supernormal.
3. Whether telepathy, as such, is all supernormal—that is, due to the action of outside intelligences.

Corollaries to this are:—

(a) Is the living organism different from what it appears to be? Has it through the brain the power of action at a distance irrespective of time? Can the brain originate thoughts which have an objective existence?

(b) Is the whole subject of Spiritualism a sensuous one, due to the imagination combined with hallucination? Are all the supposed supernormal phenomena strictly natural, and is there therefore no known proof of the survival of personality after death?

The great stumbling block in the way of getting at the truth is that we, as human beings, want to believe in personal survival and are biased in consequence, and prone to believe without sufficient proof.

The whole controversy and work of investigators at present is devoted to solving this. Have they done so?

It seems to me that the investigation reduces to:—

(A) Proving the limits of mundane telepathy, or the field of human activity through the brain, confined to its own inter-action only.

(B) Taking all the outstanding phenomena, if any, and proving their dependence on outside intelligence.

The word telepathy has become a regular bugbear, a convenient cloak to cover everything that has been, is, or is to be.

Being naturally prejudiced in favour of survival of personality, I am inclined to think, in spite of Myers, that telepathy is not a human attribute at all, but a manifestation of outside intelligence—but probably my bias has influenced this opinion.

Can we think at all outside ourselves—as cast-iron logical machines grinding out answers to syllogisms? or do our thoughts go round in a circle with self as the centre, assisted by imagination and the desire for immortality? Faith and belief are absolutely useless without proof: desire could dominate everything, even truth itself.

I have just read a book on the Infinite from a religious point of view—the author seems obsessed with his conception, and drives it to death with dogmatic assertions any or all of which may be false. One feels inclined to ask, what is true? Are we simply living organisms with over-heated imaginations?

Can our imaginations transcend the truth?

Can we think an absolute impossibility?

The word truth is a purely relative term, depending entirely on our environment at the time.

The whole question is—is there a semblance of absolute truth in the idea that personality survives death, or can self-interested imagination create it all?

I surmise that Hudson believed that thought is the only objective reality; and is indestructible. Is his "thought" what we call "spirit"? Can a thought start a career of its own, and become an independent intelligence with self-will; or is it purely automatic, even if it has an independent objective existence? If not, then thought, in Hudson's sense, cannot be a spirit but simply a blind force.

## A DAY OF ASPIRATION.

Mr. R. A. Bush writes:—

Will you please grant me a little of your valuable space to give publicity to an idea I have held for the last few weeks? It may not be original. It is this: The Allies have been celebrating, in their different ways, the signing of the Armistice. In a month or so the treaty of a great peace, unique in the world's history, will be settled. Why should not that momentous event be the occasion for a world-wide rejoicing? The whole world has been seriously affected by the war, all have suffered, more or less, all are interested in the principles underlying that peace. Let the suggestion be made that a date be arranged so that on the same day and, as far as geographical conditions allow, at the same hour, all the nations of the world, including the defeated belligerents shall offer to the Ruling Power of the Universe prayers of thanksgiving for the cessation of hostilities and the inauguration of new political principles to be universally applied, indicating a higher level of human thought, finding expression in action.

The result might—nay, would be—stupendous, as all who believe in prayer and know the power of collective thought can readily understand. I have already made the suggestion to a couple of the leading London dailies, but I am not aware that any notice has been taken of it.

## 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. A. Vout Peters.

*The London Spiritual Mission, 13, Penbridge-place, W. 2.*—11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Wednesday, January 8th, at 7.30, Mrs. Worthington.

*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, Mr. H. Bodington.

*Camberwell.*—*Masonic Hall.*—11, Church Service; 6.30, Miss Ellen Conroy, M.A.

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

*Woolwich & Plumstead.*—*Perseverance Hall, Villas-rd., Plumstead.*—7, Mrs. Neville, address and clairvoyance. Wednesday, 8, Miss L. George, address and clairvoyance.

*Battersea.*—*45, St. John's Hill, Clapham Junction.*—11.15, circle service; 6.30, Mr. Lionel White. Thursday, 8.15, clairvoyance.

*Brighton.*—*Windor Hall, Windor-street.*—Addresses: 11.15, Mr. Cager; 7, Mr. Gurd; clairvoyance, Mrs. Curry; 8.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

*Holloway.*—*Grovedale Hall (near Highgate Tube Station).*—11.15, Mr. T. O. Todd; 3, Lyceum; 7, Mr. and Mrs. E. J. Pulham, address and clairvoyance. Wednesday, 8, Mr. and Mrs. Brownjohn.

*Brighton Spiritualist Brotherhood.*—*Old Steine Hall.*—11.30 and 7, also Monday, 7.45, Mrs. Mary Gordon, addresses and clairvoyance. Tuesday, 6, members' tea and social evening. Thursday, 7.45, inquirers' questions and clairvoyance. Friday, Guild. Lyceum every Sunday at 3 p.m.

**HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contributions:—Emma, £2; Kaye, £1 1s.; Mrs. Watson, 10s.; Mrs. Coghill, 10s.; W. Jones, 5s.

**INDEX TO "LIGHT."**—We continue this year our custom, due to lack of space, of printing the Index separately for the use of those few who bind their volumes. It is now in course of preparation. When it is ready we will announce the fact. A small charge will be made.

The Roman Church encourages the practice of praying to the Saints. Spiritualists are engaged in precisely this practice when they ask for helpful messages or signals from friends on the other side. The difference is that these friends have not been officially canonised at Rome. But who at this date will affirm that the Roman Church has a monopoly of Sainthood?—J. ARTHUR HILL, in "Spiritualism; Its History, Phenomena, and Doctrine."



**THE MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,**  
STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.  
SUNDAY EVENING NEXT. AT 6.30 P.M. Mr. A. Vout Peters.  
January 12th, Dr. W. J. Vanstone.

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, Pembroke Place, Bayswater, W.

SUNDAY, JANUARY 5TH.

At 11 a.m. ... MR. E. W. BEARD.

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

WEDNESDAY, JANUARY 8TH, AT 7.30 P.M.

MRS. WORTHINGTON.

**THE CHURCH OF HIGHER MYSTICISM,**

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

SUNDAY, JANUARY 5TH.

11 a.m. ... Service for our Fallen Heroes.  
6.30 p.m. ... Mrs. Fairclough Smith ... "1919."

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**WIMBLEDON SPIRITUALIST MISSION,**

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, Jan. 5, 6.30, Service MISS VIOLET BURTON.

WEDNESDAY, 8, 7.30, Open Circle MR. HORACE LEAF.

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.

**All Saints' Church, Norfolk Square, Paddington.**  
(Near G. W. and District Railways and Tube Station.)

A SERIES OF ADDRESSES will be given by the REV. L. W. FEARN (Warden of the Church Mystical Union,  
On SUNDAY AFTERNOONS, at 5 o'clock,

ON

"The Practical Realisation of the Creed of Christendom."

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On SUNDAY AFTERNOON, January 12th, at 3 p.m.,

ELLIS POWELL, Esq., LL.B., D.Sc.,

Will lecture on "OUR SOLDIERS IN THE WEST." Chair to be taken by Dr. A. G. M. Severn. Admission Free. Reserved seats, 2s. 2d., 1s. 2d. Collection.

January 26—Rev. A. J. WALDRON: "Why I became a Spiritualist."

**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 1915 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.

**Spiritualists when in London should stay at**  
Hunstanton House, 12, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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**The Badge of Spiritualism should be worn by**  
every declared Spiritualist as a mark of recognition and fellowship. It represents the Cross and Star within a Circle, and distinguishes the wearer as one belonging to our great movement. Obtainable as a brooch or pendant in blue enamel set in copper, price 5s. 6d., on application to Mrs. Montgomery Irvine, 115, Ladbroke Grove, London, W. 11.

**Some Reminiscences. An Account of Startling**  
Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

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## TOWN HALL, BIRMINGHAM.

Thursday, January 16th, 1919.

AN ADDRESS BY

SIR ARTHUR CONAN DOYLE

ON

"DEATH, AND THE HEREAFTER."

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PSYCHO-THERAPY (Drugless Mental Healing).

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