

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

PROGRAMME OF MEETINGS.

TUESDAY, 14TH, AT 3 P.M.—Clairvoyant Descriptions by Mrs Brittain.

THURSDAY, 16TH, AT 7.30 P.M.—Social Gathering with music

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

For further particulars regarding the work of the Alliance apply to the Secretary.

Marylebone Spiritualist Association, Ltd.

STEINWAY HALL, LOWER SEYMOUR STREET, W.1.

SUNDAY EVENING NEXT, AT 6.30, MRS. WESLEY ADAMS.

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Steinway Hall is within two minutes walk of Selfridge's, Oxford St. Spiritualists and inquirers are invited to join the Association.

The London Spiritual Mission, 18, Pembridge Place, Bayswater, W.

SUNDAY, DECEMBER 12TH.

At 11 a.m.	...	...	...	...	MR. ERNEST MEADS.
At 6.30 p.m.	...	...	...	...	REV. G. WARD.
MONDAY, DEC. 13TH, AT 7.30 P.M.	...	...	...	...	MR. STAVELY BULFORD.
WEDNESDAY, DEC. 15TH, AT 7.30 P.M.	...	...	...	...	MR. STAVELY BULFORD.

The "W. T. Stead" Library and Bureau, 18a, Baker Street, W.1.

READING ROOM AND RESTAURANT OPEN DAILY.

TUESDAY, DEC. 14TH, AT 7 P.M. ... MR. ERNEST HUNT.
THURSDAY, DEC. 16TH, AT 3.30 P.M. ... MR. A. VOUT PETERS.
Free Healing, Wednesday, 7 to 8.30 (by appointment), Mrs. Seyforth.
Non-Members not admitted until 3.15 and 6.45 p.m.
Members Free. Visitors 1s.

Wimbledon Spiritualist Mission.

At QUEEN'S CINEMA, Worple Road (2 minutes from Station).

SUNDAY EVENING, 12TH, AT 6.30 P.M. ... REV. ROBT. KING.

All other meetings at Broadway Hall (through passage between 4 and 5, The Broadway, nearly opposite Station):—

SUNDAY, DEC. 12TH, AT 11 A.M. ... MR. A. J. HERCOMBE.
WEDNESDAY, DEC. 15TH, AT 7.30 P.M. ... MRS. ANNIE BRITAIN.

Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

SERVICES—Sunday, 11.30 and 7 p.m.; Monday and Thursdays, 7.15 p.m.; Tuesday, 3 p.m. A hearty welcome at all meetings.

Speaker Sunday next, 11.30—DR. W. J. VANSTONE.

6.30—Special Service in the Art Gallery, Church-street. Speaker: DR. W. J. VANSTONE; Clairvoyante: MRS. GLADYS DAVIES.
(No Meeting in Old Steine Hall Sunday Evening).

Monday and Tuesday ... MRS. GLADYS DAVIES.
Worthing Branch—West Street Hall, Worthing, every Sunday, 6. Wednesday, 3 and 6.

Delphic Club, 22a, Regent Street, S.W.1.

Meetings for week ending December 18th:—

Wednesday, December 15th, 5 p.m., Mr. William Edwards. Lecture, "Angels—their Origin and Work."

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

Members' Subscription: Entrance, 2 guineas; Town, 3 guineas; Country, 2 guineas.

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TEL.] 59, HOLLAND PARK, LONDON, W. 11. [PARK 4709

Hon. Principal ... J. HEWAT MCKENZIE.

COMING EVENTS:

Friday, Dec. 10th, at 8 p.m. — Clairvoyance by MRS. BRITAIN.
Tuesday, Dec. 14th, at 3.30 p.m.—Clairvoyance by MRS. WESLEY ADAMS.
Friday, Dec. 17th, at 8 p.m.—Clairvoyance by MRS. JAMRACH.

Public Lectures every Wednesday at 8 p.m.
December 15th—by REV. F. TYSSUL DAVIS, M.A., on "The Occult in Buddhism." Non-Members, 1s.

Special Lectures.

Tuesday, December 14th, at 7.30 p.m., by MISS MAUD MacCARTHY, on "Preparation for Higher Forms of Mediumship." Questions and discussion invited. Non-Members, 2s.

Thursday, December 16th, at 5.30 p.m., by MR. PERCY R. STREET (of Reading), on "The Human Aura: The Spiritual Group Areas and Character Building." No student or inquirer should miss this lecture.

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SUNDAY AFTERNOON LECTURES 22, Prince's Street, Cavendish Square, W.

LONDON ACADEMY OF MUSIC.

J. HAROLD CARPENTER

will deliver a Course of Lectures on "THE HIGHER ASPECTS OF SPIRITUALISM," commencing Sunday, December 12th, at 3.15 p.m. Each lecture will be not more than 45 minutes in duration, after which a short devotional meeting will be held for those desirous of obtaining contact with, or help from, the Spiritual Spheres.

Doors closed at 3.20 p.m. Admission Free. Silver Collection.

One or more lectures, as required, will be given on the following subjects:—

THE SPIRIT WORLD AND HOW TO FIND IT.—Methods of inquiry—attitude of mind required—causes of confusion and failure—attainment—ultimate goal.

MEDIUMSHIP.—Various forms—its purpose—its development—the trials of mediumship—its pitfalls, dangers and reward—Clairvoyance—Healing—Concentration—the aura—the meaning of colour—true mediumship.

THE SPIRIT WORLD AND ITS PEOPLE.—The development of the Spheres—movement and labour—science and organisation—nationality, clothing and sex—Guides, Rulers and Princes—Influence of Spiritual World on the physical—the Agents of Deity.

THE TEACHINGS OF SPIRITUALISM.—The meaning of Life—the process of Death—importance of Self-knowledge—mental and physical health—Life's opportunities—soul growth—solution of all religious and social problems—material, mental and spiritual success—a wider and grander conception of Deity.

CHRIST AND SPIRITUALISM.—Diversity of opinion—causes of confusion—how to discover the truth—the Christ Spheres.

ESOTERIC TEACHINGS.—The need for reason—Re-incarnation and Karma—Initiation—the Adept—Symbolism—The Way.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,083.—VOL. XL.

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SATURDAY, DECEMBER 11, 1920.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

We thank "Delta" for the following extract from the Parish Magazine of St. Michael and All Angels, Paddington, which is worth reproducing:—

Six years ago, there were stories current about the Angels at Mons. People tried to collect evidence. Others scoffed. I suppose that evidence, in the legal meaning of the word, would be impossible. How far such impressions or visions are objective, it would be difficult to determine. But I have been interested to hear from several persons that they were conscious of a Something in St. Michael's on Michaelmas Day. Some heard, some saw. No one of them, I think, would be prepared to speak without considerable reserve of an experience so entirely on the spiritual plane; but it is certainly true that to some of those who were present a door was opened in heaven, an Apocalypse was vouchsafed. *Seraphim stabant super illud: et clamabant alter ad alterum.* (A. H. Browne, D.D., Oxon.)

Only a straw on the stream, perhaps, but it shows which way the tide is running. And we recall how the Bishops assembled at Lambeth last summer testified to their consciousness of a Spiritual presence guiding their deliberations. That the church in question was dedicated to St. Michael has its special appeal to us, who regard St. Michael as the peculiar guide and guardian of the Church.

* * * *

A correspondent sends us a local newspaper cutting (the title of the newspaper is not shown). It contains the report of a meeting held at Pocklington at which the Rev. W. E. F. Rees, Vicar of Wistow, Nayland, Suffolk, gave what is called "a practical demonstration exposing Spiritualism." Further, we are told that "the rev. gentleman claims to do anything the Spiritualists do." And then we read that the performer gave a demonstration of the slate writing trick, showing on the slate figures written down by the audience and picked at random out of a hat, and so forth. Further, he was handcuffed by an ex-sergeant of police, placed in a sack, which was tied up by three of the audience and sealed, and then put into a box which was placed behind a screen. The reverend gentleman subsequently appeared amongst the spectators in Houdini's best manner, the bag being found securely tied up inside the box. He also gave a ventriloquial exhibition. Which proves that there is no future life—or what?

"Light" can be obtained at all Bookstalls and Newsagents.

Because the whole essence of Spiritualism lies in the question of proving human survival. The physical phenomena so adroitly mimicked by the clergyman and the professional conjurers are a side issue.

* * * *

We admit it is an important side issue, this of evidential manifestations. We admit that many of them are liable, like everything else, to spurious imitation. But their reality has been proved beyond all serious dispute, and furthermore we have shown that they are in line with the manifestations from the unseen world recorded all through the ages. The Bible is full of them. We ought not to have to travel repeatedly over such old ground and point out facts familiar to every Spiritualist, educated or uneducated. When a clergyman, animated no doubt with the best motives, endeavours to discredit what he calls Spiritualism and what we call simply a department of psychical research, he places himself in a hazardous position. For the thoughtful observer begins to say to himself that if modern psychic evidences are all trickery, how can he be sure that the ancient examples are not in the same category? Mr. Rees is reported to have said that his demonstrations are intended to "expose Spiritualistic methods and ideas." May we ask him if he knows what Spiritualistic methods and ideas really are? There are plenty of his fellow-ministers who could inform him on the point and that in a way that should convince him that Spiritualism is a vastly larger matter than phenomenal manifestations, which can often be imitated much as Pharaoh's magicians imitated the wonders performed by Moses.

* * * *

We often receive stories of haunted houses, which, although perfectly well verified, are, for one reason or another, unavailable for publication. But recently we were given particulars of a case which (although we are not at liberty to give the address or the names) struck us as a rather typical and interesting instance. It relates to a certain old manor in the South of England, the inmates of which hear footsteps, occasionally accompanied by the rustling of a dress or a tap on the door, quite in the old-fashioned manner. The sounds have been heard by all the members of the family, the servants and guests. There was a story of a "white lady" who haunted the house, but no one gave it much attention until during the war a disabled "Tommy" was taken in to rest and recuperate. While in the house the soldier had a queer dream of a lady in white with white hair standing by him. Now this man had no knowledge of the house or its history, and in his dream he described the place as appearing quite different. Indeed his account corresponded closely with the appearance of the house at an earlier period. Two special features of the dream were concerned with a door and the extent of the grounds. Inquiry verified the accuracy of the description. There were several other points about the dream, but as these are unverifiable at the moment we omit them. The case is under inquiry. The above story leads to some reflection on ghost stories in general. One notes that, like all psychic phenomena, they are curiously consistent, having many features in common from wheresoever they come.

CHRISTMAS DECORATION FUND

FOR ALL HALLOWS, ORFORD.

Readers of the Vale Owen Script Show Their Deep Appreciation.

"I am enclosing P.O. of small donation towards that happy inspiration of yours, as I am just an unknown one among thousands to whom Mr. Vale Owen's Script has brought Light and Comfort." In the spirit of the above letter has the idea to provide a fund to decorate the little church at Orford this Christmas been received by a vast number of the readers of the Vale Owen Script.

By every post letters have been received by Mr. Engholm showing in vivid fashion the wonderful work that has been quietly going on. For the benefit of those of our readers who by chance missed the announcement in last week's issue we will again state that it is proposed to invite everyone of the readers of the Vale Owen script to send a small donation (which should not exceed half-a-crown) to create a Fund to decorate the little church at Orford on Christmas Day, and make it a veritable shrine of flowers.

Mr. Vale Owen has offered to send to every donor an autographed Christmas card giving an illustration of the little church covered with a mantle of snow, together with a greeting and God-speed for 1921. It is intended that every donor shall receive this Christmas card on Christmas morning.

WHERE AND HOW TO SEND YOUR DONATIONS.

Send cheques and postal orders only (not stamps), made payable to H. W. Engholm, Offices of LIGHT, 6, Queen Square, London, W.C.1, with the donor's full name and address. All donations will be acknowledged in our columns.

This fund will close on Tuesday, the 22nd instant.

The readers of the Script will doubtless remember that it was in the vestry of All Hallows, Orford, that the Revelations of the Life Beyond the Veil were communicated to the world through Mr. Vale Owen. That little parish church, hallowed by angel presences, will in years to come, we feel sure, become a Mecca to people throughout the world. Only last Christmas were this little church and its devoted minister practically unknown. To-day, the name Vale Owen and the village of Orford are known the wide world over, and we know that if LIGHT had a circulation similar to its bigger sisters in the newspaper world, the publication of such a proposal as we make here would have a result that would astonish Christendom. As it is, the response has been remarkable, though not altogether unexpected by those who know how deeply the Vale Owen Script has affected the people. We wish we had the space to publish in full every letter we have received up to the time of going to press. But we must content ourselves by giving extracts culled from a few letters. These speak for themselves.

"I can see the little Church on Christmas Day standing out like a great searchlight giving a message of cheer and comfort to all able to attend it; I shall look forward to that Christmas card as a message of good cheer."

"I am a most appreciative reader of LIGHT, and one who is deeply grateful to the Rev. Vale Owen for the messages he so graciously publishes so that the world may benefit."

"I for one have received much joy and help from 'The Vale Owen Script,' and I hope the Rev Vale Owen will himself sense some of the joy and love that his readers have felt through his undertaking this great and glorious work."

"I have just read the announcement in this week's issue of LIGHT to offer decoration of All Hallows Church, Orford, at Christmas; it is indeed a 'happy scheme.'"

"Words cannot express our indebtedness to Mr. Vale Owen, whose service to the Angel-inspired has enabled their sublime teachings to be given to the world."

"This opportunity greatly gladdens our Christmas."

"A happy thought! And if any surplus let the parish of Orford benefit—eh?"

"A beautiful thought in to-day's LIGHT to decorate the Little Church at Orford."

"Enclosed is P.O. for 2/6, my offering to the Shrine."

"I am sure readers of the Vale Owen Script who hear of this idea will all be most grateful for the opportunity of showing even in so small a way their appreciation of the messages through the Rev. V. Owen's mediumship."

"As one who has read with great pleasure and, I think, benefit, the Vale Owen Script from the beginning, I must heartily congratulate you on your excellent idea, and esteem it a privilege to contribute my mite."

"Please accept the enclosed towards the flowers for Orford Church with my heartfelt thanks to Mr. Vale Owen for the messages received. I only wish they had been published when I was a child, they would have saved me such a lot of heartache and sin."

In our next week's issue we intend publishing the first list of names of donors, and we impress on all our readers the importance of ordering from their newsagent or book-stall the special Christmas Number of LIGHT, which is to be adorned for the first time in the history of this journal with a beautiful coloured cover. The Christmas Number will contain an illustration showing All Hallows, Orford, and a beautiful story attached to this church which relates undoubtedly to the angel presences that hallow its precincts.

ANGELIC MINISTRY AT CHRISTMAS.

At the birthday of Christendom, when we read that sweet old story of the Babe in the manger, we are told how that great event was heralded by angels. We also know as Spiritualists how at our birth into the next world we are helped, as our spirit emerges into that new life, by the angels also.

The angelic visions of the shepherds on the first Christmas night are visions that are no longer poetical stories, but have become true. This coming Christmas Eve will again bring into the earth conditions an angel host unseen by us, and filling us with the joy of childhood. To be unselfish and have a thought for others is the aim of most of us at Christmas time. Do we realise fully what this so-called spirit of Christmas really means? For no matter what one's creed may be, that Christmas spirit is universal. Is this spirit within us assumed, or it is really our true selves? And do we not often wish, as the little child does, that it could be Christmas always? The answer to our conjectures is surely to be found in the realisation that those angel hosts are amongst us once again, as they were on the birthday of Mary's Son. He who is now a Prince of the realms of Glory surely has not forgotten His birthday, and sends those hosts of ministers to awaken within us in their silent way the better and truer side of our nature. It is not we who create that feeling of peace and goodwill towards men, it is those angelic ministers who flood this earth, and whose presence is in every home from palace to hovel. Let this be your thought in the silence of Christmas night this year, and as the little ones sleep remember that the skies of this grey old world are filled with watching, loving spirits, brought to us by the angels at the bidding of their Lord and Master, and let us commune with them with the full knowledge that the Christmas spirit is the Holy Spirit, and for a short spell we can enter into the Kingdom of Heaven, for we have become once again as little children. H. E.

"Getting in Touch": From "Leader."

WHEN we come to earth we have much difficulty at times to get into touch even with those who await us and listen for our coming.

You yourself are an example of this. For oft we have noticed you almost awake to our presence near you, and, having listened, end in doubt at best.

Sometimes you conclude it is but your own fanciful imaginings and not the breathing of your spirit friends you feel and hear.

Now the reason of these failures on our part to give, and on yours to receive, is chiefly the lack of courage to believe.

You have thought of yourself that you have this courage, and in some things it is true. But in this matter of spirit communion you are often too careful of error to be useful in the work of truth. It is not too much to say if we put it thus:—

At all times, whenever you feel us near you, that is the effect of some cause. The cause may or may not be such as you desire or as you feel you can discern. But cause there is, and if you at such times will but be quiet and listen then the nature of the cause will grow further clear.

It may be you think a certain friend is at hand, when it is not he but another. But who it is will be made clear in the process of the transmission of his thoughts.

So when you feel yourself to be cognisant of someone near you, cease as far as you may from doubts, and entirely from fears of error.

Receive what is given to you, and on the matter so received sum up your judgment of the affair.

*From the Vale Owen Script,
Weekly Dispatch, May 29th, 1920.*

*. The Messages from Zabdriel are now published in the Vale Owen Series, Book II., "The Highlands of Heaven." Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. It can be obtained at all bookshops and bookstalls.

CLAUDE'S THIRD BOOK.*

Being Further Messages Recently Received
and Collated by Mrs. Kelway-Bamber.

From Her Son Claude Killed in France November 11th, 1915.

THE ETHICS OF CLAUDE.

(Continued from page 428.)

X.—LIFE AND SPIRIT FORCE.

In addition to the Life-force which animates everything in Nature there is a second more subtle and finer power contained within it which is "Spirit" force. Only man is capable of drawing this. It requires a magnet and a receiver, which are made in each individual man through the power of his mind, though his body actually draws it.

One might compare the general Life-force to an almost material thing—the breath, as it were, of God—the Spirit force to an emanation from His mind. You know the conscious connecting link between man's spirit and his physical body is his mind. If you could look at one hundred people on earth taken at haphazard you would, of course, see the life force going into all of them, some more, some less. The Spirit force in many would be so thin a stream as to be imperceptible, in others there would be a steady flow, while, in some cases, it would be temporarily withheld. Life force cannot be withheld; if it were, death would ensue. Spirit force can. When a man magnetizes himself by consciously doing what he knows is wrong the Spirit force snaps up from the magnet, and the oftener this happens, the more difficult it is to get the magnet right again; and he cannot draw spirit force without it.

The life force flows steadily down to earth through all living things; like the rain, it falls upon the just and unjust, but the spirit force flows brightly and strongly only to within a certain distance of the Earth, and from that point the earth conditions allow merely a trickle of it to come through. Each man, by the strength of his magnet, can draw what he deserves of it. If you could see a church filled by real worshippers, people striving honestly for good and spiritual things (and not only carried away by emotionalism) you would see the Spirit force penetrating the building like lightning drawn by the collective magnetic power within. If these people could keep that condition each would take away with him his own little stream of Spirit. They would then develop wonderful, beautiful power which man is given when he has learnt how to draw and use it aright; but alas, in the ordinary way, on leaving the church and away from its influence, many, in half an hour, have lost it again. Mean, selfish, petty little things come in, and away goes the Spirit force.

As you start your "life after death" only at the point that you leave off on earth, you can see the desirability of developing spiritual consciousness. Your habitual manner of thought in your physical body is what counts and decides your spiritual status, for you are only ready for its equivalent position when you pass over. If people, therefore, are filled with only thoughts and desires of the physical they are preparing themselves for what are called the lower Astral regions; if they desire to find themselves in a spiritual state hereafter they must develop their spiritual consciousness while on earth.

XI.—THE CALL OF THE SPIRIT.

I have very often told you that the spirit of man is beautiful and remains untouched in spite of the sins and failings which mar his personality. It is rather as if you took a diamond and rolled it in the mud, its beauty would be dimmed and temporarily hidden, but when the dirt was washed off it would emerge in its original purity.

There are people, and these truly the greatest on earth, whose spirits are peculiarly quick and virile, they have learnt to draw on the spirit force, and to bring their quickened, enhanced, spiritual consciousness through their mentality, to the physical brain, till it becomes their habitual consciousness, and colours all their thoughts and actions. On this account they are able to pierce the superficial and touch the real—to see Truth below the shams that hide it. Because they realise that the spirit in man, however much it is bedimmed, is always trying to work towards the light, they have infinite compassion for their fellow-men. Their spirits reach out to touch, draw out, and help others in their pitiful struggle.

The prostitute fell at the feet of Christ in a passion of repentance because her Spirit had broken through its vile trappings. When He looked at her He saw—not the poor, defiled, ill-used, unclean body, but the spirit within her struggling to be free. She had experienced the bitterness, and futility, and hopelessness of her evil life, and at the call of the Spirit of Christ, her Spirit responded—it had found the light. She would from that hour work upwards. Wonderful as it was, the experience would not bring instant happiness—there would be no miracle. She would steadily progress, and have a constant sense of help and

security, but her way would be painful. She would suffer acutely, her eyes once opened she would realise the depth of her degradation, and, because she would have touched the world of imagination, she would realise also the effects of her influence and conduct on others (you know you can never obliterate the effects of sin. They must be worked out either on earth or beyond, and she chose the former). Because she was a great sinner she would probably be a greater saint. In its swing the pendulum would go to the opposite extreme, for those who have capacity, tenacity, driving force, and stability in evil will subsequently use these for good.

The weak and wavering sinner is not so stable in good, he has to build up character, and not only to change its quality. No one is ever too evil to come back to God. Some, who are not ready for the conquest of the Spirit, still prove sometimes not only its existence, but its marvellous power. During the War, for instance, this was often obvious. In those dark days many a "black sheep" proved not only his manhood, but the power of Spirit, by splendid heroism, self-sacrifice, and devotion, and some of these men had come from homes (if you could call them that!) where they never had a chance of cultivating ideals; in fact, had no chance at all of even living decently, yet they responded to the Spirit call. Others might forget the circumstances, and they themselves relapse into the old ways and never know, nor understand, why they had been impelled to do as they did on those great occasions.

Saints are not weaklings, but strong men; they are not people who have no capacity for sin, but they are those who have overcome it, and learnt their lesson; they are those who have fought the good fight, and conquered.

XII.—MEDITATION AND WORK.

If on earth a man gave all his time to meditation and prayer it would be all he could do; he might have beautiful thoughts, but would not be able to put them into form to help other people. You are on earth to do, not to think only. While you are in the material world you are meant to be interested in material work, and to enjoy the advantage of the mental and spiritual states also, but you are not supposed to live in them solely. These beautiful things are given you to help you to do your work well whatever it may be. Directly you get a man who only meditates he becomes a dreamer, the habit makes him disinclined to use effort, he becomes lethargic and loses the impulse to action.

It is a curious fact that while the body is young there is such a strong desire to do and express things energetically, to work and play impulsively and enthusiastically: this is not only because the body is not tired, but because the spirit brings with it a sense of power; and as people grow older, by degrees this fades because it is longer since the spirit left the spirit world to join the body. Some men cultivate the fatal habit of retrospection, they cease to desire to do things and let things slide—this is the road to failure. They become mere dreamers instead of participators in the action of life. On the other hand you have the overdoer who may be a fine business man, a good worker, with no thought beyond the material, possibly a conventional church-goer, but merely outwardly religious and that only because his body responds to his will and this seems the best policy at the time in a surface sense. He, when sorrow, trouble or death comes, has nothing to help him, nothing to fall back upon.

The healthy, truly happy man is the well-balanced man who does whatever there is for him to do, but who makes time to live in the mental and spiritual also. A busy man who devotes half an hour in the evening to consciously purposely concentrating on spiritual things links himself up and raises himself through that by something he will never quite lose—a strand of beautiful thought. If he does it regularly, he thickens and strengthens his link and carries with him all day this spirit line, and the stronger it becomes by constant habit, the more power and help he can draw. If he only does this regularly, just giving whatever time he can spare, he will become conscious eventually that he can draw upon the spirit while doing his daily work. At first he will have to make the conscious effort to link up with the spiritual at a special time set apart from material things. In the early stages they cannot be mixed, later on they naturally work together and in perfect harmony.

I will give you a simple illustration. Take a singer who plays his own accompaniment. You know, of course, he would learn to sing and to play the piano separately, he could not begin by learning the two together, it would only lead to confusion, but when he has mastered each individually up to a certain point he can combine the two and produce harmony. The spiritual is the accompaniment to the material while you are on earth. As the singer changes his accompaniment with his songs, so the spiritual can accompany all and any material thing—in home affairs, in business, in travel, in pleasure, when you have learnt to

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draw upon it. If we wish to live on earth only to meditate we are wishing to be in a state for which we are not ready and which is not intended. Only on the very highest sphere can the spirits accomplish anything purely by thought and meditation. They make mental pictures and so teach others. No one on the lower spirit spheres or on the earth can do anything for other people by thought alone, it must always be accompanied by conscious effort.

Let us apply this in a personal sense. If you had been content to do nothing but sit and think of me and pray for me when I was "killed," it might have comforted you in time, perhaps, but would not have helped other people; whereas, as it is, through your great desire to do something to find me you have comforted more than you will ever know for you have been able to pass on the knowledge you have yourself received through your research. This is right; no one is meant to live for himself alone.

XIII.—THE AWAKENING OF SPIRIT.

The awakening of spirit, like all birth, is painful, sometimes even connected with death. In the physical it is the linking up of Spirit and Flesh. The body may grow to be old before the spirit wakes in it. Generally this happens through sufferings and the body or mind is torn, and shaken, and racked with pain. When it does awake it becomes conscious, not only of the little things connected with its body, but of all the other spirits on Earth not only individually but collectively, of all things, indeed, that are animated by the great God force that permeates everything that has life. The Spirit teaches its body, or rather the mind connected with its body, to appreciate plants, animals, and in fact God in nature generally, to have a feeling of kinship with all creation. This is because the awakening produces a quickened, sensitive, spiritual condition which, like "wireless" almost, attunes the Spirit to everything else that lives in whatever form. It begins to realise the common source of all life.

A man of ordinary mentality whose spirit is unawakened judges beauty purely by outward form not the Spirit within, and, because also he cannot understand this unity of Spirit, he sometimes exploits the poor and animals for his own advantage. I have told you that the Spirit of man is contained in his Aura and partly interpenetrates his body. In the cases in which the Spirit is unawakened it does not penetrate his body at all, but lies outside in the Aura where it mourns its ineptitude. The Aura contains and holds it to the body like the tyre of a wheel; with an awakened Spirit it operates in the body. When the unawakened Spirit is only in the Aura it does not brighten it, but when it operates in the body it does because only when it is thus operating does it become active and in so doing radiates light. It is like an electric bulb which can give no light till it is connected with the current—in this way until the Spirit is actively switched on through the body to the Divine current it can give no light. The Aura connected with the body in which there is a thoroughly awakened spirit would startle you; it is so bright; the ordinary Aura seems bright to a clairvoyant, this would appear almost blinding. You can understand a man with a Spirit like this, vital, and active through his body, would think universally, of people generally, and of causes, rather than confine his interests and impressions to personal and individual things: he could not do otherwise, for he would have a sense of the Infinite and would recognise it in finite things. He would understand the kinship of all life through God and he would bring this knowledge through to his conscious state.

It would be no use thinking infinitely and universally unless one was prepared to act accordingly, for in this case the spirit would be inactive, for thought must be materialised into action to count for righteousness in the material world. Those who learn thus to use Infinite power through their finite bodies to right finite wrongs draw more Infinite power into the world. Where there is oppression, sin, or suffering of any kind, especially induced suffering, there is a low rate of activity of the God force. Every conscious effort to right wrong is rewarded by Infinite help. However great the mountain of man-made wrongs requiring to be levelled, never despair, for every spadeful of dirt removed brings help to remove the next spadeful and so on. It does not matter at what point of the mountain the workers select to start, each and every one will get this Infinite help. Some choose to care for neglected children, others for ill-treated animals, the sick, maimed, the helpless, the wronged and blind all require protectors. It is all good and all attracting the Infinite help. Eventually the mountain of wrong will disappear and leave a clear open space on which God's sunshine will fall and purify.

XIV.—THE WAY OF LIFE.

You want to know the right way of life in order to learn how to make the best and most of it; well, study how to gain the good things which are your birthright and are freely offered to you when you have proved yourself worthy by learning self control. This is the one essential. The rules are simple though the lessons are hard.

1. Always walk humbly.
2. Pray for wisdom.
3. Do the obvious duties that lie at your door, however dull.
4. Study to know yourself; you cannot understand other people until you do.

5. Treat your body with care and respect; feed, clothe, and rest it properly; keep it in health; for only through it can you work in the material world—it is the vehicle there of your spirit.

6. Always remember your mind must control your body and its senses. Your body must be trained to be your good, faithful, and honoured servant, not your master. When you have reached this point you have gone a good way along the "road of difficulty."

7. Be strictly truthful with yourself; in times of doubt or difficulty appeal to your spirit mind (your conscience) for enlightenment, you will always be answered truly. I will explain what I mean. Suppose, for instance, you find you dislike someone and you would like to think it is because you feel, or sense, some unpleasant characteristic in that person; if that were actually the case it would be a sort of natural warning to put you on your guard, but it might be due to some petty feeling within yourself caused by some hurt to your vanity, or pride, or a touch of jealousy, and you would have to analyse your feeling carefully before the judgment seat of your conscience. If you honestly found it was not your own fault, having recognised the bad in your acquaintance, the kind, right, wise thing to do would be to look for the good in him and meet him on that ground; incidentally it helps to develop and increase that good.

8. Learn to help yourself—and teach other people to help themselves as far as you can. No one is allowed to shoulder another man's burden. He was not given it by chance or accident; there is a reason and a purpose in it, but you can, and ought to try to help by showing him how to strengthen himself and so be able to carry it more easily and bravely, and perhaps eventually throw it off altogether.

Apropos of this, as a matter of fact, not every misfortune is sent as a lesson. Sometimes actually the reverse, it is a blessing, for it is the only way to divert energy into a new channel. For instance, you know of a case where a man became seriously ill and had to leave his work in England—it seemed a terrible misfortune at the time, but when he recovered his health he obtained a better appointment abroad where he made his name and a fortune. He realised later that what seemed a catastrophe at the time had indeed proved a blessing in disguise and the illness was necessary to divert his energy into the new channel.

(To be continued.)

"DAGONET" AS PSYCHIC EXPERT.

Mr. G. R. Sims has been before the public as author, journalist, and dramatist for a great many years, and as a jester has poured forth a constant stream of wit and humour, especially in the columns of the "Referee," of which his "Mustard and Cress" has become a world-known feature. From time to time, he allows his persiflage to play over the subject of Spiritualism, which he appears to regard as something very droll indeed. Consequently he writes of it with a plentiful lack of understanding, and turns to mockery subjects which many thousands hold in reverence. "There is nothing sacred to a sapper," it is said, but a popular writer should have some regard for the susceptibilities of his readers, not by any means all of whom will regard Spiritualism as a joke. Psychical phenomena run all through the Biblical records, in the way of visions, trances, voices, spirit messages, and many other evidences of interposition from an unseen world. In his most recent deliverances on the subject in the "Referee," Mr. Sims dismisses the visions of Swedenborg as mere dreams. "Swedenborg," he tells us, "whether he was mad or not, was certainly subject to hallucinations." We think that no one who really knows the work of Swedenborg—one of the greatest minds of his age—will agree with Mr. Sims in this light-hearted estimate of Swedenborg and his philosophy. Rather unkindly for his argument, Mr. Sims quotes Dr. Johnson's dictum that it is from carelessness of the truth rather than from intentional lying that there is so much falsehood in the world. That, for Mr. Sims, sums up Spiritualism. But is this "carelessness of the truth" all on one side? Surely not. Spiritualism numbers a great many men of high intellectual standing who are essentially truth-lovers and who have spent many years investigating, probing and testing every source of possible error before making definitive statements as to the truth of Spiritualism. Moreover, Dr. Johnson was a believer in spirits, as Mr. Sims should know. In *LIGHT* of July 6th, 1918, we gave an article on "Dr. Johnson and Psychical Research," based on Dr. Walter J. Prince's papers on the same subject in the *Journal of the American S.P.R.*, showing Dr. Johnson's attitude. He would have made an admirable psychical researcher, for he had the open mind and the critical faculty, and moreover he saw that there was a basis of reality for belief in the existence of spirits. Mr. Sims' choice of sturdy old Sam Johnson as a supporter is distinctly unfortunate.

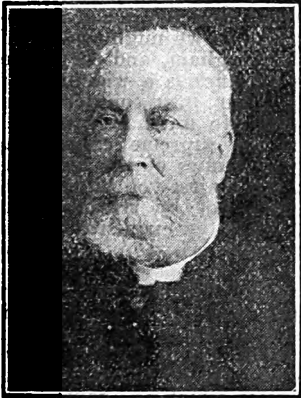
WHEN I sheathed my sword at Wagram, I saw the guardian angels on the battlefield. Gerard told me that excitement had made me visionary, but I know that my eyes do not deceive me, for I had seen similar things at Marseilles, and at the home of Madame Tallien.—NAPOLÉON.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

7.—By the REV. PROFESSOR GEO. HENSLOW, M.A., F.L.S., F.G.S., &c.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."



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

The concisest summary I can give of strict religious teaching is to say:—It is all that can be learnt from the New Testament about the life and death of Jesus Christ as illustrating His character, and how we can best imitate it.

Christ said:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. A second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law and the prophets" (Matt. xxii., 37-40).

Our Lord's brother, James, similarly defined Christianity:—"Pure religion and undefiled before our God and Father is this—to visit the fatherless and

and to keep himself unspotted from the world." (Jas. i., 27.)

Wherein lies the difference? The old covenant was written upon tables of stone, and enforced by threats of temporal punishments and by rewards for strict obedience (Deut.). It was a "schoolmaster to bring man to Christ" (Gal. iii., 24), whereas Jeremiah prophesied:—"After those days, saith the Lord, I will put my laws in their inward parts, and in their hearts will I write it" (Jer. xxxi., 33). That meant external compulsion would be replaced by Free-will within the mind of the Christian, resting on the conscience—a word unknown to the Old Testament.

This was foreshadowed by the law so far that a man's sacrifice must be a "freewill offering" (Lev. xxiii., 38). A nearer approach to the Christian is in the Psalmist's prayer: "Accept the freewill offering of my mouth, O Lord."

Lastly, Christ says:—"If any man willeth to do His will, he shall know of the teaching whether it be of God" (John vii., 17).

Similarly, the great spirit preacher, "Imperator," wrote by the Rev. Stainton Moses's hand:—"The philanthropist and the philosopher, i.e., the man who loves mankind and he who loves knowledge for its own sake, these are God's jewels of priceless value and of boundless promise" ("Spirit Teachings," p. 15).

The one thing Jesus preached was His own divine character as our example to be imitated. "The union with God is seen in the imitation of Christ."

As "Imperator" enlarges upon a Christian's duties—or rather Freewill works of Love, so he explains the future consequences of it, i.e., the natural results—of a good, as well as a bad life here.

"Friend," he writes, "when others seek from you as to the usefulness of our message, and the benefit which it can confer on those to whom the Father sends it, tell them that it is a gospel which will reveal a God of tenderness and pity and love. Tell them that it will lead them to know of Intelligences whose whole life is one of love and mercy and help, and helpful aid to man, combined with adoration of the Supreme. . . . Tell them that it will lead man to see his own folly, to unlearn his fancied theories, to learn how to cultivate his intelligence that it may progress, to use his opportunities that they may profit him, to serve his fellow-men, so that when they and he meet in the hereafter, they may not be able to reproach him that he has been, so far as he could, a clog and an injury to them" ("Spirit Teachings," pp. 20, 21).

"Imperator" returns to this subject, and adds:—"This is the character we seek. Loving and earnest, self-denying and receptive of truth; with single eye to God's work, and with forgetfulness of earthly aims. Seek, friend, the mind of the philosopher, calm, reliant, truthful and earnest. Seek the spirit of the philanthropist, loving, tolerant, ready to help, quick to give the needed aid. Add the self-abnegation of the servant of God, who does his work and seeks for no reward. For such a character work, high, holy, noble, is

possible. Such we guard and watch with jealous care. On such the angels of the Father smile, and tend and protect them from injury" ("Spirit Teachings," pp. 37, 38).

Such is also the teaching of the New Testament. There our Lord used the strong expression of man's "abiding in Him" or in God the Father:—"As Thou, Father, art in me, and I in Thee, I pray that they also may be in us" (John xvii., 21). Similarly, St. John says:—"Whoso keepeth His word knoweth that he is in Him. . . . He that saith he abideth in Him ought himself also to walk even as He walked" (1 John ii., 5-6).

I have shown that the subject matter of the communications from the greatest of Spirit teachers we know, such as "Imperator," is simply the imitation of Jesus Christ by man. That was our Lord's aim. He gave Himself as our example (1 Pet. ii., 21); and that was the Christian Life. He uses the expressions, "in Him," and "abide in Him," meaning an identity of character, only to be acquired by following Him (John xvii., 20 ff.).

It has been thought that the phrase, "Christ in you," should be taken in a realistic sense; especially in the words, "This is my body" in the Lord's Supper; but, as we now know, Christ did not say, "This is My blood," but "This cup is the New Covenant in my blood." It is clear that His blood could not be in the New Covenant.

When the Lord's Supper formed part of the "Love Feast," St. Paul rebuked the Corinthians for not recognising the special importance of the bread and wine set apart for the Eucharist (1 Cor. xi., 20 ff.). Similar irregularities occurred elsewhere, so that to emphasise it, a prayer was made that God would send down the Holy Spirit to "make" the bread and wine to be the Lord's body and blood; but this was only to conform to Christ's own words; the bread and wine were still called Figures, Signs, or Types only.

But the age of metaphors was beginning to be supplanted by imaginary realities. So it came to be thought that the prayer of consecration brought about a miracle, and as no material change could be seen, that some spiritual "essence" was infused into the bread and wine.

Dr. Harnack, in his work on "The History of Dogma," observes that "this conception was purely one of fantasy." If we must "prove all things, and only hold fast to that which is true," this cannot be done in this case.

In the eighth century the Emperor of Greece issued an edict that all images of saints or of Christ should be destroyed in the Churches. This infuriated the populace, and monks. One, by name John Damascene, issued letters in which was the following deliberately concocted falsehood:—"The bread and the wine and the water by the Invocation and coming down of the Holy Ghost, are supernaturally changed into the Body and Blood of Christ. The Bread and the Wine are not the Types and Figures of the Body and Blood of Christ, God forbid; but they are the Deified Body itself of our Lord; since He Himself hath said—"This is not the Type or Figure of My Body, but My body; not the Figure of my Blood, but my Blood." (J. Dam. "De Orthodoxa fide," Lib. 4, c. 14). The Roman Church finally recognised this under the name of "Transubstantiation" in the twelfth century.

Another dogma arose out of the conception of Christ's Death, that of the "Atonement," which involves the false idea that if a sinner believingly lays all his sins on Christ he will become as holy a man as the longest lived saint.

The only way to become a saint, according to Christ, is to sincerely repent, followed by a thorough amendment of life by "walking as He walked." (1 John ii., 6.)

The unfortunate misinterpretation of scripture changed the meaning of the word "Atonement." In the sixteenth century it signified "At-one-ment," so Desdemona says:—"I would that I could atone them," meaning reconcile the Moor and Cassio; but it came to mean "making amends" about 1650 A.D. till to-day. The Revised Version has removed it from the only place where it occurred (Rom. v., 11), and substituted its original meaning of reconciliation. No writer in the New Testament ever says that Christ suffered or died "instead of" man suffering for his sins, but it is always "on behalf of" him in the original Greek. He died, as Dr. Rashdall says, just as any other martyr has done since. Salvation, i.e., "the Christ-like character," is not to be obtained through Christ's death, but by our imitating His life.

"THE SOUL'S AWAKENING."

ADVENT ADDRESS by DR. ELLIS T. POWELL (late Editor of the *Financial News*).

In the second of the course of Advent addresses given at St. Jude-on-the-Hill, Hampstead Garden Suburb (Rev. Basil G. Bouchier, Vicar), Dr. Ellis Powell took for his subject "The Soul's Awakening," as the preliminary to a final address on "The Last Judgment." He said:—

In my last address I alluded to a blissful widening and deepening of the consciousness as being probably the real significance of the allusion to the "sleep" of death in the New Testament, and I gave reasons therefor. As the widening and deepening are themselves, perhaps, a little difficult to understand, I will endeavour to elucidate their meaning. Last week I quoted St. Paul's declaration that now he was learning bit by bit, but that after death he would understand even as also he had been understood. But he could only have been understood by One who possessed faculties greatly superior to his; so that for the widening of his understanding we must presume an augmentation of his own faculties so as to make them adequate for the higher comprehension. Of similar tendency is Christ's own declaration to His disciples that "I have yet many things to say unto you, but you cannot carry them off now." In other words, your spiritual and intellectual capacities are as yet unequal to the strain which any attempt at more advanced teaching would put upon them. In this instance the aid of the coming Holy Ghost is promised for the giving of the higher teaching; but it would be contrary to all that we know of progressive revelation to suppose that the instruction stopped on this side of the veil. It obviously does not, for St. Paul quotes with approval (I. Cor. ii. 9) and apparently from Isaiah lxiv. 4, "What no eye has ever seen, what no ear has ever heard, what never entered the mind of man—God has prepared all that for those who love Him." But they will neither be able to understand nor appreciate the preparation, unless a widened faculty enables them to do so; and this is to be a faculty enabling us to understand gifts of a kind which never entered the mind of man.

Now have we any experience of these different measures of consciousness? Surely we have. There are many things which suggest that all consciousness—that faculty by which spirit becomes aware of itself, and aware of other existences—has but one quality, though many degrees. The degrees apparently depend upon the extent to which consciousness is crippled or hampered by its vehicle. By the "vehicle" I mean the instrument through which it works, and this, in the case of the creatures on this planet, is the physical body. The less developed the body, the more is the consciousness hampered in expression. In St. Paul's words, "The first man, Adam, became an animate being, the last Adam a life-giving spirit; but the animate, not the spiritual, comes first, and only then the spiritual. . . . Thus, as we have borne the likeness of material Man, so are we to bear the likeness of the heavenly Man." And why? Simply because "flesh and blood cannot inherit the Realm of God, nor can the perishing inherit the imperishable." The restriction is severe in the case of the lower animals, but becomes less, as we observe, in the consciousness of the horse and dog. In man, and especially in highly developed man, it attains a magnificent scope susceptible, in moments of exaltation or ecstasy, of still further extension.

Imagine the human consciousness as a sheet of water, shut off wholly by a breakwater from the ocean. Imagine the tide to rise both inside and outside the breakwater until at length the waves dash over from one sheet of water to the other, and they are for a moment united. That is an analogous happening to what takes place when the human consciousness, far on the road towards the divine, is lifted nearer still, and for a moment, perhaps, unites with it, to the accompaniment of sensations quite beyond the reach of definition or record in human words. We are dragged back by the physical burden of the flesh, but when we shake that burden off we shall be in nearer and more intimate touch with the divine mind. We shall be closer to a blending or harmony with a higher consciousness of a kind which, at all events during our terrestrial life, is far finer, more sensitive, and more extensive than our own. And this is the reason why with so many faithful souls the so-called

shadows bring
No sense of parting or approaching night,
But rather all the soul seems broadening
Before the dawn of unimagined light—
As if within the heart a folded wing
Were making ready for a wider flight.

So that probably progress in the next world consists in this enhanced sensitiveness and range of the spirit, giving it access to spheres denied to coarser faculty. We can see hints of this all over the New Testament; though they are only hints, because the Divine Providence at that time saw fit to give no more. St. Paul tells us that he was caught up to Paradise and heard sacred secrets which no lips can repeat. That is to say, the narrower consciousness to which he returned after his vision was not capable of expressing what the wider consciousness had experienced. And so again, as Westcott said, "We are not to think of

the Ascension of Christ as of a change of position; it is rather a change in the mode of existence." In His earthly life His Divine consciousness was limited by the vehicle in which it resided. As the Athanasian creed declares, there was no conversion of the godhead into flesh; and hence His avowal that his narrower human consciousness was not cognisant of facts (such as the time of the End) which were well within the scope of the wider consciousness which was His in the world whence He descended to us. And when He returned, He passed through the heavens, was made higher than the heavens (Heb. iv., 14; vii., 26). This, I venture to believe, means that He passed into a wider and deeper consciousness. His human consciousness was taken into the Divine, and in Him, for the first time, Man attained that splendid goal.

His passage through the heavens does not mean a geographical transit from point to point, as we might speak of a person going from London to Birmingham, and thence to Liverpool and Glasgow. What it signifies is a widening of the spiritual faculties, bringing Him into contact with higher and higher realms of spirit life until at last His heightened faculty comprehended the supreme experience of all, and He entered the Holy of Holies of the universe and sat down at the right hand of the Majesty on high. The Manhood had been taken into God, not by travelling to some immeasurably distant place, but by an exquisite refinement of sensitiveness, giving the spirit access to the very loftiest planes of existence.

If any of you saw the film called "Earthbound," you will recollect that when at length the spirit is released from its earthly bondage, it is made to appear as if it were ascending a mountain, and gradually going further and further from the audience. This was an imperfection. To have given an emblematic presentation which was consistent with the facts the spirit should have been represented as becoming finer and finer in texture, so that whereas at first it was plainly visible on the film, it became at last thinner than gossamer, and ultimately ceased to be visible at all. And at each stage it would become less cognisant of coarser manifestations like the earth and all material things, and more sensitive to its new spiritual environment, hitherto beyond the reach of its faculties.

You remember how beautifully Tennyson (an accomplished student of spiritual things—in fact a seer as well as a poet) develops this idea in his allusion to the return of Lazarus:—

"Where wert thou, brother, those four days?"

There lives no record of reply,

Which, telling what it is to die,

Had surely added praise to praise.

Behold a man raised up by Christ!

The rest remaineth unrevealed;

He told it not: or something sealed

The lips of that Evangelist.

He told it not because he could not bring the experiences of the higher consciousness within articulation by the lips which are the vehicle of the lower.

Can we get any idea, however imperfect, of some of the incidents of this wider consciousness? Yes. It has been thought that it would include a faculty of seeing every aspect of a subject, instead of only one aspect, which is all that most of us can do. We look at a question from the point of view of doctor, lawyer, politician, tradesman, farmer, workman, whatever we happen to be. Half the controversies of the world would be stilled if we could see all sides at once. Again, we do not possess the faculty of seeing a play, or hearing some glorious piece of music, as an instant entity. We have to take the scenes, or the chords, in sequence, because we live in a world of time. Were we out of time (as we probably shall be when we awake on the other side) we might see all the beauty of play or sonata as a single radiant gem, and our sense thereof would be correspondingly enhanced. But our sight will probably not be that of the eyes—rather that of an inward perception, a vastly more potent form of faculty which enables some people to "feel" the presence of a departed dear one, though there is no visibility whatsoever in the ordinary sense. Endowed with that faculty, we shall not need sun or moon, as the seer of the Revelation knew long ago, and all modern science shows how right he was. But most solemn of all is the fact that our narrower earthly self will become transparent to the wider selfhood into which it expands, and this not only to ourself, but to others. Nothing is veiled that shall not be revealed, or hidden that shall not be known:—

Drive on, then, Winds of God, drive on for ever

Across the shoreless sea;

The soul's a boundless deep, exhausted never,

By full discovery.

In storm or calm, that soundless ocean sweeping

Is still the sailor's goal;

The destiny of every man is leaping

To birth in his own soul.

THE QUESTION OF ANIMAL SURVIVAL.

By SIR OLIVER LODGE.

As I am known to have become convinced of human survival, I am often asked about animal survival. I do not claim any special conviction about this, but it is hard to draw a line, and my notion is that in every case it is individuality and character that survives. Consequently if any higher animals have acquired, say by friendly and disciplinary association with humanity, individual character and affection, it is unlikely that those things are transient.

Direct evidence must depend on what weight we attach to mediumistic utterances, some of which seem to go beyond anything explicable by direct telepathy.

However this may be, it is of interest to see the kind of things said on this subject by the well-known Feda control of Mrs. Leonard, and I am allowed to quote the following little incident which has just recently come to my knowledge.

A lady, living with relations apart from her father and mother, had lost a great friend who may be called Geoff. She recently sat alone with Mrs. Leonard, and had an excellent and most satisfactory talk with him, through Feda. Incidentally, Feda described a dog which had belonged to the family; and especially to the father of the sitter, to whom this dog was particularly devoted. This dog, "Peter" by name, grew up with the sitter and her sisters as children: school, and eventually their work in the world, took the children away from home. They (the children) all worked in the same town, the parents lived at a distance, but came on holiday visits, and Peter was wont, with his master, to visit the younger establishment in holiday time. Eventually the dog died there during a holiday period in either 1913 or 1914, having spent the greater part of the last year of his life in the younger establishment. This was long before any member of the family had heard of Mrs. Leonard, so that the dog was absolutely unknown to her; it had not previously been mentioned, and, of course, was not in the sitter's mind.

The way in which this little subordinate incident appeared in the record of the main Leonard sitting, during which there was long conversation with Geoff, may be seen by the following extract* :—

FEDA: There's a white dog here, he's got a dirty mark on one side of his head and nose [really on both sides], and a tail like this (indicating a short stump with her finger), short hair twisting off his body [very good point, he was a fox-terrier, but not pure bred, and had some peculiar twists in his coat]. Quick, short steps, a business-like looking dog [very true of him]. Very intelligent. [True.] He's rubbing his back against your (sitter's) hand. Not a stylish dog [true], but a nice dog. Three black smudges on his back. [Correct.]

(Here Feda spelt out the name, drawing it in the air, and then saying—) Peter.

He's rather jealous of an inmate in your house, only he's had it explained to him now; the other inmate's name begins with P. ["Pansy" is the name of the sitter's present dog, who came to her two years ago, long after Peter died. Mrs. Leonard knows nothing about Pansy.]

SITTER: Give Peter a kiss for me.

(Feda proceeded to do this, loudly, and then continued—)

There's someone else at home, not —, nor — (mentioning two relatives of the sitter's now known to Feda and Mrs. Leonard). Someone Peter sends love and undying affection to. Peter likes going to see that one. Peter is next door to being human! (Feda seemed shocked.) He has been worried, if a dog can be worried, about this other one. Only a few days ago this other one wasn't very well. [Sitter knew that her father had a cold.] Geoff (human communicator) gives Feda a feeling that that person is not in your house, somewhere away. [True, but quite unknown to Mrs. Leonard.]

That person goes to a building often; Peter goes to the building and waits outside.

[This last item is vague, but all this part was clearly understood as a reference to Peter's master, the sitter's father, who does go to a special building, and did in Peter's life-time, though then Peter would not have had the patience to wait outside. Also it was evidential that Peter's master

should be specially referred to, as he was the dog's favourite in the family.]

Peter has tried to let that person know he was there by moving his slippers —sometimes Peter moves them to show he's been there. [This has not been noticed by Peter's master.] That person is going to have a bit of a rest and is looking forward to it very much. [Sitter knew of the prospective rest, but has since discovered that part of the rest is to be taken in a form particularly attractive to Peter's master, which would account for the "looking forward very much."] Good things, too. That person writes, important writing not letters, proper writings [true]. Something done lately specially, going to turn out good. Something special. [True.] He has to make out a report which has to be handed in soon. [True.]

Later, Feda indicated that Peter had attached himself to Geoff, though he had not known him in earth-life.

A CASE OF PREVISION.

Perhaps a case of spirit prevision might interest the readers of LIGHT more especially as prevision cannot very well be "explained" by the word "telepathy"!

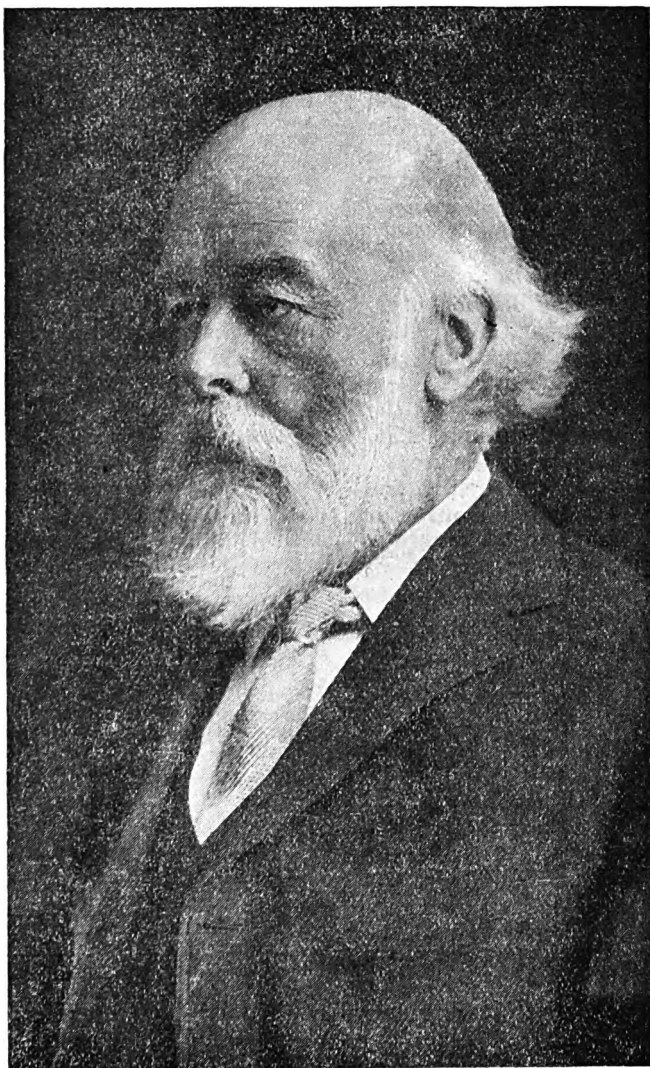
It was about ten years ago that Mrs. Bernard, who is highly mediumistic and possesses in a measure the gift of spiritual healing, first began to receive clairaudiently the enigmatical message "when you are forty."

Since then these words have been repeated on many occasions at intervals of several months, and all the explanation that she has been able to elicit has come from her father in spirit life, who from time to time has added such phrases as "you must be strong," "you will have to be prepared," "you must learn to be courageous."

On the 7th of last July Mrs. Bernard attained the age of forty, and while celebrating the occasion with her children and her husband—a revenue officer who had come home for the day from his post on the Mexican boundary line—she frequently discussed with them, and her friends, the possible import of these oft-repeated warnings. But she was not to be kept long in ignorance. On the morning of the third day two old friends of the family came in to tell her that at daybreak her husband, while guarding a road in the mountains, had been killed. He had attempted to halt a motor-car bringing in whisky across the boundary, when the driver, putting on full speed, had run over him—killing him instantly. The smuggler has since been taken at Los Angeles, where he now awaits trial.

B. M. GODSAL (San Diego).

* In this record, subsequent annotations are in square brackets, while contemporary incidents are in parenthesis. That plan is worthy of being generally adopted. It is the S.P.R. plan.



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THE FAIRIES.

When Keats wrote that Beauty is Truth and Truth is Beauty he uttered a saying that belongs to the Eternal Verities. And the beautiful things are also the abiding things, for they belong to regions beyond the touch of "decay's effacing fingers."

The idea of fairies has always been a lovely legend, and its persistence and revival amongst us to-day is another example of the truth of Keats' dictum regarding "a thing of beauty." What tenacity of life must an idea possess that could survive all the Gradgrinds and Bounderbys with their facts and figures, all the smoke and slime and slagheaps of an age of factories, all the wholesale deformities of mind and soul of competitive industrialism, and finally the iron sway of materialistic science and philosophies!

THE USE OF FAIRIES.

The utilitarian argument is often a disenchanting one—"What is the use of it?" We hear the question when the questioner is confronted with something new to him; it is put as though it were an argument. There is a temptation sometimes to retort the inquiry on the critic, and ask what is the particular use of him, if he should be required to justify his existence on the ground of some special utility to the life of his race. Still, one could answer the question as regards the idea of fairies—if not the existence of fairies themselves. Surely it preserves the childlike nature, the purity and freshness of our conception of life, serving as an antidote against the wormwood of cynicism. It gives colour where things would become drab and dull. It strengthens those good angels of life—Faith, Vision, Poetry, Ideality, Sublimity. The attempt—it was almost successful—to abolish the Fairies did not arise as a result of man becoming wiser. It came as the result of a deeper plunge into matter. The ideas with which he replaced the fairy legend were an ill exchange. They were not beautiful—often they were ugly and repulsive. Dickens saw it all clearly enough, and in "Hard Times" drew for us the picture of that insufferable whelp, the boy Bitzer, with his deformed mind and low cunning. He had been trained to believe in nothing but matter of fact, and the result was tragic. We could make out a strong case for fairies. It would almost seem that if they did not exist it would be necessary to invent them.

THE FAIRY PHOTOGRAPHS.

The picture of fairies and the story about them published in the "Strand Magazine" may seem to reduce the fairy legend to prose—the prose of everyday life. It is not so. Whatever fairies may be, if they are ever classified, "anatomized and biologised" the fairy idea will remain beautiful and inspiring. That the subject should have so captivated Sir Arthur Conan Doyle is quite intelligible. He sees the beauty as well as the science of the matter. There is in his nature, side by side with a wide knowledge of the world and a shrewd insight into its practical problems, the child-like faculties of wonder, ideality, imagination. The child in the man has remained fresh and unspoiled through all the scaring and hardening influences of the years. We are thankful for the fairies, for whatever may be the explanation of the photographs they have given us a new light on the attitude of the world's mind to-day. Pan may be dead, as the old Greeks lamented; the gods may have passed into the twilight and vanished, but

the elves remain, and the world may yet renew its youth. It has not lost its love of beauty and mystery. It would fain believe in fairies. Systems and philosophies, castes and customs are born and die. But "the poetry of earth is never dead," and while poetry lives there is a living spring of health and beauty in which life may be evermore renewed.

THE SECOND COMING.

There are many earnest and devoted Christian people who have an ever-growing belief in the "Second Coming," not simply as an event promised by "One" Who is the Heart of Truth, but also as an event comparatively near at hand. Many have been led to believe this from the apparent fulfilment during recent years, of those signs and portents of "the Coming recorded in the Gospels" as uttered by Christ Himself; but many, very many, from an irresistible heart conviction.

It is now of course admitted that the passage in the Gospels, "the end of the world," is more correctly translated as the "close of the era" or "end of the cycle." It is also very generally admitted that the progress achieved by the Science of Destruction has already attained such magnitude, that human civilisation, nay more, human existence on the planet, is threatened with extinction in a comparatively near future, if the negative principles of War, Strife and Competition, upon which our now tottering civilisation has been built in the past, are not discarded and the positive principles of Peace, Co-operation and Mutual Service adopted in their place as the basis of social, national and international reconstruction.

The effective wisdom of this latter policy of life breaks forth in luminous flashes when such movements as The League of Nations—Save the Children—New Relations of Labour to Capital—Guild Socialism—Civic Welfare Schemes, etc., are being promoted. But, indeed, what are these good things in themselves other than the slow and laborious out-working of a certain policy of life given to us long ago in the "Sermon on the Mount"? To-day both conscience and direful necessity are slowly convincing us that these principles will prove to be as practical as basis for daily work and business—individual, national and international—as they are for Sunday worship. Who, then, could better help distracted humanity to get down to the real bed-rock of reconstruction based on these principles than the Divine Man Who gave them to us so long ago?

The cry is universal, that we have no outstanding leader who would call out all that is best in human nature and unite in one great common purpose of fruitful, creative reconstruction based on peace, co-operation, and mutual service the many willing hearts and brains and hands ready to be kindled by some magnetic inspiration. Who could meet this bitter pressing need so fully and with such compelling wisdom as the "Son of Man Who Spake as never man spake"? A child asks quite simply and naturally for the help it needs. Can we not become as little children and ask of Him who "stands and knocks" ever at the door of human life to help us once again in our very present trouble?

MUTUAL SERVICE.

LETTERS THAT HELP.

In the stress and pressure of producing LIGHT in its reconstructed form, such letters as the following are concrete evidence that our labours are not in vain. Since October 30th we have had many such tokens. Although they emphasise our responsibilities in producing such an important journal as LIGHT, they at the same time yield us much-needed help and encouragement:—

"If it is any convenience for me to forward the additional sum in which I am indebted to you owing to the increased price of LIGHT I shall be most happy to send a cheque and to include in it the amount of my subscription for the ensuing year."

"No one pays the increased charge more willingly than I do."

"I obtain much spiritual help and refreshment from your excellent paper and feel that it helps to make every hour of my life brighter and happier. I am only sorry for those who consider Spiritualism antagonistic to Christianity; to me it is most helpful in my endeavours to live a Christian life, and assists to illuminate many scriptural passages."

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged	47	13	0
Miss E. L. Chrestien	4	12	0
Lady Heath	2	2	0
Lieut.-Colonel	1	0	0
	£55	7	0

FROM THE LIGHTHOUSE WINDOW.

As an example of the widespread influence of **LIGHT** it may be mentioned that on a single morning recently we had communications from subscribers in Chicago, Brooklyn, Colorado, Savannah, Toronto, Saskatchewan, Karachi and Punjaub (India), and Port Elizabeth (South Africa).

Mr. and Mrs. J. Hewat McKenzie entertained a large gathering at tea at the British College on Sunday last, after which Mr. McKenzie gave an address on his recent tour in the United States. His remarks were listened to with the utmost interest, and at the close Sir Frederick Smith (South Africa) in a happy speech expressed the appreciation of the audience, and referred to the success with which Mrs. McKenzie had kept the flag flying at the College during her husband's absence.

Mr. McKenzie devoted some time to explaining the methods of charlatans in the psychic field, and gave a highly interesting demonstration with a pair of trick slates, which he brought back from America. He supplied his hearers with some useful points by which to distinguish the false message from the true one. A baffling problem, he confessed, was the type of public demonstrator who combined real psychic powers with legerdemain. Such men were doing a great business in America. No claim of spirit agency was made, and the audiences were free to form their own conclusions.

Dr. Ellis Powell, in his last instalment in the "National News," speaking of controls, says, "The ranks of the controls are largely recruited from the men who have been medicos on earth, and even where the control himself is not an ex-medico, such a person is almost without exception attached to the band. One reason is that the medium requires watching during his trance. Another is the necessity of keeping unsuitable (and especially highly emotional) people out of advanced sances altogether."

The Exeter Spiritual Society has entered a protest against capital punishment. At a recently largely attended public meeting a strongly worded resolution against capital punishment was passed on the motion of Mr. H. Lockyer, seconded by Mr. R. H. Mundy, and telegrams embodying the resolution were sent to the Prime Minister, the Home Secretary, and Sir Robert Newman, M.P. In supporting the resolution, the president, Mr. Harold A. Grainger, said the Spiritualist body had always been opposed to capital punishment, considering it barbaric and useless.

A correspondent, A. H. W., in the "Westminster Gazette" (November 27th), criticises the photographs of fairies reproduced in the "Strand Magazine." As a photographer he takes exception, among other things, to the lighting. He says, "The landscape is lighted from an angle different from that of the portrait, and the fairy figures are lighted from another angle." He concludes that the child in the picture labelled "Alice and the Fairies," was not taken under outdoor conditions at all, but in a studio or well-lighted room.

Mr. Edward Gardner, who personally examined the children and the locality, replies to A. H. W. in the "Westminster Gazette" of November 30th, and says that any criticism of light and shade, to be worth anything, must be applied to the negatives or direct prints, adding, "This was exhaustively carried out, and revealed but the slightest of discrepancies—accounted for by reflections, possibly, or the nature of the fairy bodies." He expresses his willingness to show the negatives and direct prints to any committee of experts.

Mr. Gardner continues, "The points raised by A. H. W. are but a few of the many with which we dealt in the expert analysis of the case. I would assure him that we were not lightly convinced. It will be agreed that the importance and marvellous nature of the affair, if genuine, cannot be overrated, and of the genuineness of the photographs we were completely satisfied, after weighing the sum of the evidence, photographic and personal."

At the Royalty Theatre, Richmond, on Sunday evening, December 19th, Mr. H. W. Engholm will deliver an address, entitled "Who Wrote the Vale Owen Script?" Dr. Ellis T. Powell is to take the chair. The meeting has been organised by the Richmond Spiritual Church, which is to be congratulated on the vigorous and progressive spirit it has shown in thus bringing before the public higher aspects of Spiritualism such as are contained in the Vale Owen script.

It is interesting to note that Mr. Engholm who, in the course of his career, has been closely connected with the film industry as a writer of many photo-plays, will now stand before the screen of a picture theatre to discourse on

a subject such as the Vale Owen script. It is only another instance bringing home to us the fact that men in every activity of life are now taking a practical share in spreading the great truth of our subject.

In the current issue of the "Occult Review" the Editor's Notes of the Month contain a comprehensive summary of Dr. Geley's book, "From the Unconscious to the Conscious," which has been translated by Mr. Stanley De Brath. The opinion is expressed that it constitutes "The most daring attempt yet made to reconstitute a system of philosophy adapted to the most recent investigations and the discoveries of the new age on which the world is now entering." Mr. H. Stanley Redgrove writes on "The Problem of Time and Space," Miss Edith K. Harper on "A Suicide Epidemic," and Mina H. Scott on "Christmas: Its Origin."

In a friendly appreciation of **LIGHT** in its new and enlarged form the "Occult Review" writes, "We have followed its progress from the first issue till the present day, when it has passed two thousand numbers. We have been acquainted more or less with all its editors. . . . We have felt that it stood first in the field of journals devoted to Spiritualism in English-speaking countries."

The Rev. Walter Wynn's well-known book, "Rupert Lives!" has been translated into French and Spanish. The same author's larger book, "The Bible and the After Life," has reached its second edition, and is in active demand.

Mr. G. B. Warne, president of the American National Spiritualists' Association, at a recent convention in Columbus, Ohio, referring to the influence exerted by Sir Oliver Lodge in his lecturing tour in the United States, said:—"Weekly and monthly periodicals are teeming with matter relating to Spiritualism, while leading secular publishers seem vying with each other in frequent issue of substantial volumes calculated to meet the popular demand for our phenomena and philosophy."

We congratulate Mr. Alderman D. J. Davis, a well-known speaker on Spiritualist platforms, on his appointment as Mayor of West Ham.

An article in the "Eastern Morning News" (Hull), commenting on the fairies in Yorkshire, winds up with the remark that "we know what Hamlet told Horatio." We do, and for this relief much thanks. We of **LIGHT** are tired to death of the eternal iteration of the threadbare phrase, "There are more things in heaven and earth, Horatio," etc.

The September and October issues of the Journal of the American Society for Psychical Research are devoted to In Memoriam notices of Dr. James Hyslop, late secretary of the Society. Camille Flammarion writes:—"It is a real pleasure to me to be able to add my voice to all your testimonies, in order to express my admiration for the man to whom the psychical sciences owe so lively a recognition." In the course of his appreciation, Professor Charles Richet says of Dr. Hyslop, "He has put beyond question, as R. Hodgson had done before him, the clairvoyance, telepathy, lucidity, cryptesthesia (the name matters little) of Mrs. Piper, and certain other sensitives; thanks to him, we are to-day absolutely certain that a supernormal faculty—to adopt the term of Frederick Myers—exists. . . . His methods of investigation and analysis will remain models of judgment and keen perspicuity. His last book, like the 'Human Personality' of Frederick Myers and the 'Survival' of Sir Oliver Lodge, is destined henceforth to be one of the classics of subjective metaphysics."

Sir William Barrett, in his tribute to Dr. Hyslop, writes: "His many years of strenuous and disinterested work on behalf of Psychical Research will ever remain the best monument to his memory. Combined with wide knowledge and untiring zeal, he possessed fearless courage in the pursuit of truth. Like his friend and predecessor, Dr. Hodgson, he was led by the force of accumulating evidence from scepticism to an acceptance of most of the tenets held by Spiritualists."

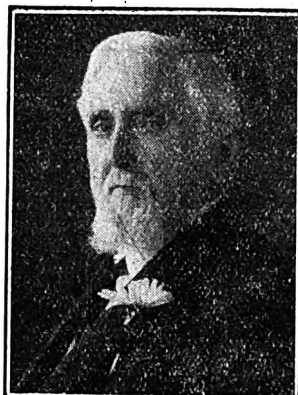
Dr. William McDougall's presidential address before the members of the Society for Psychical Research, printed in the last volume of the Society's Proceedings, contains the following reference to Telepathy. He says, "As regards our positive conclusions and their value I will say only this, I believe that Telepathy is very nearly established for all time among the facts recognised by Science, mainly by the work of this Society. If and when this result shall have been achieved its importance for Science and Philosophy will far outweigh the sum of the achievements of all the psychological laboratories of the universities of two continents." The statement is characterised by an extreme caution that will be approved of by some, while others will consider it quite unwarranted by the facts adduced.

PSYCHIC PHOTOGRAPHY.

Practical and Theological Aspects of "Supernormal Pictures."

By JAMES COATES.

2nd Article: Continued from page 435.



MR. JAMES COATES.
Author of "Photographing
the Invisible," etc.

tures similar to those seen with Mr. Andrew Glendinning, Mr. William T. Stead, Mr. James Robertson, David Duguid and others, the spirit people used "moulds." This is probably a good conjecture, on which some further light may be thrown.

With regard to these supernormal pictures, Mr. William Hope is of the opinion, as far as his experience goes, that the departed are actually photographed. He considers that the spirit people who use the mediumship of Mrs. Buxton and himself (for the most successful results are obtained when Mrs. Buxton is also present) are able to draw from them some etheric or other subtle substance with which to semi-materialise themselves and thus allow of their being photographed. I am not using Mr. Hope's exact words, but I believe I correctly present his general views.

Mr. Boursnell was convinced that he actually photographed spirits, but was not always sure of it, feeling that in reproductions of identical pictures

There may be instances in which semi-materialised beings—although invisible—have been photographed, but such cases must be exceedingly rare. Rarity, however, enhances value.

In portraits of the living or of the departed, painted by invisible artists through suitable media, they *precipitate* these on the canvas. Somewhat similar methods may be adopted to effect chemical changes in the emulsion on the plates. That is a reasonable conjecture, too. How, I do not know. It is not either necessary at this stage to know, or advisable to claim too much—to go beyond our brief, and fail to produce the necessary evidence in support.

Semi-materialised and materialised forms have been photographed, certainly.* In these cases the lens has been in use. But in the majority of supernormal pictures, whether of departed beings, the double, symbols, and other forms, the lens is not employed. For the visible sitters, yes. For the majority of the supernormal figures, no, decidedly no.

At this point it would be well briefly to summarise the evidence of Mr. J. Traill Taylor from the fuller report in "Photographing the Invisible. Mr. Taylor for his experiments in psychic photography, with Mr. David Duguid, in the early part of 1893, adopted at least four methods of getting the facts, viz. :—

1. He had two intelligent and sceptical witnesses to watch his procedure, i.e., detectives on himself.

* Professor Willie Reichel, when investigating the phenomena of materialisations with Mr. Miller, a noted California psychic, said that the number and variety of the various



The Crewe Circle,
Glasgow Group.
Photograph
taken in
1914.

FIG. 1.—Bottom Row (left to right): Mr. William Hope, the photographic medium, and Mrs. Buxton, a remarkable sensitive; Mr. Buxton, in whose home in Crewe the bulk of the psychic pictures and writing has been obtained; Mr. William Jeffrey, member of the S.S.S.P.; Mrs. Sloan, a sensitive; Mr. —, a reporter; Mrs. Galloway, Mr. Charles Kerr, and Mrs. Birrell.
Back Row: Mr. Peter Galloway, President of the Glasgow Association, member of S.S.S.P., and Mr. Sloan, a gifted psychic in private life.

EXPLANATORY NOTE.

Mr. William Hope and Mrs. Buxton, to whom reference has been frequently made, are the remaining members of the Crewe Circle. Their ripe experience and confidence in their guides have enabled them to submit to every test the ingenuity of capable and non-capable investigators could devise. Mr. Buxton is, I understand, mediumistic, but as a rule takes no active part—except occasionally—in the Circle. But his home in Market-street, Crewe, has been a Mecca for thousands. When I issued the first edition of "Photographing the Invisible," I was not able to do justice to these devoted workers, as the late Archdeacon Colley, who had invaluable evidence of their unique gifts, determined on anonymity. The late Mr. William Walker, of Buxton, a gentleman of scientific ability, and an able amateur photographer; Mr. A. W. Orr, a director of "The Two Worlds" Publishing Company, and Mr. and Mrs. Henry

Walker, among others, had full confidence in the old days in their probity and psychic gifts. Miss Scatcherd aided Archdeacon Colley when he sought to confound "The Sadducees" of the Church of England. The forced or accepted obscurity which then obtained, in due time ceased. The light of this Circle could no longer be hid under a bushel.

The other members of the group are deeply interested in Spiritualism. Under the Presidentship of Mr. Peter Galloway, the Glasgow Spiritualist Association, in official membership and services, is one of the finest and greatest organisations of its kind in Great Britain. Mr. William Jeffrey, a prominent Glasgow merchant, takes an active part, both in private and public—assisting inquirers and helping the cause. Mr. and Mrs. Sloan—especially Mr. Sloan—are excellent mediums for personal evidence of survival. As mediums they have consistently refused payment for services rendered. These, with the other members of the group, are thoroughly convinced Spiritualists.

Mr. Edward Wyllie, whose mediumship showed excellent results in our old home at Rothesay, repudiated the title of "spirit photographer," claiming that of "photo-medium" instead. He declared that spirits could not be photographed, but the "extras" obtained on the "glass" were produced by them. Hence the term "extras" employed by me. It is so delightfully non-committal. The fact, however, of psychic photography is proved up to the hilt from the evidences.

forms were so extraordinary that he sent for Mr. Edward Wyllie, to see what impression could be made on a photographic plate. Besides the materialised forms shown, there were several others not visible on the photographic plates. One of these he recognised as an uncle of mine, to whom he had introduced Spiritualism many years before. In these experiments a materialising medium was present, as well as the photographer, Wyllie.

2. Permitted two more witnesses to see that Mr. David Duguid was fairly treated.

3. Employed a stereoscopic camera, in order that the photographic results, if any, should be checked.

4. That the medium, Mr. David Duguid, should not operate. Therefore, *except for being present in the room*, the Glasgow trance-painting medium had no part in the procedure.

It was impossible to find a flaw in Mr. Taylor's methods. They were thoroughly scientific and equally fair. He said: " . . . Many experiments followed: on some plates were abnormal appearances; on others none. All this time Mr. D. (David Duguid) during the exposure of the plates was quite inactive. Some were in focus, others were not so; some were lighted from the right, while the sitter was lighted from the left; some were comely; others not so; some monopolised the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettied portrait, or one cut oval out of a photograph by a can opener, or equally badly clipped out was held behind the sitter."

There is nothing new under the sun; similar photographs are derided by "experts" to-day—although perfectly genuine—because of similar faulty appearances.

To proceed, Mr. Taylor, through the employment of the stereoscopic camera, made a remarkable discovery. He says:—

"It is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plate was reproduced on the other, alike good and bad in definition.

"I carefully examined one [a photograph which Mr. Taylor noticed was better in appearance] in the stereoscope, and found that while the two sitters were stereoscopic *per se*, the psychic figure was perfectly flat. I also found that the psychic figure was, at least, a millimetre higher in the one than the other. Now, as both were simultaneously exposed, it follows to a demonstration that . . . this figure had not been impressed on the plate simultaneously with the two gentlemen, and had not been formed by the lens at all."

This fact governs psychic photography. Mr. Taylor discovered that which competent investigators like the late Sir William Crookes, the Rev. Stainton Moses (M.A., Oxon.), Dr. Alfred Russel Wallace, Judge Edmonds and others—not only from their own experience, but from the photographs which they examined—had already surmised must be the case.

To these results must be added recent research work, carried on systematically by various members of the Society for the Study of Supernormal Pictures. Here in hundreds of cases not only supernormal portraits, but flowers, and identifiable writing in the caligraphy of the departed while they lived on earth, have come on plates which have never been exposed to light, in unopened packets, simply held in the hands of the sitter or sitters, with, of course, the hands of the mediums. These results, in which neither camera nor lens is employed, cannot be termed "photographs," much less spirit photographs.

(To be continued.)

A GROUP OF MYSTICS.—Mr. Ralph Shirley has gathered together an interesting collection of biographical sketches in his little volume, "Occultists and Mystics of All Ages" (William Rider and Son, Ltd., 4/6 net). It includes Apollonius of Tyana, Plotinus, Michael Scott, Paracelsus, Swedenborg, Cagliostro, Anna Kingsford, and Edward Maitland. The various characters stand out prominently, and the volume is one which will be read with the greatest interest.

RUDOLPH STEINER'S MYSTERY PLAYS.—Admirers of Rudolph Steiner will welcome the appearance in an English translation in two volumes of his Four Mystery Plays (G. P. Putnam's Sons, 15/-). The works are translated and edited, with the author's permission, by Messrs. H. Collison, S. M. H. Gandell, and R. T. Gladstone. They are intended to present the experiences of the soul during initiation, or the psychic development of man up to the moment when he is able to pierce the veil and see into the beyond. The four plays, which form one continuous series, have been performed at Munich. Afterwards meeting with opposition from the authorities, Dr. Steiner set about establishing a theatre of his own in Switzerland for their production.

"CLEOMENES (THE NEW QUO VADIS)," by Maris Warrington (Jarrolds, 7/6 net) is a thrilling and vividly narrated story of Rome in the time of Nero, with a mystical element introduced at the close. It was first published in 1917, and was at the time very favourably noticed by critics and reviewers, but the fact revealed in the introduction which Mr. Michael Whitty, editor of "Azoth," contributes to the present edition, was not made known, viz., that the work was written through the hand of a lady by an author who stated that he died in 1883. Mr. Whitty asserts his complete conviction that the automatist is by education, mental capacity, and training utterly and completely incapable of writing even the simplest tale of modern life, let alone such a work as this, which in its historical accuracy is said by competent critics to be correct in every detail.

SPIRITUALISM.

A BRIEF REPLY TO THE DEAN OF LINCOLN.

BY THE REV. CHARLES TWEEDALE (Vicar of Weston).

The Dean of Lincoln (Dr. T. C. Fry) recently gave a lecture at the Friends' Meeting House, Lincoln, which is described as a "critical" examination of Spiritualism. Several things conspire to make the circumstances of the Dean's lecture unfortunate.

In the first place it was delivered at the Friends' Meeting House, built and used for long years by the followers of George Fox, the Quaker, who himself professed remarkable clairvoyant and clairaudient gifts which, according to the Dean, are only fit for savages, although they were possessed and used not only by Fox but by the Prophets, Christ, and the Apostles.

In the second place, genuine criticism is conspicuous by its absence. A man must know his subject before he can criticise with any chance of success. The Dean of Lincoln knows practically nothing of Spiritualism, and is wholly illogical. He makes a fine exhibition of bigotry, inexperience, ignorance, and unfairness, *et præterea nihil*.

Let us examine a few of his statements. He first says, "Table lifting, planchette writing, medium work, and voices from the unseen are parallel to what savages believe in." Are they really! Then most Christians and savages have much in common in the matter of belief; for table lifting is the levitation of an inanimate object by supernatural powers, and the prophet Elisha indulged in similar manifestations (II. Kings vi. 6). Planchette writing is one form of writing by supernatural powers and the Psalmist David (beloved of God) used to receive similar supernatural messages (I. Chronicles xxviii. 10). As for "medium work," the Bible is full of it. For instance, "Moses' rod" (Exodus vii. 10), "Aaron's rod that budded" (Numbers xvii. 8), the "Dial of Ahaz" (II. Kings xx. 11), the "Water made wine" (John ii. 7-8), "The money in the fish's mouth" (Matt. xvii. 27)—all splendid instances of "medium work," or supernatural powers exercised through a psychic. Then as for "voices from the unseen," why the Bible is full of them, from the trumpet voice in Sinai (Exodus xix.) to the trumpet voice in Patmos (Rev. i.), from the voice to the child Samuel (I. Sam. iii.) to the voice at the Transfiguration (Luke ix.).

This is the first time that I really understood that these things were characteristic of the "belief of savages," as the Dean says, but it is some consolation to think that they characterise the belief of about 400,000,000 Christians also, including the Dean of Lincoln.

The Dean proceeds to cast doubt on modern testimony to "psychic experiences" and says that "criminologists and lawyers" will know how human testimony was not to be trusted when testifying to such things. The sooner the Dean gets these "lawyers and criminologists" to work on the Old and New Testament accounts of visions, voices, levitations, etc., etc., the better. The sooner he gets those psychologists and "wholly unprejudiced persons" to work on the same, the better for all concerned, for obviously what is sauce for the goose is sauce for the gander, and we now no longer can, after the Dean's dictum (which echoes the Lambeth Conference), receive any accounts of these things in the Bible until they have been examined and passed by psychologists and "wholly unprejudiced persons." The Dean then goes on to talk learnedly about "expectant attention," "motor action of ideas," "visceral hallucinations," and the explanations of modern psychic phenomena, apparently sublimely unconscious that all this learned nonsense applied with equal force to the psychic experiences and phenomena of the Old and New Testaments, and, if true as explanation, blows his Christianity to smithereens!

The Dean concludes by referring to the statement in "Raymond" concerning the remedial treatment of those who pass over with strongly developed earthly desires, and then drags in a false issue and asks if religion is founded on ideas of smoking cigars and drinking whisky and soda. No one every said it was, and this sort of loose talk indulged in by the Dean is characteristic of the dishonest and thoroughly unscrupulous tactics of the opponents of modern psychic experiences, phenomena and communications. It would be well for the Dean of Lincoln to remember when jeering at this incident in "Raymond" that Christ, at the most solemn hour before he was betrayed, said, "Verily I say unto you I will no more drink of this fruit of the vine until I drink it new with you in the kingdom of God"; and that a few days after this saying, when he had passed through the gate of death and entered the spirit world, he ate food and almost certainly drank the new vintage, both in the inn at Emmaus and before his disciples in the upper room.

Finally, the Dean asks, "Is religion to be promoted by spirits answering through tables?" I will ask him a similar question: Is religion to be promoted by spirits answering through wet fleece? (Judges vi.). Through a budding and flowering staff? Through a sundial?

It is evident that the Dean of Lincoln needs "to add to his faith knowledge," for at present he knows practically nothing of the objective phenomena of that Spirit World and its inhabitants about which he constantly preaches, and to which he is supposed to point the way.

PSYCHIC PHOTOGRAPHY AND THE CREWE CIRCLE.

By the REV. CHARLES L. TWEEDALE.

Some fourteen months ago—September, 1919—I visited Crewe, accompanied by my wife, for the purpose of seeing Mr. Hope and Mrs. Buxton with a view to obtaining further psychic photographs. In June, 1918, I had sat "incognito" with them under strict test conditions and obtained a series of twelve pictures, eight of which show the gradual building up and fading away of the psychic figure of my uncle, as will be found set forth in my book, "Man's Survival After Death," and which series, Mr. Hope informed me, was unique in his experience. On the occasion of this visit of myself and wife we made no appointment, and both psychics were unaware of our intention to visit Crewe, and had not previously seen my wife.

I had furnished myself with a new and unbroken packet of quarter plates which I also carefully sealed with my private seal.

That the psychics of the Crewe Circle have the power to obtain supernormal portraits of the departed is proved up to the hilt by the experiences of myself and of many others. That such psychic portraits of the "dead" can be obtained and have been obtained is scientifically proved, and any further evidence can only confirm this fact. I have sent many bereaved ones and many seekers of the truth of spirit return and human survival to the Crewe psychics and had the great pleasure of seeing these people come to my Vicarage exhibiting the photographic evidences of the survival of their dear ones, and filled with joy unspeakable. If the Churches realised the wonderful nature of the evidence that is presented to the world by these remarkable psychics, they would at once richly endow them and enable them to devote their entire time to their marvellous mission. The evidential



The only photograph in existence of Mr. Frank Burnett, the Father of Mrs. Tweedale.



The Rev. Chas. Tweedale and his wife, with the spirit extra of her father, at once recognised.

At the little sitting which always precedes the photography, the small table at which we sat began to sway to and fro and at last beat time forcibly to a hymn which we sang. When I saw this I knew we were about to get something good in the way of results, as this is a phenomenon that we often get through my wife's psychic powers. Mr. Hope and Mrs. Buxton were surprised at this manifestation and said that they had not previously experienced it at these sittings. Taking the packet of plates and most carefully examining the seals, which I found perfect and unbroken, I proceeded to the dark room where I thoroughly examined the slide, which I then loaded with plates myself, not permitting Mr. Hope to touch them, and carefully replacing the unused plates in my pocket each time the slide was changed. I made a thorough examination of the camera and immediately after each pair of plates was exposed jointly by Mr. Hope and Mrs. Buxton I took away the slide and developed the plates at once, not allowing Mr. Hope to touch them until the plates were fixed. Each plate was signed by me and carefully examined for the signature before and after development. Forms and faces extra to myself and my wife appear on five plates out of the six exposed. I purpose in this article to deal with one of them, which is reproduced herewith. This Crewe photo shows myself and my wife seated, and between us stands the form of my wife's father, Mr. Frank Burnett, who died in 1913. It is a splendid likeness of him, recognised instantly by us all, beyond any possibility of doubt. There is no photograph in existence showing him with a beard but without a hat, as this does. In the only photograph showing him bearded he is wearing a hat. There was no copy of that photo within sixty miles of Crewe when the psychic photo was taken, and we obtained the result within half-an-hour of entering the psychics' house. This is a true psychic portrait of one who has departed this life.

power of any ecclesiastical dignitary that ever lived is as naught compared to that daily exhibited by these marvellous people.

Persons who have had no experience of their powers and who have made no investigation worthy of the name say that the "extras" are printed in after the photographs are taken. This shallow and absurd theory, together with many similar, is blown to the winds by the following facts.

1. That, as in the case of Sir William Crookes, the plate has been immediately taken away from the psychics' house and printed off by the sitter.
 2. That in scores of cases all the details of the psychic extra have been carefully noted immediately after development.
 3. That recognised portraits of deceased persons have been produced by the Crewe Circle in cases where no photo, painting, drawing, or any other representation of the deceased has ever been made during the mortal life. I possess such photos.
 4. That I have, by means of gas-light photo-paper, taken a print from the negative *immediately after development* before the negative has dried by squeegeeing the paper down on to the wet gelatine surface and so getting a print before the negative has left my hands.
- The fact that supernormal pictures of the departed "dead" can be obtained is now completely proved.

Mrs. FAIRCLOUGH SMITH who, as already mentioned in LIGHT, is visiting New York, intends, after a stay there, to make a tour of the States and eventually to visit South Africa and possibly Australia and New Zealand. She carries with her the good wishes of many friends.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

THE HUMAN AURA.

One by one the psychic facts, regardless of the diatribes of Messrs. Clodd, McCabe, and other "rationalists" who scorn patient investigation and the results of experiment, are entering the realm of recognised science. It is a way that facts have! Telepathy and hypnosis are well accredited, materialisations and telekinesis are no longer denied unless by the ignorant, and now the human aura, so long asserted by clairvoyants, would seem to have received definite scientific proof at the hands of Dr. W. J. Kilner, M.R.C.P., late electrician to St. Thomas' Hospital, London.

In his book, "The Human Atmosphere (the Aura)" (Kegan Paul, 10/6. London, 1920), which is an expansion of a previous edition, he shows that by the use of screens formed by alcoholic solution of di-cyanin, three divisions of the aura can be made visible to ordinary three divisions of the aura can be made visible to ordinary eyesight. It is to be noted here that "di-cyanin has a deleterious effect on the eyes and should not be used for more than an hour daily." Dr. Kilner states that "his researches have been entirely physical, and can be repeated by anyone who takes sufficient interest in the subject." "There cannot be the least doubt of the reality of the existence of an aura enveloping a human being, and this will in a short time be an universally accepted fact."

The experiments were conducted mainly with a view of testing the aura as a help to the diagnosis of disease. This part of the subject falls outside our province, and I shall only review the physical aspects of this remarkable and most interesting volume.

SEEING THE AURA.

The procedure followed was for the patient to stand before a dead-black background, facing the light. This is subdued till the person is just distinctly visible after the observer has become accustomed to the dimness. The light should be diffused from one direction only, illuminating the subject all over, the observer standing with his back to a darkened window. The observer then looks for about thirty seconds at diffused daylight through a dark di-cyanin screen, and then through a light di-cyanin screen at the subject. A large percentage of persons can then see the aura, but not all, and it has been alleged that only those with some latent clairvoyant power are able to do so. Dr. Kilner does not give the number of observers who have experimented, but it must be considerable as he says that ninety-five per cent of observers can then see:—

(1) A line about one-eighth to one quarter of an inch broad, closely following the outline of the body. This line Dr. Kilner calls the "etheric double."

(2) An inner aura from two and a half to three and a half inches broad, also following the general outline; and

(3) An outer aura considerably wider, which envelops the whole figure.

Observed through screens of different colours, the inner aura is found to be generally grey, grey-blue, or full blue, though sometimes it has different colours (p. 21). A negro's aura (one case only examined) was "an opaque, dirty, brown-grey" though the man was well-grown and healthy. The aura loses in distinctness during illness, though it also varies from day to day in the healthy subject. No two persons have identical auras; they may be "fine" or "coarse," more or less striated, and may show spots and bands of colour. The aura of a woman as compared with that of a man has "a specific shape of its own. Above the shoulders, round the head, and down the arms and hands, it is very similar to that of a man," but "it extends further from the sides of the trunk than in males, and broadens out until at the level of the waist it has reached its full size. Hence it gradually contracts till it approaches the ankles."

THE ETHERIC DOUBLE.

The etheric double inspected through a dark-blue screen appears as a "dark band without any striation or granules, adjacent to the body, and quite distinct from the aura proper." Through a carmine screen it shows striation.

"It is a fair inference to draw from these experiments that the etheric double is quite transparent, and surrounds the body closely. . . . The hue is a beautiful rose, which certainly contains more blue than there is in carmine. It is difficult to understand how this rose tint can be seen against a white background coloured with the carmine screen, and as yet there is no satisfactory explanation forthcoming, unless the etheric double be self-luminous, or some phenomenon with the ultra-violet portion of the spectrum be involved."

The inner aura is striated, and from it proceed rays, of which Dr. Kilner says (p. 52), "Rays, the most frequent of temporary changes, may for practical purposes be divided into three groups:—(1) Rays which proceed from one part to another part of the body, or from one person to another. (2) Streams which issue straight from the body into space.

(Continued on page 454.)

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(Continued from page 453.)

(3) Brighter patches entirely surrounded by the aura, which, as they seem to arise in the same manner as a ray of the other two groups, have been termed the pseudo-rays. Rays can be produced by external influence, on one occasion a ray passing between two persons' hands was seen to change in a few seconds from a bright yellow into a liquid ruby red."

The optical properties presented are extremely interesting. The aura is visible also round magnets, according to Reichenbach's experiments with over fifty sensitives, and Dr. Kilner concludes that "individuals who can see the human aura and the haze round magnets, etc., obtain their powers, not from keenness of sight, but from ability to see rays not included in the ordinary visible spectrum." This refers, of course, to cases of unaided vision. He sums up:—

"The aura appears a faint cloud whose structure and distribution is determined by force emanating from the body, which becomes visible in a dim, diffused light. As soon as a certain change in the eye has been brought about by the use of di-cyanin screens, the aura can be seen. It is suggested that the alteration is in the direction of retinal sensitization to ultra-violet light. The aura cannot be discerned in total darkness, therefore it either does not produce rays which can be recognised by the eye, or if it does, they are not sufficiently abundant to cause effective stimulation."

EXPERIMENTS ON THE AURA.

The effects of different forces upon the aura are next studied. It remains immovable whether the patient is hot or cold. The most probable interpretation that can as yet be given is that it is the outcome of force-emanations from the body, which, like all forces, are invisible, but become perceptible through their action. A similar haze can be detected round objects in which there reside other forms of energy: for instance, Dr. Kilner says that a horseshoe magnet closed by its armature shows a bluish haze, and on removing the armature the haze becomes denser near the poles; those from the South pole have little or no tendency towards expansion as compared with those from the North pole, which become fan-shaped, the two sets of rays amalgamating a short distance beyond. Similar appearances can be detected round a radio-active crystal of uranium nitrate.

"When the poles of a horseshoe magnet, after removal of the armature, are held from six to eight inches away from the body of a healthy person, the observer will almost immediately be able to distinguish an increase of brilliancy of the aura at the part of the body nearest the poles, and simultaneously the haze projected from the poles of the magnet will become more conspicuous. This will in a few seconds concentrate into a single streak or ray." Neither pole has any specific effect, and as far as magnetism is concerned, the aura seems to have no polarity. "The mutual attraction between two auras belonging to different people is more intense than that between a magnet and the aura."

Electrification has remarkable effects: a negative charge given through a chain attached to the corresponding pole of a Wimshurst machine to a patient standing on an insulating stool causes the outer aura to contract and grow more dense, while the inner aura loses distinctness. "From this stage onwards both auras decrease in brilliancy, and in a short time the inner will completely vanish." Directly the charge is dissipated the auras begin to return, and in a short time (which varies with different individuals) recover their usual appearance. When a positive charge is used there is usually no massing of the outer aura, though occasionally it shows such a tendency. Both auras vanish simultaneously, showing that though there is no polar response to magnetism there is a difference in the case of electrical energy. A remarkable after-effect is the temporary enlargement of the aura which may amount to fifty per cent.

Enough has now been said to show the vast range of experiment that has been opened up. It is to be noted that some psychic experts say that what is seen is not strictly definable as "the aura," but if the appearances which Dr. Kilner describes are visible to a large percentage of observers, that would merely indicate the need for more precise definition. Only a small portion of the ground covered by this most interesting book has been touched upon. Considerations of space forbid more than mere mention of the study by complementary colour bands, and no allusion at all can be made to pathological auras, such as the very distinctive epileptic form. The colours seem to be modifiable by hypnotic suggestion, and to some extent at will. They certainly are modifiable by chemical gases and vapours. It would be most interesting to observe whether they are liable to change by hypnotically suggested emotions, such as fear, admiration, jealousy, anger and so on; also whether plant-life and animal life show auras, and their response (if any) to modes of stimulation which affect the human subject. Dr. Kilner has hopes that it may be found possible to photograph the aura. In this it seems possible that ultra-violet light may play a useful part. Unfortunately, at the present moment di-cyanin is unprocureable. It was, of course, only made in Germany before the war, but the demand has always been limited, and the new dye industry in England will doubtless produce the more marketable colours before attempting this.

THE SIGNIFICANCE OF COLOUR.

ADDRESS BY MR. ARTHUR LAMSLEY.

The influence of colour in our daily lives was dwelt upon by Mr. Arthur Lamsley in an address before the members of the London Spiritualist Alliance, at 6, Queen Square, on Thursday, December 2nd. The psychic aspect of colour was only incidentally referred to by the speaker, who explained that he was treating the subject from the point of view of the man in the street. The therapeutic value of colour as evidenced in the experiments of Professor Prosser at the Maudesley Hospital was described. Here soldiers suffering from shell shock and nervous depletion were successfully treated by being kept in mauve-coloured rooms which proved to be a wonderful sedative for all nervous complaints. A plea was made for more colour in the world, and people were urged to think in terms of colour which had a deep occult significance in our lives. Especially in regard to children was this need felt, and a reference was made to the Princess Nursery at Deptford, where the children are made to wear coloured overalls. In speaking of the extremely drab surroundings in which many people lived, Mr. Lamsley made a humorous protest against what he described as the "deadly brown" of the average boarding house.

Mr. H. W. Engholm, who presided, made a very interesting reference to the importance attaching to colour shown in the Vale Owen Script. He considered that it was necessary to have bright surroundings in our homes.

A brief discussion ensued, and Mr. Lamsley answered a number of questions.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

DUTIES AND ACTIVITIES IN THE NEXT WORLD.

F. W. Cook sends me a question on this subject. He asks if people in the next world have to use their faculties to maintain existence in the next life. No; since that existence does not depend upon a physical body, as here, they have not to "work for their living" in the mundane sense of the term. But in another sense they have. Unless a man is active mentally and spiritually, he is not truly *alive*, and every progressing spirit is alert and energetic in one way or another, following out the vocation for which he is best fitted. Every faculty in this world has what may be called its inner side. There is an inner life to everything, and the "daily round, the common task" here have their "correspondences" (as Swedenborg would say) in the spiritual world. The occupation of spirits in the next life might be summarised as growing wiser and better and helping their fellows to do the same. Mr. Cook refers to the growth in knowledge. Well, that is part, but not the whole, of the matter. Nature meant us to be something better than mere knowledge-boxes—as my correspondent quite appreciates. There is growth in affection, in sympathy, in understanding, in imagination, and for all this there is infinite room and an infinite variety of methods. The best of us in this world, however, are badly handicapped for gaining more than *glimpses* of the life of the next one.

A MATERIALISED HAND.

C. T. tells me a curious story of a materialised hand which came to her bedside and which in the true spirit of the psychical researcher she not only touched but also *bit* it to test its reality! At the same moment she heard a cry from the adjoining room in which her husband was sleeping. Next morning he told her he had meant to come and bid her good-night but fell asleep without doing so, awaking later with the impression that he had been hurt. C. T. recalls that the "hand" shrank in her grasp and that when she bit it the fingers felt about the size of slate pencils and of the consistency of soft rubber. This tallies with the descriptions given by the late Dr. Crawford and others in books dealing with materialisation. As it was my correspondent's only experience of the kind I must not speak too positively; but the incident is certainly a curious and significant one.

SYMBOLICAL AND OTHER VISIONS.

M. A. (Bolton) sends me a long and interesting account of what impress me as being genuine clairvoyant experiences, sometimes accompanied by a comforting sense of the presence of unseen friends or a feeling of exaltation. These things, I am glad to think, are not rare. Many could relate such experiences but rarely confide them to any but intimate friends. M. A. asks for my advice, which is simply that she shall never surrender judgment but use discrimination in estimating the value of what comes to her. Be hospitable to these things but never credulous. Do not turn aside from the path of regular normal life to

seek them, if by so doing any duty is likely to be neglected. In all spiritual experience the *given* things are better than those demanded or grasped for. Symbolical visions of which my correspondent speaks are often of a high grade and in time bring their own interpretations.

TESTING THE POWERS OF SPIRITS.

Mr. H. J. Ayliffe (Brighton), referring to the statement that Raymond (Sir Oliver Lodge's son) was able to recognise and comment on a photograph exposed to view at a certain seance, inquires whether spirits possess powers analogous to the normal sense of sight. Undoubtedly. They see each other and everything within the range of their vision on their own plane of existence. But as to their seeing earthly objects as we do, that is another matter. Many times we have been told that they only become conscious of the external life of this world through the agency of persons with mediumistic powers of a kind to relate the consciousness of the spirit to the physical world. Mr. Ayliffe, I take it, is a newcomer to the subject or he would know that far better tests than he proposes, *i.e.*, the reading of an *open* book by a spirit who is thereafter to write down by automatic writing the contents of a page, have been carried out. That is to say spirits have read *closed* books and reproduced the words on any page called for by the experimenters. And there have been several "book test" experiments recorded in *LIGHT*. Mr. Ayliffe should read up the subject. He tells me that he has asked for information from Spiritualists through the General Press, but "without evoking a single response." That may well be. Spiritualists are busy people and many of them had to gain their knowledge by their own exertions. Still I think some of them might have told Mr. Ayliffe where the information he seeks could be looked for, if they were unable to answer his question themselves.

BAHA-ULLAH AND BABISM.

A. C. asks for information on this subject. I may reply briefly that Baha-Ullah was head of a great spiritual movement in the East. He was born at Shiraz in 1819 and began to preach at Bagdad in 1844. The faith he proclaimed differed from the orthodox Sufism of Persia. Later he became known as the Bab (or Gate) and his doctrine as Babism. The movement he headed was in some respects a revolt against the abuses of the older faith and has many followers. He was put to death at Tabriz in 1850 and his adherents dispersed.

AURAS.

To MAYFLOWERS.—I can only say that your aura may show the colours you describe, but I would rather not venture any interpretation of the hues, my experience being that colour significations of this kind are of an arbitrary character, the interpretations varying according to the interpreters and the particular conditions:

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LONDON SPIRITUALIST ALLIANCE.

COMING SOCIAL GATHERING.

The Council of the L.S.A. have much pleasure in announcing that the last social gathering for 1920 will be held in the beautiful Hall of the Art Workers' Guild, 6, Queen Square, Southampton Row, London, at 7.30 p.m., on Thursday next, December 16th.

The Entertainment Committee have provided a very high class programme for the entertainment of the members. Miss Dorothea Walenn will render violin solos, Mrs. Donald Fergusson and Mrs. Reed will be the vocalists on this occasion, Miss Emmeline Brook presiding at the piano. The pleasure of the evening will be further added to by Mr. H. W. Engholm, who will give a short address entitled "The Angel of 'Light.'" His address will be illustrated with lantern slides. As is customary, tea and coffee and light refreshments will be served at the opening of the proceedings. Viscount and Viscountess Molesworth have kindly consented to preside over the gathering, which is always looked forward to each year by the members of the L.S.A. as a landmark in its history. As a very large gathering of members and friends is expected, it is urged upon all those who intend to participate in what is certain to be a most pleasant occasion, that they bear in mind that the doors of the hall will be open at seven o'clock.

* * * *

Many of the members of the London Spiritualist Alliance are at present making a careful study of Spiritualism and Psychical Research in their relation to the Bible. The Library of the L.S.A., at 6, Queen Square, contains a number of very authoritative works relating to this investigation; in fact, we doubt if there is another library which can equal this one in that respect. This quest alone is well worth serious consideration of those readers who have not yet become members of the L.S.A. We give this as an example of the many important advantages held out to intending subscribers for 1921. Membership of the L.S.A., of course, includes many more advantages than the instance we have quoted above, and a syllabus of the activities of the Alliance will be forwarded to any inquirer by the Secretary on receipt of a postcard.

BRITISH COLLEGE OF PSYCHIC SCIENCE.

The lecture on Psychic Photography by Major Spencer, of Walbottle, on December 1st at the British College was received with great interest by a large audience. Major Spencer has for a number of years not only had private evidence of the facts of supernormal photography, but has also experimented continuously with well known demonstrators of these remarkable phenomena. His theory is that a "psychic transparency" is previously prepared by the unseen intelligences—whose assistance he promises—and superimposed upon the sensitive film in the presence of a photographic medium. Some fine slides of the formation of the "crystal precipitations" which were reported some months ago in *Light* were shown, and an account given of the various tests applied to them. The thoroughness and precision of Major Spencer's work give promise of valuable results to the movement in the future.

The third of Mr. Percy Street's lectures (on the 2nd inst.) on "The Human Aura" entitled "Mental and Psychical Group Areas" drew a large audience. Mr. Street is to be congratulated on the excellent matter which he gives to his students.

Miss Maud MacCarthy's first lecture on "Preparation for Higher Forms of Mediumship" was warmly received by a company particularly ready for this instruction, and the last one, on the 14th inst. at 7.30, is looked forward to with interest.

FELLOW SOCIETIES.

BRIGHTON SPIRITUALIST BROTHERHOOD.—Mr. H. W. Engholm delivered an address before the Brighton Spiritualist Brotherhood on Friday, December 3rd, taking for his subject the Vale Owen Script. Supporting him on the platform were Lady Oakley and Mrs. Goodwin. The chair was taken by Mr. Alfred Morris. The beautiful permanent Art Gallery was crowded on this occasion, and after the address many of the audience came forward to Mr. Engholm and expressed the great pleasure his remarks had given them, and thanked him for the light he had thrown on the Vale Owen messages and their origin.

The Bournemouth Society, after enjoying the full use of the Wilberforce Hall for many years, has been forced to give up possession owing to the sale of the property of which it was a part. Every effort has been made to purchase or rent suitable premises without result. Through the kindly action of the committee of the local Theosophical Lodge, who have allowed the Society the use of their rooms on given dates, some of the meetings will be continued as heretofore, and a series of large meetings organised in the available halls in the town and district. The committee in

these circumstances has urged Mr. Frank T. Blake to cancel all engagements up to and including Sunday, June 26th, 1921, so that he may give his undivided attention to the local Society and help them during their time of need and difficulty. It is therefore hoped that all societies holding dates within the period named will kindly grant Mr. Blake release to respond to the urgent appeal of his Society and by so doing earn the grateful thanks of the Bournemouth friends.

UNKNOWN PSYCHIC PICTURES.

Since the publication of the unrecognised psychic photographs in our last issue we have received a great number of letters on this interesting subject, and a quantity of photographs, the senders of which claim to recognise one or other of the psychic "extras." We realise the great difficulty of establishing identification between the photo of a psychic "extra" and the photograph of anyone taken during their life here. Experts who have compared the photographs sent with the "extras" we published are not satisfied in any one case that identity has been firmly established. The examiners have, of course, one great difficulty, namely, the want of knowledge of the people in the flesh. We have, though, come across a photograph in the past that instantly identified itself with the spirit "extra," even to a casual observer. We intend in the New Year to publish some of these cases of identification, showing the psychic "extra" and the photograph side by side. In the meantime we are holding over the publication of further psychic photographs of this kind, as the paper upon which we are at present obliged to print our journal is not quite suited to the fine reproduction which such delicate pictures as these require.

THE REV. WALTER WYNN DEBATES WITH MR. COULSON KERNAHAN.

An animated debate took place between the Rev. Walter Wynn and Mr. Coulson Kernahan at the Town Hall, Bexhill-on-Sea, on December 2nd. The Mayor and Mayoress and the principal residents formed part of a crowded audience. Both speakers gave their services, a collection being taken for charitable objects. Practically all the clergymen and ministers of the town and district were present, and the tone of the debate from start to finish was of a high order. Mr. Kernahan is a delightful personality, but he found himself up against facts and arguments when he met Mr. Wynn, who quickly destroyed the arguments advanced to prove that Spiritualism is antagonistic to Christianity. It was evident at the start that the great bulk of the meeting was sympathetic towards their neighbour, Mr. Kernahan, but Mr. Wynn boldly faced the opposition for an hour, remorselessly probing and demolishing Mr. Kernahan's contentions. At the end of the debate Mr. Wynn was warmly cheered by the whole audience, and requested to visit Bexhill again. Mr. Kernahan paid a high tribute to Sir Arthur Conan Doyle and to his opponent, acknowledging the purity of their motives. He also referred to Mr. Wynn's books on prophecy and Spiritualism, admitting that they had arrested the attention of the world.

NEW BOOKS RECEIVED.

"The Rise and Consummation of the Æon" (6/- net) and "The Happiest People in the World" (5/- net), by the Rev. Edward Holden Sampson (Wm. Rider and Son, Ltd.).

"Four Mystery Plays," by Rudolph Steiner. In two volumes, 15/- (G. Putnam's Sons.)

"The Human Atmosphere (The Aura)," by Dr. W. J. Kilner; new edition with 64 illustrations, 10/6 net (Kegan Paul).

"The A.B.C. of Occultism: The Answer to Life's Riddles," by O. M. Truman, 3/6 net. (Kegan Paul.)

"The Message of Plato," by E. J. Urwick, 18/- net. (Methuen & Co.).

"Force in Peace and War," by Benjamin Davies, 2/6 net. (Swarthmore Press.)

"Influence of Thought," by H. E. Hunt (Wm. Rider & Son, 5/- net).

"The Future Life in the Light of Modern Inquiry," by Samuel McComb, D.D. (John M. Watkins, 7/6).

W. T. Stead Library and Bureau, 13a, Baker Street, W.1.

A SPECIAL MEETING WILL BE HELD ON
MONDAY, DECEMBER 13th, at 7.30 p.m.,
when MRS. MARY GORDON will give a Lecture on Names and Numbers, their value and meaning, with blackboard demonstrations of names from the audience.

BOOKS THAT WILL HELP YOU.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 8d.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 199 pages, 6s. 8d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s. 3d.

Psychical Investigations. Some Personally Observed Proofs of Survival. By J. Arthur Hill. Cloth, 288 pages, 9s.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s. 3d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture, and other Rare but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 8d.

After Death. New Enlarged Edition of Letters from Julia Given through W. T. Stead. Cloth 4s.

"FROM THE UNCONSCIOUS TO THE CONSCIOUS." By GUSTAVE GELEY,

Director of the International Metapsychical Institute, Paris.

Translated from the French by STANLEY DE BRATH, M Inst.C.E. Formerly Assist. Sec. to Government of India, Public Works Dept. Cloth, 328 pages, and 23 plate photographs, 18/3 net post free.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

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.

All Notices must reach us in future not later than the first post on Monday morning, and each must be accompanied by the exact amount to cover same. Otherwise insertion cannot be guaranteed.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. Percy Beard.

Peckham.—Lausanne-road.—7, Mr. G. Tayler Gwinn; 8.15, Mrs. Imison.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Mary Crowder, address and clairvoyance.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy O. Scholey; 6.30, Mr. Ernest Oaten.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mrs. De Beaurepaire.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), 7 p.m., Grand Concert by Lyceumists; free admission; collection in aid of Lyceum Funds. Sunday, 11, Mr. and Mrs. E. J. Pulham; 7, Mrs. E. Cannock. Wednesday, 8, Mrs. M. Gordon.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. H. Bodington; 3, Lyceum. Wednesday, 8, Healing Circle, Messrs. J. W. Hoskins and A. Gocher.

Lectures on Spiritual Science, Philosophy & Religion

By MR. W. G. HOOPER, F.R.A.S., F.S.S.,

Author of "Universe of Ether and Spirit" etc., etc.

Mr. W. G. Hooper, who has just returned from a nine months' tour in Canada and America, lecturing on Spiritual Science of the Universe, is open to give Addresses on Sundays or Lecture in the week to Societies in Lancashire, Yorkshire or the Midland Counties. Sundays, free for expenses.

Societies desiring his services for the New Year are asked to write him c/o Heswall, St. David's Place, Llandudno.

MAN'S SURVIVAL AFTER DEATH.

582 pages. Post free 11/-.

"No praise too great."—LIGHT. "Epoch making."—BRISTOL TIMES. "Unquestionably ablest work extant."—HARBINGER OF LIGHT.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 5s. 6d.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 2s. 2½d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 10½d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 98 pages, 1s. 7½d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d. Paper covers, 2s. 9d.

The Vital Message. By Sir A. Conan Doyle. Cloth, 228 pages, 5s. 4d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2½d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 18s.

"Curative Suggestion," by Robert McAllan, proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, &c.; free from author, 4, Manchester-st., Manchester-square, London. W.1. Hours, 10.30 to 5.30. Mayfair 1396.

Lectures at 153, Brompton Road, S.W. (Theosophical Free Reading Rooms).—Tuesdays, 8 p.m., on "Some Problems of the Present." Fridays, 3.30 p.m., on "The Lifting of the Veil." Admission free. For full syllabus of Lectures apply Sec. as above.

"Hymns of Healing," suitable for Private or Public use. Arranged to well-known Hymn Tunes. Price, stiff covers, 6d; 4s. 6d. doz. Cloth bound, 1s.; 9s. doz. To be obtained from Sec., Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

Home Circles.—"A new booklet by the President of the Wimbledon Spiritualist Mission, compressing into small compass much sound advice for beginners regarding the conduct of circles in the home, and the development of psychic powers."—LIGHT.—Post free 3½d. from R. A. Bush, Morden, Surrey.

The Larger Spiritualism. By Richard A. Bush, F.C.S. Post free 5d.—"The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issues of a subject as exhaustless as it is fascinating."—"Occult Review."—"Send us 500," Spiritualists' National Union. Obtainable from the author at Holt, Morden, Surrey.

"The Place of Jesus Christ in Spiritualism." By Richard A. Bush. 7th thousand. Post free 5d. "The greatest question of all times—'What think ye of Christ,' is ably and sincerely considered in this address." Obtainable from the author at Holt, Morden, Surrey.

Good General or Working Housekeeper for January 3rd; family of three.—Apply Mrs. Morriss, Fairview, Higher Drive, Purley.



THE UNIVERSAL BADGE OF SPIRITUALISM (Reg.) BROOCH OR PENDANT

Blue Enamel Star with pierced Cross in centre, open set in metal Circle. Oxydised, 3/-; Copper, 5/6; Gold, 36/-.

MRS. MONTGOMERY IRVINE, 115, Ladbroke Grove, London, W.1.

TERRIBLE DISCLOSURES OF A TWO YEARS' SIEGE.

Heroic Women Workers Appeal for Help to Save Europe's Starving Children.

THE DAILY BATTLE AGAINST DEATH IN THE FAMINE AREA A SHORT JOURNEY FROM LONDON.

THE most dreadful siege in history is taking place in Europe to-day—a short journey from where you are reading now, comforted by a hearty breakfast or a pleasant warming lunch.

All the sieges which have thrilled nations by their grim records of suffering and heroic defence pale into insignificance compared with the terrors of this one. Paris, Plevna, Mafeking, Kut, have a cloak of glory which obscures much of the squalor and the carnage—but to-day's siege has no military pomp and no flaunting banners.

Famine, Cold and Disease are the besiegers. The daily casualties numbering always hundreds and often thousands, are innocent little children—not strong, fighting men.

And this siege has been going on for two years! Two Years—during which Millions of Children have Died!

MILLIONS MORE ARE IN DEADLY PERIL TO-DAY.

Every effort is being made, but *immediate* support must be forthcoming. The heroic rescue work undertaken by helpers—amongst whom are scores of devoted women—is sorely hampered by lack of funds wherewith food and clothes can be bought and distributed.

It is a desperate appeal that is being made to YOU to-day. Imagine one of these heroic women workers appealing to you for the life of a child. Imagine the little one, terribly ill and racked with pain, whose lips have not touched food for many days. Then think of your own well-stocked larder; think of the little grumbles you may have indulged in when food or drink has not been exactly to your liking; and yet again bring back your mind to the awful plight of Europe's starving babies.

Bread? Why, even the hardest, stalest crust would be luxury to scores of thousands! Milk? In some of these devastated Famine Areas of Europe, and through vast tracks of Western Asia, there is scarcely a pint to every hundred children! And now a terrible, ruthless Winter has swept down upon the survivors of this two years' massacre and is threatening to exterminate with Cold and Storm those who have lived despite the privations they have endured.

CONDITIONS TOO APALLING TO DESCRIBE

Lest there are some who think this picture overdrawn, let them read these extracts of reports from Relief Commissioners on the spot—the authenticated accounts of eye-witnesses, corroborated in every detail.

1. "In some districts there is not a child alive under 7 years of age, their Mothers being too starved to nurse them, and there being no milk at all.
2. "Anæmic and under-nourished children get their limbs frost-bitten. They live in unheated dwellings.
3. "Mothers have no milk for their Babies, and the Babies are too weak to cry for the want of it.
4. (A Hospital.) "All kinds of bed clothing are falling to pieces. There is no material for bandages, and no Soap.
5. "Babies are born to parents who have not a single rag or garment with which to clothe them; they are wrapped in pieces of paper and perish from cold.
6. "The refugees have no houses, no clothes, no tools. The children are mere ragged skeletons.
7. "There are 120,000 tuberculous children, 20,000 of them suffering from tuberculous disease of the bones so crippled with Rickets that at 5 and 6 years of age they are unable to walk.
8. "Many children roam about unfed and savage like little wild animals.
9. "Eleven children, dead of famine, lying by the roadside in a journey of 50 miles.
10. "Underfeeding and Rickets produce strange diseases hitherto unknown or extremely rare."

But it is agony to continue. Nothing more appalling or on so enormous a scale has been seen in the history of mankind. British, American and Continental Missions are working their utmost, and are gradually providing shelters, refuges, food kitchens, and hospitals. Every day more and more children are being removed from the danger zones—from the beleaguered regions where the cold white terror of

Death discharges his silent and dreadful artillery.

More help is wanted **AT ONCE** to save many thousands of needless deaths.

It is a race against **TIME**. Emaciation and disease are literally devouring the wretched little ones *while you are considering and thinking*. And there are so many of these helpless, innocent children drawing every hour nearer to the grave. Won't YOU stretch out a hand to save them? The need will pass if help comes quickly and if it be unanimous. You will not be constantly confronted with this terrible problem of having practically to purchase these little ones from Death. Soon, we all devoutly hope, this long drawn-out siege will be raised, and then we, too, in Britain can raise



HEARTRENDING REPORTS.

The most heartrending reports come to hand from the Relief Workers in the Famine Areas—authenticated facts beyond doubt or dispute, which in fiction would be thought too highly coloured or exaggerated.

As I was leaving a dark court where the sun never enters I chanced upon a little girl with joints so bent and deformed that she was walking almost on her ankles. I went home with her, and found she was one of a family of five children living in a miserable room. One of the girls had a nasty swelling on her chest caused by scurvy and bad food. As I came in they were sitting down to a meal consisting of two plates of green watery mash. There was nothing else on the table. The mother told a most heartrending tale of her struggle to keep her children alive.

our heads and say, "Thank God, we didn't let them starve."

HE WHO HESITATES—LOSES THE LIFE OF A CHILD.

So economically and efficiently—so free from red tape and officialdom is the work of relief undertaken by the "Save the Children" Fund that every **TWO SHILLINGS** contributed in this country will actually provide a meal each day for **A CHILD IN THE FAMINE AREA FOR ONE WEEK!** It is a wonder of organisation and speedy distribution. The priceless week's respite from Death which such a gift can procure enables the Relief Workers to gain another step in their magnificent work of Child-rescue.

Perhaps you could afford to save one or two children thus—or 20, 50, 100—even 1,000. In any case, whatever you can spare, please remember the terrible and desperate urgency of the need. Death in the Famine Area is all too swift. If Hesitation in Britain made a sound, its Echo would be the death-cry of yet another little starving child.

It is a grim responsibility we bear, but let us all unite and discharge it for the sake of Humanity; because Sympathy prompts and Pity dictates and because it is the noblest thing a man or woman can do to save the life of a child!

**SEND YOUR CONTRIBUTIONS TO-DAY TO—
LORD WEARDALE,**

"Save the Children Fund", (Room 513),
26, Golden Square,
Regent Street, London, W. 1.