

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,087.—Vol. XLI.

[Registered as]

SATURDAY, JANUARY 8, 1921.

[a Newspaper.]

Price Fourpence.



THERE IS NO DEATH

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THE PALL MALL
GAZETTE
ON SPIRITUALISM.

Articles by
REV. G. VALE OWEN
DR. ELLIS T. POWELL
STANLEY DE BRATH
MRS. F. E. LEANING
JAMES COATES
Mrs. Ch. De Crespigny

Etc., etc.

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"LIGHT! MORE LIGHT!"—Goethe.

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

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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. 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.

There are a multitude of new-comers into Spiritualism, and although they show a natural ignorance of much that relates to the details of the subject, it is pleasantly noticeable that there is apparent amongst them a far better understanding of its large, general principles than was the case a few years ago. Spiritualism has of late been far more articulate than it was. It has given its message in the general newspaper press many times of late and the message has not fallen on deaf ears. People are awakening to the fact that we stand for the reality of human survival as a fact in Nature. They are growing away from the old superstitious ideas of the subject as a question of unwholesome broodings over graves and sepulchres and unholly trafficking with ghouls, phantoms and spectres. Even their supposed instructors in the Press are finding this out and only the oldest and most backward of them are keeping up the ancient guffaws and stale drollery about spooks and tambourines, which can only delude the very ignorant among their readers.

We are even outgrowing the old unsavoury associations of the term "Spiritualism." We never cared very much for the term in any case. It was too large a term, for one thing, for there are many fine souls who are not attracted by the desire for scientific investigation of human survival and are quite indifferent to "psychical facts," who are Spiritualists in the larger sense, but who, if described by that title, would be greatly disturbed in their minds. Nevertheless, the very comprehensiveness of the word has its compensations. It is so large that it cannot be narrowed down to the acceptance of any small body of doctrine or any special creed. It cannot be monopolised by the followers of any particular school of thought. The prophet Jones, the seer Smith, or the great Evangelist Robinson, may be Spiritualists, but it is certain that none of them can claim that his particular denomination is Spiritualism. It is too large a matter to come entirely within the covers of any book or the confines of any creed. It can take in men of all races, colours and faiths and unite them in the perception that they are all spirits, the children of one Great Spirit in fellowship and service.

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

N. G. brings forward for consideration a fascinating and fertile subject—Atlantis. It is rather a matter of speculation so far as the scientific aspects of the subject are concerned. The existence of Atlantis, in short, is a matter of tradition supplemented by certain geological discoveries which seem to point to the existence, ages ago, of an island continent in the Atlantic. Pierre Termier, the distinguished French geologist, has written on the subject affirmatively. "Geologically speaking," he says, "the Platonian history of Atlantis is highly probable." Of the various occult and clairvoyant testimony one cannot speak with much assurance. Some of it may be true. There is at present no means of checking it to the satisfaction of the evidential standard of everyday life in this world. Thus if a clairvoyant told us of an undiscovered race or region in this world, the statement could only be checked by the actual discovery of the thing described. That is the only test.

Now this story of Atlantis, which we in no wise discredit, for there are real physical indications of its having once existed, came down to us on a very slender thread of Egyptian tradition. Plato wrote of it in one of his dialogues, in which Critias is represented as saying to Socrates: "Listen, then, Socrates, to a tale of Solon's, who being a friend of Dropidas, my great-grandfather, told it to my grandfather Critias and he told me." This story is of the overthrow of the island of Atlantis, a great body of land "lying over against the Pillars of Hercules." It is described as being in extent greater than Libya and Asia put together. We need not take this too literally, for we doubt whether the sages of those days had anything like an accurate idea of the extent of Asia. The known world was then very small. In dealing with the evidences for the existence of Atlantis one must not overlook the researches of Dr. Le Plongeon in Yucatan, where he discovered amongst the ruins very ancient inscriptions which he states his knowledge of Egyptian hieroglyphics enabled him to decipher. Some of these writings appear to refer to the destruction of a great island. Of course there are not wanting scientific experts who pooh-pooh the whole business, but one gets acclimatised to that, knowing that the scientific pooh-pooh has been the accompaniment of every great discovery and revelation since the first syllable of recorded science.

HEAVEN'S LADDER.

We hope, we resolve, we aspire, we pray,
And think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.
Wings for the angels, but feet for the men!
We may borrow the wings to find the way,—
We may hope, and resolve, and aspire, and pray;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the dreamer wakes on his pillow of stone

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. HOLLAND.

THE NEARNESS OF BEAUTY

There is a wonderful piece of classical music consisting of a requiem for a departed soul followed by a "seraphic chant." To those who see the transition of the soul from earth as a part of natural law, surrounded with all the warmth of human love on both sides of the veil, the chant sounds almost like a thin wail, faultless in its musical technique, but unspeakably cold and remote. They feel that it lacks something; there are no lift-tints in it, none of the richness of tone that belongs of right to the affections which, however purified and exalted, need no aid from distance or studied vagueness to make them celestial.

The poet who complained that the rainbow had been robbed of its charm by scientific analysis laboured under a quite natural illusion, which more mature experience would have corrected. The rainbow, like every other thing of beauty, preserves and even increases its charm the more closely it is examined, for then new wonders come to light, and the sense of wonder, unless it has been dulled by misdirection, feeds more delightfully upon the intimate and homely things than upon those whose charm is due only to their remoteness. The mind that can see the angel in the man or the woman, that can discover its heroes in the work-a-day crowd, and its heaven in earthly surroundings made dignified and beautiful by sympathy and fellowship, has passed the stage of the neophyte, and gone far to solve the eternal riddle. There are so many of us who, blinded by the errors of the ages, can see nothing adorable in anything which is not remote and mysterious, and only partially seen or understood. The things with which we stand in close contact have somehow lost their charm. We must look

the angels their fellow-citizens and the celestial country of their dreams divided from them only by the thinnest of partitions. To-day they rub shoulders with the gods, but know not that the gods are amongst them. They esteem themselves so humbly that they demand a heaven that shall be utterly unrelated to earth, and shrink in horror from any manifestations from the Beyond that reflects any image of themselves. All must be distant, unnatural or supernatural—the god cannot be a god if he bears any likeness to a man.

Dreams and distance conceal the realities, but only for a while. For from the dream there must come awakening and the distance will dwindle until the things afar have become near at hand. And then, with a sight more truly adjusted, a deeper vision, we shall see that the waking world is the real world of wonder, that the true mystery of Beauty is not in concealment, but in revelation.

D. G.

HAUNTINGS IN A CITY CHURCH.

In February, 1916, "the smartest Cub in the pack," a little fellow of nine years of age, George Cudmore, son of the Superintendent of the Thames police, was accidentally drowned. On the evening of the following Thursday the Scout funeral service was held in All Hallows Church. When the service was over and the congregation had left, one of the company stayed behind and, after making certain that nobody else remained in the building and that the doors were locked,

The Great Error.—From Arnel.

Men speak of Christ as the founder of their system. So. But the Christ of Whom they spoke was enthroned away back at the beginning of the Christian era, and from thence watched the progress of His Church.

Whenever men asked what they should do in this case or in that, in order that they should not fail to co-ordinate their own acts with His will, the answer was: "Look backward to Him and learn of Him."

And if any man inquired further where he would be able to find the will of the Christ expressed, the answer was that such expression would be found in a book, the book of records of His acts and words. Naught but what was therein found was to be believed as His will, and on His will as therein expressed the doings of Christendom were shaped.

And so it came to pass that Christendom became tied with a tether to a book. The Church truly was alive with the life of Him; His

Spirit filled it up like the living coursing blood in a human body. But that life was being strangled, and the body began to halt, and at last to go round more slowly in that circumscribed orbit.

Truly His words and acts recorded were a most precious heritage. They were meant to be a shekinah to guide the Church through the wilderness of the ages.

But, note you well, the Shekinah went before the Children of Jacob and led them. The Book of the New Covenant did not go before, but was enthroned behind.

The light cast was true light, as from a beacon on top of a hill. But it lighted men from behind and threw their shadows before them.

If they would look to the light they must turn their glance over their shoulders backward. Then they stumbled. It is not of orderly advance to be turning backward in order to see how to go forward.

That was the error then made. "He is our Captain," said they, "and He goes before us and we fol-

low Him through death and Resurrection into His Heaven beyond." But, for a sight of this Captain going before them, they turned round and looked to their rear; which is not, I say, conducive to orderly advance, nor agreeable with reason.

So we began to take hold of the bolder sort and help them on. Jesus had pointed onward to the doing of greater works than He had done, and to His Presence, which should lead men into the truth, not drive them from behind.

So some men there were who, heeding this and understanding, made hold to move forward, confident in this leading. They suffered of their fellow-men, but in the next generation, or after that, the seed they had sown sprang up and bore its harvest.

You will understand, my son, that the mistake men made was to hamper a living, moving Life with a Book. They regarded that Book not what it was and is, wonderful, beautiful, and mostly true, but as both infallible and also complete.

*From the Vale Owen Script.—Weekly Dispatch, September 5th, 1920.**

afar for the wonders, conscious that as they approach us we shall be disillusionised. Yet in the world about us is all the stuff of heaven, and in the heart of every discovered mystery a deeper mystery still.

The heavenly messengers, radiant, mystic, wonderful—while at a distance—approach us, and as we fall to worship, they tell us, as the angel of old told the apostle, "We are thy fellow-servants." But is the wonder any the less? Is not the marvel the greater that the celestial world, the highest dreams, the divinest ideals, are all within the compass of human life and thought, rooted in it, and unfolding from it so that every phase of experience open to the soul is interlinked from the lowest to the highest, just as the divine music of Beethoven and Mozart grew in the course of ages out of the rattling of stones, the beating of wood, the clashing of metal by the primeval savages?

All this contemptuous sniffing at the homely and human because it belongs to our estate, all this insistence that the divine and beautiful must necessarily be remote, shrouded in darkness and mystery, arises out of generations of false theology, aided in no small measure by servility of soul, false humility. When, at last, men have awakened to a sense of their spiritual nature and inheritance they will no longer look afar for their ideals of what is divine, they will find

started on the completion of some work he had begun in the vestry. While thus engaged he heard what seemed like the sound of someone moving about in the church. As he stood still to listen he thought he could detect the rustling of a silk dress. He went to the vestry door and looked down into the body of the church but could neither hear nor see anything. Back he went to his work, but a few minutes later he heard the strange sound again, this time more clearly than before. Determined to find the cause, he went first to the south door of the building and then to the north: both were fast. He was returning along the broad middle aisle of the church when he saw at the end of a pew on his right, about three yards before him, kneeling as if in prayer, the form of a woman who appeared to be in deep mourning. He decided to go up to the figure, but had only taken one step forward when it vanished; the pew was empty! He managed to get back to the vestry, secured the key of the north door which he had left on the table there, and took his way down the north aisle. Under the organ loft he turned out all the lights. Then he switched on his electric torch and ventured to turn its long white ray down the centre aisle. There was the figure in the pew as he had seen it at first. He fled!

It may be added that the particular seat where the black form was seen had for many years been occupied by the matron of Trinity House, who had died a year or so before, and of whom little Cudmore had been a great favourite.

—Abridged from "The Trail" for December,

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

SPIRITUALISM IN THE PRESS.

THE "PALL MALL GAZETTE" DISCUSSION.

As no important newspaper discussion on Spiritualism can be considered as quite complete without the views of Mr. Joseph McCabe, it was not surprising to find him represented in the "Pall Mall Gazette" of the 23rd ult. He complains that Spiritualist writers obtain public sympathy by falsely representing their critics as dogmatic materialists. This is very malicious of them. That their critics, on the other hand, were in the habit of representing Spiritualists as a small and negligible group of ignorant fanatics and fantasists is, of course, nothing to the point. Mr. McCabe tells us that all this talk about Spiritualism before 1848 is a strained effort to cover its weakness. "It began definitely in 1848." Perhaps it did, in a special form. But it must be a hardy person who would maintain that the existence and the recognition of psychical powers or professed psychical powers are confined to Modern Spiritualism. Mr. McCabe remains a very hardy person, however, even after the drastic examination of his arguments given in Sir A. Conan Doyle's latest book. Mr. McCabe astonishes us by the admission that there is not a materialist amongst the prominent critics of Spiritualism. He says, "Indeed, amongst our philosophers, who are as sternly opposed as scientists to the 'new revelation,' there is a quite general conviction that spirit does exist and matter does not." We could say a good deal regarding the significance of this admission, but we refrain. The statement has an eloquence of its own. We need not underline it.

One more point. Mr. McCabe writes: "But we naturally drop into an attitude of reserve when someone asks us to believe that the ghosts of thousands of millions of dead humans had been hovering round the planet century by century before 1848 and had been unable or unwilling to communicate." We can in imagination observe Mr. McCabe's air of dignified reserve when asked to believe balderdash of this kind. We wonder who asked him. Our own attitude towards such nonsense, were we Rationalists, would have been rather amused contempt than reserve. It is not a matter on which any intelligent person need be "reserved," any more than if he were asked to believe that spirits are continually in attendance on mediums day and night to give phenomenal demonstrations, physical or otherwise. They are rational human beings and have other business to attend to. Has Mr. McCabe no room in his mind for the idea of other (supermundane) stages of human life as rational and orderly in their fashion as this world—perhaps more so?

We are referring to the "Pall Mall" discussion in another column, but we may at least allude here to a letter from the Rev. A. E. Clarke, of Oakdene, Anerley Park, S.E., who is strictly logical. The dead are asleep until the resurrection morning, and to intrude on the peace of the happy sleepers is wicked. Mr. Clarke quotes with approval such phrases as "footling imbecility," "hugger mugger conditions," "puny, pitiful imaginings," and so forth. Well, if Mr. Clarke's contention regarding the dead is correct he is justified in denouncing any Spiritualists who try to "waken" them. We have never met any, by the way. It is the spirits usually who try to waken us. But so much depends on a premiss. It has been said, for example, that if the premiss of the average lunatic, *viz.* that he is some great personage, be granted, all that follows in his claims becomes reasonable. If he is really Julius Cæsar or Napoleon he is entitled to all the homage he demands. Only we have to be sure of the accuracy of the initial proposition. Are the dead really all asleep until the day of Judgment? Let the voices of reason, experience and common-sense reply.

In the "P. M. G." of the 28th appeared a "Reply to My Critics," by Mr. Arthur Lynch, whose first article provoked the discussion. He rails at Mr. Meredith Starr for his credulity. In the articles by Mrs. Philip Champion de Crespigny, Lord Molesworth, and another correspondent he finds the will to believe, and points out that he himself never asks in regard to belief "whether a doctrine is easeful or stimulating, whether it is spiritual or material." He inquires simply, "Is it true?" Of course that is the whole question, and it is conceivable that Mr. Lynch has not a monopoly of this wholesome attitude of mind. From other correspondents whom he mentions "comes the old argument of authority—the learned famous men who believe in Spiritualism." But authority is not to be lightly set aside in this fashion when it reinforces or is reinforced by the writers' own personal experience. Mr. Lynch, whose fighting spirit we do not dislike—it is so much better than stupid indifference—winds up with a thrust at the Rev. A. V. Magee, who says Spiritualism is not a religion. Mr. Lynch thinks it is. Our own standpoint is clear. Spiritualism is not a religion and never can be, but we leave the two oddly contrasted disputants on that point to fight it out between them.

In the same journal of the 29th appeared an excellent letter from Mr. F. C. Winchester, of 9, St. Aubyns, Hove, who comments on Mr. McCabe's statement that "Amongst our philosophers there is a quite general conviction that spirit does exist and that matter does not." Mr. Winchester suggests that the gap between Mr. McCabe and his late Rationalistic colleague, Sir Arthur Conan Doyle,

is only one of degree. This correspondent well remarks that "if all works by Spiritualist writers were destroyed by fire in one day it would be very easy to collect sufficient evidence from the writings of anti-Spiritualists of various schools of thought to prove conclusively the reality of Spiritualism."

On the following day Mr. Meredith Starr, in a reply to Mr. Lynch, remarked that in his view scientists were not scientific in the complete sense of the word. That the dogmas of Science were not much more stable than the vagaries of religion was shown by the endless modifications of the atomic theory and the contradictory theories about the nature of electricity. Citing instances of levitation, he refers particularly to Dr. Crawford's "Reality of Psychic Phenomena," and remarks, "The book is not written in the style of a mediæval magician, and it is no longer a question of pooh-poohing the actual facts adduced by Dr. Crawford, but of either accepting them or disproving them."

In a letter which followed, Mr. E. F. Wesley refers to a twelve months' investigation carried on twenty years ago. He himself developed mediumship in order to test more certainly the nature and origin of the communications, but, he writes, "In no case could I find phenomena which could be truly traced to causes other than those known as telepathic." Presumably he means telepathy from the *living*, for telepathy in itself does not exclude communications from the so-called dead. We have only to say that others who have probed more deeply into the matter have established the reality of communications with discernable humanity. Mr. Wesley should study the works of Dr. J. H. Hyslop.

THE UNSEEN WORSHIPPER.

A PSYCHIC EXPERIENCE IN CHURCH.

J. G. S., who describes herself as a Christian Spiritualist, sends us a letter far too long for our crowded pages, but one which we found of unusual interest. Referring to Dr. Powell's remarks on Dean Inge, she justly condemns the erroneous idea that faith is necessarily better than knowledge—that faith is weakened by a knowledge that the faith is justified. On that point we must all agree, and continue to be puzzled by the purblind attitude of those who refuse to prove by experiment and experience the truth of those things in which they believe. Fear is the probable explanation of this attitude, fear and mental inertia. J. G. S. gives some instances of the way in which her psychical experiences have deepened and intensified her religious faith. We may give one of these in her own words, slightly abbreviated:—

"For years before I joined the church in which I now worship, a devout old couple were members. They had been children in the Sunday School, and brought up their children and their grandchildren in the same form of worship. They were very popular, and held in affection and respect by their fellow members.

"About two years ago the husband, whom I had known well, passed away. One Sunday last summer I was attending the Lord's Supper at the same church, and finding myself in my pew alone I looked round to see where else I should go. I then noticed the old lady (his widow), who was evidently looking for a seat. I signed to her to come to my pew. When she came near me a faint mist appeared in front of her, and preceded her into a seat—a little apart from me—where she sat down. At the same moment I felt a slight pressure at my side, and instinctively moved up, although there was plenty of room between the old lady and myself. We both leaned forward for silent prayer, and again I felt a touch, this time on my elbow as though someone close beside me had leant forward also. And then somehow I knew that my unseen companion—my old friend, the husband of the lady—was present at the service.

"Reverently I thank God that His psychic laws have permitted me to know as well as to believe that there is no death. I thank Him for those psychical researchers whose valour has made these things understandable. A Spiritualist has no difficulty in accepting the miracles of the Bible or of to-day, because he knows that they are in perfect accord with the law of Almighty Love."

"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 ...	98	2	0
F. Lederer ...	10	0	0
Mrs. Daniell (thank offering) ...	5	5	0
G. E. Wright ...	1	1	0
	£114	8	0

THAT the inhabitants of this world cease their labours and depart through the change we call death is one of the commonest experiences of mankind. That they return again to us, and that the inhabitants of that other kingdom can make their presence felt in this, is alike the testimony of Holy Scripture and of human experience.—"Man's Survival after Death," by the Rev. CHARLES L. TWEEDALE.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

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

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"
"The Science of Peace," and other works.

SOME REFLECTIONS BY A PLAIN MAN.

A FRAGMENT OF AUTOBIOGRAPHY.



MR. STANLEY DE BRATH.

A certain plain man, with some knowledge of the political situation in the Roman world after the battle of Actium, and of the history of the Maccabean period in Judæa, and puzzled by the diversity of doctrinal explanations of the events recorded in the Gospels, found himself compelled to read the New Testament with sincere desire for truth but without any theological bias. He was struck at once by the absence of any new formulas of belief.

Apart from the total abrogation of the Ceremonial Law as laid down in the (supposedly) divinely inspired books of Leviticus and Deuteronomy, by the utterances "making all meats clean" (which is negative rather than positive), the transition is from a legal to an ethical basis of spiritual life. *Metanoia*—a change of heart—is laid down as the first and the essential thing, as understandable as it is undefinable. And to this change of heart progressive enlightenment is promised. But no creed of any kind is put forward, and the "belief" in Christ which is frequently insisted on appears to mean trust in His guidance, and could not have involved acceptance of definitions which were not formulated till some centuries later. The claim to be the Messiah of prophecy is distinct, and is repeated by Stephen (Acts vii. 37) as such, with reference to Deut. xviii. 15. Equally distinct is the claim to unity with the Father, though the manner of that unity is nowhere defined. It is sufficiently met by a unity of will, supported constantly by works of power which cannot be detached from the whole context, and by a spiritual insight whose truth the entire subsequent history of mankind confirms. But the whole claim is spiritual (*i.e.*, in the realm of causative will), as opposed to the political Messiahship anticipated by pharisaic dogmatism and Sadducean materialism.

Turning to Principal Lindsay's "Historical New Testament," which gives the Christian documents in the historical order of their appearance, the plain man was somewhat surprised to learn that some of St. Paul's letters were the first of these documents, followed by the Gospel of St. Mark (circ. A.D. 50) which omits the birth stories altogether, then certain other epistles, then the Gospel of St. Matthew (circ. A.D. 80), then that of St. Luke somewhat later, the Fourth Gospel being near the end of the series. This seemed to him to throw much light on the subject; the first gospel being obviously the written supplement to the oral teaching of St. Paul, followed by fuller accounts from other points of view. There is scarcely anywhere in the epistles a claim to anything but human testimony, and St. Luke distinctly states that his materials were carefully collected.

Having neither the knowledge nor the time for copro- versal and exegetical reading, but anxious to discover some sure basis of historical fact, he then learned that scholars fully admit that the received Greek text of the Gospels was collated by Jerome at the beginning of the 5th century A.D. from differing MSS. of which none, except perhaps the Vatican and Sinaitic codices, have come down to our day. He was thus made aware that "in the fixing of the Canon as in the fixing of doctrine, the decisive influence proceeded from the bishops and theologians of the period 325 to 450 A.D." (Encycl. Brit. "Bible").

With this knowledge, and without venturing into the mazes of theology, he perceived the unreliability of any verbal quotations whatsoever as the foundations for subsequent doctrines, while he found not only the ethical, moral and spiritual inspiration unimpaired, but that all seemingly doctrinal statements in the Gospels are easy of acceptance as long as they are not reduced to those precise and methodic definitions which are properly applicable only to statements of physical facts and scientific inferences from them.

REJECTION OF STRAUSS AND RENAN.

In view of the spiritual power that uphold the early Christians under sanguinary persecutions, and inspired the devotion that reconstructed civilisation on a basis of moral law after the devastations that followed the decline and fall

of Rome, and of the influence this power has had in producing the highest type of human character in all phases of civilisation and in all periods of history, he passed by all attempts by such writers as Strauss and Renan and their later imitators, to reduce Christ to "the Galilean peasant," with the simple remark that an effect can never be greater than its cause. All such efforts rest on the implicit or explicit assumption that to reach truth the supernatural must be ignored, and therefore that the Appearances after the Passion simply cannot have taken place, and therefore that this event to which St. Paul adduces his own and other witness, never happened, thus cutting away the quite obvious and sufficient reason for the conviction of survival which so constantly supported the early Christians, and gave a reason for their own enthusiasm and the power of their doctrines over their hearers, in addition to the attractive notion of the equality of slave and master before God.

MODERN MATERIALISM.

But though the assumption that the root of all similar works weakened their purchase on his mind, the clerical admissions that "the age of miracles is past" seemed to give a sanction to the main contention of modern materialists. Shaken for many years of his life, during which the materialistic school of Clifford, Tyndall, Mill and Lankester was in the ascendant, by the dogma (for it is dogma), that "Miracles do not happen," he was awakened to the essential falsity of that dogma firstly by Alfred Russel Wallace's demonstration that its validity stands or falls with Hume's definition of "miracles" as infractions of natural law by supernatural power: and, secondly, by the evidence of his own senses that miracles do happen, though they may be referable to higher powers existing in the natural order. If "miracle" is defined as "an effect inexplicable by known laws, produced by an unseen intelligent agent," the whole argument based on "the uniformity of Nature" falls to the ground. If I stir up an ants' nest in a wood that is doubtless a miracle to the scientific ant convinced of the uniformity of Nature.

THE FIRST-HAND EVIDENCE OF PSYCHIC RESEARCH.

This evidence came in the materialisation of two well-known forms, one being that of a brother seven years deceased. Both were seen by two other relatives as well as himself so that he could not think the appearances subjective or imaginary. He did not think then, and does not think now, that these "ghosts" were the real persons, but the experience caused him to spend a year in hard study both experimental and literary, of the whole subject of psychic research. It showed first-hand knowledge to be at least possible; and, after the thirty years that have subsequently elapsed, he has found nothing to traverse and much to confirm the *ad interim* conclusions then reached. Those conclusions were that the soul is real, and that God is. That "God is spirit"—the Creative Power that fills the universe as the ultimate Source of all its activities—and that "God is love"—the one eternal Principle that illuminates the spirit of Man, are confirmed by all that he has since learned through keeping within the bounds of that present relativity of Matter, Energy, and Mind which determines our mentality, whether we will or not, though admitting of course that the explanation of their interplay involves the very deepest problems of psychology which can only be solved by consciously attempting to transcend those normal limitations.

But the supernatural phenomena at least show decisively that there are faculties in man which cannot have been produced by adaptation or selection. To the plain man they prove the existence of what (without definition) is called "the human spirit," not necessarily externally to man, but in man; and he agrees with Myers that without the objective supernatural phenomena it is probable that a century hence no educated man would have believed in the resurrection of Christ, whereas with them probably none will disbelieve it.

THE INCREDULITY OF THE CHURCHES.

Those who question Myers' dictum have but to turn to Dean Inge's Outspoken Essays to see how easily a finished scholar may lose himself in re-criticising criticism if he refuses to look also at primary experimental facts. The Dean tells us (p. 33) that he is convinced that "miracles must be relegated to the sphere of pious opinion." "Super-naturalism, which from the scientific point of view is the most unsatisfactory of all theories, traversing as it does the first article in the creed of science—the uniformity of nature—gives, after all, a kind of crude synthesis of the natural and the spiritual by which it is possible to live." "And so instead of the blessed hope of everlasting life, the bereaved have been driven to this pathetic and miserable substitute,

the barbaric belief in ghosts and daemons, which was old before Christianity was young." "What is to be the fate of that large majority who, so far as we can see, are equally undeserving of Heaven and of Hell? To these questions no answer is possible, because we are confronted with a blank wall of ignorance."

This, to his great surprise, the plain man finds to be the usual attitude of the official exponents of Christianity, though no inconsiderable number of the clergy do not take the view of the Dean of St. Paul's. The Report of the Committee on Spiritualism to the Lambeth Conference of 1920 "welcomes enquiry conducted in a reverent and scrupulous spirit," and although Resolutions 55 and 56 impose a doctrinal criterion, the door is at least opened to consideration of the phenomena, whatever inferences may be deducible from them. To those who think that the divinity of Our Lord implies the everlasting supremacy of those moral qualities and spiritual power and insight which He exhibited in their perfection by His unity with the Eternal Father, there need be no fear that any conclusions drawn from facts can touch that verity. And in any case no conclusions can be anything but those of the fallible minds that draw them. The value of the supernormal facts lies in this—that they demonstrate the reality of the human spirit and its survival of bodily death alike to those who need such proof before they admit the existence of soul at all, and to those who give a mere assent without much considering the practical obligations which that assent implies. But it cannot be denied that most of the clergy look on these facts—I do not speak of theories—with dislike, disbelief, open condemnation, or tentative and qualified disapproval. The plain man recalls at least four great opportunities, in each of which the Church has lost influence by following timidly in the wake of science and public opinion instead of boldly leading, as her position entitled her to do; and he ventures to hope that this last great opportunity will not be lost as others have been. To deny the facts is to make defeat certain, and to repeat the story of Galileo.

(To be continued.)

PHYSICAL PHENOMENA AND DARKNESS.

AN OLD INVESTIGATOR'S CONCLUSIONS.

We give the following chiefly for the benefit of new inquirers unfamiliar with the delicate conditions of experimental work in physical phenomena. It is taken from "The Purity and Destiny of Modern Spiritualism," by Thomas Bartlett Hall.

One of the first objections raised by inquirers into physical manifestations, and perhaps their chief stumbling block, has been that the phenomena are, for the most part, though not always, produced in comparative darkness.

But it should be remembered that the want of light takes away only one method of proof and identification, namely that of sight; the other senses of touch and hearing being still free to act, while the evidence so obtained is confirmed by proofs of intelligence and independent action on the spirit side, quite precluding the possibilities of automaton work. Besides, the difference between the self-luminous quality of the spirit form and that of the medium in the dark cabinet or room was a veritable fact, and has been noted by observers over and over again; a fact of vision, and one which no one who has experienced it would admit to be ocular delusion, the vision being confirmed by the contemporaneous testimony of the sense of touch, the hand of the spirit form being distinctly held.

In a general way the necessity for exclusion of sunlight from the materialising séance rooms has been illustrated by reference to other operations of Nature, which at their inception require concealment and darkness as necessary conditions. Direct sunlight is, for instance, too strong for the ordinary germination of seeds, which for the most part have to begin the process of building up material elements about their inherent spirit forms, under cover of the soil, though that soil needs to be vivified sooner or later by the sun's rays falling upon it. In its incipient movement the life of the plant which is to be, or what may be termed its spirit, cannot bear the direct power of light. All animal life, including man, shows similar concealment to be necessary at its inception. Is not the ordinary process of developing photographic plates in a dark room another illustration of this common necessity?

Perhaps this obstacle to belief may be lessened, if not wholly removed for some minds, by their considering what are the functions of sunlight in producing all natural phenomena. Is it not through the power of the sun's light that all forms, once started into being, are able to gather to themselves the elements which constitute their natural, visible composition and growth? We know how plants deprived of sunlight sicken and grow pale and feeble, if they do not die; seemingly unable to draw from the earth and atmosphere the elements which constitute their proper bulk.

As the sunlight is thus essential to the aggregation of material elements into living forms, so it is powerful to hold together the elements when once thus incorporated. Deprived of its sustaining power those elements tend sooner or later to feebleness of tension, and finally to disintegration.

Now, it appears that the operation of materialisation of spirit forms is to disintegrate temporarily the elements, or portions of the elements, constituting the physical form of the medium, and appropriating these to the use of the materialised spirit form. Interesting experiments have been reported, in which the medium in the cabinet was seated in a chair upon platform scales, so arranged that any change of weight would be shown outside. When the spirit forms appeared, it was testified that a noticeable reduction of the avoirdupois weight of the medium was indicated. The operation must plainly be easier in the absence of sunlight, the power which originally was so important a factor in bringing those elements together in the body of the medium, and helps to keep them there in daily life.

On the other hand, the sudden introduction of light upon a materialised spirit must operate to send instantly the denuded spirit of the medium to resume possession of the elements properly belonging to it, which had been drawn away for the purpose of material clothing to the spirit thus manifesting. Such has been the experience in cases of exposure attempted in this manner by parties little understanding the conditions with which they were thus seriously, and sometimes dangerously, trifling, at the expense almost of the life of the medium.

From all time the history of ghost seeing accords with this partial explanation. To make themselves visible to the natural eye or susceptible to touch, the spirits rising, as it has been generally termed, have of necessity borrowed temporarily of some form already materialised through the action of sunlight, and been able to retain the borrowed clothing only until the cock crow warned of the coming morning. By parity of reasoning it may be understood why a dim lamp light is more favourable to the manifestations than equally obscure day light; the lamp light being a reduced form of the original sun light, and so less powerful to resist the work of disintegration performed by spirits for their materialisations.

Again, it is a matter of common observation with all inquirers that there is a force in the sun's rays more or less felt by everyone sensitive enough to permit the exercise of any form of mediumship, when the spirit influence draws near to control. Pain in the head and increased exhaustion are very commonly experienced by mediums when exposed to too strong light during the exercise of their peculiar vocation; and this particularly at the beginning of their development. The sun light is too coarse, or too strong, for the finer conditions of spirit life; the rays, which are themselves materialised forces, as it were, striking too heavily upon the sensitive spirit, and causing the spirit, as well as the medium in sympathy, to shrink from its sudden or too powerful approach. If the mediums and their controlling spirits are thus sensitive, we can understand how the materialised spirits must be equally, if not more, quick to shrink from too strong light, and so find a reason for entire exclusion of light at the inception or taking on of the materialised form, and then for subdued light when they come out to be seen by the séance circle.

Another reason for the exclusion of sunlight at these materialisation séances is in the difference between the light which seems to belong to the spirit-spheres and that to which the natural eye is fitted. There is a wonderful luminosity of the spirit forms varying in degree according to their conditions; and perhaps with the greater or less refinement of the observer. This light pales and disappears before the natural day, as the stars of our evening skies do when the morning comes, so that the spirits present could not easily make themselves visible. Such was the light before spoken of as observed in the materialised spirit forms; a peculiar transfusion of mild phosphorescence making them appear self-luminous, which would have been obscured by the stronger rays of external sunlight. This light of the spirit-spheres has been often testified to by clairvoyant mediums as something beyond the power of description.

To the further, and not uncommon inquiry of doubting minds, "Why do not the spirits thus appearing give us some valuable information?" one simple reply is, in the words of another, "the mere fact of seeing or sensing a departed spirit is of itself great information. Even a few raps from over the river, telling us our departed friend is alive, is information by the side of which all other information pales." Indeed, it is the very stupendous character of these manifestations, these form materialisations, when first witnessed, which rouses all the forces of unbelief so promptly, and makes the essential mental conditions of childlike receptivity for the moment so difficult, often so impossible for the observer to retain. Instead of complaining that so little has been gained in the developments of these sixty or seventy years, rather is there occasion for wonder that such progress has been made in so brief a period, and to accept the promises given that the way will yet be open for manifestations far beyond our hopes or imaginings.

THE FAIRY LEGEND. We hope next week to publish an article by Miss Mary Monteith (author of "The Fringe of Immortality"), containing some striking modern instances of activities of fairies and nature spirits.

"Look not mournfully into the past, it comes not back again; wisely improve the present, it is thine; go forth to meet the shadowy future without fear, and with a manly heart."—LONGFELLOW.

THE DEVELOPMENT OF WILL, AND THE INNER SENSES.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

Belief in any form of continuity of existence, a continuity progressing in orderly gradation, must surely carry with it the belief that during life on the physical plane we build up the bodies suitable to the vibrations of more subtle matter. That action here should create automatically the bodies for future states of being, appears to be a more reasonable hypothesis than that such bodies are created by some outside agency, apart from our own sources of energy, ready for us to step into on release from the physical vehicle.

That the main tendency of thought or action in the individual finds its reflection in the body of dense matter is self-evident. A man's trade or occupation will impress different peculiarities of development upon limb and feature: with certain limitations the moulding of his body is greatly in his own hands. The personal presentment of the athlete or open-air man will be different from the scholar or clerk or anyone chained to a sedentary walk in life. The sailor, the flying-man, with his quick, bird-like eye, have totally different characteristics from the slow-moving deliberate son of the soil—characteristics plainly written on the aggregate of physical atoms which we call the body. A man's prevalent mood becomes stamped indelibly on the face; benevolence, discontent, lightheartedness, will each leave its permanent seal on the features, his habits coarsening or refining the vehicle of his consciousness, betraying secrets that all may read. "As a man thinketh, so he becometh," says Buddha, and if this be true of the grosser particles of physical matter responding with so much reluctance to the spur of the mind, how much more is it not likely to be so with regard to the more subtle vehicles through which the emotions and mentality find means of expression?

THE FINER BODY.

In true continuity there can be no gaps, no unfilled spaces; each step onward being an almost imperceptible acceleration of vibratory action. On relinquishing the body responding to the environment of physical matter we shall surely find the consciousness clothed in a body less dense, less material, susceptible to vibrations outside the touch of our senses here, but in tune with the more rapid vibrations of the next plane; that inner body which, interpenetrating the physical, grows and develops with it, assuming the characteristics both outwardly and inwardly that our habits here of thought and action impress upon it, and at the moment of so-called death, attracted automatically to the region where the vibratory conditions are in tune with its own. What those conditions are to be is decided by our lives here; we make our own heaven or hell, reaping what we sow. As the higher rate of vibratory energy reaches towards the spiritual, the lower towards the material, the war between flesh and spirit goes on, and in just such degree as we allow either to prevail, purifying or coarsening the inner bodies by the exercise of will, so shall we find ourselves in the heaven or hell of our own making, each going, as in the case of Judas, to his own place.

It is not only along lines of morality, clean-living and altruism that these inner bodies may attain the higher altitudes of the conditions we call Heaven. Evolution demands progress in all directions; will-power, clear-thinking, the exercise of thought and its creative energy, crystallisation of imaginative conception, all are important items in the development of the vehicle that is to serve us for expression in the less limited conditions of the next plane. If we can bring into activity the senses appertaining to that vehicle while still trammelled by the inhibitions of dense matter, it is obvious that on entry into the higher state we have a more favourable chance of progress than individuals who have never aroused such faculties from their latent condition.

A few are born into the world with these faculties already active; clairvoyance, clairaudience, impressional writing, and so on being the result. Why some should be so gifted naturally and not others is a question that might equally be raised with regard to the distribution of genius or talent of all kinds. But as all men have the inner body, unfolding with the physical, so all have the potentialities latent that are capable of development.

It has been said, the soul is a human dynamo; but if by the soul the self is meant, it is more than a dynamo—it is the driving force behind the dynamo. The brain, the machinery of the body, make up the instrument through which the self manifests; the will, that mysterious power of initiative, defying analysis, is the force without which the instrument is useless.

THE POWER OF WILL.

Towards the awakening of the inner senses, latent in most, the first step is the development of the will. Man's will is one of the most potent driving forces in the universe, and in the spontaneity of this power surely lies the outstanding evidence of its divine origin. All organic matter is endowed with it, all can exercise it in more or less degree; none can say how nor whence it comes. The most trivial action—to rise and cross the room, the enunciation of a phrase, the chemical changes in the brain tissues resulting from the effort of concentrated thought, are all

prompted by the apparently spontaneous generation of the force we call "will." The physical particles of the brain, and through the brain the nerves and muscles of the body, are servants of this force, intangible, imperceptible as any other natural force, yet capable of being put into operation by the least of us; a servant that requires training but nevertheless potentially obedient to the urge we are all exercising as a matter of course every minute of the day, without consideration of the stupendous mystery that lies behind or of the unlimited potentialities to which it points.

For man's will, the active side of divine consciousness, capable of development into transcendent powers of achievement, is swayed hither and thither by outside influences, often against his better judgment, yielding without an effort to the fatal allure of the line of least resistance.

The growth of the will into ultimate transcendency over physical matter, of which it is capable, would seem to be the most essential part of human evolution, all achievement being of necessity dependent upon its exertion; the attainment of virtue, active or passive, depends upon the mastery of physical environment through the effort of the will. To be master of oneself, of the elements of matter of which the body is composed, is to be potential master of the world, and until the will has control of the vibrations pertaining to this plane, it can hardly hope to find itself in control of those that are higher.

That storehouse of occult secrets, the Bible, persistently advocates the paramount necessity of mastering the flesh, of imposing the will upon the rebellious particles of which the physical body is composed, until not only are the temptations of the flesh subdued, but the brain is under such complete control that thought itself becomes the slave of will instead of its master. Through government of the flesh we attain the power to rule the conditions around us, to become the arbiters of our own fate, and as the great Teacher Himself asserted, to work "miracles" even greater than those He performed for the good of humanity. He also, obeying the everlasting law, went into training for the necessary development. While within the limitations of the flesh, the law of God that bound it, bound Him.

THE PURPOSE OF FASTING.

Fasting is one of the methods through which such access of power can be obtained, and by which we achieve the mastery of circumstances that would otherwise master us. Were the potentiality for such control not latent within us, man would be a mere puppet pulled by strings in other hands, justifiably fatalistic, irresponsible, a shuttlecock for the sport of fate. If the potentiality be there in the smallest degree the limit to be placed on its development becomes a matter of experience, and cannot reasonably be subjected to arbitrary ruling. If man be the sport of circumstance, to blame him for results would be not only unjust, but absurd; if master of it, more or less, then surely it lies with him whether it be less or more? And already man's will has achieved a certain control of physical matter; through command of his limbs and mental capacities, the sweeping of obstacles from his path, and the influence exerted on the brains of others, the underlying law has been visibly demonstrated, leaving the ultimate fulfilment a question of degree.

The fasting includes all forms of self-denial and is not necessarily a matter of food; the action of the will upon the physical body being the object in view. Exhortation to prayer was always accompanied by the injunction to fast—an injunction inspired by an inner knowledge of natural law. Christ always preached the law—the law He came to fulfil, not to destroy. The fasting in the wilderness was for the attainment of an end, the gathering of power through which to work the "miracles," those triumphs of mind over matter, which followed. The temptation at the end of those forty days was the final effort of the physical, obeying its law and striving after the lower rate of vibration that leads to the great enemy of evolution, inertia. Through the supreme power generated within Himself by the development of will through self-repression, He knew the world and all that it offered lay at His feet did He choose to claim it; not figuratively, but *actually*. The power was there—the use of it for good or evil lay in His own hands.

(To be continued.)

THE INFLUENCE OF THOUGHT.—Mr. H. Ernest Hunt has produced a healthy and invigorating book in "The Influence of Thought on Health, Wealth and Happiness" (William Rider and Son, Limited, 5/- net). The author is writing on a subject of which he has made a thorough study, and the suggestions which he offers are all such as if followed would make men and women happier beings. Mr. Hunt, indeed, has a chapter on "Thought and Happiness," and he says therein: "The life that brings lasting and growing happiness is the life best lived. Conversely, if we are to find that happiness it will be by first finding out the laws of spiritual growth and evolution and thereto adjusting our philosophy and ideas, and in accordance therewith basing our daily lives and actions." Among the subjects treated are "Dominant Ideas and Action," "How Thinking Rules the Outlook," "Effects of Suggestion," "Mental Poisons," and "Health and Holiness." We can strongly recommend this wise and stimulating book, whose influence cannot fail to strengthen and enrich the lives of all who follow its precepts.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

9.—By the REV. G. VALE OWEN, Vicar of Orford, Lancashire.

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."

PART II.



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

Having endeavoured to clear the ground a little I want to try to show that there is a real fund of material awaiting investigation at the hands of the Church. It is found in the reports of those who have investigated this subject. Not only are the journals of the Psychical Research Society full of interesting material, but, for those who know how to sift it, there is much also in those numerous books which have been published by private individuals. But more than anything else, it seems to me to be the duty of the Church to make first-hand investigation by experiment. And, in this connection, let us have done with that high-browed attitude which waves aside all possibility of such investigation with a contemptuous reference

to "that sort of thing." The man who adopts that attitude is holding himself up to ridicule by anyone who knows anything about the subject.

Nor will it serve to preserve the attitude of the bishops assembled at the last Lambeth Conference. Their pronouncement has been applauded as an advance on all their previous utterances. Regarded from that point of view, their words do bear a semblance of progress. But what does their attitude really mean in the light of practical politics? Their lordships tell us that there is something in Spiritualism—and it is not altogether good. Before coming to any definite decision, however, they await further research of science. This forthcoming, they may take further action—or they may not. This is the sum-total of their words of guidance. They adopt an attitude of agnosticism, and leave to others the duty of doing what surely the Church should do herself. For one of the proudest boasts of writers on ecclesiastical affairs is that Theology is the "Queen of Sciences." Why not come forth and justify this statement?

If the Church would do this there is no manner of doubt that she would be amply repaid. I submit a few suggestions as to the direction in which such investigation might perhaps lead to more definite understanding of matters ecclesiastical which are of moment to those who are in communion with the various Christian bodies.

It is the habit of some of our spirit-friends to sprinkle water over those who are sitting for communion with them. This is usually taken by Spiritualists as a pleasant little fancy on the part of our invisible visitors. But I think there is a more purposeful explanation of the phenomenon. Is it not possible that this water, by contact with these spiritual personalities, has become impregnated with their power in such a way that, applied to the bodies of their incarnate friends, it has the effect of communicating some harmonising influence which brings the whole assembly into a closer communion one with another? I am strengthened in this view by the fact that the effusion usually takes place at the beginning of the séance.

Holy water is in use in the Roman and Greek Churches with a similar intention. Baptism is administered by the application of water which has been sanctified by the Minister. Baptism is understood to be the rite of initiation into the communion of the Church. The privilege conferred is that of the "Communion of Saints," incarnate and discarnate. Is there nothing here analogous in intention with the sprinkling at séances? I think there is. And if this be so, then a careful study of this effusion given, not through the ministrations of any incarnate Minister, but direct by spirit agency, would both serve to strengthen faith in the efficacy of Baptism, and also to elucidate the *modus operandi* by which the grace of that Sacrament is conferred.

Our spirit friends do not all adopt identical methods in their work. Each band has its own ways of operating. But one item which is very generally adopted is that the sitters

shall form an unbroken chain by holding hands. By this means the current of power is communicated to all the sitters, and is also strengthened by their joint contribution. So important is this contact considered that strict injunction is often given that on no account is it to be broken. And where this rule has been infringed the phenomena have ceased abruptly, and sometimes injury has been caused to the medium. The operation seems to have some likeness to that by which magnetism may be communicated to a bar of iron from a magnet. It is done by contact.

Applied to the rites of Confirmation and Ordination to the Ministry, does not this fact, exemplified experimentally in the séance room, show how powerful an instrument the Church is using when, by contact and intention, the grace of these rites is communicated to the recipient. Ordination ceases to be a mere commission of authority, and becomes the real channel of a living stream of power for the work of the Ministry. Confirmation becomes indeed what its name implies.

And surely such intention on the part of the Church is manifest in her formularies. Note the distinction made between the communication of power and the mere donation of authority, as in the service for the Ordering of Priests in the Prayer-book: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands."

"Take thou Authority to preach the Word of God, and to minister the holy Sacraments."

We sometimes hear ecclesiastics speak of "the insidious spread of Spiritualism," or "the leaven of superstition" which is contaminating society. I wonder if these gentlemen ever stop to imagine what England would be to-day had this movement failed to leaven society. It has awakened in the hearts of multitudes first hope and then desire to know more about the spirit world and the life their friends are leading there. I am prepared to bear first-hand testimony to the fact that, when the Churches had lost their hold upon them this hope held them still. It held them back from utter despair and infidelity, and some from suicide. They thank those who enabled them to pause and think it all out anew. But they still turn to the Church—waiting; for they feel she is the proper vehicle of such knowledge. They wait, hoping that perhaps, some day, she will awaken to her duty, and show them the way.

Had it not been for this same leaven of Spiritualism in the hearts of the people, it is possible—personally, I think it is most probable—that our nation would now be predominantly rationalist or materialist, and that there would be left little either of privilege or of property to the established Churches, of whatever denomination, to-day.

FOR POSTERITY.

THE ORFORD MUNIMENT ROOM.

It was the Muniment Room in St. Mary Redcliffe Church, Bristol, which, in a manner of speaking, gave birth to the wondrous poems of Chatterton, and it would be difficult to estimate how much the religious, social and literary history of our country owes to Muniment Rooms and the general records of our churches. They represent an immense wealth of valuable archives.

And now, it seems that one, at least, of them will contain part of the history of the Spiritualist movement, as shown by the following extract from a letter received from the Rev. G. Vale Owen. He writes: "We have in the vestry a box into which are put all important matters connected with the history of Orford Church. When the box is filled the contents are parcelled up and conveyed into the Muniment Room in the tower, and put into an iron box, for the use of some future vicar or historian. I want a set of *LIGHT* for this purpose, i.e., from December 4th, 1920, to the present date."

Needless to say we shall gladly comply with Mr. Vale Owen's request, feeling assured that the records will afford matter of keen interest to those historians (yet unborn) who seek to trace the beginnings of the great spiritual revival coming upon us to-day.

LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,
W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

Subscription Rates.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

A GUIDING LIGHT.

If we were asked what is our guiding principle in dealing with all the questions that arise out of our communications with the other world and our quest of knowledge concerning it, we should say Reason. That is to us the test and touchstone of the matter. We are continually confronted with statements which we are asked to receive on some personal authority, that of some individual, carnate or discarnate. That is not sufficient in itself. If the assertions made appear to us reasonable, then we may entertain them, provisionally, at least, for there is no finality in these things. Reason is a growing quantity. We get higher light as we advance, and our standards change, not radically as a rule, but they are enlarged and that which took first place in our philosophy of life gets eventually relegated to a lower place, not as something untrue, but as a partial truth.

As we have said before in this place, we gain much light regarding the conditions of the life to come by a close observation of the life here, which abounds in hints and clues, and gives us many a key of understanding which we should miss if we did not try to relate our search for knowledge to the things that we already know.

It is because some of the statements or supposed revelations from the world beyond are unrelated to the knowledge we have gained that we receive them with hesitation or distrust. They may be true, of course, or they may not. But we cannot link them on to anything or make them coherent with any reasoned understanding of life as we have known it. They strike us sometimes as weird, outlandish, fantastic. Often we have no doubt on the point and can plainly see that there is nothing reasonable in them. They are the wild dreams, the incoherent imaginings of minds deficient in the reasoning faculty, or which, temporarily psychologised by new worlds of thought, have thrown reason to the winds and abandoned all the ordinary criteria of judgment and experience. This seems eminently regrettable, for if reasonable standards are so essential in *this* life, it must certainly follow that in dealing with the affairs of the next, they are more than ever necessary and important. The chart and compass required on the small inland sea are not to be thrown overboard when the navigator puts out on to a great ocean.

In short, our advance, to be safe, must be consecutive—there must be no leaps, no great gaps of knowledge—nothing must be slurred or omitted. Reason must be the guide.

But what of Faith? That also is essential. If we had no faith we should never advance at all, because every step we make must carry with it a little uncertainty and a little risk. We must be confident of what we have won and confide that the next step will be a prudent and assured one. Otherwise we should be continually "hugging the shore" or limiting our adventures to sailing round a harbour. That would mean *safety*, of course, but it would be the death of progress. It would kill faith and imagination and stifle the spirit which ever cries for advance and expansion.

There are some small things in which "Safety First" is a good rule, but this is not one of them. To pursue it would be to abandon Reason as well as Faith.

But the law of Life in these matters overmatches us all. It contrives that advance *shall* be made, bringing in recklessness, rashness and credulity to balance over-caution, self-interest, and stagnation, so that human progress shall come to wreck neither on one side nor the other. But the way of Reason is the mid-way between the two extremes and that is the road that, however painfully, we must keep—having faith in our Reason and reason in our Faith.

TO THE BETTER COUNTRY.

(OBITUARY.)

Following closely upon each other come announcements of the death of Mary MacArthur, and of Mrs. Doyle, the mother of Sir Arthur Conan Doyle.

Of Mary MacArthur (Mrs. Anderson) many biographical particulars are given in the general Press, so that it is unnecessary to repeat them here. We knew her from her occasional visits to the offices of the London Spiritualist Alliance, of which she was a member. Her fine character, splendid ability, and the noble record of social work to her credit made her a welcome visitor. It was only too clear, however, that in the loss of her husband, Mr. W. C. Anderson, M.P., who died in 1919, she had sustained a blow that seemed irreparable. The breakdown of her health some months ago put an end to all her plans for active social work and for the investigation of psychical research in which (as her conversations with us made clear) she felt a keen interest. In bidding farewell to the great-souled and warm-hearted Scotswoman who stood in the foremost ranks of the women workers of the age, we think of her as reunited to the husband she so deeply loved, and reaping the harvest of a life of heroic service.

Of Mrs. Doyle, the mother of Sir Arthur Conan Doyle, we cherish some pleasant memories, although we did not meet her until she was well over her eightieth year. We recall her bright manner, her quiet, keen appreciation of life, and depth and beauty of character. The devoted filial affection with which her famous son regarded her was manifest even to the most casual observer, and we offer Sir Arthur such condolences as are compatible with the knowledge that his mother was full ripe for the great and happy change through which she has now passed.

A MESSAGE THAT BROUGHT HELP.

We take the following instance of a spirit message that brought help to a distressed family from Miss Mary Monteith's new book, "The Fringe of Immortality" (John Murray):—

Before very long I was able to verify a message. The story is trivial, but the fact of my information being correct enabled me to give practical help in a very deserving case, and decided me once for all to continue the study of a subject which has led me on to other and more interesting developments, under the same guidance.

The first part of the message was written through the hand of a friend, whose sister and I were present at the time. The message was as follows: "There are people in distress at 3, Smith-street in this town. Tell Miss M. to go and see what she can do for them." We could get no name and no more particulars were forthcoming until the evening, when I was alone, and then I was told, in writing, of course, that the people at 3, Smith-street had recently lost their parents and were in need of work. I was asked, in the event of not finding them at the address given, to make inquiries as to their whereabouts. The next morning I went on my mission in a dubious frame of mind, to discover, after a little difficulty, that Smith-street was in a poor part of the town, and that No. 3 was standing empty, with "To Let" in the window. A woman next door told me the name of the people who had lived there, and where they had gone, volunteering the information that two deaths had occurred in the family in the last three months, and that she had heard they were left in very poor circumstances. On my calling at the new address, a sad-looking young woman opened the door. I explained that a friend had told me they were in trouble, and I had come to help them. She invited me in without question, and I had no difficulty in gaining her confidence. It was a sad case. Both she and her sister were very delicate and unable to get work. One had been trained for a profession, but she had lost her posts successively through ill-health, which prevented her going out regularly, and she was not in a position to make a private connection, which was their only hope of earning a living. Poor as they were, they were obviously not the class to beg, and their natural reticence had brought them to a very low pass; as a matter of fact I know now that a great deal of the ill-health was due to lack of sufficient food. There was no difficulty in helping them; now circumstances are changed, they are well, happy and prosperous.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle, after a highly successful series of lectures in Melbourne, opened in the Sydney Town Hall, the largest hall in the city, in November. So great was the eagerness to hear him that many people were unable to gain admission. For the benefit of new readers we may repeat that the proceeds of all the lectures Sir Arthur Conan Doyle delivers in Australia and New Zealand are to be devoted to Spiritualist propaganda.

It is interesting to note that Sir Arthur said to an Adelaide interviewer: "The late Archdeacon Wilberforce was the first man to congratulate me when I made my views public."

Captain E. N. Bennett (a member of the S.P.R.) in the December number of the "Wide World Magazine" relates the story of a wonderful and convincing materialising séance with Florence Cook (Mrs. Corner), the celebrated medium with whom Sir William Crookes carried on his investigations. It occurred in a country house in Gloucestershire in the Christmas season of 1901, under what appear to have been strict test conditions.

Captain Bennett, commenting on this séance, says, "The mystery is unsolved, and by the ordinary data of science insoluble; and among the many and varied vicissitudes of my life—spent to a large extent in travel and adventure all over the world—that Christmas meeting with the mysterious Marie (the materialised figure) stands out, I think, as my strangest experience."

Dr. Ellis Powell, in his last contribution to the "National News," discusses the wonders of materialisation, a phenomenon now extremely rare. He says, "Our fellow-workers on the Other Side affirm that it is a relatively lower form of spiritual manifestation, only displayed for the purpose of excluding the telepathic hypothesis. They say that now it has served its purpose it will give place to the finer phenomena, like automatic writing, the direct voice, clairvoyance, clairaudience, and what is called psychometry."

In describing his experiences, Dr. Powell says, "I happen to be one of the comparative few who have seen, spoken to, and touched the materialised spirit forms, not once, but scores of times, in circumstances which placed fraud quite out of question."

Miss Julia Smith, in her contribution to *LIGHT* entitled "An Adventure in Hampton Court Grounds" (p. 472) described the figure that appeared as saying, "We only see you," all others in the grounds being outside their vision. This recalls a striking similarity in a communication from Phinuit, one of Mrs. Piper's controls, who said on one occasion: "The medium is for us a lighthouse, while you non-mediums are to us as though you did not exist. But every little while we see you as if you were in dark apartments lighted by a kind of little windows which are the mediums."

The "Lancet" (December 25th), reviewing a book hostile to Spiritualism, has the following comment which from such a source is a little surprising: "Nothing is more astonishing than the complete abrogation of the canons of reasoning shown by scientists when they are moved to decry the pretensions of Spiritualism or the credulity of its supporters. They seem quite unable to approach its 'phenomena' with the detachment and the freedom from bias which are requisite in every serious inquiry."

In the discussion on Spiritualism in the "Pall Mall Gazette," Mr. Arthur Lynch has replied to his critics. Among the correspondence on the subject published in that journal have been letters from Mr. Meredith Starr and Mr. F. C. Winchester (9, St. Aubyns, Hove).

The beautiful decorations at All Hallows, Orford, on Christmas Day are referred to by the Warrington "Examiner" and "Guardian." The two papers agree that the effect was very fine. The hope is expressed that the Decoration Fund will be made an annual event.

Mr. Horace Leaf is leaving London this week-end on a lecturing tour, to include Glasgow, Edinburgh and other northern cities. He expects to be away for two months.

We note, with pleasure, that the "Progressive Thinker" (Chicago) has published, in three instalments, the Rev. C. L. Tweedale's excellent pamphlet, "Present Day Spirit Phenomena and the Churches." It will be remembered that the Archbishop of Canterbury accepted a number of copies of Mr. Tweedale's pamphlet for distribution among the Bishops attending the Lambeth Conference.

The British College, Holland Park, announces an Exhibition of Psychic Photographs from January 10th to 15th. In the new syllabus of the College many interesting events for the coming session are promised.

The reviewer who stated recently in "The Times Literary Supplement" that Mr. Maskelyne exposed the Davenport Brothers in the 'sixties, is an instance of what is frequently urged against Spiritualists—believing what one wishes to believe.

This writer says, "That the key to the mystery of 'psychic' phenomena was a psychological one, Mr. Maskelyne proved when he exposed the Davenport Brothers in the 'sixties, and ever since then the professional conjurer has been the most inveterate and dangerous foe that the medium has had to encounter." It seems hardly worth while to remind such a critic that while conjurers can produce colourable imitations of psychic phenomena, they invariably refuse to submit to identical conditions. The testimony of Sir Richard Burton, the famous explorer, and that of other equally eminent men, to the genuineness of the Davenport Brothers is well known. The Davenports, as we know, allowed investigators to arrange all the conditions and surroundings of their séances in private houses.

Listen to this personal testimony from Dr. T. L. Nichols, English correspondent of the "New York Times," and author of "A Biography of the Brothers Davenport." Describing a séance at the Queen's Concert Rooms, Hanover-square, on October 28th, 1864, he says: "Two intelligent and sufficiently sceptical gentlemen were chosen and proceeded to tie the two brothers in and to the slight cabinet, which could be seen over, under, and on each side, and by the committee behind. . . . After the binding twenty persons, perhaps, examined the ropes and knots. The side doors were then shut, and fastened. The middle door was then pushed close, and the bolt inside was instantly heard to shoot into its fastening; the trumpet was thrown out of a small opening near the top of the door, and the middle door thrown open from the inside. In two seconds—as quickly as possible—the other doors were opened, and the Brothers seen to be firmly bound, precisely as they had been."

Dr. Nichols continues, "Who threw out the trumpet? Hands were shown at the opening, and the bell held out and rung, and then dropped on the floor. Instantly the open doors showed the Brothers bound. There was not a moment's delay—not time to untie or tie one of twenty knots. Whose were the hands, and who rang the bell? Most certainly neither of the Davenports, and as certainly no other person. . . . On other occasions they have held their hands full of flour, had the knots sealed, and submitted to similar tests innumerable."

Discussing the materialisations obtained in the presence of Dr. Schrenck-Notzing, a reviewer in the January "Quest" says, "If, as out-and-out sceptics aver, it must in the nature of things be all ascribed to fraud, then the least one can say is that Mlle. Eva C. is a very exceptional genius to have remained undetected for a dozen years since Madame Bisson adopted her, and all the more so when many of the plainly 'manufactured' forms shown are such as at once to provoke suspicion, and, therefore, challenge investigators to be acutely vigilant." The remarks occur in a friendly notice of Dr. Fournier d'Albe's translation of Dr. Schrenck-Notzing's famous book.

It is good to find throughout the country that men are increasingly coming forward in signed letters in the Press to testify to their belief in Spiritualism. In the "Western Morning News" (Plymouth) Mr. R. A. Marriott, of Exeter, writes to refute the erroneous views expressed in a recent lecture at Torquay. In the course of his letter he says, "What but supreme conviction of the truth can make men risk their reputations, and perhaps injury to their professional status, by proclaiming them? Men with great names, with superior talents, and with sane records, they have most of them approached the subject with extreme scepticism."

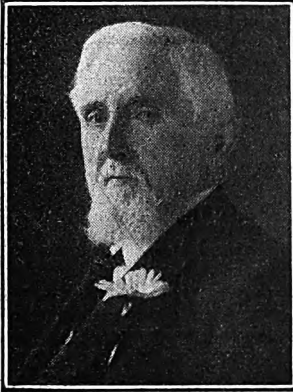
The alleged fairies of Cottingley Beck Wood, Cottingley, a small village near Shipley, Yorks, are still (says the "Daily News") arousing considerable interest in the surrounding districts, especially in Bradford, where Spiritualists and psychical enthusiasts are numerous. The recently formed Bradford branch of the Society for Psychical Research has decided to make investigations on the spot, and to attempt to take photographs of the fairies. Before the investigations a Spiritualistic séance is to be held at the place where the two girls, Miss Elsie Wright and Miss Frances Ealing, took their fairy photographs. Mr. Joseph Clarke, photographer to the branch, who has had a wide experience in "spirit" photography, states that if the published photographs of the fairies prove to be "fakes" the members of his branch will have no hesitation in exposing the fraud.

PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Sixth Article: Continued from Page 10.



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

of photographic procedure must be scrapped.

Why psychic portraits are obtained this way or that is a question of no moment, but the fact that they are and

Reflecting on the psychic portraits of Mr. A. W. Hobbs, especially the face in the group where his mother and father are the subjects for the camera (Christmas Number of *LIGHT*, page 482), it will be seen that the face is not a copy of the portrait in the locket, but something approximating to the psychic impression made on the visual brain-centre of the mother. In psychic photography we do sometimes get faces and heads similar to portraits taken in life, but with the features reversed. Had the portrait in the locket—which was not seen—been photographed and printed (an impossibility) from the back of the plate, something similar but not identical would have been produced. In the face of these productions, all the usual ideas

have been obtained is overwhelming. A discovery in psychic science, overthrowing all our prior conceptions of physics or chemistry as implied in the art and practice of photography.

Arguments and assumptions will not settle the problems that arise. Painstaking experimentation on this plane and greater power to assist from the other, may in years to come do much towards solving our present difficulties. Before making my claims more emphatic, it is important to keep in view the following:—

1. Psychic photography is a fact.
2. Supernormal portraits of the departed are and have been obtained, approximating to their appearance when in the body.
3. That the bulk of these portraits have been obtained on plates in the camera—*independently* of the lens.
4. That portraits and figures have been obtained on plates which have not been in the camera.
5. That writings, in the well-known script of the departed, have also been produced on plates without the camera.
6. Identified or not, these supernormal productions, in and out of the camera, cannot, in the majority of cases, be called "photographs." True, there has been a chemical alteration in the emulsion, and that is proved by other chemical processes, *viz.*, development and printing out, employed in photographic procedure.

(Continued on opposite page.)

PSYCHIC PORTRAITS OF MRS. COATES.



FIG. I.

Fig. I.—This photograph was taken on September 5th, 1918, in the home of Mr. William Jeffrey, Glasgow. Sitters: Mrs. McQuarrie, Mr. Ardin McQuarrie, and Mr. Wm. Jeffrey. The psychic face (left) is of the late Mrs. Jeffrey. The face over Mr. Jeffrey is that of Mrs. Coates. The Crewe circle present.

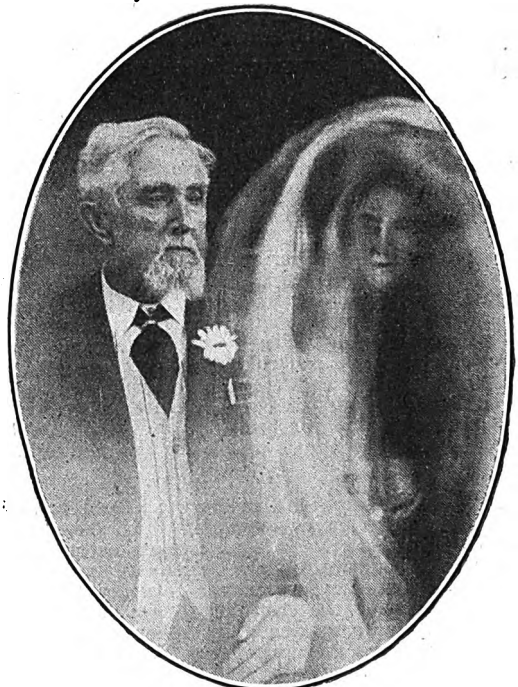


FIG. II.

Fig. II.—Photograph taken at Crewe on July 9th, 1919. The writer is the sitter, the psychic face being that of Mrs. Coates. An old plaid shawl is shown, and what seems to be a bird's nest—doubtless produced for evidential purposes. Mr. William Hope and Mrs. Buxton were the psychics.

NOTE ON ILLUSTRATIONS.

It is only from a sense of duty that I give these to the public. Unless one is prepared to offer his best private evidences—even with a strain at the heart's deepest feelings and the sacredness of private life—it means some hindrance in the promulgation of truth. Hence the above. They do not represent the smiling, genial personality who impressed so many pilgrims to our Rothsay home from all parts of the country, seeking for some light or help in connection with their search for knowledge and that consolation which Spiritualism alone can give. All who knew Mrs. Coates will have no hesitation in recognising Fig. I. The latest photographs taken of Mrs. Coates in life—and very inferior ones—were those suddenly taken on the 30th June, 1914, when The Rothsay Photographs were taken and

produced in the New Year's issue of *LIGHT*. These are sufficiently near for identification. The psychic production, Fig. I., is painfully like the original before she was compelled to take to her bedroom for the last time. Mrs. Coates' transition took place on July 18th, 1918, and this picture was obtained on September 5th, 1918, therefore, speedily after her transition. The whole plate was spoiled by a hasty error in development, and thus both the sitters' and psychic faces suffered, especially Mrs. Jeffrey's. However, before and since Mr. Jeffrey was able to obtain more clearly defined and identifiable psychic portraits of Mrs. Jeffrey. To Mr. Jeffrey and myself there is a wonderful significance in the fact that these two faces were given together. To Mr. Jeffrey, because it was through Mrs.

These six points have been accepted as proved. But my statement that we have had no evidence that a spirit has ever been photographed is disputed.

A member of the S.S.S.P. writes:—

"I cannot understand what Mr. Coates does consider the photographic "extras" to be—he does not state." I have in these articles and in my book, "Photographing the Invisible," said that these "extras" are portraits, produced by spirit power, of the departed as they appeared in earth-life. My correspondent asks: "What would Mr. Coates consider as satisfactory evidence of a spirit photo?" We have abundant evidence of the production of supernatural photographs of the kind I am dealing with, but no evidence, satisfactory or otherwise, that spirits, as they are in spirit life, have ever been photographed. I am waiting for that evidence.

There is no doubt whatever that we get psychically impressed by our departed friends to sit for photographs, and that supernatural portraits are in due course obtained, but neither from these productions (the photographs or portraits), nor from our departed friends themselves, have we had evidence that they are portraits of themselves as spirits.

Mrs. John Auld, the departed wife of Mr. John Auld, of Glasgow, and Rothesay, promised him, through Mrs. Coates' mediumship, a photograph. In due course two were obtained, full accounts of which are given in "Photographing the Invisible." Mr. Auld, on obtaining them, was disappointed. They were both painfully accurate portraits of his wife in this life, from which she passed out after a severe illness.

We observe here first, that the departed knew that a photograph could be obtained and promised one.

Second, that two were obtained, one in Los Angeles, California, about three months before Mr. Wyllie came to this country, the other with Mr. Auld as sitter, in our home in Rothesay.

In a subsequent conversation with Mr. Auld, held with his wife, who apparently absorbed for the time being the personality of my wife, she said, among other things: "My face had on it the impression of my last illness. *What you have got, John, is not me as I am, but what I was, and what you remembered me to be in those last days.*" I cannot explain it otherwise." Although there was a long message given at the time, no light was thrown on how the picture was actually obtained. There were two photographs, and, as far as Mrs. Auld's own likeness is concerned, the one was an exact copy of the other. The second one had, in addition to Mrs. Auld's face, a large rose and bud. These were not only promised, but were to Mr. Auld and ourselves deeply interesting symbols, the rose standing for the mother (Mrs. Auld) and the bud for her child, now a young woman in spirit life. The rose and bud, like the promised portraits, were provided by spirit power for evidential purposes, but could not be called photographs of a spirit rose and bud.

Mrs. Coates had a dear little girl, who died when about two and a-half years of age. We had at home a pastel portrait of her which had been taken after death and before the burial of the body. It was in a measure like the child, but only sufficiently so to help those who did not know the original to identify her, when her psychic photographs were obtained. The first came when a married sister sat. It was identified by the mother and old friends, and could be from the old painting. After Mr. Wyllie left for Glasgow, another psychic picture was obtained of the child by a Mrs. Dhau, a lady unknown to us save by repute. It was of the same girl, on similar lines, but now clearly defined and made

a charming picture. One might say that this must be the photograph of a spirit. But notwithstanding the beauty of the picture, with all its little evidential details, we are yet confronted with the fact that at the time the last psychic picture was obtained the departed one had been in the spirit world forty-two years. The psychic picture could not be one of our daughter in spirit or spirit life, but an idealised picture of the child as she was in earth life. There is no getting away from the evidence presented by these portraits. The law of identity crops up so clearly in all these phenomena, and is so fully indicated, that it is astonishing to find that intelligent thinkers should confound deduction with facts.

Mrs. Grant, of Glasgow, informed me that she had been impressed to have a sitting with Mr. Wyllie when he was in Glasgow, too. The sitting took place in November, 1909. The person of whom she had thought did not come, but instead she got the clearly defined portrait of her son Alex. The portrait was obtained twenty-six years after his death. While the evidence for identity is too well defined to refute, we can yet ask, Was it a photograph of a spirit, or a portrait produced by supernatural power representing the departed man, as he was when a child three years and seven months old? There is no doubt that the latter deduction is the only one supported by evidence.

We have seen numerous psychic photographs of ladies who, like Janet Tweedale and Mrs. Coates' grandmother, were elderly before leaving this side. Some of these have been in spirit life for, say, thirty to fifty years. Shall we conclude that their identified psychic portraits are pictures of them in spirit life, or accept them for what they evidently are—pictures or portraits produced to represent what they were like when dwelling on the earth?

Before going further, I might state that in a short paper (read by me at a Conference of the S.S.S.P. held during May, 1920, in the British College of Psychic Science), which was deliberately written to provoke discussion of the evidences, I made the provocative statement that "the inference that the psychic picture was a photograph of an objective invisible substance outside or standing close to the sitters was wholly wrong." An eminent member of the S.S.S.P. made the following interesting comment: "If Mr. Coates had said 'sometimes' instead of 'wholly' I would not venture to dispute the point, but there are many ways in which psychic photographs can be taken—by camera or by psychographic methods, etc."

My critic is correct, regarding some forms photographed and substantiated by the statement of Professor Willy Reichel. Nevertheless, will it be contended that these are photographs of the departed, as they are in spirit-life? Possibly as a deduction, but distinctly the facts are against such a conclusion. Granting the general view to be correct, what oddities the spirit people must be!

The departed possess bodies—"celestial," if you will—more admirably suited to their new estate than our physical bodies are for our expression and mental and spiritual unfoldment in this life. It is quite clear that not even the photograph of a materialised being truly represents him as he is in spirit life. When one is photographed in this life it is a portrait of the sitter as he is about the time that it was taken. But when the person has quitted the present stage and physical environment it is clear that any photograph representing him or her in the garments of the flesh cannot be a portrait either of the spirit or of the soul recognised as the spirit body. That is the sum total of my contention, namely, that spirit cannot be photographed and has never been.

(To be continued.)

NOTE ON ILLUSTRATIONS—(Continued).

Coates's mediumship that the late Mrs. Jeffrey had made herself—evidentially—known to her husband. To myself, because while the fact of obtaining these results was not made known to me in England for a months afterwards, I discovered that they had been obtained on September 5th, 1918, my 75th birthday, a veritable birthday gift.

The second portrait was obtained in Crewe. It represents my dear wife in the extreme exhaustion of her last hours. With the face there is given the old plaid shawl worn about her shoulders for several days before she consented to retire to the chamber of sickness. The shawl was treasured and had been in use as an occasional wrap for thirty odd years. The nest [not clearly shown in the reproduction] indicated her conviction in the genuineness of Charles Bailey's mediumship, which had been fully tested by competent observers, during his first visit to Rothesay in 1908. The nest (which had contained two small fresh eggs) was given to Mr. Wm. Jeffrey subsequent to her death. I think these two articles, in addition to the portrait of an exhausted face, were valuable for identification purposes.

At the sitting—one of several for voice phenomena—where my wife spoke, her daughter asked: "Could you not, mother, have given a better photograph than that with grandpa?" "No dear, not at the time. It was the best they could do." "If I managed to go with grandpa, do you think I would get a better one?" "Yes, dear. Your father has not much power." The conclusion is that the photo obtained with three good healthy sitters who knew Mrs. Coates intimately was much better than that with myself

as sitter, who, while wholly sympathetic, did not possess as much of the "x," or vital nerve aura, power, necessary to collaborate with the medium to obtain a better photograph. Notwithstanding this, the latter photograph is one of outstanding scientific value.

To say that I have clearly definite information that neither of these photographs is a picture of Mrs. Coates in the other life, would not be evidence, but the photographs themselves surely are.

MR. T. GLOVER, 5, Vancouver-road, S.E.6, writes:—"I have received a card from a correspondent in Czechoslovakia (Bohemia) asking to be put into touch with someone in this country who will correspond with him on Spiritualism and Psychic matters. As my correspondent is not acquainted with the English language, the correspondence would have to be carried on in Esperanto. Up to the present, I have not been able to find an Esperantist in my neighbourhood who has a good knowledge of psychic matters." Can any reader of LIGHT oblige?

PUBLISHERS' ANNOUNCEMENT.—Lady Glenconner has written a book of notable interest, providing fresh evidence of continuity of life beyond the grave. It is of the aristocracy of Spiritualism, lifting a subject that has been so much abused to clear heights. The title of the book is "The Earthen Vessel," and Sir Oliver Lodge has written an introduction. To those who read the Life of Edward Wyndham Tennant, by his Mother, this book will come as a fitting sequel. It will be published by Mr. John Lane on January 14th. Crown 8vo., 5/- net.

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

I.—SIGHT.

INTRODUCTORY NOTE.

Before beginning to deal with the psychic senses separately, it is advisable to explain exactly what is meant by this title, and the scope of the articles in general. When we speak of the five senses, we need hardly explain that the well-known organs of sight, hearing, touch, taste, and smell are in question. We say five, though one of them (touch) is really a group-sense, giving several different kinds of sensation, moisture, temperature, and so on. These are the five chief forms in which we find ourselves affected by substances and forces in the natural world. But there is reason to believe that every human being—and probably every animal as well—possesses a finer mechanism, in which reside the corresponding psychic duplicates of his five physical senses; and that he can, and from time to time does, under certain circumstances, use them now. Evidence for the existence of these psychic senses is to be found scattered up and down in the literature of our subject at large, and a little sample sheaf is here garnered in the hope that it may be of use to new-comers in the field of enquiry. For the literature, as Sir Arthur Conan Doyle has told us, is voluminous; some important works are unfortunately out of print or only obtainable with difficulty, and as yet the whole subject is too young and obscured by uncertainties for any beaten track of study to have been made. Yet with a definite principle of search, and starting from what we know, it is possible to offer a rough chart of the course for the consideration of others on the quest, who can confirm or correct it as their own researches permit.

Before passing on, a few words must be said on the effects of hypnotism. The prevailing idea about this is that it is a mysterious process by means of which one person may be rendered completely at the mercy of another. The powers attributed to the hypnotist, in popular fiction especially, are practically boundless. This is largely a fallacy, for though the power exercised is startling in its extent, there are limits, which are greater or less according to the temperament of the subject. But there is another side to hypnotism. Under it the powers of the subject are often enormously extended, and the hypnotist appears, by disengaging the ordinary conscious mind, to set free some other mechanism, and to give the soul command of the range of its higher faculties—its psychic senses, in fact. The still higher mental and spiritual abilities which may be evoked are not now in question, as the subject is confined to the definite limits indicated, but enough has been said to account for the fact that hypnotic experiments are so often referred to in connection with psychic research. It should be stated, however, that not all authorities are in agreement about this effect. Prof. Henslow quotes Dr. D'Aute Hooper ("Spirit Psychometry," p. 74) as saying that after twenty years' experience with hypnotic subjects he did not consider them very reliable, and that friends of his with upwards of forty years' experience were of the same opinion. He also quotes Lombroso to a similar effect. The appeal, of course, is to facts, and every case must be judged on its own merits. The powers displayed by hypnotised subjects, by natural sensitives, and by normal persons in certain abnormal conditions, are so strikingly alike that they evidently form part of the natural human heritage, and can be studied by all three avenues of approach.

SEEING AND CLAIRVOYANCE.

"Either the whole thing is a romance, or the author is the subject of self-suggestion." This recent comment of orthodox medical science on the fact of clairvoyance being developed under hypnotism seems to show that a certain degree of heathen darkness still prevails in that learned profession. Everyone knows that the embryonic pigment-spot which later on becomes the eye, appears at a very early stage in our pre-natal existence, but as the late Lord Rayleigh reminded us, only students of the subject realise what wonderful instruments our sense-organs are, "more sensitive than anything we can make in the laboratory." We are apt to miss the romance and the marvel of it, because we are always so busy looking at things that we find no leisure (after childhood) to think how we see them, until we are brought up against some striking case of failure, or modification by the sub-conscious ruler within. A well-known Naval surgeon, Dr. Hadfield, has told us of the occurrence, for example, of "psychic blindness" in men exposed to nervous strain and excitement during the war, though the eyes themselves remained quite uninjured. Thus also a hypnotised person will see in the normal way everything in the room except the one person or thing he has been told not to see. The user of a microscope trains himself to suppress all conscious reports from the eye not applied to the lens. The mind in all these cases can lose or suspend the use of its organ, while the organ itself remains intact.

But let us go on to consider a yet more "dramatic leap from the physiological to the psychological." This is where the incredible romance comes in, for the materialist. If the

mind can refuse to see through the eyes, even when open and normal, can it do the reverse and succeed in seeing when sight is rendered a mechanical impossibility? There seems to be evidence that it can. When Sir W. Crookes had put his thumb at random on a word in the newspaper behind him, and the user of a planchette close by nevertheless wrote it down correctly, did she not do this? When Mme. d'Espérance read, letter by letter, writing in a strange language, enclosed in seven envelopes, she certainly did it. When Mrs. Mary Davies looked through her fraudulent visitor's skirts and saw a concealed bag of money, she did it; when Major Buckley's subject read a word enclosed in a nest of boxes, though the writer believed he had written another, and was proved to be mistaken, she did it; when a small boy in Edinburgh reluctantly described how he saw, through the walls, the rector jumping about and beating his son Theodore with a roll of paper, in another room, he did it; so likewise Mdle. Tomeczyk with Dr. Ochorowicz, Mrs. Pepper, in New York, and others. True, these things were done by mediums—that is, exceptionally sensitive gifted people—and some may object that there is the further drawback that most of them are no longer with us to give new proofs, even if they had them at command, to a new generation.

But science is not without her witnesses in the present day, and we chronicle with pleasure the gaining of another "painful inch" in this direction. The instances given above are confined to what is known as direct, or interpenetrative, clairvoyance, the apparent power of seeing through solid matter, because this is the subject of some recent experiments carried out by M. Louis Farigoule, a Parisian professor. He discards the word "clairvoyance," and, exercising the prerogative of a scientist, re-names it *extra-retinal vision*, which, being a self-defined term, without associations, may win it acceptance in otherwise hostile quarters. M. Farigoule made the discovery, which previous study might have led him to expect, that a blind-folded and hypnotised subject was still able to read the title of a newspaper. It is to be presumed, though it is not stated, that precautions were taken to prevent telepathy acting through the hypnotic rapport. But although successful, "the subject became so fatigued that he refused to have any more experiments made on him." Now, at this point there will probably be a divergence of opinion between those who attribute the reading to the subject's own power, and those who think it the result of "spirit agency." "To interpret a fact," said the discoverer of intra-atomic energy, "is sometimes more difficult than to discover it." Both these interpretations may be true, but I would suggest that it is possibly in the fact of the resulting fatigue that a criterion may be found for distinguishing between them.

PROFESSOR RICHTER'S EXPERIMENTS.

The exercise of any psychic senses at the very immature and latent stage in which most of us are at present, would be probably very fatiguing. Even developed sensitives become weary in a longer or shorter time, and cannot command their powers at will. Some of Mr. Edmund Dawson Rogers' percipients suffered from slight shock, nervous distress, a sense of pressure in the head, and so on, when attempting or beginning to see. About twenty years ago, however, Professor Richet, in a series of several hundred experiments, obtained much more conclusive results, going far to establish the existence of true clairvoyant power, or lucidity, as the French call it. The method is worth describing in full. Out of a large number of drawings, made months before by various people, enclosed (sealed) in exactly similar envelopes, and mingled at random, one would be given to the hypnotic subject, who, as usual, had her eyes closed and the eyeballs turned up into the head. In this condition she would describe the drawing, or draw it herself, or it would be drawn from her dictation. Now, the thing that strikes one, on comparing the originals with the reproductions or the verbal descriptions, is that though the resemblance is far too marked to be assigned to chance, the points of error are just such as would be made by a person seeing a little vaguely and indistinctly, and not by anyone receiving a definite correct mental image. Case XIII. of the Second Series is an example. The drawing was the back view of a cat, sitting cushion-wise, but showing the projecting ends of the whiskers, and a long tail in the foreground. In Eugénie's account "C'est un rond avec une tige," and what she drew was a rounded flower-head with a long stalk. But the whiskers are there and the outlines generally are unmistakably alike. Now, if "a spirit" had had the management, it would not have conveyed the idea or picture of a cat as a flower on a stalk. Many other instances could be given valuable, as Richet himself considers them, as indicating the use of psychic vision. The full report, in the original, may be seen in *Proceedings S.P.R.*, V., 18-162.

To return to the Parisian experiments. The first subject having withdrawn himself, five others were obtained "the first comers," says the "Lancet" summarising the Professor's own account, "and as the result of five series of experiments conducted on them, the results obtained in the first case were confirmed and amplified." Finally, the enterprising investigator decided to become a subject himself in order to have a first-hand acquaintance with the sensations he wished to describe: an example to be commended. His resulting hypothesis is peculiar. He conceives that the

eyes, thus proved not to be the only means of vision, are, as it were, the survivors out of many potential seeing-points dispersed over the body at large. He has technical grounds for this, fantastic as it may appear, and without going back to Ezekiel's living creatures, "full of eyes, round about," there may be found hidden away in the "Transactions" of Medical and Philosophical Societies, strange facts connected with the transference of sensations, which seem to lend the theory some support. There have been patients who heard with their finger-tips, and read the time with the pit of the stomach, others who could read and write in the dark, or carry on fine and rapid work though to all practical intents blind; sensitives will place letters on the top of the head often, others behind them. It was facts of this order which led Lombroso into the path of psychic research. Other observers, e.g., Kilner ("Human Atmosphere," p. 108) and Mr. J. Arthur Hill ("Psychical Investigations," p. 211) are also of opinion that the eyes are not the organ of psychic vision. Professor Farigoule has so far the courage of his convictions that he has already proceeded to attempt the development of the blind on these lines, and having had some measure of success, "means to accomplish more." If so, "may we be there to see."

In articles to follow, it is proposed to deal with other forms of psychic sight (crystal vision and allied phenomena, distant clairvoyance, etc.), and to indicate the most important works which beginners in the subject might consult.

(To be continued.)

"PHENOMENA OF MATERIALISATION."

REVIEWED BY ARNO S. PEARSE.

LIGHT and other journals have, during the last six years, made frequent reference to the work of outstanding ability which the cool, penetrating and analytical brain of Dr. Schrenck-Notzing produced in 1914. From a close study of the book it becomes clear that more stringent methods of experimentation than those employed by Schrenck-Notzing and his many medical friends could not have been devised. So numerous and so perfect were the means of eliminating fraud, that it is simply ruled out as an explanation of the phenomena.

The reasoning adopted by the author in defending himself against the attacks that were made upon him on the publication of the first edition is masterly in its logic, and the introduction and the chapter dealing with "Facts and Hypotheses" give a fine comprehensive synopsis of the history of scientific investigation of psychic phenomena throughout the world. The two hundred and twenty-five illustrations in the book speak for themselves, they are almost entirely reproduced from the original plates, and in practically all of them we see the medium as well as the materialised form.

Schrenck-Notzing is not a Spiritualist, and though he does not come to any definite decision on the cause of the phenomena, yet one can see indications of his attitude from such phrases as "theatrical adjuncts of the Spiritistic séance room." He has, however, an open mind, for although in his latest book, "Physical Phenomena of Mediumship," which appeared recently in German, he throws out as a tentative hypothesis that such phenomena are due to the subconscious mind, yet he admits that this explanation does not in our present knowledge cover all the phenomena.

Though Schrenck-Notzing's views as to the primary causes may differ from those held by most of the readers, yet we must all be grateful to him for the work he has achieved and the light he has shed on a little known subject. The excellent reproductions and the careful records given in the book make us almost witnesses of a very large number of materialising séances, so that the price of the book is not exorbitant. The confirmatory evidence by Dr. Geley of his independent experiments brings the volume up-to-date.

MATERIALISATION AND PSYCHIC PHOTOGRAPHY.

Those readers of Schrenck-Notzing's books who have had some experience in psychic photography may suspect that some of the processes adopted in psychic photography are very much akin to the materialisations illustrated by the author. In taking psychic photographs the normal eye does not see the phantom; indeed, most students of this branch are tentatively agreed that the "spirits" do not take a position in front of the camera, that probably the whole process goes on, in most cases, inside the camera, by the use of a transparency, and that the camera acts merely as the cabinet; in fact, the lens is not a necessity, as is proved by the many psychographs, or "skotographs," as those results are now termed, which are produced without the use of the camera. But the reading of Schrenck-Notzing's book, and especially the illustrations, indicate an extraordinary likeness in the results.

In the first place we get many psychic photographs where the face of the "extra" is much smaller or bigger than the face of the sitter. The same is the case in the material-

sations shown us in the book; most of them are smaller than the face of the medium.

Secondly, we get artistic reproductions in both processes; the writer possesses some where the shading is carried out just as in lithography. In materialisation we have similar artistic reproductions, at times of an imperfect nature.

Thirdly, we have recently seen some psychic photographs of a new London medium, where the nose of the "extra" is still in a mould, very similar to several of the incomplete materialisations of Eva C.

Is it not possible, perhaps even likely, that these faces in psychic photography are—in some cases—the materialised, thought pictures of the conscious or unconscious mind of the persons in the flesh, or of a spirit, a thought picture transposed on the plate? That the "extras" are not standing before the camera has been proved by repeated experiments when more than one camera was used simultaneously with that of the medium, and when only the latter produced a supernormal effect.

This idea of materialised thought transference has forced itself on the writer in the course of the study of Schrenck-Notzing's books, and after a close inspection of several hundreds of psychic photographs of various mediums.

Schrenck-Notzing would undoubtedly say that spirits have nothing to do with the supernormal photographs or materialisations. But that these are merely the work of the mind of medium or sitter is shown to be impossible when we deal with photographic messages written in foreign languages, unknown to anyone present at the experiment. I know of a reliable case where the psychogram was in old Phœnician, and the messages referred to present-day transactions. (So far only part of the message has been translated, although it has been in the hands of several scholars.) To my thinking, though I always like to attribute things to normal causes, this was truly a spirit message transferred on the negative. No other explanation will fit it.

If we, who are in the flesh, can materialise thought pictures on the photographic plate, as has been abundantly demonstrated by Commandant Darget and others, how much easier should it be for beings who are not impeded by earthly matter to effect a like result?

That our minds are able to project pictures on our brains—just as clearly as if they had been brought to the brain through the medium of the eye—is known to most of us from our own experience when falling asleep.

The materialisations of Eva C. can evidently be divided into three main classes: drawing-like pictures, "bas-reliefs," and full plastic forms. Similarly in photography we have plastic forms, semi-plastic and artistic outlines. Different processes may be used for the various kinds of productions.

THE CATHOLIC POINT OF VIEW.

"Psychology and Mystical Experience," by John Howley, M.A., Professor of Philosophy, Galway (Kegan Paul, 10/6) is a book which carries the *imprimatur* of the Roman Catholic Vicar-General, Westminster, and is an analysis of Catholic mystical experiences drawn with much learning from many sources. The general drift may be seen from three quotations:—

"From the Fathers of the Desert to the Curé d'Ars, from the Ananchora of the Culdees to the Carmelite, Franciscan, Dominican, and Jesuit 'director' of to-day, we have had a long series of trained minds dealing with souls in the confessional, interrogating and advising, noting progress, repairing relapses, forging that wonderful chain of moral and mystical theology from the accumulated experience of ages and generations. They built up no mere speculative science of the life of the soul, but a doctrine that was lived, a science that was an art. That ascetical theology represents the life-experience of countless souls of every degree of spiritual culture generalised and codified in the light of Catholic theology."

"Evangelical conversion has in well-marked cases as its normal and expected resultant a state of assurance. Catholic conversion a state of compunction."

"But the psychologist who investigates the phenomena of religious experience, like Professor William James, passes them [the Exercises of St. Ignatius Loyola] by. He is blind to their results, because their methods are ordinary. Quiet reforms of life, with no sub-conscious Jack-in-the-box emergencies, are of little interest to the agnostic in quest of a dissolution of the riddle of the universe."

Professor Howley writes from Ireland: the world will always judge of the merits of these questions by results. What has been the attitude of the Roman Catholic clergy to crime?

NEW BOOKS RECEIVED.

"Splendor Solis: Alchemical Treatises of Solomon Trismosin, Adept and Teacher of Paracelsus," with introduction, explanatory notes, etc., by J. K. (Kegan Paul, 21/- net).

"The Law of Love," by C. R. Stewart (Kegan Paul, 4/0 net).

* "Phenomena of Materialisation," by BARON VON SCHRENCK-NOTZING (Kegan Paul, 35/- net).

THE WIDENING HORIZON.

FROM OLD JUDAISM TO NEW CHRISTIANITY.

"Death and Beyond," by C. T. Wood, Fellow and Dean of Queen's College, Cambridge (Longmans, Green and Co., 4/6 net) is described as "a study of Hebrew and Christian conceptions of the Life to Come." In this study the author has been largely helped by the rediscovery of a large Jewish literature—the pseudonymous literature called Apocalyptic—which helps us to see in their historic setting the Jewish beliefs in which Jesus and His apostles were brought up. Mr. Wood notes throughout a progressive revelation, and the progress is not confined to the Old Testament. In St. Paul's earlier epistles we have the ordinary features of Jewish Apocalyptic belief, implying a resurrection in which the majority of mankind would be left behind to suffer from "the wrath"—though no very clear ideas are expressed as to what that implied—but in the later his outlook is changed. He has now (as Mr. Wood points out) a limitless hope for the world: all humanity would sooner or later, here or hereafter, come into the Kingdom of God, and all creation would share in this great redemption. Paul could no longer continue to believe in the old Jewish notion of an intermediate bodiless existence in Sheol: a living soul must have a body of some kind, an expression of its personality. Following on the same line, Mr. Wood, though careful to disavow himself from any suspicion of sympathy with Spiritualism, cannot think of the departed as cut off from communion with us: he is convinced that the after-life is a life of rest from toil and weariness, but not from service, and what service, he asks, would give the spirits of the redeemed fullness of joy save to work for us as guardian angels, even though that work implies suffering—as Christ still suffers? "For this suffering goes now with a wider vision than ours on earth: under it, round it, over it lies the love and the peace of God."

The preface to the book is very striking. We quote the opening passage:—

"It was the 'fiery furnace' of the Maccabean war which brought the Jews at last to the belief in life beyond death; and it has been the anguish of our terrible world-war which is testing and developing popular beliefs about the condition of our own dear dead. The Jewish teaching, often presented as the Catholic doctrine, prevailed for long centuries in the Christian Church—in fact, till fifty years ago. At last the Christian conscience threw overboard the immortal belief in an everlasting hell of useless torments; but with it went a great deal more which we cannot afford to lose, especially the sense of the horror of sin. God has been teaching our generation, even among the devils of war, that He is no amiable weakling. He has made us face the Cross and all that it means. And He has made intolerable for us the 'lone, sunny idleness of heaven' [Browning] as a place for boys taken in all the glorious strength of young manhood (often, too, in its carelessness). We rebel, instinctively, or rather under the guidance of the Holy Spirit, against the facile schemes of life beyond death which satisfied our fathers—schemes too complete in detail to be true; too small by far for the bigness of God; too cramped for the breadth of Christ's teaching. Christ meant us to 'face death with a cheer' ourselves; and even in sorrow for the death of those we love, to find a triumphant joy. Could anything be more vilely un-Christian than our mourning hearse, our black crape, or indeed the use of the minor Psalms in our Burial Service? But these things harmonise all too well with the teaching about the life beyond which is given in most books of fifty years ago and earlier."

"OUT OF THE MOUTHS OF INNOCENTS."

A CONVERSATION OVERHEARD.

First Schoolboy: Aren't your people "Spiritualists"? What is it all about? Ghosts? I thought there weren't such things.

Second Schoolboy: No; not ghosts, but they say that when a man dies his spirit still lives.

Goes to "heaven."?

I don't know about "heaven"; they say it is in a new world; but it is still this world as far as I can make out, seen in a new way.

How beastly to see other fellows doing things and not be able to join in—no money, no grub, no games, no fun.

Oh, but no need to be bothered with cleaning up, or earning your living, or swotting. And no one can hurt you or oblige you to do what you don't like.

But there would be nothing to do.

Why, you ass! there's the more time for what is worth doing and seeing. If it's true, I mean to see the whole world, and then be an artist: that'll be plenty to do.

But you won't have any paints.

Oh, yes, I shall, but not the same paints as here: I expect you paint with sunshine.

I never thought of it like that. I wonder if there's any truth in it.

V. C. D.

A NOTE ON MEDIUMS.

BY AN IMPARTIAL OBSERVER.

By the majority, mediums of every class are regarded as either mad people or rogues. Those who give their services to the public free of charge are the ones considered mad; while those who receive a small remuneration for their work are almost invariably looked upon as scoundrels; but whether or no they charge fees for their clairvoyance—if that be their particular spiritual gift—by nearly everybody they are observed with suspicion.

When the public detects a personal touch in a medium's trance address, it at once refuses to believe that spirits have anything to do with the messages that are coming through from the other side; but is this not childish? Do not you or I, when relating some occurrence wherein we figure, colour the story with our own point of view? Would not the subconscious mind of a medium do the same thing?

A good motto in this case is: "Treat every man as an honest man, till you know him to be false."

There are but few people who possess these wonderful psychic gifts, therefore those who do should develop them. Mr. James Hewat McKenzie, in his book, "Spirit Inter-course," has said: "Mediums are usually drawn from what are termed the uneducated classes," and he goes on to explain that this is partly because their brains are less occupied with study, and they are more able to devote some of their time to meditation. Naturally, as gifts are not all thrown about in the same direction, there are many exceptions to this statement.

As people of the "uneducated" classes are generally by no means wealthy, it may be assumed that most mediums are in the same financial position, and consequently it is absolutely necessary for them to make a small charge for their work. Fortune-tellers are paid; so are the clergy; why not give mediums just a small standard salary? They cannot be false just to gain money, for the money to gain is so small. If they wished to obtain wealth unlawfully there are hundreds of ways more remunerative, and many, perhaps, less dangerous than by professing mediumship; so, when they ask for only a few pence as a compensation for their work, do not judge these people too harshly. They believe in themselves and the truths they are striving to spread, which are two of the chief components of success.

JAMES T. MOORE.

* * We agree with Mr. Moore. The attacks made on mediums when they take payment for their services are so transparent that the bias is plainly observable, especially when the attack comes—as it often does—from persons who are themselves in receipt of stipends for their own services as ministers or teachers.—Ed.

PSYCHOMETRY EXTRAORDINARY.

A REMARKABLE CAREER.

From our Chicago contemporary, "The Progressive Thinker," we learn of the passing in her eighty-first year of a remarkable woman whose personality made a great impression on the late Editor of LIGHT, Mr. E. W. Wallis, when he visited the United States. Mrs. Helen Lane Russeque, of Rochester, New York, was well known in her native country and abroad, not only as a powerful and impressive lecturer for the cause of Spiritualism (she was for a time pastor of Plymouth, Rochester, U.S.A., Spiritual Church in succession to Dr. B. F. Austin), but for her active interest in all branches of philanthropic work, especially that for the advancement of women. She was a pioneer in the ranks of the equal suffrage movement, and in the work of the W.C.T.U. But the chief interest for our readers in her career will be in the wonderful psychometrical power the possession of which enabled her to declare the existence, and afterwards to indicate correctly the exact position, of a gold mine in South America (in a remote district no white woman had ever before visited), "saucers" of mica and deposits of amethyst in Maryland, salt deposits in Kansas, oil and gas in California, besides gold mines and springs of water in various localities. She also located in the excavations in Egypt the whereabouts of certain missing fragments of art specimens which by following her directions were afterwards unearthed. Some ten years ago she successfully indicated where in a lake at Wisconsin the bodies of two drowned lads would ultimately be found, after a great number of unsuccessful attempts had been made to recover them. Through psychometry she became an inventress, and on at least two occasions the United States Government awarded patents to her for her inventions. In her association with her husband, who was a physician, she examined obscure cases of disease, and on many occasions assisted surgeons in New York City and elsewhere in arriving at a correct diagnosis before operating. At one time she was invited to take a position in one of New York's largest hospitals as special diagnostician, but preferred to continue her work with her husband. The invitation showed, however, the high estimate of her powers entertained by some leading New York physicians as well as a broadmindedness on the part of the American medical profession which might with advantage be copied on this side of the Atlantic.

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.

CLAIRVOYANCE.

"Peg" (Hereford) tells me that he has three different phases of clairvoyance, but he is puzzled by the fact that when he (clairvoyantly) sees physical objects not within the radius of his normal sight there are certain differences not apparent to the physical sight. If, for instance, he clairvoyantly sees a room, the furniture and the walls show certain differences. Really, I cannot advise him as to the causes of this. I would like him to assure himself that he is really clairvoyant; because there are some spurious imitations of true clairvoyance, even when there are real psychic faculties at work, and much that passes as clairvoyance is of a very elementary character—unworthy of the name of "clear-seeing" as true clairvoyance should be. We want only the best of these and other psychic faculties. But where there is a real gift it always comes to the surface sooner or later, and justifies itself by its quality.

SPIRIT SPHERES.

"Arncombe" tells me he is good deal puzzled by descriptions of spirit spheres. He asks if they are really localities and how they are divided off from one another. There are difficulties in this matter even for the wisest and most experienced investigators. They arise mainly from the practical impossibility of the physical brain gaining more than hints and glimpses of the nature of superphysical life. In spiritual realms *place* and *state* seem to merge into one another, and each to partake of some quality of the other. I find it best as a rule to gather my ideas from a study of the life here, remembering that we also are spirits. Take, for instance, a gathering of people in some place of assembly. They are all in one place physically, and yet mentally and spiritually they are not. They are in different spheres, and the spiritual law is seen in the way in which they are classified in spite of their physical proximity. Some of them are drawn together in virtue of some quality of spiritual kinship which they unconsciously recognise. Some feel themselves "outside" this spiritual companionship, and gravitate to others who are of their own order. They can only feel at home with those on their own plane. Introduce a man of coarse mind and life into the company of refined and cultured people and this question of spiritual distances and divisions and how one sphere is "shut off" from another gets a vivid illustration, and helps us to understand a little, at least, of the laws of spiritual affinity which result in what are called spirit spheres.

PSYCHIC PHOTOGRAPHS OF LIVING PERSONS.

G. P. S. asks, "Is there any case known of an 'extra' on a psychic photo being that of a living person?" There are several cases. The late Rev. William Stainton Moses ("M.A. Oxon") obtained a photograph of his double through a psychic photographer in Paris, while he himself was in London, and several other instances are recorded, notably in "Photographing the Invisible," by Mr. James Coates, in which also the Stainton Moses case is fully dealt with.

THE OCCUPATIONS OF GUIDES.

"Cyrus" asks, "What becomes of the guides of a medium when the medium dies?" Why, what should become of them? No doubt they welcome their friend and ward into his (or her) new life, and then take up their other tasks. I imagine "Cyrus" has a vague impression that the guides of a medium are entirely occupied in looking after him on earth, so that when he passes on they find themselves like Hamlet—their "occupation gone." This is not the case. Like tutors or guardians here they have other interests and occupations. One of the prime needs of inquirers, I see, is to realise that spirit life is just as natural as this, and spirits every whit as rational human beings as the rest of us.

PROVING THE SPIRITS.

"G. W." objects that many statements made by spirits cannot be proved. What test should we apply? Well, I can only point out that even in this world we continually meet with the same thing—statements we cannot prove, but have to take on trust. It is only when they strike us as improbable or something very important turns on them that we have to investigate them carefully. If we had to sift the truth of every statement made to us we should have no time for anything else. The answer to my correspondent's question, then, is that we should use reason, judgment, and experience just as we do in everyday life. Spirits are men and women, after all, and we should treat them as we do our fellow-creatures here, being discreet, but not completely shut up in a suit of protective armour. By the way, most of us have an *instinct* that guides us in our dealings with others, and this instinct is usually to be relied upon.

THE NECESSITY OF MEDIUMSHIP.

To C. MacBRIDE, who asks why spirits cannot communicate with us except through mediums, I would reply that inasmuch as they communicate with mediums *direct*, it is not accurate to represent them as being unable to approach people in this world at first hand. The situation is that they communicate with some persons directly, but not with *all*, because all are not constituted to be the recipients of psychical impressions, and consequently those who are not have to be dependent on mediums.

MATERIALISATIONS.

Mrs. G. P. gives me some striking instances of personal experience in materialisation, and although she raises no special question concerning them, I may inform her that we have records of several cases of the kind where the materialisations are spontaneous, not being in any way elicited by set experiments. This is a field for investigation by the scientist of the future, who may discover how invisible and impalpable forms of life may become visible and tangible in certain conditions. The problem has already been explained several times by spirit communicators, but the solution is not yet in a form which can be adopted by orthodox science.

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ORFORD CHURCH DECORATION FUND.

LETTERS TO THE EDITOR.

SIR,—Now that Christmas is over I have found time to go through the letters of those 334 kind friends who helped to decorate our little church at Orford for Christmas Day.

I have been struck, among other things, by a remarkable absence of platitude. The writers had a variety of things to say and each was well worth saying. It is a great pleasure also to read so many kind words about the work of my fellow-clergy who are taking their stand for this good cause, many of whom have been out in the field for many years past. I would much like to write to each of these correspondents, but this is, of course, impossible. Will you, therefore, permit me to thank each one of them through the medium of *LIGHT*, and to say that I hope they will look upon the Christmas card, which I had the pleasure of sending them, as a visible token of personal friendship between us. In this way I shall regard the letters received from them.

May our bond of friendship be strengthened in 1921, and the work go forward!

G. VALE OWEN.

New Year's Eve, 1920.

SIR,—Will you kindly convey to the subscribers to your fund which helped to make our Church so beautiful on Christmas Day, the thanks of the Wardens and Officers of the Church. We are greatly touched by this kindly thought, and feel that our little Church at Orford is the centre of the spiritual thoughts of many outside the confines of our district. Please tell them that the lovely flowers have been a joy to all who have worshipped here this Christmastide. We wish that all who feel the holy influences which radiate from the shrine may be brought nearer together in fellowship and love during the New Year.

Yours sincerely,

R. G. BRANDRED,

People's Warden (on behalf of my co-Warden and the Officers of the Church.)

"Fairholme,"

Orford, Warrington.

January 1st, 1921.

SIR,—I am writing on behalf of the Orford Church Council to thank the readers of *LIGHT* for their donations to the flower scheme for the decoration of our Church for Christmas.

It was a happy thought, and the decorations were very much appreciated.

When the work was finished the Church looked really beautiful—more beautiful, in fact, than it had ever looked.

I am, Sir, on behalf of the Council and Congregation,

Yours very truly,

WM. PALIN, Secretary.

Orford Church Council.

3, Fitzherbert-street,

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December 31st, 1920.

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Young Lady seeks berth as Housekeeper or assistant in business or private house.—Miss T., 134, High Road, North Finchley.

A Lady, residing in Broadstairs, Kent, is anxious to know if there are any meetings on Spiritualism, private or public, in or near Broadstairs.—Write A. B., "Erin" Crow Hill, Broadstairs.

Birchington.—A Lady living there will be glad to hear of anyone in the neighbourhood willing to help in forming a circle. —Write "S." care of J. H. Goring, 3, Tudor Street, E.C.4.

Wanted, Rooms with attendance or board residence in quiet secluded country house or vicarage by a Literary Man and his Wife. Distance from station immaterial if convenience for travel is available.—Please write full particulars of house position, moderate inclusive terms, etc. to "Literary," care of J. H. Goring, Graham House Tudor Street, London, E.C.4.

Nurse Companion or Mother's Help required; one little girl 1½ years; someone who believes in fairies.—Mrs. Maurice Elliott, The Rectory, Shitterby, Kirtton Lindsey, Lincolnshire.

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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.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.
—11, Church Service; 6.30, Mrs. M. Crowder, 16th, Thirty-fourth Anniversary Services.

Lewisham.—Limes Hall, Limes Grove.—6.30, Miss Violet Burton.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. M. S. Worthington.

Peckham.—Lausanne-road.—7, Mrs. Cannock. Thursday, 8.15, Mr. T. W. Ella.

Holloway.—Grovedale Hall (near Highgate Tube Station). —To-day (Saturday), Whist Drive, players 1/- each, proceeds in aid of Building Fund. Sunday, 11, Mr. W. W. Drinkwater; 7, Mr. A. Lamsley. Wednesday, 8, Mr. T. W. Ella, trance address and answers to written questions. Saturday, 15th, Lyceum New Year Party, open to public, 7. Healing meeting every Friday, at 8 p.m. Lyceum every Sunday at 3.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Gladys Davies, of South Africa; 3, Lyceum. Wednesday, 8, Mr. Ernest C. Cager.

ANSWERS TO CORRESPONDENTS.

Mrs. E. W. (Hypnotism).—Thank you for recommending Charles Leland's "Have You a Strong Will?" But it is in the Library of the I.S.A.

M. McCance (Fairy Photographs).—We shall give all the information which reaches us on this subject in our columns.

H. H. (Articles for Children).—We hope later to print an occasional article of juvenile interest, although the stories concerning the fairies in some measure answer this requirement. Meantime we note your recommendation of such a book as "A Child's Religion."

MR. HORACE LEAF delivered an address, followed by clairvoyance, to the children of the North London Lyceum, on Sunday last, at Grovedale Hall. The speaker, in a delightful talk, held the children's closest attention, and his clairvoyant descriptions were followed with the keenest interest. On New Year's Eve the members of the North London Society held a successful social gathering, and the New Year was ushered in with prayer.

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The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

The Alliance has been carrying out its work conscientiously, honestly, and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

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Information will be gladly afforded by the Secretary, who is in attendance at the offices daily, and to whom all communications should be addressed.

Such a Society as the London Spiritualist Alliance is essential to all who have even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" And further, "What can we learn from those who have passed on which will help us to better ourselves here?"

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Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26A, Tudor Street, Fleet Street, and Published for the Proprietors at 6, Queen Square, Southampton Row, W.C. 1.—Saturday, January 8th, 1921.

Continental Agents: Messageries Hachette et Cie., Paris; Messrs. Dawson & Sons (Low's Export), London; Australasia: Messrs. Gordon and Gotch, Ltd., London; Australasia and S. Africa: Messrs. Dawson & Sons, London.