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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

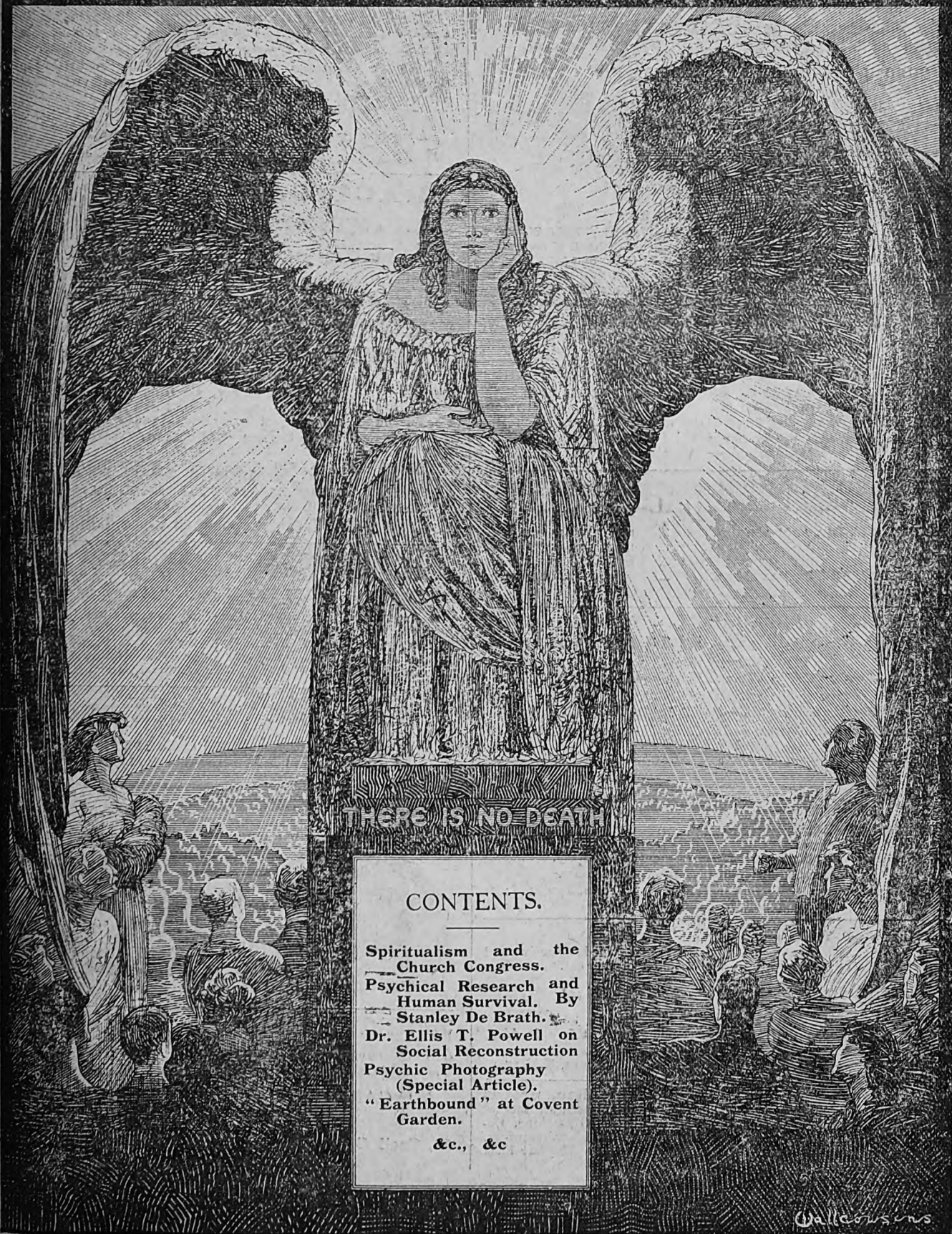
No. 2,077.—Vol. XL

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SATURDAY, OCTOBER 30, 1920.

[a Newspaper]

Price Fourpence.



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

PROGRAMME OF MEETINGS.

TUESDAY, 2ND, AT 3 P.M.—Clairvoyant Descriptions by Miss Violet Ortnier.

THURSDAY, 4TH, AT 7.30 P.M.—Lantern Lecture by Mr. F. Bligh Bond, "The Discoveries at Glastonbury."

FRIDAY, 5TH, AT 3 P.M.—Conversational Gathering. At 4 P.M., Address by Mrs. M. H. Wallis.

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

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At 11 a.m.	MISS VIOLET BURTON.
At 6.30 p.m.	MR. ERNEST HUNT.
MONDAY, NOV. 1st, AT 3 P.M.	MRS. PODMORE.
TUESDAY, 2ND, AT 7.30 P.M.	MR. ERNEST HUNT.
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Tuesday, Nov. 2nd, at 3.30 p.m.—Clairvoyance by MRS. MARRIOTT.

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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,077.—VOL. XL.

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SATURDAY, OCTOBER 30, 1920.

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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. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Several men of great distinction have been taking account of Spiritualism of late months, and although of any one of these men it might be said that, like the Laird o' Cockpen, "his mind is ta'en up wi' affairs o' the State," the question has challenged their attention too insistently to be evaded. Quite naturally some of them have found a difficulty in understanding just what the subject stands for, since in the "multitude of counsellors" there is contradiction and perplexity as well as wisdom, and no doubt a number of side issues and quite speculative doctrines have been thrust forward in the name of Spiritualism. We of LIGHT have explained our own attitude in the matter time and again, and shall not be weary of repeating it while there is anyone who stands in need of a plain answer to a simple question. Spiritualism, then, in its small aspect, claims and proves that there is scientific evidence for a life after death as a fact in Nature. Spiritualism at large stands for the idea that the Universe is a manifestation of spirit and man a spiritual being. One could fill many books with the details in the way of evidence and reasoning, ancient saws and modern instances, but in the previous sentences we think we have given the gist of the matter.

* * * *

Interviewed by an American newspaper man on his proposed "instrument to talk to the dead," Mr. Thomas A. Edison is reported as saying:—

For my part I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected or moved or manipulated—which ever term you want to use—by our personality as it survives in the next life, such an instrument, when made available, ought to record something.

Yes, but so many things do not behave as they ought to do, and in this case we are rather wondering about the connecting link. The most delicately-contrived brain will not work unless it is in vital touch with the animating intelligence. Still, if there is in the neighbourhood of the machine some person who furnishes the nervous fluid—or plasma—or whatever it may be called—which can be utilised to operate the machine, some results may be obtained. Mr. Edison says that the mass of material written about Spiritualism is "a lot of unscientific nonsense." We have had to say much the same thing ourselves about some (not all) of it.

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

When at the opening of the new Church at Reading we heard Mr. F. T. Blake, the President of the Southern Counties Union, declare that Spiritualism had now "to come forward into the light of publicity," we saw in the statement a text for some very rousing sermons. For the time has brought a process of transition (more or less painful and arduous) from the old condition of things. Watching it closely one sees an interesting analogy to the passage of the soul from the physical form. There is a tremendous struggle on the part of the old body to retain its hold on the spiritual principle; it is in strong revolt against the separation. On the other hand the spirit, cramped by the limits of a vehicle which it has outgrown, strains to burst from its ancient bonds. But, whether in the large instance or the small, the thing is inevitable. The whole forces of the time are pressing upon us, demanding that we emerge and give our message to the world at large. The old order is changing, giving place to new, and it is quite useless for us to attempt to remain in ancient ruts and cling to old traditions. We cannot withstand the course of evolution. We have to come out boldly and proclaim our meaning and our mission. As Mr. Blake put it, Spiritualism cannot be kept any longer in dark corners and back streets.

A NOTE ON PSYCHICAL RESEARCH.

(FROM SUSAN, COUNTESS OF MALMESBURY.)

To take up psychical research as a subject to occupy idle thoughts and hours is not only unsafe but can only result in failure.

The strange underground workings of the brain, with the invisible antennæ which it seems to put out, on the points of which the mental processes of others are caught and transmitted, must always be taken into account.

The investigator should keep a tight rein over his impressions and their effects upon his life and conduct.

"For in the uncertain light the boundaries
And outlines of all things grow faint and dim;
Sound becomes substance, shadow takes a form,
And the creative soul of things half seen
Builds semblances of wishes and of fears."

And so the very reality and deep meaning of the experiences which privation brings to some of us; the light they shed on hearts darkened by sorrow, and the promise they hold out of happiness and reunion, must be cherished as sacred possessions and guarded jealously, against fraud and imposition.

On the other hand, experience will also teach us to realise the limitations of the mediums and to respect the sufferings and exhaustion to which they are subject.

S. H. MALMESBURY.

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In addition to donations already recorded in LIGHT we gratefully acknowledge the receipt of the following:—

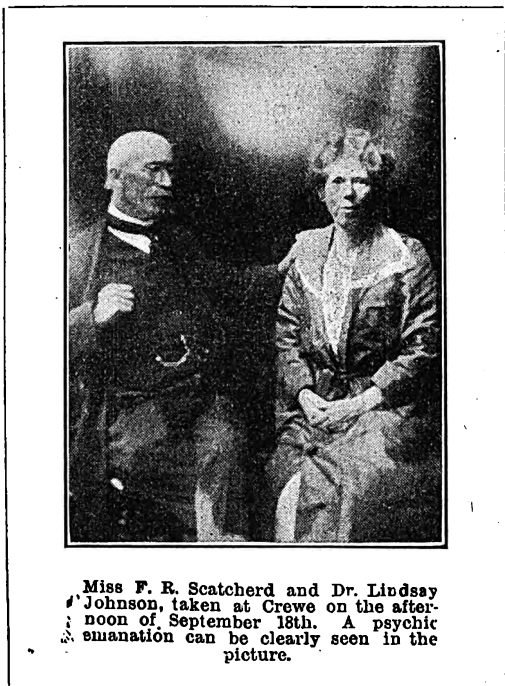
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A REMARKABLE PSYCHOGRAPH.

CONCLUSIVE PROOF FOR THE ROYAL PHOTOGRAPHIC SOCIETY.

Considerable interest has recently been shown by members of the Royal Photographic Society in that phase of psychical research that is known as Spirit Photography. During the past month, certain members of the Society, including Mr. Crowther, have, through the good offices of Miss Felicia R. Scatcherd and Dr. Lindsay Johnson, been given the opportunity of witnessing one of the most remarkable tests in this direction which has occurred in recent years.

But although everything was carried out during this test according to plan, and every one associated with it



Miss F. R. Scatcherd and Dr. Lindsay Johnson, taken at Crewe on the afternoon of September 18th. A psychic emanation can be clearly seen in the picture.

was a person of whose integrity and honesty there could be no doubt, yet the members of the Royal Photographic Society are, as we gather from a long statement in "Truth," of October 6th, still unconvinced. For although every portion of the experiment was admitted by them to be carried out as it should be, the sceptics in question have objected that there is one flaw in the series of events which reached their climax in the remarkable psychic demonstration to which we are about to refer.

It appears that the doubtful element in this test is, according to these gentlemen, centred in Miss Scatcherd. In the earlier stages of the test it was necessary for Miss Scatcherd to keep in her possession for a day or two a packet of plates that had been carefully sealed in the presence of witnesses, which package, Miss Scatcherd states, was never opened or the seals touched from the time she bought it until it was opened in the presence of Mr. Crowther and other persons present in the dark room of the R.P.S.

To the many who know Miss Scatcherd it may seem unnecessary to defend her good faith in a matter of such grave importance as this test. This lady who is a member of the Society for Psychical Research, a lecturer of note, and who possesses the true scientific bent in connection with this research, is the last one in the world who would, as the allegation suggests, attempt to play a trick of any kind in such a connection. We know that Miss Scatcherd's reputation is above suspicion, and that it is unthinkable that she would, as it has been suggested, break the seals of a packet of plates and substitute for one of them a faked plate, so as to deceive Mr. Crowther and his colleagues.

We will now tell the story of these happenings, the data having been supplied to us largely from Miss Scatcherd's own private diary, and by a number of other persons who were present on different occasions during the progress of the test.

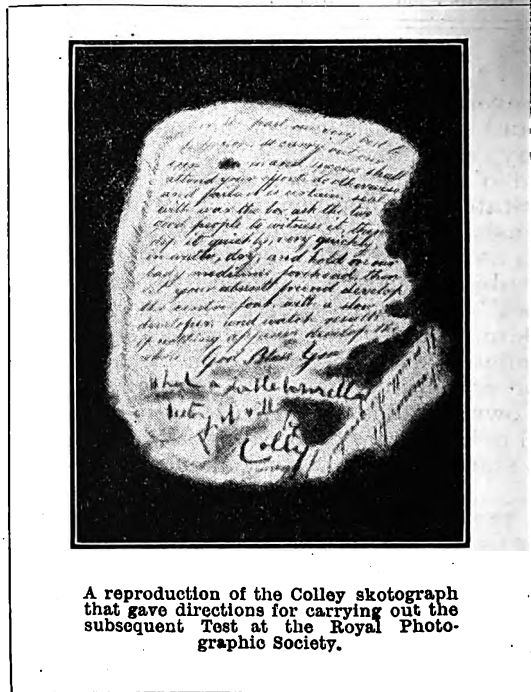
It appears that on September 18th Miss Scatcherd met Dr. Lindsay Johnson at Crewe, in the home of Mr. Hope, the well-known photographic medium. Dr. Johnson brought with him some unopened packets of plates, and one of these packets was placed on a table in the presence of witnesses, all of whom signed their names on the packet. This packet was then held against the forehead of Mrs. Buxton, and was eventually opened by Dr. Johnson, and developed by him. We give on this page an illustration of what actually appeared on one of the plates. It was a message which ran thus:—

"Friends all. It is with the greatest pleasure we greet you here again, and shall do as we have done in the past, our very best to help you, so carry out our instructions and success shall attend your efforts. Do otherwise and failure is certain. Seal with wax the box, ask the two good people to witness it. Then dip the box quickly, very quickly, in water, dry, and hold on our lady medium's forehead. Then let your absent friend develop the centre four, with a slow developer, and watch results. If nothing appears develop the whole. God bless you.

"What a double-barrelled victory it will be!—T. COLLEY."

Miss Scatcherd at once set to work to carry out the instructions that were apparently given by the late Archdeacon Colley, whose signature appeared on the Skotograph (see illustration). Another unopened packet of plates which she had with her, was sealed in six places—four red seals on either end and two black seals on the upper label of the box. The packet was then dipped in water quickly, according to the instructions given on the Colley plate, and, in the words of Miss Scatcherd, "I carried the packet of plates inside my blouse since I purchased it, and the packet never left my possession one second until it was opened by Mr. Crowther and his friends."

Miss Scatcherd then described how she brought the sealed packet to London, and made an appointment with Dr. Lindsay Johnson to meet him at the premises of the



A reproduction of the Colley skotograph that gave directions for carrying out the subsequent Test at the Royal Photographic Society.

R.P.S., Russell Square, London, and so complete the test in the presence of witnesses of authority.

Mr. Crowther and two of his friends, together with Mr. H. W. Engholm, Miss Scatcherd, and Dr. Lindsay Johnson, assembled in the laboratory one morning, and in the red light those present broke the seals after these had been carefully examined. It was acknowledged that they had not been tampered with. They then took from the centre packet the four plates wrapped in paper, and these were developed according to the instructions on the Colley plate, which had been previously shown to Mr. Crowther and his friends.

As the developer slowly got to work the interest was intense, and a cry went up from all those present as an image gradually began to appear on one of the four plates lying at the bottom of the dish, held in the hands of Dr. Lindsay Johnson.

(To be continued.)

"SPIRITUALISM: ITS IDEAS AND IDEALS," by the Editor of LIGHT, puts into concise form many of the essential ideas of Spiritualism as a reasonable interpretation of life. It combines the serious with the lighter sides of the subject, and the sketches, fables and satires have won the approval of many readers. Not the least of the book's merits is its cheapness, which renders it useful as a propaganda document. It can be obtained at LIGHT office at the price of 2s., or 2s. 2d. post free, and may be had on trade terms for quantities from the publisher, Mr. John Watkins, 21, Cecil Court, Charing Cross-road, W.C.2.

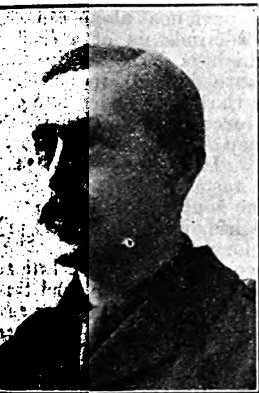
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Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"
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The immense mass of scientific and lay testimony to the facts of Spiritualism makes it superfluous to confirm these further. Interest now centres on rational explanations of them. Dicta by scientists who have not systematically studied the facts have no weight. Those whose works are quoted are not referred to merely as men of science, but as having studied the facts scientifically—i.e., by long and systematic experiments.

FOREWORD.



MR. STANLEY DE BRATH.

here given by way of preface to psychological theory.

SOME SCIENTIFIC ASPECTS OF SPIRITUALISM.

"Science" is defined in one of the great standard dictionaries of the English language as "knowledge gained by systematic observation, experiment, and reasoning; co-ordinated, arranged, and systematised." It is a modern growth, and in contrast with the old dialectical methods of enquiry, which assumed that man can arrive at truth by argument alone, it took its stand on experiment and observation of facts.

The first departure was Galileo's telescope which showed the moon as a sphere (A.D. 1630); then came Newton's mathematical genius which revealed the Laws of Motion, Lavoisier's logical theory of Chemistry (1790), Dalton's proof of the existence of atoms and that all chemical substances result from the grouping of atoms (1808) and Grove's "Correlation of the Physical Forces" (1846) which showed that Heat, Electricity, and the like, are all manifestations of Energy, and are not material in the chemical sense. Modern physical science in England may be dated from the last of these discoveries. It is therefore not yet a century old.

These laid the foundations of physics, and all later science has been built on those foundations. Defining Matter as "that which can be weighed," we know about eighty elementary atoms, of which about sixty are metals—iron, lead, copper, silver, gold, etc., and about twenty are non-metals, such as carbon, oxygen, hydrogen, sulphur, etc. These are not, as Dalton thought, solid irreducible forms, but are themselves composed of almost inconceivably minute "electrons." The atoms probably differ in size: Professors Thompson and Tait say that if a drop of water could be magnified to the size of the earth we should see the atoms about as big as oranges. The electrons are about a thousand times smaller. That these "elements" are not absolutely fixed forms appears from the fact that Sir Norman Lockyer and some continental astronomers have shown that the hotter stars contain only a few elements, whereas as a star cools for thousands of years, other elements come into being; and also that some elements, such as Radium, have definable periods of existence, passing into other elementary forms by parting with some of their electrons.

To these fundamental physical facts all sciences, including Economics and Spiritualism, must conform, and the connection is much closer than appears at first sight.

MATTER AND ENERGY CONTRASTED.

The facts above noticed, even though they may prove that Matter and Energy are in the final analysis essentially the same in origin, do not alter the fact that elementary matter is practically unchangeable and indestructible, all compounds being formed by changed groupings of elementary atoms. Table salt, for instance (NaCl) consists of one atom of sodium and one of chlorine. Strychnine (C₂₁H₂₂N₂O₂) consists of 21 atoms of carbon, 22 of hydrogen, 2 of nitrogen, and 2 of oxygen. Quinine is (C₂₀H₂₄N₂O₂). Sugar is

(C₁₂H₂₂O₁₁), and so on. It is not known why the same elements in different groupings should have such very different properties.

Energy, on the other hand, is very readily convertible, and forms no compounds. Motion, heat, electricity, and magnetism are easily changed one into another in definite proportions; 772 units of heat are convertible into one foot-pound of work; 33,000 foot-pounds are one nominal horsepower, and 136 h.p. are 100 kilo-watts of electricity. Like Matter it is indestructible; this is the Law of Conservation of Energy. There is, therefore, a world of energy in which we live, according to which all material forms are produced and directed. Without energy expended there is no motion, whether of great masses or of the smallest cells.

This energy is inherent in matter, but different substances possess it in very various degrees; coal, wood, and explosives are instances of substances containing much energy; while ash, clay, and burnt gases contain very little. Chemical transformations are largely due to transfers of energy. Now energy always acts according to mathematical law. We speak of the laws of matter, but these are really laws of energy inherent in matter; and to admit that mathematical law is inherent in energy is tantamount to admitting the presence of Mind in it, for mathematics without mind is inconceivable. There are other lines of experiment which directly prove this; Professor Bose is said to have shown that even metals, as well as plants, can be "hypnotised," can have their properties altered by purely mental forces brought to bear on them. This requires corroboration, but it is certain that they can be acted on by drugs.

This universal Mind is the essential and central fact of scientific Spiritualism. The foregoing sketch shows this mind as existing in the primary inorganic forms—the elementary atoms.

UNCONSCIOUS MIND IN PLANTS.

Ascending one step from the mineral to the vegetable world, the basic unit is the cell. Cells in their simplest form are small sacs containing protoplasm—a viscous fluid of very complex chemical nature. These cells begin their life in this way and are subsequently modified in the plant into the cells which make woody fibre, leaves and flowers; in animals they become bone cells, muscle cells, nerve cells, etc. The plant, therefore, though it consists of inorganic matter, builds that matter (1) into cells; (2) modifies these into special forms; and (3) arranges these into the external shapes of root, stem, leaves, flowers, and seeds. This process involves the expenditure of energy which the plant receives from the light and heat of the sun. Here the inherent Mind is manifest on a higher plane which we call biologic law, in addition to the chemical and physical laws which are still there though masked by the higher law. Take any plant, a lily for example; chemically it consists of about 90 per cent. water, about 8 per cent. carbon, and about 2 per cent. of mineral salts. Physiologically it consists of cells of various kinds built into an external form. It is in fact a materialisation of the invisible water and carbon contained in the air. There is in the air a minute percentage (0.04) of carbon dioxide, from which all plants are materialised. Unconscious mind, using vital power, works up these into forms.

SUBCONSCIOUS MIND IN ANIMALS.

Ascending yet another step to the animal world, we have the same atoms, the same unitary cells, but the protoplasmic cell is modified into much more complex forms that manifest a new quality—Consciousness. I am not going to enter here upon the extremely complex question of Consciousness, but only to remark that the generative and nutritive physiological processes are as entirely subconscious in the animal as in the plant. Consciousness seems to be made possible through the agency of nerve-substance, of which lecithin (C₄₂H₈₄N₂O₄) may be taken as a type. The total energy is provided by food, which is deprived of its energy as well as of ingredients required for cell-building. It should be obvious that the subconscious mind that builds the animal form is a higher degree than that which builds the plant, and it is quite obvious that in Consciousness we have another manifestation of Mind which, though much inferior to the subconscious intelligence which builds the organism, is yet endowed with marvellous forms which we call instincts. There is still, as far as we can judge, no self-consciousness, and therefore in the natural state, no moral sense. Animal

intelligence proceeds mainly from the sub-conscious mind which the animal obeys entirely, as we do not.

HUMAN SUBCONSCIOUSNESS.

With the human being we enter on an entirely new manifestation of Mind. Reason, slight in the animal, takes, or is supposed to take, the foremost place. He can reason at all events, when not blinded by desire. He has also self-consciousness, a desire to know and understand, and a moral sense, rudimentary in some persons and highly developed in the real leaders of the race. These make his moral consciousness, but his subconsciousness is still dominant in forming his instinctive desires, tastes and affinities, some of which are shared by the animals and doubtless formed part of the mental equipment of the Pithecanthropus. If Darwin's Descent of Man is correct (on which point there is more to be said later) these interesting progenitors divided into two parties, one of which decided to drop the first half of the name and become *Anthropos*—Man—the reasoning being—with clothes, alcohol, governments, guns, submarines, coal strikes, revolutions and all the apparatus of civilisation. The other party would seem to have preferred to take the line of least resistance, to be guided by instinct alone, to keep their fur, drop the suffix, and remain *Pithecus*—Ape, and, we hope, be happy.

In the former group the subconscious put on an entirely new aspect. Reason, self-consciousness, and the moral sense are normal (or should be), but Man has in addition a whole set of supernormal faculties which are the subject of the present articles. The chief of these faculties are *Cryptomnesia* (the sub-conscious memory), *Telepathy*, *Telekinesis*, *Lucidity* (the prophetic faculty), *Intuition* and *Mediumship*. *The employment of these faculties constitutes Spiritualism*. The faculties themselves are proven facts, whatever Mr. McCabe and the wilfully ignorant may say, and whatever explanations may hereafter be substantiated.

(To be continued.)

THE GREAT BETRAYAL.

ADDRESS BY MR. P. R. STREET.

The large hall attached to the offices of the L.S.A. was crowded on the Thursday of last week when Mr. Percy R. Street delivered a most stirring and impressive address on the above subject. Mr. H. W. Engholm presided. As a peg on which to hang his story, Mr. Street took the words, written in another connection, in the first chapter of St. John's Gospel, "He came unto his own, and his own received him not." He asked his hearers to carry their minds back to the times of the great struggle which we were now beginning to forget. In the midst of that struggle a soldier—a simple warrior, but "a gentleman unafraid"—passed out of life. He found himself the same man as before with the same love and desire, and all his faculties alert. "I know because he told me so." His first thought was to get back to his people—his wife, children, and aged parents. He came into that home ("I know because he told me so"); he touched them; they felt it not; spoke to them, called aloud: they heard it not. The doors were closed against him. That was love's great betrayal. "When I saw him again," said the speaker, "it was while I was in a lonely bivouac the other side of the Jordan [during the Palestine campaign]. His anguish was pitiful; he felt nothing was worth living for." It was different now; they knew now. But the experience was not singular: it took place in thousands of homes all over the world. Why should it be? Who were the betrayers of the dead? They were the vast section of humanity who were indifferent to or ignorant of the fact of life beyond physical death, and also those determined opponents who threw cold water on others' convictions, and who, in doing so, were harming their own souls. But the greatest betrayer of all had been the theologians—false trustees of the holy truth they had received, the truth given to the Fathers. In another part of his eloquent address, alluding to the number of vexed questions, side-issues, and misunderstandings. Mr. Street pleaded for a minimum basis of belief. Whatever their other differences, they could all unite on the recognition of human survival, the proof of which by psychical science was the greatest fact in human history.

We are giving a special story by Mr. P. R. Street on this subject in next week's Armistice Anniversary Number of *LIGHT*.

SWEDENBORG did not attain to a state of illumination and become a seer of spiritual things through pride of intellect, or from mere curiosity, but because he sought knowledge for ends of use, in order that he might become an instrument to serve humanity. He says: "The reason why he, a philosopher, had been chosen for this office, being, that spiritual knowledge, which is revealed at this day, might be reasonably learned, and naturally understood; because spiritual truths answer to natural ones, which originate, flow from, and serve as a foundation for them."—From "Emanuel Swedenborg," by W. P. SWAINSON.

COMMUNICATION WITH THE DEPARTED.

[From a sermon on Spiritualism by the Rev. Dr. Gaikie Cobb, Rector of St. Ethelburga's, Bishopsgate, E.C.]

Have we had communication with the departed as a matter of fact? This depends on the *we*. The answer is that such communication can be established, ought to be established, and, in the experience of a growing number of people has been established. Not all that are claimed as such are to be accepted. Many are hastily endorsed, very many are accepted quite uncritically; and few people seem to treat seriously the phenomena disclosed by the transcendental mind. Yet these may easily be mistaken for messages from somebody on the other side, and we shall not be on sure ground until we have explored more thoroughly the recesses of this transcendental mind.

Yet when all is said it is necessary to add that fascinating as sailing into the uncharted sea of "spiritism" may be, it is of the nature of a side-show. The main business of life lies elsewhere. "Only he who has honestly and honourably laboured for the values which can be found and produced in this world is prepared for a future world—if there be a future world, a question which experience alone can decide." This saying of Höfding's reminds us of a similar saying of Lotze's that only that which is fit to survive will survive. Our chief work, then, is to develop in ourselves such devotion to the eternal values that they enter into our very marrow and become a living force in us. If Faith be holding fast to unseen Goodness, then it bestows the immortality of that to which it clings. It is good, said the Psalmist, that a man should hold fast by God. The soul grows by what it feeds on. And the soul which has learned to live with God, and to think thoughts of what is lovely will be changed into His image from glory to glory.

But when all is said and done we shall find that here as everywhere the Key to the secret of Life is Love, and that Love enters where Thought can only stand at the door and knock. Surely, every open-hearted person has the assurance in himself that where two souls have pierced beneath the veil of the soul-body, and reached the hidden depths of their two personalities, and loved in them what is eternal, they cannot be kept asunder for ever, but will somehow and somehow be drawn together by the power of Love, of which power the physical forces of the world are but feeble reflections. What gravity, or chemical affinity, or cohesion are to atoms, that is Love to souls. And as the atoms are bathed in the aether so are souls in the Love which is God. If this be so, is there anything strange that loving hearts should set themselves to try to find out whether a re-union with the beloved is possible here and now? And will anybody say that their endeavour is love's labour lost? Should they not rather hope that they may succeed, and believe that, whether conscious success attends them or not, at all events some good thing has been achieved which will sooner or later be revealed?

After all, the communion of saints is something more than a fond thing vainly invented, and the mission of Spiritualism may for all we know be to make practical this article which to so many seems enveloped in mist and cloud.

CONTINUITY OF SPIRIT COMMUNICATIONS.

Referring to the recent discussion on the fact that many spirit communicators seem to be often unaware of previous communications made by them on previous occasions, showing a lack of continuity, Dr. Campbell Holmes writes:—

"C. E. B. (Colonel) touches on a characteristic of spirit communication, which, although very important, seems to be unfamiliar to most people. Its recognition would, no doubt, clear away a good deal of difficulty and doubt. It is this, that while a spirit, when manifesting through a particular medium, remembers everything that has occurred at sésances with this medium, it remembers little or nothing of these occurrences when manifesting at other sésances through other mediums.

"The continuity of memory suggested by C. E. B. (Colonel) in cases of cross correspondence is really something different; for here, in communicating parts of one message through two different mediums, the spirit is merely carrying out a previously well-conceived plan of its own. In Moore's 'Glimpses of the Next State' (page 71) the spirit 'Grimaldi' could not give the pass-word arranged at a previous sésance with another medium, and explains why by saying 'I cannot give the word unless I am in the same conditions.' In Professor Coates' book just published, 'Is Modern Spiritualism Based on Facts or Fancy?' (page 49), his stepson did not remember the pet name he gave his stepfather at sésances with another medium."

Our own experience is that spirit communicators cannot always recall statements previously made by them through the same medium. But the human frailty of forgetfulness may occasionally apply in these cases.

THERE is nothing hackneyed about the song, "O Love Undying," a copy of which we have received from Messrs. Ryalls and Jones, Ltd., music publishers, of Birkenhead. It is, indeed, original and very melodious, and touches our subject to the extent that it tells us hopefully of the reunion of love beyond the veil. The words are by John G. Barr, and the music by Max Irvine. The price is 2/- net.

"EARTHBOUND" AT COVENT GARDEN

FILM PLAY OF LIFE AFTER DEATH.

Reviewed by H. W. ENGHOLM (Screen Playwright and Author).

It was my privilege on Monday night, October 25th, to be present at the premier performance of "Earthbound" at the Royal Opera House, Covent Garden, in the company of the Rev. G. Vale Owen. At one moment in the course of the tense story being unfolded, the earthbound spirit was seen or sensed in the precincts of a wonderful church by the Vicar, who urged him to seek forgiveness from those he had harmed, for in that way he would soon be on the pathway to the home that assuredly awaited him in the realms beyond. Mr. Vale Owen turned to me and remarked, "How very true. Often in my own little church at Orford, when I have been there alone, I, too, have felt the presence of unhappy souls and sensed their appeal to me for guidance. I am glad the author of this play has shown in such a direct manner some of the work that lies within the scope of the clergy in helping those who are earthbound beyond the veil."

The Opera House, Covent Garden, was crowded to its utmost capacity, and the reception of this wonderful film was not only enthusiastic, but the story impressed every member of this great audience. Dramatic though it was, it could have easily been reduced to mediocrity, but for the brilliant handling of the whole theme by Mr. Basil King, its author. The very first title which appeared on the screen gave the key-note to the whole play—

"Whatever good man has to his credit—whether it be much or little—is the seed from which he grows eternally. Evil is nothing but dead loss."

Two men and two women are bound together by a common creed—"No God—no sin—no future life." Then we see portrayed a drama that is as old as man. The husband, held by an infatuation for his friend's wife, considers he is justified in his action because of his belief arising from his creed of the survival of the fittest. But the man forgets—as Harvey Breck, the philosopher in the play puts it—that "You may be alone—unseen by any eye—and still have to struggle between conflicting thought forces." The man's wife suspects her husband. "No man has secrets from his wife's intuition," is the title which comes upon the screen at the point in the story when the husband tries to bluff his wife and laughs at her suspicions. We see a tremendous struggle in the hearts and minds of these four people, which leads us to one of the great moments in the play.

This takes place in the familiar setting of a comfortable club, and as the title that precedes the scene states, *And when passion gets us where she wants us, even this common-place club on this common-place afternoon can be the stage all set for action.*

The two men meet on the stairs of the club, the one a husband whose wife is about to desert him, the other a friend, who, forgetting his wife and child, is about to sacrifice everything, including his honour, for the passion that enthalls him. A pistol shot rings out, and the man who was about to destroy the happiness of his wife, the confidence of his friends, falls to the foot of the stairs, dead. It is at this moment that the play of "Earthbound" really commences. For Dick Desborough still stands on the stairs, a ghostly and bewildered wraith, and his fellow clubmen crowd round his body as it lies at the foot of the stairs. He is unseen by all, and yet all is seen by him. He visits the house of the woman who was to have left with him that afternoon. He visits his home, where only the faithful dog and his little daughter see him for a moment. He is seen at all his usual haunts. He finds that THERE IS NO DEATH, and that he is earthbound.

And then, as this wonderful story proceeds, the realisation comes to him that so long as you cling to the world you will suffer the torture the world never fails to inflict on those who love it. He realises that a man may be earthbound, after death, not only by his desires, but by the things he had left wrong. Once he has put them right he is free to take a step onward towards the greater and better life that awaits him. So, Dick Desborough helps the wife of his friend to save her husband from the sentence of death. He, too, helps the man he so terribly injured to forgive his

erring wife. One by one he straightens out his misdeeds, until there is but one thing left to do, to win the forgiveness of his own wife. And in the last scene of all, and in one of the tensest moments that has ever been given us in play or story, the poor, earthbound spirit is forgiven all by his wife, whose love was a pure and holy one. As the picture fades from our sight, we see him with a divine light in his eyes, walking away towards the Light, for he is now on his way Home.

There is no tawdy sentiment or cheap clap-trap in this wonderful play. The reverence of its treatment and the sincerity with which each artist handles his or her portrayal of the true-to-life character studies they present will live in the memory of everyone who is fortunate enough to be able to see this most perfect symbolism of life after death.

It was altogether a notable night, and many well-known representatives of Spiritualism and Psychical research were present in the audience. Among them were the following:—Lady Portarlington, the Hon. Mrs. Capell, Colonel Roundell, M.P., Lord Castlerosse, Lord Lovat, Lord Lurgan, Lady Msmé Gordon-Lennox, Lady Glenconner, Mrs. Winston Churchill, Lieutenant-Colonel Sir Mathew Wilson, Bt., M.P., Captain Angus Hambro, M.P., Sir Ernest Wild, K.C., M.P., Sir Edward Marshall-Hall, K.C., Sir W. F. Barrett, Sir James Remnant, M.P., Lord and Lady Molesworth, Lady Malmesbury, Count Miyatovich, Sir George and Lady Scott, the Rev. Clarence May, Canon the Hon. J. G. Adderley, Miss Estelle Stead, Mrs. Philip Ch. de Crespigny, the Rev. F. Feilding-Ould, Mr. E. R. Hewitt, K.C., the Rev. G. Vale Owen and Miss R. Owen, Mr. David God (Editor of LIGHT), Dr. Abraham Wallace, Dr. Ellis T. Powell, Miss Mary Conan Doyle, Rev. Walter Wynn, Mr. Stanley De Brath, Mrs. Barbara McKenzie, Mr. Leslie Curnow, and Mr. Howard Mundy.

Great credit is due to Mr. Charles Lapworth who, I understand, was largely responsible for the presentation of this picture in its right atmosphere. The interior of the famous Opera House was admirably in keeping with the brilliant scenes that were projected on to the screen. The musical part of the programme was such as to emphasize correctly every telling point in the story. The music score, I understand, was the same as that used in the Capitol Theatre, New York, and the orchestra at Covent Garden had to handle it at very short notice. Preceding the appearance of "Earthbound," Miss Dorothy Webster rendered the song, "The Return," with such intense feeling that the applause which greeted her was in every way justified. This beautiful song, which it is expected will become immensely popular, almost stands alone in the fact that the words, written by Mr. Boyle Lawrence, contain the essence of the message of Spiritualism, and his treatment of the subject is so broad, and yet so human that all classes and creeds will find in it a deep truth. Viscountess Molesworth, I notice, after seeing a copy of this song, has written a tribute in which she says that it "is undoubtedly an inspiration. It touches the heart at once with its tender words and appealing melody, breathing hope and consolation to all humanity in its mighty message." Mr. Herman Darewski, who composed the musical setting, is to be congratulated on the beauty of the melody and its rhythm. It was a happy thought that brought Mr. Darewski and the Goldwyn Picture Company together, as "The Return" will be sung at each performance of "Earthbound" at the Opera House. It may interest those who intend to see this picture to know that "Earthbound" took nearly a year to produce, and when the Goldwyn Company showed the picture recently in New York as many as 18,000 persons saw the picture in one day during its run in New York.



Mr. Lawson Butt, who plays the role of Harvey Breck, the Philosopher, in "Earthbound." Mr. Butt is the brother of Madame Clara Butt, and was educated at Clifton College.

I saw God in a point . . . by which sight I saw that He is in all things.—THE LADY JULIAN OF NORWICH.

THE development of many a man has been entirely distorted simply because he has felt it incumbent upon him to adhere to an error to which he has once committed himself.—GOETHE.

SPIRITUALISM AND SOCIAL RECONSTRUCTION.

REFORM AS VIEWED FROM THE HIGHER PSYCHIC STANDPOINTS.

By DR. ELLIS T. POWELL (late Editor of the *Financial News*).



ELLIS T. POWELL,
LL.B., D.Sc.
Author of several works
on Psychic Science.

There cannot be a single minute of the day or night which is not marked by the passage of souls out of mortality into spirit life. This is true not only of our own age, but also of every era since the world became populous. The mind is appalled when it contemplates all the myriads who have passed away, within the historic period, by natural physical decay, by famine, pestilence, war, catastrophe, and other causes. Back beyond the historic period there must have been other multitudes, of whom we know nothing directly, but whose number we can dimly conjecture by thinking of such cataclysms as that which overwhelmed Atlantis. Are all these separate souls within the love of the Deity? Does His solicitude include each one of these abounding myriads? Can it be possible? Is it not likelier that Omnipotence must be satiated, and all but nauseated, by this eternal and incessant procession of spirits into the unseen realms, in such numbers as must, apparently, preclude anything like individual sympathy with each spirit, even if Omniscience discerns the arrival of every single entity.

WHAT ABOUT RE-INCARNATION?

At this point we shall be told, no doubt, that our enquiry is based upon a misapprehension. There is not (the re-incarnationist will say) any such multitudinous aggregation of spirit individualities as we seem to suppose. The same spirits return again and again to the discipline and experience of mortal life. So that, although the number of the migrant spirits is undoubtedly large, it is nothing like what it appears to be if we consider each intelligent entity as a sojourner once, and once only, in the habiliments of mortality. Thus the re-incarnationist; and having given him a hearing, we may go on with our main thesis. For even if the re-incarnationist be right, and the huge squadrons of humanity return again and again to the same parade ground, there still remains the fact that they are vast multitudes, and it still suggests the question: Can God care for all? If He does, then a new and deeper meaning attaches to the ancient declaration that God is Love.

WHAT IS THE TRUTH?

Surely the solution of the mystery lies in our realisation that every spirit (whether incarnate once for all, or re-incarnated again and again), constitutes a spark of the Deity. From Him it comes, as an expression of Himself, and to Him it returns. He Himself is vitally interested in the passage through mortality of these sparks of His own Being. So far from His becoming nauseated at their number, they are but the facets of His infinite Personality, each looking out upon light and life through its own eyes. Aye, one may say more than that: Each one of these innumerable entities is infinitely precious to itself. In all, save an infinitesimal minority, there is a passion for survival, an appreciation of individuality, which marks that particular spirit out from all the universe. Not one, regarded from its own point of view, is superfluous. If we say that the Hottentot, the Kaffir, and the Chinaman are superfluous, we lay ourselves open to the rebuke that we ourselves may be neither so interesting nor yet so indispensable as we suppose, in the sight of Omniscience. Because we cannot vibrate sympathetically with all these lives, because our fellow feeling can but vaguely realise their individual passion for expression and existence—why, that is no reason why in the heart of Infinite Being itself there can be any such a thing as "plethora, or glut, or supersaturation." On the one hand (since there is no spiritual Law of the Conservation of Energy) the supply of individual life in the universe can never exceed the demand, for every single being demands his or her own continuance; and on the other it can never outrange the love that contains and fosters and enlightens all, in various degrees of individual advancement, because the love is as infinite as He from Whom it emanates, having neither beginning of days nor end of life. In the very infinity of love itself is the call and the capacity for an utterly endless and boundless accumulation of individual lives.

NO LIMIT TO THE DIVINE LOVE.

How then can infinite love be congested in the application of its sympathetic vibrations to each separate response, no matter how stupendous their numerical aggregate? When the telepathic "note" of every entity is different, how can infinite love be wearied, saturated, surfeited? In the very difference, in the utter absence of duplicates, lies the key to the whole relationship. "In the fundamental part of religion," said Liddon, "the man must be *solus cum solo*"—the one with the One, alone with The Alone. If God be infinite, and He is love, then love is infinite, too. And if that be so, no paltry system of caste exclusion, no contempt of the humble, the ignorant, the boorish, or the cave-dweller, can avail for one instant to shut out from the hearth-fires of the universe even the lowliest of those who have, through countless ages, attained to consciousness and the desire of its perpetuation here or hereafter. They may have been rude and stupid, scarcely differentiated from the animals they fought. But it is not for us to play the Pharisee with regard to their spirits. "Was your taste," asks Professor James, "consulted in the peopling of this globe? How then should it be consulted as to the peopling of the vast City of God? Let us put our hand over our mouth, like Job, and be thankful that in our personal littleness we ourselves are here at all. The Deity that suffers us, we may be sure, can suffer many another queer and wondrous and only half-delightful thing." If we cannot emulate Him in an infinity of yearning affection for the creatures of His hand—the great multitude which no man can number—at least we can aspire to an all-embracing catholic sympathy, a large-hearted charity—terrestrial virtues which will evolve here and hereafter.

THE MAINSPRINGS OF DEMOCRACY.

Now if we are right in our conviction of the deathlessness of personal consciousness—the immortality of the spirit—and if Professor James is also right in his view that each individual soul is precious in the eyes of its Creator, that each constitutes a form of self-expression by Him, and that each has an appetite for its own continuance, with a yearning, be it obscure or be it palpable, for its own development—then *psychic research and Spiritualism leap at once to the premier place among the social sciences*. They are the mainstays, the foundations of democracy, the justification of social reconstruction. For on all that they claim to demonstrate they put forward the most peremptory and unanswerable of all arguments for social reconstruction—to wit, the necessity of creating the most favourable environment in which the individual spirit may fulfil the demands of its nature and evolve towards a higher life. They have a message for the humblest souls. They are the most democratic of all sciences. They can render a reason where all the other sciences are dumb. For as soon as the survival of personal consciousness after death is postulated you see how it tacitly underlies all the great problems of reconstruction. Shorter hours and more leisure? What for? To loaf idly at the street corner? No, to utilise the means of better self-expression for the spirit, to give men time to think, time to look in upon their own souls, time to bestow upon the welfare of the souls of others! Higher education? What for? Merely to breed a race of pedants and bookworms? No, but in the first place to get rid of a state of affairs in which the triumphs and enjoyments of the intellect are the exclusive property of an aristocratic and academic coterie, so that all may have the opportunity of walking the breezy heights of intellectual attainment, where the spirit is melowered and invigorated by contact with the eternal truths. In the second, an increase in the capacity of the individual to receive the Divine ray. Real wages paid in life instead of nominal wages in money? What for? So that we may all be lovers of luxury and live in its debilitating atmosphere? No, but so that the spirit, looking out through earthly eyes upon the restful and the beautiful, instead of upon the tiresome and the tawdry, may the more easily trim her wings for ultimate flight to a higher plane of existence.

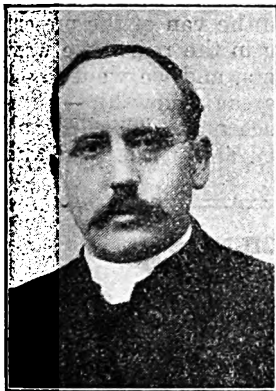
SPIRITUALISM IN NORTH WALES.—Spiritualism has secured a fearless advocate in the person of Miss Moye, who has been giving services at the old Salvation Army hall at Hiral, Bangor, North Wales. On Sunday, the 17th inst., a large audience listened attentively when Miss Moye gave an address which was highly appreciated; followed by clairvoyant descriptions, which were immediately recognised. The chair was taken by Mr. R. Gwynedd Evans, of Pwllheli. Miss Moye, 27, Tabernacle-street, Bangor, will be glad of the help of friends who may be in or near Bangor at any time.—R. G. E.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

I.—By the REV. CHARLES L. TWEEDALE, Vicar of Weston, Yorks.
(Author of "Present Day Spirit Phenomena and the Churches," "Man's Survival After Death," &c., &c.)

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

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



THE REV. C. L. TWEEDALE,
Vicar of Weston, Yorks.

It may safely be asserted that at no time in the world's history has there been so much interest shown in the subject of man's immortality, and the existence of the spirit world, as now. Science has at last definitely crossed the line between mortal body and spirit and a new realm of investigation has been discovered. Men are looking into the beyond with quite pathetic eagerness for evidences of "That city which hath foundations, whose maker and builder is God." Science is rapidly becoming the handmaid of religious belief, and men are realising that the eternal verities, which hitherto have seemed to gleam out fitfully from the regions of Myth and Romance, are realities which form a definite part of the phenomena of the Universe, and they are thanking God for it.

This interest, this eager questioning, is resultant on the knowledge gained by careful and continuous observation of the varied manifestations from the spirit world, which have taken place in the last two generations, and a careful comparison of these with those anciently recorded. While the world at large has thus been filled with an eager awakening interest, the Church, which claims to be the custodian of religious and spiritual truth, has, strange to say, until quite recently, turned a deaf ear to all modern evidences bearing upon the reality of that spiritual world to which it is the main object of her existence to testify, and even now is only just showing faint signs that she realises how important this matter is becoming for her. As the result of much steady investigation and testimony in the past, at last the facts of spirit manifestation are becoming so widely known that the Church has been compelled to turn her attention to the subject. A recent sign of the times was the discussion of psychic phenomena at the Lambeth Conference, and the placing, by the secretary, of my brochure on "Present Day Spirit Phenomena and the Churches," in the hands of all the Bishops present, with the Archbishop's consent. Another significant sign of the times is the choice of Sir William Barrett to address the Church Congress on psychical subjects.

The Church is beginning to realise that she must either move with the times or suffer a more or less complete loss of authority and influence.

It is known that the brochure distributed to the Bishops had a considerable effect in modifying the hostile attitude hitherto taken up by the representatives of the Church towards all modern evidences for the objective reality of spiritual manifestations, but how great this still is, and how great is the Church's need of knowledge and experience in these matters, will be apparent from a brief examination of some of the resolutions of the Conference touching these things. The Conference, while admitting the existence of phenomena hitherto practically denied by the modern Church, says that these modern psychic manifestations are not to be received by Church or people until psychologists (Psychology must be carefully distinguished from Psychical Research) have declared them to be genuine. It naturally follows from this pronouncement that the Church must immediately reject and hold as suspect all the similar psychic happenings narrated in the Old and New Testaments, and consequently reject Christianity itself, until psychologists have sat in judgment upon them and pronounced them to be genuine objective experiences. Is the Church prepared to do this? When did the Church ask psychologists and doctors to decide on the genuineness, or

otherwise, of New Testament manifestations, or accept Christianity on their decisions? Again, the Conference rejects modern spirit communication and recourse to seers or psychics, because the seer or psychic "subordinates the will and the intelligence to unknown forces and personalities and abdicates self-control." This fatuous pronouncement at once condemns the Christ, the Prophets, and the apostles, and cuts the ground completely from under the Church's feet; for obviously the same charge applies equally to the seers and psychics of Old and New Testament times, and condemns not only them, but all who sought unto them and accepted their revealed, "supernatural" or other world guidance. The Conference would have done well to remember the pit from which the Church was dugged and the rock from which she was hewn.

How futile for the Conference to say that "Many distracted souls turn to Spiritualism for help, not realising that the Church has abundant treasures to bring comfort and solace."

Hundreds of "distracted souls" (many of them known to me personally) have gone to the representatives of the Church lately and the Church has been totally unable to give them either help or consolation.

The weakness of the Church to-day lies in the fact that although it preaches and professes to believe in the spirit world, and man's survival of bodily death, it is totally unable to give any seeker an atom of present-day objective proof of either one or the other.

Professing a belief in the "Communion of Saints," it knows *nothing* of the real Communion of Saints. In vain does the Church profess interest in the departed, and sympathy with the bereaved, while she deliberately bangs the door on this real and objective psychic communion and deprives the bereaved of the unspeakable consolation which it brings.

The "arguments" put forward by certain Church dignitaries and lecturers who are at present vainly endeavouring to stay the spread of a knowledge and understanding of psychic evidences, to the effect that modern psychic manifestations are the result of telepathy between the incarnate, of hallucinations, of the tricks of "deceiving devils," or that they cause insanity, apply with equal force to the psychic manifestations of the Old and New Testaments, and to Christianity; and the fatuity of those who urge these "arguments" and fail to see that they are utterly destructive of the Church's position and claims, is almost beyond belief. Psychic phenomena form the mechanism of, and the channels for, the Communion of Saints, and for all revelation and revealed religion. No system of religion based on revelation can ignore them and continue to live. For lack of them the modern Church is totally unable under her present régime to give any present-day objective proof to the enquirer or to the bereaved, either of that Spirit world of which she constantly talks or of that resurrection from the dead on which she bases her hopes.

One cannot well have less than nothing. The resolutions of the Lambeth Conference and the general attitude of the leaders of the Anglican Church (and incidentally of other Christian Churches) have landed them into an *impasse* from which there is no escape, save by retraction of the statements made, and a candid acknowledgment of error. The sooner this is done the better for all concerned.

The time is not far distant, nay, for many it has now arrived, when men will be as sure, by sight and demonstration, of the other life as they are of this. The curtain between the two worlds is being rent in twain once more, and this time finally and effectually. Christ is coming closer to us. The Old and New Testaments are being read in a clearer and fuller light, and truths hitherto dimly and imperfectly seen are pouring comfort and consolation into our hearts. The day is close at hand—for many it has indeed come—when death will no longer be feared, but positively welcomed. When the Christ truths take their rightful place in our minds we shall shoulder the difficulties and trials of this life like one who sturdily bears the burden because he is on his way home, and we shall do our duty with the willingness and devotion of those who know that diligent application to the task prepares for a noble career, and who realise that the "light affliction" of this life, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

* This pamphlet was distributed to all the Bishops at the Lambeth Conference by direction of the Archbishop of Canterbury.

LIGHT,

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

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

"LIGHT" AND ITS MESSAGE.

LIGHT appears this week in an enlarged form, with an illustrated cover, and at an increased price but a price that is still cheap for such a journal. All the changes were in a way inevitable. We have had to meet a world-wide desire for the message of Spiritualism, and although we can only go a little way, we are going on as far as we can. We are pulled in two directions: forward by the great need for a journal that shall put our case clearly and sensibly in its large issues as a matter of world-importance, backward by the tribulations of the time with its high prices and general scarcity of means.

We are taking a bold step—but a step in the right direction—in answering the call for larger service in such conditions. But to have held back would have been to disobey the law of growth, over which we have a certain power. That is to say, we can remain small by stunting and pruning—but it is only a temporary choice. "When the law of life bids you go forward," said a Scots moralist, "and you take no heed, you are eventually kicked forward."

We have moved, then, and taken our fate into our hands, trusting that the way will open as we go, and that the support which is needed on the material side of things will be forthcoming.

During the darkest days of the war when paper was at famine prices, and it was difficult to keep any struggling enterprise afloat, we had to reduce our pages to the minimum. But we held on tenaciously all through to our old price that LIGHT might not be put beyond the reach of any of its readers. That position has now become impossible. Most things are dearer now than at any time during the war. But as many readers have assured us, LIGHT is well worth the doubled price; indeed, some would have had us make the rise years ago, and still others have urged that it should be sixpence.

The conductors of LIGHT, that is to say, the Council of the London Spiritualist Alliance, have taken a larger responsibility, but they feel that the responsibility will be gladly shared with them. For it is the cherished purpose and life-work of many of our friends on both sides of the veil that the meaning and message of Spiritualism shall be proclaimed in the wisest, widest and worthiest way, and we are assured that they will strengthen the hands of those who have done the work of enlarging the journal and seeing that it shall make an appeal to the public at large. We do not ask that any special help in money and service given us shall be indefinitely prolonged. We are assured that when we are fairly on our feet we shall be able to run alone. In its present position LIGHT is unique in the journalism of the time.

Our message to the world may take a multitude of forms—an addition to scientific knowledge, an aid to social progress, a consolation to the bereaved and to the struggler under the weary weight of all "this unintelligible world." For the time we are very much concerned with one particular aspect, which, in a way, includes all the rest. Here it is:—

Life continues beyond the grave by virtue of a *natural law*. It is not a matter of miracle or caprice, but a fact in Nature as real as sun and moon, as unalterable as gravitation or the ebb and flow of the tides. We are born to die. We die to be born again into another world as natural as this.

A thousand additions may be made to the message—some of them probably romantic and speculative—but the central fact remains.

It is a new "vision of the world." It is a matter of the most vital importance to humanity. We want it to be told abroad to aid in making the world a better and happier place, and in preparing its pilgrims for the things that await them when they come to the dark river which all will cross sooner or later.

Those who are with us will help us—a great company on both sides of life. So we go forward. We fore-shadowed many times during the past few years the great changes that are now upon us. We were never in the clouds about it. We saw that human destiny is partly in human hands, to advance or to retard. We knew it was a matter of material means as well as of ideals and aspirations. We asked for money as well as good wishes. We do not want to be "held up" or "thrown back." Let us all be in the van of the present movement, and let who will lag in the rear. We want all our readers to be light-bearers, and we want to see Spiritualism established as a great fellowship—a fraternity of spirits carnate and discarnate. That is coming, and many more great things are on the road with it.

UNSCIENTIFIC SCIENTISTS.

Some misapprehension seems to be current as to the position of men of science with reference to our subject. A physicist, a physiologist, or a man of science generally, is entitled to speak with the authority of experience on his speciality, *but on that only*.

A mind trained in scientific research is pre-eminently qualified to study psychic phenomena and to form conclusions, but when Spiritualists refer to authorities such as Dr. A. R. Wallace, Sir Wm. Crookes, Sir Oliver Lodge, Professor Hyslop and others they are referring to these not *quâ* men of science, but as men of science *who have studied the subject*. We offer these observations by way of comment on the following letter from Mr. J. Stoddart (Falkirk), who writes:—

On November 28th, 1914, Mr. E. Kay Robinson wrote to the "Times": "Scientific men rightly refuse to listen to arguments in support of the belief that individuals survive separately after death"; and in LIGHT recently Dr. Woolley is reported as saying, regarding "motor automatism," that "As a scientist he must assume that the subconscious mind was entirely responsible for all the phenomena produced." Is it scientific to "refuse to listen" to arguments in favour of any hypothesis, and why the "must" in Dr. Woolley's case? Are these scientists dominated by the unscientific idea that a hypothesis that admits "spirit" action is unscientific? Dr. A. R. Wallace has written: "I have never been able to see why any one hypothesis should be less scientific than another except in so far as the one explains the whole of the facts, and the other explains only part of them. Tested by that criterion the 'spirit' theory of these phenomena would be the most scientific. The theory of subconscious activity as the explanation of all these phenomena is an unsupported assumption, and cannot be reconciled with one of the 'facts' involved, namely, the persistent claim of the controlling intelligence to be a separate entity."

PSYCHIC PHOTOGRAPHY: "FAKE" METHODS.

Mr. J. Arthur Hill writes:—

In LIGHT of September 4th I described experiments of mine which suggested that the quinine sulphate method of faking spirit photographs is a myth. I drew designs in quinine sulphate solution on various materials which I then photographed, but no trace of the design appeared on the plate. In LIGHT of September 11th Mr. Barlow contended that Mr. McCabe is right and that I am wrong; that a quinine sulphate design is photographable, though invisible, if citric acid is used in the solution, to increase solubility and fluorescence. He does not say that he has done it or seen it done. I have now done it according to his formula, and still no design appears on the plate.

My conclusion, therefore, is that though certain curious but well-known optical effects are produced by rays passing through an actual solution of quinine sulphate, a design drawn in such solution and allowed to dry is not photographable. Accordingly I do not believe that "spirit photographs" can be imitated in this way, though, of course, there are many other ways.

SORROW not that there is sorrow in the world, for without sorrow how could the sweet ministries of love bring to us the dearest delights of life!—"THE MESSAGE OF MARY."

FROM THE LIGHHOUSE WINDOW.

Amongst the messages of congratulation on the increase in the size and circulation of *LIGHT* is one from Sir Oliver Lodge, who writes, "Success to your venture."

Elsewhere in this issue we give a report of four papers on Spiritualism read at the Church Congress at Southend last week. The following particulars respecting the authors of the papers are given in the Guide to the Congress. The Rev. Harold Anson, M.A., is chairman of the Guild of Health, and was previously Rector of Birch-in-Rusholme, Manchester; the Rev. M. A. Bayfield, M.A., is a member of the Council of the Society for Psychical Research, and Rector of Hertingfordbury, Hertford. Miss Lily Dougall is a well-known novelist and also a writer on religious questions. Sir William Barrett, F.R.S., is too well-known to our readers to need a description of his distinguished career.

The "Daily Mail" last week devoted considerable space to the heralding of the new series of the Vale Owen scripts now appearing in the "Weekly Dispatch."

The "Daily Mail" states that "Requests for lectures have been insistent since the messages first appeared. Mr. Vale Owen himself, in view of his duties to his parish, has felt obliged to decline all invitations to appear on public platforms, but we understand that preparations are being made to meet at least part of the public demand by a supply of lecturers from among those who have made a special study of the script."

Sir Arthur Conan Doyle has made a trenchant reply to Mr. Joseph McCabe's pamphlet, "Is Spiritualism based on Fraud?" It is contained in a little book entitled "Spiritualism and Rationalism" (Hodder and Stoughton, 1/- net), and exposes the errors of Mr. McCabe in the most incisive fashion, but entirely without animus. We have rarely met with a more scathing exposure of the fallacies of a critic of Spiritualism; page after page Mr. McCabe's arguments are taken up, examined, and shown to be worthless as emanating from one who is not only ill-equipped to understand the subject, but who is so strongly prejudiced that he refuses to see the most obvious facts telling against his position.

Our Special Representative at the Church Congress at Southend last week observed with interest the acclamation that greeted a statement of Sir William Barrett's which he uttered with emphasis. He said: "I agree that survival after death has been experimentally proved in certain cases without a shadow of doubt." Another burst of applause greeted Sir William's remark, "There are, I believe, more lunatics from religion in our asylums than from Spiritualism." One could have supposed himself at a meeting of convinced Spiritualists.

But it was evident a little later that the believers in the big assemblage were not going to have things all their own way. There was a rousing burst of applause when the Rev. A. V. Magee, denouncing séances, exclaimed in ringing tones, "Our loved ones are moving forward and upward, and I say that you are doing the worst service of your life if you try to bring them back." No doubt Mr. Magee honestly believed what he said, but on his own confession, he knows little about Spiritualism. This fact, however, does not prevent him from dogmatizing on the subject.

Recently we hazarded the light-hearted suggestion that a team of life-long Spiritualists would doubtless be very willing to engage in athletic contest with a body of the clergy of corresponding age, as a means of demonstrating their normal physical stamina. In this connection we may mention that within the past few days, as reported in the Press, we have had an instance of the alertness of mind of one who is a very prominent Spiritualist. Dr. Ellis T. Powell, while boarding a bus in the City, felt a wallet abstracted from his hip pocket. He promptly grappled with the supposed thief, who was afterwards arrested.

Mr. H. Edwin Good (109, Pulborough-road, Southfields) writes calling attention to the splendid healing work being carried on by Mr. and Mrs. Lewis, of Norbiton, at the Wimbledon Spiritual Mission, and at their own home. Mr. Good says, "To enumerate the disorders alleviated and nearly always cured by these two highly gifted ones would be to catalogue all the ills that flesh is heir to, at any rate in this country. Year in and year out, Mr. and Mrs. Lewis carry on their healing without fee or reward, to the detriment often of their business, which is their only means of livelihood. For the thoughtless call in the daytime, and the shop door is bolted and the patient attended to rather than turn a case away. Sometimes as many as eighteen or twenty cases are seen in business hours, and what monetary loss this involves may be imagined, as no staff is kept in the shop. No case that can be done any good for is ever

turned away, and how these devoted workers for the public good find the physical strength to stand the enormous drain on their magnetic and nervous resources is a mystery to their many friends and admirers. No questions are ever asked as to the would-be patient's beliefs, creed, or status; proffered rewards are refused, and if sent are returned."

A. L., a lady reader, informs us that the Prayer for the Dead, to which reference has been made in these columns several times of late, is contained in a book, "Our Comradeship with the Blessed Dead," by the Bishop of Kensington (Longman's). She adds that she found it especially comforting to one who, like herself, has lost a son in the late war.

Signs are everywhere manifest of the tremendous public interest in the spiritual movement which may, in the hands of Providence, be used to moderate the harshness and stem the excesses of the great industrial revolt with which the world is now threatened.

It was recently observed to us that patience is necessary in demonstrating the reality of spiritual existence inasmuch as the British mind is not readily receptive of a new idea. In order to plumb the unconscious satire of this remark, it is only necessary to reflect that the "new idea" has long been part and parcel of the Christian tradition.

We learn that Mrs. Cannock is starting a series of classes for first aid in healing.

Mr. J. G. Macfarlane, Hon. Secretary of the Southern Counties District Union (Portsmouth), sends us a needed protest against inferior forms of platform mediumship, and their ready endorsement by uncritical and credulous people. "Guesswork and inference," he remarks, "do much harm," and he alludes especially to a "mission" recently conducted in the district. Those of our readers who follow the public presentations of our subject through mediums or supposed mediums should be vigilant in these matters, and refuse to countenance anything but the genuine and the best.

The "Morning Post," in the course of a leading article on the Church Congress, headed "The Church and Psychic Research," says, "Whether or not the hypothesis that incarnate intelligences can and do communicate with incarnate minds is proved we do not attempt to decide." After declaring that broadly speaking the Church has always taught the doctrine of immortality, the article continues, "But the Spiritualist goes much further in asserting that communication between the dead and the living has been established, and upon that assumption erecting a new religion outside the Church. It is that claim which it is the right and the duty of the Church strictly to examine." The Bishops at the Lambeth Conference have already done this.

The "Daily Telegraph" also devotes a leading article to "Church and Spiritualism," in which it expresses the fear that "Those who look for some definite leading on the part of ecclesiastical authorities in reference to the phenomena of Spiritualism may be disappointed with the discussion which took place on this subject at the Church Congress." It adds, as a reason for this, that "It is obvious that the same differences of opinion which divide ordinary people exist also in Church circles." This is another way of saying that our beliefs are being accepted by many within the Church. This fact was fairly clear from the reading of a paper at the Congress on the subject of "Psychic Science as an Ally of Christianity" by a clergyman of the Church of England.

Mr. E. J. Thompson, vice-president of the Glasgow Association, was entertained in Glasgow last week by the members of the Association prior to his departure for Vancouver. Mr. Stewart presented Mr. Thompson with a travelling rug and Mrs. Thompson with a handbag. Mr. Peter Galloway and Mr. Horace Leaf spoke of the good services rendered to the cause by Mr. and Mrs. Thompson, who carried with them the good wishes of Glasgow Spiritualists.

A correspondent, M. Baker, writes from Bosham, Sussex, commenting on the account of the physical séance with the Thomas Brothers which appeared in our last issue. Our correspondent asks, "To what end tend these displays? Do they enlighten our path and lead us upwards? Are they the spiritual intercourse with those passed over?" We can echo the writer's own words, and say, "surely not," but that they have a place in the scheme of things we do not doubt. The pursuit of such phenomena is to be deplored if they are made an end instead of a means.

On glancing through the Sunday papers on Sunday last, we were amazed to find that not a single one of them contained any comment or discussion on the Church Congress. We wonder when the Sunday papers will wake to the fact that Sunday is the one day on which such matters can suitably and profitably be discussed.

SPIRITUALISM AT THE CHURCH CONGRESS.

PAPERS BY SIR WILLIAM BARRETT AND OTHERS.

Comments by the Bishop of Chelmsford.

(By our Special Representative.)

The Church Congress, which met at Southend last week, devoted Wednesday afternoon to hearing and discussing four papers* on Spiritualism. There was a very large attendance, and the utmost interest was displayed. The Bishop of Chelmsford presided.

Mr. Stainton Moses, in 1881, published in pamphlet form the discussion on Spiritualism at the Church Congress held in that year at Newcastle-on-Tyne, and in his accompanying remarks wrote, "It is well that a serious attempt on the part of the clergy of the Established Church to estimate one of the great Spiritual movements of the day should have a wide recognition. Spiritualists will not agree with all, or even with much of what was said, but they will agree, I think, in acknowledging that the claims of Spiritualism to serious notice were recognised." So we may say to-day, with the addition that at the present Church Congress there was manifested a broader and, on the whole, a more intelligent approach to the subject. Indeed, it may be said that the papers read kept to a high plane. It was only in the brief discussion that followed that a different and less satisfactory element of thought was introduced, and Mr. Magee mounted his favourite hobby-horse. A feature of the proceedings was the evidence that there were many among the great audience who were heartily in accord with the central claim of Spiritualism. For instance, a burst of applause followed Sir William Barrett's statement that "Survival after death has been experimentally proved, in certain cases, without a shadow of doubt." In the subsequent interval for tea, before the evening session of the Congress, there were many interesting discussions about personal psychic experiences, and from what was said one gained the impression that there must be a number of psychically-sensitive people among the clergy.

We give the following extracts from the papers read:—

REV. HAROLD ANSON.

MR. ANSON said he believed that a very large proportion of the supranormal messages and scripts and visions could be satisfactorily accounted for by telepathy and unconscious hypnosis. "But I must own," he continued, "that, to my own mind, there remains a small residuum which cannot be so accounted for, unless we are to assume that all minds have potential access to all knowledge, present, past and future, and that appears to me, at our present level of knowledge, to be a far greater assumption than we have any right to make, and far harder to accept as probable than any spiritistic hypothesis." He asked his audience to reflect that they, as Christians, ought not to have any *a priori* reluctance to accept as a provisional hypothesis the possibility of communication. He said, "We believe that, at least in one instance, One who passed through death was able to make His presence felt and known to those on this side for a short time after His death, and we believe that His life is meant to be typical of our own, or (as Pascal put it) 'It is one of the great principles of Christianity, that all which has happened to Jesus Christ must happen in the soul of every Christian.'"

SIR WILLIAM BARRETT.

SIR WILLIAM BARRETT, who was received with applause, prefaced his paper by contrasting the present occasion with his experiences forty-six years ago, at the British Association held in Glasgow, when he read a paper on "Thought Transference," and asked that a committee should be appointed to investigate the subject. Not a single newspaper in the Kingdom quoted his remarks, except the "Spectator," and he was howled down both by scientific and ecclesiastical authorities. Now the times had changed.

Proceeding, Sir William said that whatever opinion we might hold as to the legitimacy of Spiritualism from a Christian point of view, and whatever might be the intelligence behind these phenomena, few would dispute that serious scientific investigation of the subject was eminently desirable. "Spiritualism," he added, "is not a religion, nor is it a new revelation; but in the case of many known to me personally, it has been a profound solace to them when in the agony of bereavement they have lost faith in God and

in a future life. After many years' critical investigation, in full light and with unpaid mediums, I am absolutely convinced that super-normal physical phenomena do really occur. This conclusion was reached, as we all know, by Sir W. Crookes with his unrivalled experimental skill, and he has recorded the amazing occurrences that he witnessed in full light. These phenomena display all the characteristics of an invisible human personality, and their existence is, of course, fatal to any purely subjective theory of spiritism. Their only object and value appears to be to convince us that unseen intelligences surround us, and can make their presence known under suitable conditions."

"The conclusion is obvious that when the results of psychical research are further established and generally accepted, as doubtless they will be in course of time, the materialistic philosophy and mechanistic view of life will have received a fatal blow. The soul and the spiritual world, which had gone out of fashion and been ignored by science, will resume their high position, and become a dominant matter of serious thought. The prayer of faith will no longer find an adequate explanation in the subjective response it evokes. If telepathy be indisputable and our creaturely minds can silently impress other minds, the Infinite and indwelling Spirit can thus reveal itself in all ages to responsive human hearts. Confronted with the demonstration of amazing super-normal phenomena existing to-day, the miracles of the New Testament will cease to be regarded by sceptics as the fables of a credulous age. Nor can vociferous Sadducees scoff at the resurrection of our Lord, when experimental proof accumulates of survival after bodily death."

THE REV. M. A. BAYFIELD.

MR. BAYFIELD said that many of the clergy regarded psychic science with suspicion, and some with positive antagonism and alarm. Under its popular name, "Spiritualism," it had even been denounced as anti-Christian. He would endeavour to show that this branch of study was altogether an ally of our faith. Everyone was a Spiritualist who was not a materialist, and Christianity itself was essentially a spiritualistic religion.

Mr. Bayfield held that the apostles of Christianity should recognise psychic science as a valuable ally, and proceeded: "If we have received messages, of whatever kind, from those who have passed away we must infer that they are still alive, and that they retain their memories and have some knowledge at least of what is going on in the world they have left. Much, indeed, that those who sit with mediums or write automatic script regard as evidence that they are in communication with the dead affords no sure proof that this is so. We have good reason to believe that you yourself may be imparting all this knowledge to the medium by unconscious telepathy."

"We are on sure ground when the medium gives us some fact about the dead which it is certain was unknown both to medium and sitter, and is afterwards verified; or when an automatic writer produces something which was demonstrably outside the range of his knowledge, is perhaps unintelligible to him when written, could not have been derived telepathically from the living, and at the same time embodies ascertainable fact. One can imagine no source of such information except the deceased who is ostensibly communicating."

The speaker referred to another service which the discoveries of psychic science had rendered to Christianity. "Many honest seekers after truth" (he said) "stumble at the miraculous element in the Gospel. They say that miracles are contrary to modern experience, and that the evidence for those alleged to have taken place in former days is unconvincing. They declare that they find the universe to be governed by invariable laws, and they argue (I do not say, soundly, but at least by syllogisms satisfactory to themselves) that a miracle, being by hypothesis a violation of law, is *ipso facto* a thing incredible. Psychic science replies on our behalf, that by the employment of spiritual forces it is daily performing cures and doing other things which at one time would have been accounted miraculous, but are now seen to be within the domain of law."

THE BISHOP OF CHELMSFORD.

After a brief discussion in which the Rev. T. L. Lomax and the Rev. A. V. Magee spoke of the dangers of evil spirits, the President of the Congress, the Bishop of Chelmsford, made a few concluding remarks. He reminded his hearers that the investigation of Spiritualism was not a thing antagonistic to Christianity. The subject might be looked at from several points of view. He was not going to approach it from the attitude of danger. At the same time there was a danger in Spiritualism from the fact that with the rank and file it had become their whole religion, and thus it had got out of focus and perspective altogether. They were Spiritualists, and nothing else. Again, they were told that they had evidence regarding continuity after death. Christians, however, did not want any more evidence. To them now was Christ risen from the dead and become the first fruits of them that slept. Again, they did not want further testimony of the spiritual world. There was not a single chapter in the Bible that did not speak to them about an invisible spiritual world. The Bishop concluded: "If Spiritualism does not lead to Christ, to Calvary, I have no time for it. The centre of our creed is Christ. Does Spiritualism lead us there?"

* "Spiritualism: Its Relation to Telepathy," by the Rev. HAROLD ANSON.

* "Spiritualism: Its Teachings and Its Warnings," by SIR WILLIAM BARRETT, F.R.S.

* "Psychic Science an Ally of Christianity," by the Rev. M. A. BAYFIELD.

* "The Things of Sense and Spiritual Communion," by MISS LILY DOUGALL.

TESTS FROM "THE TIMES":

AN EXPERIMENT BY LADY GLENCONNER.

[These tests are conducted with Mrs. Osborne Leonard as medium, as shown in previous articles on the subject. "Feda," the control, acting for other communicators, furnishes the information and directions.]

DIRECTIONS.

"Now, in 'The Times' of to-morrow, on the front page, in the second column about half-way down, you will find *Stephen's name*."

RESULT.

In the second column of "The Times," of October 12th, half-way down the page was the name *Stefano*.

DIRECTIONS.

"Now, close to it is a name suggesting a place that Bim* knew very well, and liked *tremendously* when he was on the earth plane."

RESULT.

An inch lower than this name Stefano, we found the name *Freda*, which was the name of a friend who used to ask Bim to Bournemouth (*Fontmel Priory*). When a child he loved this place so much that he called it "The House of Wish."

DIRECTIONS.

"Now, in the first column, near the top, are the names of two people, names in the family, both of whom have passed on and are with Bim on the Other Side. One has often been mentioned in sittings."

RESULT.

In the first column, near the top, the two names *Harold* and *Pamela* occur. Both are names in the family, both people having these names are on the Other Side, and one of them (Pamela) has been mentioned often during Bim's sittings.

DIRECTIONS.

"Now, in the third column, he thinks within two inches of the top (of the paper?) are words that may form a message for Bim, a message that he says 'he would have liked to have said to you on the 22nd'; and don't forget, he says *it's only a few words*, because some other words close to it would spoil it." (The 22nd September, 1916, was the date of Bim's passing on.)

RESULT.

In the third column, within two inches of the top—of the paper—are the words: "My love always."

The words immediately preceding it are, "*make a point of seeing T's fiancée; to your advantage to do so*," thus entirely endorsing the warning that "other words close to his message would spoil it"—"*only a few words: My love always*."

DIRECTIONS.

"Going back to the first column, there is the Lord's name, near the bottom of the first column, and the name of a close relation of his who has passed over. Both names are close together, within half an inch."

(N.B.—"Feda" always alludes to Bim's father, Lord Glenconner, as "the Lord.")

RESULT.

In the first column, towards the bottom, the name *Edward* appears, but the name of the "close relation," said to be near this name, we cannot find.

Thus in a newspaper test with six points of contact, five have been traced.

PAMELA GLENCONNER.

* Just before going to press we learn from Lady Glenconner that the sixth instance has since been verified, so that the test is complete.—ED.

THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer:—

	£	s.	d.
Amount already acknowledged	237	15	6
Mrs. Elizabeth Talbot	10	10	0
Mrs. William Stuart	2	2	0
Mrs. Cadell	2	2	0
A Sympathiser	1	0	0
	£253	9	6

* A family name for Lady Glenconner's son, the Hon. Edward Tennant.

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An admirable exposition of the whole subject, its facts being drawn exclusively from the *Proceedings* and *Journal* of the "S.P.R."

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Royal 8vo. 42s. net. [In October.

TWO BOOKS OF INTENSE INTEREST TO-DAY.

(1) The Adept of Galilee. A Story and an Argument.

442 pp. 8s. net. It is in two Parts. (1) *The Argument* is an exposition of the Science of Yoga, showing that Yoga was, and is, to be found all the world over, and that the acceptance of Jesus the Christ as a Master in this science explains the "miracles" attributed to Him and the deep spiritual wisdom He exhibited. (2) *The Story* is a narrative of the Life of Christ, depicting Jesus not as the "Man of Sorrows," but as one who had acquired that Bliss-Consciousness which is the goal and reward of Adeptship. The work is deeply reverent in tone, and absorbingly interesting.

(2) A SECOND EDITION has at once been called for of The Initiate. 7s. 6d.

The extraordinary interest that is being shown in this book is not surprising. It is by a very well-known Englishman, who prefers to remain anonymous, and presents the veiled history of an Adept who worked in England until a few years ago, but hid his identity for the convincing reasons stated in the book, the writer being one of his disciples. *The Athenaeum* says that "Whatever may be the source of his inspiration, its effect has undoubtedly been to make for the writer's happiness, and promises many a reader's also." The deeper aspects are dealt with in the latter half of the volume, and the result is stimulating.

The Psychic Research Quarterly. No. 2

just published, contains an article by DR. W. J. CRAWFORD, written just before his death, on "The Psychic Structures at the Goligher Circle," illustrated by 8 photos taken by him; an important article by MR. KENNETH RICHMOND on "The Powers of the Unconscious"; and many other papers. 3/6 net (post free, 4s.).

SANITY IN SEX.

By WILLIAM J. FIELDING.

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Since the publication in New York of "Sanity in Sex" in May, 1920 the book has received a most cordial welcome all over the United States. Editions for England, and another for Australia are now issued. The book has won alike the hearty commendation of leading authorities on Sex and the approval of the General Reader. The facts—which mean so much to the mental and physical health and happiness of the individual and to the State—have heretofore been withheld from the general public. In this volume they are clearly, candidly, wholesomely set forth—daringly, from the standpoint of past standards.

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No one could read the extracts from that touching letter from Dr. Crawford to the Editor of *LIGHT*, given on page 296, with any other feeling than that of deepest sympathy. My own first thought came in the words of Tennyson:—

God accept him;
Christ receive him;

Lines doubly consecrated as we recall that they were immediately said for the poet himself by his son, Hallam Tennyson, just as the laureate had passed to the life more abundant. It was a part of the noble integrity of purpose that characterised Dr. Crawford, that he should have taken this precaution that his death should leave no reflection cast upon psychical pursuits. That the error he made in releasing himself from the physical life was not due to "evil spirits," or "craze," we can well believe, because of his faithful and intelligent service in psychical research. He was over-taxed; he was depressed; he was below the normal level. Could he only have realised that this was a mere incident, so to speak, of the earthly pilgrimage! There are few lives that do not encounter unfavourable conditions, at times. These seem to be an almost inevitable part of human experience. Now all these troubles—fatigue, loss of health, financial difficulties, sorrow, obstacles and hardships of all sorts—are partly curable and partly endurable. At present, here in the States, we are in a very maze of impossible and absurd prices for the necessities of life, and some of us who encounter these impossibilities only laugh, and say to each other that what we cannot have we can go without; and no one who has not tackled the problem of "going without" can possibly estimate the amount of entertainment one may extract from it. For, after all, "a man's life consisteth not in the abundance of things which he possesseth." There is another order of possessions, which does not depend on "the market."

Dr. Crawford's work, however, had been of an exceptionally taxing order. His psychical work had largely to do with great exactness. With his highly skilled and trained ability, he weighed, measured, photographed, and took phonographic records—in short, he did in this line that which no psychical researcher (save, perhaps, Sir William Crookes) had ever done before, and he did it on an even larger scale than that of Sir William, because of the increased modern facilities. It is easy to understand, with this and his other work, how completely exhausted he had become.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Here is the Divine aid, so abundant, so immeasurable, "above all that we ask or think"—but, what is the condition? "According to the power that worketh in us," according to our faith, which conditions our receptivity.

If our friend made a mistake (as he did), if he made an error of judgment in his act, we doubt not he has already learned how far more infinite and tender is the Divine Love than he dreamed when on earth. The Divine Love comprehended fully—far more than we can—his trials, his exhaustion; and there can be no room for doubt that he has been gently and wisely taught to see the error of his judgment; that it was a mistake he will never repeat in the infinitude of immortal life, and that he will outgrow its consequences, and perhaps be thus better enabled to become one of the most helpful teachers to the less enlightened.

The fall thou darest to despise,—
Maybe the angel's slackened hand
Has suffered it that he may rise
And take a firmer, surer stand.

In that purer life of the spirit, it is intention and motive that counts. I am sure that if Archdeacon Wilberforce were still with us (as he is, in spirit) he would teach us his own tenderness and beautiful appreciation of all the high aims and the eminent service so unflinchingly and so unselfishly rendered by Dr. Crawford. Our recognition of his fine qualities, our sympathies and our comprehensions will still reach him where he dwells, and add their reassurance to all the sublime possibilities of the endless life, as we go on, "from glory to glory." As I write, the words of Phillips Brooks come to me: "Death is not the end of life; it is only one event in life."

The "Journal of Astrology" (October) remarks that "the mystical has ever been a fascinating theme amongst all classes of people." The reference is to the general desire of persons to know their own fate or fortune, but this does not strike us as evidencing any peculiar love of the mystical: it simply means that the personal desire to read the future will pursue any method that promises such a revelation. We certainly think that the large interest of cultured minds in mysticism should not be confounded with the interest in petty methods of gaining foreknowledge of one's personal affairs.

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TO OUR READERS.

THE increased size of LIGHT, commencing with this number, gives the editor a long-desired opportunity of devoting some space in this journal each week to the answering of questions from readers on the all-important matter of Human Survival. The many issues attendant on this, the greatest question of to-day, always requiring elucidation and adjustment, will receive our patient and careful attention week by week. There can hardly be a reader of LIGHT who has not a question to ask on the many phases of this tremendous subject, that requires an authoritative answer. The perplexities, that naturally abound, when conducting investigations into the Truths of Spiritualism and the Scientific aspects of Psychical Research, arise at every turn, especially in the early stages of everyone's inquiry. LIGHT is in a position to be of real help in every direction. Associated with this journal is a reference library on these subjects, unequalled in the world to-day. This journal is also fortunate in being in close touch with every man and woman who holds the necessary qualification as authorities in all branches of this vital quest.

THE THINGS THAT MATTER.

The earnest inquirer is heartily welcome, and every letter addressed to us containing some problem requiring a solution, will be dealt with. Those who are brought face to face for the first time with the great fact that there is no death are often bewildered with the statements, new terms, and expressions, used in books dealing with Spiritual and Psychical things. The inquirer, too, is often confused with the many apparently conflicting statements that are now scattered broadcast by those who think they possess an all-round knowledge on this immense subject, but are not clearly qualified to deal with it in some particular branch. We desire to put our readers right as far as we are able in fundamental matters. Progress in Psychical Research has of late years been very rapid, and has gone considerably beyond the boundaries that affect the man in

the street; there is an enormous mass of valuable information now at hand that is not accessible in the ordinary way, largely due to the high price of the works on this subject, and the limited nature of the editions in consequence. Our readers, through these columns, will have the full advantage of these authorities when their questions are dealt with.

THE RELIGIOUS QUESTION.

Very careful attention will be given to answers that are required relating to that very important side of human survival, *viz.*, the religious side and the questions therein involved—no matter what your faith, your church, or creed may be, ask us frankly and openly what it is your desire to know and we will endeavour to give you the correct answer. To the majority of people this side of the "Great Question" is the all-important one, and the desire to know something of the life to which we are all destined is becoming almost universal now. The cry is for ever going up, "Shall I see my dear lost one again, and does he know I love him still?" "How can I get in touch with him? What proof can I get that he is still living? The Bible says this and the Bible says that. What am I to believe?" Here are the questions that we know are more than ever at these times on the lips of the family who have lost a father in the great war, a wife, a husband, a mother, a son. We know that through the columns of LIGHT we can do a great deal towards answering these questions and perhaps bringing the comfort of a vital knowledge to a world that is still very ignorant of the greatest fact in Nature, a fact that once brought home to humanity in its full significance will change the whole outlook of the future and make our present sojourn in this work-a-day world brighter and better in every way.

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Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and it behoves everyone who reads this to communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

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THURSDAY, 4th, at 7.30 p.m.—Lantern Lecture by Mr. F. Bligh Bond, "The Discoveries at Glastonbury."
FRIDAY, 5th, at 3 p.m.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.
TUESDAY, 9th, at 3 p.m.—**Clairvoyant Descriptions** by Mr. A. Vout Peters.
THURSDAY, 11th, at 6.30 p.m.—Devotional Meeting. At 7.30 p.m., Lecture by Dr. W. J. Vanstone.
FRIDAY, 12th, at 3 p.m.—Conversational Gathering. At 4 p.m., "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis.
TUESDAY, 16th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Wesley Adams.
THURSDAY, 18th, at 7.30 p.m.—Lecture by Dr. Abraham Wallace, "My First Visit to America—Some Psychic Experiences."
FRIDAY, 19th, at 3 p.m.—Conversational Gathering. At 4 p.m., Address by Mrs. M. H. Wallis.
TUESDAY, 23rd, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Brittain.
THURSDAY, 25th, at 6.30 p.m.—Devotional Meeting. At 7.30 p.m., Lecture by Dr. W. J. Vanstone.
FRIDAY, 26th, at 3 p.m.—Conversational Gathering. At 4 p.m., "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis.
TUESDAY, 30th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Marriott.

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All her domain with beauty once again;
Now all for me is dark, and lone, and dreary,
Vain is the song of joyful bird to cheer,
Sadly I walk with heavy heart aweary,
Sighing for thee, O love canst thou not hear?

Fair, ever fair, O love of love undying,
Out of the hallowed past thy face appears,
Happy in dreams, when on my pillow lying,
I hear thy sweet voice, and vanish all my fears;
Nay, not in dreams alone I feel thee near me,
Oft when I wander at eve thro' the dale,
Softly you come with words of hope to cheer me,
That we shall meet, dear love, beyond the veil.

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All Notices must reach us in future not later than the first post on
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Church of the Spirit, Windsor-road, Denmark Hill, S.E.

—11, Church Service; 6.30, Mr. Ernest Meads.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P.

Scholey; 6.30, Mr. Tayler Gwinn.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Mary

Gordon.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—

11, Mrs. Sutton; 6.30, Mrs. Beaupaire.

Peckham.—Lausanne-road.—7, Mrs. Podmore. Thurs-

day, 8.15, Mrs. E. Neville.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7,

Mr. Ella. Wednesday, 7.30, Dr. Vanstone.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.

—11, circle; 3, Lyceum; 7, Mr. R. G. Jones. Nov. 4th,

8, Mr. Abethell.

Holloway.—Grovevale Hall (near Highgate Tube Station).

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