



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

### PROGRAMME OF MEETINGS.

**TUESDAY, 9TH, AT 3 P.M.**—Clairvoyant Descriptions by Mrs. Annie Brittain.

**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.

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

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

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**Wednesday, November 10th, 5 p.m.** Mr. C. W. Child.  
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## The British College of Psychic Science,

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Hon. Principal ... J. HEWAT MCKENZIE.

### COMING EVENTS:

Tuesday, Nov. 9th, at 3.30 p.m. — Clairvoyance by MRS. CANNOCK.  
Friday, Nov. 12th, at 8 p.m. — Clairvoyance by MRS. PODMORE.  
Tuesday, Nov. 16th, at 3.30 p.m. — Clairvoyance by MRS. BRITAIN.

**Public Lectures every Wednesday at 8 p.m.**  
November 10th, by the REV. DRAYTON THOMAS (personal experience), on "Survival and Personal Identity as Demonstrated by Trance Mediumship." Admission: Non-Members, 1s.

### Special Lecture.

Thursday, Nov. 11th, at 5.30 p.m., by MISS H. A. DALLAS (author of "Mors Janua Vitae," and other works), on "The Bearing of Spiritualism on the Deeper Life of Humanity." Members 1s.; Non-members 2s.

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# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,078.—VOL. XL.

[Registered as]

SATURDAY, NOVEMBER 6, 1920.

[a Newspaper]

PRICE FOURPENCE.

## What "Light" Stands For.

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

## NOTES BY THE WAY.

Miss Lily Dougall observed in her paper, read at the Church Congress, that in "these pages and pages of 'spirit writing,' these glib utterances from the lips of a hundred mediums," there was "no original thought, no pregnant phrase, no beauty of diction." "A little learning is a dangerous thing"—Miss Dougall, we fear, has but an imperfect acquaintance with the literature of Spiritualism. We have listened to, recorded and read, many communications from mediums which had these qualities of which Miss Dougall lamented the absence. The pages of *LIGHT* in past years bear ample testimony to the fact. We speak not only for ourselves, but for others who are qualified by experience and training to pronounce a judgment on these matters. We readily admit that these qualities are not common in spirit communications; but where are they common? Not certainly in the general literature of our time. And what a strange standard of evidence to erect! We claim to be dealing with human beings in another state of evolution, and it is urged against the claim that the men and women of the other world show no original thought, no beauty of diction in what they have to say. Really if they all showed themselves to be miraculously equipped with philosophical depths of minds and graces of diction we should be rather suspicious of them than otherwise! Death does not make such transformations.

The "Guardian," in some Notes on the Church Conference at Southend, tells us that "Perhaps the most generally interesting and attractive discussion was that on Spiritualism," and it refers to some "touches of humour" as in the case of Miss Lily Dougall's story of the spirit anxious to send her a message—"a 'spirit' which she at once recognised at that of a friend who was still alive!" We are glad to note that the "Guardian" is not exactly captured by this touch of humour, for it remarks, "Yet even an incident of this kind raises some curious questions." Of course it does. If Miss Dougall knew a little more of her subject she would know that "messages from the living" are not at all unknown in psychic research. Sir William Barrett has related some remarkable experiences on the subject where the messages from a living person were curiously evidential of their source. May it not be that man is a spirit here and now, and that the fact is expressed in this psychical fashion? We

fear that laughter at the idea is rather suggestive of the "vacant mind." It should, as the "Guardian" remarks, raise some curious questions—and very serious ones, too!

Amongst the problems we have yet to solve is the degree and quality of relationship between apparitions and the originals which they appear to counterfeit. It is dangerous to draw any hard and fast line in these matters and to assume that they are simply "pictures" and nothing more. The supposed "thought-form," or image, may have a much closer association with the reality than appears on the surface. The case of the "Visions at Versailles," recently referred to in *LIGHT*, represents an instance in point. Some of the phantom people showed life and intelligence as though they were actually there and not mere insensate apparitions. Here is another example as related by Lady Radnor in the S.P.R. Proceedings, Vol. VIII. It concerns a Miss A.—a clairvoyante who, when visiting Salisbury Cathedral, noticed standing in the door of a chapel a monk, dressed in a dull sort of muddy brown, with a knotted cord round his waist. Afterwards she beheld a good many monks, similarly attired, filing out of the door of the chapel and back again, holding books and rosaries. She observed that the cross of the rosary was of rather a peculiar shape.

Now, this might have passed for a kind of psychometric picture, but for the fact that the clairvoyante had a conversation with one of the monks. To quote the account given:—

She has seen these monks nearly every time she has been to the Cathedral, and one gave his name by raps, but owing to the fact that the Bishop and the head verger both said that no order of monks had ever been connected with the Cathedral, we thought perhaps it was a hallucination. Yesterday, however, February 23rd, 1890, Miss A. again saw the monks, and asked what Order they belonged to; the answers were in raps.

Q.: What Order do you belong to? A.: St. Francis d'Assisi. Q.: Do you mean Franciscans? A.: Yes. Q.: Did you live here? A.: No. Q.: Where, then? A.: Palace.

Having obtained this clue, on my return home I looked in Britton's History of Wiltshire, and found on an uncut page that there had been a monastery of Greyfriars (Franciscans) at the S.E. corner of the Cathedral (where the Palace and the grounds now are), and that Bishop Poore gave them the land.

## 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:—

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

# A REMARKABLE PSYCHOGRAPH. CONCLUSIVE PROOF FOR THE ROYAL PHOTOGRAPHIC SOCIETY.

(Concluded from page 346.)

The moment the development of the plate was complete the image on the negative was closely examined by all present and it was found to be a rose. Then a further remarkable discovery was made, for on closer inspection it was seen that the negative was in reality a positive, which indicated a *white* rose. Those present then adjourned to a room connected with the dark room and all who had been present at the test affixed their initials to the plate on which was the skotograph. There was one fact that was uppermost in the minds of all—the rose appeared on the plate under strict test conditions—and the following certificate was drawn up by Dr. Lindsay Johnson at the office of the R.P.S. and signed by all who had been present at the test:—

We, the undersigned fellows and members of the Royal Photographic Society, and one other person, testify that a box of sealed plates was opened in our presence in one of the dark rooms of the R. P. Society, and that on developing one of the four plates of the middle packet the positive image of an open rose (flower) appeared on the plate, which was developed and fixed in our presence. We further testify that the plates were not tampered with by any one present, and owing to the powerful red light no trickery or substitution of plates could have been effected without our perceiving it.

(Signed)

JAMES S. W. COKE, M.R.P.S.  
JOHN CHRISTOPHER SCOTT, M.R.P.S.  
GEO. LINDSAY JOHNSON, F.R.P.S.  
H. W. ENGHOLM.  
F. R. SCATCHERD, Member of S.P.R.

Everyone signed this at once with the exception of Mr. Crowther who instead pencilled the following note on the certificate: "In this form I hope the incident will not be exposed." He then appended his signature. It was not quite clear why he added this line. But in the interview with Mr. Crowther that appeared in "Truth" for October 6th his statement seemed to throw some light on why he did not wish Miss Scatcherd to give publicity to the test. In the course of the article referred to it is stated:—

"So far as it goes, the test is conclusive in that it shows that the psychograph of the rose was not produced in the process of development. But Mr. Hope must do better than this before he can ask people to believe that the impressions are not produced by purely physical means. Seals can be manipulated and reafixed, and in order to prevent substitution of a prepared packet of plates for the original something more is needed than the amateur precautions of persons who are already convinced of Mr. Hope's psychic gifts."

The above reference to Mr. Hope is altogether beside the mark, for Miss Scatcherd had most emphatically stated that Mr. Hope never handled the packet of plates at all, and, further, that from the moment that they were sealed in the presence of witnesses, as stated in our last week's issue, the plates never left her possession. So that the suggestion that the seals could be manipulated and reafixed, etc., is making a very grave charge against the honour and integrity of Miss Scatcherd. The whole tone of the "Truth" article dealing with this test is entirely illogical, and, what is more to the point, is quite inaccurate in the principal details.

Having given the details of this test so far as they directly relate to Miss Scatcherd, Dr. Lindsay Johnson has also furnished us with the following statement in regard to his connection in the matter.

"On my arrival in London from South Africa, I was approached by certain people requesting me to examine some of the phenomena of Spiritualism with the object of putting them to such tests as would absolutely set at rest all doubts as to their reality or not. I accordingly began my investigations with regard to so-called spirit photography. A box of plates was bought by Miss Scatcherd at random from a respectable firm. Then the mediums, saying the test proposed was of a severe nature, and very rarely successful, asked the guide for instructions. This was carried out [see last week's issue.—Ed.]. On one was found a long message, in fine lithographed writing, giving detailed instructions, finishing up with two lines in the hand-writing of the late Archdeacon Colley, promising success if the instructions were followed. The box purchased by my friend was to be sealed in the presence of two witnesses, immersed very rapidly in water, and then to be taken straight up to London and developed by myself. The box was brought

by Miss Scatcherd to the Royal Photographic Society's Rooms. In the presence of my friend and one other witness and three members of the Royal Photographic Society, I broke the seals before a powerful red light and removed the centre packet of four plates which I placed, in their presence, in a developing dish. The message previously quoted said the instructions must be strictly carried out or no result would occur. It also added that the image of an object would appear on one of the two centre plates of the inner packet. On developing a very fine image of a rose and leaf appeared on the middle plate, the remaining plates being clear glass when fixed. Inasmuch as the box of plates was sealed down by six seals, and the names of both witnesses written across the box, no tampering with its contents could have been possible, as the box never left Miss Scatcherd's hands from the time it was purchased until it was opened in the presence of five witnesses, the instant before the contents of the centre package were placed in the developing dish. As the seals were intact and we never removed our eyes from the box for an instant, I am at a loss to account for the presence of the image of the rose on the centre plate which made its appearance during development, except on the hypothesis that it was produced by an extra-mundane agency or spirit—or else by some unknown intrinsic power possessed by the medium. All the usual tricks, such as double exposure, exchange of plates, formation of an image by means of a mirror, reflected light, by X-rays, radium, or phosphorescent cards were completely ruled out by the nature of the experiment; since only the centre of the packet bore any image, all the remaining eleven plates being unaffected. All five witnesses testified in writing to the genuineness of the experiment. The formation of this image cannot be explained by any physical method, and is inexplicable by trickery, or any method known to science.

"GEORGE LINDSAY JOHNSON,  
M.D., F.R.C.S.

"Fellow of the Royal Photographic  
Society, London.

Welbeck Palace Hotel,  
Welbeck-street, London, W.  
September 22nd, 1920."

In view of the unassailable statements made by Miss Scatcherd and Dr. Lindsay Johnson, who, we may remind our readers, is a scientist of the highest repute, and one of the most famous criminologists of to-day, it does not seem unreasonable to suggest that faced with such evidence as is provided by this test the members of the

I. P. S. take this opportunity of solving what is to them the problem of how the psychograph appeared on the plate.

There are many thousands of these psychic photographs in existence to-day, and it is high time that scientific experts should investigate this matter in an unbiased manner. The Royal Photographic Society has in this test a great opportunity, and we sincerely hope that it will take every advantage of it, and not follow the example of the members of the Royal Society, who turned their backs on the wonderful phenomena that occurred in the presence of Sir Wm. Crookes, nearly fifty years ago. To-day the world is beginning to wake up to the extreme importance of these matters, and it seems, to say the least, unscientific for our leading savants to treat with indifference phenomena of this kind apparently because it is assumed that they originate in psychic or spiritual realms, and are therefore necessarily outside their province.

## LAST WEEK'S "LIGHT" SOLD OUT: AN APOLOGY.

We learn with regret that some of our readers were unable to obtain *LIGHT* at the bookstalls, owing to copies of the paper having been "sold out." It would facilitate matters if those who wish to make certain of a copy would lodge an order with their newsagent at once.

## "CLAUDE'S THIRD BOOK."

Mrs. Kelway Bamber has kindly allowed us to publish in serial form her latest book under this title. We hope to commence the series shortly.

Mr. JAMES COATES lectured at Greenock on October 21st on Psychic Photography, under the auspices of the Society for the Study of Supernormal Pictures. Many excellent slides were shown, and from his rich storehouse of experience Mr. Coates gave a very convincing exposition of his subject.



The Rose as it appeared on  
the photographic plate.

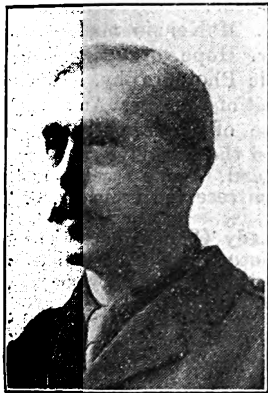
# PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

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

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

*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.*

## DR. GELEY'S PHYSIOLOGY.



MR. STANLEY DE BRATH.

I shall now attempt a summary of the physiological and psychological conclusions drawn from the facts by Dr. Geley—the Director of the International Metapsychic Institute of Paris. The foundation of this Institute is the direct outcome of Spiritualism. M. Jean Meyer, a convinced agnostic, received evidence that seemed to him conclusive of the supernormal facts and of survival. He perceived their paramount importance to mankind. He devoted a large sum of money to the endowment of scientific research in that direction; and in place of barring all so-called professional mediumship as fraudulent or "tainted," the Director carried out, and is still carrying out, certain experiments under conditions that make fraud physically impossible; so that the results do not depend on the good faith of the medium, or even on that of the observers, unless in the obvious sense of correct reporting.

## MATERIALIZATION.

The first phenomenon studied by Dr. Geley was materialisation. Under the most stringent test conditions, the medium being completely undressed and clothed in the black garment provided (fastened at the back and sewn up at the wrists), seated in a small curtained cabinet in the middle of a lighted laboratory, he found that this medium exuded a tangible substance which, under the eyes of the observers, grew into hands that can grasp and faces which move, both seeming to sight and touch to have all the appearances of life. They seem to have inherent vitality, and have been repeatedly photographed by flashlight in their genesis, maturity and disappearance into the body of the medium. The ectoplasm, in other words, is part of the medium dematerialised into primary substance and rematerialised into physiological forms which do not seem to differ from normal flesh, bones and hair.

## THE ORGANISM DOES NOT GENERATE THE IDEA.

Dr. Geley registers the formation, from the semi-fluid emanation, of what appears to the senses to be true organic substance and its moulding into form. The Idea which determines that form is, therefore, pre-existent to the form produced, exactly as the form of the plant is pre-existent in the seed, or that of the insect in the nearly amorphous pulp in the chrysalis. The directing Intelligence is anterior to the organism.

He reasons that matter is ideoplastic, capable of being moulded by mental forces; in fact, by that inherent, immanent, omnipresent Mind which my previous article demonstrated as pervading all Nature. In other words, "the unique substance is resolved by final analysis into a superior dynamism that conditions it, and this dynamism is itself dependent upon the Immanent Idea." It will at once be perceived that this concept is in close conformity with the Platonic notion of the archetypal form and with physical science, which recognises all movement, whether of atoms, cells, or masses, as proceeding from energy directed by Universal Mind. It is impossible here to touch upon the extended experiments and the constructive reasoning that lead to this conclusion. It must suffice to point out that he proves that it is not the properties of matter that govern physiology, but a dynamic and psychic element. "The ideoplastic materialisations demonstrate that the living being can no longer be regarded as a mere cellular complex. It appears primarily as a dynamo-psychism, and the cellular complex that is its body appears as the ideoplastic products of this dynamo-psychism. Thus the formations materialised in mediumistic seances arise from the same biological process as normal birth. They are neither more nor less miraculous or supernatural; they are equally so. The same ideoplastic miracle makes the hands, the face, the viscera, and the entire organism of the fœtus at the expense of the

maternal body, or the hands, the face, or the entire organism of a materialisation." The one is the normal and the other a supernormal action of the same essential dynamism. This "ideoplasticity" is, then, strictly analogous to the transformation of the insect in the chrysalis, to normal generative processes, and to the mutations of species. This is a new departure in science as momentous as that made by Lamarck and Darwin; and will have effects as far-reaching; it shows that the laws governing physiological variations, which Darwin expressly states to be unknown, are psychic in nature and origin, the variations so produced being fixed and developed (or obliterated) by adaptation and selection.

## PERSONAL MATERIALIZATIONS.

Madame Bisson, under whose care the powers of the medium Eva were developed, studied these powers on her own account and with Dr. Schrenck-Notzing, as well as with Dr. Geley. She told me that many of these materialisations were of personalities, one, at least, of whom was well-known to her in life. Dr. Geley makes no such allegations, contenting himself with observation and photographic reproduction of the actual forms and faces during their genesis, persistence, and disintegration. The question of personality does not fall within the scope of his work, just as the origin of variations did not fall within Darwin's. In his book, "From the Unconscious to the Conscious" (Collins), which I have had the honour of translating, he discusses the supernormal faculties in Man, showing that these could not possibly have been developed either by adaptation or selection, and that a broad view of Evolution that takes account of Immanent Mind, leads to the conclusion that it consists essentially of a transfer from Unconsciousness to Consciousness. The subconscious faculties treated of are manifest as Cryptopsychism, Cryptomnesia, Telepathy, Lucidity, Healing, Mediumship, and Intuitionist genius.

## CRYPTOPSYCHISM.

This is the name given to that hidden process whereby without conscious effort ideas ripen in the mind. An illustration of it is the power that all can cultivate of waking at a given hour. Another form of it is the subconscious thought whereby a difficulty is cleared up by a night's sleep. This is quite different from the action of a brain re-invigorated by rest. I remember as a boy wrestling for some weeks with the differential calculus without being able to get at its principle. One night, I seemed to see it all clearly in a kind of dream. Waking up fully, I wrote down five propositions, which next day proved to be mathematically accurate, and cleared up the whole subject.

## CRYPTOMNESIA—THE HIDDEN MEMORY.

This, Dr. Geley shows by experiment and on physiological grounds, to be quite independent of the cerebral memory. It belongs to the subconscious Self, rather than to the conscious Person. It contains the entire record of a life's thoughts, emotions, and actions. It can be awakened under hypnosis, as shown by the very extended experiments of De Rochas and others, and is now fully recognised by psychologists. It is the reality of which the "books of Judgment" are the figure. When we are aware of the weakness and fallibility of the cerebral memory, it is tantalising to think that we have a perfect latent memory if we could only get at it. On the other hand some of us may some day find it highly inconvenient to remember what we should be only too glad to forget.

(To be continued.)

THE Crewe Circle have finished a successful visit to the British College, which included scientific work as well as the exercise of their gift on behalf of the bereaved. Following them at the College, comes Mr. W. Phoenix, of Glasgow, who has the gift of voice phenomena, trance, and control.

MR. H. L. JOHNSON (Balham) writes:—"As an old subscriber, one willing to pay double price in the past, I congratulate you on the attainment of your long, painstaking efforts to improve the appearance of your journal. The manner in which the work has been conducted in most trying circumstances has brought to your side a powerful band of workers, and their influence will aid all further efforts to attain your worthy ambition."



# UNSEEN PRESENCES ON ARMISTICE DAY.

## ARE THE FALLEN HEROES OF THE GREAT WAR STILL WITH US?

### TRUE NARRATIVES OF SOLDIERS WHO RETURNED TO THEIR LOVED ONES.

#### "THE MAN WHO CAME BACK."

A STORY OF AN "UNKNOWN" SOLDIER.

BY PERCY R. STREET.



MR. PERCY R. STREET.

*was exactly twenty minutes from the time he spoke.* Since then he has on three occasions, through different sources, come back and given certain proof of his continued existence—each time with some fresh evidence of identity.

Generally speaking, men are shy of relating their experiences of visions, premonitions and warnings; nevertheless, I have heard stories from men who are as diverse in character and mental culture as could possibly be, yet all have no shadow of doubt as to the origin and import of the happenings, and they declare themselves certain that their comrades have survived the shock of death. In these stories, seldom told, are the most soul-stirring and wonderful experiences men could have—a rich mine of psychic wealth.

After the capture of the Holy City we were operating in the Jordan Valley and about to make an attack on the bordering foothills. By my side marched a man with whom I was in the habit of discussing Spiritualism and psychic problems. We had, some time before, made a pact that if either of us was knocked out he would return and make his presence known to the other. Prior to the attack our duties separated us. Later in the day our advance was partially checked by strong enemy forces and a heavy toll of life exacted. The position was held until dark and all was quiet save for the shriek of an occasional shell. My comrades and I had lain down in the shelter of a rock and were quietly talking when, without any sound of footsteps, the figure of a man stood in front of us. There is no doubt we all saw him for a moment, and although the light was dim I could recognise him. I greeted him with "Hullo, Mac!" and waited for him to speak. No reply came for a moment. Then slowly, as if speaking with difficulty, he said, "Dad (it was a term he used in speaking to me), I am going home." It was not until this that I realised I was looking upon one who had passed from the body. Recovering from the shock I said, "Is it you, Mac? When did you get it?" referring, of course, to his fatal wound. "This morning," came the reply, "I am going home to see them all," and he vanished from sight. The others had heard me speaking but heard nothing of what he said, yet they had seen him. When we were relieved early next morning we made enquiries and found he had been shot by a sniper whilst carrying a message. We were on the verge of leaving the country for France ere I saw him again. A crouched figure outside my bivouac—broken and anguished—he told me of the efforts he had made to reach those he loved and who mourned for him. In their blindness and ignorance they had shut him out.

It was an experience unforgettable, a séance 'neath the olive trees of Ain Arik. We talked far into the night and at last I had the joy of realising that his grief had somewhat abated. He would try again. He asked me to promise that, should I return safely, I would do all I could to bring home the truth to others, so that the burden of their sorrow might be lightened. This sacred duty I have tried to fulfil.

The sequel is that he has been seen with me again and again as I have told his story, and now as these words are written I am conscious of his presence. To his dear ones he has manifested; they know that he is with them, living—loving yet—though dead.

I am asked to tell the story of "a man who came back," yet how difficult it is to put into words a psychic experience.

In a bivouac at Enab, a day or so prior to the attack on Jerusalem, a comrade suddenly asked me to take note of his mother's address "for I shall go under in this affair." No amount of argument or persuasion could make him alter his opinion. All through the long march to our battle positions he kept reiterating his conviction. As we moved to the attack at dawn he remarked, "in twenty minutes I shall be dead." He was killed by my side as we lay firing on the Turkish trenches. I looked at my wrist watch: it

#### THE RETURN OF A SOLDIER BOY.

Mr. and Mrs. Hewat McKenzie give the following particulars of the photographs reproduced on this page, viz., a "psychic extra" and a portrait of the original taken in life.

On June 14th, 1918, they received an intimation from the War Office of the death of their son, Second Lieutenant William McKenzie (2nd Battalion London Scottish), at Jerusalem, on June 12th of that year.

On November 22nd, 1918, Mr. McKenzie made an appointment for a sitting with Mr. Hope, of Crewe, a medium for manifestations in Psychic Photography, hoping to be successful in obtaining a portrait of the son. An appointment was made, and at the close of the experiment Mr. McKenzie and Mr. Hope examined the negative, and found upon it the outline of a man's head. Some weeks passed, but as no print of the negative was received from Mr. Hope the result was left inconclusive.

Now, some time before this Lady Glenconner, who had visited Crewe, received upon a photograph of herself taken by Mr. Hope a "psychic extra"—the face of a young man unknown to her. The sequel was startling.

On December 7th, 1918, Mr. McKenzie had a sitting with Mrs. Osborne Leonard, when "Peda," the control, announced the presence of Mr. McKenzie's son, William McKenzie. On inquiring whether he had succeeded in giving a photograph of himself at Crewe, Mr. McKenzie was told "No," but his son added that on a plate exposed by a lady



In the circle is Lieut. McKenzie as in life. The face which came unexpectedly on the other portrait was recognised at once by his father and mother.



#### Proof by Comparison.

whom he referred to as the mother of a soldier friend of his whom he had first met in spirit life, he thought he had done very well.

Recognising the description as that of Lady Glenconner, Mrs. McKenzie wrote to her, and received by return of post an unmistakable likeness of William McKenzie.

The picture corresponded with the description given of it by Mrs. Leonard's control, and there is sufficient difference between the picture and any photograph of the lad taken in life to prove that no copying could have been done, even if this had been possible. A notable feature of the portrait is the mark of the bullet wound in the temple, which was the cause of death. This is a particularly evidential point. The emaciation of the young soldier's face was the result of six weeks' sickness, and two years before, after a former casualty, his mother had seen him in a similar condition.

Why should the son's face appear on the photograph of a lady who was unknown to him? The only answer Mr. and Mrs. McKenzie can make is that there had been some slight friendship between Lady Glenconner and themselves, and that on several occasions after the death of their son he mentioned to them that he was assisted by Lady Glenconner's son in his attempts to manifest his presence. There was thus a link established the value of which was shown in the successful result of the photographic experiment.

## AN ONLY SON.

A PROVED CASE FROM GLASGOW.

BY WILLIAM JEFFREY.

[Mr. William Jeffrey is a prominent business man in Glasgow, a man of great force of character and high integrity. He is, by the way, a member of the "Magic Circle," being one of the best amateur conjurers in Great Britain.]

While on holiday at one of the largest hydropathic establishments on the West Coast I was asked if I would take part in an entertainment to be given to the visitors one wet evening in the autumn of the year 1918.

I consented, being quite prepared to take my share in the programme for the night's enjoyment. The committee took the names of those who were willing to take part and the songs they would sing. On being asked what song I would sing, I replied that I never sang a song in my life, nor did I recite. "Well, what can you do to entertain us? Can you conjure, or can you give us something in the way of Spiritualism?" My reply was, "I can give you both." "Can you, really, Mr. Jeffrey, are you not joking?" "Certainly not," I replied; "on such a subject as Spiritualism I never joke, it is much too serious a question to speak of in jest. In the first place I will give you some idea of what I mean by conjuring. Put me down on your programme for forty-five minutes' conjuring show." "I am sure the company would prefer to know something about Spiritualism," said one of the Entertainment Committee. "That can come later," I said, "to those who want it, and who are in earnest about such enquiries. In the first place, let me amuse you; we can speak of Spiritualism afterwards." At the end of the entertainment, word went round that not only was I a believer in Spiritualism, but could actually give a demonstration of spirit communication. I was implored by many to give them a séance, which I was only too pleased to do.

One of the anxious inquirers was a gentleman who had lost his only boy in the great war. So great was the shock upon his nerves that he was compelled to take a rest from business. That very night I convinced him that his boy still lived, because he asked his own questions and I got the replies from him; no matter what his questions were, they were answered correctly. He thanked God for such evidence when he went to his room that night. The following day his health was almost restored, and three days later he returned to his business a wiser and a stronger man. It was joyful news, you can imagine, to take home to his lonely wife. Though it was very difficult for her to understand or even believe, she became interested, and was most anxious to be convinced like her husband. They lived a few miles from Glasgow, and I received a letter from the father requesting a séance for the mother's benefit to prove to her what I had already proved to him. This request I was only too pleased to grant, for I myself once required comfort; and I knew what it means. Strange to say, I could not get into communication with their boy or any of their friends, although we tried for several nights. Latterly, I had to give up my efforts to prove or confirm what I had been able to tell the father. I requested them to sit with a table at their own home to see if they could get any results for themselves.

Weeks passed without any results being obtained, which made them very disappointed, though they had not lost faith. The mother began to wonder if all these happenings at the first séance in which her husband got so much proof, were some delusion designed to uplift her from her sorrows, and she gave up trying again, till, one night, when their only child a girl of ten years, was ill with diphtheria. The mother and she were confined to one room during the illness, and when the child was recovering, she said to her mother, "Let's try the table, as daddy and you did before I fell ill and see if Mr. Jeffrey is right." The mother, anxious both to amuse and please the child, did as requested and much to their surprise the table began to rap out messages by means of the table-spelling code, from the loving son to his mother, also to his little sister.

Great was the news which was awaiting the father on his return from the City! Not only had the boy given them loving messages in which he proved his presence, but also sent a message of sympathy from a comrade who had been killed to his mother who lived near by, but was unknown to those who had received the request. The message was at

once conveyed to the address given, and the sorrowing mother was thankful to get such comforting news of her soldier boy. After receiving the messages, father, mother and child again sat for further communication when they were told to ask Mr. Jeffrey to arrange a sitting at Crewe with Mr. Hope, the well-known photographic medium. A card of introduction from me was all that was necessary, and the mother started off for Crewe. I have never seen a life photograph of the boy. On the mother returning from Crewe she sent me a copy of the spirit photograph obtained there, with a letter in which she writes, "it is undoubtedly that of our boy." We reproduce the photograph on this page.

How many mothers living to-day would be comforted by such evidence, but some people say, "This is the work of the Devil, have nothing to do with it." What comforting news for a broken-hearted mother enquiring about her boy killed on the battlefield! Why do not those who make such statements tell these poor, sorrowing people what really has become of their loved ones, instead of throwing dust in their eyes, preventing them from getting into direct communication and proving for themselves how good God is? Isn't it strange how often God is mistaken for the Devil by those who should know better? As a man who has studied both sides of the question let me claim that Spiritualism supplies the only facts proving the survival of the departed.

## THE VIOLET TRAIL TO A GRAVE.

THE EMPRESS EUGENIE'S MYSTIC EXPERIENCE.

One of the best psychic stories we have met for a long time appears in "Blackwood's Magazine" for November, where Dr. Ethel Smyth tells how the Empress Eugénie found the grave of her son, the Prince Imperial, in Zululand. The story is corroborated by Sir Evelyn Wood and Dr. Scott, who were present.

The spot had been marked by a cairn of stones, but by the date of the visit the jungle had encroached so that even the Zulu guides, who had been among the Prince's assailants, could not find it.

"The Prince had a passion for violet scent; it was the only toilet accessory of the kind he used. Suddenly the Empress became aware of a strong smell of violets. 'This is the way,' she cried, and went off on a line of her own.

"Sir Evelyn Wood said she tore along like a hound on a trail, stumbling over dead wood and tussocks, her face beaten by the high grass that parted and closed behind her, until, with a loud cry, she fell upon her knees, crying, 'C'est ici!' And there, hidden in almost impenetrable brushwood, they found the cairn!

"The Empress told me that the first whiff of perfume had been so unexpected, so overwhelming, that she thought she was going to faint. But it seemed to drag her along with it, she felt no fatigue and could have fought her way through the jungle for hours."

The "Daily Mail," after reproducing the story we have given, makes an attempt to explain it by

hinting that "there may be in human beings a sixth sense which manifests itself in conditions of extreme mental strain." Presumably the "Daily Mail" appreciates the fact that a sixth sense would be of little value if there were nothing upon which it could operate. In this case it was the scent of violets. But how did the scent arise, and what directed it to the grave?

The incident is unique in its combination of discovery by means of psychic faculty, the bringing to bear of discarnate influence, and the means used to do so. The first and second aspects have innumerable examples, but the affecting of the sense of smell is a rare phenomenon; much rarer than touch, hearing, or sight. Curiously enough, however, out of the very scanty group of instances we find violets concerned in two. In Miss E. K. Bates' "Seen and Unseen," p. 34, a friend materialising with "an indescribable atmosphere of freshness and purity," who had loved and worn violets much, brought with her the distinctive scent. "I smelt them distinctly while speaking to her" (1885-6). In Carington's "Death: Its Causes and Phenomena," p. 390-392 (1913) he refers to the scent of violets indicating an unseen presence.



MOTHER AND SON.

The face beside the mother, who was the sitter, was recognised by her as undoubtedly that of her boy.

# SPIRITUALISM AND SOCIAL RECONSTRUCTION.

## REFORM AS VIEWED FROM THE HIGHER PSYCHIC STANDPOINTS.

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

(Continued from page 350.)



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

word, made no appeal to the intelligent co-operation of the governed. The business of the subject was to obey, not to understand—

"Theirs not to reason why,  
Theirs but to do and die"—

as millions have died in the shambles created by the despotisms of the past, as sacrifices to the obsolete doctrine that man exists to subserve the State. We say, on the contrary, that the State exists to foster the body, soul and spirit of the individual man and woman. Personal survival, in the sense of an eternal conscious upward evolution, cannot tolerate mere mammon and drudgery. The psychic science which has explored the secrets of another world cannot approve the existence of dark corners in this one. We believe that although there is a time limit to the existence of matter and energy, there is none to the existence of personal consciousness; and therefore our belief requires that all the resources of matter and energy that can be brought within the control of man should be subordinated to his service, and that it must be done in the manner which will most effectively render them instruments in the training and upliftment of his spirit. And that is the basis of the whole cry for social reconstruction, whether the propagandists are really aware of it or not.

### WHAT CHRISTIANITY MEANT.

So then, thanks to this conviction of personal, individual survival, this priceless right of developing our personal consciousness into harmony with a power which we conceive as a personal God, we justify from the psychic point of view, our possession of the extremely modest measure of political liberty which we enjoy. Modest it is, indeed—how modest we hardly realise. We consider ourselves vastly advanced upon the conditions, say, of Roman civilisation, founded upon slavery, and permeated through and through by the ideal that the State exists just for the glory and aggrandizement of the Emperor and the aristocratic class by which he was surrounded. Into those conditions, Christianity was thrust like a stick into an ants' nest. It came with ideals of equality, to replace a savage tyranny built upon slavery. It preached an assured personal survival in place of philosophic scepticism. It taught the fatherhood of a pure and lovable Godhead in contrast with the licentious deities of the ancient world. It shifted the centre of gravity from the Roman Emperor to God. It turned men's allegiance from an irresponsible and immoral debauchee to a tender and responsive friend. As soon as it had fought its way to a position of influence, its usefulness as a political engine was discerned by the despots and politicians. Constantine adopted Christianity; and since his day it has been distorted into an instrument by means of which to delude men into acquiescence with all the abuses and tyrannies of the world. They have been adjured to tolerate the exploitation, the tyranny, the licentiousness, the extortion, the cruelty, the bloodshed, and the trickery of their rulers as parts of a duty of submission incumbent upon them as Christians. They were to look to the other world for redress of the wrongs of this one.

No doubt the political schemers were not wholly, though very largely, to blame for this. When the foundations of the ancient world were loosened, and the whole system crashed down in ruins, some rallying point was necessary,

some ideal which would command the allegiance, or at least arouse the terrors, of ignorant and uncivilised millions. The perplexed rulers, struggling with a cataclysm of coarse, uncontrollable elements, found a social nucleus and anodyne in the hopes of heaven and the fears of hell which they worked for all they were worth during the thousand years of transition extending roughly from the years 500 to 1500 of our era. There was also, the spirit intelligences tell us, a psychic reason. In the childhood of the human race, man depended upon higher beings as a child upon the guidance of its parents. Their behests were conveyed through the pineal gland, still the means of telepathic sensations. During the last two thousand years at all events this guidance has been to some extent withdrawn, so that man might acquire independence—in the same way as we say to our boy or girl, "Well, you are now at an age when you must begin to think for yourself." But now again man is being brought into contact with such a multitude of new problems, as the old age merges and broadens into the new, that the higher guidance is being renewed, and is coming upon us in a flood of spirit communion.

### A MISCHIEVOUS PERPETUATION.

Unfortunately, that which may at first have been a temporary political device—I mean the utilisation of the ideals of Christianity as the nucleus of social order—became transformed into a permanent theory of social structure. In the Europe of the early Middle Ages the whole art of government was shaped for the aggrandizement of aristocracy and the subjection of the vast bulk of the population. Slavery revived again, and men were transferred as chattels from one possessor to another. And in spite of one political upheaval after another, the doctrine survives, and is obeyed, to-day. We speak with bated breath of certain people as being by right the "governing classes," and we ought to be ashamed of ourselves for doing so. We are still half inclined to the views of the French aristocrat of the pre-revolution period, who said, "God thinks twice before He damns a man of that quality." The nation, until lately, allowed itself to be split into two great political parties, to one or other of which everybody was supposed to belong; and these divided between themselves (by secret arrangements made out of sight of the people) all the profit and pleasure of government. The business of the ordinary man was (and largely is) simply to vote, at long intervals, for one or other of these parties. When he had done that, he was supposed to get on with his daily toil, and to leave to his political masters everything that pertained to his happiness and progress. Well, that was the old scheme of the Roman despotism. It sacrificed the individual to the State. Every man must subserve the Government, instead of the Government subserving the hopes, capacities and aspirations of every man. That system left no adequate room for the evolution of the individual soul, as part of its preparation for survival and the hope of immortality. Progressive psychic science abhors such a condition of affairs. We affirm that what is socially wrong can never be spiritually right: that what is spiritually wrong can never be socially right.

(To be continued.)

### MEMORIAL STONE FOR SOLDIER SON.

Viscount Molesworth, on Saturday, October 30th, laid the foundation stone of the Bungalow which is being built for him at Staines. In performing the ceremony, Lord Molesworth said:—

"I am very pleased to see you all, and thank you most sincerely for your presence with us here this afternoon. We most heartily appreciate your moral and spiritual support on this occasion of laying a memorial stone to one of the dear boys who gave his life for us in the war. Those of you who share my views will know that I like to believe that I shall find the spiritual counterpart of this little house when my time comes to pass to the spheres beyond. I now declare this stone to be well and truly laid."

The stone has the following inscription:—"This stone was laid by Viscount Molesworth in memory of C. W. M., April 15th, 1917."

The date is that on which the Hon. C. W. Molesworth, Second Lieutenant, Duke of Cornwall's Light Infantry, passed over through wounds received in Flanders.

Miss H. A. DALLAS speaks at the Psychic College, on Thursday, November 11th, on "The Bearing of Spiritualism on the Deeper Life of Humanity."



# HOW THE "DEAD" SOLDIERS RETURN.

## THE REALITY OF SPIRIT COMMUNION.

BY THE REV. G. VALE OWEN.

When the late war broke out we started a Prayer List in Orford, as so many other parishes did. The names were supplied by the relatives and friends of the lads and I was thus enabled to keep in touch both with the soldiers and sailors at the various fronts and also with their people at home. For some time, while I had been careful not to force my own "peculiar opinions" in regard to spirit communication on our little flock here, yet I had been quite frank in letting them know what I thought on that matter. The result was that, instead of shutting up like an oyster, as these northern people are so apt to do, they talked to me freely. They knew that I should not meet their confidences with any coldness or ridicule or admonitions to beware of demoniacal subtlety. So they just told me what was in their warm big hearts and many is the chat I have had with them on what to them is a very sacred matter. The lads who came home on leave also used to call for a talk and adopted a like attitude.

It would greatly surprise some of extent to which they had thought the thing out and formed their conclusions in face of so much antagonism on the part of the general body of the ministerial faculty both in Press and pulpit. It would greatly surprise some of my clerical brethren, I think, if they could get at the minds of their people, to find what percentage of their congregation do believe in the actuality of spirit intercourse. And I further found that it was based, not on what they had read alone, but on actual experience, mostly spontaneous and unsought. They were therefore only too eager to be able to speak of their experiences to me and to get what further light they could from my own.

I was able, therefore, to accumulate a considerable amount of first-hand testimony. This I dotted down as it was given and have it before me as I write, and the instances I give are taken from this record.

A lad, of the A.S.C., was taking his motor-car through a dangerous district. It was night and very dark. Suddenly there appeared a man in the road in front of him who, at the risk of being run down, held up his hand and stopped the car. Then he pointed to a side lane. The motorist turned down this and eventually reached his destination in safety.

Afterwards he thought it all out, and was very much perplexed. How did the man know he was coming down that road or whether he was English or German in the pitch-darkness? Why had he himself obeyed this stranger without question? Many other thoughts came to him and he arrived at the conclusion that his visitor was not of flesh and blood. This was strengthened when later he found that had he continued his way ahead he would have run into a squadron of Uhlans who were only a few hundred yards further on along the road.

Several lads have come back after death and have spoken to me and asked me to send a message to their people for them. Where the family are sympathetic in regard to the subject I have done this. In other cases I have put the record aside until a more convenient season. I have many messages of comfort waiting for them when they show signs of being able to appreciate them. Until then they will not be handed on.

One bright young soldier came back several times and pleaded with us to give messages to his family. When I approached the subject, however, I found they were unsympathetic, so I refrained. His brother afterwards passed on and they then both came and told us their experiences. I append extracts. "Will you tell my people we are very happy here. We often go to see them, only they will not see us. Very sorry they cannot believe we can come back. Try to make them believe us. We will

not stay any longer now as others are waiting to speak. God bless you."

Later they came back again and were much troubled at the attitude of their family, and added, "Will you pray for us, and put our names on the Prayer List?" Later, "Give a right down good talk to father. Let him know I have been to you. We really often come, but you are reading or writing—busy. I am so happy here with the others (i.e., other members of his family), roaming through this lovely land. I go miles away sometimes to quite different planes; past worlds of beauty like ours." "Lately we made up a party of Orford boys," and he explained that this was to help me in this work.

Like so many more cases the manner and place of the

death of both these lads was, and still is a matter of mystery. To us they gave the details. These were of so circumstantial a nature as to leave no doubt in my mind that they are quite veridical.

One of our best lads was killed and shortly afterwards came and gave a message to his sweetheart. Among other things he said that her grief was keeping him back. I handed this message to her. She was startled, for the wording and particulars were so characteristic of her loved one, and so exactly true in regard to her own affairs and state of mind, that she accepted it at once. A few days later she told me of an experience she had had. For want of a better name she called it a "dream." But she was convinced of its reality. Her sweetheart had met her in her sleep-time and had taken her into a beautiful garden. Here he comforted her, and had explained to her the manner of his death.

A short time afterwards he came again to me, and I asked him what garden it was. His reply was that it was the home for him and for her "when she comes."

Many cases I am compelled to omit as, without a lot of explanation, they would not be clearly intelligible to the general reader. For instance, there is one young officer who has been several times. He told us how he was killed, how so many lads who had fallen could not tear themselves from the battlefield, how he had persuaded some of them to come with him to our little village church to attend service there, and how he with a few more had "received the Holy Communion."

I say, such an instance as this may seem strange to some who read it. To me it is perfectly natural and a part of my daily round to minister to those of the

"host" who "have crossed the flood" as well as those who "are crossing now." Moreover, these lads have been seen by several clairvoyant people in the congregation who knew nothing of the compact of mutual service established between these spirit friends and myself.

One young spirit has a band of children placed under her care. She has to teach them their lessons, and makes our little church her class-room as she finds the conditions there favourable to her work. I do not think it could be put to any better use.

### A LIVING COMMUNION.

In one of the prayers in the Holy Communion service we pray that the ministers may, both by their life and teaching set forth "Thy true and lively word." A corpse is a true body, but a dead one. The Communion of Saints is acknowledged to be true by all these ministers for whom we pray but to many it is no more than this. My experience, as briefly outlined above, has turned a cold dead assent to the truth of this communion into a radiant and glowing reality. It has made that word not only true, but lively also.

G. V. O.

## Silence : From "Leader."

YOU do not know what silence is on earth. There is on earth no perfect silence. You cannot go where you will leave sound behind.

Here, in the Sanctuary, was Silence in all its majesty and awe.

Away beyond the earth, if you could go through the air, you would gradually leave the sounds which are upon its surface behind you. But there would still be the atmospheric friction which would invade silence with a sense of sound.

Even beyond that atmospheric belt there would be, in the ether, sound as a potential element, as planet called to planet in gravitational response.

Beyond the solar system, and between it and other systems in the void of space, you would approach to an idea of silence, while earth would be millions of light-years away, unseen, unfelt, almost unknown.

But the ether would be there, and although your ears would not hear any sound, yet ether is the realm of which atmosphere is the ante-chamber, and sound is its neighbour and closely akin.

But here is an atmosphere of what ether should be if ten times refined by sublimation, and Silence is here a thing not negative so much as active in its effect upon those who bathe themselves in its ocean.

Silence here is not an absence of sound; it is the Presence of the Silent One. It is a vibrating entity, but of so quick pulsation that stillness and silence are as one.

—From The Vale Owen Script.

"Weekly Dispatch," July 11th, 1920.

Parliament has decreed that the People of the British Empire remain silent for two minutes at the hour of eleven on the morning of the Anniversary of Armistice Day, November 11th, 1920.

## LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,  
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## ARMISTICE DAY: THE ARISEN DEAD.

When on the first anniversary of Armistice Day the nation observed the Great Silence in memory of the dead the occasion suggested some deep thoughts. Some of these thoughts found publicity in the daily Press. We recall, for example, the letter from "B.," one of our contributors, which appeared in a leading daily journal on November 11th, 1919. It ran thus:—

"The Great Silence will also be a great séance—the greatest and noblest ever held. Forty-six—or more—million people will be engaged in sending a gigantic thought wave to the other side. Will it burst the barrier between the two worlds, and shall we get a reply?"

Well, it could not have burst the barrier, first because it is a natural barrier erected to keep a necessary division between the two states of life. It is divinely ordered so, and its divisions are under wise laws. Not until humanity is sufficiently evolved will there be open and unrestricted communion between the life of this world and the life of the next. If such a thing were possible now it would rapidly lead to a general distraction from the business of this world and the lessons of mortal life would never be learned.

But the barrier is not rigid and absolute, as we know. Some amount of communication is permitted in order that we may not feel entirely shut off from the higher worlds. Indeed, there could be more communication, more comradeship with the unseen but for much of the false teaching of the past. The faith that would have given clear vision has been quenched. The question of a life after death has been long shrouded in darkness, but it is the darkness of ignorance. We proclaim that the dead are alive on the testimony of Religion, of Science and human experience.

### THE GREAT CONSOLATION.

It is a part of the message of Spiritualism to-day that "there is no death," that the men and women who laid down their lives during the Great War are still living and loving and working. It tells the sorrowing mother that her boy who fell at Mons, the Marne or on the plains of Mesopotamia has gone from her sight only for a time. He has never passed beyond her love. He lives and loves her still. It says to her, in effect: "You are never out of touch with him. It is only that as you have never perhaps realised what death really means you are unconscious of his living presence."

It is not all, or even in great part a matter of getting physical signs and tokens of the existence of our lost ones. Such things are to be obtained, but not always easily. Sometimes they are denied for reasons of which we know nothing, but which we may conclude are a part of Eternal Wisdom.

### THE WAKING OF THE WORLD.

We are entering on a period of great awakening, an enlargement of consciousness. The mourner who mourns as without hope is to be awakened from the dull stupor of grief to the knowledge that death does not end all, that it is really the beginning of a new life, and that there is no separation but only the sense of it.

The worldling is to be awakened from the "brown study" which fixes his thoughts entirely on himself and

his earthly surroundings. He is to realise that there is another world to which he will pass after his brief career in this one and that his happiness there is very much dependent on the kind of life he lived here.

And so we might go on as to the various kinds of awakening from sleep, for it has been well said by spirit communicators that to them the people of earth seem to be in a kind of drowsy or semi-conscious state. We cannot wake at once to a full realisation of all that life means. But we can try to see more clearly and feel more keenly, and help our fellows to do the same. (Often it means but a word, a mere turning of the attention in the direction of the unseen. That effects many times such a change in the life, such a difference in the outlook that it is as though the man or woman had become transformed.

### THE GREAT SILENCE.

Thoughts are born in the silence. Even in the two minutes of the Armistice pause immense changes may be wrought in mind and heart, so inconceivably swift and subtle are the operations of the spiritual consciousness, especially when millions are silent as of one accord.

But whatever of divine magic may be outwrought in that brief space the message of the Spiritual Awakening will continue until in the fulness of time the whole world is knit by the common knowledge that Life is One, that Death is not the end, that the sayings of Jesus concerning the Spirit are true for all time. These ideas have been slowly and quietly coming into the world. They have come as it were in a Great Silence. Most of what came to the surface in writing or speech has been but vague distortions of the reality behind. The years will make these things clearer. Meantime it is for us to state them as clearly as we can for the lightening of life and the consolation of a sorrowing and bewildered world. So we say: Love lives beyond the Grave, and the Dead are Alive.

### "LIGHT" DEVELOPMENT FUND.

We hope to have seen the last of the Fund for the maintenance of LIGHT, but as donations are still being made we have altered the name of the Fund, the money being devoted to the expenses incurred in making the change. Owing to much generous unpaid service and the goodwill of many friends in the newspaper world, these expenses have been far less than would ordinarily have been the case, especially as regards the cost of gaining the necessary publicity.

Still we have had to make a little money go a long way, and shall be duly grateful to those who, desiring that LIGHT shall be made a great journal, are able to put their sympathy with its aims into a concrete form until the transition stage is passed, and we have gained our ambition to be independent, self-supporting.

We acknowledge with thanks the following donations:—

	£	s.	d.
B. C. ... ..	6	10	0
T. W. Biggè ... ..	1	2	0
J. F. R. ... ..	0	16	0

### "THE RETURN."

As our readers know, the Rev. G. Vale Owen was present at the first performance of "Earthbound" at the Covent Garden Opera House, where he heard the song "The Return," of which he writes the following appreciation:—

"When the Eleven were perplexed and sad at heart because the One they loved best was gone away from them, He came and stood in their midst. He reassured them, 'It is I Myself,' and then they knew that all was well with Him and with themselves, and they were comforted.

"It has been the privilege of Mr. Boyle Lawrence to translate this theme of consolation into modern form, and of Mr. Herman Darewski to clothe his simple, beautiful words in music equally sweet and simple. They have enabled the dumb, wistful longing in hearts bereaved to become articulate in word and melody.

"It is a real ministry of help to the so many perplexed and lonely hearts to-day. May this service to their fellows be greatly blessed."

MR. STANLEY DE BRATH's lecture on "The Scientific Basis of Spiritualism," on the 27th October, at the British College of Psychic Science, was received appreciatively by a good audience. Dr. Abraham Wallace and others contributed to the discussion at the close of the lecture.

## FROM THE LIGHTHOUSE WINDOW.

Sir A. Conan Doyle was interviewed at Colombo on his way to Australia by the Ceylon "Daily News." Asked for a brief message on Spiritualism, Sir Arthur replied, "Spiritualism has come to conquer the world. In another thirty years the whole world will believe in it."

"The Times," in its notice of "Earthbound" at Covent Garden, writes: "Earthbound" was so fully reviewed in "The Times" of September 22nd that there is little more to be said. We described it then as one of the most ambitious and at the same time one of the most deeply impressive pictures that have yet been produced in a film studio, and the description still holds good. It is not in any way an attempt to depict the life after death. It is merely a suggestion of the idea that when the soul is freed from the body it is earthbound, and still shares the violent emotions which the living have to endure."

The journal continues, "Few more gripping incidents have ever been shown on the screen than the efforts of the dead man to communicate with his friends and to give them his message that he cannot find the peace of the Great Beyond until he has learned the lesson that pure love is the key to open the gate, but that love misused is a crime against God and man."

The "Daily Express," in its notice of the same play, has the following remarks: "While giving Mr. Hunter, Mr. King and their clever team of actors and actresses full credit for their wonderful skill, the impression that it leaves in one's mind is that this wholesale commercialisation of the most sacred hope of distraught humanity is a thing that the stark realism of cinema presentation might well leave alone." But when certain truths are felt to be insufficiently realised there is surely a duty to help to make them better known by means of the ordinary channels of publicity.

Mr. Edison, interviewed by the "Scientific American" regarding his proposed apparatus for communicating with the spirit world, supplies some details. He says, "My apparatus is in the nature of a valve. The slightest conceivable effort will exert many times its initial power for indicative purposes. It is similar to the modern powerhouse, where a man with one-eight-horse power starts a 50,000-h.p. engine. My apparatus will magnify the slightest effort which it intercepts, and give us whatever form of record we desire. I do not wish to explain further at this time. A collaborator on this work died the other day. He knew exactly what I am after. Therefore, I believe he might be the first to use the apparatus if he was able to do so."

Rhoda G. Hellyar (28, Park-lane, Croydon) writes in the "Daily Mail" (October 27th) pointing out that the Church Congress of 1919 promised an investigation by the Church into the phenomena of Spiritualism. She adds, "But, beyond disposing of the phenomena as being in general mere impressions of earthly memories, while granting the solace they provided for the craving human heart, nothing tangible has appeared in the published reports of the recent Congress. Can it be that the question of real investigation has been shelved?"

A new Society for Psychical Research has been established in Sheffield by a group of men representative of professional interests. It is proposed to seek affiliation to the London Society for Psychical Research. The secretary is Mr. William Harrison Barwell.

In announcing the engagement of the Hon. Cicely Molesworth, the daughter of Lord and Lady Molesworth, to Mr. A. Nugent, late of the 5th Lancers, the "Evening News" writes, "The Molesworth family was famous in mediæval times, and an ancestor fought with Edward I. A later ancestor saved the life of the great Duke of Marlborough at the Battle of Ramillies."

Commenting on the statement of M.A. (Cantab.) (p. 338) that table movements are due to unconscious muscular pressure, "Investigator" writes, "Some little time since a small party of us succeeded in obtaining tilts and answers to questions by the table without contact at all. We merely held our hands over the table and kept them joined." He adds that "many investigators know but little of the wonderful things that can be obtained through the humble table if its investigation is carried on in sincerity and a desire to gain truth."

Mr. Henry Tipple (Ely House, March) writes in the "Daily Express" (October 23rd), "The chairman of the

Guild of Health, when speaking at the Church Congress, is reported to have said that 'many messages supposed to come from external sources are due to telepathy and unconscious hypnosis.' Twenty-five years ago such a reference to hypnosis would have been pounced on by the medical journals as the utterance of either a charlatan or a crank. Hypnotism, those journals frequently told us, was a gigantic fraud practised only by scoundrels and believed in only by fools. To-day the medical profession has its hypnotic specialists. Twenty-five years hence spirit messages will be understood and openly acknowledged as being nothing more nor less than—spirit messages."

Since its re-opening in September, after the Summer Vacation, the Stead Bureau has been actively at work. There have been many enquirers, and the bi-weekly meetings have drawn large attendances, while the rooms are in demand for special classes and circles. Amongst the speakers for the autumn programme, which includes the names of all the leading platform clairvoyants, are Miss Lind-af-Hageby, the Rev. C. Drayton Thomas, Rev. Walter Wynn, Mr. Percy Street, and Mr. Ernest Hunt. Mrs. Etta Wriedt's visit, which extended from April to September, was most successful and brought conviction and comfort to many of those who sat with her.

At one circle held at the Bureau during August, at which both Mrs. Wriedt and Mr. Evan Powell were present, remarkable phenomena were obtained. A number of spirit voices were heard speaking at the same time. Greek and Russian were spoken, as well as English, beautiful large lights were shown, and Mr. Stead's materialised face was seen by some of the sitters. Flowers were distributed by the unseen friends present, and a framed photograph of Mr. Stead was carried round the circle, placed on the knees of a sitter, and then removed and left with another sitter.

Mr. Horace Leaf, who is now conducting very successful meetings in Scotland, informs us that on Monday, November 8th, he is to engage in a public debate, on behalf of the Glasgow Spiritualist Association, with a representative chosen by a local church literary society, on the subject, "Is Spiritualism Credible?"

In a temperately worded leading article in "The Scotsman" (October 22nd), discussing Spiritualism at the Church Congress at Southend, the writer, who apparently has only just discovered the subject, says, "The believers in Spiritualism, after lingering long in the twilight background of the thought and speculation of the age, have of late been pushing themselves to the front." Many other Rip Van Winkles doubtless labour under the same fallacy.

The same writer trips once more in his statement that, "Among their witnesses they produce a certain number of distinguished men of science, who, although they may not be experts in the particular branches of scientific knowledge that would specially qualify them for dealing with Spiritualistic pretensions and phenomena, at least justify the treatment of these as something more than ignorant delusion."

What constitutes an expert in this field? The Journal of the American Society for Psychical Research (August), dealing with this question, well says, "It was never discovered, hinted or imagined that men of science are unfitted for investigating Spiritistic phenomena until so many of the first rank came to unexpected conclusions. It is a thought born of disappointment, and flavoured with the juice of sour grapes." The Journal goes on to point out that if Sir William Crookes, Sir Oliver Lodge and many more scientists who have taken pains to investigate the subject had reported adversely it would never have been urged that they were unfitted for their task.

It is sometimes maintained that the psychologist is the type of man best qualified for the investigation of psychic phenomena. But if this is so, Professor William James, a psychologist of note, has left abundant testimony to his belief in their existence, and many others might be quoted. But this claim is demolished by Professor Munsterberg, who declared that by virtue of being a psychologist "he should be the last man to see through the scheme and discover the trick," in a case of fraud.

The Journal which we have already quoted sums up the matter by asking, "Is it, indeed, a fact that large experience in the estimation of a variety of physical facts lowers a man's ability to test other physical facts? And if an element of human deception enters, is it true that a scientific man, as such, is perforce so mentally hidebound that he cannot by long practice become a specialist in fraud as well as the next man?"

Mr. J. Hewat McKenzie has returned from his trip to the United States.

# WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

2.—By the REV. F. FIELDING-OULD, Vicar of Christ Church, Albany Street, Regent's Park, London.

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."*

Believers in the reality and benefit of spirit intercourse may congratulate themselves on the moderate and semi-sympathetic pronouncement of the Lambeth Conference of two hundred and fifty Bishops, for some individual prelates would undoubtedly have wished to anathematise the whole movement. My own earnest plea has ever been that the Bishops would consent seriously to weigh the evidence and fairly consider the matter, which, whether right or wrong, of heaven or hell, is far and away the most vitally important question of our generation.

Before this Conference the authorities trifled with the subject, or merely expressed the prejudice of quite inexcusable ignorance.

If the Bishops, after due consideration, had unreservedly denounced the whole thing, I, for one, would have humbly obeyed my betters, for I would rather be considered a half-hearted Spiritualist than a disloyal Churchman, and I suppose a few million other people would have done the same.

In paragraph 57 of the Report, on which alone I am invited to comment, the Authors contrast "the true grounds" of belief in survival and the spiritualistic reasons for that conviction, and set the Church's teaching about the Communion of Saints over against mere intercourse with spirits of the "dead," but they admit (page 118) that the statement of Truths in the Creeds should "be enriched by all the knowledge available." Enriched, but not supplemented by any additional dogma, for they claim that no vital or fundamental truth is lacking in what the Church has to offer (see page 120, line 18).

A good example of this process of "enriching" is seen with regard to the doctrine of the Communion of Saints mentioned in this paragraph. The Church has always taught that whatever havoc death may make in an earthly household it is powerless to break up the family of Christ. The members being all partakers of His indwelling Spirit are one in Christ in whatever part of the wide Universe they may severally be living. But when you enquire as to what are the reciprocal benefits and mutual activities of this unbreakable bond of fellowship, what are its visible and practical results, a very general and unsatisfying answer is invariably given. "They probably pray for us" is about as far as most clergymen dare go. The famous Bishop Pearson, in his standard work, said, "although this communion of Saints in Paradise and on Earth is fundamental and internal, yet what acts or external operations it produces is not so certain. What they do in heaven with relation to us on earth, particularly considered, or what we ought to perform in reference to them besides a reverential respect and study of imitation, is not revealed unto us in the Scripture, nor can be concluded by necessary deduction from any principles of Christianity."

It would seem that it is just at such a point where the Churchman begins to falter as to the right path that Spiritualism comes forward to pour into the ears of those humble minded enough to listen a great volume of intensely interesting information on the methods of guides and guardian angels, making the old truth of the Communion of Saints a living, inspiring, encouraging power in the weary struggle of life.

The Conference welcomes new light upon men's complex personality, "the power and processes of the spirit of man." But this is the scientific side of the subject; it is the religious side which seems to the Conference to substitute sight and hearing for faith, which it distrusts. "Happy," it would say, "is the materialistic Thomas who is convinced of the existence of another world by Spiritualism, but much more blessed is he who can live a godly and devotional life without its assistance." One object of life here is to develop trust and confidence in the unseen and unheard, while Spiritualism, it is alleged, makes the exercise of such a faculty unnecessary.

It might be replied, however, that on the contrary Spiritualism strengthens and gives wider scope and new grounds for faith, feeding and stimulating it with undefined visions of ineffable and unsounded depths confessedly far beyond the experience of the most exalted communicating entities.

The words "in Christ Jesus" which conclude the paragraph under consideration might seem at first sight to be merely a formula, but in reality they are the keynote of the

whole position. Spiritualists, for the most part, open up communication without any thought of or reference to the Person or Redemptive work of Jesus Christ. The object of the more enlightened enquirer is progress, attainment, self-development, and ultimate perfection of condition with its ever-deepening joy. This would seem a fairly exalted motive, but, if I mistake not, it is just there that the Church finds a flaw.

Christianity is love and obedience to the personal Jesus Christ and through Him the approach to the Eternal and Supreme. The Spiritualist would say, avoid sin and aspire to the highest you can conceive for your own sake; the Bishops would quote, "If ye love Me keep My commandments," and there is a great difference between the two attitudes of soul.

"Spiritualistic religion," says the report (p. 120), "and practice throw a wholly different emphasis upon the motive power of man's life; immortality is there concerned with the survival of human persons more than with God." It goes on to point out that the needful thing for adequate communion with higher worlds is not a medium but the "eye of holiness."

The Bishops are no doubt right in contrasting their own attitude and that of the great body of Spiritualists towards Jesus Christ. The "true grounds of Christian belief in eternal life" refer to Christ's work and person when He said, not merely, I give or I announce eternal life (which Spiritualists who count Him a prophet would be disposed to admit) but I am the life. Angels, Guardians and attendant Spirits take up a comparatively insignificant place in the Churchman's consciousness; Christ is all—"whom have I in heaven but Thee?"

I am convinced that it is possible whole-heartedly to accept the Bishops' fundamental position and yet gain an immense amount of most inspiring and encouraging teaching from Spiritualism. That many things for which the world was not ready two thousand years ago should be gradually unfolded and made clear was Christ's own promise, and we may well believe that much that we are learning now is given by His own hand and in fulfilment of His promise.

It is good to find the assembled Bishops abstaining from "forbidding" those who not in every matter "follow with them," men who after all have an equal eagerness to know the Truth and the same noble desire to follow it when seen.

## MR. COULSON KERNAHAN AND HIS REVIEWER.

Mr. Coulson Kernahan writes:—

In his very able review (p. 331), V.C.D. says of the writer of the book, "Black Objects," "He believes that 98 per cent. of the phenomena are fraudulent." But, Sir, it is not I, a non-Spiritualist, who makes the statement about the percentage of frauds.

What I do say is (p. 49): "Dr. Hereward Carrington says in the Preface to one of his books ('The Physical Phenomena of Spiritualism') 'Though at the present day I am quite convinced of the reality of such phenomena, and even that materialisation is a certain and positive fact in nature—I still believe as firmly as when I wrote 'The Physical Phenomena of Spiritualism,' that 98 per cent. of the phenomena are fraudulent.'"

V.C.D. replies:—

I regret that I did not explicitly state that in the passage in question Mr. Kernahan was adopting Mr. Carrington's rather absurd figures. But, of course, I assumed that in quoting the passage Mr. Kernahan considered it relevant and adopted it as his own.

A SUCCESSFUL public meeting in connection with the Building Fund of the Stead Bureau was held in Mortimer Hall on October 26th. Miss Estelle Stead, who presided, spoke with gratitude of the support she had received and of the progress that was being made by the Bureau. The Rev. Walter Wynn also testified to the good work that was being carried on. Mr. Sutton gave a number of clairvoyant demonstrations, after which Miss Felicia R. Scatcherd spoke.



## SIR WILLIAM BARRETT ON TESTS FROM "THE TIMES."

The remarkable "book tests" which Mrs. Osborne Leonard has given of late—several confirmations of which I have received from friends—are a new and most interesting phase of mediumship. These tests are of two kinds—in one certain words or lines are named on a given page of a particular book belonging, or accessible to, the sitter, but entirely unknown to Mrs. Leonard in her normal state; the other kind of test is that certain words will appear in a certain column, usually on the front page, of the "Times" next day. Success in both these tests has been sent to me by personal friends who have recently sat with Mrs. Leonard. The instances are too numerous and too exact to be explained as chance coincidences.

The first kind of test may be attributed to a super-normal perceptive faculty possessed by the medium when entranced—clairvoyance or telecognition—such as is found in a good dowser or in certain subjects when in the lucid state of advanced hypnosis. But the second kind of test implies more than this, namely *precognition*. Of the existence of this mysterious faculty there is considerable evidence: see, for example, Frederic Myers' paper on "Retrocognition in Precognition" in the Proc., S.P.R. vol. xi., and his discussion of the subject, with evidence, in both volumes of his "Human Personality." Hence it is important to know in the case of the second kind of test given by Mrs. Leonard, whether the page of the "Times" to which she refers is, or is not, in type when the test is given.

Accordingly, I wrote to the manager of the "Times" on this point, and he kindly and promptly has sent me the accompanying reply, which conclusively proves that if not a case of chance coincidence, or lucky guesswork, the test is a valuable confirmation of the gift of prevision.

W. F. BARRETT.

LETTER FROM THE MANAGER OF "THE TIMES."  
"The Times,"

Printing House Square, E.C.4.  
8th October, 1920.

DEAR SIR,—The front page of "The Times" is printed with the rest of the paper after mid-night each day. Of course, some advertisements are sent in advance before they are due to appear. The majority of such announcements as Births, Marriages, and Deaths reach us only on the day before publication. As a matter of fact, the same applies also to such classifications as the "Personal" Column, "Situations Vacant," etc.

Yours faithfully,

HOWARD CORBETT,  
Manager.

Sir William Barrett,  
31, Devonshire Place, W.1.

## FORGIVENESS AND THE SOUL'S PROGRESS.

AN ANSWER BY "MORAMBO."

One of the questions put to "Morambo," the spirit guide of Mrs. M. H. Wallis, on the Friday of last week at the rooms of the L.S.A., recalls the motif of Mr. Basil King's striking film story, "Earthbound," and was probably suggested by it. It was this: "Can a spirit progress if he has passed on unforgiven by one whom he has wronged?" "Morambo" replied that if the spirit ardently desired to be forgiven and was willing and ready to compensate, so far as lay in his power, for the wrong he had done, the unforgiving attitude of the wronged one could not do more than hinder his progress: it could not finally prevent him getting over or through the hedge which confined him into a larger field of development. And it was to be remembered that the one who considered himself wronged and could not forgive the wrong, though he was in a measure doing harm to the other, was doing a greater harm to himself. He was resisting the Divine indwelling power—the power which would enable him not only to forgive the injury whatever its results may have been, but to desire earnestly the well-being of the individual who had committed it. One great barrier to progressive unfoldment, however, was ignorance. But for this there would be fewer wrongs and less need for forgiveness, because men would come to a fuller understanding of themselves, and their own weaknesses. Help was sometimes extended by some higher spirit seeking to establish relationship with the unforgiving person. But in any case the hedge created by that mental attitude could not hold in permanent duration those who strongly desired to compensate as fully as they could for any harm and suffering they had caused to others in their earth life.

Mr. Henry Withall, the late acting-president of the Alliance, who presided, was given a warm welcome, and expressed his pleasure at being back again in his accustomed place after his long absence.

We ask our readers' indulgence for any defects or errors passed in the rush of getting to press with the first number of our enlarged edition. We are conscious of some flaws of this kind, which we had not time to correct, besides some authors' emendations which reached us too late for attention.

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## ARMISTICE DAY AND ITS LESSONS.

THE TIMING OF EMOTION.

By CLIFTON FLEMING.

The approach of Armistice Day and the assumed repetition of the two minutes' silence should have a special significance for all true Spiritualists, with whom "entering into the silence" is a daily and nightly worship. I do not refer to the séances, private or public, at which, generally speaking, the subconscious or avowed desire to communicate with departed friends and relations is manifest in the preliminaries, and effectual—more or less—in the subsequent proceedings. Without belittling these, I refer rather to those occasional times of upliftment in which, frequently from the inherent necessity of the Divine Ego, the soul makes the great submission of self; and, by the supreme effort of will, sacrifices will and being itself to the Infinite Will; and the love of the child finds the response of the Father "Who seeketh such." To such seekers the silence means death to material life and desire, and the lost self finds a higher self by the Infinite Law of Love.

At first sight there is something deeply repellent in all ceremonies and customs which delegate to certain days or seasons the awaking of emotions—worthless unless natural and spontaneous—or of admitting into our most sacred relationship a kind of policy of post-dated prayer. There appears, too, to be a permanent disability in all public effort directed toward spiritual improvement from the mere fact of its publicity. That is why the great Master, Who knew the needs of the spirit, preferred the closet to the street-corner, the temple within to the synagogue; and why His teaching will survive any Church that fails to follow His behests. While, however, we should, as parents, personally revolt if our conduct before the All-Father found a repetition in the conduct of our children before us, we must be fully mindful of the glorious fact behind all public convention, the fact of the infinite link not only with the Creator but with one another. However foolish in conception or inadequate in expression, our local attempts toward unity have their legitimate excuse in this ideal union.

Much may be found to deplore in special days of prayer, or special weeks of praise, or special minutes of silence, as though, forsooth, Heaven were an alien fort requiring bombardment ere it surrender; or an occasional dispenser of good things and therefore worthy of occasional feting; or an assayer of moments rather than the Supreme Arbiter of the Eternal Now.

But in all things, howsoever standardised in our creeds, may be found incidental benefits, the sum of which, when fully appreciated, leads the soul in the path of continuous thanksgiving.

So this super-imposed silence is good in bringing vast numbers of the unthinking, the careless and indifferent to realise the force of silence, and in that atmosphere charged with psychic strength to think of death and "that vast forever" and thus approach the plane of reverence. How soon the emotions thus engendered pass when life resumes its normal clangour it is impossible to estimate, but as no definite impression is ever lost, much is to be hoped.

The vibrations of the water into which a stone has been thrown seem to die on the shore, but reverberate to the stars! So the approach of the spirit—timed or spontaneous (and spontaneity may be a Divine timing), dumbly wondering or conscientiously unlifted—to the Infinite Spirit, will never be in vain, nor lose its influence, nor forgo its hallowing purpose.

Further, in the language of clairvoyants, the "conditions" are good. The discarnates are drawn by the reverent thought-light and make their presence felt and seen and heard by those whose senses are attuned, and even to the undeveloped some passing sensation of the Unseen is vouchsafed.

A cynic once observed that the multiplication a thousandfold of birthday and New Year "honours" would kill the vanity of these petty crowns and the desire of those who seek them. So might we redeem these casual invocations to the highest and best in life from harsh judgment, by increasing them till no day had its special sanctity, no moment its peculiar worth.

Every day the statesman would enter the silence, reflecting on the nations that have risen and fallen, and seek for that righteousness which exalts and never deposes: the priest would pause and meditate on the explicit instructions of the Master and seek for guidance to enter the path of sacrifice; the rich should ponder on the insanity of building up treasures which perish; the poor should pray to be cured of the folly of envy and seek the untold wealth of "the kingdom"; and every one of us should start here and now with the thought that in all things material is change and decay—no loss, but no permanency. Sacrifice must come sooner or later and every moment snatched from desire and desire's fulfilment, and consecrated to the things that endure, will do more than make "stepping stones" of "dead selves"—it will become a beacon light to the lost wanderer in the darkness.

## THE VALUE OF PHYSICAL PHENOMENA.

By SIR GEORGE KEKEWICH.

There appears to be a tendency among advanced Spiritualists of the present day to undervalue and neglect the convincing power of phenomena (*φαινόμενα*, appearances or manifestations), to regard the stage of revelation by phenomena as past, and to base their belief in the truth of survival wholly upon communications from the unseen, rather than upon the translation of the unseen into the seen, that is to say, the visibility of the spirit form to physical sight, which we know to have actually occurred in numberless instances. I am not speaking of materialisation from a medium, but of occasions when the spirit form has been actually seen, often without the aid of any medium.

To me, at any rate, according to such experience as I have had, clairvoyant descriptions are not convincing, for both they, as well as communications, are constantly vague, and constantly open to the imputation of fraud.

But phenomena are not to be explained away provided that the witness is normal. He who has experienced such appearances, especially if he can identify them, is always and for ever convinced of the truth of survival. Our Master, the Christ, did not disdain to carry conviction of his survival to his disciples by physical evidence, and, as he vanished after doing so, we may be sure that his body was then the spiritual, and not the material, body. Thus he convinced Thomas, and numbers of others of his disciples.

I myself, many years ago, in the 'eighties of the last century, not only without, so far as I know, the presence of any medium, and long before I knew that there was any such belief as Spiritualism, was convinced by an appearance—and a conviction so obtained nothing can shake.

I hope that some effort may be made in Spiritualist circles to obtain phenomena, that is to say, identifiable appearances of those who have passed on. If a photographic plate is sufficiently sensitive to record the presence of spirits in bodily spirit-form, is it too much to hope that the retina of the human eye may be equally sensitive, if its sensitiveness is spiritually developed, and that the day may come when numbers of men and women, even the majority, may actually see the spirits with whom they communicate, and who we know are always present?

FARADAY's saying, "Nothing is too wonderful to be true," may be matched with the observation made by a spiritual philosopher who wrote that "Nothing is too good to be true."

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## TABLE MOVEMENTS AND UNCONSCIOUS MUSCULAR ACTION.

By C. E. B. (COLONEL).

In a recent issue of *LIGHT* appeared a brief report of a lecture to the members of the Psychical Research Society of the Working Men's College, Crowndale-road, by Dr. Woolley, in which he is represented as ascribing to "unconscious muscular action" the various phenomena of table-tilting, ouija board, etc. Unconscious muscular action is a nice plausible hypothesis, adopted chiefly because it seems to get one out of a perplexing difficulty, but it is supported by the very minimum of scientific proof.

I do not know whether Dr. Woolley has an exhaustive experience of "table-tilting," in particular; but I personally did a great deal of it in the "eighties," and I gradually became convinced that unconscious muscular action was insufficient to account for the movements of the table. What finally convinced me was this: One evening, at Aden, I, and two other men, were experimenting with a table. Its movements had become so violent that we had to push our chairs back, and stood over the table with our fingers bunched together in the centre of it. Suddenly the table rose straight off the ground, about six or seven inches, and then down again. The motion was swift and smooth, with no jerk, and I distinctly felt the upward pressure against my fingers. Two ladies were seated on a low sofa within a few feet of the table, and they both plainly saw the table rise off the ground. There was a strong duplex lamp with reflector on the wall close by, throwing a good light on and under the table.

Without wishing to be dogmatic, I have come to the conclusion that the movements of a table are probably produced by the same kind of force as that to which "telekinesis" is due. I admit that I do not know what that force is, nor why contact should make it so much easier for the force to manifest itself. It obviously emanates from the "sitters," and I see no reason to attribute any spiritistic interpretation to the actual blind movements themselves.

To the above it may be countered that telekinesis is not a fact, but to do so one must ignore or discredit many careful observations such as those of Dr. Joseph Maxwell, or those of three prominent members of the S.P.R. with Eusapia Palladino.

Table-tilting is however particularly susceptible of scientific investigation: it does not require as a necessity the presence of a rare and special "psychic"; almost any group of four or five persons will get results if they persevere.

By "unconscious muscular action" I take it to be meant that the table is moved by the muscular action of the fingers of the sitters, although this muscular action takes place without the conscious knowledge of the sitters themselves. There are delicate scientific instruments by which this muscular action within the body of a sitter could be detected and recorded.

Again, simple apparatus can be devised whereby the table itself would notify or record impulses or pressures on it from the fingers of the sitters, although it must be remembered that a sudden upward movement of the table against the fingers might produce the same effect as a downward pressure of the fingers on the table. In any case it does not seem creditable that such a simple thing as table-tilting should still be a subject for unproved theories, and it is surely time that some real and intelligent experiments were carried out.

### "UNSCIENTIFIC SCIENTISTS."

"A Convinced Materialist," writes:—

I am glad to find that in your first enlarged issue (p. 352) you are at last beginning to take a rational view and are pointing out the misapprehension which exists as to the title of "unscientific scientists" such as those you name—Wallace, Crookes and Lodge—to hold or formulate any conclusions concerning psychic phenomena. They are only entitled to speak in their own special fields—Biology, Chemistry, and Physics respectively.

Mr. E. Kay Robinson well says that "scientific men rightly refuse to listen to arguments in support of" any belief which they know beforehand cannot be true.

Assertions that there exist in nature any facts inexplicable by orthodox psychology, in terms of the unconscious mind cannot be tolerated for a moment.

\* We do not find it necessary to comment on "A Convinced Materialist's" letter, further than to thank him for so frankly exposing the position of convinced materialism, and its aptness in reading into a paragraph or a letter meanings which are not there.

ANIMAL SURVIVAL.—A lady who subscribes herself "A Lover of Animals" writes: "I have for some time been personally aware of most of the facts mentioned in 'Arnite's' letter (p. 338). What he relates harmonises with my own experiences. I have no doubt that others can give testimony to the same effect. As regards flowers, Father Stephano, in 'Thought Lectures,' says: 'Flowers have souls; they live beyond your earth,' and of animals the same book says, 'On losing the animals you love do not despair, for you will see them again.'"

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# QUESTIONS AND ANSWERS.

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

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

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

**PRESS CRITICISM.**—J. H. W., and some other readers, are a little disgusted by the adverse criticism by a few of the newspapers. There is much to be said on this point. In the first place, it is to be remembered that nearly all Press criticisms proceed from writers who approach the subject with a mixture of ignorance and prejudice. This is so apparent to the initiated that the objections raised are seen to be in the majority of cases simply absurd. Thus we have the "Star" telling us the other night that the messages from the operators at the Goligher Circle in Belfast, the scene of the late Dr. Crawford's famous experiments, were due to the fact that "somebody in the Goligher Circle rapped on the table"! This is the judgment of a writer who was not at the experiments and who expects this flippant remark to outweigh all the verdicts of the careful and scientific observers who conducted or were present at the experiments. It is worth remarking that this one-eyed criticism does Psychical Research more good than harm. It makes even the ordinary reader gasp sometimes when he is asked to believe that the testimony of so many distinguished people, to say nothing of thousands of average observers, can be waved aside in this way. I know for a fact that numbers of intelligent people have been led to inquire into our subject not by reading anything in favour of it but by observing the sheer stupidity of the arguments of the opposition.

**SPIRITUALISM AND THE CHURCH.** This leads me on to a letter from Mr. E. Glen on the subject of the attitude of the Church towards Spiritualism. This also is a large subject. I can only say that many of the more intelligent leaders of the Churches, having impartially examined the evidence, feel that it demands much more serious attention than has yet been bestowed upon it by the clergy, and some of them are ranging themselves amongst our supporters. As an illustration of what I have said in the previous answer as to the effect of adverse criticism, I have just noted an editorial remark in the "Guardian" which, commenting on the Church Conference, says: "We have heard much that is very unconvincing about the 'dangers' of Spiritualism, although we have never come across a satisfactory explanation of what they are." The "Guardian" writer is evidently thinking of special dangers which attach to Spiritualism and to nothing else. The fact is of course that, exactly like everything else, the investigations into psychic matters have their dangers. That is more commonsense. The opponents who seize upon these things and exaggerate them in a hysterical fashion defeat their own ends. Their bias is so obvious to the reasonable mind.

**SPIRIT PHOTOGRAPHY.**—"Booklover" will find particulars of spirit photography in "Photographing the Invisible," by James Coates; and "The Veil Lifted," by A. Glendinning. A useful brochure by the late J. J. Morse entitled "A

History of Spirit Photography," which has long been out of print, is, I understand, to be re-issued in the New Year by the "Two Worlds" Publishing Company, Manchester.

**"HELD IN THE DARK."**—"Puzzled" may well take that *nom de plume*. He has read that all circles for spirit communications are "held in the dark." LIGHT has exposed this fallacy so often that the editor is growing tired of it. The fact is that darkness is a special condition for certain phases of phenomena which, like "wireless telegraphy," are adversely affected by light, and that it is so far from being the usual rule that the great majority of circles are held in full light. The wonderful phenomena whereby pictures visible to everyone appear in a crystal in the presence of a medium (a lady in private life) are given in daylight or in fully lighted rooms. For one thing, if this were not so the pictures could not be seen.

**TRAVELS IN SLEEP.**—"Viator" thinks that during his sleep he must "travel," for he has "beautiful visions" and vague memories of conversations with departed friends. It may well be so. Many people have these experiences, but of course they are not at all easy to prove, and often unconvincing to those unfamiliar with such things. To give what is called "scientific evidence" there must be some linking of dream experiences with things actually happening in this world, as when a mother in England sees her son in (say) Australia and accurately describes something happening to him of which she could have had no knowledge in the ordinary way. Some people (I know one in particular) dream of being in places which they do not visit until long afterwards and then recognise all that happens to them as having been shown in the dream. We have a lot to learn on this subject, but as a general proposition we accept the idea that the spiritual part of ourselves does "travel in sleep" and live a life of its own apart from the body.

**TELEPATHY.**—"Student" is informed that among the explanations to account for Telepathy there is first that of the etherial wave, on the lines of wireless telegraphy, where it is supposed that a thought motion of the brain impinges on the brain cells of the receiver. Next there is the theory that the subconscious mind of the agent is in communication with the subconscious mind of the percipient by means of the universal mind underlying all things. Lastly, there is the theory that Telepathy is by means of messages carried by spirits. As regards the question whether Telepathy can explain spirit communications, we observe that the Rev. C. L. Tweedale, in the "Guardian" (October 29th), remarks that "if Telepathy between the incarnate is the cause and explanation of the psychic voices, messages, and manifestations of these modern times, then the same 'explanation' applies with equal force to Old and New Testament times, and the Bible as a record of the supernatural is utterly discredited, and Christianity and all revealed religion blown to smithereens."

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Such a Society as The London Spiritualist Alliance is essential to every man and woman of to-day who has even the slightest inclination to increase his or her knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" and further, "What can we learn from those who have passed on which will help us to better ourselves here?"

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 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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## PROGRAMME FOR NOVEMBER.

TUESDAY, 9th, at 3 p.m.—**Clairvoyant Descriptions** by Mrs. Annie Brittain.

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." The chair will be taken by Mr. Henry Withall.

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.

The membership of persons joining the Alliance now will cover to the end of 1921.

All communications to be addressed to the Secretary, London Spiritualist Alliance, Ltd., 6, Queen Square, Southampton Row, London, W.C. 1.

## SUPERNORMAL JAPANESE ART.

At an exhibition of water colour paintings held recently at the British College of Psychic Science, London, the artist, Miss Katie Blackmore, of Southsea, exhibited some seventy specimens of her work, which won high praise from many competent critics, and about half the number found ready buyers. The story of Miss Blackmore's work is a remarkable one. Knowing nothing of the East, beyond a passing visit as a child to Japan, she imbibed a craving to paint Eastern subjects, but for long had no creative power. At length she found she could produce original work, but was thought to be a copyist, though she had nothing to copy. Some months ago she heard an address by Sir A. Conan Doyle, at Portsmouth—her first contact with Spiritualism—and was interested. The next week she heard Mrs. Jennie Walker, who, in a public meeting, described to her "a Japanese, who seemed to be helping her to paint." That was her first intimation of psychic inspiration. This led to further and personal intercourse with Mrs. Walker, under whose encouragement Miss Blackmore has steadily cultivated her gift, and expanded her production, and she now fully believes that the source of her artistic conception and execution is a spiritual one. The immediate result is the exhibition just held, which has fully established the quality, merit, and value of her work. It is extraordinary that, with no normal knowledge of Japanese art, she should have produced, with marked rapidity, the paintings shown, Japanese in type, style, and colouring, many of them exquisite in conception, strikingly beautiful, and of much variety. They have been pronounced by competent judges to be undoubtedly works of art, the production of a mature artist, and not of a mere amateur. Col. E. R. Johnson, himself an artist, has written of the pictures, "They seem to combine the old Italian with Japanese art, having the spirituality of the former and the simplicity of design and decorative value of the latter."

H. J. O.

\*.\* It may be observed of this case that it is in analogy with the Thompson-Gifford case recorded by Dr. Hyslop ("Contact with Another World"), in which Mr. Thompson, with very little artistic ability, produced paintings, in the style of the deceased artist Gifford, of scenes known only to the latter.—Ed.

## A NOTE ON THE "PHENOMENA OF MATERIALISATION."

Baron von Schrenck-Notzing's great book on this subject (Kegan Paul, 35/- net) is one for the student rather than the general reader. It is a monumental work, which, taken in conjunction with the recorded experiments of Sir William Crookes and of Dr. W. J. Crawford on the same subject, places the physical phenomena of Spiritualism beyond serious dispute as to their actuality at least.

The book, which is the first English version of *Materialisations Phenomene*, embodies not only the original volume but also the more important parts of a supplementary work published early in 1914, and other material accumulated since. The translator, Dr. E. E. Fournier d'Albe, in a preface to the book, expresses himself assured of the authenticity of the phenomena, his convictions resting partly on observation of phenomena with the same medium. He finds himself in agreement, in the main, with Schrenck-Notzing in regarding them as "a new, or rather a hitherto unexplored, function of certain human organisms."

It is a volume which with its multitude of photographs of materialisation at almost every possible stage, and minute descriptions of all the circumstances of the experiments, requires a most careful analysis to appraise exactly all the points in their relation to the question of human survival, and even then there may be lacking the precise criteria required to arrive at any final conclusion on the question.

This is not surprising, for physical phenomena studied by themselves are like a portion of an argument isolated from its context. The phenomena of Spiritualism must be judged as a whole, and in a co-ordinated form, if a true valuation of their meaning is to be gained.

Much more will be written on the book from various points of view. For the present we are contented with the reflection that the first part of the campaign is over, and the victory is with the Spiritualist.

The phenomena are proved to be facts. The next step is the interpretation of the phenomena, and of the issue of that dispute we have no doubt. We note with interest a saying by Kepler which is quoted by Schrenck-Notzing:—

"Only resistance awakens slumbering forces. The works of foolishness perish. They must further what they seem to hinder. But that which comes from the fountain-head is eternal."

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These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E. —11, Church Service; 6.30, Mr. John Osborn.

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

Shepherd's Bush.—73, Becklow-road.—11, Public Circle; 7, Mrs. Bloodworth. Thursday, 8, Mrs. Brown.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. Neville.

Peckham.—Lausanne-road.—7, Mrs. B. Bell, address; Mr. C. J. Williams, clairvoyance. Thursday, 8.15, Mrs. M. Clempson.

Walthamstow.—3, Vestry road (St. Mary's-road).—7, Mr. W. W. Drinkwater. Wednesday, 7.30, Dr. Vanstone. Saturday, 7.30, musical evening, arranged by Mr. W. W. Drinkwater.

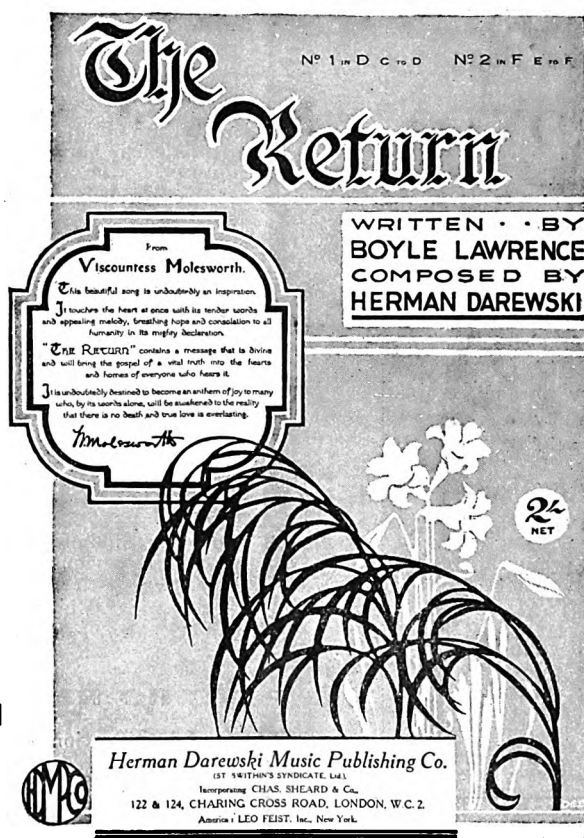
Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3, Lyceum, Mrs. A. Boddington; 7, Mrs. A. Boddington. Monday, Perseverance Hall, Lyceum Anniversary Tea. Thursday, 8, Mrs. Neville.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), Whist Drive, 7.30, players 1/- each. Sunday, 11, Mr. Ernest Meads; 7, Trance Address by Mr. T. W. Ella. Wednesday, 8, Mr. and Mrs. E. J. Pulham. Healing meeting every Friday at 8 p.m. Lyceum every Sunday at 3 p.m.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Crowder, addresses; 3, Lyceum. Wednesday, 8, Mrs. Curry.

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