

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

PROGRAMME OF MEETINGS.

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

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

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

Marylebone Spiritualist Association, Ltd., STEINWAY HALL, LOWER SEYMOUR STREET, W. 1.

SUNDAY EVENING NEXT, AT 6.30, MR. ERNEST HUNT.

November 28th, Mr. A. Vout Peters.

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

The London Spiritual Mission, 13, Pembridge Place, Bayswater, W.

SUNDAY, NOVEMBER 21ST.

At 11 a.m. ...	MR. G. PRIOR.
At 6.30 p.m. ...	MR. P. E. BEARD.
TUESDAY, NOV. 23RD, AT 7.30 P.M. ...	MR. ERNEST HUNT.
WEDNESDAY, NOV. 24TH, AT 7.30 P.M. ...	MRS. E. A. CANNOCK.
THURSDAY, NOV. 25TH, AT 4 P.M. ...	MRS. CHARNLEY.
FRIDAY, NOV. 26TH, AT 7.30 P.M. ...	MRS. CHARNLEY.
SATURDAY, NOV. 27TH, AT 7.30 P.M. ...	MRS. CHARNLEY.

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

READING ROOM AND RESTAURANT OPEN DAILY.

TUESDAY, NOV. 23RD, AT 7 P.M. ... MISS MCCREADIE.
THURSDAY, NOV. 25TH, AT 3.30 P.M. ... MRS. CANNOCK.
 Free Healing, Wednesday, 7 to 8.30 (by appointment), Mrs. Seyforth.
 Non-Members not admitted until 3.15 and 6.45 p.m.
 Members Free. Visitors 1s.

Wimbledon Spiritualist Mission.

(Through Passage between 4 and 5, Broadway, Wimbledon.)

SUNDAY, NOV. 21ST, AT 11 A.M. ... MR. H. E. GOOD.
AT 6.30 P.M. ... MISS V. BURTON.
WEDNESDAY, NOV. 24TH, AT 7.30 P.M. ... MRS. M. GORDON.
FRIDAY, NOV. 26TH, AT 7.30 P.M. ... Lecture by MR. W. S. HENDRY, on Various Forms of Magnetic Healing. Tickets 1s. each.
HEALING.—Daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

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

Speaker—DR. W. J. VANSTONE.

Saturday, 7.30, and Sunday, 11.30, Sunday, 6.30, Special Service in Permanent Art Gallery, Church Street; Lecture, Dr. Vanstone, Clairvoyance, Mrs. Neville. Sale of Work and Exhibition of Pictures of Spirit Photographs and Drawings in Old Steine Hall, November 24th and 25th, to be opened 24th by the DOWAGER LADY OAKLEY, at 3 p.m.; 25th, by Mrs. MURRAY HICKS, in aid of Propaganda and Extension Funds.

Worthing Branch—West Street Hall, Worthing, every Sunday, 6. Wednesday, 3 and 6.

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

Meetings for week ending November 27th:—

Wednesday, November 24th, 5 p.m., Mr. Staveley Bulford.
 "Symbolism of Numbers."
Friday, November 26th, 5 p.m., Rev. Robert King.
 "Some Methods of Occult Development."

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

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

The British College of Psychic Science,

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

Hon. Principal ... J. HEWAT MCKENZIE.

COMING EVENTS:

Friday, Nov. 19th; at 8 p.m. — Clairvoyance by MRS. CANNOCK.
 Tuesday, Nov. 23rd, at 3.30 p.m. — Clairvoyance by MRS. WESLEY ADAMS

Public Lectures every Wednesday at 8 p.m.
 November 24th, by DR. ABRAHAM WALLACE, M.D., on "My First Visit to America."

Special Lectures on Thursdays at 5.30 p.m.
 November 25th, at 5.30, by MR. PERCY R. STREET (of Reading), on "The Human Aura in Health and Disease." Single lecture, Members, 1s., Non-Members, 2s.

Syllabus on application to Hon. Sec. (Postage 2d.)

PRACTICAL PSYCHOLOGY and Psycho-Therapy (Drugless Mental Healing)

Mr. C. G. SANDER, F.R.P.S.,

will give a course of EDUCATIONAL LECTURES at
THE CENTRE FOR PROGRESS,

22, Linden Gardens, Notting Hill Gate, W. 2.

Every Tuesday Evening at 8.15; and at
THE W. T. STEAD BUREAU,
 13a, Baker Street, W.,

Every Wednesday afternoon at 3.

Nov. 23 and 24 ... Hygienics.	Dec. 7 and 8 ... Telepathy and
Nov. 30 and Dec. 1 ... Memory and	Absent Treatment.
Recollection.	Dec. 14 and 15 ... The Training of
	the Subconscious Mind

Silver Collection.

PSYCHO-THERAPY

(DRUGLESS MENTAL HEALING.)

Tel. No. 1 BOOKLET (7d.) POST FREE FROM [Western 64.

C. G. SANDER, 4, Knaresborough Place, London, S.W. 5.

Gladola Restaurant

(Marigold, Ltd.), 44, South Molton St., W. 1.
 (Close to Bond Street Tube Station).

Moderate prices. Excellent Cooking.

Open on Sunday from 12.45 to 9 p.m.

CHURCH OF HIGHER MYSTICISM,

At the London Academy of Music,

22, PRINCES STREET, CAVENDISH SQUARE, W.

MRS. FAIRCLOUGH SMITH has resumed her "Studies of the Human Aura," and gives definitions of auric colours, every Sunday afternoon at 3.30 p.m.
 Silver collection.

THE ROSICRUCIANS: THEIR RITES AND MYSTERIES.

By HARGRAVE JENNINGS.

A limited reprint of this scarce work now ready. Can supply for 12s. 6d., postage 1s. Immediate application advisable.

FOYLE, 121, Charing Cross Road, London.

Comfortable Bed Sitting-room to let. Suit one or two gentlemen. Close to bus, train and tube.—Apply B. C., 20, Sedlescombe-road, Fulham, S.W. (two knocks).

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

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

Comfortable Country House receives paying guests, one or two; would suit couple; garage next door; two miles station.—Apply "S." c/o J. H. Goring, Graham House, Tudor Street, E.C. 4.

Hypnotist. Not for healing but to practise with another. Must understand epilepsy, and should also like one who has studied ancient magic; terms moderate.—Call or write, 30, Belsize Park, Hampstead.

Wanted by Lady first week December—Large Bedroom and Small Sitting-room, with attendance and every accommodation, in good locality in or near London; moderate terms.—Reply Campbell, c/o Mrs. Stevens, The Briary, Marlborough-road, Carlisle.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,080.—Vol. XL. [Registered as] SATURDAY, NOVEMBER 20, 1920. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

We always hear with special interest experiences concerning the spontaneous entry into the life of the narrators of vision and guidance from the Unseen. We have heard and read many, especially of late. They are so much in line with our ideals of what Spiritualism in its social and human aspects ought to be. A grey old professor once bemoaned to us the fact that mankind had so little of the "sense of Eternity." But we do not put it in so exalted a way as that. What we would cultivate is the sense of spiritual presence, companionship and guidance. We hear of it often enough quite outside of Spiritualism to be convinced that it exists to a far larger degree than many would suspect, and that it is growing. When it has grown sufficiently the problems of life and living will settle themselves without recourse to laws and regulations; those mechanical methods of reform, which are the outcome of mechanical systems of thought. The Spirit is at work to-day, bringing in new life, and light, and power. The very struggle of the grosser elements of life to resist its advance is a measure of the strength of the spiritual influx.

In the "Church Times" of the 5th inst. appears a sermon by the Rev. E. Milner White, delivered at St. Alban's, Holborn, on All Souls' Day. The sermon is quite in accord with the principles of Spiritualism. We and the departed are a fellowship of living souls. By learning and reading "we must get to know something about our companions" in that great community. We are adjured to "continue to keep company with those dear ones whom in an abuse of language we say we have lost." Yet we are told by the preacher that "no other creed gives us vision and inspiration like this—certainly not Spiritualism." The Rev. Mr. White should make a fuller acquaintance with the subject that he dismisses in this cavalier fashion. He would then learn that it is not a creed or a religion. It is simply a recognition of the fact that human survival is a fact and not simply a poetical idea or an article of faith—and that adding faith to their knowledge Spiritualists are well able to appreciate the beauty of the doctrine of the Communion of Saints, especially the many Spiritualists who are members of Christian churches.

As we indicated last week, the "new departure" in

LIGHT has been greeted with many congratulations. One friend—a veteran newspaper man—hailed the journal in its new form as a "magnificent production." Of course, there have been some adverse criticisms—surprisingly few. Some have complained against our cover as not being sufficiently artistic. Well, on the worst aspect of the matter it is much as the shell to the walnut. If we are goodly at the core then the rind is not of the first importance. Nothing would have pleased us better in the matter than to have had a cover designed in the highest form of pictorial art, even though it might have been difficult to live up to it in the matter of our contents. We should not have cared to have a "fair outside" and nothing more.

There was a Scots poet who sang how he loved his suit of hoddie-grey—it was "sae couthie, saft and warm." Moreover, it was suited to his condition and the climate. It is so with our cover. It is commended by experts in the matter as most suitable for its purpose. It is our winter jacket in a wintry world. When the summer comes—we speak metaphorically—we may go in finer attire. So much for the question of the cover—the question of Art. Next comes the question of the contents. They are not all literary and scientific. No, neither is all of life or even the larger part of it. It is very homely—even raw and barbaric—but it is *very real*. To appreciate its beauty needs the large view of a great, generous soul. We are out to serve the need of the many, as well as that of the few who require grace, beauty, preciseness, and other matters to which the many are more or less indifferent, being more concerned with the staple things and less with their adornments.

Mr. Ernest W. Duxbury sends us the following interesting note:—

Those who heard Mr. F. Bligh Bond's interesting and instructive lecture on the Glastonbury Scripts at the L.S.A. on the 4th inst., may be interested to hear that Room 21 of the Science Museum, South Kensington, contains the ancient time-keeper of Glastonbury Abbey, removed to Wells Cathedral in the reign of Queen Elizabeth. It was made by Peter Lightfoot, a resident monk of the Abbey, in the year 1325, and recorded both the hours and the phases of the moon. The ancient iron clock is still going and striking the hours, and, save for the absence of its large dial and the substitution of a few parts and of a pendulum, is much as it was. The ancient gongs used with the clock in the Abbey are in front of it, but the actual striking is now effected with modern gongs. As the striking of this ancient clock still loudly reverberates through that very modern Museum, so those ancient voices speaking through the scripts are striking the minds of modern men and women, and producing feelings of awe and wonder.

THE LATE DR. W. J. CRAWFORD.

FUND FOR THE BENEFIT OF HIS WIDOW AND FAMILY.

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

	£	s.	d.
Amount already acknowledged	268	0	0
A Friend	1	1	0
Mrs. C. E. Westray	1	1	0
Miss Mary Bell	0	10	0

£268 12 0

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

THE SECRET OF TRANQUILLITY.

"DEEP QUIETS OF THE SOUL."

By THE REV. F. FIELDING-OULD, M.A.

Thou wilt keep him in perfect peace whose mind is stayed on Thee.—Isaiah 26, 3.

Equanimity, which Nuttall defines as "that calm temper or mental firmness which is not easily elated or depressed," and which was, according to Plato (see Mr. Urwick), the great characteristic of the venerable Socrates, should be a marked feature in the character of all who have a clear vision of the higher worlds and any true knowledge of God.

Imperturbability, poise, serenity, not by any means to be mistaken for callousness or insensibility, is a quality on which the Anglo-Saxon prides himself, and may be allied with the most delicate perception, the most sensitive appreciation of outer stimulus, so that the consciousness, like the surface of a lake, reflects the minutest circumstance and is rippled by the faintest breath, while the great depths are entirely undisturbed.

The burning anger or fiery indignation of such a character are completely within his control, he never "loses his temper" though he may be often angry, nor allows the storms of any emotion whatever to blow him from the anchorage of self-mastery. Like iron in a furnace it may glow with fervent heat and cast forth angry sparks, but it will never burst into fragments like some other materials under similar provocation.

Part of our nature should be ever held in reserve, unaffected by good or bad, weal or woe.

The fury and clamour of past catastrophes beat upon the student's ear, the dust of unceasing conflict falls thick upon the page of history, but all through the centuries stand here and there there silent, steadfast men, their calm faces turned towards the light, all undismayed and unperturbed.

The angels have equanimity, it is the fruit of vast experience, and nothing can any longer take them unawares, they have suffered and rejoiced, and risen at last superior to their lot.

Gabriel, met by insulting incredulity, says simply, "I am Gabriel, who stand in the Presence of God!" When Mary wrings her hands and weeps distractedly at the empty tomb, the angels seem to look upon her with gentle surprise. It is said that an angel, disguised as a youth, beat upon a friary door, and demanded speech with the notorious brother Elias; he, engaged on other affairs, burst forth roughly and rudely to enquire what the youth wanted. "Take care, brother," said the angel, "that you be not disturbed, because anger troubles the soul, and does not allow it to perceive the truth."

The fallen leaves blow here and there, and fall over one another, panic-stricken, rustling with alarm; but the growing bough bends gracefully before the breeze and returns undismayed to its original position.

Equanimity is seen to perfection in Jesus Christ; vehemently beset, harassed and threatened He stands before the angry crowds completely master of Himself. Goaded and driven, nothing can frighten Him from the path He has chosen, nor betray Him into what is undignified or untrue. While the Apostles, up to their knees in water, cry in terror that the boat is foundering beneath them, He sleeps peacefully upon a pillow in the stern.

Life will certainly drive us to distraction, or else develop in us this noble trait of equanimity. Financial anxiety—and who knows it not?—strikes, and discontent, sickness which opens the door of the citadel to depression and despair, bereavement tearing and lacerating the aching soul, and just beyond, the foul apparition of political murder, its hands dripping with blood!

"Possess your souls in patience," says the Apostle, "suffer fools gladly," "let Shimei curse and throw stones if he will,

who knows whether God will not give us a blessing instead?"

What is the great secret of equanimity? It is to live a mental and spiritual life above the levels of the storm. We must walk in the dust so long as we are bound within these material bodies, but the soul is even now free, and may soar into the great calm, into the trembling silence about the feet of God. "Thou shalt keep them by thy Presence from the provoking of all men."

SPIRITUAL HEALING AND THE EARLY CHURCH.

The gift of prophecy which ordinarily accompanies the gift of healing had not died out in the Apostolic Age, as Montanism later testifies, and now and then the claim is made that the dead were raised up, but the claim never rests on actual observation or on accredited testimony, but on hearsay only. Moreover, it is not impossible that the

exorcism of devils is but the negative side of "Baptism into the Name," through which the worship of "devils"—that is, of idols—was definitely ended for the baptised person. So that, on the whole, we are left in a state of some uncertainty about the facts of spiritual healing alike in the time of the New Testament and that which immediately followed it. All we can say, and this we can safely say, is that the first age of the Church was an age of spiritual exaltation and spaciousness, of enlarged consciousness and deepened faith and more buoyant hope, and that it supplied, therefore, the conditions out of which spiritual healing might be fairly expected, judging by analogy, to take its rise. The presumption is in favour of such healing arising. Whether it is more than a presumption will depend on whether the evidence from other quarters supports it or neutralises it. And yet it would be unreasonable to assert that Jesus did not perform acts of spiritual healing just because the evidence for its character is elusive. Even if we are pointed to the facility with which wonders accumulate round great personalities so as to succeed in clothing them with a nimbus of legend, we are still justified in retorting that this very process pre-supposes, at all events, the greatness of the personality. And if Apollonius of Tyana be dragged in to discredit the gospel narrative, we may say that, unless we are tied to some artificial theory of miracles, there is no reason why Apollonius should not have been a wonder-worker, even if we were to accept the hypothesis that his story was deliberately concocted for the purpose of supplying a pagan propaganda for the Christian propaganda.

—From "Spiritual Healing, by the Rev. Dr. W. F. Cobb.

THE CLAIRVOYANCE OF SWEDENBORG.

One evening he [Swedenborg] was with some friends, and they asked him, as a test, if he would state which of them would die first. After a long pause, he replied, "Olof Olofsohn will die to-morrow morning at forty-five minutes past four o'clock." The next morning Olofsohn was found dead in his bed from apoplexy, the clock in his room having stopped at 4.45, the time Swedenborg stated.

On another occasion Swedenborg was taking supper at the house of William Castel, in Gottenberg, when he declared he could see a fire raging in Stockholm, some three hundred miles distant, in the street where he lived. He paced up and down for some hours in great anxiety lest his papers should be destroyed. Presently he exclaimed, "Thank God! the fire is extinguished at the third door from my house." He told his host what property the fire had destroyed, and where it was put out, and his statement was afterwards confirmed in every particular.

—From "Emanuel Swedenborg," by W. P. SWAINSON.

BEAUTY is God's wayside sacrament.

Men, not Shadows, in the After-Life:

From Zabbiel.

IT is one of the first tasks we have to learn here—having passed through the veil of flesh into the clearer realms of spiritual life, and having first made familiar to ourselves the conditions here found existent—to hand on to those who come on after us that same knowledge.

One matter which causes much distress and distrust to many souls is the fact that all they see is real.

You have already been shown this, but so strange it is and contrary to all rational expectation that I would fain add to what you already have received a little more.

For it is of primary import to everyone that he realise that the existence before him is no dream, as a man would say (but not we), but that it is indeed the fuller life developed, and the life for which the earth life is both a preparation and beginning.

Why do men imagine that the sapling is of larger strength than the full-grown oak, or that the spring is of more reality and power than the river? The sapling and the spring are of your present earth life; the oak and the river are here.

The body you now wear, and the trees and rivers and other of material substance which you call real, are not so enduring, nor so real, as their counterparts in these spheres. For here is found the energy which comes to your systems, and is as the electric dynamo to the single lamp as to its power and intensity.

When, therefore, men think of us as whiffs of smoke, and of our environment as drifting shadows, let them pause and ask if there is any sound reason to bottom their view. Nay, there is no reason in it whatsoever, but, on the contrary part, it is foolishness, and unworthy thinking, beings of spirit estate.

—From the Vale Owen Script, Weekly Dispatch, May 16th, 1920.

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

CLAUDE'S THIRD BOOK.

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

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

PREFACE BY MRS. KELWAY-BAMBER.

SPIRITUALISM AND COMMONSENSE.

Man's knowledge of anything and everything is limited always by his individual mental capacity. The effect of all he sees, hears, feels, reads, or senses is gauged and classified by that alone. His mind has truly been compared to a glass through which he sees the world. If the glass is thick he sees but dimly; if it is out of focus, he sees things in untrue proportion, and so forth, but whatever it may be like he is entirely dependent on it for seeing and comprehending anything at all; for the nerves of the eyes and ears merely convey the vibrations of light, colour, and sound to the brain. Under these circumstances can you wonder that men do not understand more about the supernatural? To begin with, the average man does not realise that it is always his own mind which fixes his limitation and not the subject of his thoughts, so he starts with a misconception. You hear people say something like this: "If God intended we should know more about Him or about the future life He would reveal it to mankind," etc. God is revealing things to mankind all the time and everywhere, and that man who keeps the glass of his mind polished and clear gradually learns and understands more and more of Nature, the Universe, and the forces and power surrounding him. Everyone who tries to make a genuine and honest study of psychic and spiritual things begins to realise what a complex creature man is, for there is no doubt he has supernormal faculties (varying very greatly in degree in different individuals) which influence him and connect him with forces and powers that are outside his ordinary cognizance.

Because this is an actual fact it is advisable that only people of good mental balance and sound common sense should attempt any personal development of their own psychic powers. Physical, mental and spiritual faculties, states, and conditions merge into one another, and it is impossible in the present state of our knowledge to lay down any hard-and-fast rules on the subject or draw any but very general deductions. All evidence connected with supernormal phenomena has to be carefully considered on its own merits and submitted to reason, as everything must be judged in its light. It is as foolish to believe everything without discrimination, because it appears to come through a supernormal source, as it is to deny everything indiscriminately. There are many books of evidential tests extant written by highly educated and scientific men proving, as far as such things can reasonably be proved, the existence of spirit, showing that, even in life as we know it, the spirit is able to act on certain occasions independently and away from the body, and showing, too, the continuity of life through spirit after death.

that knowledge of the subtle and lasting things of the spirit should be showered upon man without any effort on his part to obtain it? As a matter of fact, even if it had been so given it would not have been understood or appreciated. It is evident that the present very earnest widespread desire for this knowledge shows that man has at last reached that point in his evolution when he is ready to learn and is capable of beginning to understand the subtle mysteries connected with his supernormal faculties.

(3) *That they cannot believe there are such "solid" things as houses, and furniture, etc., in the spirit world.*

Why not? These things are no more solid nor material than streets of gold, thrones, harps, crowns, etc., which were promised as the perquisites of the saved according to orthodox Christianity. As a matter of fact these spirit substances are probably more "solid" than anything on this earth, for science has now proved that in this our material environment no two atoms of matter touch one another in anything. The bodies in which our spirits function in the future state are infinitely finer, the elements composing them are more cohesive; they are therefore more "solid" in that state than we are in these material conditions, and their surroundings are homogeneous. On this account a spirit is able to pass through matter as we know it.

(4) *That it is not right to "summon" the dead.*

It does not matter if you summon the dead or not, for nothing you can do will make them come if they do not wish to do so; you might as well summon the wind. You have no power over them.

(5) *That Spiritualism leads to suicide.*

This assertion is almost too futile to require contradiction. No Spiritualist would dare to commit suicide, for those who have studied the subject realise that it is not possible to escape misery that way. They know that death is not "a sleep and a forgetting," but a state of acute and



MRS. KELWAY-BAMBER.

These books should be studied by all who are interested in the subject. Unhappily "Spiritualism" has at times been made to appear ridiculous by the over-zealous advocacy of some of its supporters, who, in their relief at finding there is a real existence independent of the material and perishable body, go to the other extreme and accept anything without careful investigation, or who, through the exaltation of this discovery, become too "spiritual" to be sensible. This form of foolishness is only matched by that of those "critics" whose sole qualification for judging the matter is that they know nothing whatever about it. In no other subject would this be considered a desideratum. Some of the common objections raised by this class are as follows:—

(1) *That the communications are "trivial," "foolish," or "material."*

This surely helps to prove identity and continuity of consciousness after death, for it must be obvious to the most unthinking that people die every day who are foolish, frivolous, and material. Death works no miracle, therefore there is no immediate change; they progress in time but gradually, for evolution does not proceed in a series of jumps.

(2) *That if we had been intended to know these things they would have been "revealed" to us.*

It would almost be as sensible to say if we had been intended to wear clothes Providence would have provided each of us with a trousseau at birth; unfortunately this is not the case. If the principle of waiting for "revelation" had been followed in everyday life we should now probably be as civilised as the tribes in Central Africa. Men have taken infinite trouble to discover facts in connection with scientific and material things. They have sacrificed time, money, health—sometimes even life itself—in pursuit of this knowledge, which is, after all, connected with purely ephemeral matters. Why should anyone imagine, therefore,

lively consciousness where it is impossible to shut off thought by artificial means. In considering the authenticity of any communication received from the so-called dead, it must always be remembered that it is necessarily limited and coloured by the mind of the medium through whom it is given, as it is impossible to obliterate his or her mentality utterly, though, in the case of a really honest, well developed psychic, the deviation from the original may be very slight; just as, if one were speaking to a foreigner through an interpreter, if the latter were careful and conscientious the translation would be as nearly literally accurate as possible; if he were thoughtless or ignorant the reverse would naturally be the case. Telepathy, the subconscious mind, and even (as some people think) a reservoir of general world consciousness, have to be considered as possible sources of unusual information. As a matter of fact telepathy is the method of communication employed generally by discarnate spirits, if by telepathy we mean the direct transmission of thought from mind to mind without the intermediary of speech, but people, when they use the word in this connection, usually mean that the medium reads the mind of the sitter and then purports to describe the spirit as being present. If this were as easy as it is imagined, obviously no enquirer would ever go empty away; as it is, many are unable to get the proofs for which they long. The difficulties of communication are very great because our psychic and spiritual faculties are undeveloped and limited by having to work through our material senses. The majority of people hardly realise the existence of "spirit"; they look upon it as a kind of afterthought tucked away somewhere in connection with the material body—one of its appendices. As a matter of fact the reverse is actually the case, the physical body is only in existence as a suitable vehicle for the use and development of the spirit which animates it. Character, memory, love, all that which goes to create personality are the appendices of Spirit. Man is a spirit here and how, and never can be more nor less than that. Spirit is the lasting entity—the body merely its temporary, ever-changing, ephemeral covering which alone perishes at death. Having done its work it goes to the earth, dust to dust, never to arise again as that particular individual body, for the spirit has obtained its release and needs it no more.

II.

It is obvious from the numerous objections raised to proofs which have been received through professional mediums that the general public are unaware of the very large number of private individuals possessing well-developed psychic power who are able to obtain all the tests they require personally without the help of any paid medium, for they are mediums themselves. Though in common justice to the professional medium I am prepared to vouch for the honesty and sincerity (though not infallibility) of the few with whom I am personally well acquainted. There are, of course, dishonest and unscrupulous mediums, but I am unaware of any profession or class which has not added its quota of rogues to the common stock.

It is unfair to appraise any sect only by its disreputable members. A "heathen" might as justly judge Christianity by the members of that community who appear in the various police courts each week. There is nothing magical nor miraculous about mediumship. At present it is only supernatural because it has been so little cultivated, studied or understood. It takes various forms and is merely a quickening of existing psychical faculties and no more conduces to goodness or spirituality than the possession of a talent for acting, painting, or music, etc. It might almost be considered an extension of the artistic faculty. It is possible to be very psychic and not at all spiritual; they are not synonymous terms, though one ought, and very often does, lead up to the other in natural sequence—the psychic forming a bridge between the material and spiritual. A normal medium or psychic is only an individual who has developed the power to sense, see, or hear subtler and quicker rates of vibration than the average person. These finer vibrations impinge directly on the brain. The ordinary man is not sensible of them as they are not conveyed to him in the usual way through the nerves of the eyes and ears, which are only capable of recording comparatively coarse vibrations. The capacity of our senses is very limited. Water which looks sparkling and pure to the naked eye may prove, on examination under a microscope, to be full of microbes and bacilli of various kinds; stars, invisible to human sight, are revealed by means of the camera. Instances might be almost indefinitely multiplied to prove the limitation of our senses even with regard to objects with which we are all familiar, and show our dependence on extraneous aid to which we are indebted for our present knowledge.

The existence of "spirits" has been difficult to prove hitherto to the materialist because instruments have not yet been perfected which will bring their etheric bodies within the range of the ordinary human eyesight. At present, in order to make their presence manifest to the ordinary individual through sight or sound, spirits must draw a certain substance from the body of some human being, which material they "wrap" themselves in, or use in other ways. This substance, being physical, connects them with our conditions and brings them within the limitations of our senses. Hence the necessity for the medium, who, in this case, is merely a person capable of supplying the

required emanation. This can be used for the production of various kinds of materialistic phenomena, such as etherisation, materialisation, levitation, direct voice, and the common forms of rapping, table turning, etc. It will be noted that spirits do not provide the power for these manifestations (the power being of a physical nature, they are unable to do so). They merely supply the intelligence that directs the use of it. There are of course more subtle and direct methods of communication with the discarnate—such as, for instance, through a trance medium. This is probably the most satisfactory form of all (with a well-developed psychic) as, in this case, the normal consciousness is more or less anesthetised. There is also automatic writing, which is more general, but can only be judged on its own merits in each individual case. If the writer is normal it is difficult of course to eradicate the influence of the normal, as well as the subconscious mind, but sometimes excellent tests are obtained in this manner, and may be considered satisfactory if things unknown to the amanuensis are proved to be correct by subsequent verification. It is impossible in a limited space to specify in detail the wide scope for study and inquiry which this vast subject opens up in every direction to the student of the supernormal. It is only by a process of elimination of possible causes after careful study of the various phenomena that it is possible to get even an approximate idea of a little of the truth regarding these facts. Men have free will, common-sense, reason, and intelligence, and are intended to use them and think for themselves. It is not now considered necessary to have the kind of "faith" defined by the little girl as "Believing what you know isn't true!" The study of this subject does not eliminate "faith." On the contrary it confirms it and fills one with humility and awe at the marvels of the great Universe and the majesty and wonder, and might of the Supreme Power we call God. In conclusion I quote a few pertinent lines from *LIGHT* of June 19th, 1920:—

"In discussing the question of Spiritualism it is desirable to observe that it does not turn upon (1) The question whether any particular medium is or is not a person of irreproachable life; (2) any opinion uttered by the Rev. Dr. Brown, Professor Jones, or the medium Robinson; (3) whether Spiritualism seems either to support or negative certain theological teachings. The real question is whether man survives death. Having solved it, all the remaining questions must be worked out by each individual for himself."

L. KELWAY-BAMBER.

DR. LINDSAY JOHNSON'S PSYCHOGRAPH.

Mr. Henry Bury, a member of the Society for Psychical Research, sends us a letter criticising the experiments dealt with under the head, "A Remarkable Psychograph," in *LIGHT* of 30th ulto. and 6th inst.

As Dr. Lindsay Johnson has left England, we are unable to refer to him the various points arising out of his report of the experiment in which, of course, we took no part, but simply recorded the results, of the authenticity of which we are fully assured.

In the meantime we may make the following replies to Mr. Bury's objections:—

- 1.—A "séance" in the ordinary sense of the term did not occur.
- 2.—The packet of plates did not at any time leave Miss Scatcherd's hands, so that there could have been no possibility of substitution at what Mr. Bury calls a "séance."
- 3.—The "absent friend" referred to was Dr. Lindsay Johnson himself.
- 4.—The apparent discrepancy in the directions to which Mr. Bury refers arose from the fact that there were two experiments, the one which resulted in the written directions given on page 346, and the other in the skotograph showing the rose which was the substantive experiment.
- 5.—The term "centre plate" is clearly a slip of the pen. Dr. Lindsay Johnson evidently meant a plate in the centre package.

While we approve the careful examination of the account by our correspondent, there is no one point in his remarks which touches the central issue—as to how the rose came on the plate. The case for the supernormal in photography, moreover, does not rest on this or any other isolated instance. There are multitudes of examples more or less consistent with and confirmatory of the main idea. The proof is cumulative. We hardly expect to prove the case on any specific instance, which can never be quite critic-proof. But we do think that every well authenticated instance is a challenge to scientific inquiry and experiment.

WHERE Swedenborg seems to have been limited is that, being of a coldly intellectual temperament, and lacking what is called the enthusiasm of humanity, he failed to see the complementary side of the Divine Fatherhood, namely, the Divine Motherhood, never penetrating what the Egyptians called the veil of Isis; consequently he was unable to understand the Woman's question, or fully grasp the idea of universal brother-sisterhood.—From "Emanuel Swedenborg," by W. P. SWAINSON.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

4.—By the REV. C. DRAYTON THOMAS (Of the Leysian Mission, City Road, E.C.).

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

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



REV. C. DRAYTON THOMAS.

Christianity was earliest spread by those who not only knew at first hand the reality of life beyond death, but were continually receiving fresh evidences of guidance and direction from extra-mundane sources. Tradition is not an effective substitute for personal experience. When we add Knowledge to our Faith the latter grows stronger by the addition.

THE FOUNDATION FACT OF SPIRITUALISM.

Our friends who have passed onward are able to tell us something of their surroundings and occupations, their new abilities and aspirations. It is knowledge of this possibility which distinguishes Spiritualism from all other forms of thought; it is the crowning knowledge by which philosophies and creeds may be extended or adjusted to further usefulness. Experience shows that friends gladly use the means of communication available. We are gradually learning where the difficulties of the process chiefly lie, and how to lessen errors of transmission. There are means of proving the identity of our communicators. Information received should be judged on its merits, remembering that old ideas and predilections are not thrown off immediately on entering the next life, and that our friends are still liable to error about matters they have not personally experienced. Hence the need for discrimination, also for increasing numbers of investigators with balanced intellect and matured character. By comparing the teachings given to a multitude of such investigators we may anticipate the extensions of philosophy and creed above alluded to. Here the Churches can help; for the higher the attainments of our communicators the more of value can they impart. Speaking generally, it is the best men who will be taught most, and if Church-people hold aloof from this avenue of information our acquisition of new knowledge will unquestionably be slower.

THE NEXT LIFE A CONTINUATION OF THIS ONE.

To most persons one of the first results of systematic intercourse with spirit friends is a realisation of the reality and delightfulness of the next life far exceeding anything previously supposed possible. We had believed but our conceptions were feeble. Were we able to share St. Paul's joyful realisation that our condition there would be "far better" than our present life? We assented to this as a belief, but lacked that definite perception which would have made it a vital and decisive factor in thought and conduct. It is no small thing to learn upon evidence that death is a change of surroundings only and not of character. That we continue there what we have become here, and while the body is more ethereal and the powers enlarged, our own will and memory, loves and hatreds go with us. We take our chains of habit or our wings of faith and love. Much as a late repentance may accomplish it cannot give the character which should have been steadily growing throughout earthly years. Men do indeed lose there by wrong conduct here. What this loss may entail is a consideration so serious as to reinforce the exhortations of the Church by arguments within the comprehension of all. Old misconceptions about endless hopelessness, and a lake of material fire in which undying bodies are unavailingly tortured, need no longer bring discredit upon our understanding of Scripture and our representation of the character of God, while the new knowledge gives increased power for demonstrating the devastating effect of wrong-doing upon character here and upon destiny hereafter.

FURTHER RESULTS IN CHRISTIAN THOUGHT AND REALISATION.

The revelations of Spiritualism support the emphasis which our Lord laid upon the necessity of an intelligently active and self-sacrificing love, such love as received its

supreme exemplification upon Calvary. They also throw fresh light upon the work of the Holy Spirit (Paraclete, One standing by our side to help), to whom Jesus drew His Disciples' attention ere He left them. We dimly perceive that while He may inspire our thoughts direct, He may also do this by means of His "messengers" (translated "angels" in the English Bible) to whom He gives charge concerning us, the unseen helpers working under the supreme direction of the Infinite One. We understand afresh what was in Paul's thought when he urged his readers to be "led by the Spirit." And as for death, our own or that of our loved ones, it is now seen to be an indispensable step in onward progress, a transition to a higher condition and surroundings. Its "sting," which to the devout was largely concentrated in its supposed separating action, is seen to be much less than in our former ignorance we had imagined; for our loved ones return to tell us how well they fare in their new state and how the ills of life have fallen from them already, and that, while often near and watching over us, they await the completion of their journey in our arrival. The gloom of anticipated death is dispersed and, escaping from our prison-house of misconception, we can say like Peter, "Now I know of a truth that the Lord has sent forth his messenger and delivered me."

WHO WILL LEAD?

Our Lord gave new knowledge in light of which old truths took on a fuller meaning. The religious leaders of His day were the chief opponents, and they pronounced against Him and His teaching in much the same manner as some are now pronouncing against Spiritualism. Professionalism and vested interest make reception of new truth difficult, especially for those who from age or habit have come to regard themselves as knowing all that is worth knowing about their special subjects of study. Curious human traits tend to repeat themselves:—

"Whatever can be known of earth we know,
Succored Europe's wise men, in their snail-shells curled;
No! said one man in Genoa, and that No
Out of the darkness summoned the New World."
—(LOWELL).

Happily, the "wise men" will often follow where they cannot lead, and it has happened before now that those who denounced the Spiritualism they had not understood have been at length convinced by members of their Church who studied the subject experimentally at home. It must not be forgotten that clergy and ministers of all denominations are busy men, who would find it extremely difficult to make time for prolonged personal investigation, and who are, therefore, almost perforce dependent upon the experience of others for their acquaintance with Spiritualistic phenomena and its explanation. Perchance it is not to the leaders of the Church but rather to the rank and file that illumination will earliest come. The clergy, however, study the effect of this new knowledge upon those who profess it, and it behoves us to make sure that we embody in character all the new light and love with which we have been made familiar. It is not by argument chiefly, perhaps, that we shall spread the good news. The tongue can testify to what we have experienced, but it is by our character that the wholesome influences of these experiences will be most surely demonstrated.

"THEM THAT ARE WITHOUT."

Meantime we cannot forget that but a small fraction of the human race is at present found within the influence of Christian Churches. In our own land multitudes are agnostic, seeming to themselves to be without any certain ground for assurance of a life beyond; and among these are some who would welcome evidence for its reality. If these are not helped by what the Lambeth Resolutions term "the true grounds of Christian belief," will not the Churches welcome, for their sakes even if for no other reason, this further ground for belief indicated by Spiritualism? It would indeed be alien to the Spirit of Jesus to begrudge God's light to "them that are without" because it happens to shine widely and is not limited to the medium of Church windows. At the very least, consolation is given when bereaved hearts can resume an intercourse which death had

(Continued on page 403.)

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 382.)

PSYCHIC FUNCTION OF EDUCATION.



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

Conversely, education of the best type must strengthen the cause of psychic research. It is a mere scientific proposition. Education of the right type, directed to culture and not to mere pedantry, brings a wider interest, a more sympathetic outlook, a more mellowed temperament, a higher rate of spiritual vibrations. These in turn produce a keener susceptibility to influences from the other side of life, an enhanced capacity to comprehend their teachings, an augmented eagerness to be a co-operator in the fulfilment of their schemes. The triangle is simple, but a whole science can be built around it. Even so, around a conviction of the survival of the spirit does a complete intellectual revolution group itself, created and sustained by that dominant central fact. We want that

addition to our equipment for the great era that confronts us. As the problems which confront humanity go on increasing in number and complexity, even so must man become a more and more doughty wrestler with them. His inspiration is for the future to be constantly reinvigorated from the other side—not unconsciously or capriciously, but by means of a regular communion based upon recognised scientific laws.

LIGHT FROM OTHER WORLDS.

Our British science has been enriched from other lands. I believe it is now to be enriched from other worlds. I am convinced that there are many among my readers who shall not taste of death till they have seen the influx pouring in. We shall, as I believe, no longer depend upon merely intermittent aid from the higher spheres, coming to us through great initiates like Moses and Buddha, or through occasional celestial visitants like Jesus Christ. We shall ourselves stand at the well-springs, drawing the invigoration and the consolation directly from their sacred sources. We have been told from the other side that the great protagonists of the universe make their plans hundreds and thousands of years ahead. Thus far, we have been only the instruments of their realisation; but with ever closer and more intimate contact between the two worlds there will tend to be more and more intelligent co-operation. Christ foreshadowed it when He said, "Henceforth, I call you not servants, but friends, for the servant knoweth not what his lord doeth"—but we *shall* know, and the knowledge will enhance the closeness of communion. What we give in sympathy with those enfranchised spirits they will return sevenfold in new enlightenment for ours. Can we suppose that an advanced social system, such as we know exists on the other planes, has nothing to teach us in the reconstruction of our own society?

FRATERNITY OF WORLDS AND AGES.

What has been the most potent influence in the development of our national character in the centuries that are past? Surely in earlier times the infusion of other races, and in later periods the world-wide contact with other racial ideals, or forms of, human progress. The Creator abhors duplicates. Why? Because Difference is the great main-spring of advance. As iron sharpeneth iron, even so a man sharpeneth the countenance of his friend. Mind sharpens mind, because of the friction, the inter-play, the mutual attrition of the weak points, the mutual invigoration of the strong, the mutual assimilation of truth. Why should the process stop at the frontiers of the terrestrial globe, or at intercourse between peoples who live in the same era? If we could be brought for a year into intimate contact with the Englishmen of Elizabeth's day, with the Italians of Dante's age, with the Greeks of the era of Pericles, how immensely both sides would benefit from the association! And if that companionship included beings from other planets, as well as individualities native to the interstellar spaces, the fruitful factor of Difference would work with potency multiplied a thousandfold. "This also," says Newman Smith, "may prove to be the method which an un-

erring Wisdom has devised to render heaven itself an ever new and interesting companionship, by gathering together generations so differently born, and educated in times and seasons so various, that they shall have ever fresh attraction, and charm for one another in the one final society. By this variety of its preparation, the everlasting life itself may be prevented from lapsing into perpetual sameness and monotony."

The key of human progress is the sharpening of mind upon mind, of nation upon nation—why not age upon age, of world upon world, of universe upon universe? For ages the supreme religious jurisdiction was held by one whom they called pontifex—the prototype of the Roman Pontiff—and the pontifex is only the bridge-builder. Your psychic scientist is pontifex on a larger scale—the builder of bridges from world to world and from age to age. He is the pontifex maximus of the coming age, the bridge-builder of the era of social reconstruction.

THE EVOLVING DEITY.

Follow me in one last plunge into this ocean of anticipation and hope. It must by now be obvious that we have brought ourselves into an impasse from which there is but one escape. If being is ever evolving upwards what of Him who sits upon the Throne of the ages, guiding and energising all? Does He, too, evolve? He must, or else the ages of eternal evolution would ultimately, by raising man to equivalence with his Creator, deprive the universe of leadership. Perfection is finality, and finality is death. But, says Mr. Hobhouse, in a splendid sentence which, when I first read it, seemed to illuminate the whole universe like a mighty search-light, "the Purpose operating in evolution is itself not fully defined from the beginning, but susceptible of development." What a magnificent suggestiveness is there! What an inspiration for every man and woman who labours, in whatever sphere, at the great work of social reconstruction! That conception of the great Protagonist of the universe seems to me to be the only one which meets the intellectual needs of the hour. We can no longer affirm that God is Almighty in the sense in which our forefathers supposed. If He were, His toleration of the gigantic evils of the world would be an insoluble enigma. But the entire aspect changes if we contemplate these evils as relics—dying relics—of conditions out of which man and his unseen Leader and Champion have gradually risen. Every peak that is attained shows higher peaks away ahead; and thrusts into deeper remoteness the things that are behind. "Mine eyes shall see the King in his beauty: they shall behold a Land of Magnificent Distances." But what has hitherto been the supreme obstacle to the most intimate and effective co-operation between man on this plane and the Protagonist of the Universe, with his angel armies on the other side? Surely the fact that they have worked on different planes—one carnate, the other discarnate. Co-operation has been as difficult for them as it would be for a lion and a whale, inhabiting different elements. They have, so to speak, marched on either side of the great river of Death, which has always prevented the effective amalgamation of the hosts. But if that dividing stream became practically non-existent, as a result of permanent and unbroken communion between this life and the planes beyond, then indeed are the possibilities of co-operation between us and the great Contriver infinite beyond all possibilities of imagination. And that is what the new revelation may well mean—the reduction to a mere triviality of the barrier between the planes of existence, so that we shall pass from one to the other as easily and as cheerfully as in normal circumstances we go from London to Liverpool—

As when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear to-day,"
So putteth by the spirit
Lightly its garb of flesh
And passeth to inherit
A residence afresh.

(To be continued.)

"SELECTIONS FROM THE RUBAIYAT AND ODES OF HAFIZ" (Watkins, 10/6 net) is full of rich thought of the Persian poet and mystic, rendered into English verse by a member of the Persia Society of London. The book is the more valuable as containing an account of Sufi mysticism and a glossary of terms. Neatly bound and finely printed, it is a worthy addition to the literature of Persian mysticism.

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.



MR. STANLEY DE BRATH.

The existence of this power of Mind over Matter is the actuality behind the teachings and practice of "Christian Science," and it is not limited to any time, place or religion. There were temples in Greece—at Pithorea in Phocis, at Mesene, and at Athens, that of Melampus in Argos, and of Aesculapius at Epidaurus, renowned for their cures, as Lourdes has likewise been; not to mention the miracles of healing recorded in the New Testament. "By faith," explains the modern; if so be he admits the facts. Certainly: Christ Himself said so. But "faith" no more explains the mechanism than "telepathy" explains the mechanism of thought transference. If, however, there really

is a psychic dynamism, as has been shown, and faith can, by its powerful auto-suggestion, direct that power, and even put it into relation with the Lord and Giver of Life, we have a clue which is not only explanatory but shows that healing power to be accessible to any who will follow its laws. It will, however, not operate like the "cures" to which some go to remedy by a month's dietetics the results of eleven months' luxury which they fully intend to repeat. It will not be the servant of the outer personality; it demands the whole will, and obedience to the normal laws of right living as well as trust in the supernormal power that can heal and revivify.

THE NEW PSYCHOLOGY: FUNDAMENTAL DIFFERENCE FROM CURRENT NOTIONS.

Current psychology is based on two principal ideas:—

- (1) That the Self is a mere synthesis of states of consciousness;
- (2) That these states of consciousness are solely dependent on the function of the nervous centres, giving rise to psycho-physiological parallelism. It does not take the supernormal facts into account, except in so far as they will fit its theories.

The New Psychology takes its stand on the supernormal facts, and endeavours to find a generalisation which will cover both them and the normal processes. It takes the existence of the subconscious mind as proved, and regards it as the real Self because its powers are manifestly greater than those of the visible individual; in contradistinction both to ordinary perception and current psychology, both of which consider the body as the individual and as originating thought and character.

It finds its foundation in the fact that in our present condition we know only the three categories—Matter, which gives visible representations; Energy, which is the mechanism of those representations; and Mind, which directs energy to make the Idea visible in Time and Space. The fundamental distinctions of these three were briefly recapitulated in the first of these articles, and these distinctions are inseparable from the fact that our own constitution being compact of the same elements it can apprehend only those phenomena which correspond to the relativity of Matter, Time and Space in which we find ourselves. These are our natural limitations, and we cannot transcend them with certainty, though we may know Mind in its aspects of Intelligence, Will and Love; as human, superhuman and Divine, but always under our own smiles and representations.

KEEPING WITHIN OUR LIMITATIONS.

It is highly probable that the philosophic monism that considers all things as derived from one principal "substance," is true. This has been phrased by Dr. Harry Campbell, F.R.C.P., in his Savill Memorial Lecture ("Lancet," December 27th, 1919), as under:—

"Let us agree to call this noumenal counterpart of the sub-perceptual ether, 'psyché' or 'spirit.' We may then regard all the activities of the universe, be they physical; vital, or mental, as manifestations of one ultimate reality

—psyché or spirit. On this view the birth of life and the birth of mind depend, not upon the introduction into 'matter' of any new nature, of something which was not present before, such as the *élan originel* of Bergson, but upon an advance, specific in kind, in the integration of the psyché, phases of integration which reveal themselves phenomenally in the form of living organisms and neuron systems."

But these philosophical concepts include vast problems and are far beyond the "commonsense" of ordinary individuals—the rank and file of mankind, by whom they are apprehended only as an act of faith, that all things proceed from God. The object of the present articles is to show that an intelligent and scientific Spiritualism is within the reach of every man and woman of educated commonsense. Indeed, I have found some who had but scant education much more able to grasp it than others who have had greater advantages. The difference lies in the will to understand which does not shirk thought and meditation. If the whole subject is kept within the limitations of present conditions and scientific experiment, regarding matter, Energy and Mind as the practical and verifiable basic realities, there is nothing that is difficult to co-ordinate, though, of course, there is much that cannot as yet be fully explained.

THE SUB-CONSCIOUS SELF.

Experiment and observational science show the human being as primarily consisting of (1) the purely mental—an emanation (as it were) of the universal Mind; (2) the vital dynamism—the energy-factor which makes cells and moves them into their places; and (3) the primitive substance from which cells are made. This latter is not protoplasm, but that ideoplastic substance whose real existence is shown in materialisations, and in telekinetic experiments.

These are the primordial representations of the Self as Mind, Energy, and Matter. They are a unity, they are not sheaths, they are the first objectification.

These primordial representations are integrated and developed into secondary representations, "the mental by states of consciousness and thoughts, the unique substance by cells and organs. These primordial representations are *cadres* which remain the same from the birth to the death of the grouping which constitutes the individual." (Dr. Geley.)

"The secondary representations, on the contrary, are perpetually renewed. The cells of the organic complex are born, die, and succeed each other very rapidly. The state of consciousness and thoughts follow on one another in the same way, associating, opposing, converging or diverging in a chaos which is co-ordinated only by this directing Self." (Dr. Geley.)

The subconscious mind is therefore not a separate entity; but is that portion of the whole Self of which we are at present unconscious.

CONSCIOUSNESS.

Ordinary consciousness is due to these groupings of thoughts and sensations, just as the body consists of groupings of cells—the cellular complex. The fundamental error of the materialists is to regard the Self as merely a synthesis of states of consciousness, themselves due to neural reactions in varying environments; and the quite logical inference from this latter assumption (and it is an *assumption*) is that there can be no thought without brain, and, therefore, no survival.

It is no doubt very difficult to realise the fact that our mental consciousness is not our true Self, as, by the very nature of Consciousness, it seems to be. It is necessary to devote some thought to this fact in order to understand the nature of the subconscious Self and the *rationale* of survival, and a little reflection on the transitory nature of those states of consciousness from youth to age and the still more transitory emotions of anger, jealousy, pleasure and pain, not to speak of changing opinions with each accession of real knowledge, should suffice to convince any thoughtful mind that these reactions to external causes are the result of deep-seated internal causes, which are best described by the word "Character"; a word that really expresses the degree of spiritual evolution and the amount of control which the Self has over circumstance.

(Continued on page 403.)

LIGHT,

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

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

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

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

A LIVING UNIVERSE.

The truth of the saying "As a man thinketh so is he" had a tremendous illustration during the last two or three generations. As the result of the materialistic science of the time there was a general impression that all forms of life were the outcome of mechanical and automatic processes carried on with machine-like regularity. We were told of Law—we were bidden to look upon Nature as something soulless, pitiless, moving with mathematical regularity—a vast apparatus controlled by mysterious laws which gave no hint of any beneficent end to their operations. They brought human beings into existence, and then swept them out of it with the completest indifference. That was the thought in the minds of most of the men who reflected on the subject at all, and the influence of the thought on the general mind outworked itself in much the same way. It produced selfishness, indifference to the sufferings of others, and an insane struggle for survival in imitation of the idea—quite mythical—that the whole of the natural order was based on the idea of the rule of the strongest—the weakest being crushed out.

Yet there was a truth underlying the general idea—it was a half-truth. It saw the external side of the Universe and that only, showing an utter blindness to the interior side of the matter. To-day, we are beginning to perceive, however dimly, that behind all the externals—which are merely the appearances of things—are realities. The laws which seem to work so blindly are really governed by Supreme Intelligence working through intelligent agents of innumerable grades, all animated by a spirit of growth and perpetual advancement.

In the old days we had the vision of a hopeless world. To-day, we have a new vision—a world full of hope, and, indeed, with a dawning certainty. The assurance that the dead are not dead but alive gives life here new meaning, new hope, and provides an ample justification for all the religious emotion, all the visions of poet and sage which, in the old days, seemed to have been uttered as wistful protests against the iron facts of science.

They thought—the men of facts and figures, of scientific doctrines, all based on appearances and not on realities—that they had read the Book of Life to the end, and were in a position to review it. And now it is apparent that there is another volume to be opened. It is a serial. "Life" is "to be continued." We are not at the end of the story. We shall never be at the end of it. Each volume will be "finer, nobler than the last."

The new volume which we have begun to read takes us from the idea of a Universe of cold mechanical law—true as far as it went—to the study of one full of life, energy, power and intelligent direction, capable of transmuting all the bleak and barren places into harmonies of colour and radiance. We were shown the outside of evolution, now we are to get a glimpse "behind the scenes," and behold the myriads of living agents of high or low degree, working with us and for us—even when sometimes they seem to work against us—a great hierarchy of spirits to which we ourselves belong, reaching from the humblest operations of the great process of Evolution to heights beyond our loftiest thoughts, our most beautiful dreams.

The message of the Great Teacher was the message of Life—the Life more abundant. The coming days will witness to the truth of His words.

DR. ELLIS POWELL'S REMINISCENCES:

FIRST ARTICLE IN THE "NATIONAL NEWS."

In the "National News" on Sunday last Dr. Ellis T. Powell opened his series of articles entitled "Secrets of the Grave Revealed," and in this extremely interesting and able contribution he gives some of the reasons for the faith that he holds.

In defining his position Dr. Powell makes this important statement. After referring to his friendship and association with the distinguished lawyer, Sir George Lewis, and his many conferences with leaders of the Bar, he says:—

When a man has spent as much time as I have in a legal atmosphere he gains a capacity for seeing through humbug. But in the region of psychic research, though I was always looking for it, I did not find it. Year after year bore in upon me more and more the essential soundness of the Spiritualistic position.

Referring to the fact that owing to the work of psychic investigators there are to-day unnumbered thousands who know that death is powerless to touch either the consciousness or the affections of their so-called "dead," Dr. Powell continues, "A scientist who shares their knowledge, as I do, is under an obligation to speak out, even if only that he may pour the balm of healing upon thousands of anguished souls. A legal friend, the member of a well-known firm of solicitors, once said to me of his departed daughter, 'Except that we do not see her, she is as much a member of the family as ever she was.' I claim that the science which dares such affirmation clarifies the focus of the human intellect, and floods with lustre the destiny of the human spirit."

He states that a quarter of a century has elapsed since he first began the study of Spiritualism, and in the interval he has had many experiences. Several of these he relates in the intensely interesting article from which we have quoted.

Our readers will be well repaid by securing next Sunday's instalment, in which Dr. Powell will recount instances of the remarkable expedients adopted by spirit intelligences to prove their identity beyond dispute.

HOW THE STEAD MESSAGE WAS OBTAINED.

Miss Stead gives the following particulars as to how the Armistice Day message from her father, given in last week's LIGHT (page 378), was received:—

"A few of us," she writes, "were sitting chatting together after tea on Sunday, November 7th, when I felt my father in the room. That he had come for some particular purpose I realised at once. I waited patiently and soon the impression came: 'I want your sympathy and help; I have a message I would give to sorrowing humanity for the Great Day.' It was impossible to give the opportunity just then, so we arranged to meet the following evening. By we I mean my father, Mr. Pardoe Woodman, and myself. I should like to explain that Mr. Woodman was staying at our country cottage in 1917 when a very great friend of his was killed at the front. My father and I had the great joy of bringing him and his friend into close touch again. It was not long before he himself was able to get direct messages through automatic writing, and, sitting together, we have had many messages from father and others during these last three years.

"On Monday evening the way in which the writing was given was very characteristic of father. Special little mannerisms in his mode of writing when anxious to get down on paper some subject near to his heart—mannerisms only known to those who worked constantly with him, and certainly not known to Mr. Woodman—were very plainly evident.

"Father came with the message prepared. 'I have,' he wrote, 'something prepared, but am doubtful of complete success.' The message was given quickly and with great force. When a certain portion had been written he asked me to read it through that he might be certain he was giving it correctly. When he had finished giving the message there was no mistake about his delight and gratification as he wrote the words, 'I am here, Estelle—and I have succeeded.'"

* * The Message has been printed in leaflet form and thousands were distributed to the crowds who visited the Cenotaph last Saturday and Sunday. Any who would like to have copies are requested to send to Miss Stead, 13a, Baker-street, W.1, stating how many leaflets are required and enclosing stamps for postage.

It is idle to cry that the modern external evidences of the reality of the spirit world are mere hallucinations of the senses, and that modern investigators are hallucinated. If these things are hallucinations to-day, what proof have the Churches that the Apostles, the prophets, and all the holy men of old were not hallucinated?—"Man's Survival after Death," REV. CHARLES L. TWEEDALE, Vicar of Weston.

FROM THE LIGHTHOUSE WINDOW.

Armistice Day was marked by a solemn and beautiful service at the Stead Bureau, where the Temple was decorated with choice flowers brought by the members. Miss Estelle Stead, who presided, read the impressive message from her father published in our last issue. After singing the hymn, "O God, our Help in Ages Past," the Great Silence was observed at eleven o'clock. There was a large gathering, and all present appreciated the musical contributions rendered by Mr. A. Weismann.

On Armistice Day **LIGHT** was on sale in many directions in the streets of London. Close on a thousand copies were sold in a very short time to men and women who probably had previously been unaware of the existence of the paper. Through the bookstalls it is also reaching a new public.

We welcome the appearance of "From the Unconscious to the Conscious," Mr. Stanley De Brath's able translation of Dr. Gustave Geley's important book. We shall shortly give further particulars of it.

Mr. Edward Clodd, writing to the "Daily News" (November 6th) quotes Professor Leonard Hill in explanation of why certain distinguished scientists are Spiritualists. The Professor's wonderful discovery is that it is because for the most part they are physicists. But a correspondent (W. F. B. Manchester) writes in the same journal to point out that this does not apply to Alfred Russel Wallace and others.

This correspondent adds that, "Modern science is slowly but surely being driven to recognise the survival of the consciousness after the death of the physical body, and the existence around us of invisible worlds of matter, force and intelligence."

Another correspondent, Mr. A. Mann (Goring, Sussex) writes, "May I point out that Professor Lombroso, who is, I suppose, one of the greatest authorities on morbid psychology, committed himself totally to a belief in the reality of the phenomena of Spiritualism. This is obvious from his book, 'After death. What?'"

The "Two Worlds" records that at High Wycombe at a meeting of the Church Council of the Church of England recently, Mr. H. R. Foskett, a member of the Council, moved that certain circulars and pamphlets condemning Spiritualism and attributing its manifestations to demons, with other papers of a controversial character be removed from a table in the Church, where they had been placed by the Vicar, Rev. Kenneth Dodds. The Council agreed to the motion, and the offending papers were removed. Mr. Foskett is president of the High Wycombe Spiritualist Society.

In reviewing a new book by the late C. E. Rolt, entitled "The Spiritual Body," the "Church Times" writes in the following enlightened way: "This book is an attempt to show that there is much in the teaching of the New Testament which fits in with indications afforded by psychic research and kindred studies which we may call the science of borderland. Such phenomena as levitation, materialisation, the existence of auras and the like, if not yet admitted into the circle of respectable scientific facts, are on the verge of such admission, and it is obvious that the followers of Spiritism have exploited certain powers latent in the human organism which are not less real because they are dangerous to play with, nor less genuine because our materialists have ignored them."

A portion of the Rev. Walter Wynn's pamphlet, "Present Day Spirit Phenomena" (of which Sir Arthur Conan Doyle took a large supply with him to Australia) has been incorporated in a brochure issued at Melbourne, under the title of "Death Defeated," by Mr. W. Britton Harvey, editor of the "Harbinger of Light."

Margaret E. Cousins, Mus. Bac., in "The Theosophist" (October) contributes a remarkable appreciation of the Vale Owen Scripts, in an article entitled "A New Account of the Heaven World." She says, "They could not be distinguished from the writings of a Theosophist, save for the important absence of any allusion to reincarnation." This will be interesting news to Mr. Vale Owen.

She adds, "These writings should, indeed, be of more interest to Theosophists than to most other readers, and it is for that reason that I draw their attention to this knowledge which is being poured into the world through non-Theosophical channels, a fact that seems to support some of the recent writers in 'The Theosophist,' who fear that Theosophy is becoming merely a follower rather than a leader

of thought at the present moment." After giving details of the philosophy embodied in the Scripts, she concludes, "No other spirit-writings or Theosophical writings have enabled us to get such a clear picture of life beyond the grave for the average good or bad human being."

Mr. C. V. W. Tarr writes, "I have found to my surprise that there are several instruments on the market by other names, which work on the same principle as the Sideric Pendulum. They are used especially by farmers and horticulturists for determining sex. For instance eggs are thus tested, and the sex of plants and cuttings."

Mr. Horace Leaf writes from Glasgow to say that the public debate on Spiritualism in which he took part on Monday, November 8th, in the Barony Church Hall, drew an audience of about a thousand people, while many were unable to gain admission. Mr. Leaf's opponent was Mr. Hudson, a retired journalist. Mr. Leaf states that the enthusiasm shown for Spiritualism was very pronounced.

Lecturing at Greenock on "The Wonders of Psychic Science," with his fine series of lantern views, Mr. Leaf had an excellent reception, many people remaining at the close to ask him questions which he answered from the platform. The Greenock Society only started last February, but is already in a strong position.

Mr. Ernest Hunt has in the press a new book entitled, "The Influence of Thought on Health, Wealth and Happiness," which Messrs. William Rider and Son will publish in a few weeks.

Sir William Barrett, in an appreciation of the late Dr. Hyslop, which appears in the September issue of the Journal of the American Society for Psychical Research, makes an interesting pronouncement on the subject of Telepathy.

After remarking that Dr. Hyslop inclines to the Spiritistic view of Telepathy, Sir William continues, "Admitting the existence of a soul, there is growing evidence that it can transcend, and act independently of, the bodily organism in this life, and Telepathy may be, and I am inclined to think it is, an imperfect interfusion of two or more souls, without sense perception or material nexus. But here, as in the psychical phenomena, it is not the conscious part of our personality that is operative, but the subconscious or subliminal part. Such a transference of thought and emotion may be widely diffused, but it can only become apparent in the percipient when the subconscious impression is able to stimulate consciousness."

The Rev. C. Drayton Thomas, in his contribution in this issue, makes a good point in reminding us that we have not only to believe in Spiritualism, we have to live it. He says, "It is not by argument chiefly, perhaps, that we shall spread the good news. The tongue can testify to what we have experienced, but it is by our character that the wholesome influences of these experiences will be most surely demonstrated."

We refer elsewhere in this issue to Dr. Ellis Powell's article last Sunday in the "National News," wherein he sets forth his experiences in psychic research. At the outset he states his belief that Spiritualism is "destined to re-vitalise Christianity, to revolutionise all scientific thought, to light the path of social reform for centuries to come, and permanently to affect the destiny of untold millions."

Miss H. A. Dallas lectured at the British College on November 4th on "The Bearing of Spiritualism on the Deeper Life of Humanity." In a very interesting discourse she pointed out how the knowledge of continuity should affect our habits of thought here, and how the study of spiritual growth while in the body may help the progress in another life. Other recent speakers at the College have been Mr. Stanley De Brath, Mr. F. Bligh Bond, and the Rev. C. Drayton Thomas.

We wish to thank the large number of people who have been thoughtful enough to send us, unsolicited, the amount to make up the difference between their present subscription and the new price of **LIGHT**. We hope that all our subscribers in the near future will fall in line and follow this good example.

"The Times' Literary Supplement," in reviewing Mr. E. T. Raymond's "Mr. Balfour: A Biography," points out that Mr. Balfour's interest in the problems of psychical research is overlooked. This comment from such a source is interesting, because this journal has not hitherto regarded our subject as possessing the degree of importance that really attaches to it.

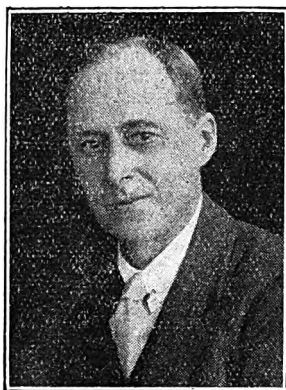
SURVIVAL OF THE PERSONALITY.

THE GLASTONBURY TEACHINGS.

BY FREDERICK BLIGH BOND.

I would like to try to put in words as simple and clear as possible my concept of the fundamental verity which underlies the teaching on the subject of human immortality claimed to be given by emancipated members of the race in response to our earnest wish for knowledge, under the seal of their veridical revelation of the two lost Chapels of Glastonbury Abbey. "As above: so below": it is by analogy with the facts of this present life that we shall truly apprehend that which lies beyond the grave.

We are all far greater than we know. That which we here call Personality is latent in the child, and but seldom expressed in fullness until maturity of years. In the old, it gradually retires, ending at times in that "second childishness and mere oblivion" by which Shakespeare describes the last of the seven ages of Man. In some, nay, in many,



MR. F. BLIGH BOND,
F.R.I.B.A.

the fullness of Personality never develops, never emerges save at rare moments and in great emergencies. It remains in the domain of the "subconscious self." The normal mundane personality is focussed in the intelligent principle, and it lives in that ever-shifting moment of consciousness which we term "the present." Its organ is the physical brain through which it functions. Linked with this is the discarnate part of the personality, dwelling not in the moment, but in a wider sphere embracing the past, through memory, and the future, by anticipation. This is our "disembodied" part. It verily lives, and by storing the experience gained through the physical life, constantly enriches itself. Not being itself in physical conditions, save as linked to the mundane vehicle

through the desire for experience, it remains essentially unchanged by the death of the body and brain, and when this death takes place, the centre of consciousness for the individual soul is but shifted to a sphere not cognisable by the physical senses, yet abundantly real and more vital because more inward.

The intelligent principle simply withdraws its attention from the physical to enter fully into the region of its stored experience, and is able then to realise, as a completed picture, all its past, and to find that all that was precious to the soul in its past associations, even to the smallest detail long forgotten, is with it still, and is glowing with the vivid colours of reality. It awakens as from sleep to a life-consciousness teeming with a million contacts and affinities of soul, in sympathetic union with all its kindred and aware again of vanished ideals and aspirations. This is the sphere of telepathy, a power yet misunderstood, since the intellect refers it to action at the present moment, whereas it is through this larger sphere, outside time, outside space, that telepathy will act upon us.

Now, to follow our argument, we can, in the flesh, either concentrate our attention upon the present life and its thoughts and activities, or, forsaking these, we can cast back our consciousness into the sphere of memories, feebly it is true, yet sometimes vividly when the bonds of flesh are relaxed. But, to follow our normal evolution, we are taught that in order to learn the lesson of this life we must not give ourselves to the domination of past experience, either to re-create its pleasures or to intensify afresh its passions and regrets.

We must not lose ourselves in dreams, nor let our souls be drawn by griefs and troubles past or in anticipation.

"As above, so below." Even so with those who have laid aside the body of flesh to enter upon a new life with other activities proper to it—activities and duties which no human speech can describe because they refer to conditions outside our earth-experience; and who, like human babes, enter but slowly into the true life of their sphere, remaining for a while, and for greatly varying periods, in that sphere of earth-memories from which it is their proper destiny to be emancipated, just as it has been our proper destiny to incarnate our personalities as fully and usefully as we can during our appointed sojourn here. And those who cannot divest themselves of the garment or body of memories of earth, we call earthbound souls, souls in purgatory. These haunt the scenes of their earth-life, affecting the psychical senses of the embodied.

It is these earthbound ones who, being still active in the sphere of our own memories and associations, are capable under suitable conditions of resuming a fugitive physical expression, and their agency is invoked in all phenomenal Spiritualism. But it is not their better part, nor their greater part, that appears. It is but their lower-self, living in earth-recollection, and straining after lost mun-

dane affinities. Hence, this communion is unreal and, on philosophic grounds, inadvisable save for specific purposes, as for the advancement of knowledge of psychical law, or for the purpose of ministry.

Neither is it to be supposed that these earth-bound souls can give us out of their body of memories more than a very limited amount of useful knowledge. Yet they may be employed, and are employed, as the humble messengers of those others who have passed on into the true spiritual life and who are desirous of helping Man in his evolution, and of bringing about the true consummation of the Creator's scheme of human destiny.

So, in the Glastonbury communications, the soul of Johannes, earthbound by reason of his love for his monastic house, and lingering in its memories, is used by the high directing Intelligence that controls the writings, to place before us pictures from the great store-house of historic things now forgotten, pictures which shall reveal truths for all the world to see. And at times, this earthbound soul plaintively speaks of his confusion, mingling in his dream echoes of his truer life, and his spiritual consciousness speaks:—

"Why cling I to that which is not? It is I, and it is not I, but part of me which dwelleth in the past, and is bound to that which my carnal soul loved and called 'home' these many years. Yet I, Johannes, am of many parts; and the better part of me doeth other things—God be praised!—only that part which remembereth clingeth like memory to what it seeth yet."

Both the script already published and still more in that which is yet unpublished there are abundant materials for the definition of the state of the human personality in the after-life, or, as I should prefer to put it, the wider life. I will quote one extract, taken from a writing received through the hand of Mr. John Alleyne on the 23rd March, 1919. This reads as follows:—

"You and your theory are now questioned, not as to the authenticity, but as to the source of that which for so long and with so much patience you have written. Is it not clear and patent to you now that there is a great cloud of witnesses who dwell beyond your ken, and yet in your midst, like rain-drops in an all-pervading ocean of Spirit: not absorbed in Nirvana (Nibana) as the esoterics assert, nor lost to a sense of Personality and Individuality, but actual individual drops, each surrounded, if we may so express it, by his Envelope of added experience; the experience gained in this earth-life; a many-coloured rainbow covering of all that we as individuals have known and undergone."

"Though a great multitude, still we are one in the great ocean of the Aether, foregathering and condensing in the atmosphere and envelope of the world we have left behind, as consistent and rational personalities, each following his own bent, and yet able by reason of our attenuation, to enter with you into a common knowledge and appreciation of that vast storehouse of Experience which through long æons has accumulated; that great Book of Life that is the scroll of the Finite and Material, and which is endless and eternal by reason of its inspiration and sustaining principle, the inward soul and spirit of God's own Essence, from which we, too, have woven our garment, and which we, by the nature of that garment, may glorify or disgrace. For, in brief, this envelope, this reservoir of all knowledge past and present, is vibrant and pulsing with a hundred billion lives in the ætheric sphere, and is yet by affinity united with yourselves upon the earth."

"LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Amount previously received	17	4	0
A Friend	2	2	0
Commander Rashleigh, R.N.	1	1	0
H. G. Troughton	1	1	0
Archibald V. Montgomery	1	0	0
W. C. P. Hepworth	1	0	0
Mrs. Alice Webb	1	0	0
W.	0	5	0
	24	13	0

FAIRIES.—Mr. W. H. Shaddick ("The Yews," Hill Green, Clavering, nr. Newport, Essex) writes: "In Devonshire and elsewhere persons tell me of their experiences with the Little People, good and bad. Not all these persons suffer from their imaginations. But recently, too, I have had to do with a very interesting photo connected with fairies. Other persons speak of very unusual occult happenings. Under these different headings, I am doing what I can to gather up plenty of safe material, with the hope of being able to publish it later on. Will readers of LIGHT who are really and genuinely concerned in this subject, send along to me what I need. I promise not to divulge their names and addresses if they specially ask me to keep these private, but the more open the experiences the better."

THE USE OF "TRIVIAL" MESSAGES.

The following extract from "Our Unseen Guest," published anonymously in America this year, illustrates this point, and also the fact that the importance of any teaching given does not necessarily rest with the personality of the communicator. The passage is as follows:—

"Suppose," said Mrs. K., "Darby is called up some day on the long-distance telephone, and the telephone operator says, 'South America wants to speak to you, Darby—top of the Andes.'"

Darby, surprised, says, 'Well, who on earth wants to speak to me from the top of the Andes?'

"John Smith," answers the telephone operator. 'He says he has a message from God for you.'

"Darby says: 'A message from God?' John Smith? But John Smith disappeared ten years ago!"

"The telephone operator replies, 'Maybe he did, but he's here on the line now, and he has a message for you from the Eternal.'

"Darby, listening in the receiver, says, 'Hello!' And a voice comes through, saying: 'Hello, Darby! I've got a message from God for you!'

"To which Darby, very much startled, replies: 'But hold on! Who are you?'

"Why, I'm John Smith, and I'm going to give you a message from God: He says—"

"Hold on, hold on! How do I know you are John Smith? I don't recognise your voice."

"Well, I am. Now listen to what I am going to say. God says—"

"Yes, but how do I know you are John Smith?"

"Oh, confound you! Because—because—well, don't you remember walking down Fifth Avenue with me, and we stopped at Forty-second Street, and my umbrella blew wrong side out?"

"Oh, Lord, yes! Of course! John Smith! Well, well, well! Awfully glad to hear your voice. Where have you been all this time? Go ahead, John. What have you got to say from God?"

"Now the umbrella," Mrs. K. continued, "is, I admit, frivolous. But it authenticates the whole message from the top of the Andes."

It does, certainly. Still, if John Smith's message from God, once listened to, proved of such a nature that it must be true in view of one's already possessed knowledge, John Smith's identification would have been unnecessary. The message would be the important thing, and not whether it was really John Smith who delivered it.

—From "Our Unseen Guest"
(Harper and Bros.).

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

(Continued from page 399.)

When we realise that it is character that determines our reactions to circumstance—the same circumstances producing courage in the brave and fear in the cowardly, a desire to learn in the truth-lover and anger in the conceited—and that it is precisely character that determines our position in the after-life, we shall see good reason in ascribing that essential and directing function to the subconscious Self. We shall also see that the difficulty in accepting survival as a fact is not lack of evidence, but our inveterate habit of regarding the transitory phases of thought and emotion as the real Self: in a word we put the *Persona** in place of the Self, and look for our proofs of personal survival to those peculiarities which are no longer leading features of the surviving individual.

A PERSONAL NOTE.

It has been my great and undeserved privilege for the last five years to be in very frequent communication (through an extremely honest and singularly passive automatist) with a friend on the other side who has given many convincing proofs of continued identity. But though, as automatism became more fluent, many details of earth-life were recalled, yet the identity has been manifested mainly by character, and growing character, the same character as in earth-life, but growing in patience and insight. Advice is often given, but not on worldly affairs. On one occasion, being in perplexity on the wisdom of a course I was contemplating, I put a question on the point. The answer was "Consult your lawyer, we do not take cognizance of such things," a reply as unexpected as it was salutary. Personally, I have no sort of doubt of survival, and as I approach my three-score years and ten it is pleasant to think that in the new environment there will be no conflicts for riches, no coal-strikes, and no enmity between man and man. For one of the chief lessons which intercourse with the other side carries with it, is that nearly all the sufferings of the world are directly caused by men themselves, who habitually set the pecuniary "interests" of the person above the law of Goodwill, which is the Law of Love and the Law of the Spirit, which would, as Christ told us, produce on earth the harmony that prevails in the Beyond.

* "Persona" (Latin)—a mask: the mask of the Soul.

A PRESUMPTUOUS "OCCULTISM."

("The Adept of Galilee." (Anonymous.) Routledge, 9/- net.)

This is an attempt "to interpret the life and works of the immortal Nazarene in the light of that misunderstood, and in many ways occult science of Yoga," as we learn from the preface. For this purpose the author relies chiefly on "The Gospel of the (Holy) Twelve," on "The Unknown Life of Jesus Christ," said to have been discovered by "a Russian named Notovitch, in a monastery (locality not stated), while travelling in India," and on a clairvoyant vision by Mrs. Anna Kingsford in which she "saw" a company in the Serapeum at Alexandria "deliberately concocting Christianity out of the books there." The Gospel of the Holy Twelve, we are told, "purports to be one of the most ancient and complete of early Christian fragments preserved in a monastery of Buddhist monks in Thibet, where it was hidden by some of the Essene community for safety from the hands of corrupters." Invited by "Ravanna, a royal prince of Orissa," Jesus is stated to have travelled in India, studied the Vedas, and become a Yogi, before preaching in Palestine.

Surely since the Thibet Expedition of 1904 that barbarous country has been rather "blown upon" as a repository of "occult" knowledge; and concerning the Gospel of the Twelve (not to be confounded with the Teaching of the Twelve of Didaché), the best authorities say of it, "The only surviving fragments have been preserved by Epiphanius (Haer. xxx. 13-16). It began with the baptism. It was used by the Ebionites, and was written, according to Zahn, about A.D. 170." Ravanna is unknown to history. "There is a gap in the records of Orissa from about B.C. 50 to A.D. 319." (Encycl. Brit., "Orissa.")

And this is the "evidence" on which we are invited to reject the Gospels and the whole of the catena of historical and scholarly research since the time of Clement and Irenæus, and to believe that the power which Christianised Europe after the Northern invasions and the fall of Rome was founded on deliberate fraud never unmasked till these students of "occultism" came along! Faugh!

Pages 146 to 426 are a paraphrase of the Gospels on "occult" lines; Jesus, it seems, did not die on the Cross, but went into trance and was revived! It is with sincere regret that I find it necessary to write thus of any work by the author of "The Initiate," with whose appreciation of Hindu mysticism I am in accord. During seventeen years in India I saw many Yogis, of whom only two were in any sense spiritually-minded. Of the 350 millions of Hindus it would probably be an over-estimate to reckon 3,500, or 1 in 100,000, as conversant with the higher mysticism. It is one thing to admire the exalted intuition of the few, and quite another to apply this to Western religious history. The Eastern religions are in essence metaphysical and founded on the Intuition; in practice they are gross idolatry among the many and have little bearing on morality: the Western are in essence practical and based on Love. A Brahman once said to me: "Europeans are not more intellectual than we are, quite otherwise; but you have Pity, which we have not."

S. DE BRATH.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM AND PSYCHICAL RESEARCH.

(Continued from page 397.)

broken, and a conviction so gained of the reality of life beyond would be for many the commencement of new life here.

"Since everywhere the Spirit walks
The garden of the heart, and talks
With man, as under Eden's trees,
In all his varied languages.

By inward sense, by outward signs,
God's presence still the heart divines."

—(WHITTIER.)

[The Rev. C. Drayton Thomas, after a six years' business training, entered the Wesleyan Ministry in 1892, and has worked in connection with the Leysian Mission, City-road, E.C., since the year 1907. He has been keenly interested in psychic research since boyhood, when he made the acquaintance of a natural medium whose experiences, always spontaneous, awakened his sense of wonder. Mr. Thomas has read much upon the subject, and since 1901 has belonged to the Society for Psychical Research. He is absolutely convinced of the possibility of communicating with one's friends in the spirit world; his special interest is now concerned with the endeavour to understand fully the difficulties of communication, and to overcome them. The experiences of four years research have, he declares, done much to deepen his religious convictions, and to increase his knowledge, sympathies and usefulness.]

THE question was asked why the Buddha delivered no philosophical discourses. It was answered that this was unnecessary as the mind of the Master illumined the mind of the disciple.

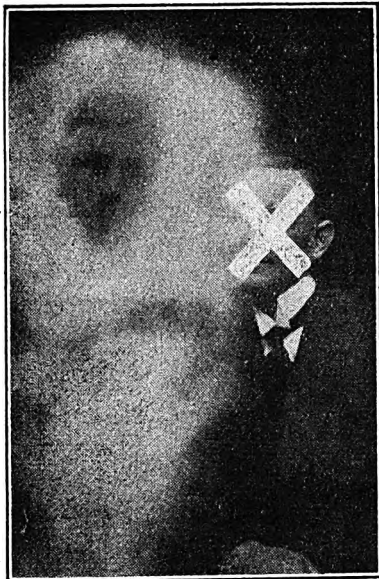
UNKNOWN PSYCHIC "EXTRAS."

CAN OUR READERS RECOGNIZE THEM?

There are in existence to-day great numbers of what are known as spirit photographs of people who have passed beyond the veil and have been unrecognised by those who sat for the photographs in the hope that some friend or relative would manifest himself or herself on the plate. Many times, however, in all kinds of curious ways, these unknowns have been recognised by friends or relatives, and have thus brought great joy and comfort to those on this side, and we are sure, an equal joy to the recognised spirit on the other side.

In the issue of *LIGHT* of November 6th we gave a remarkable instance of this in connection with the son of Mr. and Mrs. Hewat McKenzie, who many months after his

one of these portraits awaiting identification. We are in touch with hundreds of them, and every one of these psychic photographs which we hope to reproduce has been taken under the strictest test conditions. Each is vouched for as a true spirit "extra," and calls for the widest publicity possible. It seems only reasonable to suppose that the object of the spirit in showing himself on the plate at all was to manifest his continued existence to his friends. The photographs that are on this page were taken, as we have said, under the strictest test conditions, and the psychic "extra" was in neither case recognised by the sitters, whose faces, it will be noticed, we have deliberately blocked out, as the only thing of interest about the photograph is the unknown one. If by chance any of our readers should



Can any of our readers recognise the psychic "extras" shown in these photographs, which are at present entirely unknown?



SPRIT "EXTRAS" AWAITING RECOGNITION.

death appeared on a plate containing the portrait of a lady to whom he was quite unknown. The boy's parents were eventually directed to inquire of this lady about the photograph in question, and on viewing it they immediately recognised the unknown to be their own son, Lieutenant McKenzie.

In our long association with this branch of spirit return we could quote, if space permitted it, hundreds of similar cases, and we are sure that many of the public will realise how deep is the desire on the part of those on the other side to obtain recognition from their dear ones through the medium of Psychic Photography. We are confident that the publication for the first time of these portraits awaiting recognition fulfils a sacred duty to our friends beyond the veil.

We propose to publish in this journal each week at least

recognise the psychic "extra" as that of someone who has passed out, we shall be glad if they will let us know.

The means by which the unknown's identity is established is not, of course, our concern. But we shall be pleased to give details of these recognitions, and if desirable to publish photographs of the unknown taken in life. So we ask all readers of *LIGHT* to show this page to their friends, as one never knows to whom the recognition may come, and in doing this a great service may be rendered to some anxious soul on the other side.

We must ask all those who correspond with us on this matter to be careful to send photographs for comparison, and any documents or manuscripts accompanied by a stamped and addressed envelope for the return of these, otherwise the Editor cannot hold himself responsible for them.

CONGRATULATIONS TO "LIGHT."

We have space for a few more of the congratulatory messages received on the enlarged journal:—

I take the opportunity of congratulating you on the much improved form of *LIGHT*. It is excellent.—F. J. LAMBURN.

I am very pleased with the new *LIGHT*. I think the whole thing is excellent and a great step in advance.—MRS. PHILIP CH. DE CRESPIGNY.

The new *LIGHT* is grand.—MRS. M. MORLEY.

I congratulate you heartily on the new form in which you publish *LIGHT*. It is a most interesting paper.—MAJOR SPENCER.

There are more than we could find space to give, and they are still coming in.

THE GREAT AWAKENING.

The appearance of Dr. Powell's series of articles in the "National News," together with other conspicuous indications of renewed public interest in the subject of Spiritualism, have shown the true nature of what was by some regarded as a "passing craze," and the newspapers and magazines are showing significant signs of the fact. There is indeed behind all these surface activities a deep spiritual urge—a wave of vital and lasting change in human evolution.

"Our highest privilege and office is to be channels through which the Divine life shall flow out to invigorate and inspire."—H. Wood.

SEVENTH EDITION. Speaking Across the Border Line.

By F. HESLOP.

BEING LETTERS FROM A HUSBAND IN SPIRIT
LIFE TO HIS WIFE ON EARTH.

Bound in Art Linen, 3/-; by post 3/6. Paper
Covers, 2/-; by post 2/6.

CHAS. TAYLOR, 22, Warwick Lane, London, E.C.4.

Taking the Rest-cure under ideal conditions

The Leicester Sanitarium. A modern Curative Health Home, thoroughly equipped, and under intelligent and sympathetic management. Equal or even superior to the very best Hydros and Spas of this and other countries. Write for full particulars to
New Address: WILLIAM MITCHELL SCOTT, 194-196, London Road, Leicester.

THE SOLDIER'S MESSAGE.

A CASE OF COMMUNICATION FROM A SPIRIT STILL INCARNATE.

By B. H. SPRINGETT.

Before relating the unique experience which I felt I ought to state that, in addition to being, for many years past, a student of Occultism and Mysticism, as well as a firm believer in Spiritualism, I was for many years the active head of a large body of Cadets, of many of whom I was looked upon as a kind of foster-father owing to the personal interest I always took in themselves, their families, and their future careers. Many of these lads, as was to be expected, made the supreme sacrifice in the war, and equally naturally several of them made me the vehicle for conveying their messages of consolation to sorrowing relatives.

On July 12th, 1918, I was sitting with a friend, Miss X. (who is known to the Editor of *LIGHT*), in her room, chatting on quite ordinary subjects, when she said, "I should think one of your lads wishes to communicate with you. He is a tall, black-haired lad in khaki, and is turning his shoulder towards me, so that I can plainly see his letters—'R.E.'"

(Now, I would like to say here that this confirms my own claim that what mediums describe as "manifestations" are really mental pictures impressed on their inner sight, as an identifying clue to the recipients of the particular messages to be conveyed, as it is well known that all these brass shoulder-letters were always taken out of the tunics of those on active service.)

I said, "I have only one lad in the Royal Engineers, to my knowledge—W. M.—and he has not passed over yet, as far as I am aware."

Miss X. went on: "He says you are using his correct name, but (and he smiles) he expected you would have used his Company nick-name."

I immediately said: "Well, Father (that being the name he always went by from his devoted care to his widowed mother and younger brothers), it is quite news to me that you have passed over."

He replied that he had been buried alive in his dug-out by a Boche shell, and the medium expressed in her own person the agonies the recollection of his sufferings was evidently causing the young soldier. She calmed him, however, and asked for his reason for manifesting to us. He replied that he had gathered while passing over that his brother Jock would very speedily follow him; that he was living a bad life in Egypt, and he wanted me, as the only person whose advice might be taken as it was meant, and followed, to warn him without delay, before it was too late.

I promised I would do this, though I said I should have difficulty in tracing Jock, as I did not know where the family were now living. Was there any message for his other brother, Duncan? "No, Duncan was all right, and would return safely to his home."

I promised once more I would carry out my dear soldier-boy's wishes, commended his soul to God, and wished him good-bye.

My next job was to find out the way to communicate with the brother, young Jock. My only chance I felt was to write to the daughter of the caretaker of our former drill-hall, who, I knew, was well acquainted with many of the lads and their relatives. I told her why I wanted the address of M.'s relatives, and urged her, if she did not herself know where to find them, to ask anyone she came across. Three days later I received a letter from her saying she had tried everywhere, but the M.'s seemed to have vanished out of the district.

By the very next post I got a second letter, saying that just as she had dropped her previous letter, in the post, she met an old school friend, who, in the course of conversation, said she was troubled at not hearing from her fiancé in Egypt. "Who is your fiancé?" she was asked. "Why, you remember Jock M.," was the instant reply; the very lad whose address I wanted. Was this mere coincidence, or arrangement from friends beyond the veil, knowing my difficulties? Can there be any doubt?

Well, I procured Jock's address from his mother, without saying why, and wrote him a very careful, fatherly letter, telling him about his brother's anxiety, urging him, if it was founded on fact, to change, for his own salvation, as well as the peace of mind of his loving elder brother, whether or no he was indeed to follow him across shortly.

In the Christmas week of the same year I had a visit in my City office from both Jock and Duncan, who, by a strange coincidence once more, had met unexpectedly in the street in which their mother lives, one on leave from France, the other from Palestine, both hurrying home at once on their arrival in London, at different stations!

Jock told me, in quiet, manly tones, that my letter had reached him at a most critical moment when, "fed up" with all the wickedness of Cairo, in which he was participating, he was uncertain whether to put an end to a useless life or ask permission to be transferred to the front line in Palestine. My letter caused him to think, to remember old associations; it saved him. And the same day he received orders, as his skill as a motor driver was well known, to go up to the front line to drive the General's car!

"But," added Jock, "our brother Will is still alive and well. Mother had a letter from him yesterday. I cannot understand how he gave you such a message. I fully believe in communications being received from those who have passed over, but how is it possible to have such a manifestation of a living person as you evidently witnessed?"

"Well," I replied, "your brother is certainly not dead, but I should imagine he was in some close proximity to it, as the only way to account for his seeking my help in such a manner, and on such a subject."

And so it proved was the case. Several months elapsed before I was able to discuss the question with the elder brother, and then with some difficulty as he could not get himself to believe, or admit, that he had actually sought my aid. But on that very night, at that very time, when he sought my aid in my friend's drawing room he was sitting with his chum in a dug-out, had seen most of his comrades blown up as the Germans found one spot after another, and fully anticipated every moment that his own, the last remaining shelter in that range-centro, would share the fate of the others. He distinctly remembered thinking of his loved ones, his home, his two soldier brothers especially, wondering if they would be spared if he was taken. Then our own artillery spotted the offending German battery, blew it up, and spared my lad to discuss with his former Captain the wondrous workings of Divine Providence. In that supreme moment of agonised expectancy of instant death, when the bravest soldier may be excused for thinking of his loved ones, my lad's spirit must have visited the trusted friend of his former days for the salvation of a brother's soul.

But the other brother, about whom there was no anxiety, was shot dead three weeks after his call in my office while running with urgent messages, as a bandsman-runner, across a shell-swept area!

Here is another illustration of the fact to which we frequently call attention, viz., that we are all spirits here and now.—ED.

EAT LESS OR NO MEAT

Say all the Authorities.

PERFECT SCIENTIFIC SUBSTITUTES

Are provided by "Pitman" Nut Meats and similar savoury dishes. They will be found cheaper, more nutritious, quite as palatable and greater variety with no bone and no waste. The Nut Meats are all packed in parchment lined hermetically sealed tins. They have all been scientifically cooked and are ready to serve, or can be prepared as dinner dishes in exactly the same way as flesh meat. Nuto Cream meat or Nuto Cream Fritters can be fried in place of bacon for breakfast. To introduce these good things we will send

10/- A Trial Parcel for Beginners 10/-
Carriage Paid for

Including a copy of "Meat without Meat," and full catalogue of Health Foods with Diet Guide, from

"PITMAN" HEALTH FOOD Co.
179, Aston Brook Street, Birmingham.

Honey - Grains
For Cool
Clear
Brains

HONEY- GRAINS

Honey - Grains
enrich
your
veins

An added joy your breakfast gains
With a Dish of Honey-Grains.

Added health and energy will also result for the children and yourself when you make Honey-Grains a regular part of your breakfast.

A perfectly delightful change from Porridge. Keeps the system naturally regulated.

No sugar required. No cooking. No preparation of any kind.

There is no breakfast food like it and never has been. Try it and you will adopt it.

Supplied by Grocers and Health Stores in air-tight canisters, 1/6.

MAPLETON'S NUT FOOD CO., LTD., Garston, Liverpool.

PSYCHIC SCIENCE IN CURRENT LITERATURE.

The "Psychic Research Quarterly" for October contains a most interesting article by the late W. J. Crawford in continuation of the experiments with the Goligher circle, described in his published works. It deals with the tangibility and visibility of the "psychic rods" with which readers of his books are familiar. Flashlight photographs are given of these structures, which so closely resemble the ectoplasm described by Dr. Schrenck-Notzing and Dr. Geley in their materialisation experiments, that one wonders whether the plasma described in this instance is identical with that which conveys telekinetic power. In none of the photographs reproduced does the plasma appear to be under stress and actually transmitting energy. Mr. F. McC. Stevenson gives details of a successful "test-séance" to verify Dr. Crawford's results. The editor lays particular stress on the fact that medium and sitters were searched for white fabric which might be fraudulently used to simulate psychic structures. The experiments were conducted in diffused red light. It is noticeable that the experimenters found it necessary to work in collaboration with the "unseen operators." There is an interesting paper by Lady Troubridge on the diagnosis by Mrs. Leonard's control, Feda, of an unsuspected beginning of lung trouble in a child. The medical certificates are given. Mr. Kenneth Richmond, in his article on the "Powers of the Unconscious," finds it "easier to take refuge from credulity about survival in the idea of a common reservoir in which people's memories, thoughts, and emotions are pooled, and to which the unconscious of a sensitive can obtain some fitful access" (!) The production of some positive evidence for the existence and location of such a "reservoir" would be most interesting.

The "Journal d'Etudes Psychologiques" (Paris) gives some recent examples of supernormal occurrences. Mrs. Lane, a medium in the New York State, was earnestly desired, by the family of a young man (J. Wright) who had met his death by drowning, to visit them. The body had been carried by the current under the ice and could not be located. The medium, in trance, is reported as having gone a long distance by the shore and to have pointed out exactly the place where the body was then discovered.

The "Reformador" (Rio de Janeiro, June 1st, 1920) gives the following: At Lavras (Brazil) the wife of Professor Olavo Salles was awakened by an apparition of a young dental surgeon who, a short time previously, had left the town for a brief stay at Ceara. He was then in perfect health. On the day following the apparition the news of his sudden death arrived. At Nepomuceno, the daughter of the mayor, under an uncontrollable impulse, wrote (automatically), "Go to the house of Mr. . . . you will find in a trunk a new suit of clothes; take it back to B. . . . the tailor who sold it to me, whom I have not paid." The writing proved correct in all respects. Mention is made of the recent congress of ecclesiastics in Cuba at which the subject of Spiritualism was one of the principal references. No evidence can be adduced for the phenomena quoted other than the publication in a local journal of the full names and addresses of the witnesses of the facts; but they serve to show the very wide extent of the supernormal at the present time. South America appears to be specially favoured in this respect. From the Spanish journal "Constancia" (Buenos Ayres) we learn that there are five reviews devoted to the subject in Argentine, thirteen in Brazil, three in Chile, three in Cuba, and two each in Ecuador, Guatemala, Puerto Rico, and Mexico. The dissemination of Spiritualist phenomena at the present time is world-wide, and it is remarkable that under the most diverse conditions of nationality, religion and environment, the type is always the same. It is incredible that such uniformity should merely simulate laws. Scientific consideration will inevitably tend to the conclusion that the phenomena are genuine manifestations proceeding from discarnate mind.

V. C. D.

TABLE MOVEMENTS AND UNCONSCIOUS MUSCULAR ACTION.

Why object to the above as one explanation of "table tilting"? May we not suppose that the operators on the other side have more than one way of doing these things?

Of course if a fine physical medium is present, the muscles are not used to obtain movement of objects (see the late Dr. Crawford's investigations), and one may get tilting or levitation without contact, or with only the tips of the fingers touching the table, but I fear this wonderful gift of physical mediumship is rare, and in its absence may not movements be obtained by mental control of certain brain centres, by the operators, causing our muscles to do their bidding and not ours. Or even, perhaps, some form of galvanic battery action on the muscles themselves. The actual movements thus obtained would then be undoubtedly due to "unconscious muscular action."

After all the proof of survival will always be in what we get, and not how we get it, though the how is vastly fascinating to

C. K.

JOSEPH McCABE'S New Book. SPIRITUALISM

A POPULAR HISTORY FROM 1847.

By Joseph McCabe.

Cloth, 15/- net.

Written critically yet dispassionately. This work presents one of the most complete studies of the subject.

SPIRITUALISM:

ITS PRESENT DAY MEANING.

A Symposium. Edited by Huntly Carter.

18/- net.

Among the contributors are Sir Arthur Conan Doyle, Father Bernard Vaughan, G. R. S. Mead, Miss F. R. Scatcherd, Mr. David Gow, and Rev. Walter Wynn.

PSYCHOPATHOLOGY OF EVERYDAY LIFE

By Professor Sigmund Freud, LL.D.

Authorised English Edition with an Introduction by A. A. Brill, Ph.B, M.D.

Sixth Impression. Cloth, 12/6 net.

"The book is extraordinarily interesting and full of hints for the study of human nature."—NATURE.

"M.A.B." (Mainly About Books).

An illustrated Monthly Magazine containing excerpts and illustrations from new books.

The December issue contains "The First Raps" by Joseph McCabe, "Herbalists in the Middle Ages" by J. J. Jusserand, &c., &c.

The Annual Subscription to "M.A.B." is only 1/- post free.

T. Fisher Unwin, Ltd., 1, Adelphi Terrace, London, W.C. 2.

WIN SUCCESS THROUGH GOOD ENGLISH.

You can rise to a position of power and influence—and stay there—but you must first PREPARE FOR YOUR OPPORTUNITY.

Men and women who win success are persons of thoughts and ideas. In your daily life you are constantly giving voice to these, and WORDS are your chief medium of expression. The skill with which you use WORDS to express your thoughts and ideas largely determines their force and value. Every profession and business is conducted through the medium of WORDS and the precision with which WORDS are used to interest, convince and persuade, indicates the measure of success which will accrue to such business or profession.

In other words, YOUR LANGUAGE INDICATES YOUR FITNESS. The better it is, the higher you will climb in the world's favour.

Grenville Kleiser's Course in Practical English and Mental Efficiency will give you a command of words—it will lay the foundation for big enterprise. It will make possible largely increased power, influence and prosperity for those who follow it closely.

There are no wearisome, old time rules of syntax, rhetoric, &c., to memorise by the new Kleiser plan. It is wholly original and highly practicable. It is for busy people who demand immediate, practical results at the smallest outlay of time and money. Get further particulars at once.

SEND
THIS
COUPON
NOW.

To Funk & Wagnalls Co., Salisbury Square, London, E.C. 4.

Without cost on my part, please to send me booklet: "How to become a Master of English" and details of Professor Kleiser's Course in Practical English and Mental Efficiency.

Name.....

Address

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

HADES AND GEHENNA.

W. M. (Doncaster) inquires the difference between Hades and Hell (or Gehenna). Both are matters of popular tradition. Hades was the underworld of the Greeks—the abode of shades of the departed. Hell (or Gehenna) was the valley of Hinnom outside the walls of Jerusalem in which the refuse of the city was burned, the continual fires giving the place a character that lent itself to parable, and in time passed into the idea of a place of torment for sinners after death.

SPIRITUALISM AND CHRISTIANITY.

Mr. C. MacBride asks what is the attitude of Spiritualism towards Jesus Christ? I am glad he put the question in that form, because if he had said the attitude of Spiritualists I should have been rather at a loss. For one thing Spiritualists include Jews, Moslems, Unitarians—to mention only a few non-Christian beliefs. But as Spiritualism proclaims God to be a Spirit, the Universe a spiritual manifestation, its attitude towards One whose whole life and teaching were spiritual in their nature must be clearly evident to every intelligent mind. Of course, there are complications of doctrine and text about which even Christians who are Spiritualists dispute amongst themselves. But we have no concern with these as far as Spiritualism itself is involved.

A SPIRIT TELEPHONE.

E. K. G. asks me if it is possible that telephonic communication may be established between this world and the next. He would be a bold man who would lay down the law as to what is or is not possible. But we must remember that the next world is of a different order from this. If a spirit could “telephone” to us he would be using a method not natural to his own world, where the process of communication is rather by impression on interior senses than by sounds. We do not telephone *thoughts*, but *words*, which are their outer clothing. I should rather look for more precise and regular methods of *Telepathy* than telephony, which is a physical and mechanical process. I am not forgetting the “Direct Voice,” of course, but my experience is that “voice” methods imply a form of communication not quite natural to the spirit communicator although natural enough to us who converse with each other by the spoken word. That it is a “foreign” method to spirits in their own state is evident from the difficulties many of them have in using it, and the occasional mistakes and confusion which result.

THE FOURTH DIMENSION.

A. E. P. (Hull) writes:—“Will you give me as full an idea as possible of what is understood by the Fourth Dimension?” A rather staggering question this, to be dealt with in a few lines! There are several books on the subject which A. E. P. might consult, e.g., “A Theory of the Mechanism of Survival: The Fourth Dimension and Its Applications,” by Mr. W. Whately Smith (Kegan Paul, 5/-). Meanwhile I may set down a simple exposition of the idea. It is conjectured that beyond our three dimensional space of earth,

i.e., length, breadth and depth (or thickness), is another in which things can be done which are impossible to us who dwell in the three-dimensional world. That is to say, a “fourth dimensioner” could take articles out of a closed box, tie knots in an endless string, and perform other “impossible” feats such as are recorded in the literature of the physical phenomena of Spiritualism. It was the fact that such things are indubitably done that led Zöllner to propound the theory that spirits live in the fourth dimension. But, of course, the fourth dimension is a quite hypothetical idea. Indeed, the late Mr. T. Olman Todd, in a pamphlet on the subject, some years ago, contended against the idea of any arbitrary division of the kind, for naturally if you have a fourth dimension you cannot deny that there may be a fifth and so on *ad infinitum*. But all these things are matters of grades and division imposed by our limitations of thought. We talk, for instance, of different “spheres” in the spirit world, a classification which may have no existence in fact. Indeed, as advanced spirit intelligences have said, they themselves are unconscious of these supposed divisions. They apparently exist only in the mind of observers who have not outgrown material forms of thought.

WANTED ABSOLUTE PROOF.

Mr. S. VAN MIERLO (Antwerp) who, like several others of our readers, is an engineer, sends me a long letter detailing some of his conclusions regarding the phenomena of Spiritualism, and raising several questions. Amongst them is the question of “absolute proof.” As to this, I can only ask him if we have absolute proof of anything whatever? All that is given us in this life is reasonable assurance. I am certain that the sun will rise to-morrow, and I am certain that I am myself—but what *absolute proof* could I furnish of either proposition? It has been well said that all life rests on a large assumption—the assumption by a man that he actually exists. When he can give absolute proof of that it will be time enough for him to complain that he has no absolute proof of the reality of spirits or a spirit world.

IS SPIRITUALISM A RELIGION?

The same correspondent raises this question also, contending that Spiritualism should not be regarded as the main fact of human existence, and should not form a religion. On these points I would say (1) It depends what is meant by Spiritualism. If the term covers the idea that the whole Universe is a manifestation of Spirit, it seems to me that is the main fact, being fundamental in its meaning. But if by Spiritualism is simply meant the question of communication with spirits, well then that is obviously a minor issue, and I am with my correspondent. (2) As to Spiritualism being a religion, *LIGHT* has often expressed its views on this point. For the present I may simply quote F. W. H. Myers to the effect that Spiritualism is the *preamble* of all religions. Just in the same way astronomy is not a religion but has a very considerable bearing on religion as giving us a glimpse of Divine and Infinite Intelligence, and an incentive to worship.

Dairy Butter is ruinous in price

as every housewife knows, and is likely to become yet dearer, but

“P.R.” NUT BUTTERS

are inexpensive, free from all preservatives, extremely palatable and there is no risk of their containing tubercular germs. They are moreover superior in nutritive value to the best dairy butter.

Stocked by all high-class grocers and health food stores. If any difficulty in obtaining, write for full particulars and carriage paid terms.

Coconut, 1/11 per lb. Hazel, 2/1 per lb.
Cashew, 2/1 per lb. Walnut, 2/1.

Sole Makers—

The Wallace “P.R.” Foods Co., Ltd.,
56, Tottenham Lane, Hornsey, LONDON, N. 8.



A Biscuit that works wonders

in cases of DIABETES and other diseases of Malnutrition. Delicious, highly nutritive and curative, it is THE Biscuit for Epicure or Invalid. Made on Natural lines so as to retain a full measure of the vitally important digestive enzymes, vitamins and organic salts.

“P.R.” CURONA Regd. BISCUITS

Are recommended for the healthy as a natural food tonic, making for good bone and blood and sound tissue, and at the same time keeping the system gently regulated without the use of injurious drugs.

Post Paid Prices: One Box, 5/9. Two Boxes, 11/-.
Sample Box, 1/6.

Address as for “P.R.” NUT BUTTERS.

LONDON SPIRITUALIST ALLIANCE.

We go to press too early to give a report of Dr. Abraham Wallace's lecture on "My First Visit to America—Some Psychic Experiences," but hope to do so next week.

On Tuesday next, at 6, Queen Square, Mrs. Annie Brittain will give clairvoyant descriptions to members of the L.S.A., and on Thursday Dr. W. J. Vanstone holds his Devotional Meeting, after which he lectures. Those members who have not attended one of these devotional meetings will find them a rich and uplifting experience. On Friday, Mrs. Wallis gives her Talk with a Spirit Control.

To the serious student the London Spiritualist Alliance is, of course, an indispensable organisation. Its Library is one of the largest and finest in the world, and at its meetings every trend of thought in the psychic world finds expression. We would point out that those who join the Alliance now will include in their subscription (one guinea) the rest of this year, as well as the whole of next year.

The L.S.A. programme for next season is now being prepared, and it will be found to be of an extremely interesting character, including the most notable phases of our movement.

The London Spiritualist Alliance (Ltd.), which has existed since the year 1884, was formed for the purpose of affording information to persons investigating psychical phenomena. The need of such a Society was never more pressing nor important than it is to-day. All those who are genuinely desirous of inquiring into the objects of Spiritualism and what it stands for are thus afforded every opportunity for their guidance in the proper and reverent search for truth.

In its beautiful home, in the centre of London, the comfort and convenience of the members of the Alliance are catered for with every care and thought. Attached to the offices and library at 6, Queen Square, Southampton Row, London, is a well appointed hall in which meetings of all kinds are held on certain afternoons and evenings during the week. Opportunity is given at these meetings for instructing members in all phases of Spiritualism and psychic science, and addresses are given by men and women famous for their knowledge and experience of psychic research.

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 behoves all who read 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.

All communications should be addressed to the Secretary, 6, Queen Square, Southampton Row, W.C.1.

EXPERIMENTS ON TABLE-TILTING.

C. E. B. (Colonel) suggests experiments in this simple and easily accessible phenomenon. May I suggest that to avoid all possibility of muscular action, conscious or unconscious, the contact with the sitters should be *through water*, perhaps preferably salt water. The contact which seems needful when psychic power is weak could be secured by the experimenters dipping their fingers in bowls of water placed on the table and the results noted in respect of the force exerted, or, which is much more important, as to getting answers to intelligent questions. A series of experiments could easily be devised to determine (1) whether the psychic power of ordinary persons can operate through fluid contact; (2) whether rapping can be so conducted; (3) whether answers can be given in this way to questions of which the answer is (a) known; (b) unknown, but verifiable. In any case unconscious muscular action would be eliminated by the same means which Sir William Crookes so successfully employed.

S. DE B.

RELIGION AND SCIENCE.

THE VIEWS OF SIR OLIVER LODGE.

It seems appropriate just now to recall some statements made in an article by Sir Oliver Lodge in the "Guardian" some four years ago, from which we quote:—

"The real and permanent contention of science was not adhesion to or rejection of any specific dogma, but that she must have a free hand to explore Nature to the utmost of her power, to state results without fear of consequences and without favour, or any consideration for either orthodoxy or heterodoxy. Though not always clearly expressed by the camp followers of science it is her contention to-day.

"If men are more than bodies, and if memory, affection, and character survive bodily death—as I and many others know they do—and if telepathy or psychic communications by other than bodily organs is a fact, then the gate is opened to a region not exactly beyond the material, but co-existent and continually inter-acting with it, and from this perception consequences will follow, the fullness of which we cannot yet realise.

"Materialists will say that this opens the door to superstition. Very likely that is one of the dangers to be reckoned with and guarded against, but it also opens the door to a religion acceptable to the intellect as well as to the emotions, a religion not purely subjective and not solely spiritual, but intercalated with life more closely, more widely, more comprehensively than any except the very greatest teachers of old time have surmised. With me and with many this result of careful enquiry into facts is not a matter of faith only, but of experience, and it seems to me to represent the present outcome of what has now been going on for two generations—namely, the free and healthy interaction, and, on the whole, friendly discussion between religion and science."

TO-MORROW'S SOCIETY MEETINGS

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

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. T. Ella.

Peckham.—Lausanne-road.—7, Mrs. M. E. Orlowski. Thursday, 8.15, Mrs. Mary Gordon.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mr. North.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Wallace.

Walthamstow.—3, Vestry-road (St. Mary's-road)—7, Miss Violet Burton, address and clairvoyance.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. W. A. Codd; 6.30, Mr. T. W. Ella. Wednesday, 7.30, Mrs. M. Crowder.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3 and 7, L.L.D.C. Thursday, 8, Mrs. Bloodworth. Wednesday, 8, at Co-op. Institute, Parsons Hill, Mr. Horace Leaf. Admission free; reserved seats, 1/-; hymn sheets provided.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11 and 7, Mrs. A. Boddington. Wednesday, at 8, Dr. Ellis T. Powell on "The Early Christian Spiritualists." Healing meeting every Friday at 8; Lyceum every Sunday at 3.

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

ERRATUM.—In last week's report of Dr. Powell's address at the Mansion House (page 378) the name of Cardinal Vaughan appeared by a slip of the pen. It should have been Cardinal Bourne.

MR. A. GARFIELD HARRISON recently concluded an instructive series of lectures to the members of the Bradford Psychic and Occult Association.

MISS LINDA-FE-HAGEBY delivered two addresses at Glasgow on Sunday last, under the auspices of the Glasgow Association of Spiritualists. Her remarks were followed with the keenest interest by large and enthusiastic audiences.

NORTH LONDON SOCIETY.—The first propaganda meeting of this energetic society was held on Sunday evening last in the Assembly Hall, Prince of Wales' Baths, Kentish Town, the president, Mr. E. J. Pulham, presiding. Before a very large audience Dr. W. J. Vanstone lectured on "The Scientific and Practical Value of Spiritualism," and his able address was listened to with closest attention. Clairvoyant descriptions were given by Mr. A. Punter. Miss Alice Wilcox sang and Miss Vandanbussche played a violin solo. Mr. C. Drinkwater presided at the piano. Many strangers were present and the meeting is expected to have good results.

BOOKS THAT WILL HELP YOU.

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

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

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

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

Psychical Investigations. Some Personally Observed Proofs of Survival. By J. Arthur Hill. Cloth, 288 pages, 9/3.

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

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

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

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

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

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

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 8d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 8d.

Practical Hypnotism. Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By O Hashnu Hara. 1s. 8d.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 4d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Mrs. Lamb Fernie (Parma). Cloth, 4s. 11d.

The Dead Active. By H. (Haweis). Through the Mediumship of Mrs. Lamb Fernie. Cloth, 194 pages, 4s. 10d.

The Wonders of the Saints and Modern Spiritualism. By the Rev. F. Fielding-Ould, M.A. Cloth, 4s. 9d. net.

Claude's Book. Edited by L. Kelway-Bamber. With letter from Sir Oliver Lodge. Cloth, 149 pages, 6s. 4d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author. By E. J. Lees. Cloth, 4s. 6d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 6d.

The Proofs of the Truths of Spiritualism. By the Rev. Prof. G. Henslow, M.A. With 51 Illustrations. Cloth, 255 pages, 8s. 3d. net.

Hafed, Prince of Persia; his Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksdal and Steen. 592 pp., 7s. 9d. post free.

Human Personality and its Survival of Bodily Death. By F. W. H. Myers. Abridged Edition. Cloth, 307 pages, 8s.

Man's Survival after Death; or the Other Side of Life in the Light of Scripture, Human Experience and Modern Research. By Rev. Chas. L. Tweedale. Cloth, 582 pages, 11s. 3d.

The Human Aura, and the Significance of Colour. By W. J. Colville. 1s. 8d.

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

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

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

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

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

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

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 96 pages, 1s. 7½d.

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

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

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

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

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

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

There is no Death. By Florence Marryat. Cloth, 285 pages, 3s. 10d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 6d.

Christianity and Spiritualism. History of the Gospels' Secret Doctrine of Christianity, Intercourse with Spirits of the Dead, The New Revelation. By Leon Denis. Cloth, 4s. 6d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 8½d. Cloth, 2/9.

Mediumship Explained. By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 2½d.

How to Develop Mediumship. By E. W. and M. H. Wallis. Boards, 110 pages, 2s. 2½d.

Psychical Self-Culture. By E. W. and M. H. Wallis. Boards, 103 pages, 2s. 2½d.

A Guide to Mediumship, and Psychical Unfoldment. By E. W. & M. H. Wallis. Cloth, 311 pages, 7s.

The Reality of Psychic Phenomena, Raps, Levitations, &c. By W. J. Crawford. D.Sc. Cloth, 246 pages, 6s. 6d. net.

Experiments in Psychical Science, Levitation, "Contact" and the "Direct Voice." By W. J. Crawford. D.Sc. Cloth, 101 pages, 6s. 6d. net.

Spiritualism the Open Door to the Unseen Universe. By James Robertson. Cloth, 413 pages, 8s.

The Hidden Way Across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations. Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates. Cloth, 13s. 6d. net.

The Survival of Man. By Sir Oliver Lodge, F.R.S. Cloth, 239 pages, 2s. 3d.

Raymond; or Life and Death. By Sir Oliver Lodge, F.R.S. Eleventh Edition. Cloth, 15s. 9d. net.

Letters from the Other Side. Prefaced and Edited by Henry Thibault. With a Foreword by W. F. Cobb, D.D. Cloth, 154 pages, 5s. 4d.

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

Now appearing in the "National News"—

DEATH'S SECRETS REVEALED

The Mysteries Beyond the Grave at Last Solved

THE "NATIONAL NEWS" is now publishing a remarkable series of articles by Dr. Ellis Powell on "THE BEYOND" which have already aroused an absolutely unprecedented wave of interest throughout the country. They eclipse in revelation anything and everything yet published on the absorbing topic of the mystery of death, and contain particulars of authentic manifestations from the spirit world of such a character as prove beyond all question the possibility of communication with the dead.

Who is Dr. Ellis Powell?

Dr. Powell was for thirty years a member of the staff of the *Financial News*. For the last eleven years of that term, down to a few weeks ago, he occupied the editorial chair. During his editorship it was the most potent authority among financial newspapers, as well as a great patriotic power. Dr. Powell's fearless campaign against the "Unseen Hand" (for which he was twice threatened with a Government prosecution) was one of the most deadly attacks ever made on secret German influence in this country.

During his City career Dr. Powell enjoyed the friendship of many of the most distinguished business men, lawyers and publicists of the day. He may be said to have studied life under the guidance of such tutors as Sir George Lewis (the most famous solicitor of our time), Sir Edward Holden, and Sir William Capel Slaughter. He is acknowledged a foremost authority on all the great financial and economic questions that confront us. His "Evolution of the Money Market" is now the standard work on that subject. His "Practical Affairs of Life" has had a reception equal to that accorded to the late Samuel Smiles's "Self-Help."

In academic distinction he is a D.Sc. of London University, as well as an Honours Graduate in Law, and a member of the Bar. He was the only man of his year to take two London degrees (LL.B. and B.Sc.) simultaneously. In his profession he is a Fellow of the Institute of Journalists, and was one of the London Delegates to the recent Imperial Press Conference at Ottawa, under the chairmanship of Lord Burnham. He was for six years a member of the Council of the Royal Colonial Institute, whose members he has



Dr. Ellis Powell, D.Sc. (Lond.),
LL.B., B.Sc.

frequently addressed under the chairmanship of men like Lord Strathcona and the late Lord Charles Beresford. In fact, Dr. Powell has touched the intellectual interests of the hour at almost every point. He was, for instance, Pitman's expert witness in relation to their own system of shorthand, at the trial of Dutton v. Pitman before Mr. Justice Darling.

Twenty years ago Dr. Powell commenced the study of Spiritualism. During that period he has witnessed examples of all its varied phenomena, and has been in intimate personal contact with all the leaders of the movement. He claims to have enjoyed personal experiences of the most vivid and convincing character, which he recounts. As a Churchman (one of the officials of the famous church of St. Jude-on-the-Hill, Hampstead Garden Suburb, where the Rev. B.G. Bourchier is Vicar) he has realised for many years that Spiritualism was destined to revitalize

Christianity at the present crisis of its history. He maintains that it offers scientific confirmation of such central facts as the Transfiguration, the Resurrection, and the Sacraments, thus reinforcing the ancient faith by means of the new science. By throwing aside the veil of translation, and searching in the Greek original of the New Testament, Dr. Powell has brought to light many discoveries of surpassing beauty and interest, which confirm Spiritualistic teaching, which deepen the claims of Christianity upon the modern intellect, and have comforted tens of thousands of desolated hearts.

His experience, knowledge, and research make his weekly article the foremost pronouncement of the day upon the movement which, more than any other, is engaging the attention of all thoughtful men, and transforming the entire religious and social outlook of the age.

The "NATIONAL NEWS" is the most rising of Sunday papers and may be obtained of all newsgagents, bookstalls, etc. In view, however, of the enormous demand it is advisable to secure your copy in advance by filling in the ORDER FORM below.

CUT THIS OUT

"NATIONAL NEWS" ORDER FORM.

To Mr. Newsagent.

Please reserve me a Copy of the "NATIONAL NEWS" weekly until further notice.

Name

Address

Date

Make sure of the
**National
News**

Under the Direction of
Mr. HORATIO BOTTOMLEY, M.P.

The "National News" takes National Views.

Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26A, Tudor Street, Fleet Street, and Published for the Proprietors at 6, Queen Square, Southampton Row. W.C. 1.—Saturday, November 20th, 1920.

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