

# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,031.—Vol. XL.

[Registered as]

SATURDAY, NOVEMBER 27, 1920.

[a Newspaper]

Price Fourpence.

## CONTENTS.

Second Instalment of  
"Claude's Third Book,"  
being Messages from a  
Son Beyond the Veil to  
His Mother.

More Psychic Portraits  
for Identification.

Articles by  
REV. CLARENCE  
MAY  
Dr. ELLIS T. POWELL  
STANLEY DE BRATH  
DR. ABRAHAM  
WALLACE.

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

### PROGRAMME OF MEETINGS.

TUESDAY, 30TH, AT 3 P.M.—Clairvoyant Descriptions by Mrs. Marriott.

THURSDAY, DEC. 2ND, AT 7.30 P.M.—Address by Mr. Arthur Lamsley.

FRIDAY, 3RD, 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. 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, 18, Pembridge Place, Bayswater, W.

SUNDAY, NOVEMBER 28TH.

At 11 a.m. ... MRS. CHARNLEY.  
At 6.30 p.m. ... MR. ERNEST HUNT.  
WEDNESDAY, DEC. 1ST, 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. 30TH, AT 7 P.M. ... MRS. WESLEY ADAMS.  
THURSDAY, DEC. 2ND, AT 3.30 P.M. ... MR. HORACE LEAF.  
Free Healing, Wednesday, 7 to 8.30 (by appointment), Mrs. Seyforth.  
Non-Members not admitted until 3.15 and 6.45 p.m.  
Members Free. Visitors 1s.

## Wimbledon Spiritualist Mission.

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

SUNDAY EVENING, 28TH, AT 6.30 P.M. ... DR. W. J. VANSTONE.

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

SUNDAY, NOV. 28TH, AT 11 A.M. ... MR. R. A. BUSH.  
Subject: "The Unique Origin of the Christian Church."  
WEDNESDAY, DEC. 1ST, AT 7.30 P.M. ... MISS V. BURTON.  
FRI DAY, DEC. 3RD, AT 7.30 P.M. ... Lecture by MR. W. S. HENORY, on Various Forms of Magnetic Healing. Tickets 1s. each.

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

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

Speaker Sunday next—MR. G. R. SYMONS.

Clairvoyante: MRS. GLADYS DAVIES.

MONDAY, 7.15. TUESDAY, 3 ... MRS. DAVIES.  
Worthing Branch—West Street Hall, Worthing, every Sunday, 6. Wednesday, 3 and 6.

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

Meetings for week ending December 4th:—

Wednesday, December 1st, 5 p.m., Miss Medley. "New Thought and What it Means."

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.

**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.

**Very good Cook; widow; middle-aged, active, healthy;** personal references; £45; own bedroom.—Mrs. Nelson, 78, Cadogan Place, S.W.1.

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

## The British College of Psychic Science,

TEL.] 59, HOLLAND PARK, LONDON, W. 11. [PARK 4709  
Hon. Principal ... J. HEWAT MCKENZIE.

### COMING EVENTS:

Friday, Nov. 26th, at 8 p.m. — Clairvoyance by MRS. LEWIS.  
Tuesday, Nov. 30th, at 3.30 p.m. — Clairvoyance by MRS. CHARNLEY.

Friday, Dec. 3rd, at 8 p.m. — Clairvoyance by MR. A. VOUT PETERS.  
Public Lectures every Wednesday at 8 p.m.

December 1st—by MAJOR E. R. SPENCER (Walbottle). Lantern Lecture.  
"Private Experiments in Psychic Photography" (a suggested theory with examples from which the theory is deduced).  
Of special interest to photographers.

Special Lectures on Thursdays at 5.30 p.m.

December 2nd, at 5.30, by MR. PERCY K. STREET (of Reading). "The Human Aura: its Mental and Psychological Aspects." No earnest inquirer or student should miss this course of lectures.  
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.1.

Every Wednesday afternoon at 3.

Nov. 30 and Dec. 1... Memory and Recollection. Dec. 14 and 15... The Training of the Subconscious Mind.  
Dec. 7 and 8 ... Telepathy and Absent Treatment. Thought, Feeling and Will.

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.

## LAST TWO MEETINGS,

after which Mrs. Fairclough Smith is leaving for an extended tour through America.

## 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.

**To Gentlemen (English) objecting to boarding-houses.**—One or two bedrooms, in lady's well furnished maisonette, close to Kensington High Street (buses and Inner Circle); with breakfasts, baths, lights, &c., 2 guineas weekly; dinners could be arranged; good piano; references given and required.—Address B. G., c/o J. H. Goring, Graham House, Tudor Street, E.C.4.

**"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.

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

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

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



# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE, LIGHT!"—Goethe.

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

No. 2,081.—VOL. XL.

[Registered as]

SATURDAY, NOVEMBER 27, 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 disembodied. 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.

Referring to Mr. Edison's reported intention to produce a machine that shall be sensitive to spirit agency, E. C., a practical scientific worker who is also a Spiritualist, writes:—

If I am not mistaken the most sensitive instrument known to scientists is a good electroscop. In Dr. Crawford's book will be found an account of experiments made with an electroscop, and the positive result obtained. I would like to be informed, however, how anyone can tell whether or not any given instrument will be sensitive to the spirit world. The whole utility of a sensitive instrument very often depends on it being only affected by the particular force under consideration. If I wanted to find magnetic north the cheapest compass would be of more service than say a Beckmann thermometer. Edison's apparatus may be capable of registering single electrons, but that would be no guarantee that it was suitable for psychic purposes.

Turning to a more practical method of investigation our correspondent continues:—

When carrying out some seances some years ago, our stout wooden table, strengthened with angle irons, and weighing 75 lbs., was more often than not pulled and broken into pieces in the course of each seance, and that without contact with the sitters. What, then, is the use of bothering about supersensitiveness to the apparatus used? What most of us really want in the way of communicating devices is some method of obtaining messages quickly and accurately. The personal element must be ruled out entirely, which means that the message must be given in some unmistakable form and without contact or known physical assistance from the sitters. I have often thought that a very large typewriter would be suitable, as the operators seem to have some difficulty in making the psychic rods small enough to manage the ordinary size machine comfortably.

These are the views of an experienced investigator, and need no comment.

Mr. F. C. Constable, referring to Mr. F. Bligh Bond's article on "Survival of Personality" (p. 402), writes to point out that Mr. Bond's theory is closely akin to that offered by himself (Mr. Constable) in his published works. He quotes Mr. Bond's statement, "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 complete picture, all its past." Concerning this, Mr. Constable writes:—

Now, it is a commonplace that at the moment of near

death by drowning all our past flashes before one in a moment of time. May it not be that this full memory is *always* in us, but that only at a moment when bodily functions are nearly in abeyance, we become aware of it? There is an undying flame of memory which, while embodied, we see only in a momentary flash. It is full embodiment which prevents us from realising its presence. When disembodied we become aware of it.

M. W. F. sends us a protest against some of the sentiments she reads in the Press concerning the dead—the great concourse of dead warriors in particular. She alludes to such phrases as "Sleep on, oh dead!" "In icy slumbers are they sleeping." And we fully concur with her remark that Spiritualism has a great work in front of it to combat such thoughts as these. It is perfectly true. We have to change the popular sentiment towards death and make it, as far as possible, reflect the facts. That the fictions have remained so long is to a large extent the result of conservatism—the mute, unthinking acquiescence in old ideas. It was natural enough that active thinkers, when they attacked the problem, should in the absence of evidence to the contrary have decided to take up the positive attitude, and assert dogmatically that the dead were extinct. That was definite enough, fallacious as the conclusion is now seen to be. It was amongst these positive thinkers that the evidences of Spiritualism have had most weight. Some of the most stalwart Spiritualists have come, not from the ranks of the religious world, but from "dry-as-dust materialism." They were thinkers, uncommitted to any hazy ideas or unreasoned forms of faith. They saw clearly that death is a biological, not a theological matter, and that, if there is life beyond, it must be something in the order of Nature. And they are now amongst us to proclaim the truth, and awaken the thought of the time to the reality.

"What man has done man can do," is a very old saying. We might add to it another statement: "What man has not yet done, man may do." We are living in times such as the world has never seen before, and are confronted with difficulties which seem unsurpassable except by the aid of a miracle. And "miracles do not happen." No, not if by "miracles" is meant supernatural interventions in the operation of universal laws. But of another kind of "miracle" we have frequent experience. It is a revelation of the extent to which (to employ the words of a spirit communication) "life is full of infinite possibilities." We are continually witnessing examples of men full of faith and courage setting out to perform impossible tasks—and achieving them. They have done, they are doing, and will continue to do things never before attempted. Their work witnesses to the power of the spiritual element in each of us which can perform "miracles" when we work not only for ourselves but for humanity, and in co-operation with the laws of the Universe. That is how we shall in the end ride surely and safely through the "sea of troubles" in which we are plunged to-day. Not courage alone, not action alone, but the blending of these with an unshakeable faith in the guiding Intelligence, and with minds in perfect harmony with it—these things will carry us through.

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

## ARMISTICE DAY AND AFTER.

### SOME SIGNIFICANT MESSAGES.

We have received from correspondents several messages obtained through psychical channels and purporting to come from soldiers "on the other side." We select the following because they ring true and contain elements of value. And we have confidence in the recipients, whose names and addresses we have.

The first is sent us by A. M., who tells us the message came on the morning of Armistice Day.

"A message from many here to many there. They throng about me as you write. You should have known it would be so. Everywhere they are pressing downward to get near to their friends on earth. Let them come. Hearts will remember as never before; and our hope is that their entire forgiveness and longing for the world's reconciliation may reach your hearts as never before. 'Patch up your old quarrels,' they say, 'and for God's sake don't think you are honouring us by starving kiddies and keeping whole peoples in want and misery. Trust God and follow His commands. Some of us died consciously to better England; all now want love and peace and the Kingdom of God to come on our dear old earth. From this side we see what the real fight was about—that truth and light and freedom and the will of God should prevail, never to be shut out any more. But you are so busy filling up the windows our sacrifice opened. Stop it! stop it! in Heaven's name! You are shutting out the light with our cast-off garments, and it breaks our hearts. O dear people, if we thought we were going out to fight for commerce and money gain and topdog-ism, we know now—we knew really when once out of it—that the fight wasn't that way at all. We were just making a great push to set the brotherhood of man on its feet, to let the Fatherhood of God be known. Christ came to show that. Get back to Christ and go forward with Him. It is awful to feel that some people can hear the kiddies' cry and think we would have it so. We never did at the front—we can't bear it now. We are working so hard that when Christmas comes this year it may be a real Christmas. Goodwill to men; goodwill at home and abroad; no place on the earth shut out from goodwill in so far as our people can carry it there. We want you to let us come to-day; do you mind? Will you open your hearts to such an extent that any and all may come, not only your own dear ones? We just want to come and press around our people so that they must know we are here, alive and keen and loving them just as much as ever, and just longing for them to face up squarely and see this reconstruction through. Build up! Build up houses and homes and friendships and broken peoples; make a highway up and down which all who have love in their hearts can travel and bring goodwill to men. I tell you if it rested with us, the world would be flooded with goodwill—Germany, too. And if you can let us through we'll do our best. This isn't the time for theories and speculations about our side; but for real carrying out of God's will, of Christ's life on your side. We'll give all the help we can if you will let us. Thank you."

Another correspondent, G. T. T., sends us the following record of a conversation with a soldier son. The sentences in italics are the questions put by G. T. T.

*Where were you yesterday?* With you, and in town.

*A great day?* Yes.

*Pleased you?* Yes, very much, Mother. For some time we have wondered if things were at all appreciated,

*The Archbishop of York, I see, wondered if unknown soldier knew of his re-interment?* Yes, of course.

*Was the man present?* I don't know. There were more from this side than bodily. We could not distinguish any more than you could have.

*There would be rejoicing?* Yes, we met a few of the boys we did not know had come. E. (his brother) attracted some attention. B. (the third brother) cannot understand why.

*By his brilliancy?* Yes, from boys on our side, and sometimes we felt certain that he was seen materially. Some of the women, I am sure, saw him, by their expression.

*Clairvoyant?* Yes, but one said, "I saw a fair, beautiful soldier, but it must be imagination," but this was as E. passed.

## Difficulty of Picturing the Spheres:

From Zabdriel.

THERE are mansions here which sparkle with light in every stone and send forth radiance over the country round to a great distance by reason of the high purity in love of those who dwell in them.

*Will you describe such a residence as this, and those who live in it? It would help more than this general description, I think.*

It is not easy; as you will know one day. And if I accede to your request you will understand the result will not be true to fact, inasmuch as it will be inadequate. Nevertheless, I will do as you desire. What residence particularly would you wish me to describe?

*Tell me your own, please.*

In the Tenth Sphere are conditions which do not obtain in those of lower degree, least of all in your own sphere of earth.

If it were possible that I should take you now into that sphere you would not see anything at all, because your condition is not yet fitted to it. What you would see would be a mist of light, more or less intense according to what region of that sphere you were in.

In the lower spheres you would see more, but not all, and what you were able to see you would not understand in every part.

Suppose you take a fish out of the water and put him in a globe and take him through a town.

How much, think you, would he firstly see, and secondly understand? I think he would see some few inches beyond the circumference of his habitat the water, which is his natural environment. Put your face where he can see you, and then your hand instead. What would he know of these things?

So would you be in these spheres: and only by training would you be able to energise and use your faculties therein with ease and profit.

Now, further, how would you, in the language of the fishes, describe to them the Abbey of Westminster, or even your own village church?

If that fish were to make known to you how unreasonable you were when you told him you were hindered by his own limitations: or if he told you that he did not believe there was such a place as the church or abbey, which you named but could not describe to him—how would you convince him that the unreason was of his own, and not of your making?

*From the Vale Owen Script, Weekly Dispatch, April 18th, 1920.*

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

## PRAYER.

A missionary, writing home from Papua, the scene of James Chalmers' noble and enduring work, gives eloquent utterance to his conviction regarding the power of sincere prayer, strongly and understandingly directed to the greatest of all ends, the spiritual upliftment of the race:

"Your prayers can reach us, leaping across the oceans and searching us out in the loneliest places. Your prayers can nerve us to fresh endeavour when our best hopes seem falling into ruin, or when sickness or monotony, or the indifference of those we seek to help is robbing us of vision; but prayer to do this must be based on understanding, and there is work before you and hours of study and thought, as well as times of waiting upon God.

"Yet that work is no dull task; it is a privilege the greatness of which will grow upon you the more you give yourself to it.

The world is before you. If your prayer is to have power, it is for you to give time to the study of the great movements of humanity. And with all this you must learn how all the peoples of the world are bound together, rejoice and suffer as one, and of how, in spite of all our national divisions and antipathies, we are just one great humanity.

"Here is your opportunity and your privilege."

## RENUNCIATION.

Only in a consciousness of the higher life are we able to discard the lower life; for consciousness is the realisation of being. Spiritual recognition takes justice, beauty, love, all that is cleanly of body, morals, intellect and soul, for its mark, refusing or forgetting to heed the coarser realities at its feet. To so recognise spiritually, with the earnest and clinging desire to represent -- to be -- the good for good's sake, requires a higher mode of life than many of us reach without effort. All sense of outrage, all feeling of injury for past wrong-doing, all harbouring of concealed but corrosive bitterness, all that has a tendency to harden in indifference or dislike rather than to soften with love and justice, must be cast out and torn asunder. -- HELEN WILMANS.

## REVELATION CONTINUOUS.

Slowly the Bible of the race is writ,  
And not on paper leaves nor leaves of stone;  
Each age, each kindred, adds a verse to it,  
Texts of despair or hope, of joy or moan.  
While swings the sea, while mists the mountains shroud,  
While thunder's surges burst on cliffs of cloud,  
Still at the prophet's feet the nations sit.

—JAMES RUSSELL LOWELL.

# 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.



CLAUDE KELWAY-BAMBER.  
Pilot R.A.F.  
Fell in the Great War, 1915.

*life, which, as seen by an ardent young spirit on the other side of the veil, is of a very lofty and inspiring character.*

*We gave last week the Preface by Mrs. Kelway-Bamber to the volume of messages received from her son Claude, and this week we begin the messages themselves. The wide interest excited by "Claude's Book" and "Claude's Second Book" will be undoubtedly increased and strengthened by this third series of messages, which in the opinion of some competent judges surpass in value all those previously published. It will be seen from the opening words of the first chapter that the title of that chapter—"The Ethics of Claude"—is also the subsidiary title of the whole book and gives in some measure a key to the character of its contents. These embody a philosophy of the meaning, the beauty and the purpose of*

## NOTE.

Though it is quite complete in itself, and more advanced, this is practically a continuation of Claude's former books. For the information of those who have not read them it is necessary to explain briefly that Claude, my son, was an Airman (aged 20) who was killed in the Great War fighting in mid-air on 11th November, 1915.

He has been in constant communication with me practically ever since. Many of these communications I have received myself directly from him (through inspirational writing), others through the mediumship of Mrs. Osborne Leonard, to whom I am greatly indebted and very grateful. In either case I have merely acted as his amanuensis. I frequently receive "tests" from him of various kinds, but these, being of a private and personal nature, are not of public interest. I have, therefore, selected for publication only those "talks" which deal with matters of general interest.

## I. KELWAY-BAMBER.

### I.—THE ETHICS OF CLAUDE.

We will call this book "The Ethics of Claude." I have told you in the otherst of my experiences in this life and something of what I have learnt in it, and this one shall be of my deductions through those experiences and that knowledge.

I would not go back now to five years ago for anything, for I have grown so much, mentally and spiritually, since then. I should feel like a bird in a cage in my limited physical body again; I might forget and enjoy it for a little while, and then—and then I should remember what I was missing, and should hate it; I should feel I had sold my birthright for a mess of pottage. You say, Mummy, sometimes I talk like a philosopher or a saint, and at others like Claude, the boy; well, that is quite true. In my own conditions now I learn from philosophers and saints; all knowledge is open to any of us who desire to learn without money and without price; the limitations are, as in your world, our own. All that has been—all that is—is known in the great universal consciousness that is God's mind. It is for us, and you, to draw upon it for all we desire of good. It is limitless, and the more we, and you, learn to use this source the easier it becomes. Our positions have been reversed; of old you protected, guided, trained me (or tried to!); now I feel, because I have gone on one step in advance of you, I can hold out my hand and help you over the rough, and broken, and difficult places in life's road.

You know, for you personally realise, that I am actually nearer to you than I ever was before; physical bodies are a barrier between souls, and people learn to understand, know and love each other better without them. When you are in a mortal body it is not easy to rise above its limitations, which are very real, for, while we must always remember that mind can and ought to govern matter, in our present stage of evolution it is difficult sometimes to put it into practice. The world won't have attained perfection in your generation, nor the next, nor in many after that, but the good will prevail in the end. People now are ploughing and sowing that others may reap, it is all

in the great scheme of things, and in the tale of days it is but a little while.

Man can only justify his existence by his use of life. I had to die to do the best work of which I was capable, and so justify mine. For millions of years "The Spirit of God moved upon the face of the waters" and out of darkness, and chaos, and through fire by slow degrees this world of light, and form, and order emerged. The Spirit of God is moving still, and through the darkness of discontent, the chaos of unrest, and the fire of War will be fashioned the light, and order, and form of a new and better age. Until men realise this, and prepare for a mental and spiritual, as well as a material reconstruction, there will be no true peace and no real progress.

## II.—THE MOUNT OF VISION.

From the great plain of the world whereon are built Earth's mighty cities, rises a long, rough road that leads up the surrounding mountain sides till it reaches the summit of the Mount of Vision. It has been called the "Road of Difficulty," for it is broken and steep, and strewn with boulders and chasms of prejudice, narrow-mindedness, unkindness, jealousy and many other evil things. The beginning of the ascent is crowded by a vast throng; the moving figures present a wonderful pageant, an ever-changing kaleidoscope of form and colour, for every nation, and every people, every age, and both sexes are represented in the motley crowd. Many start in orderly processions headed by banner-bearers and accompanied by bands of music; others in disorderly mobs, rough, undisciplined, unruly and noisy. Some travel in small groups, and a few, even at the start, set out alone. They all seek something—something they have missed in life, happiness, or content, or wisdom; many themselves know not what they seek, but they believe that the knowledge that transforms life is given to those who reach that mountain top. Each traveller pictures to himself the fulfilment of his dearest wish as the reward to be earned and so starts the pilgrimage full of hope.

As the people ascend, they become more and more conscious of the difficulties and the weariness of the way, and less and less sure if the reward is, after all, worth the pain and sacrifice necessary. The burdens of ignorance, fear, sensuality, and weakness they carry press upon them sorely, and so one by one they silently turn and go back to the cities of the plain. Only those who have courage, endurance, faith and imagination toil on, falling often, discouraged often, weary and footsore often, and, at last, very lonely, for on that pilgrimage no man may carry his brother, therefore those who remain to the end become scattered, for some, owing to their greater tenacity and strength in overcoming obstacles, travel faster than others.

Unseen companions move beside the mortal pilgrims in that wonderful pageant, helping, guiding, strengthening, admonishing. At first the travellers are unaware of this companionship, but, in time, as they surmount and overcome the various difficulties, they grow stronger and their vision clearer, and they become receptive and understanding of the influences about them; for in order to progress they have had by degrees to purify themselves by discarding the burdens of fear, ignorance, weakness and sensuality, with which they were laden at the start.

These spirit helpers present contrasts as great and as numerous as their charges. Beside a weary priest, old and poor, walks a radiant figure who whispers, "Be not weary in well-doing, be faithful, be strong even to the end, thy Master carried His cross on this road before thee. He awaits thee on the summit, good and faithful servant." A richly clad woman turns eyes full of anguish on the sombre grey figure at her side, "O, enemy Sorrow, hast thou come with thy flail to hurt me once again?" and the reply comes, "Nay, not thine enemy, but thy friend, for behold I carry no whip but a golden cord to pull thee upward."

For those who persevere to the end the Promised Land lies in view. From the mountain top they see God's beautiful land beyond, peopled by men as God meant them to be. The vision is worth all the pain, all the discomfort, all the loneliness, for those who once reach the summit have touched God. His touch transmutes life. He is very present on the Mount of Vision. There man learns of the majesty of God and the divinity of man. He realises truth that explains life's hardships and inequalities, and ever after always sees the spiritual working through rough materials to Divine ends. Through terrible conditions life still moves towards the light, moving ever in a cycle which, even though travelling downward at first, works back upward eventually to perfection—even to God Himself.

## III.—THE FATHERHOOD OF GOD AND MAN.

By the time they reach the Promised Land, beautiful as God made it, men will have become what God meant them

\* All rights reserved.

† "Claude's Book"; "Claude's Second Book,"

to be—little Gods. To understand and realise the high standard which they are intended to attain, we must go back to the beginning of life, which is Spirit, to the Divine Source, to God Himself.

I told you God was a great force, which in order to visualise we will say represents His body, also a great mind which is Divine Law controlling all creation, the two permeated by Divine love. In the body, mind, and heart of physical man are reproduced these attributes of God. As a woman's blood flows through the body of her child, so the God Force flows perpetually through and is the actual source of man's life. This is not a myth, nor a fairy tale, nor a theory, but an actual practical fact.

Man can learn to draw upon this, the God Force, for all he desires of health, and strength, and power and vitality; he can indeed become super-man if he will only believe and utilize his prerogative. Many have learnt to tap this source unconsciously; and are in consequence those who stand out among their fellow mortals. Even this, like every other God-given privilege, can be abused, and when man learns to draw this power he must use it aright, and always and only for pure, good motives, otherwise he is the worse for its possession eventually, for the higher he climbs the greater his fall.

Nothing lasts that does not come from, and is not supported by, spirit, for that is the only changeless, stable thing in an ever-changing world. Nature is the expression of God in detail—so though you cannot see spirit you can see the manifestation of it in all that is good and beautiful. Nothing of the spirit is ugly. Spirit is always perfect and God meant men to have beautiful, natural, healthy minds and bodies to be worthy of it.

From God we inherit only pure spirit—this is the endowment of the Fatherhood of God. The evils of the flesh, such as ugliness, deformity, ill-health, weakness are caused by man-made conditions, or are an inheritance from earthly ancestors—this is the endowment of the Fatherhood of man. This shows how necessary, how vitally important it is for us to raise and purify our generation in order that successive ones may not inherit ugliness from us, and may not suffer for our sins, our failings, our weaknesses, our sloth. God's laws are immutable, and if we break them the results are not commuted by miracle nor vicarious sacrifice. The results must work themselves out.

The spirits that come to inhabit these handicapped bodies are those that require the discipline they will get through these particular conditions. When all the bodies are beautiful we shall not require this discipline, for the same evil conditions that are creating unhealthy bodies for the future are rearing unhappy, unprogressed spirits to inhabit those bodies. When there are no evil conditions for unhealthy bodies there will be none for unhappy spirits. The healthier the flesh we bequeath to the future generations the more beautiful the spirits that will come to inhabit it.

God has given man a certain power to reproduce his kind by creating the physical body. He gave him also the power automatically to draw a spirit to occupy the body, otherwise people would have been merely animated lumps of flesh. He meant man, therefore, to use this power for the best and highest purpose. He meant marriage to be a sacrament—a true union of souls and ideals.

You can imagine that children born under these conditions would be of the highest type. It would be better if people thought more of what mankind might become in the future instead of perpetually of their origin in the past. This does not much matter after all, for it is only possible at best to trace the record of the physical body—not the life source of man—for that is spirit. Instead of looking back to the monkey continually, look forward to God. Progression not retrogression is what we need; say, rather, "What can we become?" not "What have we been?" People forget the heights while grovelling in the valleys.

When mankind realises this truth and so lives aright there will be no trouble with our mortal bodies. Drugs, operations, and all stupid ways of curing evil by evil will be things of the past; they will not be needed. Even death itself will mean only the spiritual release of the older ones, a painless passing for those whose work in this stage is done, not as is so often the case now, a dreaded episode ending a period of great suffering. Man will learn to heal by Divine principle, for he will study psychic and spiritual law. He will then realise his duty to his brother man, and in honouring him will do his duty to himself and to his Father-God.

#### IV.—THREE STAGES OF CONSCIOUSNESS.

I have told you before\* of the three stages of consciousness—physical, mental, and spiritual—through which man has to progress. He must learn to draw the higher down to the lower, for it is impossible to lift the physical as it is localised and bound to earth. On this account when you travel in spirit you temporarily leave your body; when you die you leave it permanently. You have to draw the spiritual consciousness down through the mental till it penetrates and permeates the physical so that this becomes purified and under the control of the higher states; it is then easy for the spirit to operate on the body.

When a man lives purely in the senses he creates the

lowest form of thought, but it is more dangerous when a man combines the use of the mental and physical without being at all spiritual. He has something to fight through then, for he has strong thought currents at his command, and with this combination is likely to use everything weaker for his own advantage, to have no regard for the rights of others, no compassion, and is capable of inflicting great suffering directly and indirectly through his callous disregard for the weak. (*Apropos* of this, cruelty to animals is one of the sins that causes the sinner most subsequent unhappiness, for in that case man is taking advantage of his God-given prerogative of intelligent strength to torture creatures more helpless than himself; it is a contemptible sin).

While on earth you are on the physical or conscious plane; therefore, to do you any good, all effort must be conscious; no amount of subconscious action—like travelling in the astral, seeing visions, etc., is going to help you in the least unless it is combined with conscious effort in the normal conscious state of your everyday life. Occultists who confine their only real effort to experiences of temples, celestial music, etc., make me tired; better to have no wonderful visions if they are not to be transmuted to practical and good ends. The right thing to do is to strive consciously to bring something useful, helpful, and good through to the waking state which will give comfort, strength, or hope to a fellow-creature.

Some of these people speak of ordinary spirit communications as being on a "low level," "on the astral plane," and so on. It is better to bring some practical truth through this way, which will be helpful in a material world, than these vague visions which may be interesting to the beholders but are not convincing to others. I call these people spiritual drug-takers, for you can get this sort of effect while under the influence of opium (even half a bottle of whisky may do it!).

Please understand I am not trying to belittle genuine visions sent to those who give a good deal of their time to practical good work; in this case these are the outcome of that good work.

As long as you are in the physical or conscious world you are meant to use conscious effort; and when you do this you attract sub-conscious and spiritual help; but you will not get this spiritual help unless you have registered some conscious effort mentally—as you do, for instance, when you do something only because you know it is right and good. As you have registered the effort for good it is a conscious advance toward the spiritual, and you have drawn toward you a beautiful condition.

There is nothing despicable about men's bodies nor anything natural in the material world (except where men have made them so by their own actions); you are meant to use them, and value them, and develop them in every way. You cannot "skip" this stage. It would be like omitting the span of a bridge; the whole must be strong and firm as you pass over it.

So when people are "too spiritual" to have common-sense you will know the mental span of the bridge that connects their physical and spiritual consciousness is very weak, like a spider's web instead of a steel girder! Men are intended to use their reason to find out why a thing is right or wrong, to make a conscious effort of the mind to do what is right, to conquer wayward impulses and bodily imperfections. The oftener they do this the stronger their mental control becomes. Each time they honestly try they are putting a rivet in the bridge that leads to their perfect evolution.

(To be continued.)

#### OTHER WORLDS THAN OURS.

If this poor "wandering little star"  
Holds so much beauty, so much bliss,  
What unimagined splendours are  
In other, happier worlds than this!  
If seas are blue, and sunsets red,  
And towering mountains capped with snow,  
And continents with corn are spread,  
And spacious rivers leap and flow,  
What scenes the enraptured eyes may trace,  
Undazzled at the depth of noon,  
On continents that spin through space—  
"East of the sun, west of the moon."  
If human lips are heavenly sweet,  
And human eyes so softly glow,  
And human forms, from head to feet,  
Are fire, and ivory, and snow,  
What skies may shine, what flow'rs may bloom,  
What radiant souls may walk above,  
Where beauty has survived the tomb  
And life is everlasting love.

ARTHUR BENNETT (Warrington).

THE TEACHINGS OF PRENTICE MULFORD.—A dainty little volume, embodying some of the fruits of Prentice Mulford's wisdom, is issued under the title, "Spiritual Gifts" (G. Bell and Sons, Ltd., 2/- net). It is admirably suited for a gift book. The author's message is one of healthy optimism, with a strong insistence on the effects of right thinking, and not without a spiritual note.

\* Claude's Second Book.



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

5.—By the REV. CLARENCE MAY (of St. Thomas's, Regent Street).

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. CLARENCE MAY  
(St. Thomas's, Regent St.)

At the Church Congress held in the latter part of October at Southend, an extremely re-actionary paper was read by Miss Lily Dougall. The attitude which she would have the Church take towards Spiritualism can be grasped in a flash from her concluding sentences.

"We have by faith in Christ," she said, "spiritual communion with departed souls. The phenomena of Spiritualism afforded no evidence of such communion. The hypotheses of thought-transference or telepathy and auto-suggestion suffice to explain so many of the so-called 'marvels' of Spiritualism that it is at present a reasonable presumption that they will all ultimately be thus explained."

In other words, Miss Dougall tells Spiritualists, "We have all you can give us and more, and we hope to discredit your 'marvels' by a newly discovered science." It is only fair to say that the other three speakers—the Rev. Harold Anson, the Rev. M. A. Bayfield and Sir William Barrett—adopted a far more reasonable and enquiring attitude, and on this account their expression of opinion at the Congress may be regarded as a step in the right direction.

So far was their interpretation of Spiritualism different from that of Miss Dougall that all three of them went so far as to affirm that by incontestable cases the fact of psychic phenomena had been established, and this fact alone had re-established a belief in the survival after death which a base materialism had done much to kill.

Yet the *a priori* attitude of Miss Dougall is representative of a very large section of uninformed Churchmen who, with ill-concealed joy, welcome any theory so long as it casts a doubt on the scientific proof of survival after death.

This section sets out on its enquiry with the extraordinary supposition that at all costs Spiritualism must be explained away, and never must we admit that it can add one "iota" to the "faith once delivered to the Saints." Now, in every other branch of the faith it is readily admitted that doctrine should be restated and amplified according to the need and the knowledge of each succeeding generation. For what other reason do large volumes appear on such subjects as "The Atonement," "The Eucharist," and "The True Meaning of Prayer"? We may well ask why should the doctrine of the future life be accepted as the one subject on which the final word has been spoken?

It is to the re-actionaries we address ourselves, for a Church, like an army, cannot move faster than its slowest soldiers. It is useless to rejoice over the conferences at Lambeth and Southend—remembering only the growing sympathy in the ranks of the clergy, and forgetting the dead dull weight of unenlightened opposition in a large section of the laity. Let such as these remember that the Church's teaching on the future life has undergone a strange metamorphosis in the last century. The feeling of the human heart for truth first rebelled against the senseless horrors of hell, and then realised the futile unattractiveness of a heaven of ceaseless praise.

In their doubts and misgivings, men lost their faith and turned to materialism; hence the rapid rise of Atheism in the latter part of the eighteenth century.

Other brave souls clung to the old faith in the Eternal Life, but in the quietude of their hearts fashioned out a creed more compatible with reason.

Is it not a remarkable fact that just at the very period when the purer Faith was crumbling, there comes the first faint whisper of Modern Spiritualism, which speedily grows into a mighty chorus proclaiming to the world, "There are no dead"?

But not only was Spiritualism a splendid bulwark against growing materialism, but to those who had wit enough to see it, it gave the explanation of a life to come which many had been struggling towards, and some had

found. No longer did mourners see the soul of their dear one disappear into a dark tunnel, like a beautiful butterfly, fluttering out of the sunshine. No longer did they hope against hope that sometime, somewhere, and somehow this purposeless thing would find its way through to the sunshine at the other end. Now they saw life in a different light like an express train bent on reaching its journey's end, which, though the tunnel may close round it for a moment, is certain to come through the other side because of the purpose with which it goes forward. Now, this is the point above all others that gladdens the human heart; it is the same train that comes through, and it comes out into a country which at first is very like the country it has left. It is only in the course of time that it passes to another country, and then the scenery changes. The joy of this assurance has enabled many a heart to say, "It is my loved one who is on the other side, not an angel whom I cannot understand or a saint purified beyond recognition, but just he himself, with all his faults and limitations, with all his little ways and touches of humour, with all his undeveloped but glorious humanity, which made him what he was to me."

This great discovery is not antagonistic to the Christian faith, but a much needed amplification and explanation.

To know that our departed friends are just themselves, to know that continuity has never been broken, to know that development is just as natural and as regular as is the gradual development here from childhood to manhood—all these are clear gains to the Christian faith.

Such knowledge could only have come to us experimentally through the painstaking examination of psychical research. The ever-increasing debt which the Church owes to Spiritualism was admirably voiced by Sir William Barrett quite recently, when he said, "When the results of psychical research are further established and generally accepted, as doubtless they will be in the course of time, the materialistic philosophy and mechanistic view of life will have received a fatal blow. The soul and the spiritual world which had gone out of fashion and been ignored by science will resume their high position and become a dominant matter of serious thought."

It would be folly to ask of any to admit in the name of truth, claims they have not had the opportunity to examine. But in the name of truth we may well ask all leaders of religion and their followers to admit at once that if only these claims could be established, a crushing blow would be dealt to materialism, and a new interest awakened in the life of the soul. This would at least secure a right mental attitude in which to approach the subject.

The spiritual force of Spiritualism may be best gathered from the fact that atheistic forces in any country come forward in surprising numbers to deny, scoff at, and confute it.

If the Church denies it also she will find herself in strange company. We have so far regarded the one fact of survival, because it is the crucial point for Spiritualism and Christianity alike. Let human survival once be accepted as an established scientific fact and then the very means by which that fact is established will carry Christianity further.

The process of materialisation by which a spirit assumes bodily form may well suggest what happened when St. Paul went down from Jerusalem to Damascus; the levitation of a body from the ground by psychic force may suggest what happened when Christ took his last farewell of his followers.

Miracles do not cease to be miracles because we understand them, and they certainly do not lose their spiritual meaning because we are beginning to know something of that higher natural order by which they are produced.

The heart throb felt by all who paid their last respects to the "Unknown Warrior" who passed through our midst; the great hush which fell upon our City as we remembered our gallant dead; these outward and visible signs bear witness to an inward and spiritual fact, that the souls of the living are stirred by the souls of the departed.

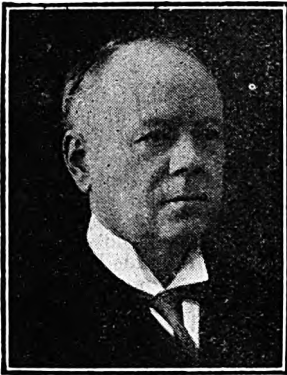
Some have said that the Church is faltering as one fearing to believe the proof of her own faith, but let us not attribute base motives where nobler ones will suffice. Let us rather believe that she staggers as one blinded by a sudden light, and that if we could but catch the inmost whisper of her heart she would be saying, "It is all too good to be true."

# 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 398.)



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

We have now reached the stage when we may ask ourselves what prospect there is, apart from psychical research, of any upliftment or ennobling of the ideals of our political life. At this point one cannot avoid expressing opinions of the current political outlook. Therefore I should like to say that I belong to no political party, entertain no political ambitions, and am actuated solely by a desire to serve my fellow men. Adopting that point of view, and looking round, it would be difficult to imagine a more sordid or revolting spectacle than is presented by the English political system at the present time. It has fallen wholly under the control of a congeries of schemers, not one of whom is in the least concerned for the advancement of his fellow countrymen. The problems of

the day are never considered in that light at all. With every politician, from Cabinet Minister to Bolshevik, the sole touchstone of every question is—How can I exploit it for my political advantage, so as to keep myself in office, or push myself into the Cabinet, or push someone else out, or make my seat safe? Of the type of man who will enunciate a policy because it will uplift a nation, and who will expound and promote it without regard to his own personal interests, we do not possess a single specimen. There is none that doeth good for the sake of good; no, not one.

### OUR FARCICAL HOUSE OF COMMONS.

The House of Commons has reached the lowest stage of degradation. It just registers to decrees of the Cabinet junta, no matter how contrary to the interests of the commonwealth. If there is any doubt about the attitude of the House of Commons, the Government "puts the whips on," and the obsequious M.P.'s, like a flock of sheep driven by a yapping cur, throng into the ministerial lobby. The country, I am glad to say, values the spectacle at precisely its true worth, and has the most whole hearted contempt for such a pitiful affair. If, when I am speaking on patriotic topics, I want to rouse an audience to white-hot enthusiasm, I denounce the neglect, the supineness, the invertibrateness, of the whip-ridden House of Commons; and the hearers applause passionately at the utterance of words which express their own distrust and dislike of this degenerate assembly.

### PEOPLE RIGHT, POLITICIANS USELESS.

But I must not pursue this topic further. It was necessary to allude to it in order to clinch the argument.

### DR. ELLIS POWELL IN THE "NATIONAL NEWS."

The second article of Dr. Powell's series in the "National News" deals with the question of controls, trance mediumship and the direct voice, and other matters, and gives some remarkably convincing experiences. The article is clearly and cogently written, and will tend to deepen the impression produced by the first article, of which in the present issue of the journal the Rev. F. B. Matthews, of Oakengates Vicarage, Salop, writes:—

"Thousands of your readers, as well as Dr. Powell's fellow-churchmen, will be grateful to him for the clear, sane, and yet modest way in which he reinstates, as he truly says, 'the Christian doctrine of Survival,' which has been dimmed by dogma and tradition. Nothing could be finer than citing St. Paul, for from him we have the exposition of the spirit body at death, both in I. Cor. xv. and II. Cor. v. 1. Dr. Powell might even have cited our Lord as a witness, for in St. Luke xvi. 19, facts—not a parable—are stated.

"Dr. Powell's description of 'How they crossed over' is a thrilling description of real facts which are slowly being realised by thinking people. I think—apart from technical explanation of spirit vibrations—that Dr. Powell's attitude

We must show the bad way, if only as the preliminary to offering a means of its avoidance. And the newer, nobler, more exalted path is surely that which the psychic researchers are following. They claim that man is made for a better fate than to be politically exploited all his life for the aggrandisement of a handful of conspiring politicians, ostensibly opponents, but "pals" behind the scenes. They know that the people, as a whole, loathe these treacheries; They find in the thronging myriads who seek to know something of the Spiritualist gospel, the nucleus of a great uprising which shall shatter the political humbugs of the day, and leave the field clean for honest men and honest causes.

### DEEPENING OF FAITH THE STIMULUS OF HOPE.

Is the harvest of reconstruction, inspired and uplifted by the results of psychic research, to be the crown of the gigantic effort, by us and our allies, in the cause of world-justice and world-righteousness? We have been tried, even as silver is tried, seven times in the fire; and we have stood the test. We have proved ourselves worthy of initiation into the deeper mysteries. The time is ripe for an advance along the whole line of civilisation, for reconstruction from top to bottom. Those who died to bring it about will help in its consummation. Humanity only waits the Pentecost that brings the authoritative command, and every analogy, every precedent, every anticipation, every achievement is pregnant with suggestion that it will not have to wait long.

Even the notes of enquiry (aye, even of restlessness, and resentment at the palpable injustice of the world), which are sounding all around us, seem to blend and harmonise with the psychic expectancy that thrills our spirits—the vigilance, the deepening sense of personal and social responsibility, the solemn recognition of some mighty finger writing our destiny upon a scroll already blazoned with the fiat of Eternal Law, and above all the realisation that a sacred fire which only flickered on our national altars six years ago is now bright with tongues of vigorous flame, a signal and a beacon to all mankind. How close is the analogy between the venturesome spirits of humanity, launching out into the great deeps of unknown planes by means of hitherto almost untried faculties, and the searchlights of the ships belonging to the sleepless navy which were only lately guarding our shores from the last relics of savagery in Western Europe—

And in the land they watched so well  
Is there no silent ward to keep?  
An age is dying: and the bell  
Rings midnight on a vaster deep,  
But over all its waves once more  
The searchlights move from shore to shore.  
So shall a Power above the state,  
The unconquerable Power, return,  
The spirit fires that make her great  
Once more upon her altar burn,  
And she redeemed, and healed, and whole,  
Shall move towards the Eternal Goal.\*

\* The lines are part of a poem by Alfred Noyes, published in the "Times."

on this (no longer to be mysterious) question is a splendid vindication of the truth of survival after death as taught in the New Testament—re-echoing the old belief that 'they will go from strength to strength until they appear before God.'

### THE NEW "LIGHT"—SOME NOTES OF ADMIRATION.

Hearty congratulations on the new form of LIGHT.—W. H. EVANS.

I was very glad to see LIGHT in its new dress. It is splendid so far.—MRS. LOUISE BERENS.

The new series of LIGHT is fine. It is worth 6d. a week, and I for one would gladly pay that rather than miss it.—J. BIRCH.

I hear from all quarters about the immense improvement in LIGHT.—DR. ELLIS T. POWELL.

Mrs. C. L. GIBSON has called upon us to say farewell on her departure for Australia and Tasmania. The many friends she has made through her work in healing and other beneficent forms of activity will send her their good wishes.



# 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. Data 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.*

## THE PROOFS OF SURVIVAL.



MR. STANLEY DE BRATH.

incarnate minds are often highly ingenious, e.g., Mrs. Tweedale's case (pp. 163-170) in "Man's Survival after Death"—a book which is an excellent summary of many kinds of evidence.

## THE CUMULATIVE EVIDENCES.

As each case is convincing only to the recipient, to others such evidences much necessarily be cumulative. An immense mass of post-mortem appearances has been collected, and many of them critically verified by the S.P.R.; a selection will be found in the book mentioned above, also in "Psychical Research for the Plain Man" (Kegan Paul); and another great collection has been made by Camille Flammarion in "L'Inconnu." I shall not attempt to summarise these, but will confine myself to two observations on the reasonableness pervading these manifestations. In the first place, as the soul (or dynamo-psychism) actually forms each cell in the human body and is resident in those cells, the surviving soul must necessarily be more or less a replica of the body which in earth-life represented it: and, secondly, the human mind being incapable of even imagining "the purely mental" apart from a representation in substance of some kind, however attenuated to our present senses, a spirit-body of some sort seems a necessity. It does, not, however, follow that such apparitions are always objective in the sense of being "ghosts." The old difficulty of "the clothes" also crops up here. But as images can be produced by unseen operators, as they certainly can be, both in the crystal and on the photographic plates; and as communications from the other side inform us that the pictorial objectification of thought is one means of impressing other minds, it is always possible that many of these apparitions may be wholly or partly of this nature. Such a possibility by no means eliminates the unseen personality, but indicates a probable mode of its action, especially when the appearance is to one person only. If the impression is produced on the brain it would naturally be referred by the percipient to his optic nerve, just as a twinge is referred to an amputated foot; though in some cases the objectivity is certainly real, as it is perceived by animals.

## ANY THEORY MUST COVER ALL CASES.

But a theory which accounts for only a small number of facts is valueless. The known facts include (a) recognised apparitions, especially to dying children; (2) recognised materialisations in presence of mediums; (c) recognised psychic portraits; (d) clairvoyant descriptions of spirits unknown to the medium but known to the sitter; (e) recognised handwriting and signatures either on the photographic plate or by automatic writing; and (f) messages conveying information unknown to the medium and sitter either consciously or subconsciously, e.g., such "book tests" as were given in *LIGHT* of May 22nd and June 26th, or the "Table Message" of October 23rd, all of this year. These latter are really conclusive. There are scores, even hundreds, of cases of each of the foregoing kinds. That they are not received as final is due to a curious disposition of the reluc-

tant mind, which pushes out each instance for some fancied imperfection, or imagined fraud, or supposed mal-observation. It does this in every case, thus leaving itself nothing on which to found an inference or a generalisation.

## LOSS OF EARTH-TRAITS.

If, however, we accept these cases, which are so numerous as to dispose of any but the spiritist solution, and consider carefully any of the higher types of communication such as "Spirit Teachings" or "Letters from the Other Side," we shall see that, evidence of personality once established, the communicating spirits turn from that personal aspect, but show a lively interest in that change of mentality which alone can solve "the riddle of the painful earth." They are little concerned with Christianity as a dogmatic system; but much with its essential spiritual content—and with the perception that nothing is to be hoped from any political or social movements unaccompanied by a change of heart—that same *metanoia* that means an opening consciousness to the things of the Spirit proclaimed by Jesus as the one necessary and sufficient condition for the establishment of the Kingdom of God on earth.

## THE EFFECT OF THE ABOLITION OF TIME.

This enlarged consciousness which feels and sees the Divine Power as Creative Spirit present in all things, and the one eternal aspect of the Absolute as Love, is manifest in all advanced communications. "God is Spirit," and "God is Love," are the two deepest sayings that we can at present comprehend; and the increased grasp of all that these sayings involve is one of the natural results of the abolition of Time (as we understand it) on the other side, and its replacement by permanent causal principles. Among all the various phrasings of intuitional insight, there are two concepts only that can be seen as eternal causes even here, i.e., to bear no relation to Time in the production of mental states and the physical consequences that flow from those states; they are Love and Goodness. Wherever these are, in any age of the world, in any nation or race, in any state of civilisation, they produce the same results of harmony and happiness, and the same essential insight into realities, however that insight may be expressed. And yet men will not see that this, and this only, can give peace to the world under every political or social system soever. And in the Beyond, where the old relativity of Matter, Time and Space is profoundly modified or (to our notions) quite swept away, these are precisely the two abiding characteristics of the evolving Self. These grow, and make dim that reflection of earth-life which is at first the only possible proof of survival.

Granted that personality is manifest, and even that in some cases it persists in quite a low form, it nevertheless tends to lose more and more of its earthly character, as those two leading qualities—Love and Goodness—bring it into closer relations of consciousness with the Eternal to which each self is linked by a kinship that nothing, unless, perhaps, a wilful and persistent choice of evil, can sever.

## THE ETERNAL LIFE OF JOHN SMITH.

This explains many things. John Smith, who spends his whole life in having and getting, and playing golf and bridge, and is quite satisfied and convinced that his consciousness is his Selfhood, naturally realises that permanence of his personality, as he knows it, is unthinkable. He has only to stand before a mirror and think what an eternity of that John Smith spent with other John Smiths, male and female, would be like, to disbelieve in survival altogether. But as he turns from the selfish desires of the body to wider interests in the betterment of the world; he develops new character and new relationships with his fellows; and if he rises above political theories to spiritual principles, he recognises their eternal and abiding truth; and for the first time, whether here or in the Beyond, he begins to be conscious that what he has called his personality is a "stream of consciousness" and is no more permanent than any of the phases it has passed through from youth to age, but that the Self came from God, and is eternally linked subconsciously to its Source, and returns to Him, not as "the dewdrop slips into the shining sea" and is lost, but by growing consciousness becomes aware that it is one of many harmonies in the eternal symphony which expresses the Evolution of the soul of Man.

## 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.

## THE "GHOST SLANDER SUIT."

(This is not an elegant title, but it is picturesque, so we adopt it.) The case only hovers on the borders of psychology. It is mainly concerned with etymology. It has its lessons, one of which relates to the reasonable use of words.

Let us take for an example the use of the word "vulgar." In olden days it was simply employed to denote matters relating to the nation or community (*vulgus*, the people). It carried no offensive imputation. See, for instance, the Prayer Book, which speaks of the "vulgar tongue." But to-day vulgar is invariably used in the sense of something gross, boorish, unmannerly. Like the word which occasioned the slander suit, its meaning has become distorted and contracted. It is foolish to ignore the common acceptance of a word in using it, whatever may have been its original meaning. In ancient days to "prevent" a man was to go in front of or anticipate him, and "let" was to hinder. The meanings of both terms have changed tremendously since then. To prevent is to stop or hinder, to let is to allow. It is only commonsense to use words in their generally accepted meaning. That is the first lesson.

Just as it is not wise to ignore facts in this instance, so it is equally unwise in the larger issue. An astronomer, for example, by some extraordinary chance, may discover that Mars is inhabited by intelligent beings—supermen with mysterious and incredible powers. Whether he is to recognise the fact, carry on investigations into it, and make his discovery known or to remain silent out of regard for the cold dignity of Astronomy is his business. If he adopts the first course he may be denounced by a certain order of minds for "vulgarity," "immorality," and so forth, as a man who degrades a noble science. Yet the accusations hurled at him would have nothing to do with the case. The whole question would really be whether what he had discovered was true or not. Was it a fact, *not* was it a "vulgar" fact, an "immoral" fact, an offensive or disgusting fact? And that is the second lesson.

The discussion on other points provides some little matter for interest and amusement. The Lord Chief Justice said that he did not understand the meaning of "discarnate entity." Had he forgotten the case of a limited liability company all the members of which were dead? Because lawyers tell us that in the eyes of the law a company when incorporated by law has an entity of its own which goes on living after all the persons connected with it are dead. That entity does not cease until the company is formally wound up. There, then, we have a "discarnate entity." Only an intellectual abstraction, of course, which the soul of a man is not.

There was a time, ere England's griefs began, when the Law, like Malvolio, was able to "think nobly of the soul." It recognised the human spirit. It was careful in arresting a man to make it clear that it seized only "the body of"—John Doe or Richard Roe. That form of words still obtains, we believe. And still, when Justice assumes the black cap, it commends the soul of the doomed malefactor to the mercy of Heaven. The soul is a "discarnate entity."

The newspaper comments on the case throw some sidelights on the mentality of the writers. There is a great deal of unconscious humour. We may take our

sprightly contemporary, the "Star"—companion of many years. The "Star" is delighted with the Lord Chief Justice's remark, "I do not understand you." That is the way to deal with Spiritualists! It intends to follow this august example, and next time the Spiritualist talks to the "Star" about "spirit hypothesis" or "ectoplasm," the "Star" will reply calmly, "I do not understand you." Why, this is noble. Let the "Star" admit that it does not understand, and then we shall be spared all the nonsense we have read in its pages when it has attempted to discourse on a matter which it was quite obvious it did not in the least understand. Now, we understand the "Star" very well indeed. That it does not understand us is perhaps a matter on which we may condole with it. But all the same, we like its frank acknowledgment. Not to understand a thing is quite pardonable. But to deny the existence of anything because you do not understand it—that is not exactly the "starry path to knowledge."

## THE LATE LORD GLENCONNER.

## A TRIBUTE.

In expressing to the family of the late peer our sincere condolences, we wish to record our gratitude for and admiration of his courage and loyalty. Lord Glenconner took little public part in Psychical Research. He was far too busy a man. But having tested for himself the reality of its claims, he did not hesitate to make open avowal of his convictions, thereby setting a fine example to others of high standing who shared his views but hesitated to give them open expression. Lord Glenconner's testimony to the fact that there is scientific evidence for human survival of death naturally carried great weight as coming from a man of intellectual distinction, high character, and social standing. He might have remained silent, out of regard for the irrational prejudices which surround a subject still sadly misunderstood and maliciously misrepresented. But he spoke out without evasion or ambiguity, and the fact will stand to his honour here and hereafter.

## THE CRAWFORD FUND.

(FROM SIR WILLIAM BARRETT, F.R.S.)

To the Editor of LIGHT.

DEAR SIR,—Will you allow me to thank the many generous subscribers to the Fund raised on behalf of Mrs. Crawford and her family? The total sum subscribed and acknowledged in your columns to date is £268 12s., and this and any sums received later I will remit to Mrs. Crawford, so that the subscription list is now closed. There have been some, but not many, donations from the Irish friends of Dr. Crawford. If they have not sent their contribution elsewhere, perhaps they might like to take this opportunity of making up the total sum to the round figure of £300.—Yours truly,

W. F. BARRETT.

Longcross House, Chertsey,  
16th November, 1920.

P.S.—I would like to express my thanks to Mr. Howard Mundy, the Secretary of the London Spiritualist Alliance, for his kind assistance in the matter of relieving me of the clerical work of the treasurership.

## 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 12 0
F. McC. Stephenson	...	...	2 2 0
Commander Rashleigh, R.N.	...	...	1 1 0
A South African Sympathiser	...	...	1 0 0
			£272 15 0

SELF-TRUST is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth, and it is just, generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists; it is of an undaunted boldness, and a fortitude not to be wearied out.—R. W. EMERSON.

## FROM THE LIGHTHOUSE WINDOW.

Dr. Abraham Wallace, in the course of his address to the members of the London Spiritualist Alliance last week (reported elsewhere in this issue) gave a hint of a possible interesting announcement at a later date. Speaking of the reasons which took him to America, Dr. Wallace said, "I also intended to investigate a most important psychic matter, which when it develops will cause, I am sure, a tremendous interest not only in Spiritualistic circles, but in all classes of society; but I am not yet at liberty to disclose anything regarding it, recognising, like a true student of occultism, the necessity of keeping silent during its evolution."

The Guild of Spiritual Unity held its second meeting on Friday, November 19th, at the Holborn Restaurant, when a number of prominent leaders of Spiritualism and Psychic Science were present. It was decided to set in operation arrangements for a big meeting to be held in London early in the coming year, to which clergymen of all denominations will be invited to hear an address on "What Spiritualism Can Teach the Churches." Details of this important gathering will be given in a later issue of *LIGHT*, with the names of the speakers.

"The Times" (November 20th), in a leading article, entitled "Psychic Research," has some comments on the recent slander case in which members of the Society for Psychical Research were concerned. It refers to "this modern form of necromancy," and while stating that "It is a recognised characteristic of science in these days that it refuses to accept John Locke's postulate that there are definite limits to the explorations of the human mind," yet concludes with the words, "Perhaps, in spite of the labours of the Society for Psychical Research, John Locke was right, after all."

The Archbishop of York, at Scarborough on November 11th, on the occasion of unveiling a tablet in memory of men from the parish who had died on active service, used these words, as reported in the "Eastern Morning News." He said, "They would always feel that just as their names were for ever preserved on that tablet, so their presence was something that they would never doubt, and they would more and more realise and make sure that they would never think of them as those who were absent, but always as those who were present—never as those who had been taken but as those who were still living."

After this preamble his Grace continued, "And you will not, in order to realise a thing so true, for one moment desire to put a matter of so much moment to the using of those strange and mysterious methods—sometimes tricks—by which it is sought to incarnate spirits and make them material again in voice and touch. They could," he added, "make spiritual communion something so rich and uplifting and beautifying that they would never have recourse to those means which neither helped them nor gave to them a high sense of the thoughts and lives of those who were gone."

The reference to "strange and mysterious methods" comes oddly from a student of the Bible which is a storehouse of records of psychic phenomena.

The Bishop of Liverpool, in his Visitation of the Diocese, urged the clergy to teach definitely the doctrine of the Communion of Saints as the real antidote to Spiritualism. But (according to "The Guardian") he rather marred his appeal by advancing the opinion that to pray for the dead is neither lawful in public nor desirable in private. Is not communion, however, in the nature of prayer?

Mr. William Phoenix, of Glasgow, has concluded an interesting series of Direct Voice sésances at the British College. A sitter writes: "Apart from the lights which are genuine spirit lights, and the levitations of the trumpet, which happened far out of the reach of the medium, we got good evidential messages from our friends and relations who had passed over who were quite unknown to the medium, to whom we were ourselves utter strangers. The medium's principal control is an intelligence called 'Luke,' and his voice was unusually clear and powerful, without a trace of the accent which is so prominent a feature in the speech of Mr. Phoenix."

Mrs. McKenzie makes a timely comment with regard to the Phoenix sittings, pointing out that the best results were obtained with groups of people who were accustomed to sit together for psychic development. She says, "There is no doubt that our present day promiscuous circles provide very difficult conditions for a medium, and it is a great assistance if even a few in any circle can bring a united condition."

Miss Florence Schack-Sommer, of Campden Hill Gardens, is a young artist who paints the auras of her sitters. Next week (November 29th-30th) she is holding an exhibition, and a cordial invitation is extended to readers of *LIGHT*.

Describing her work to a representative of the "Sunday Express" the artist said, "I have always been interested in matters psychic, and I thought it would be interesting to record by paint the impressions I receive of my sitters." By means of the horoscope Miss Schack-Sommer endeavours to verify what she has seen clairvoyantly.

Mr. Coulson Kernahan has accepted the challenge of the Rev. George Ward, Hon. Treasurer of the International Home Circle Federation, to engage in a public debate on "The Higher Spiritualism" in a hall in Hastings.

In the course of a letter to the "Hastings Observer," expressing his willingness to meet Mr. Ward, Mr. Kernahan says, "I court and even challenge inquiry concerning the facts given in my book, 'Black Objects,' but I assumed that I should be using the weapon to which I am accustomed—the pen; and I shall be disadvantaged in a debate, in which I have never once taken part. All my experience and gifts (such as they are) are in the direction of writing. Public speaking I detest, and am indeed but an indifferent speaker. As the reverend Mr. Ward is accustomed to public speaking, and as he is the hon. official to a Federation, he is no doubt experienced in debate and dialectics. But it is a call to service and duty, so I readily accept. Though I may prove a poor debater, the greatness and truth of my cause leave me in no hesitation."

"Dagonet," in "The Referee," finds congenial exercise for his wit in the following announcements of forthcoming publications: Murray's Guide to Heaven: Compiled by the Rev. Vale Owen, with introduction by Bernard Falk. Bradshaw's Guide to Heaven: Compiled by Dr. Ellis Powell, with introduction by Horatio Bottomley, M.P. For the benefit of the uninitiated we may mention that Mr. Falk is the Editor of the "Weekly Dispatch."

Norwich has at last obtained what has so long been desired—a centre for the investigation and encouragement of Spiritualism. The hon. secretary of the "Norwich Circle" is Mr. A. Walker, 11, Tillet-road, Norwich, who will be pleased to receive offers of service from those able to help the young society.

In correction of a paragraph in "The Light House Window" last week, we should mention that "Present Day Spirit Phenomena and the Churches" (of which Sir Arthur Conan Doyle took with him a large supply to Australia) is the Rev. C. L. Tweedale's pamphlet.

Mr. Morris Hudson, referring to the observation in a recent note, "May it not be that man is a spirit here and now," reminds us of Shakespeare's sayings: "A spirit I am; indeed; But am in that dimension grossly clad, Which from the womb I did participate." "Such harmonies are in immortal souls; But while this muddy vesture of decay, Doth grossly close us in, etc."

Dr. Ellis Powell's second article in the "National News" is of even more absorbing interest than the first. Here are two important statements made. The first is: "In many instances (I have heard them with my own ears) the very tones of a voice long silent will sound from the medium's lips, and the entranced form will be made to reproduce some characteristic pose or gesture as a means of proving the identity of the controlling spirit. I say that I have seen these things, and so have hundreds of investigators."

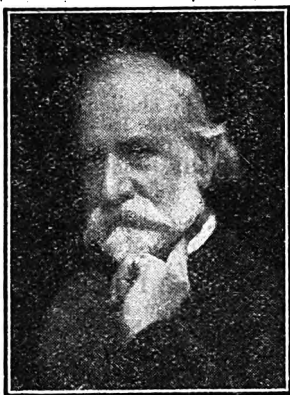
The second remark is: "I know scores of dwellers in the other world. Their personalities, their temperaments, their modes of thought, are as distinct as when they were on earth. All the telling and characteristic traits are evinced again and again as they 'come through' with cheerful greeting and a 'God bless you.'"

Mr. Ernest Hunt was the speaker at Steinway Hall on Sunday night and addressed a very large audience, taking for his subject, "From the Known to the Unknown." He based his remarks on a recent article by Mr. H. G. Wells in a popular magazine in which the novelist said that fresh marvels would come, but their explanation would depend upon what we already knew, and would be independent of any spooky atmosphere. Mr. Hunt proceeded to show that many of the facts of Spiritualism did connect with things we already know, hence that the psychic position was simply an extension of the normal. The psychic interpretation linked up the sacred and the secular, human and divine, this world and the next. "We shall never get our troubled world in order," he added, "unless we introduce something of the sane and saving grace of Spiritualism." Mr. Hunt's eloquent discourse was listened to with the deepest attention and with the utmost pleasure.



## ADDRESS BY DR. ABRAHAM WALLACE.

### IMPRESSIONS OF A TOUR IN AMERICA.



DR. ABRAHAM WALLACE.

Dr. Abraham Wallace, a member of the Council of the London Spiritualist Alliance, and president of the Society for the Study of Supernormal Pictures, is a well-known and popular figure in our movement, and thus it was natural to find a large audience gathered to hear his address to the members of the L.S.A. at 6, Queen Square, on November 18th, when he described incidents in his recent tour of the United States, with special reference to his psychic experiences. There was so much to relate that the speaker could do little more than outline what happened during his interesting tour. It was clear from his remarks that he was recognised and honoured everywhere as a high authority in the scientific, as well as the

psychic world, and international relations were certainly fostered by his public addresses and his many conferences with public men.

Mr. Henry Withall, who presided, in introducing the speaker, made a strong and well-timed reference to the fact that a scientific mind was needed for the just weighing of the evidence connected with psychic research. There was no brain so fitted for this purpose, he reminded his audience, as that of a medical man, accustomed as he was to treating all cases with meticulous care, and to observing even the smallest details with the strictest exactitude. Dr. Wallace was, therefore, eminently suited for examining psychic phenomena. Besides bringing to the study a critical brain, he had a lifetime of experience to aid him. For this reason they welcomed the opportunity of hearing him speak of his psychic experiences in America. (Applause.)

After an account of his voyage across the Atlantic, Dr. Wallace described his visit in New York to the offices of the American Society for Psychical Research, and his renewal of his acquaintance with Dr. James H. Hyslop, who was then in an impaired state of health. In Boston he went to a service at the Christian Science Mother Church, a large domed building capable of accommodating some six thousand people, and found it completely filled. At Colorado Springs he met Dr. F. B. Austin, the Editor of "Reason," and being invited to his class, addressed his pupils. At this city he met Mr. Cornwell, who introduced to his notice a remarkable book entitled "The Origin of All Things," given through the mediumship of a Mr. J. M. Arnold as long ago as 1852, only five years after the production of Andrew Jackson Davis's "Nature's Divine Revelations."

At the house of friends here he had an interesting ouija-board sitting with a father and daughter. Dr. Wallace, in describing the incident, said, "I had left the room for a few minutes and on returning, the company laughed, and said, 'A friend of yours is here who says "What Wallace tells you, take it as true, he has a mania for truth—W. T. Stead."'" On relating this incident to Miss Edith K. Harper, formerly Mr. Stead's secretary, she remarked that it was intensely interesting, as Mr. Stead had once said to her, "Wallace is a very good fellow, but he's an awful stickler for the exact truth." This had reference to an occasion when he would not sign a report regarding some psychic experiments in which they had been engaged because the results were not completely to his satisfaction.

At Denver he visited an old Scotsman, Mr. Martin, who was reported to be a psychic photographer. He had a sitting, but there was no attempt at test conditions. Mr. Martin did not develop the plates in Dr. Wallace's presence, declaring that it was by the advice of his guides that they should remain in the dark slides until next day. In the result sent to him there were three psychic "extras," but none was recognised.

At Los Angeles he found that his arrival had been anticipated by his friend Dr. Austin, and on opening a newspaper on the Sunday morning he discovered that he was announced to give an address at the Ramona Hall, and that the subject was "Sir Arthur Conan Doyle and the Vital Message." That was the first intimation he had received of the matter. He spoke to a crowded audience, and many were unable to gain admittance to the hall. Advantage was taken of this opportunity to convey the greetings of the London Spiritualists, and to describe what was being done in the movement in England. It was at Los Angeles that the venerable Dr. J. M. Peebles, in spite of his being ninety-nine years of age, came out in the evening to preside at a public meeting in a large hall where Dr. Wallace gave an address.

American newspapers had been publishing reports of the alarm created in Church circles by the spread of Spiritualism in England, and Dr. Wallace took this sub-

ject as a text, drawing attention to the analogy between primitive Christianity and modern Spiritualism. Afterwards he received many letters thanking him for his address. The speaker gave details of visits to many prominent sensitives in America. Of the Spiritualistic movement in that country he said that it was rather inclined to rest on a materialistic basis. On the whole, it was below the level obtaining in this country.

Dr. Wallace referred to the necessity for establishing a Psychical Laboratory, a proposition which was advocated in the Society for Psychical Research as long ago as 1894. He added, "I hope that our London Spiritualist Alliance will before long have one of the rooms in our premises here fitted up as such, and I am quite sanguine of this now that we have, guiding our affairs on our Council two such organisers as Mr. H. W. Engholm and Dr. Ellis Powell." He had been associated with members of the old Psychological Society in experimental work, such as using the dictaphone for recording the Direct Voice. As president of the Society for the Study of Supernormal Pictures—so-called spirit photography—he could tell them that wonderful results were being obtained, such as might ultimately help to explain these interesting productions. Money was needed for the purchase of delicate instruments, but he trusted that at no very distant date that defect would be remedied. Good sensitives, of course, were required, but he believed they would be forthcoming.

In concluding Dr. Wallace expressed the belief that the millennial time, when all would try to live in bonds of loving sympathy, would come all the sooner when people generally realised that after so-called death there was not annihilation, not even a merging into some super-conscious ocean of existence, but that there was a survival of personal consciousness beyond the veil. It was that knowledge that their Spiritual Science and Philosophy had practically demonstrated. That was what Spiritualism could show to anyone who would take the least trouble to inquire into and investigate its records. The members of this Society could bring this knowledge to the people of the ordinary work-a-day world in this time of disturbed conditions in the awful aftermath of war.

He had become a member in London of the English Speaking Union, whose aim was to bring together the inhabitants of the two countries and thus hasten the happiness and prosperity of the entire human family. That was a consummation in which they as Spiritualists could play a most important part. (Applause.)

Dr. Ellis Powell said that he fully shared Dr. Wallace's sentiments with regard to the desirability of a closer union between the two great English speaking peoples. If they could create a firm and well cemented understanding between those peoples they could dominate the whole future of the civilised world. The component parts of our Empire were daily becoming stronger, and looking out not only to the horizon of this world, but to another. He was perfectly convinced that in the next fifty years they would not only see the component parts of the Empire exerting on one another the best form of emulation, but a similar impulse coming from the other side of life; so that not only would a mutual encouragement be exerted on one another, but such encouragement would also be given by great intellects of the past enriched with the social and spiritual science they had gained in the larger life. In order to get the necessary tranquillity to bring about such results there could be nothing finer than a thorough understanding between Great Britain and America. (Applause.)

### BRITISH COLLEGE OF PSYCHIC SCIENCE.

Mr. Percy Street's course of lectures at the British College on "The Auras of Celebrities" is attracting the keen interest the subject demands, especially when dealt with by such a capable exponent.

Major R. E. Spencer's lecture at the College on December 1st on "Private Experiments in Psychic Photography" should be well worth hearing. Particulars will be found in our advertising columns.

Miss Maud MacCarthy is to deliver a course of three lectures at the College on "Preparation for Higher Forms of Mediumship," starting on Tuesday, November 30th, and continuing on December 7th and 14th. This is a subject with which Miss MacCarthy is well fitted to deal, and her own interesting experiences will no doubt be referred to in her discourses.

Of the song, "There are No Dead" (words by Miss Elsie Wright and music by R. M. Harvey) recently alluded to in LIGHT, and of which advertisement will be found on another page, we learn that specially bound copies have been accepted by the King and Queen.

SCIENCE seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly, wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all costs to do this—HUXLEY, writing to a friend.

## THE PASSING OF LORD GLENCONNER.

A STUDENT OF PSYCHIC RESEARCH.

We regret to announce the passing of Lord Glenconner, which took place at his London residence, 34, Queen Anne's Gate, Westminster, on Sunday last. He underwent an operation recently, and appeared to be progressing favourably, but heart failure occurred on the date mentioned.

Lord Glenconner was born in 1859. In 1906 he succeeded his father, Sir Charles Tennant, as second Baronet, and five years later was created Baron Glenconner of Glen, in Peebleshire, of which county he became Lord Lieutenant in 1908. He was educated at Eton and Trinity College, Cambridge. In 1895 he married Pamela, daughter of the Hon. Percy Wyndham. He leaves three sons and one daughter, his eldest son having been killed in action in 1916. The peerage and baronetcy pass to the second son, the Hon. Christopher Grey Tennant, 21 years of age, and until recently a sub-lieutenant in the Royal Navy.

Lord Glenconner was keenly interested in psychic research and was present at the farewell luncheon to Sir Arthur Conan Doyle on July 29th. Last year (June 22nd) he presided at a lecture of Sir Arthur's at the Queen's Hall, and on that occasion made a notable pronouncement of his views.

Lord Glenconner at the outset expressed his pleasure at being on the platform not only to support Sir Arthur Conan Doyle in the work he was so strenuously undertaking, but also to say a few words on a subject that was exercising the minds of so many people. He said, "It is a subject that has interested me for some years past and one aspect of which has been brought vividly upon my notice during the last three years." The path of wisdom, he declared, was that of an open mind and an ordered judgment; the path of knowledge that of observed fact and inductive method. Only by an accumulation of facts tending to show that mind works independently of the physical organism could the scientific materialist be met on his own ground.

Speaking of Spiritualism he said, "I regret the attitude the Church holds towards this movement. To maintain, as she does, a rigid inflexibility in the face of the great mass of evidence that is daily accumulating—evidence that shows communication between the two worlds to be possible—is to chain herself to a rock in a rising tide." He considered that in fighting the Higher Spiritualism the Church was fighting a benefactor. Much of the misapprehension arose from a confusion of the two aspects of Spiritualism—the phenomenal and the ethical sides. The attitude of some scientists to this subject provided one of the anomalies of human nature. It was the spectacle of a group of men, claiming to be seekers of knowledge, yet along this particular road closing their minds to serious investigators a thoroughly unscientific manner. Yet they dared to express their views. He contrasted with this such investigators as Dr. Schrenck-Notzing and Dr. Crawford, who were willing to give fifteen or twenty years to a close study of the phenomena before they opened their lips or took up a pen.

Lord Glenconner concluded: "I stand on this platform to-day to tell you that I know communication with those we call dead is possible; that I believe it to be permitted, and that I have learnt it is equally consoling to those who have passed on as it is to us who remain.

"I have arrived at no hasty conclusion in the matter. It is not in my nature to do so, but the evidence I have obtained I consider to be conclusive, and I hold my belief in a better world assured.

"Man, in his long journey, has taken many wrong turnings upon the road, but none that has led him into more rocky and barren country than this misprision of the true nature of death.

"Let me glance at one of the results of a right understanding of it.

"I have seen the currents of home life once more take up their accustomed flow, lit by the sunshine of well-remembered and recovered characteristics; deepened, moreover, by serene tranquillity; so that it has been, at times, almost as if the great affliction had never been. I have seen the tears of desolation changed into the tears of joy, and I take this opportunity to publicly attest my recognition of the unchanged energy and undying affection that have compassed this.

"And is this consolation—I ask you—this balm of the spirit, is this the outcome of an evil thing? Do we gather figs from thistles? By the fruit shall you know the nature of the tree. No, death is not the last enemy that shall be overcome, for death is a process of Nature; it is the separation of death, that to some of us has already been greatly mitigated, and which, one day, may be abolished from the earth. I find it more in consonance with my conception of a Divine love that this should be so. Death is a gateless barrier. Such of us who know this, on each side, walk through.

"The separation that exists between this world and the next exists, I say, because of our ignorance, and not by the decree of God."

## KEGAN PAUL & Co.'s NEWEST BOOKS.

Now Ready.

### PHENOMENA OF MATERIALISATION

By Baron Von SCHRENCK-NOTZING.

Translated by E. E. FOURNIER D'ALBE, D.Sc. With 225 Large Photographic Illustrations. Impl.

8vo. (10½ in. by 7 in.) 35s. net.

This monumental work, giving the fullest details of those experiments and their amazing results, is at length on the market, both here and in the U.S. It is without doubt the most important monograph in Psychological Research that has hitherto been published, confirming Dr. CRAWFORD's experiments in Belfast, on which an illustrated article by himself is published in the October number of the "P.R.Q." (3/6 net.)

### Psychical Research for the Plain Man.

By S. M. KINGSFORD. 6s. net.

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

### The Psychology of Dreams.

By W. S. WALSH, M.D. 12s. 6d. net.

By a leading American neurologist. *The Mind in Sleep: Material of Dreams; Instigations of Dreams; Dreams as Wishes; Typical; Prodromic and Prophetic Dreams; Nightmares, Night Terrors; Somnambulism; Analysis of Dreams; Day-Dreams, &c.*

### The Human Atmosphere (the Aura).

By W. J. KILNER, B.A., M.B., late Electrician to St. Thomas's Hospital. With 64 Illustrations of human auras. 8vo. 10s. 6d. net.

### Psychology and Mystical Experience.

By Professor JOHN HOWLEY (University College, Galway). 10s. 6d. net.

### In Search of the Soul and the Mechanism of Thought, Emotion and Conduct.

By BERNARD HOLLANDER, M.D. 2 vols. Royal 8vo. 42s. net.

### The Verdict:—? By TERTIUM QUID.

Dedicated by permission to SIR OLIVER LODGE With 4 plates. 6s. net.

A study of the probable origin of certain psychic phenomena, based on some very striking personal experiences, with careful and elaborate records of them.

### ? What about Einstein?

If you really want to understand the new theory of the Relativity of Time and of Space, read DR. E. E. SLOSSON'S

### Easy Lessons in Einstein. 5s. net.

Written entirely for the layman, furnishing a simple (and in some places certain) account of the Theory and its bearings on thought and life. Includes an article by EINSTEIN himself, and a Bibliography.

### Sanity in Sex. By W. J. Fielding. 10 6 net

THE NATION: "Doctors are urged, even compelled, to keep their learning to themselves: laymen are left in an ignorance abominably enforced by the dogma that there are two loves, that of the spirit and that of the body, and that the two have no imperative connection. Mr. Fielding attacks this dangerous dualism at every point."

DR. MAUD THOMPSON: "It is surprising that a man could so well express the physical and spiritual needs of every woman in the marriage relation. Here women have found a spokesman for their most intimate needs and most sacred rights."

EVERY OCCULTIST IS READING:

### (1) The Adept of Galilee. A Story and an Argument. 412 pp. 9s. net.

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

### (2) THE SECOND EDITION The Initiate. 7s. 6d. net.

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

### The Psychic Research Quarterly. No. 2

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

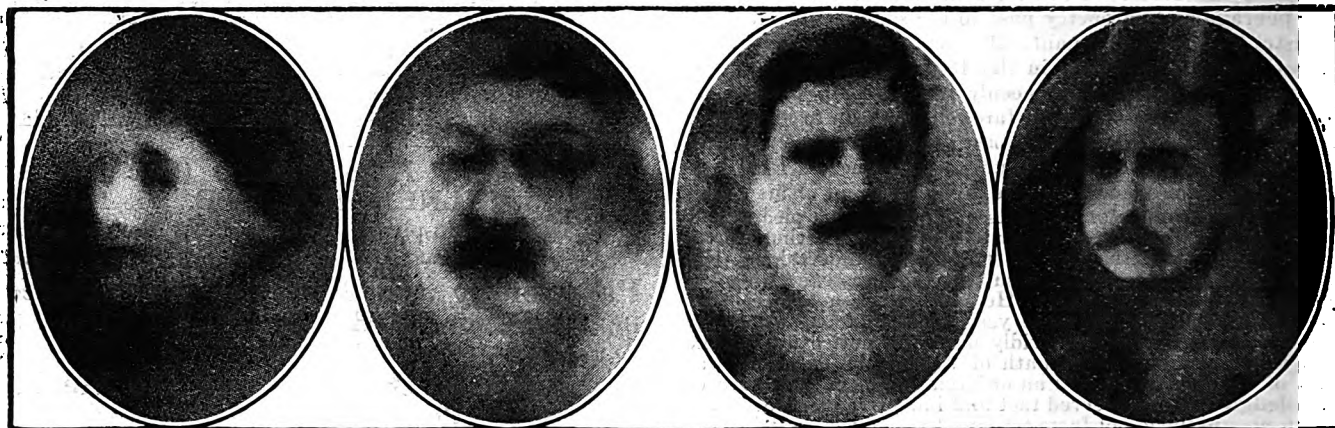
KEGAN PAUL & CO., LTD., 68-74, Carter Lane, E.C. 4.

# UNKNOWN PSYCHIC "EXTRAS."

## CAN OUR READERS RECOGNIZE THEM?

As promised in last week's issue we give on this page further reproductions of unidentified spirit "extras," and as the two portraits shown last week have not yet been recognised we reproduce them this week in the hope that some new reader may know one or other of them. The four faces shown in the ovals have been enlarged from the original photographs, and the sitters have been eliminated entirely by us, so as to give the psychic "extras" as much prominence as possible. We again state that all these photographs were taken under the strictest test conditions, and for those of our readers who have not experimented in this branch of psychic research, and who are unfamiliar with

the phenomena, we will describe exactly what happens when a sitting of this kind is undertaken, and what is the full meaning of the term "test conditions." The person who is making the experiment brings with him to the photographic studio or apartment to be used for the experiment an unopened packet of plates which he himself has purchased. The packet is opened in the dark room by the sitter, the plates are selected by him, and placed in the slide, and the slide again adjusted in its position in the camera. The sitter poses before the camera in the ordinary way. The medium, standing by the camera, operates the shutter. The sitter then removes the slide, and proceeds



From last week's "Light," still unidentified.

with the development of the plates. It will be seen from this that it would be impossible for the medium to attempt to substitute a plate, or by any means known to photographic science superimpose a portrait on the negative. At all these investigations there is one rule that, apparently, must always be observed—the medium must hold the packet of plates in his or her hands for a moment before they are opened. This is always done in full view of the sitter. Again, the presence of the medium at the actual exposure of the plate in the camera is vital to the success of the experiment. We are shortly giving a series of articles by Professor James Coates dealing with these deeply interesting phenomena. He has published at least one of the standard works on this subject, and is regarded as one of the leading authorities. We shall welcome any photographs of this character from our readers, with a view to publishing them, and there is no doubt that this region of psychical research will prove in the near future to be one that will bring home more directly than any other the scientific proof of human survival.

*All communications respecting this page addressed to the Editor must be accompanied by a stamped addressed envelope for the return of MS. and photographs if enclosed.*



### UNIDENTIFIED PSYCHIC PHOTOGRAPHS.

Mr. J. Arthur Hill ("Claremont," Thornton, Bradford) writes:—

Your idea of printing reproductions of unrecognised forms obtained by photography is a good one. It seems to me that there is a possible explanation of the large percentage of unrecognised among these extras. In my own sittings with the clairvoyant, Mr. A. Wilkinson, I have occasionally found that spirits connected with my last visitor turned up, the visitor apparently having left more or less of his "influence" behind him. The spirit was sometimes described as looking round for someone who was not there. May it not be that a sitter with a medium for psychic photography may similarly leave some "influence," and that his spirit friends may get themselves photographed belatedly on the plates of the next sitter? It would be interesting and perhaps very instructive if mediums of this kind would keep prints of all successful photographs, in chronological order. If these were kept systematically, in

albums, sitters would be able to consult them on later visits, and might find recognisable forms on plates exposed after their own sittings. Recently I got an unrecognised extra on a plate at Mr. Hope's; I should much like to see prints of the photographs taken at the next few sittings, and possibly my extra would be recognised by a sitter who had been just before me.

While on the subject I should like to say that Mr. Barlow, of Birmingham—who recently wrote to *LIGHT* in reply to a letter of mine about the faking of photographs with quinine sulphate—has sent me photographs in which he has succeeded in producing a visible image of an invisible quinine sulphate inscription. I accordingly retract my opinion that this is impossible. Why my quinine sulphate did not work I do not know; perhaps it was impure, or too pure—success may depend on the presence of traces of some impurity. Of course, as Mr. Barlow indeed says, this curious property of quinine sulphate does not account for most psychic extras; for the sulphate inscription must, on an ordinary plate, come out darker than its background, while most psychic extras are light against a dark background.



## MESSAGES FROM THE LIVING.

By MRS. FRED. MATURIN

(Authoress of "Rachel Comforted.")

Miss Lily Dougall, in passing opinions at the Church Congress upon Spiritualism, of which she seems to know very little, finds humour in the incident of a spirit anxious to send her a message, which spirit was "still alive." Never having yet heard of a spirit that was anything but very much "alive," whether in the body, or out of it, one can only wish, as we so often do, that people would study their subject before making themselves foolish. Miss Dougall seems to be very fogged over things. But anyhow, messages from spirits still in the body are not rare.

During the years of my communications with my child, as related in "Rachel Comforted," we had one day the following experience while sitting at the planchette talking to my "Sunny." This, and the occasion when the little boy "Cyril," who had passed over, got hold of the planchette and refused at first to go, were the only times in all the years of communication that we ever had any interference at all. This incident is not related in "Rachel Comforted."

It was one afternoon during the Anglo-Boer War. We were talking to "Sunny." Suddenly, we distinctly felt that the little board was controlled by some new personality, and the character of the handwriting, movements, and everything suddenly changed. In the very middle of a sentence being written by Sunny, a violent jerk occurred, a pause, and the planchette wrote in large characters, "Steppie, Steppie, Steppie." I was startled. I knew who it was. "Steppie" was the pet-name given to me for many years past by a step-relation. I had not seen her for some months and I knew she was living on the Continent. I also knew that her son was fighting in South Africa. Being at that time more or less new to the subject, I decided she must have passed over. I asked a question. All I got was "Steppie, Steppie Steppie," as if in deep distress, over and over again. I, therefore, asked, "Are you dead?" The planchette literally dashed itself angrily upon the paper, tearing a hole in it, and then wrote, as if indignantly, "NO." Then it began again, "Steppie, Steppie," in a most persistent and mournful way. Sunny, I should add, got in a word now and then, and said, "What's the matter? Who is it, mother?" He did not seem able to see the intruder. Finally, the "Steppie's" ceased, and we resumed our conversation, Sunny much relieved as, of course, we were, although interested.

That evening I wrote to my relation giving her the day, hour, etc., and believing she might be "dead," I addressed the envelope to her husband. The reply, however, came from the "alive spirit" herself, saying she was still in the body, and on that same day and hour, was in great anxiety for her boy in South Africa, and so she had tried earnestly to will me to go to the War Office for her and make enquiries. (The boy came safely out of the war eventually.)

So here is a clear case of a spirit in the body trying to send a message from a distance, and our receiving it, or, at least, a part of it.

## THE GOLIGHER CIRCLE.

Of observations of physical phenomena we possess abundant record, but very little purposeful scientific investigation has been carried out, principally for the reason that these phenomena have been uncertain and unexpected.

It is the great and unique value of the manifestations produced through Miss Goligher that the directing Intelligences have had the wisdom and intelligence to understand the importance of producing effects according to pre-arranged plan, thus enabling them to be studied by methods analogous to the laboratory methods by which the secrets of matter and of force in the physical universe have been investigated with so much success.

In these phenomena we have apparently an exhibition of hitherto unknown properties of matter and of forces which from the point of view of pure science is as important as the first discovery of electricity or the first discovery of the properties of radium, but there is this added urgency that for their investigation we are dependent on a rare and unusual human organism.

It seems therefore of much importance that the existing opportunity for investigation should not be allowed to pass, and it is greatly to be hoped that someone as learned and competent may be found who shall carry on the experiments so ably conducted by the late Dr. Crawford. It might possibly be ideal if the research could be carried out by a small committee of three, of whom one might be an electrical engineer and one a medical man.

The engineer would devise and prepare the apparatus required for different kinds of experiments, while the doctor would find much of interest in recording the physical and nervous condition of the medium during and after the production of phenomena, and possibly even in the investigation of the nature of the ectoplasm. In any case, however, it must be borne in mind that research cannot be carried out without money, and it is to be hoped that some of those who are interested in the subject and who understand the importance of scientific experiment, may form a small fund to cover the expenses of research.

C. E. B. (COLONEL).

THE SPIRITUALISTS' NATIONAL UNION:  
AN APPEAL.

The Spiritualists' National Union have sent us "An Urgent Appeal" signed by Messrs. Geo. F. Berry, E. W. Oaten, T. H. Wright, and R. H. Yates, the President, Vice-president, Treasurer, and Secretary respectively. After referring to the fact that there are between three and four hundred Spiritualist Societies in this country, the appeal proceeds:—

"These Societies have sought to strengthen their position by organising themselves into Unions.

"The general history of all the Unions has been one of struggle and sacrifice. There have been associated with each Union men and women who have given of their best, and their story of the service and sacrifice will never be written.

"They have responded to the urge of the Spirit and worked for great ideals against tremendous odds, they have waged a great fight against opposition from the Churches.

"It might truly be said of them 'They suffered all things, dared all things, that truth might run and be glorified.' They laboured. We have entered into their labours. They blazed a track through the dark lands, and they have left us all the possibilities of victory.

"But if we would reap all the fruits of their labours, if we would achieve all they hoped for, struggled for, and suffered for, then we must have a much stronger organisation than we have at present. We have to-day got machinery, but it needs driving power.

"Every Union is struggling with financial difficulties, work is waiting to be done, the machine is ready for the work, but we are financially weak. Yet there are thousands in our movement and thousands of others who have received blessings from our gospel who could help without depriving themselves of a single necessary, and if we all rendered according to our capacity, all difficulties would be removed. There are hundreds of towns and villages where the gospel of Spiritualism has not been preached. Letters are reaching us frequently asking for help to open new Centres in new districts. Some of the appeals are very urgent, and some even pitiful, but we are hindered in our propaganda for lack of funds, and many other Union activities have to be curtailed for the same reason.

"The future is ours if those who can help will help, and money is urgently needed. Remittances will be gratefully acknowledged by Mr. T. H. Wright, 10, Victoria-avenue, Sowerby Bridge."



**A sign of Long Life**

DO you habitually wake up with a keen appetite and a clean tongue? This is the surest sign that you are destined for a ripe old age. For it is the digestion that makes for long life more than anything else.

The best and most natural way to keep your digestion in perfect order is to take freshly-made mustard at every meal. It creates a healthy appetite and it is a wonderful aid to the assimilation of food.

**Colman's**  
D.S.F. Mustard

## AN ECHO OF ARMISTICE DAY.

BY A MEMBER OF THE S.P.R.

As illustrating the feeling aroused "on the other side" by the remarkable and unique celebration in London on Thursday, November 11th, the following record taken down that same day from the lips of an amateur entranced medium may be of interest.

The medium is a lady who has only recently, after some months of trial, acquired the power. She lives secluded and quietly with her sister, who made the record, at a distance from London. It was written out and posted on the evening of Armistice day, before any papers had been seen. This was done in case there was anything evidential in it. The only evidential points obvious are—the fine day (correct), no mishap (correct), the Lifeguards' armour (correct), and the coffin laid on the flag (uncertain). The communicator was a deceased uncle of the medium, a preacher in the Church of England, and he was represented as taking the place of a young relative who had been expected to control and communicate, but who gave way.

After some struggles to speak, lasting quite a long time, the recorder reports that the voice began and became clear and ringing—a deep eloquent voice, very impressive to listen to. The recorder (i.e., the sister, who is a stenographer) felt a special urge to get it written out and posted before any normal information was received; and this was accordingly done. The following is the contemporary record complete—only names changed:—

[The voice was clear and ringing; the communicator held the recorder's left hand in both his to start with.]

We have come together to-night to try and show to you one of the most wonderful sights that has ever been seen. You mustn't worry, Lucy; I wanted someone else to take my place but they decided otherwise.

[I interpret this as meaning that an uncle, a clergyman, was speaking, though he had wished Gilbert to do it, for my sake. The medium afterwards said she had "expected Gilbert, but that Uncle had taken it instead."—Recorder.]

Look yonder. See the sun rising up in a red glow. Gradually coming higher over the trees, and throwing across the grass the shimmer of diamonds. Gradually you hear the birds begin their twittering in the leafless trees. Now comes the buzz of a town awakening, louder and louder it grows. There you see your first 'bus, filled with workers. Now you see your first pedestrian walking along slowly, obviously feeling that to-day is a day beyond all other days.

Now the roads begin to fill. People stop here and there to take up their position for this gorgeous sight. Wherever you go they hurry along all bent in one direction.

Every house you go into you find some member, if not all, prepared to give to their Dead the greatest honour they can.

As the morning creeps on, so the crowds creep up.

Now you see police, mounted, galloping, trotting along the streets. Here and there street urchins still playing; wanting to see the sight not realising what it means, but knowing that something, something that interests their elders, something that makes these crowds come, is happening to-day.

The time is drawing near, the crowds are talking; you hear a rush through the air. Yet it isn't a crowd that is full of laughter. It is one serious and sad, and yet happy for their Dead. An orderly crowd. People of every station in life taking their chance.

Now we come to that wonderful place. And we see the people coming into church. Many of them feel alone, and yet many have "dead" with them.

The church (no, no) the Cathedral fills up, and the people pray to their God.

You see so inattentive face, no casual looker-on. They are all there to be with their Dead. All there to help to honour not only this one but every one. (Pause.)

Now, as we come along the streets, we see two, three, four or five police, mounted, slowly trotting along. The harbingers. (Pause, and difficulty in going on.)

Now we hear the distant tramp of many feet. The crowds begin to hush; there is an expectancy as they crane to see what comes. There is no— (Difficulties again, and I think the rest of the sentence given up in despair.)

Now a regiment marches past, and the hush deepens.

Now we see the Lifeguards in their glittering armour, and there's just the sound of hoofs on the pavement.

Then comes that gun carriage, hats off, and not a sound to be heard. (Pause.)

(Signs of difficulty in giving out the message.)

Now it has passed, and it leaves in its wake a hush even deeper than before. Here and there you will see and you will hear the sob of some woman in distress. But no one minds.

Tears roll down any cheek, no one thinks it shame.

Past you roll troops, carriages, people, men on horseback. But they roll past without much notice taken. England's thoughts were bent on that one gun carriage.

Now the strain is over in that quarter, and you hear a murmur arise, and people with wreaths and flowers push their way towards their goal. (Pause.)

Now we come to the Abbey. Troops line each side, and stand at attention, as the coffin is carried up, past the

crowded aisles. There is no craning of necks, everyone just waits for it to pass.

Now the choir joins the procession—(difficulties again)—and it is laid (pause) on the flag that England glories in.

Now begins that wonderful service—the most beautiful service that we can imagine. The words have a meaning to everyone; it isn't only one or two; the whole congregation have a right in that coffin.

There's a feeling of sadness, and yet not depression. It is a sadness that is almost a joy, for everyone in that Abbey feels that the nation is honouring their Dead.

(In a whisper—the rest had been quite clear and ringing—the medium said) "I can't go on any more."

## APPENDIX.

On coming to, the medium said:—

"I'm sorry it couldn't finish, but it took so much out of me at the beginning. If they hadn't been so long, I could have done it, but it just gave way.

"I just wish I could have finished it. They were getting so worried. I know there was more to come, but the power gave out.

"It was Uncle John. I sort of expected Gilbert, but it came into my head that Uncle was there, because he would be better at it. I was nervous to begin with. If they hadn't told me before what to expect it wouldn't have mattered. I was too anxious.

"I can't remember anything about it now." (6.10 p.m.)

Recorder: "I suppose it's no use trying to finish it now."

Medium: "No. I think it was their own anxiety, the anxiety on both sides to get it through. I tried to calm myself down, I was so afraid I would lose it all."

[An effort was made on Saturday, November 13th, to complete the record, but it failed completely; and only then did either medium or recorder look at newspaper accounts.]

## AN APPRECIATION.

We thank our contemporary, "The Birmingham Express and Star," for the following:—

"We have received a copy of **LIGHT**, the well-known journal of spiritual, psychical and mystical research, which now appears in an enlarged form, with an illustrated cover. The price has been increased to fourpence, to meet increasing cost of production—but readers will be sure to feel that in its present form **LIGHT** is not only more interesting, but better equipped to serve the cause it has so ably espoused. It is very essential that the meaning and message of Spiritualism should be handled wisely and by the very best authorities. **LIGHT** in its new form will be able still to fulfil this requisite, and at the same time give wider notice to the newer developments, and the increasing interest in Spiritualism manifested in so many ways. The importance of the subject to humanity is now acknowledged. No one need fear honest inquiry, and **LIGHT**, which justly claims to be unique in the journalism of our time, is continually gathering up all that is vital to the subject."

Ask your Music Dealer for the GRAND NEW SONG,

**"THERE ARE NO DEAD."**

Words by **ELSIE WRIGHT**. Music by **R. M. HARVEY**.

Keys: No. 1, B Flat, Low. No. 2, B to E, Medium. No. 3, E Flat, High.

Beginning in Recitative Style, it gradually works up in Grandioso form, culminating with great force on the last phrase "There are no dead!"

A most effective song which should be in the hands of every Organist, Choirmaster, and Soloist.

Published by **G. RICORDI & CO.**, 265, Regent St., London, W.

Price 2/-, postage 2d. extra.



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

Blue Enamel Star with pierced Cross in centre, open set in metal Circle. Oxidised, 3/-; Copper, 5/6; Gold, 38/-.

**MRS. MONTGOMERY IRVINE**

115, Ladbroke Grove, London, W. 11.

**"SOUL SCIENCE."**

The Proof of Life After Death.

By **FRANKLIN THOMAS**.

The true religious philosophy founded on a new fundamental basis. Facts not theories. Just published, 12s. 6d. Postage 9d.

**FOYLE**, 121, Charing Cross Road, London.

Books (Second-hand and New) on Occult and all other subjects.

Catalogues free. Mention requirements.

# 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. Ever 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

## COMPENSATION IN SPIRIT LIFE.

To G. R.—Yes, there is compensation for all the wrongs suffered here. Reason tells us that, for in Life everything is adjusted and equalised sooner or later. It is a natural law.

## THE DIRECT VOICE.

H. H. (Chelsea) refers to my address on the Vale Owen script at St. Thomas's Vicarage, when a question was raised as to the medium's personality colouring a message, and asks whether this would apply to the Direct Voice. In my experience, yes, as with other forms of mediumship there are degrees of independence. When the conditions are unfavourable the voice and the message seem to be closely identified with the medium, so much so as to occasion suspicion amongst those unfamiliar with the phenomenon. But in the best conditions the voice and the message are so characteristic of the communicator and so utterly unlike the medium, as to be thoroughly convincing.

## SHOULD WE VISIT MEDIUMS?

The same correspondent, alluding to some advice given by a clerical friend, who, while accepting the facts of Spiritualism, discountenances visits to mediums, expresses his perplexity. What would I advise? It seems to me a matter for individual judgment. Like her clerical friend, I am not in favour of wholesale resort to mediums, especially as it tends with some to become a habit which does not advance their spiritual progress in any way, and may indeed retard it, for it is so often made a matter of receiving external communications and seeing "signs and wonders" which are far from being at the root of the matter in Spiritualism. And, of course, a good deal depends on the kind of medium. Some mediums are instruments for teachings of a high order, and those who resort to them for the sake of study and advancement are profitably employed. But if it is a question of gaining conviction through the mediums who give tests and proofs of human survival, well, once the inquirer has received the needed demonstration that should, as a rule, be sufficient. He will do well thereafter to make the demonstration a starting point for higher developments of mind and soul.

## HADES AND GEHENNA.

It seems necessary to expand a little on my reply last week to W. M. by adding that Hell is from a root meaning "to hide," so that Hell is literally "the hidden place." But as it is always used nowadays to indicate a place of fire and torture I took the word *Gehenna* as coming nearest to the generally accepted idea. The Hebrews had another word, *Sheol*, which was the equivalent of the Greek *Hades*, the

abode of shades or departed spirits. Spiritualists know that there is a higher world and a lower world, and that the old fanciful ideas, although not without truth, have to be differently interpreted.

## WHAT IS A GHOST?

Lady Clerk sends me a quotation from Max Müller's "Last Essays," in which he expresses the view that no one has ever seen a ghost, since any ghost that is visible to our eyes must be something material. The Professor, however, overlooked the question of clairvoyance which confers the power of seeing spirits, and even if he did not believe in it the question still arises—what is a ghost? As *LIGHT* has pointed out frequently, a spirit must have a body, and that body must be substantial in some sense, however far beyond our ideas of what constitutes material reality. Spirits are often quite unaware of the presence near them of human beings. To them we are the "ghosts" and they the really solid and substantial figures.

## AURIC LIGHTS.

The light which C. Havre tells me appears in varying colours over her hand when, as she says, engaged in automatic writing, may be an auric light such as is sometimes seen in psychic experiments. The aura which surrounds every person and is usually visible only to clairvoyants, ranges from dull grey or black in lower forms to radiant "living" hues answering to the condition of health or the degree of spiritual unfoldment of its possessor.

## PSYCHIC CONDITIONS AND SPIRITUAL STATES.

K. G. writes to me raising the question of higher and lower forms of the psychic condition. This, to treat it fully, would take several pages of *LIGHT*. For the present I would merely say that both higher and lower states seems to involve forms of trance. But while one is accompanied by evidences of personal control or influence from the other side, in the other the consciousness of the subject seems to be raised or exalted to what has been called the "superior condition." There are many examples of this latter in the history of the saints and mystics. It is sometimes accompanied by ecstasy and in some instances the subject has been lifted from the ground (levitation). It has been described under the name of "cosmic consciousness" as indicating a state in which the conscious self has passed beyond all purely personal limits. It would be impossible to explain these things—our knowledge is insufficient. But we might distinguish between them by using the term "psychical" for one and "spiritual" for the other.

JUST PUBLISHED.

6s. net.

## THE FRINGE OF IMMORTALITY

By Mary E. Monteith.

An account of the author's own psychic experiences and an important link in the chain of investigation. A real and convincing attempt is made to reconcile Christianity and Spiritualism.

*LIGHT*: "A lucid and deeply impressive account."

## THE GUARDS CAME THROUGH

By Sir A. Conan Doyle.

A new collection of songs of war and other verses, including, in addition to the poem which gives the title to the volume:

Victrix—Those Others—Hail is Moving—The Guns in Sussex—Ypices—Grousing—The Volunteer—The Night Patrol—The Wreck on Loch McGarry—The Bigot—The Athabasca Trail—Ragtime.

In Paper Covers, 2s. 6d. net.

JOHN MURRAY, Albemarle Street, London, W.C.1.

## From the Vasty Deep

by

MRS. BELLOC  
LOWNDES

Author of "The Lonely House," "Good Old Anne," "The Lodger," &c.

## A Thrilling Study in Psychic Phenomena.

In a first review the *TIMES* says: "In Mrs. Belloc Lowndes's new novel, the people who read the newspapers will find a pleasure beyond that of a thrilling story. It is the pleasure of seeing how cleverly an ingenious mind can bring together the topics of the moment. The pleasure of tracking Mrs. Lowndes's incidents and characters to their sources will allure ninetenths of her readers. The tale is thrilling and not to be read by the nervous after dark."

"There is not a dull page from beginning to end, and the ghostly atmosphere of the old house in the country where the action of the story takes place is most admirably conveyed. The characters, too, are well drawn. A book which can be thoroughly recommended."—*EVENING STANDARD*.

JUST

8/6 net.

PUBLISHED.

LONDON: HUTCHINSON & CO., PATERNOSTER ROW.



## THE CREDULITY OF MR. McCABE.

A MEDIUMS' DIRECTORY WITH ABOUT 3,000,000 REFERENCES!

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

Mr. McCabe is as disappointing in this book\* as on the platform at the Queen's Hall in the famous debate with Sir Arthur Conan Doyle. I had read his monastic experiences with keen appreciation, as well as his "Story of Evolution," in many ways the best thing he has done. And I expected a really scientific attempt to analyse the phenomena and the principles of Spiritualism. Instead of that, all that we got was, in effect, a reiterated plea that everything which is said against Spiritualism is true, while all that tells in its favour is delusive, or fraudulent, or false.

This is Mr. McCabe's method in the present volume. Wherever the observers of the past have been satisfied of the honesty of psychic demonstrations, Mr. McCabe has some fatuous "explanation" to offer. In most instances the "explanation" is harder to accept than the psychic hypothesis. For instance, writing of Angelique Cottin, the French "electric girl," he tells us that "chairs and tables went over, furniture moved about, in full daylight, under the very noses of the men of science." In the end, he adds, "it was found that she had developed a remarkable power in the muscles of her legs, and could throw over a heavy table with them, under the eyes of a crowd of observers, without being detected, unless she was watched very closely." What sort of "observers" must they have been who, even when assembled in "crowds," could not detect a girl turning a table over by the use of her legs, but put the phenomena down to some occult force? Were the observers half-blind imbeciles? So again, in relation to Crookes's experiments with Home, Mr. McCabe thinks that Home had "something attached to his foot" by means of which he fooled the scientist. Has somebody been fooling all the astronomers, in the same way, at every alleged transit of Venus? Can it be that waggish students have drawn a split pea across the lens of the telescope so that the "transits" have been just trickery and no more!

Yet Mr. McCabe, who thinks everybody else has been fooled, rushes headlong into the most untenable positions in his anxiety to make his case. Let us analyse one gem of fathomless credulity, first quoting Mr. McCabe's own statement from page 191 of his book:—

"There was in circulation among the American mediums at the beginning of this century a 'Blue Book' of an extraordinary character. It was a directory, or Who's Who? of people who were apt to consult mediums, and the details were collected by the mediums themselves in the course of their travels. Quite trivial details about the relatives, especially the dead relatives, of a man or woman were included: such as that a dead son had had a gold filled tooth in such a position. These are precisely the details which are impressed upon us as most evidential in Spiritualist literature. The total number of names in the book is not given, but it is said that there were 7,000 names (with details) for Boston alone. Each medium had previously kept a diary, and apparently about the end of the last century they co-operated in the very useful collective enterprise."

Has Mr. McCabe considered for one moment the utterly preposterous character of this assertion? Let us take him, point by point. There were 7,000 names (with details) for Boston alone. Now the population of Boston at the time mentioned was over 500,000, of whom more than 100,000 would be adults. Of what use would be "details" of 7,000 for the purposes of systematic fraud upon fourteen times this number of people, any one of whom might enter the séance room at any moment? Look at the legend in another way. The total population of the United States at that time was over 62,000,000. Of these, say, 14,000,000 would be adults. Now assume, for a moment, that "details" of 7,000 out of 100,000 were required for purposes of mediumistic fraud. Then the mediums, in their "travels," must have collected, over the whole of the United States, the names of a total of 1,000,000 people (say one-fourteenth of the adult population) who "were apt to consult mediums." This would be the same as the proportion at Boston. Minute particulars (even to the gold filling of the teeth) were got together "about the relatives, especially the dead relatives," of these persons. Allow two "dead relatives" to each, then your directory must contain the 1,000,000 original names of people "apt to consult mediums," plus the names and minute particulars of 2,000,000 of their dead relatives. Was this Who's Who, with its 3,000,000 references, ever put into type? If so, what sort of a series did it make? The English "Who's Who?" a portly volume of 2,500 pages, contains some 30,000 biographies. Mr. McCabe's mediums' "Who's Who?" would have to consist of 100 volumes, each of 2,500 pages. Who paid the colossal expense of printing it? Can Mr. McCabe produce one single volume of it? Did the mediums, as they travelled, take the whole 100 volumes with them, or only the section appropriate to the State or city which they were visiting. How was this colossal compilation kept up to date? People are dying all the time, and to maintain the usefulness of a directory of "dead

relatives" a new edition would be wanted at least every two or three years. Has Mr. McCabe the vaguest idea of the expense and labour involved in a new edition, with corrections and additions on every page, of a directory consisting of 100 volumes of 2,500 pages each? Yet he has the assurance to suggest that mediums, a notoriously impecunious class, were so bent upon fraud, and so well equipped financially for its performance, as to be able to maintain a staff 100 times as large as that which produces the English "Who's Who?" and to bring out the necessary editions of a colossal work, at a cost which would be under-estimated at £100,000 apiece. And the critic who swallows this tale goes on to talk about the "fantastic speculations" of other people!

Mr. McCabe is not merely credulous. On occasion he can be spiteful, see page 239:—

"I found that seven hundred people, in a Welsh village, paid heavily to hear Sir A. Conan Doyle, the local Spiritualists reaping the profit, of course. Six hundred paid more moderately, a few weeks later, to hear me criticise him."

Well, who reaped the profit of Mr. McCabe's address? The local Rationalists? But there is no sneer at them, as at the Spiritualists for using the profit in furtherance of the cause which is dear to them. Mr. McCabe's language comes near to suggesting that the local Spiritualists put the profit in their private pockets, but I cannot believe he meant to go quite as far as that.

One cannot take these ebullitions seriously. It will do Spiritualism good to be analysed and dissected by a first-class critic, holding the balances evenly, and striving hard to aid the yearning eagerness of multitudes. But whencesoever that critic may ultimately come, it does not look as if his name would be McCabe.

### "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	...	...	24 13 0
Colonel Macdonald	...	...	10 0 0

£34 13 0

We regret that in our issue of the 13th inst the name of Mr. Thomas Hudson, who subscribed £1 to the fund, was mistakenly printed as "Thomas Hodgson."

THE portrait of Mr. F. Bligh Bond on page 402 of last week's LIGHT was from a photograph by Messrs. Elliott and Fry.

DR. GELEY'S new book, "From the Unconscious to the Conscious," translated into English by Mr. Stanley De Brath ("V. C. Desertis") can be obtained at the office of LIGHT for 17/6, post free 18/3.

### TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

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

Lewisham.—Times Hall, Limes Grove.—6.30, Mrs. Annie Boddington.

Peckham.—Lausanne-road.—3, Naming Ceremony by Miss Estelle W. Stead; 7, Mrs. Cannock.

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

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Blackman. Thursday, 8, Mrs. Brown.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Scholey; 6.30, Mr. Ella.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. Percy Mills. Thursday, 7.30, Mr. Elliot, R.A.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mrs. M. H. Wallis.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, circle; 3, Lyceum; 7, Mr. H. Boddington. Thursday, 8, Mrs. M. Gordon.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Social and Dance. Sunday, 11, Mr. Geo. Prior; 7, Mr. A. Lamsley. Wednesday, 8, Mrs. Graddon Kent.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Alice Jamrach; 3, Lyceum. Wednesday, 8, Mrs. Curry.

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

SPECIAL MEETING ON MONDAY, NOVEMBER 29th,  
AT 3.30 P.M.,

when MR. REX. SOWDEN will give CLYVOYAGE.  
All are welcome. Silver collection.

\* "Spiritualism: A Popular History from 1847," by Joseph McCabe (Fisher Unwin, 15/- net).

# BOOKS THAT WILL HELP YOU.

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

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

**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.

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

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

**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. 31. net.

**Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life,** being Spirit Communications received through Mr. David Duguid, the Glasgow Franco-Painting Medium. With an Appendix containing communications from the Spirit Artists, E. Sisdal 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. Tinsdale. Cloth, 582 pages, 11s. 31.

**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, 171 pages, 5s. 4d. Paper covers, 2s. 9d.

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

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

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

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

**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, 16s. 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.

# Stead's Publishing House

Proprietor: E. L. STEAD. Manager: E. W. STEAD.  
THE HOME OF CHEAP, INTERESTING AND INSTRUCTIVE LITERATURE

## STEAD'S POETS.

The attention of readers of this paper is specially drawn to the following volumes of STEAD'S POETS. Much of the finest poetry in the English language finds a place in this unique series. STEAD'S POETS are cheap, well printed on good paper, and are of a handy size to carry in pocket or bag as a companion for leisure moments.

- \*Macaulay's "Lays of Ancient Rome," etc.
- \*Byron's "Childe Harold's Pilgrimage."
- \*Burns' Poems. Selections.
- \*Longfellow's "Evangeline."
- \*Longfellow's Shorter Poems, 6d.
- \*Longfellow's "The Song of Hiawatha." (Illustrated.)
- \*Chaucer's Canterbury Tales. 6d.
- Selections from William Cullen Bryant's Poems.
- \*James Russell Lowell. Selected Poems. 6d.
- \*Scott's "Marmion." 6d.
- \*Scott's "Lady of the Lake."
- \*Scott's "Lay of the Last Minstrel."
- Whittier—Selected Poems.
- Coleridge's "Ancient Mariner," etc.
- \*Matthew Arnold: His Poetry and Message." 6d.
- \*Poems of Wordsworth. Selections.
- \*Gray, Goldsmith and Collins.
- Emerson, Wendell, Holmes and Edgar Allan Poe.
- \*Poems for the Schoolroom and the Scholar. Part 1.
- \*Poems for the Schoolroom and the Scholar. Part 2.
- \*Poems for the Schoolroom. Part 3.

- \*Poems for the Schoolroom and the Scholar. Part 4.
- \*Shakespeare's "Julius Caesar."
- \*Shakespeare's "Henry V."
- \*Shakespeare's "As You Like It."
- \*Shakespeare's "Richard II." 6d.
- \*Shakespeare's "The Merchant of Venice."
- \*Shakespeare's "Tempest."
- \*Shakespeare's "Twelfth Night." 6d.
- \*Shakespeare's "Henry VIII." 6d.
- \*Shakespeare's "Hamlet."
- \*Shakespeare's "Macbeth."
- \*Shakespeare's "A Midsummer Night's Dream."
- \*Lamb's Tales from Shakespeare. (The Tempest, Merchant of Venice, King Lear and Twelfth Night.) 6d.
- \*Lamb's Tales (As You Like It, Hamlet, A Midsummer Night's Dream, Cymbeline.) 6d.
- \*The Empire Day Reciter. 6d.
- National Songs (with Words and Music—Tonic Sol-fa).
- \*Tennyson for Schools. 6d.
- Songs and Poems of William Blake. 6d.

\*These volumes can be had in cloth price 9d., by post 11d.

STEAD'S POETS may be ordered from Booksellers and Newsagents; or if by post remittances should be sent to E. W. STEAD, Poet's Department, Stead's Publishing House, Bank Buildings, Kingsway, W.C. 2

STEAD'S DESCRIPTIVE AND CLASSIFIED CATALOGUE is sent post free to any address. It has been compiled on distinctive and novel lines, and should prove of the utmost assistance to those who wish, whilst sitting quietly at home, to make a selection of good, cheap and instructive reading matter for children of all ages.

## A Special Offer Not to be Missed.

### Stead's Prose Classics.

Price 1s.; post free, 1s. 2d.

These Prose-Classics for Young People are profusely illustrated with drawings by competent artists. Enclosed in stiff coloured covers, the contents are printed on good paper in legible type.

- The Red Cross Knight.
- Fairy Tales by Mark Lemon.
- \*Fairy Tales by Hans Andersen.
- Fairy Tales by Grimm.
- The Book of Giants.
- \*The Nursery Rhymes of Old England.
- \*Alice in Wonderland.
- \*Robinson Crusoe.
- The Water Babies.
- \*Don Quixote.
- Uncle Tom's Cabin.
- Stead's Picture Shakespeare.
- \*The Enchanted Village.
- The Fables of Æsop.
- Bunyan's Pilgrim's Progress.
- \*The Swiss Family Robinson.

The volumes marked with an asterisk (\*) may be had attractively bound in cloth boards at 2/6 each; post free 2/9. In this form the books are recommended for Birthday Gifts and School Prizes.

**SPECIAL OFFER.**—All who send 16/- will receive the above 16 paper covered volumes, post free, and in addition a free copy of the shilling illustrated "Boys' and Girls' Book of Stories."

### Stead's Masterpiece Library.

Price 6d.; post free 7d.

The masterpiece volumes are enclosed in stiff coloured covers, are well printed and splendidly illustrated. Good reading for boys and girls.

- The Story of a Donkey. Forty-nine Pictures.
- The Animals at the Zoo, or The Children's Holiday at the Zoological Gardens. Forty-two Pictures.
- The Marvellous Adventures of Sindbad the Sailor. Forty-nine Pictures.
- The Story of Aladdin and the Wonderful Lamp. Fifty-nine Pictures.
- Some Fairy Tales of the Ancient Greeks. Twenty-seven Pictures.
- Fairy Tales from China. Fifty-four Pictures.
- The King of the Golden River; or the Black Brothers. Twenty Pictures.
- The Enchanted Islands. Ten Pictures.
- Saint George of Merrie England. Thirty-seven Pictures.
- Robin Hood and His Merry Men. Twenty-six Pictures.
- The House in the Wood and Nine other Fairy Tales from Grimm. Thirty-five Pictures.
- Little Snow-White and Five other Fairy Tales from Grimm. Thirty-two Pictures.
- The Pied Piper of Hamelin and the Jackdaw of Rheims. Thirty-one Pictures.

**SPECIAL OFFER.**—All who send 6/6 for the above set of 13 Masterpieces will receive them post free and in addition a free copy of a Book on Perspective Drawing: "Perspectiveland; or How Peggy Learnt to Draw," which contains many delightful pictures suitable for colouring.

Orders and remittances for the above should be sent to E. W. Stead, Manager's Room, Stead's Publishing House, Bank Buildings, Kingsway, London, W. 2.

The special offers are intended for those who require the whole sets of either of the above; single or more copies supplied at indicated prices.

Stead's Catalogue is sent Post free to any address.

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 27th, 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.