

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

PROGRAMME OF MEETINGS.

TUESDAY, 7TH, AT 3 P.M.—Clairvoyant Descriptions by Mrs. Cannock.

THURSDAY, 9TH, AT 7.30 P.M.—Devotional Meeting. At 7.30 P.M., Address by Dr. W. J. Vanstone.

FRIDAY, 10TH, 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, DR. W. J. VANSTONE.

Welcome to all. Admission free. Collection.

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

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

SUNDAY, DECEMBER 5TH.

At 11 a.m. ... MR. PERCY STREET.

At 6.30 p.m. ... MR. PERCY STREET.

WEDNESDAY, DEC. 8TH, AT 7.30 P.M. ... MR. HORACE LEAF.

The "W. T. Stead" Library and Bureau, 18a, Baker Street, W. 1.

READING ROOM AND RESTAURANT OPEN DAILY.

TUESDAY, DEC. 7TH, AT 7 P.M. ... MRS. MARY GORDON.

THURSDAY, DEC. 9TH, AT 3.30 P.M. ... MR. PERCY R. STREET.

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, 5TH, AT 6.30 P.M. ... MADAME DE BEAUREPAIR

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

SUNDAY, DEC. 5TH, AT 11 A.M. ... MRS. M. CLEMPSON.

WEDNESDAY, DEC. 8TH, AT 7.30 P.M. ... MRS. BODDINGTON.

FRIDAY, DEC. 10TH, AT 7.30 P.M. ... Lecture by MR. W. S. HENDRY, 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—MISS BARTHAM.

Also Saturday, Monday and Tuesday.

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 11th:—

Wednesday, December 8th, 5 p.m., Mrs. Starl Bush, Psychometry.

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.

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The British College of Psychic Science, TEL.] 59, HOLLAND PARK, LONDON, W. 11. [PARK 4709 Hon. Principal ... J. HEWAT MCKENZIE.

COMING EVENTS:

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

Tuesday, Dec. 7th, at 3.30 p.m.—Clairvoyance by MR. A. VOUT PETERS.

Friday, Dec. 10th, at 8 p.m.—Clairvoyance by MRS. BRITAIN.

Public Lectures every Wednesday at 8 p.m.

December 8th—by MRS. CHAMPION DE CRESPIGNY, "The Present Wave of Psychic Science and its influence on the literature of the day." Non-Members, 1s.

Special Lectures on Thursdays at 5.30 p.m.

December 9th, at 5.30, by MR. PERCY K. STREET (of Reading), on "The Human Aura: Psycho-analysis and the Methods of Delineation." Non-Members, 2s. No earnest inquirer or student should miss this course of lectures.

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

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

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Moderate prices. - - Excellent Cooking.

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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.

"Hymns of Healing," suitable for Private or Public use. Arranged to well-known Hymn Tunes. Price, stiff covers, 6d; 4s. 6d. doz. Cloth bound. 1s.; 9s. doz. To be obtained from Sec., Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

Miss Lind-a-Hageby appeals for Christmas gifts of Children's Clothing for Sanatorium Beausoleil, Carqueiranne, in France. Child-victims of the War from the devastated parts of France are being nursed back to health and joy in life. The first patient to arrive was a little boy from Lille whose father was shot by the Germans and whose mother was sentenced to two years' imprisonment. Boys' and girls' jerseys, stockings, vests, shirts, nightdresses and chemises are welcome (ages 3 to 14). Gifts should be sent to Miss Lind-a-Hageby, 35, Old Bond Street, London, W. 1.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,082.—VOL. XL.

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SATURDAY, DECEMBER 4, 1920.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

The gradual emergence of Spiritualism into a matter to be regarded with respect is illustrated by the following reference in the "Daily Mail" Year Book, 1921, dealing with the Lambeth Conference:—

Another matter which was dealt with, and with much sympathy, was what may be contained in such words as Spiritualism, Christian Science, and Theosophy. These words are all connected with that spirit of inquiry which has, no doubt, always prevailed, but which is to-day absolutely pressing upon the minds of men, and whilst the Lambeth Conference could not give its direct approval to the teaching which the adherents of these phases of thought set out, nevertheless, the underlying truth in all of them was not forgotten.

We proceed, as some of our more ardent friends complain, by slow and painful inches, but we do advance. And as progress is cumulative we may hereafter progress still more rapidly and accomplish in a year as much as in a decade before. We are not impatient. Let us have the foundations tested to the utmost by the general common-sense. Foolish opposition will in the end defeat itself.

* * * *

"Spiritualism and Religion" is a perennial topic. We have too often indicated our own views on the subject; which coincide generally with the dictum that Spiritualism is the preamble of all religions. Here is what the late Mrs. Emma Hardinge Britten, one of the pioneers of the Spiritualist movement, said on the subject nearly thirty years ago. We take the paragraph from a report of one of her addresses given at Cavendish Rooms:—

The first great question of the age was religion. Spiritualism came with the highest and most wonderful claim for its facts; and in their fundamental points Spiritualism and religion were alike. Spiritualism taught and also proved the existence of God the Spirit. It demonstrated that there was no power in the change called death to touch the spirit; and, therefore, inferentially it proved immortality. Spiritualism gave humanity the means of preparation for the life beyond. Religion consisted in a knowledge of God, the proofs of a life hereafter, and the proper comprehension of the relation of this life to the next; and all these requisites were fulfilled by Spiritualism. The great triumphs of science and art which had virtually remodelled the condition of the earth from the time when it was a primeval waste of swamps, deserts, and tangled forests, and man first appeared on its surface, all these were due to the powers of humanity as spiritual beings. That these spiritual beings

are deathless was a mighty discovery—a discovery that led to a deeper and clearer realisation of the truth that God Himself is a spirit. It was true that the Creator could never be comprehended—the atom could never comprehend the totality—the finite could never master the infinite; but nevertheless they knew God now as the Architect of the Universe, the great Engineer who drove the ships of fire through the heavens, who inspired thought and animated matter, who guided, and raised up His children through necessity, to higher conditions of existence. Spiritualism had enabled man to recognise God as his Father, giving a new meaning to the idea, for man had now discovered that he was a spirit even as his Creator. It had abolished all the wild and terrible fantasies of theology, and had imparted higher and truer conceptions of existence.

THE CHURCH WITH THE LARGEST CONGREGATION IN THE WORLD.

Mr. Vale Owen's Church at Orford to be decorated at Christmas by the readers of his spirit messages.

It has recently been suggested by many of our readers, who have since February of this year been following closely the Vale Owen Script in the "Weekly Dispatch," that some happy scheme might be devised whereby the hundreds of thousands of readers of the messages could show in some simple way this Christmas time their deep appreciation of the messages and of the devoted minister through whom they were received. All Hallows, Orford, has been a shrine and centre to many.

It might indeed be suggested that this tiny church has, through the spirit messages, the largest congregation in the world.

It was in the vestry of this little parish church that the revelations of the Life Beyond the Veil came to Mr. Vale Owen. It has therefore occurred to some of us that a church hallowed by angel presences might be decorated this Christmas with floral offerings from the readers of the Script.

During last week-end Mr. H. Engholm made the suggestion to Mr. Vale Owen and his Churchwardens, and the idea deeply touched them. So it is proposed with this issue of LIGHT to invite everyone who reads this to send a small donation (which should not exceed half a crown) to create a fund to decorate the little church at Orford on Christmas Day, and make it a veritable shrine of flowers.

Mr. Vale Owen has offered to send to every donor an autographed Christmas card giving an illustration of the little church covered with a mantle of snow, together with a greeting and God-speed for 1921. It is intended that every donor shall receive this Christmas card on Christmas morning.

WHERE AND HOW TO SEND YOUR DONATIONS.

Send Cheques and Postal Orders only (not stamps), made payable to H. W. Engholm, Offices of LIGHT, 6, Queen Square, London, W.C.1., with the donor's full name and address. All donations will be acknowledged in our columns.

This fund will close on Monday, the 20th instant.

We ask all readers of LIGHT to tell their friends of the proposal, which should interest every reader of the Vale Owen Script.

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

THE SEARCH FOR THE SOUL.

It has often been a matter of wonder to us that so many thousands pass through the world seeing nothing of the beauties spread out around them, hearing nothing of the "celestial chimers"—the music of Nature and Humanity. For them the pageant of the skies passes in vain, sunrise and sunset, the graceful wreathings of summer clouds, the majestic mantle of the night, "fretted with golden fire." Religion Philosophy, and Art discourse their wonders and mysteries, but their appeal is lost on these dull souls—insensible not only to the spiritual side of things, but to the finer aspects of the world of matter.

It is a sad pity, but we must be just to these deaf and blind ones. They are, for the most part, unconscious of their shortcomings. It is ignorance, not wilfulness, from which they suffer. Far otherwise is it with those who have the capacity to perceive, but who shut their eyes and stop their ears, dismissing the vision as an idle fantasy and deriding the "concourse of sweet sounds" as a tedious tangle. A strange perversity this, and the secret of it lies doubtless in the deeper consciousness of its victims. They are dimly aware of interior discords liable to be aggravated by close contact with the realities, and they find refuge, of a sorry sort, in an affected cynicism. For the merely ignorant the awakening will be a surprise, to these others it will be pain and remorse. Soon or late, the revelation must come to all. Neither indifference nor hostility can affect the reality, although they may disturb the faith of the weak. "For," say these, "it seemed to us so plainly visible—the beauty and Divinity of life, the existence of the soul, the reality of the world beyond. But here are men with strong, shrewd minds who tell us we are deluded. They see nothing of these things, and what they do see tells them an entirely different story. It is very perplexing."

It is indeed perplexing until one begins to examine the standpoint of the objectors, and discover their reasons for failing or refusing to see that which plainly manifests itself to some of their fellows.

There is a sense in which the inner realities are purposely concealed from those who are not ready to behold them.

Many a skilled biologist has traced the development of the human form from its beginning as a cell through all the stages of birth, growth, and maturity, until dissolution, without ever coming into conscious contact with that finer chemistry that has built up on the interior side the spiritual body designed to survive the shock of death. It gave him no hint of its presence, mercifully reserving the revelation until it could be given in a form that would not come as a devastating shock to self-complacency. "upsetting the philosophy of a life-time." Nature does not share our impatience in these matters. Her sanctuaries are not to be violated. As Ruskin put it:

"Nature keeps whatever she has done best close sealed until it is regarded with reverence."

And truly amongst the things she has done best may be counted those ethereal creations that represent the fine flower of her work in the physical universe—the building of those realms of sublimated substance, the fit abode of the soul that, having abandoned its grosser life-form, now expresses its consciousness through the finer vesture which she has woven for it in her secret laboratories. That work has been amongst the greatest of her secrets, revealed but to the few, and then not as a matter of favour or privilege, but as a reward for fitness. Science almost daily surprises some of

the lesser secrets, and will one day discover this also—when the time is ripe. Reverence, as Ruskin clearly saw, is the prime condition, and reverence is not a quality as yet conspicuous in the general attitude of the scientific mind. And so wondrously is life ordered, that man is himself the unconscious keeper of the mystery. He doubts, derides, denies, and is thus held back by his own act until he has proved his fitness to enter the sanctuary. Why (he demands)

is this or that proof not yielded to him? It would be—in the light of what he has heard and read of psychical phenomena—so easy to produce some irrefutable evidence of the existence of spirits in a spiritual world—something that would at once carry conviction to mankind. And it is not forthcoming. There are hints and flashes, but no great definitive revelation. The dwellers in that other world could tell us so much, and do so much, to lighten our earthly pilgrimage. Even when they do intervene, as in the case of the goodly company of prophets, seers, mystics, and spiritual teachers, those great souls are still left to struggle along, making shoes or tents, digging, or otherwise earning a meagre livelihood—sometimes even begging their bread—in a world that cares very little whether they live or die; except where it has made up its mind that they shall die as disturbers of its peace. Yet they had the secret which the world always said is wanted, and always so little deserved. What a light the New Testament throws on the question! "In my Father's house are many mansions." "Now, concerning spiritual gifts, brethren, I would not have you ignorant." "There is a natural body, and there is a spiritual body." And what has the world and the Church made of it all? Very little but confusion as yet. So far as man has worked faithfully and reverently along the road of material achievement, he has been rewarded with the discovery of secret after secret. In these directions there is reason to believe that he has been aided in subtle ways by those of his fellows in the higher world having similar interests. But the question of the soul as a scientific fact has, so far, proved (for the most part) abortive. True, to the clear thinker it has afforded evidences enough of its existence and activities in the host of inventions and discoveries. Perhaps it resents being classed amongst its chattels as one of them. Certainly it remains strangely elusive to some of its pursuers, howbeit to others it has manifested itself in ways little known to the general mind. To the demand that its existence shall be demonstrated by abnormal or supernormal happenings in the physical world it pays little heed. These are not its most natural methods of expression, and of these as much or as little is given as is consistent with the needs and the fitness of those who seek.

G.

Unseen Powers in our Daily Life: From Zabdriel.

VERY few there are who realise in any great degree the magnitude of the forces which are ambient around men as they go about their business day by day. Nay, they mingle with your own endeavours, whether you will or no.

These powers are not all good, but some are malicious, and some are between-wise and neither definitely good nor bad.

When I say "powers" and "forces," it is of necessary consequence that personalities be present with them to use them. For know this: that you are not, and cannot be or act, alone, but must act and will and contrive in partnership, and your partners you do elect, whether you do so willingly or no. So it behoves that all be curious in their selection.

This may be assured by prayer and a right life. Think of God with reverence and awe, and of your fellow-men with reverence and love; and do all things as knowing we watch you and mark down your inner mind with exact precision, and that as you are and become now so you will be when you are awakened here.

What things now to you are material and positive and seem very real will then be of another sphere, and your eyes will open on other scenes, and earth be spoken of as that other sphere and the life of earth as a journey made and finished, and the money and furniture and the trees in your garden and all you now seem to own as your peculiar property will not be any more at hand.

Then you will be shown what place and treasures and friends you have earned in the school of endeavour just ended and left behind for ever.

And you will be either full of sorrow and regret, or compassed with joy unspeakable and light and beauty and love, all at your service, and those your friends who have come on before.

Now what, think you, will that man do whose life on earth has been a close compartment, with no window for outlook into these spiritual realms? He will do as I have seen many do. He will do according as his heart is fashioned.

Most such are unready to own their error, for they are usually positive that the opinions builded up during a lifetime cannot be so grievously in error. These have much to pass through before the light will serve their atrophied spiritual sight.

But those who have schooled themselves to sit loose to what are counted for riches and pleasures on earth shall find their laps not large enough for the treasures brought by loving hands, nor their eyes so quick as they may catch all the many smiles of welcome and delight at the surprise they show that, after all, the real reality is just begun, and the new is much better than the old.

From the *Vale Owen Script*,
Weekly Dispatch, May 2nd, 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. It can be obtained at all bookshops and bookstalls.

INFLUENCE.

No one questions the "undue" influence which all know plays an important part in the struggle for ambition or even for the very means of existence, least of all, the psychic to whom thought is understood as a real and actual influence. When thought is considered as operative on the mental plane, as a supremely powerful influence on human actions apart from any higher conception, the Divine precept, "Men ought always to pray," has a more definite meaning. To a psychic it is pre-eminently practical.—"The Fringe of Immortality," by MARY MONTEITH.

THE day of judgment is not necessarily a day of punishment. It is a day of consequences.—Dr. I. K. FUNK.

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.

THE ETHICS OF CLAUDE.

(Continued from page 412.)

V.—SPIRIT AND ITS BODIES.

Spirit is everlasting and permanent, for it is indestructible. It can be diverted and converted into different forms and shapes. For instance, I am spirit but I have shape—a form like my physical body used to be. Some people think of Spirit as if it were a small "light" situated in the heart, which is generally looked upon as the "romantic" organ of the physical body (I suppose because it is easily affected by emotion). I am all spirit, but containing and supporting certain atoms of matter, which together form my "Ethereic" body.

We are not omnipotent here, and I am still limited as regards what I tell you by my etheric brain, for that is only able to pass on what it receives from my subconscious mind. I still have to think through my mind. I am not all mind. Spirit itself is invisible. It is the manifestation of spirit through matter that you see.



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

For instance, if a clairvoyant were to say she saw me, "a spirit," she would be right in the way commonly understood, but she would, of course, really be seeing my "etheric body"; she could not see the spirit of me or of anyone else, for that is invisible. "Why is the etheric or spirit body like the physical?" When my spirit was with my physical body my etheric body grew with it and moulded itself according to the physical body, so if I had had a *retroussé* nose there I should have one here. You would not know me if I had suddenly changed it for one of the "Roman" variety, would you?

Even while connected with the body, the spirit when travelling in the Astral has the characteristics of the physical body, but the longer you are here the more you tend to perfection. Your personality is not altered and your individual characteristics are the same, but people become, as you can imagine, better looking—all the signs of wear and tear disappear; they are no longer strained, worried, old, nor weary looking; their expression changes.

I have told you how man's physical body is always connected with God, how the cord between each man's individual body and spirit is never severed till death, and how his spirit has another "cord," or "tube," or "link" (or whatever you like to call it) which connects it with God, the source of his life. When I left my physical body at death God had no further use for it in that form; so the link between it and my spirit was broken, but the cord between my spirit and God—the source of spirit—of course, remains, and the better and purer I become the shorter the cord is, for I am nearer God.

I don't know if I can make you understand what I want to say, for it is very difficult to find suitable words to express such subtle mysteries. I can almost look upon my body here as being part of God. On the earth my body was not me, but my natural home; it was the place God put me into, and meant me to work through and develop in through the experiences of the physical. Here, you see, the more I progress the nearer I get back to God, the source of my life and my real home.

The great space beyond the spheres, as I explained before,† is full of God—that's God's body—(I am not using the word in our limited sense as meaning something more or less solid with arms and legs, etc.). I mean by "body," a mass of vitality, power, and strength, and the nearer one gets to this great space, the nearer you are to having a real God-body.

My earth form, connected in its very material with the earth, was the vehicle while I was there for my mind and my strength to manifest through; it signified the apex of my power then, because only through it, in those days, could I accomplish anything, and, even when away from, but still connected with it, my spirit worked always with it in view

and remembrance. Everything now is done with the view to my return one day to my body—God. I shall be able to take into it all my love, all my power; indeed, I cannot go till I am able to take these, for God is only power, and love, and peace, and all that is beautiful.

VI.—THE GOOD AND BAD ANGELS.

You often find people try to excuse themselves or others for wrong doing by saying "The temptation was too strong," "His evil genius influenced him," and so forth, as if they thought the sin was due to some outside influence they were unable to resist. They make this supposed influence the "scapegoat," and seem to consider in some way it lessens their own responsibility in the matter. One would imagine to hear them that there are evil spirits constantly wandering about the world seeking whom they may devour, as well as good angels, and that there is a general warring and dragging of unfortunate individuals first in one direction and then the other by these diverse elements. As a matter of fact there is a constant war between good and evil, for each individual, but the fight is not conducted by forces outside himself. The good and bad angels are within him, and outside influences can only affect him in as far as he encourages or permits them.

Man has free will, as I have told you many times, and is master of his own destiny. The good angel within him is his sub-conscious or spirit mind, what you call conscience. As it belongs to the things of the spirit it is subtle, and refined, and speaks in a still small voice, but it is persistent and always on guard, and when man wants to do wrong it worries him so incessantly that he shuts it off. The bad angel is his lower self, which tempts him through his senses. This voice is loud, and strong, and cunning, for it suggests sometimes that he should merely play with the idea of yielding to temptation, dally with evil, for it knows this is an easy road to follow to the inevitable end.

Conscience (the sub-conscious, or spirit mind) is not only man's monitor and guide, but eventually his judge, for it records indelibly all he has ever done of good or evil; as it is of God it judges him justly; it does God's work, it is God's intermediary. Though, as I have explained, no good or bad influence can affect a man unless he desires or permits it—it is open to him to invite the company of either good or bad spirits by his conduct. Like attracts like, the sensual attract too sensual, the cruel the cruel, the pure attract the pure, and so on, just as it is among people on earth. There bad men do not select saints as their companions, birds of a feather flock together.

As a matter of fact, as regards discarnate spirits it is much easier to attract the good, for they are allowed to wander about, the evil are not. They are confined to the lowest astral, and can only move a very limited distance. If a man, therefore, really does attract a bad spirit he must be pretty bad himself, for his attraction must be stronger than that of the spirit's evil companions in the Astral in order to be able to draw him away from them.

VII.—THE FLOWERS OF THE SPIRIT.

I have told you God meant man to be good, and happy, and beautiful. These qualities cannot be attained permanently from anything outside himself. They are really not superficial things—they are the outcome of the spirit within him. They are like the flowers of a plant. The sap is the life of the plant, the flowers are additions to its beauty, and their beauty, and the time they last, and the way they succeed one another depend on the quality and quantity of sap flowing through the plant. It is possible by process of forcing to produce flowers on an immature or weakly plant, but they never last and the plant itself dwindles and shrivels. Man's spirit is his life, the sap of him, and if it is strong and healthy through mental control and self-discipline, it will, in due course, produce the flowers of wealth, distinction, wisdom, fame, or anything he may desire, and the possession of these things will, in this case, bring him peace, and happiness, honour, and lasting content, for he is sound throughout.

The man who works unceasingly for material things only—for wealth, and pleasure, and notoriety (which are merely superficialities), without troubling about the development of his own character, may, like the immature plant, force the flowers of his desires, but these, under the circumstances, will bring him no happiness eventually, for he is not sufficiently developed to use them aright, and has not earned them by strengthening his spirit through self-discipline. Mankind requires discipline, even the best of people are naturally slothful, but that does not develop character, and as man is master of his own destiny, the sooner he faces and realises the fact the better. This is why I have told you not to pray for material things for those you love on earth;

* All rights reserved.

† ‡ Claude's Book.

pray that their spirit may be strengthened and that they may bring its consciousness through to the physical brain and its wisdom to everyday life. When they can accomplish this all else will be added unto them. If you could get them material advantages before they were ready to use them aright they would not last, so pray ever for the greatest thing for them, it will always contain the less as a matter of course.

You say, Mummy darling, that I continually advocate the hard and strenuous way. Well, you know how much I love you, and because of that I tell you only the truth as far as I can see it, even if it is not always comfortable, nor agreeable. People often lose sight of realities in superficialities; even their religion becomes flabby and emotional. They want perpetually to be upheld and helped, and though this is necessarily right for everyone at certain times it is not intended to be anyone's chronic condition. The people who sit with folded hands and say, "It's all right, the Lord will provide," quite misinterpret His will. He will provide if the suppliant is making an honest effort to help himself; and the people who say, "It's all right; I will leave everything to the guides" (whom they credit with the qualities of a genie and the obsequious attentions of a lackey) are very much mistaken if they think they can get any assistance in this way; they are in the world to develop their own characters, not that of the guides.

Every man must earn the flowers of the spirit by his own efforts. Nothing can be had for nothing. He must pay for everything in hard work, self-discipline, and even perhaps in pain and sacrifice.

VIII.—IMAGINATION, MUSIC, LOVE, AND FAITH.

Imagination is one of God's best gifts to man, and lifts him above the animals. It is the link between the subconscious and conscious mind, and the window to the world of creative thought, for the Arts are cultivated through it. Unless a man can imagine music he can't compose it, unless a man can imagine a picture he can't paint it, and unless he can imagine suffering he can't be sympathetic towards it.

The majority of people have no imagination except where things concern themselves personally. Imagination is the key to universal happiness. All wrong and evil deeds could be prevented by its correct use. For instance, if a man knew he was ruining others to enrich himself, he could not do it if his imagination were sufficiently developed to let him realise what it meant for all those who were to suffer for his greed. Scandalmongers and vivisectionists would be unknown, sweating and oppression would cease; there would be no unnecessary suffering in the world.

We don't all think alike here, but we all learn to imagine. People, as a rule, only awake to certain truths by experience along those particular lines, and so many think of imagination as something to be suppressed, and say, "Don't let it run away with you," etc. It must, of course, be controlled and, like everything else, used wisely.

Music plays a big part in the spirit world. The music of the Heavenly Host is not only the sound, but the out-breathing of harmony from the twin forces of love and power. It is not the physical vibration, but the spirit in music, which, when produced in your physical plane, has its spiritual counterpart here. It is the highest form of manifestation of anything produced on the earth. The higher you get in the spirit world the more music there is. In the Seventh Sphere there is more singing than talking; there they can express themselves in beautiful sound. Very few can do this on earth now, though as people become more spiritual it will be easy and natural for many to do so, for the Spirit will express itself through them in this way.

Only on Earth are love and pain ever combined. For love there is often the only weapon that will pierce the physical and material crust and touch the spirit. It is the only way people can be made to feel. Would you have sought for spiritual things if you had not loved and lost me? As one can rise to the greatest height for love, and sacrifice all for its dear sake, so also the pendulum in its swing can carry one to the lowest depth of grief. If love could not bear hurt it would be a flabby thing.

Does not a mother love her child even more devotedly if she is unhappy about it? For pity and anxiety are mingled with it, and this is pain. Until man has so purified the Earth that pain and hurt do not exist, he must continue to suffer through love. Real love is a very wonderful and a very perfect thing. It is one of the attributes of God. It is not so common as is generally supposed, for there are many superficial substitutes that pass under its name: "infatuation," "falling in love," etc., for instance. These are often merely passing phases in which selfishness and personal desire play a large part, as is proved unfortunately by the records of the Divorce Courts.

So great is the bond of real love that nothing can sever it in eternity; it is pure and unselfish—it bears anything, it forgives everything, it understands all things—and just loves.

IX.—GOLD AND DROSS.

The man who can shut off all unpleasant thought appears to be happy and to enjoy life more than the thinker, for he is apparently able to take things at their surface value. The purely physical things are like dross covered with thin gilt. The things of the spirit are pure gold throughout. Everything beautiful in the physical is a replica of the

spiritual. You have only to scrape the gilt off the physical to find what is beneath, and everyone does this eventually; it is only a matter of time. Indeed it is all part of the education on Earth, which is God's school.

Nothing that is only material can bring lasting happiness and peace, for it is ephemeral. No purely physical or unworthy pleasure leaves any helpful remembrance which will sustain in time of trouble; on the contrary, these memories bring pain and regret. In acute pain, in terrible grief, at death, the memory of amusements or occasions that only appealed to the sensual in man would not be any comfort; they would, when facing these terrible realities, only rouse feelings of repulsion, even the thought of a particularly good dinner at such a crisis would not help! On the other hand a beautiful thought from a book or a play, or something once said by a friend might easily link one up with a train of thought which would bring comfort and attract very real spirit help.

Everyone at some time in the course of his evolution has a share of physical pleasure in order to learn to take it at its right valuation. If a man does not learn the lesson, the pleasures are withheld from him when he comes back to Earth until he takes the trouble to understand how to link them up with the mental and spiritual and so use them aright. Spiritual knowledge and experience are a sustaining force upon which man can always draw in time of need, it holds no regret, nor shame, for everything connected with spirit is beautiful.

There comes a stage in every man's evolution when physical things alone no longer satisfy him; he has learnt they are dross and he reaches out in the hope of finding some satisfaction in the mental or higher stage—this is always a crucial point in his career, for, as he desires it, he will get what he seeks, but like every other process in nature, it is gradual—he does not find happiness by miracle—indeed, he comes into a world of pain. When he gets to this stage he has withdrawn his power for thought from his limited, selfish, purely physical self and has touched the world of imagination. He realises then not only how useless and valueless his own life has been, but he becomes sufficiently sensitive to feel and tap unconsciously the thought records of thousands of others like himself. He feels and knows at last a little of the grief and injustice rife in the world, and then it is open to him to take one of two courses, either to brace himself up and fight through by facing unpleasant thought and facts, learn his lesson, and help in future to right in his own way, however small, some of the man-made wrongs of the world—or to try and shut off and forget his new experience and return to the things of the purely physical. If he does this it brings its own nemesis, never again can he obtain any real satisfaction, for he knows now for ever they are only dross.

Do you know, Mummy, this is the "hopeless stage" and at this point, some, who have not courage enough, and faith enough, to fight through fail utterly and commit suicide. They have nothing to live for. They feel life has proved vain and in the future, as far as they can see they think they must face only pain, and having no spiritual resources to fall back upon, they, as they hope, end it all. Now the man who faces the fight and learns his lesson earns his reward, for when he realises he is not in the world purely for the gratification of his senses he can and does for ever after enjoy physical pleasures as they are meant to be enjoyed, for he has other and greater interests and resources, and a spiritual reserve as well to draw upon in time of need. He knows the true value of material pleasures and their limitation and does not depend on nor expect too much of them for he knows they are not gold but only gilded dross.

(To be continued.)

THE LATE DR. J. W. CRAWFORD.

In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer. The list is now closed.

	£	s.	d.
Amount already acknowledged	272	15	0
From Three at the Great Public School at Skien, Norway		1	10 0
Three Appreciative Readers and Sympathisers with the Family	3	3	0
	£277	8	0

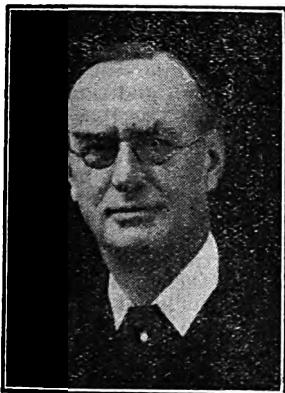
In a series of letters in the "Daily Mail," entitled "The Mind of a Child," there was a recent one which seemed to indicate psychic gifts in a child. Irene G. Stubbings (Sunnyside, 13, Holly-road, Ipswich) writes:—"My little nephew as a toddler would sit quietly for an hour at a time, appearing to listen to and sometimes answering (apparent) questions. 'What are you doing, sonnie?' asked his mother. 'I'm playing with Lennie,' he answered. 'Who and where is Lennie?' we asked. 'Why, here, of course, sitting beside me!' he exclaimed." Mere childish imagination will be the explanation of the average person. But most of the great psychics have had such experiences in their childhood, and the world would hear more about such cases did not mothers and nurses, as a rule, stifle infant sensitiveness.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

6.—By the REV. DR. W. F. GEIKIE-COBB, (Rector of St. Ethelburga's, Bishopsgate, London, E.C.).

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

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



REV. DR. GEIKIE-COBB.

"What can the Churches learn from Spiritualism?" Much, every way, positively and negatively.

(1) In the first place they can learn that all knowledge, whether of things within or things without, is rooted in matter of fact, though not bounded by it. Nine people out of every ten you meet to-day agree that they cannot find the inspiration and guidance they need in the beliefs or practices of any organised Church. Their reasons for this judgment may be insufficient, but their agreement in the conclusion they reach is unmistakable. What, then, is the nature of their gravamen? It lies in the fact that no Church has succeeded yet in emancipating

itself from the dead hand of the past. None realises that what is imposed to-day by authority as necessary to be believed is a blend of first-hand experience and of philosophical reflection. Much of what passes for the Christian creed comes under the latter category, and has, therefore, no claim to finality. The heresy of yesterday is the orthodoxy of to-day. It is the facts of experience which, in religion as everywhere else, are the rock on which we build. For example, the writings of St. Paul contain a good deal which is merely Rabbinical. This is now obsolete. But they also record what he had seen and known. And this can never grow old.

Now, Spiritualists are inviting us to examine for ourselves whether the things whereof they speak are so, or not. Here they follow the lead of all great thinkers who, following Aristotle in the older world, Roger Bacon in the Middle Ages, Descartes and practically all moderns, bid us observe first and conclude afterwards. Even if some philosophers do depart from this rule, scientists are unanimous in keeping it. And within its own bounds no Church can afford to ignore this principle of science. Religion rests on hard facts of experience. Spiritualism affirms that it does also. Suppose, then, any members of the Church refuse to examine the claims made by Spiritualists to be accurate observers and reporters, they can justify their refusal only by showing that Spiritualists are untrustworthy, or their subject irrelevant. And either assumption would be no more than an assumption.

(2) In the second place, the Church stands or falls by the same truth as that on which Spiritualism builds. All attempts to transform Christianity into an instrument of social progress, or world-purification, have the vice of being untrue to type. Christianity takes form unquestionably in this world of ours, as does all that we know, but its claim has always been that the Christian is a stranger and a pilgrim here, that he came forth from God and is returning to God. His implicit belief is that the spirit of man is not a constituent member of the Time-order, but of the æonian or eternal.

But this is precisely the pre-supposition from which Spiritualism starts, a pre-supposition which it maintains that it has justified by the facts which it has established. It is true that it is not easy to see how a fact of experience can by itself be a proof of a truth of the supra-temporal order. But if it be once proved that a soul persists through death and retains all that we consider ordinarily to be necessary to personality, then a momentous and long step forward has been taken. If Spiritualists be mistaken in affirming that the facts they have come across prove survival, then to facts we must appeal. Custom, tradition, and creeds are here helpless. To ignore the facts alleged by Spiritualists is childish; to deny them is foolish before enquiry, and impossible after it. The members of a Christian Church are bound in honour to admit that what they are concerned with is what Spiritualists are concerned with. Both are devotees of the unseen in the life of man, of the spirit as distinct from this or that bodily form.

(3) The Churches again are built up on their faith that

Jesus Christ appeared after death. This faith was originated by the first witnesses, told to others, embodied in preaching and creed, and then finally weakened by speculation. Spiritualists tell us that their facts go to show that the resurrection of Jesus Christ was a fact of the same order, and that its proof is indefinitely strengthened by being shown to be a supreme example of a general law.

The dogmatic argument is: Either the body and soul of Jesus when disunited by death, came together again by a special act of the Father, which is the orthodox Bishop Pearson's explanation; or that what appeared was a new life with a new body, which is the Spiritualists' view. Both assert identity in difference, but no doubt exists which hypothesis is the more probable, or the more likely to be found acceptable.

(4) Many people feel that the kind of after-life commonly described by communicators is dull, dreary, and pitched in a low key. It lacks poetry, verisimilitude, and all the solemnity of an apocalyptic vision. It seems to be too deeply coloured by a sort of middle-class theology, and by the piety which is innocent of culture and of the heights of mystic rapture. And certainly, ample ground exists for this repugnance. But yet, orthodox Christians might be induced, when they make such a criticism, to reflect that they are in no better case; that harps and crowns and a cubical city, and winged creatures, and white robes, and eternal music, hardly bear analysis, and might quite conceivably pall on the mind of a spiritual being locked up to them. If it is said that all these are but pageantry, clothing the inexpressible, would not the retort be in order that perhaps spiritualistic descriptions do not claim to be more?

(5) Lastly: Spiritualists, rightly or wrongly, are founding societies or groups, and holding meetings and services, which differ not in principle from similar things found in the Churches. But the more thoroughly this movement is carried forward, the more should Church people recognise that a Church exists to supply something which may slake the thirst of the soul for God. Or, in other words, the business alike of the Churches and of the Spiritualist community is to further the life of the soul, a work which none devoid of spiritual life can perform. If, then, people leave a traditionally-moulded Church for a Spiritualistic, the orthodox would do well to enquire where they themselves fail to meet the demands of life. Self-will, impatience, and a supercilious attitude are common enough, but they do not avail to account for the greater and ever greater leakage from which all organised Churches are suffering. Want of a living faith, of enthusiasm, of a desire to serve the things of the spirit, a humility which stands on the ancient ways and there marks time, these are also common. Spiritualism is trying to serve a more excellent way. It has indeed not yet shaken itself free from the defects of youth; but it is very much alive, and has the confidence of youth. It will probably be taken over by the Churches some day, but that day is not yet, and when it dawns it will not be the same Church quite, nor will perhaps the Spiritualism of that day be the Spiritualism of this.

THE NEW "LIGHT": CONGRATULATIONS.

We do not pretend that everybody is pleased with the change in LIGHT. But the notes of dissent are rare in comparison with the tokens of warm approbation, even from those who do not take kindly to our cover. Here are a few:

May I add my congratulations on the new form of LIGHT? It is now more full of interest than ever.—ARTHUR M. HEATHCOTE.

LIGHT, inside and out, now meets the need of the really thinking inquirer. Thanks for the big improvement.—W. H. SHADDICK.

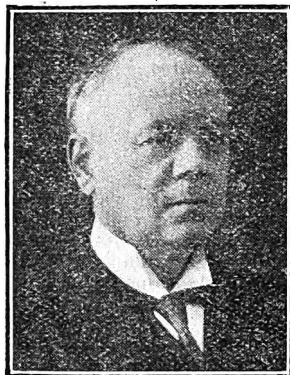
It is not possible to speak too highly of the improvement in the paper. The articles are splendid, and place the subject on a higher plane.—H. G. TROUGHTON.

"GRANT, Lord that each fresh peal of tune may usher in an era of advancement, that each change prove an effectual, lasting, happy gain."—BAILEY'S "Festus."

THE "SLEEP" OF DEATH.

A SUGGESTED RE-INTERPRETATION OF THE ANCIENT METAPHOR.

ADVENT ADDRESS by DR. ELLIS T. POWELL (late Editor of the *Financial News*).



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

At the well-known church of St. Jude-on-the-Hill, Hampstead Garden Suburb, where the Rev. B. G. Bourchier is Vicar, Dr. Ellis Powell commenced on December 2nd a short course of Advent addresses. The first address was devoted to the subject of "The 'Sleep' of Death."

This, said the speaker, whose address we briefly summarise, is the season when, from time immemorial, the Church has been bidden to think of the coming advent of her Lord. She does not contemplate only His first advent, His coming from Eternity into time, His descent from a consciousness of immeasurable range into the limitations of humanity. That is the coming which she will celebrate at Christmas. But, as her own year begins, and the civil year draws to a close, she also contemplates His second ad-

vent, surrounded by the armies of the departed. But when we seek to turn our thoughts, in solemn anticipation, towards that sublime consummation (whatever its nature may ultimately prove to be) we are perplexed by a seeming contradiction in the language of the sacred writers. They appear to present two irreconcilable aspects of the life beyond.

We are told, for instance, that the Lord giveth to His beloved sleep. We read of the dying protomartyr that he fell asleep. St. Paul speaks of those that are fallen asleep in Christ. He would not have us ignorant concerning those who are fallen asleep. And we, on our part, have adopted into our everyday language the very Greek word which he used, so that we speak of the cemetery, which really means the place where people sleep. We do not, however, imitate St. Paul's dislike of the very word "grave," which in all his writings he only uses once, and then he is quoting from another author and cannot help himself. All this would seem to point to the unconscious slumber of the departed, awaiting, as it were, some crisis which shall rouse them into life again. But side by side with these allusions we find language which points to the so-called "dead" as being in a condition of joyous activity. They rest from their irksome toils, says the Spirit, but their congenial activities follow them. How can the congenial activities—the art, the music, the services of love and devotion—be simultaneous with a dreamless sleep? "To-day shalt thou be with me in Paradise"—but unless there was consciousness of the transition and of the companionship the promise was an empty one; and we may be certain it was not. Again, we have pictured for us the great multitude which no man could number, gathered out of every nation and tribe and language. But they are not asleep. Theirs is a conscious adoration, a deliberate ascription of praise and honour to Him who sits on the Throne of the Ages. Once more, St. Paul (II. Cor. vi., 5) is anxious to get away from the body and reside with the Lord. But the unbroken slumber of the grave could hardly be called a residence with the Lord. It would be easy to add to this list of contrasts between slumber, on the one hand, and buoyant and abounding joy on the other. The contrast takes the form of paradox when St. Paul says, "Ye are dead, and your life is hid with Christ in God." As a rule we make no attempt to reconcile the different aspects. Our theology most inconsistently embodies both, so that sometimes we picture our enfranchised brethren as dead in the most utter sense of that word, and sometimes again as joyous members of the church triumphant, far more alive than ourselves. We visit the cemetery, and regard its silent inhabitants as knowing something of our sorrow, and anon we think of them as witnessing the sublime worship of angel and archangel, flinging down on the jasper pavement their crowns of amaranth and gold. What is the key of this inconsistency, if inconsistency it really is?

Is not the clue of the enigma to be found in the fact that we, like the great Head of the Church, have come from another sphere into this life of labour and limitation? "Father, glorify me with the glory which I enjoyed in Thy presence before the world began," says Christ (John xvii., 5), thus claiming an immeasurable pre-existence for Himself. But according to St. Paul (Rom. viii., 29) God decreed of old that His Son should be the firstborn of a great brotherhood; and the very term brotherhood signifies a uniformity of origin, if not in degree, at least in kind. Moreover, we have that unmistakable reminder (lost in our translation) by

the authoress of the Epistle to the Hebrews that all angels are spirits in the divine service, commissioned for the benefit of those who are on their way back home. We are not native here. We have no continuing city, but we seek one to come; and while we seek, the larger consciousness, which is ourselves, is cabined, cribbed, confined, by the pressure of the flesh and the fact that this physical brain and its concomitant organs like eye and ear, form the best instrument we have for getting into contact with our surroundings. On that view the body is not the source of our consciousness, but really a restriction thereof. It may be essential to our terrestrial consciousness and yet the impediment of our spiritual life. And do we not occasionally, even while still denizens of earth, do we not escape from our prison, and range into the larger sphere, coming nearer, consciously nearer, to the source of all spiritual energy? Assuredly we do. I will not do more than mention the fact, for fact it certainly is, that our spirits often leave the body during sleep, and gain glimpses of that land to which we are all hastening. And do we not all know how in moments of spiritual emergency, at the crisis of a life, in the presence of some act of heroism, as we watch the last fluttering of a parting soul, and, most of all, in that highest embodiment of the Communion of Saints, the Eucharistic celebration, we seem lifted out of ourselves, into contact with a far loftier world? And when the flash has passed, when the radiance has died away, when the golden gates have closed again for a time, we understand how true it is that life cannot be all transfiguration—

Not yet to man 'tis given
To rest upon that height,
'Tis but a passing glimpse of heaven;
We must descend and fight.

But when at last these relapses are among the things of the past, and we have been folded into the grasp of the larger consciousness, the higher and deeper selfhood which will be ours on the other side of the river, will not the sensation be like that of falling into tranquil sleep? As the late Father Tyrrell so beautifully put it, "To wake from the incoherences, horrors and perplexities of a distressing nightmare to find oneself safe in a quiet bed, would be virtually a falling asleep, a return to peace and rest. In this sense death will deliver us from the doubts, obscurities, fears and sufferings due to the disintegration and loss of full self-consciousness, inseparable from our mortal condition. Fulness of congenial activity is fulness of rest. When its rotation is swiftest the top is said to sleep." If this is the right interpretation, Stephen's falling asleep was an awakening into the tranquillity of a wider selfhood, not a lapse into dreamless slumber. And the sleep of our enfranchised brethren is indeed a peace and a quietude beyond the best that we can imagine; but it is the sleep of fuller realisation, not of faculties anaesthetised into temporary atrophy and almost nothingness. So the soul in the "Dream of Gerontius" is made by Newman to describe this all but indescribable peace:—

"Now I am refreshed,
A strange refreshment; for I feel in me
An inexpressive lightness, and a sense
Of freedom, as I were at length myself
And ne'er had been before. How still it is!
I hear no more the busy beat of time,
No, nor my fluttering breath, nor struggling pulse.

* * * *

"Now I am
So whole of heart, so calm, so self-possessed,
With such a full content, and with a sense
So apprehensive and discriminant,
As no temptation can intoxicate."

Surely, when our widening and deepening consciousness is invaded by that beneficent flood of peace, we shall know better what advent means. For it can come but from one Source, and that the Source to which all thoughts are turned whenever advent enters our contemplation. It will be our permanent awakening into that life to which, in moments of earthly upliftment and ecstasy, the spirit has for a brief term penetrated. And so our fall into the "sleep" of death will be less the occasion for a "good night" here than for a joyous "good morning" from those who will greet us on the other side!

THE Christianity that is wanted for our day, for every day, is a Christianity that refashions the character of the individual and makes him feel and see in every departure from the divine ideal in his fellow-man or woman, a concrete blasphemy against God and His Christ. The helping of man is the best serving of God.—W. T. STEAD.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

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

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

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

THE UNDYING PRINCIPLES IN MAN.



MR. STANLEY DE BRATH.

It is often assumed that Spiritualist phenomena are outside the natural order of things because they are supernormal, i.e., unusual. The tacitly accepted postulates underlying this assumption are two: (1) that the person, as we know ourselves, is the real Self, and (2) that our language is adequate to represent transcendental facts in a precise and scientific manner.

Current evolutionary theories revily have these postulates at back of them, postulates that seem as obvious to the average mind as that the earth should be the centre of the universe, with sun, moon and stars revolving round it is to the senses; they seem to be facts of daily experience. But just as

the mathematics of Copernicus and Newton demonstrated that the phenomena obvious to normal perception do not carry their true explanation on their surface, and need quite recondite operations of the mind to explain them; so now the discovery that the origin of species, the instincts of animals, and our own tastes, intuitive preferences and choices proceed from an Immanent Intelligence which, in Man, rises into subconsciousness and occasionally into consciousness, gives an entirely new datum, compelling assent to Myers' conclusions that the Self very far transcends the limits of the personal consciousness. This gives an entirely new and much extended aspect to the origin, the destinies, and the faculties of the Self. Its origin is indeed still veiled in mystery; on its destiny there are but fitful gleams; but its faculties are open to observation and experiment.

THE DEVELOPMENT OF PERSONALITY.

Darwinian evolution by Selection and Adaptation, was a distinct step to comprehension of the development of the Person as we see him in his outward form. It gave no clue to the faculties of the Self, and the quite logical inference from its data was that the personality is extinguished by death, an inference which the whole materialistic school was not slow to draw, nor afraid to incur the enormous responsibility of preaching to the masses. That there is no God, and no life to come, and therefore that the rewards of life are to the strongest, so that man may do what he will without fear and without hope, became the practical belief of many.

To maintain that inference, it was necessary to explain by a somewhat arbitrary theory of hereditary transmission of acquired faculties, for which there are very slender grounds, such facts as the sense of direction by which birds and fish migrate unfaithfully to distant countries and climates, sometimes passing through cold belts to reach the warm, the exceedingly complex instincts of which could not in the nature of things be referred to environment, and such transformations as those from an aquatic to a terrestrial or aerial mode of life, for which the animal is prepared before it ever enters on its new conditions. The tadpole and the caterpillar, for instance, cannot enter on terrestrial or aerial life till they have already developed the organs which will enable them to do so.

SUPERNORMAL FACULTIES.

Still less do adaptation and selection account for the supernormal faculties that are latent in mankind, and rise above the threshold of consciousness in certain individuals. Conviction of the full and absolute truth of the theory logically compelled those who held it to deny the existence of such faculties and to stigmatise their manifestations as fraudulent. Under a concept of evolution that takes account of these phenomena and the faculties from which they arise, and sees evolution as the gradual development of Consciousness as we advance from the inorganic to the organic; and from the animal to the man, the development of Mind, and not bodily form, becomes the chief purpose of the whole process. This transition "from the Unconscious to

the Conscious" and the fitting of the organism to be the expression of more and more conscious Mind, becomes possible by increasing organic and chemical complexity, and is doubtless brought about and "selected" by the Darwinian and Lamarckian processes, but does not depend on them as primary causes. They are, in fact, secondary factors, the directing machinery, but not the originating causes.

Those who take the survival of the Self as inherently probable from the nature of Mind, and think it proved by the great mass of supernormal phenomena bearing on the subject, such as unmistakable portraits of deceased persons on the photographic plate, recognitions by dying children of those who had preceded them into the Unseen, the many authenticated apparitions of "the dead," and "messages," which bear every character of genuineness, consider death to be just such a change to a new environment as comes to insect in the chrysalis—a transition of which that natural change has always been felt to be a fitting image.

HUMAN SURVIVAL AND EVOLUTION.

That the future life should be a continuous evolution from this seems to such persons an entirely rational conclusion under natural law. The difficulties attaching to it seem to them to arise from our inveterate habit of assuming that the conditions under which we live are the only possible conditions. Now we need hardly refer to the Theory of Relativity, of which Einstein is the latest exponent, to be convinced that it is indisputably true that Matter, Time, and Space are correlatives, so that in the absence of the first the others would not exist, or would impress consciousness in a totally different manner. Space is, to common perception, the distance between masses of matter, both on the earth and in the stellar universe. Time is measured by the movement of those masses. Our knowledge is sure as long as we keep within the limits prescribed by these conditions. Matter is all that has weight, or is amenable to chemical analysis. Energy is power, ethereal in its nature and transformable at will. Mind is known to us directly, only in association with both Matter and Energy. Within these limits knowledge is secure, and experimental. It becomes inferential, tentative, and insecure as soon as we attempt to transcend them, except in three particulars. Those particulars are Thought, Love, and Will, which stand outside the phenomena of Time and Matter, though they extend into, and produce phenomena in both.

THE EVOLUTION OF THE SELF.

When, therefore, the Self is dissociated from Matter as we know it, that Self must enter upon a new relativity in which perhaps Energy takes the place of Matter as known to us, and would then enter upon conditions for which our language has no equivalents except those above-named. All others must be expressed by symbols if expressed at all. The Mind is the same, but all the surroundings are radically changed by the absence of gross matter to the consciousness.

It is a remarkable fact that in all the higher communications which reach us from the Unseen, the utmost insistence is laid on two of the factors above-named—Love and Will. It is the Will-to-Good—the unselfish work for the Kingdom of God—which is presented as the essential condition of progress in the Life Beyond. In short, everything is consonant with the idea of the Self entering into a new relativity which is almost indescribable except by symbolisms derived from present conditions, but in which the essentials of personal consciousness remain. Thought, Love and Will are intelligible to us, and form the link of continuity in a development which is as much in the natural order as the transformations of the lower animals, though the conditions may, and do, transcend all our notions derived from Matter, Time and Space, and retain from this state only the spiritual powers of thinking, willing, and loving.

"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 acknowledged	34 13 0
Mr. W. F. Kingsland	10 0 0
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A PLAIN QUESTION.

The Bishop of Oxford, who addressed a large congregation at St. Martin's-in-the-Fields on Spiritualism, Christian Science and Theosophy on Thursday, November 25th, was the Chairman of the Committee of the Lambeth Conference which considered these same subjects. We are therefore glad to have an opportunity of hearing his opinions on an occasion when, free from the somewhat rigid and responsible environment of Lambeth, he could give a more free expression to them. The Lambeth resolutions embody the consensus of the opinions of the whole composite committee. This address is the Bishop's own.

But when a prominent Church newspaper says that "as chairman of the Committee . . . the Bishop of Oxford was well qualified to deal with such a theme," we are inclined to demur. Indeed, many of those who have studied both the Lambeth Resolutions and also the Bishop's address are inclined to take exactly the opposite view of the matter. For these two factors, taken in conjunction, do throw not a little light on the hazy vision which Church leaders have exhibited on the subject for which we stand. We leave Theosophists and Christian Scientists to speak for themselves, merely remarking that, when the good Bishop informs us that those who appreciate the doctrine of the Spiritualist depreciate the doctrine of the Church, he is making one of those popular errors with which the uninstructed are wont to put the closure on the subject, so far as the orthodox are concerned. The real position is quite the other way round. Modern Spiritualists have found a treasure which the Church had mislaid. They offer it to the Church as the Church's once much prized possession. If the Church refuses it we shall not go on hands and knees begging her acceptance. If she does not know how to value it that is her loss.

Nor is the Bishop any nearer the facts of the case when he says that "scientific research had not yet come to any decisive conclusion" on the matter. We point to such names as Lodge, Barrett, Crookes, Wallace, Conan Doyle and many others who have, one and all, made very definite statements to the effect that the phenomena of Spiritualism are proven and that they do give us a most certain warrant that communication with those who have passed through the gate of death is a fact.

The truth of the matter seems to be that ecclesiasticism, if not kept within bounds as a servant, may become a very tyrannical master. It has a very real tendency to blind its votaries to facts. The consequence is seen in that lamentable attitude towards any advance of knowledge which was once rebuked as a blind leading of the blind.

In the quest for truth, on the part of such people, all must be brought to the test of orthodoxy. If it fails to stand that test it is cast aside. But not entirely. There is somewhere at the back of the orthodox mind a slight misgiving as to the advisability of any definite action—especially when the uneasy suspicion is there that many of those who nominally profess orthodoxy are, nevertheless, apt to claim freedom in the exercise of their own God-given reason. The *via media* is adopted, therefore: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but ——" (Acts V., 38.)

Well, that is the safe way. It is the timid way; the way of fear. Also, if the world has progressed at all

since the time when Gamaliel gave that counsel, it is somewhat out of date. But it is the attitude of the Church to-day; and that is the pity of it. For in spite of such timidity and lack of competence in leadership on the part of the Episcopate, there are still many who look to that historical institution for guidance and leading.

We will not pursue the subject. It is not a pleasant theme. For we know how devoted are the lives of so many of the clergy, and how great is the sacrifice they are prepared to make for the truth, as they understand the truth. We will only remind them of this one thing. The Bishop spoke of doctrine and emphasised the fact that all advance in knowledge must be accepted or rejected according as it agrees or disagrees with what the Church accepts as her Creed. Very well. But what date shall we put to that creed? One of its articles is the declaration of belief in "the resurrection of the body." Are we to test this New Revelation, to which the Bishop refers, by the meaning attached to that phrase by the orthodox Churchman of 1800 or by the orthodox Churchman of 1920? For the two conceptions are distinctly diverse. Undoubtedly the meaning a century ago was that of a resurrection of this same body of the flesh which we now possess, particle for particle. Does the Bishop of Oxford mean that when he recites the Creed to-day? If so, well and good; we know where we are. If not—then why not? What has brought about this rather startling change in the interpretation of one of the most definitely worded statements of the orthodox Christian Faith? We ask this question respectfully of his Lordship. But we claim a right to do so. It was the subject of Spiritualism on which he discoursed. LIGHT has pleaded the cause of this same Spiritualism now for more than a generation past. That is the ground on which we base our right to ask the Bishop of Oxford to justify his publicly stated opinion on this matter. He can do so, in some measure at least, by answering this simple and plain question with an equally simple and plain reply.

THE FUNERAL OF THE LATE LORD GLENCONNER

The funeral of Lord Glenconner took place on Friday, 26th ult., at the burial ground of the family at Traquair, Innerleithen, the ministers officiating being Dr. Martin Peebles, Moderator of the Church of Scotland, and the Rev. John Main. The chief mourners included Lady Glenconner, the Hon. Christopher Tennant, Mrs. Asquith, Earl Grey, and the Countess of Wemyss.

In London, on the same day, a memorial service was held at St. Colmba's, the Scottish Church in Pont-street, conducted by Dr. Fleming, assisted by the Rev. J. Black. The congregation numbered many well-known persons, relatives, or friends of the deceased nobleman, amongst them the Marquess and Dowager Marchioness of Queensbury, the Earl of Wemyss, Grace Countess of Wemyss, Lord Balfour of Burleigh, Viscount Gladstone, the Dowager Lady Leconfield, Lady Edith Fox Pitt, Lady Frances Balfour, Sir Philip Burne Jones, the Hon. Mrs. Edward Wyndham, Mr. and Mrs. Tennant, Mr. and Miss John Tennant, Mr. J. E. Tennant, Col. J. E. Tennant, Mr. Eugene Wason, M.P.

The opening hymn was the favourite hymn of the Hon. Percy Wyndham, the father of Lady Glenconner, "God of the living in Whose eyes," with its high and consoling assurance:—

All souls are thine; we must not say
That those are dead who pass away;
From this our world of flesh set free
We know them living unto Thee
Not spilt like water on the ground,
Not wrapp'd in dreamless sleep profound.

A challenging note, indeed, to the gloomy and effete eschatology set forth in the average hymn dealing with the state of the dead.

Dr. Fleming, in the course of his address, referred to the late Peer as what might be called fortunate in the world's sense of the word, but simple-minded, strong, and a reverent inquirer into the mysteries of life, a lover of culture, a lover of the beautiful. He had acted as a *Mecenas* to men of artistic genius. He had always been eager to extend a helping hand to those in bodily and mental distress.

Glad of living he was not afraid to die; rich treasures of love were his on either side of life. The waggon of his earthly trekking was hitched to a guiding star.

The service concluded with the hymn, "O God of Bethel," followed by the Blessing and the anthem, "How beautiful are the feet."

FROM THE LIGHTHOUSE WINDOW.

A malicious rumour, we learn, is in circulation to the effect that Mrs. Leonard has admitted that her trance utterances in "Raymond" were in some instances not genuine utterances at all, but the result of her own investigations into the details of the Lodge family life. The rumour, which is as categorical as it is false, goes on to state that Sir Oliver Lodge has publicly admitted that he was deceived by this medium. Silly as the statement is, it seems necessary to contradict it. We have Sir Oliver Lodge's authority for stating that there is not the remotest shadow of foundation for it.

Sir A. Conan Doyle's account in the "Strand Magazine" for December of the wonder of photographing fairies is given elsewhere in this issue. In the same magazine Mr. F. Britten Austin has a story in which skilful use is made of the powers of hypnotism and the subconscious mind.

Mr. Gardner, whose report on the fairy photographs appears in the "Strand," makes an interesting disclosure in the course of an interview in the "Daily Express." He says, "Since the article was written we have carried the matter further, and have secured other and still more wonderful photographs of fairies. These second series of photographs were taken by the two girls a few weeks ago under absolute test conditions."

"The photographs can only be obtained," he says, "by the girls themselves working together. Even for them the photographing is a very delicate matter. Nobody else can take the fairies. Curiously enough, the two girls seem to think there is nothing extraordinary about their fairy photographs. They regard the whole thing as a matter of course, for they say they have known and seen the fairies all their lives." Mr. Gardner adds that Sir Arthur Conan Doyle and himself are shortly bringing out a book on the subject of fairy photographs, when the full evidence will be made public.

Stead's Publishing House have re-issued the selected poems of James Russell Lowell, the American poet, originally issued by Mr. W. T. Stead with the sub-title, "His Message, and How It Helped Me." Those who appreciate the fine spiritual quality of Lowell's thought will welcome the book, which is No. 4 of "Stead's Poets" (price 6d.).

Mrs. Fairclough Smith starts for New York on December 11th on a lecturing tour. She expects to be away for some time, as her tour will include several countries.

Mr. Francis Grierson, lecturing in Los Angeles on November 3rd, on "Prophecy, Vision, Cosmic Consciousness, or the Four Dimensional Space," discussed the efforts of Edison to establish communication between the material and spiritual worlds. Referring to Edison's statement that the soul does not survive the body, Mr. Grierson declared that "Edison is the most curious example I know of a scientist trying to work wonders on a basis of denial, to bring forth a spiritual miracle out of common matter. There are two reasons why he will fail, both fundamental. First, he is not working from conviction; second, he has no vision."

The "Los Angeles Express," which reports his lecture, says, "Mr. Grierson is a man past seventy who has retained a marvellously youthful body, and who, without musical schooling, has attained eminence in the musical world, and without literary training has become famous in the world of letters. All this, he says, is the direct result of his intuitive faculties."

Mrs. Gladys Davies, the South African speaker and clairvoyant, has just returned from a tour in the Midlands, visiting also Yorkshire and Northumberland. Her clairvoyant powers were demonstrated with convincing effects, and she speaks with grateful acknowledgments of the cordial welcome she received in the various towns she visited.

Mr. A. Stewart Grey's exhibition of psychic pictures at the Armenian Café, Soho, last week, attracted the attention of the Press. The "Daily Mail," in its notice, quoted Mr. Augustus John as saying that Mr. Grey was voicing "the Great Word," and presenting it to the public in the flesh. The artist says that his pictures are painted under the influence of mind vibrations of the living and of the dead.

Mr. Horace Leaf, who has been absent for some time on a lecturing tour in the North, returns to town on December 7th.

Dr. Ellis Powell, in his article in the "National News," on Sunday last, makes an interesting observation. "Distance," he says, "is easier to maintain among spirits than among ourselves. Even we know how to keep a person at his distance, though he is sitting next to us in the railway carriage. We erect a kind of psychic barrier between him and ourselves, and there are people who can make the frontier very chilly indeed. The same faculty is exercisable in the spirit world, so that no entity can (in ordinary circumstances) obtrude itself upon a personality to whom its presence is uncongenial. In terms of space (if there really is space in the spirit world) they may be close together. In terms of mind, of feeling, they are a universe asunder."

Mr. Horace Leaf sends us particulars of a novel instrument, called a Psychophone, constructed by Mr. G. Garscadden, of Glasgow, for the purpose of improving Direct Voice communications. In a wooden box, specially made for the purpose by Mr. W. Jeffrey, are placed microphones and a number of small trumpets, each supported on a wire and so placed as to direct any sound waves on to the microphones. In this way psychic sounds are magnified several times, and the faintest whispers, which might otherwise escape the ear, are heard. The mechanical part of the apparatus has been made by the mediums conducting experiments, namely, Mr. McCreedy and his two sons, and good results have already been obtained.

The "Two Worlds" (November 19th) records the following incident which occurred recently in an East Lancashire town:—A few Spiritualists who have been in the habit of holding a small private circle at the house of one of them, were recently joined by a young man who had been deaf and dumb from birth. He had attended only a few of these circles when he unexpectedly passed into the deep trance state, and, to the astonishment of all present, rose to his feet and began to address the company in good English. Questions were put to him audibly and he immediately replied thereto, having apparently heard them. On resuming his normal consciousness he retained no memory of the incident and is still deaf and dumb. Our contemporary asks to be informed of parallel instances.

Mr. A. Vout Peters has returned after a successful tour in Holland, where he addressed large meetings in various cities. His lectures and clairvoyant demonstrations excited considerable attention.

The spelling "Pheda" adopted by some London newspapers in reporting the recent slander case between members of the S.P.R. was significant. There has been so much written about Mrs. Leonard's control, that anyone at all conversant with the subject could not make the mistake in question.

The "Church Times" (November 26th), which is evidently well-informed on the subject, thus sums up the position of the S.P.R., in discussing the recent slander case. It says, "There is no other organisation which has hitherto done such excellent work in the collection, examination, and tabulation of abnormal mental events, and we trust the Society will in future do all in its power to avoid giving room for the suspicion that it has turned aside from its original aims and betaken itself to an endeavour to establish any theory of existence whatsoever. The provision of well-tested evidence is all that can be expected of the S.P.R., and it is in itself a great work, well worth the care so far given to it."

But our contemporary fails to recognise that it was obviously on the basis of what was considered "well tested evidence" that the Society agreed to the publication of the report of the sittings with Mrs. Osborne Leonard.

A curious debate on Spiritualism is reported in the "Somerset County Gazette" to have taken place in the local Y.M.C.A. The opener, Mr. M. R. Mattock, who spoke in sympathy with Spiritualism, said that he was not a Spiritualist, but was interested in the theories and practices of men possessing psychic powers. The gentleman who opposed him, Mr. T. K. Bridge, while speaking against Spiritualism, admitted that on occasions it might be perfectly genuine. In the circumstances we can imagine the atmosphere of debate to have been a very friendly one.

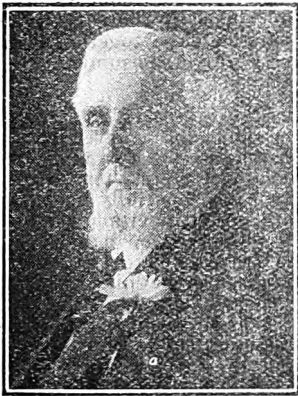
A gentleman who supported the opener of the debate mentioned his acquaintance with Father Barry Doyle, a close relative of Sir Arthur Conan Doyle, and said that the Rev. Father had convinced him that Spiritualism was genuine.

PSYCHIC PHOTOGRAPHY.

Practical and Theological Aspects of "Supernormal Pictures."

By JAMES COATES.

No. 1—Introductory.



MR. JAMES COATES.

Author of "Photographing the Invisible," etc.

The term "Spirit Photography" has come down to us since the first "spirit picture" was obtained by Mr. Mumler, of Boston, in 1861. That is about thirteen years after the "raps" were heard in the year 1848, in Hydesville, near Rochester, in the State of New York. In this connection it will be noted:—

First.—That this phase of photography is no new thing. It has been before the world for nearly sixty years.

Secondly.—As every identifiable portrait which came on a plate, in addition to the sitter, represented a deceased person, these photographs were called "Spirit Photographs," based on the supposition that the departed—objective, but invisible beings—were photographed as would be the case had they been incarnate.

Thirdly.—More recent research proves this cannot be the only cause; indeed, far from it, as even early investigators had reason to think. The term "Psychic" in connection with pho-

"The members of the Society for the Study of Supernormal Pictures present at this meeting, desire to place on record the fact that, after many tests and the examination of thousands of Pictures, they are unanimously of the opinion that results have been supernormally obtained on sensitive photographic plates, under reliable test conditions. At present the members do not undertake to explain how the results are obtained, but they assert that they have undoubtedly been secured under conditions excluding any possibility of fraud."

This resolution is conclusive enough of the fact of supernormal photography; and the term "Supernormal" embraces enough to cover every phase.

I might add that every practical photographer who has investigated the subject, including the late Mr. J. Traill Taylor, has had to admit the central fact that these so-called "spirit photographs" are genuine. It is a pity—if not a scandal—that photographic journals will not admit either the facts or articles on the subject.

Before going further I wish to state that, however the psychic results are brought about, the presence of a suitably endowed psychic—whether operating or not—is essential before a picture can be obtained. Also most of these medium-photographers declare that the majority of the identifiable photographs obtained are of spirits whom they say they see, and whose wishes they carry out.

Whether the foregoing statement is correct or not it is clear that behind the production of the photographs, there are Intelligences in the Invisible, at work in the producing



FIG. 1.—Group taken by William Hope, of some members of the Society for the Study of Supernormal Pictures, during Conference held in May, 1920, in the British College of Psychic Science, London. In the centre, superimposed on Mr. Wm. Jeffrey, is a portrait of his father, which can be seen by turning the page to the left and viewing the group sidewise.

Names of members:—Bottom row: Mrs. McKenzie and Mr. McKenzie (Hon. Principal, B.C.P. Science), Mr. Arno

S. Pearse (Hon. Foreign Secretary), Mr. Fred Barlow (Hon. Secretary), and Mr. R. P. Spencer.

Second row: Sir Arthur Conan Doyle, Dr. Abraham Wallace (President), Mr. William Jeffrey, Miss F. R. Scatcherd, Col. Baddeley, C.B., C.M.G., Major R. E. E. Spencer.

Back row: Lt.-Col. E. R. Johnson, Lady Conan Doyle, Mr. Colin Keay, Mr. Jas. Coates, Mrs. A. S. Pearse, Mr. H. Blackwell, and Mr. H. J. Osborn.

tography was, I believe, first introduced by Mr. J. Traill Taylor in his lecture delivered before a meeting of the London and Provincial Photographic Association, and reported in full in the "British Journal of Photography" (Vol. XI., No. 1715; March 17th, 1893).

Fourthly.—At the Conference held on May 22nd, 23rd, and 24th, 1920—in the British College of Psychic Science—the following resolution was adopted on Monday, May 24th, 1920:—

of every phase of psycho-physical phenomena, of which these supernormal pictures and writings furnish undoubted evidence.

(To be continued.)

SPECIAL NOTE ON ILLUSTRATION ABOVE.

While it is of value and interest to present here a group of representative men and women who have investigated and know psychic or supernormal photography to be a

fact, my main object here is to call attention to a comparatively recent photograph taken under rigid test conditions.

Mr. Fred Barlow, Hon. Secretary of the S.S.S.P., in his report, summarised by me, says:—

"The result was obtained on a marked plate supplied, placed in the dark slide, and removed from the same and developed by myself. The sensitive (Mr. William Hope) did not touch the plate until after the image had developed up."

The foregoing was substantiated afterwards in a communication sent to me by Mr. Barlow on a slide for lectures.

On learning that the psychic face, partly shown in the centre of the photograph, was recognised by Mr. Jeffrey as that of his father, long deceased, I called upon him (at his residence, 15, India-street, Charing Cross, Glasgow, Friday, November 19th, 1920) and asked about this psychic picture. He stated that he was fully convinced that it was an excellent likeness of his father, and showed me two photographs, one of his father in life and the other of a nephew. On examining these and comparing them with the psychic production, I was impressed with the physiognomic resemblance which seems to justify Mr. Jeffrey's conviction.

In conclusion, it must be remembered that, apart from the scientific value of the photograph—which holds good whether the recognition is undoubted or not—neither of the psychics, Mr. Wm. Hope and Mrs. Burton, could have met the original in the body, nor have seen his photograph, which is not identical with the psychic picture.

PHOTOGRAPHING FAIRIES.

Sir Arthur Conan Doyle has a fascinating article in the December number of the "Strand Magazine," in which he reproduces and describes some beautiful and extraordinary photographs of fairies.

In May last, Sir Arthur heard from Miss Scatterd that two photographs of fairies had been taken in the North of England under circumstances which seemed to put fraud out of the question. "The evidence was so complete and detailed," he says, "with such good names attached to it, that it was difficult to believe that it was false; but being by nature of a somewhat sceptical turn, I felt that something closer was needed before I could feel personal conviction, and assure myself that these were not thought-forms conjured up by the imagination or expectation of the seers." He was fortunate in securing the co-operation of Mr. Edward L. Gardner, a member of the Executive Committee of the Theosophical Society, who undertook a thorough examination of the persons concerned, and visited the locality where the photographs were taken.

Two girls, a daughter and a niece of Mr. Carpenter (pseudonym), in the village of Dalesby, West Riding, Yorkshire, the former sixteen and the other ten years of age, said that when they were together in the wood they continually saw fairies, and had come to be on familiar and friendly terms with them. They persuaded Mr. Carpenter to entrust them with his camera, into which he put one plate. When the plate was developed that evening by the father he was amazed to find a picture of dancing elves. We are told that the father holds a position of trust in a local factory, and the family are well-known and respected. Subsequently a second photograph was taken showing a capering "gnome."

Mr. Gardner, after a visit to the family and the wood where the pictures were taken, says in his report: "Extraordinary and amazing as these photos may appear, I am now quite convinced of their entire genuineness, as indeed would everyone else be who had the same evidence of transparent honesty and simplicity that I had." He goes on, "I need only add that no attempt appears ever to have been made by the family to make these photographs public . . . nor has there been any money payment in connection with them."

Mr. Snelling, a photographic expert for over thirty years connected with the Autotype Company and Illingworth's photographic factory, laughs at the idea that any expert in England could deceive him with a faked photograph. "These two negatives," he says, "are entirely genuine, unfaked photographs of single exposure, open-air work, show movement in the fairy figures, and there is no trace whatever of studio work, involving card or paper models, dark backgrounds, painted figures, etc. In my opinion they are both straight, untouched pictures."

In conclusion, Sir Arthur Conan Doyle writes:—

I must confess that after months of thought I am unable to get the true bearings of this event. One or two consequences are obvious. The experiences of children will be taken more seriously. Cameras will be forthcoming. Other well-authenticated cases will come along. These little folk, who appear to be our neighbours, with only some small difference of vibration to separate us, will become familiar. The thought of them, even when unseen, will add a charm to every brook and valley, and give romantic interest to every country walk. The recognition of their existence will jolt the material twentieth century mind out of its heavy ruts in the mud, and will make it admit that there is a glamour and a mystery to life.

"THE FRINGE OF IMMORTALITY"

REVIEWED BY F. E. LEANING.

This thoughtful and charming book by Miss Mary Monteith (John Murray) possesses an appeal of several different kinds. In the Introduction by Dr. Abraham Wallace he speaks of it as "a most valuable contribution to the literature of psychic phenomena," and this it is in a manner of which we have not, and at present hardly can have, too much. For it belongs to the class of books that give us the double element in interesting psychic happenings—one, the external fact that the onlooker can examine and analyse as "evidential," and the other the interior experience, likewise fact, but of a different order, contributed by the person most concerned. Many people nowadays are clairvoyant, clairaudient, and otherwise highly mediumistic, but only a small proportion have told us how they themselves are actually affected. The greater number of our authorities are the non-psychic who can only discuss the matter without being in a position to verify it by one iota of personal knowledge. Without undervaluing those who can only say, "It is alleged," we must needs rate differently those who can say, "I have seen; I have felt; I know." Miss Monteith is happy in the possession alike of psychic gifts and of a critical and discriminating mind, and not only are her actual first-hand instances abundant but her presentation of them is richly suggestive, and almost every chapter affords a dozen starting-points for further study.

Telepathy from the living and from the dead, in its various forms, whether externalised in automatic writing or sensed internally, is the main topic concerned, and it is refreshing in view of the battles which rage round this loosely-applied term, to find so many definite statements made on a basis of personal experience. Readers of the article on "Telepathy as a Natural Means of Communication," when it appeared a year or two ago in "The Nineteenth Century and After," will be glad on this account to have it here permanently preserved (Chap. III.). To take but a few points in illustration: instances are given showing that friendship or affection is not in itself a condition of *rapport*; that where this exists between friends, intentional reserve acts automatically (this was experimentally proved); that where definite information was being conveyed she received also a sensation of pain, without the sender's desire or knowledge, and she makes in another place the interesting deduction, which other psychics will probably endorse, that the reproduction in a medium of a communicator's last physical sensations is probably quite involuntary. It would seem that thoughts can be controlled and directed in the sending, but feelings go of themselves. But whether directed or not, as in the vast majority of cases, they nevertheless impinge on the minds of those near us, whether they have developed sensitivity or not; hence "the importance of thought vibrating round us cannot be exaggerated." Will thinkers take note?

One of the finest applications of the author's own, and others', perceptive mediumship, namely, the relieving of sufferings not known of in any normal way, has already been mentioned in *LIGHT* (p. 384). But another which constitutes a most touching and beautiful element is concerned with the spiritual succours ministered through prayer. It is here that there comes out clearly the fact that psychic gifts, though also found at lower levels, are often the concomitant of a certain degree of spiritual development, and this is why we find the lives of the saints often enriched with experiences which are in themselves purely psychical. In the chapter entitled "The Language of Angels," she says: "Were I questioned as to what particular points in my own faith have been strengthened through personal experience. I should reply, unhesitatingly, the power of thought, and the efficacy of prayer." Much in this chapter supports the idea that a thought is a living force which will go direct to its destination and carry out its creator's purpose. In one instance of a prayer (which is only a devout and beneficent thought), not only was she conscious of its existence and its source, but perceived it to be accompanied by the smell of incense, the offerer of the prayer being then at Mass. Prior to this she remarks (p. 148), distinguishing between being merely thought of and being prayed for:—

"The comforting and helpful vibrations of intercessory prayer are keenly felt and recognised by a psychic. There is a great difference in the effect on the recipient; one can sense immediately the feeling that is conveyed by a stray thought, and the warmth and power of which one is conscious of in a prayer to God for spiritual strength. A thought attracts one's attention towards an image of the individual through whose agency the vibrations are raised; a prayer gives a sense of harmony and spiritual strength that language fails to express."

Such distinctions are valuable, and the author is to be thanked for her clear and courageous witness in this matter. May all who profit by them (and they should be many), pay their pleasing debt, if not by a prayer, at least by a kindly thought.

THE COVER OF *LIGHT*.—We have to apologise for the sombre appearance of our cover design last week. The fault was a technical one, due to paper trouble. We hope, when the present high price of paper is lowered, to give our journal a cover which will meet with general approval.

SPIRITUALISM AND PSYCHIC RESEARCH IN THE UNITED STATES.

By J. HEWAT MCKENZIE (Principal of the British College of
Psychic Science).



MR. J. HEWAT MCKENZIE.
(Author of "Spirit Intercourse,"
&c.).

Whatever one may think of America and Americans, the visitor from Britain to its shores cannot but be impressed by the bold spirit of its inhabitants, their great perseverance and ceaseless activity, and note the material prosperity of all classes. They have now become the dominant wealth-producers of the world, and this premier position will be further established as the years advance, as they still hold in that vast continent immense undeveloped potentialities, less than a hundredth part of their natural resources being still untouched. Living is expensive, but wages are high, both having steadily mounted and practically doubled themselves during the past four years.

Travelling in the United States is an expensive luxury with the £1 exchange under 14/-. They say in America that "an optimist is a man who buys from a Jew with the object of selling to a Scotchman at a profit," but I think the optimist is he who travels to the United States with the idea that he will return with any money left in his pocket. Hotel charges and railway fares are so exorbitant that only war time profiteers can travel with a comfortable mind.

VISIT ON BEHALF OF BRITISH COLLEGE.

It is very difficult to give more than a rough impression of the work Psychic Science and organised Spiritualism are accomplishing in America. My visit was chiefly devoted to the investigation of the leading mediums, with the object of securing the services of some for the British College of Psychic Science. Such gatherings of Spiritualists as I attended in various parts of the country brought me in touch with an earnest body of people, many of whom realise the value and importance of spirit intercourse, but the movement as a whole, I regret to say, does not seem to be making the progress that we would expect considering the live interest of the general public in everything psychic. Meetings seem to be well attended, by larger numbers than in the past, but there appears to be amongst many of the leaders a lack of intelligent direction, educational fitness, and spiritual enthusiasm. Here and there are to be found men and women of an earnest, self-sacrificing nature, who are bravely fighting to raise the standard of Spiritualism to a higher level, but the organised movement has within it a very large number of pushing egotists, who have nothing more to recommend them as leaders than a limited knowledge of psychic phenomena and unbounded self-assurance.

LEADERS WANTED.

One notes the absence of outstanding personalities, educated and refined men and women, people who have made a reputation in the larger world of affairs. Why this should be, it is difficult to say, for there are many such people in the States deeply interested in psychical research. I cannot think that Spiritualism, as a religious body, will make much progress, or influence the general public in America, unless it can draw more largely upon the refined and educated middle and upper classes, but it is difficult to judge what the future may hold. Spiritualism has, however, done during the last 70 years—and continues to do—a very useful and important work in awakening the general public to the knowledge and importance of spirit intercourse, and for this great, and too often in the past thankless task, deserves the greatest credit.

It is my opinion that in America, as in England, the study and practice of spirit intercourse will more and more be divided into two distinct branches; the scientific and religious. I do not think the two need be divorced in the individual, but the public work is more likely to fall into these two divisions. Wherever I went I found the general public much more open-minded towards Psychic Science than upon my last visit, four years ago. This results chiefly from the influence of various writers in the public Press, the lectures of Sir A. Conan Doyle, reported so fully in the States and widely discussed in the Press; the recent lectures during the visit of Sir Oliver Lodge, and the writings of the Rev. Vale Owen. The American public, as a whole, look to England for the latest information on psychic matters rather than to their own country, although in England there is a popular idea that Psychic Science has made greater progress in America. There is no

doubt that the highly electrical state of the atmosphere is conducive to better psychic phenomena than are ordinarily possible in England. This has been demonstrated by British mediums who have long practised at home with indifferent results, showing immediate and striking improvement after settling in the States. This influence of climate is more evident in physical than in mental mediumship.

GREAT SUMMER CAMPS.

I made a short visit to two of the leading Spiritualistic summer camps, open to all comers, where demonstrations and lectures proceed daily. I spent a week at Lily Dale Camp, N.Y., and a week at Chesterfield Camp, Ind., and during my stay tested various mediums. I cannot say I was favourably impressed with the work as there carried out, and I am strongly of the opinion that the tendency of these camps is rather to lower than to elevate the spiritual tone of the movement. Large numbers of investigators, who in the main are humorously sceptical, crowd into the various séance rooms at the camps, with the result that most of the mediums are subjected to a very heavy strain, and consequently the psychic demonstrations suffer. Doubtless many sceptics are converted, but it seems a very laborious and unattractive method of accomplishing propaganda work. One redeeming feature of these camps is found in the excellent auditoriums, built with seating accommodation for about 2,000, where lectures and demonstrations are provided to crowded audiences, especially on Sundays.

In my investigations I visited many of the principal cities throughout the States from the Atlantic to the Pacific, and during these four months I made experiments with most of the principal mediums who give mental and physical manifestations. Mediumship, generally speaking, is very similar in quality and kind to that exercised in England; there are, however, a greater number of mediums than at home, and if one is able to select the best in each State, a much higher average of excellence in results is secured. It has been my good fortune to arrange with four of the best of these to visit the British College of Psychic Science during 1921. Two are trance mediums, one has the gift of materialisation, and another obtains direct voice phenomena.

PHYSICAL MEDIUMSHIP WANING.

Mediumship for the demonstration of materialisation seems fast dying out in the States, just as in England it seems to become rarer. Farmer Riley, who recently passed away, was considered to be the leading materialising medium in the States. In his presence materialised forms were built up in full daylight while he sat in the woods with his friends. What the cause may be of this gradual cessation of one of the most valuable psychic powers known to the human race, it is difficult to say. It may be due in a measure to the fact that people possessing the gift are unwilling to submit to the harsh conditions that have often been meted out to such by ignorant investigators, who, knowing nothing of the laws governing such manifestations, have caused these mediums great suffering, or it may be that the spirit operators decline to sacrifice the time and effort necessary to secure results which the world has esteemed so lightly. Whatever the reason, it is a fact that full-form materialisation is rapidly dying out. Many mediums profess to give materialisations, but from those tested I came to the conclusion that, in the main, they are merely transfigurations of the medium's face by means of the use of psychoplastic material and some spirit drapery surrounding the head and upper part of the body, while in other cases there seemed to be evidence of deliberate fraud on the part of the medium. There are unfortunately frequent cases where men and women without any belief in spirit or in a spirit world, or any mediumistic powers, have adopted as a profession the giving of artificial counterparts of materialisations by the aid of an unlimited quantity of cheese cloth and phosphorescent paint. When these scoundrels are exposed, they pack up and appear in another locality under another name and continue to perpetrate their tricks on a too credulous public.

Mediums for spirit photography are not at all plentiful, but where the gift is found, it is to be noticed that as a rule the psychic forms are much larger and more distinct than we get in Britain, but there, as here, only a very limited number are recognised Slate-writing mediums in the States are few and far between, but I tested several who had undoubtedly this gift in varying degrees of excellence.

A SPIRITUALISTIC MECCA.

On reaching Los Angeles, the Mecca of all psychic students, and having great expectations of finding something in the way of superlative gifts, I was a little disappointed to find that the mediumship there, though good, was very

much upon the same level as in other parts of the country. I was surprised to find in this city several mediums practising upon the public platforms and demonstrating psychic powers combined with pure legerdemain. They do not claim that their work is done by spirit agency but leave the audiences to decide for themselves as to the method of production. This introduces mystery and confounds even the best psychic student, who is often unable to separate the artificial from the real when it is so combined. These vaudeville entertainers draw a large and good-paying crowd owing to the successful psychic messages that are sometimes given, and also to the fact that the religious susceptibilities or sceptical inclinations of the audience are in no way offended, for many who go regularly to such demonstrations would be furiously indignant if told that the work was done partly by the agency of spirits. This amalgamation of normal and supernormal powers makes psychic study, as I have said, profoundly difficult, and brings the subject into condemnation, just as it has ever done throughout the ages. The experienced student knows that these things are taking place to-day, and warns the unwary investigator, who, instead of thanking him for such advice, often denounces him as a sceptic.

I often wonder whether credulity or scepticism is the greater bugbear in psychic study. At many of the public séances which I attended I was sadly disappointed to note the trend of the questions to which members of the audience requested answers in the closed envelopes which were given to the mediums. These largely dealt with requests for advice regarding the buying and selling of stocks and shares, and others seemed to suppose that spirits ran successful matrimonial agencies.

My rapid survey of American psychology leads me to the conclusion that the United States to-day needs a tranquillising power to descend upon it, and a reawakening to the necessity for soul culture, for the nation is living too fast, and engrossed too deeply in the search for wealth, seeking to an unusual extent to find happiness and satisfaction from the latter. Many individuals perceive this and are doing their best to stem the tide of advancing materialism, making frantic efforts to detach themselves from an economic system that hurries them on like corks upon a stream. There are a hundred and one differing sects establishing themselves from year to year throughout the States, purporting to give that assistance which the people so greatly need. Organised religion in the main has lost all hold upon the mass of the people, and no new vital religious principle has taken its place. Many think the cultivation of the soul is an ancient superstition. Everyone must admire the young American, and it moves one to a profound pity to see the fine specimens of humanity turned out from the public schools, endowed with perfect physical forms, and with well trained minds, succumbing in a few years to the disastrous race for wealth, when once they enter into business pursuits.

America is bound within the next decade to go through some great social upheavals, for it is impossible for the country to go on speeding up as it is now doing, and great social problems are imminent, which may lead to distressing conflicts between capital and labour. Only through some spiritual Pentecost can the nation be brought to its senses, and a halt made in the wild rush after riches. This spiritual awakening, I believe, can best be found by a rediscovery of an ancient truth, the possibility of opening up communication with a wise order of being in a spiritual world, who can instruct men in the art of right living. These enlightened intelligences stand ready to give their aid just so soon as the doors are opened by the children of earth, and that not only in America but throughout the world.

A similar need of spiritual help and guidance is required by the British nation, but the danger does not appear so great as in the States at present. We have more time for reflection and apparently a more studious mind than our brothers and sisters across the Atlantic. Their need is a call to all here who are serious students of spiritual law, to make our lives worthy of that study, so that the higher forces may find a way through us to their desired end.

Christian Science has made marvellous strides during the last decade, and the success of this cult is in my opinion largely due to the promises made by its founder and present-day leaders, of both material health and wealth to its adherents. It has a *positive* gospel which many welcome. A more general awakening in the Churches regarding healing power has lately introduced a new current of life, and this mustard-seed may grow and prove a precursor to other spiritual powers.

I have to record my thanks to the many friends whom I met in the States, who so kindly piloted my way, and with whom I had long conversations on the whole subject. To Dr. Warne and his wife, my genial hosts at Lily Dale, I owe sincere thanks. Dr. Warne is President of the National Association of Spiritualists in the States, and I view the endeavours of himself and his colleagues to cleanse the platform, and to improve the standard of teaching, with the greatest admiration. Friends of Mr. Otto Von Bourg will be glad to learn with what appreciation his work is received in the States. He is now one of the leading platform mediums, and accompanies Dr. Warne in long tours undertaken on behalf of the Spiritualist churches. I hope that when any of my American friends visit London, I can repay them in some measure for the valuable services rendered by them during my visit.

A DISCOVERY AND A QUESTION.

"A New Activity?" by F. A. HOTBLACK. (Jarrols, 10s. 6d.) records the amazing discovery by Mrs. Dickinson of radio-active crystals deposited from organic oils and resins. She calls it Organic Radium, and Sir James Dewar says of it, "If this discovery can be proved to be organic, it is the discovery of a New World, but it is too gigantic even to dream of." Not the least curious part of the matter is that while the chief credit of the discovery of radium rests with Mme. Curie, this second discovery of a similar kind should also be the work of a lady. Radium is the element whose discovery led to a revolution in the concept of the elementary atom, and necessitated a new definition of a "chemical element." Elements are no longer thought of as final fixed forms, but as evolutionary products.

Radium is a metal in Mendeleef's Group II, which includes magnesium, zinc, cadmium, and mercury. Working back from the relative proportions of Uranium (atomic weight 238.8), Radium (226.4), Polonium (210) found in pitch-blende, it is deduced that the latter two are decomposition products of the first. It is calculated that in a given sample of pitch-blende half of its Uranium will have turned to Radium in 7,500,000,000 years by the escape of its electrons; and that by a similar process lasting 2,000 years, half the Radium will have become Polonium. The changes come about by giving off of α , β , and γ rays. The alpha rays, striking on a plate of zinc sulphide, produce minute flashes of light, by which their presence is distinguished. This process of the degradation of a radio-active substance obliges us now to think of an "element" as a substance which has a definite period of existence and a definite spectrum. All the phenomena of chemistry remain just where they were, but our notions of the "element" are changed. It is obvious that as far as we are concerned, a period of 7,500,000,000 years does not appreciably differ from infinity. We are told by Mr. Hotblack that "at the close of 1913, Mrs. Dickinson, while engaged in the pursuits of her hygienic preparations, was preparing an "Antiseptic Medical Cream-soap," a mixture of oils and resins, etc., when it was constantly noticed that certain minute crystalline particles were found to have become precipitated upon the paper at the top of the jar." These crystals are said to give off the same alpha rays as radium, with the very important difference that they do not "burn" the skin as do those from radium.

But there is much more than this: a sealed glass tube containing a few of these crystals renders water radio-active and confers upon it most extraordinary properties. It is said to make excellent bread without yeast: to remove scale from incrustated boiler tubes: to clean wool and paper-pulp without chemicals or heat: to disinfect: and to serve a variety of other uses. The rays from the crystals are also stated to have cured an obstinate case of antrum abscess, to facilitate the extraction of gold from arsenical pyrites, to aid the extraction of gas from coal, and to improve the quality of lubricating oils. Mrs. Dickinson has been made a member of the Royal Institution.

Of course the new substance can scarcely be the metal radium or any salt of it in a chemical sense, and chemically "organic radium" seems like a contradiction in terms—as well speak of organic gold or organic mercury. But the name is of no importance; the amazing thing is that a substance, apparently of organic origin, should emit alpha rays, perhaps only a chemist like Sir James Dewar can appreciate the full magnitude of such a discovery. If matter of organic origin can actually emit these rays, we have perhaps a clue to the many mysteries linking organic to ethereal nature, for the most astounding thing about the electron is the vast energy that it carries in proportion to its size, and its dissociation is the first step towards the release of the enormous energy latent in the atom. S. DE B.

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"SPIRITUALISM AND SOCIAL RECONSTRUCTION."

By the Author of "So Saith the Spirit."

As a constant reader of your journal, I protest against the prominence given, in your recent issues, to articles under the above heading. The writer of these articles being, apparently, an extreme Democrat or Socialist, seeks to utilise, it would seem, the growing popularity of Spiritualism to advance his own political theories—employing for that purpose the vague term "re-construction." It will do immense harm to the Spiritualist movement—especially with thoughtful people—to allow the wholly erroneous notion to get abroad that there is any connection between Spiritualism and Democracy or Socialism.

The articles you are publishing under the above heading are full of controversial matter very distasteful to large numbers of your readers. As samples of the numerous passages open to obvious criticism which they contain I may observe that to speak of the people in this country—where there is practically adult suffrage—as possessing an "extremely modest measure of political liberty" is somewhat extravagant. And the assertion that since Constantine Christianity "has been distorted into an instrument by means of which to delude men into acquiescence with all the abuses and tyrannies of the world," and that Christians "have been adjured to tolerate the exploitation, the tyranny, the licentiousness, the extortion, the cruelty, the bloodshed, and the trickery of their rulers as parts of a duty of submission incumbent upon them as Christians," will be resented by all true Christians as a travesty of history.

Even more repulsive, and having but a remote connection with Spiritualism, is the doctrine, advanced in the same articles, of an "Evolving Deity." According to Dr. Ellis Powell, God must evolve "or else the ages of eternal evolution would ultimately, by raising man to the equivalence with his Creator, deprive the universe of leadership." It may be pointed out, however, that the evolution of man consists in his ever becoming better and more spiritual. The Creator differs essentially from man in possessing infinite power and wisdom. No amount of evolution will ever make man a competitor with God in power, wisdom, and knowledge. Further, the reasoning upon which the Evolving Deity theory is based leads to the result that the constantly evolving Deity must, in the far distant past, have been a very humble and insignificant entity—even more insignificant than man now is. Upon this footing, it would be interesting to learn how God could have created the universe. Or, is it part of the Evolving Deity theory that the universe, with its wonderful organisation, and even God Himself, are not due to design but are purely the result of some incomprehensible accident?

DR. POWELL'S REPLY.

We thought it right to show the above letter to Dr. Powell, the author of the challenged articles, in order that he might have the opportunity of sending a reply. He writes:—

"1. I am not a Socialist, and only a democrat in the sense that we are all democrats nowadays. As for the articles doing 'immense harm to the Spiritualist movement,' it is a fact that they have already appeared, in pamphlet form, under the ægis of the Spiritualists' National Union. This body would hardly disseminate opinions damaging to its own cause.

"2. I should have thought that the right of exercising the suffrage, once in seven years, by way of choice between candidates selected by party caucuses, afforded a very decisive proof of the accuracy of my statement as to the 'modest measure' of political liberty we enjoy. How many citizens approve of the present squandermania of the Government? Yet what power have they to stop it? None.

"3. Then it is said that my criticism of the doctrine of the duty of non-resistance is a 'travesty of history.' Confining ourselves to England, what was the state of affairs in (say) the fifteenth century?—

"'Everywhere authority came home to the unhappy subjects as a mere matter of arbitrary and violent caprice, and the main function of Government as that of rough extortion and successful pillage; while the recognition of privilege on every hand blotted out all sense of equality before the law.' (Mrs. J. R. Green, 'Town Life in the Fifteenth Century,' Vol. I., p. 216.)

"What was the attitude of many (misguided) Christian teachers of the first rank towards this state of things? I will not paraphrase on my own account, I will let the answer be framed by the late Father Figgis, one of the greatest Anglican scholars of our time:—

"'In Tyndall's work, "The Obedience of a Christian Man," passive obedience is inculcated without any qualification. No terms could be stronger than those in which the writer enforces the duty of non-resistance.' (Figgis, 'Divine Right of Kings,' p. 93.)

"It will scarcely be denied that Tyndall (writing in 1528) occupied a high position as a representative of contemporary ecclesiastical opinion. And after successive decades of Tudor bloodshed, corruption, tyranny and rapine, Bishop Jewel declared (Works, Vol. III., p. 74) that 'obedience is due to princes and magistrates though they be very wicked.'

"Of course, Jewel must not be too harshly judged because he fell under the spell of his environment. I quote him (and it would be easy to quote others) in reply to suggestion that my argument is a travesty of history.

"The final criticism, with regard to my 'repulsive' theory of an evolving Deity, opens too large a subject for discussion here. But those who know me are aware that I am generally capable of rendering a reason for the faith that is in me."

It seems necessary to point out that the Editor cannot be held responsible for the opinions of contributors. We have permitted the author of "So Saith the Spirit" to make his protest and published Dr. Powell's reply, and with that the discussion must close.

LONDON SPIRITUALIST ALLIANCE.

On Tuesday next Mrs. E. A. Cammock will give clairvoyant descriptions to members of the L.S.A. at 6, Queen Square.

The fine Devotional Meetings conducted by Dr. W. J. Vanstone are receiving the appreciation they deserve. At the last meeting, on November 25th, there was a much increased attendance. The final one for this year will take place on Thursday, December 9th.

On Friday, the 10th instant, Mrs. M. H. Wallis gives her well-known "Talks with a Spirit Control," preceded by a Conversational Gathering, when tea is served.

The last meeting of the Session this year will be held on Thursday, December 16th. It will take the form of a Social Gathering with music. Large and enthusiastic meetings have been the rule this Session, and this closing one is expected to eclipse all others. Particulars of the programme will be given in our next issue.

The subscription to the Alliance is one of the very few things which have not risen in price. One guinea gives not only the use of the Library but admission to the regular meetings held by the Alliance. The subscriptions of those who join now will cover membership until December 31st, 1921.

The Library of the London Spiritualist Alliance, which is the finest of its kind in the world, represents every grade and phase of Spiritualism and Psychical Research. It is consequently invaluable not only to investigators but to seasoned students of the subject.

The Alliance has been in existence nearly forty years, having been founded in the year 1884, as the successor of the British National Association of Spiritualists. During its existence it has ministered to the needs of thousands, furnishing information and advice, providing demonstrations of psychical powers, and acting specially as a centre for metropolitan Spiritualists. To-day, when the public need for information is so urgent and widespread, the Alliance is able to place at the disposal of inquirers the fruits of long experience in the subject. Those who are sincerely anxious to investigate the truth of Spiritualism are thus afforded unequalled opportunities for pursuing their inquiries.

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

NEW BOOKS AT DISCOUNT PRICES.

"Materialisation," Schrenck-Notzing (35s.), 30s.; "Contact with the Other World" Prof. Hyslop (25s.), 20s.; "Spiritualism: A Symposium," Huntley Carter (18s.), 14s.; "Collected Fruits of Occult Teachings," Sinnett (15s.), 12s.; "The Verdict," Tertium Quid (6s.), 4s. 6d.; "God's Smile," Magnussen (7s. 6d.), 4s. 6d.; "Man's Survival," Tweedale (10s. 6d.), 7s. 6d.; "The Gate of Remembrance," Bligh Bond (7s. 6d.), 5s.; "Spiritualism," J. Arthur Hill (7s. 6d.), 6s.; "Psychical Research," Kingsford (6s.), 4s. 6d.; "Problems of Mediumship," Zymondia (7s. 6d.), 6s. Postage.

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QUESTIONS AND ANSWERS.

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

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

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

BEGINNERS IN PSYCHIC SCIENCE.

M. B. and other readers who are making their first acquaintance with psychic subjects ask for advice in pursuing the matter. I would recommend them all to join one or other of the recognised Societies, notably the London Spiritualist Alliance, and take advantage of their libraries to read up the subject. At the various L.S.A. meetings they would meet friends who would further assist them. Thousands have made a beginning in this way, and achieved a degree of knowledge which has added greatly to their happiness.

KNOWLEDGE AS A MEANS OF MENTAL HARMONY.

Mr. P. S. HUDSON writes me generally on the subject of text-books in which every subject in the world's knowledge shall be dealt with, and all the information on each subject shall be classified and co-ordinated. If such a thing were possible, it would doubtless make for method and system, and the student would be saved the perplexity of reading conflicting accounts of any subject he investigated. Mr. Hudson thinks it would bring about a kind of mental harmony to have our knowledge thus made uniform and consistent. Perhaps, but the harmony for which we are striving is harmony of spirit, which is a deeper matter than intellectual uniformity. Some of us find ourselves very harmoniously related to people whose mental outlook is quite different. Personally, I have some dear friends who are frequently quite at variance with me in their views and opinions, but the fact does not disturb our friendship in the slightest degree. Unity of mind and soul is a much deeper matter than agreement about doctrines or sciences. But I should certainly like to see an authoritative text-book about Spiritualism. That will surely come when we know more of the subject, and can lay down some of the laws underlying its phenomena with precision, as matters of general agreement. At present we are united on principles, but the facts belong to the beginnings of a new science.

RENEWED POWERS IN SPIRIT LIFE.

MR. J. GREEN writes:—"Do you consider that we shall recover our lost emotional faculty and power in spirit life?" I do not quite grasp his meaning. Many of us never lose our "emotional faculty and power," although the outward expression of it may abate as we advance in years and grow soberer and wiser. Perhaps it may answer his question if I tell him that life in the spiritual world is a life of quickened emotions and deeper feelings. But the mind does not cease to govern. The advanced spirit grows not only in love, but in wisdom. He feels deeply for the sorrows of his brethren in this lower world, but he is wise enough

to see that much of the suffering is remedial—necessary for growth in character and intelligence. He knows better than we that however hard a schooling earth-life may be, it is a necessary one.

REINCARNATION.

C. LETH (Leytonstone), in the course of some remarks on my recent answer to a question on this subject, writes:—"Those who know, and see, and have realised their true being no longer argue about Truth. For Truth needs no authority for its protection, and can take care of itself." I fully agree. So far as the statement touches the reality or non-reality of the doctrine of Reincarnation, I am content to leave it there, but I am struck by the fact that believers in re-embodiment always do want to argue about it, and that their intellectual defence of the doctrine is far from complete. Of course, if it is beyond argument there is no profit in discussing it.

INQUIRY INTO SPIRITUALISM.

"SEEKER" wants "to go deeper into Spiritualism," and asks my advice. I would refer him to my answer to M. B. He will learn much from LETH, which he has just begun to read, and if he looks at the book advertisements he will see the names of several books that should assist him. It is difficult to advise in individual cases unless one knows what particular line of study the investigator wishes to cultivate—the phenomenal, the philosophical, or the religious.

CRYSTAL GAZING.

To "INTERESTED" (Bowdon): There is no magic in the crystal. It is simply a method which some find useful in developing or concentrating the clairvoyant powers. I know of no works that deal specially with crystal gazing, although the late Mr. Andrew Lang and other writers have touched on the subject in works on psychical research. It does not follow that because a person has latent clairvoyant powers he or she will see visions in the crystal. The faculty varies very much in individual cases. Like other psychic powers it is at its best and strongest when it unfolds spontaneously without artificial aids.

NEOPLATONISM AND SUFISM.

P. W. M. (Forest Gate) wishes information on these subjects impossible to give in this short space. I can only say that Neoplatonism was a revival of the doctrines of Plato which took place in Alexandria in the third century, and is sometimes known as Alexandrianism. Plotinus was one of its foremost teachers. Sufism is a system of Persian Mysticism. My correspondent should study the books in the library of the London Spiritualist Alliance.

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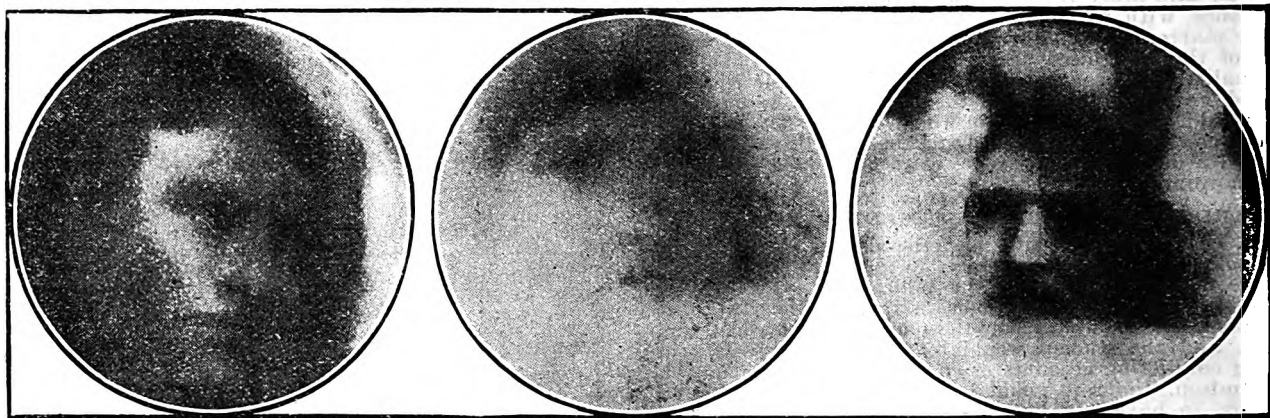
UNKNOWN PSYCHIC "EXTRAS."

CAN OUR READERS RECOGNIZE THEM?

This week we reproduce four spirit photographs of beings from beyond the veil who have up till now been unrecognized. We draw particular attention to the remarkable spirit "extra" of a young soldier. This psychic photograph will, we know, create the greatest interest both in those who are hoping to find a relative or friend, and those merely interested in this page as psychic researchers. As in the case of all the photographs we have shown on this page hitherto, it was taken under strict test conditions.

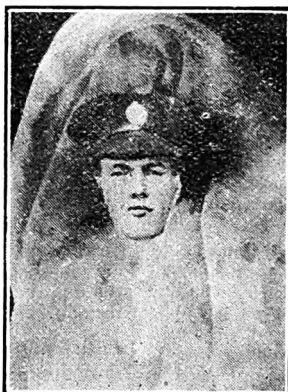
late Mr. Boursnell, but that she had always avoided the subject. Here was an effort, strengthened no doubt by knowledge and will, to bring assurance to her—and other evidence has since been added.

In October two visitors from Canada experimented, but to their disappointment, the face appearing, though remarkably clear, was quite unknown. They dined some weeks later with a relation whom they had not seen for several years. An inspection of various ordinary photographs was



We have had, up till the moment of going to press, a considerable number of photographs sent to us, the senders suggesting a possible likeness between them and the reproductions, but we wish to point out very clearly to all our readers that we cannot undertake to decide for them whether the photographs submitted to us are identical with the psychic "extras." In our experience in these matters in the past we have found that when anyone *does* recognise a psychic "extra" there is never any doubt about it at all, and it is not necessary to call in the assistance of others who did not know the original in the flesh to convince one on the point. We cannot, of course, send the original photograph of the psychic "extra" to any of our readers, nor can we have copies of them made, but anyone calling at the offices of **LIGHT** may see these photographs, and examine them for themselves.

We again wish to impress on our readers that all photographs sent to us must be accompanied by suitable wrappings and the necessary stamps to cover their return by post.



made, and the psychic "result" was casually handed out with others. A change passed over the face of the relative, and she demanded where the "extra" had been obtained, as it certainly was the face of her husband, unknown to the experimenters.

The wife of Major Spencer, of Walbottle, had a similar experience recently. A visit to Crewe resulted in a lad's face unrecognised by her. On her showing it to some friends on her return north, it was claimed by a neighbour in the village as her son, whom Mrs. Spencer did not know, but to whom she had sent parcels during the war. She had also brought his mother into a knowledge of the subject.

The above facts—not imagination—are the kind of thing we are continually meeting in this phase of the subject. They speak to us all of will, purposeful and courageous, beyond the barriers of death, of love, constant and untiring—love, which finds a way to its object, by such circuitous route, by such subtle links, as only intelligent, persistent effort could discover.

I have a large number of unrecognised photographs and there are many others about. In the New Year I purpose having these on view at the British College of Psychic Science, and if anyone would care to trust me with any such photographs I should be only too glad to show them and to think that even two or three might carry their message to the right hearts.

THE UNKNOWN FACE.

By BARBARA MCKENZIE.

It is a well-known fact that only a small proportion of the "results," the "extras," the "spirit faces," obtained by means of psychic photography, are recognised by those with whom they appear. But that these may yet be of the utmost value, if only the right link is obtained, is quite evident from numerous instances of recognition by others than those who made the experiment. In a recent number of **LIGHT**, a photograph of my own son appeared with an acquaintance, and yet it was months later before her son's likeness was obtained—while I have made the attempt several times since but without result. But the first success stands. Recently a mother who had lost an only son in the war made an experiment at the College. A clear face appeared near her, but instead of being her own son, it was recognised as the son of a friend whom she had comforted, and to whom she had taught something of the facts and philosophy of Spiritualism.

Last May Sir Arthur and Lady Conan Doyle made an experiment with the Crewe Circle. The "extra," a man's face, was not recognised by either, but a week later a message reached me that there was a clue to it as resembling an acquaintance of Sir Arthur's: would I send a print to a certain address? This was recognised by the widow as certainly her husband, who had died a month previously, but of whose death Sir Arthur had not been aware at the time of the experiment, as the announcement had been made in the "Morning Post" instead of "The Times," and had not been seen. The sequel came a few weeks ago, when this widow called and reminded me of the incident, and told me that her husband had been a convinced Spiritualist, and had even made investigations in psychic photography with the

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.

- Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Harvey; also on Wednesday, December 8th.
 Peckham.—Jausanne-road.—7, Mrs. Imison. Thursday, 8.15, Mrs. L. Harvey.
 Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Bolton. Thursday, 8, Mrs. Brown.
 Croydon.—Harewood Hall, 96, Higa-street.—11, Mr. Scholey; 6.30, Mrs. Annie Boddington.
 Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Jeffreys; 6.30, Church Service.
 Woolwich and Plumstead.—Invicta Hall, Chescent-road.—11, circle; 3, Lyceum; 7, Mr. R. Boddington. Thursday, 8, Mrs. M. Crowder.
 Holloway.—Grovedale Hall (near Highgate Tube Station). To-day (Saturday), 7.30, whist drive; players, 1/- each. Sunday, 11, Dr. W. J. Vanstone; 7, Mrs. M. Crowder. Wednesday, Mrs. E. Neville. Saturday, 11th, Lyceum Social.
 Brighton.—Athenaeum Hall.—11.15, public circle; 7, Mr. W. P. Swainson, on "Theresa, the Spanish Saint"; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

GIVE A THOUGHT TO THE ANIMALS.

Do they survive in Spirit Life? Many amongst us say they do.

Whether you, as a Spiritualist, believe in the immortality of animals or not, you cannot maintain an attitude of indifference towards animal suffering in this life. "He who is not actively kind is cruel," wrote Ruskin. Cruelty to animals is inconsistent with spiritual worth and progress. Many acquiesce, through ignorance, in inhuman practices in connection with the procurement of food, clothes and pleasure. It is the business of this Society to enlighten them.

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PUBLIC OPINION CAN SECURE THIS REFORM.

L. LIND-AF-HAGEBY,

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