

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

CHRISTMAS HOLIDAYS.

The Offices and Library of the L.S.A. will be closed from Thursday, December 23rd, until Thursday, December 30th.

The Programme for the coming Session—January to May, 1921—will be advertised in this column in the issue of "LIGHT" for January 1st.

A New Syllabus, with Rules, is now ready, and all persons intending to become Members or desiring information regarding the Society's work will be sent a copy on receipt of postcard addressed to the Secretary at above address.

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SUNDAY, DECEMBER 19TH.

At 11 a.m. ... MR. E. W. BEARD.
At 6.30 p.m. ... DR. W. J. VANSTONE.
WEDNESDAY, DEC. 22ND, AT 7.30 P.M. ... MR. ROBERT KING.

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SUNDAY EVENING, DEC. 19TH, AT 6.30 P.M. ... MR. G. SYMONS.

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

SUNDAY, DEC. 19TH, AT 11 A.M. ... MR. G. STURDY.
WEDNESDAY, DEC. 22ND, AT 7.30 P.M. ... Meeting for Members and Associates only.

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Wednesday, December 22nd, 5 p.m., Mrs. Bloodworth, Psychometry.

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SUNDAY AFTERNOON LECTURES

On the "HIGHER ASPECTS OF SPIRITUALISM."

22, Princes Street, Cavendish Square, W. London Academy of Music.

J. HAROLD CARPENTER will continue the course of lectures every Sunday afternoon at 3.15 p.m. December 19th: "The Spirit World and Its People." Part I. At the close of each lecture, not longer than 45 minutes in duration, a short devotional meeting is held for those desirous of obtaining contact with or help from the Spiritual Spheres.

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By MR. W. G. HOOPER, F.R.A.S., F.S.S.,

Author of "Universe of Ether and Spirit," etc., etc.

Mr. W. G. Hooper, who has just returned from a nine months' tour in Canada and America, lecturing on Spiritual Science of the Universe, is open to give Addresses on Sundays or Lecture in the week to Societies in Lancashire, Yorkshire or the Midland Counties. Sundays, free for expenses.

Societies desiring his services for the New Year are asked to write him c/o Heswall, St. David's Place, Llandudno.

Good General or Working Housekeeper for January 3rd; family of three.—Apply Mrs. Morris, Fairview, Higher Drive, Purley.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,084.—VOL. XL.

[Registered as]

SATURDAY, DECEMBER 18, 1920.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

We have had occasion from time to time, not without reluctance, to comment regretfully on some of the sorry verse which appears in various of our American contemporaries, whose zeal, untempered with judgment, leads to the publication of the "poetry" as emanating from great poets of the past. We are glad on this occasion to be able to refer to something of the kind without adverse criticism. We take the following lines from "Reason," the Californian journal, which tells how James Whitcomb Riley, the Hoosier poet, wrote them through the ouija board for the delectation of a gentleman who knew Riley in life:—

Old-fashioned roses a-nod in the breeze,
And larkspur, slender and decked with bees,
Under the whispering leaves of June,
And the slanting rays of the afternoon:
And the soul of a friend to dream and smile
And cheer your heart for a little while
Don't you feel that it's near at hand,
The wonderful plane of the Afterland?

Well, that is certainly in James Whitcomb Riley's manner. And it is good verse—not mere doggerel. And that reminds us that we have seen some really excellent verse which has come, by psychic means, "through" people who would normally have been utterly incapable of producing it. In the present instance Mr. Riley's friend—who is not a Spiritualist—says that the verse described a part of his garden.

* * * *

The appointment of a Special Committee of the Church of Scotland to make *practical* inquiry into psychic phenomena is a significant step. The Scots mind, as we have been often told, moves slowly but surely. In this case the Scottish genius, conservative, tenacious, thorough, often showing a degree of caution which the Southron is disposed to ridicule, has outstripped its English consort. The contradiction is perhaps more apparent than real. The Scot may be slow in making up his mind, but he is eminently practical, and instead of halting in front of a theory which does not commend itself to him he tests it by practice as well as by logic.

* * * *

We hope that the inquiries of the Committee will be well guided by those experienced in psychic phenomena

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and Newsagents.

—which represent a difficult sea to navigate successfully. Life is simple, but its sciences are not to be mastered without pain and effort. The most important question in the world is not at the disposal of quick and easy methods. Howbeit one single fact thoroughly tested may be the turning point for every investigator. A fact will overturn the mightiest and oldest structure which is not based on truth—it is the one thing that in the Scottish phrase will "ding doon Tantallon." We trust, therefore, that the Church of Scotland Committee in its practical researches will make acquaintance with the best works by the best authorities on the practical side of Spiritualism. There are many, some by men of high distinction, as everyone acquainted with our subject is well aware. Whatever conclusion the investigators reach we hope it will be based on the most thorough consideration of the question. Rapid conversions are no more welcome to us than quick condemnations. Both usually arise from hasty judgments, of which the Scot is not usually guilty unless his emotional nature happens to be touched.

* * * *

Mr. Francis Grierson, the famous mystical writer, referring to Edison's projected "spirit machine" recently, said that Edison was a curious example of a scientist trying to "bring forth a spiritual miracle out of common matter," and that he thought the attempt would fail, first, because Edison was not working from conviction, and second, that he had no vision. And Mr. Grierson added:—

Back of all such work I see a concentrated effort to strike a death-blow at the Churches, at the Bible, at all belief in immortality, no matter in what form it may be.

There is room for difference of view. To our thinking there is a legitimate psychical inquiry pursued along secular lines which may, and indeed does, achieve valuable results in the investigation of evidences for human survival. It is only when this line is pursued beyond its proper limits that its efforts become futile. Spiritual vision, the "Communion of Saints," eternal life, these are things which belong to the deeper side of the matter, beyond the purview of the intellect but within reach of the humblest soul whose *religious* perceptions have been opened.

* * * *

Mr. Grierson, we observe, went on to say:—

If the soul is not immortal, what is the use of Churches, of psychic research societies, and of all metaphysical teaching? When Edison's instrument fails the agnostics may have their innings.

But mechanism must be allowed a certain scope along the fringes of the subject, especially if it is found that it relieves the human organism. The value of a machine is at present rather problematical, but we have it on the authority of a capable observer, familiar alike with mechanism and the human psychical faculty, that mechanical apparatus is a scientific possibility

THE CRAWFORD FUND. —As mentioned last week, this fund is now closed. We have, however, still to acknowledge the following donations:—Miss E. Katharine Bates, £2 2s.; J. M. Watkins, £2; John C. des Granges, £1 8s. 1d.; "An Irish Acquaintance," 10/-; Miss E. L. Christien, £4 12s.; Mrs. Williamson Oswald, £4; W. Whately Smith, £2 2s.; Mrs. K. M. Barnsby, £1 1s.; C. J. Wilson (of Dublin), £2 2s.

CHRISTMAS DECORATION FUND

FOR ALL HALLOWS, ORFORD.

Interesting Letters from Vale Owen Readers.

On Tuesday next, December 21st, we are compelled to close the Fund for the decoration of All Hallows, Orford, for the reason that time must be given to Mr. Vale Owen and his Churchwardens to procure the necessary flowers and make arrangements for their display on the altar and in the chancel of the little church. We have received hundreds of letters containing beautiful tributes to the wonderful Scriptures, and expressions of gratitude to the Vicar of Orford for permitting them to be given to the world.

We feel sure that all those who have written to Mr. Engholm will be pleased to know that these letters are being sent to Mr. Vale Owen to read, and further, that the Vicar has promised personally to autograph every Christmas card, no matter how many there may be. A glance through the list of addresses to which the Christmas card will be sent shows that there are readers, not only of the Vale Owen Script, but of *LIGHT* also, in every part of the United Kingdom. We have also received gifts for this Fund from many places abroad.

This week we give a small illustration showing the chancel and altar of All Hallows, and it is before the altar of this sacred place that practically every morning of the past year Mr. Vale Owen has offered up his prayer on behalf of the many who have written to him asking him to do this service for them. That these prayers have in many cases been answered, there is no doubt. What better man could one find than "G. V. O." as his parishioners and friends love to call him, to perform this ministry on our behalf? That this little church will be thronged on Christmas Day by an unseen host is certain, and can be realised to the full by the thousands who understand the deeper meaning of the Vale Owen Script.

Every Christmas morning, whilst it is still dark, Mr. Vale Owen, accompanied by his choir, ascends the belfry tower of All Hallows, and when all are assembled there, at the first sign of the breaking dawn, they lift up their voices in that beautiful Christmas hymn, "Hark, the Herald Angels Sing." And in that still morning hour the voices of the little choristers are, we think, joined by others inaudible to mortal ear—voices of those who had once lived in Orford village, and are helping now to bring the true Christmas spirit into the hearts and homes of the dear ones who are still fighting the battle of life in Orford.

As we stated in our last issue, the Christmas number of *LIGHT*, which will be on sale at all bookstalls and newsagents' on Thursday, December 23rd, will contain a list of the subscribers to the Decoration Fund received up to the time of going to press. This Christmas number will be adorned with a beautiful coloured cover, and contain an illustration of All Hallows, Orford, as well as some further stories connected with Mr. Vale Owen's ministry there.

For the benefit of new readers, we will repeat for the last time that, should they desire to help to decorate this little church on Christmas Day, they must send their donations—which should in no case exceed half-a-crown—by cheque or postal order (not stamps) made payable to Mr. H. W. Engholm, offices of *LIGHT*, 6, Queen Square, London, W.C.1. The donors are asked to forward

their full name and address, and they will then receive a Christmas Card from Mr. Vale Owen on Christmas Day.

EXTRACTS FROM LETTERS.

"Sir A. V. ventures to send his contribution. From reading the Vale Owen messages he received very considerable comfort and help, which enabled him on 30th April last to face death unflinchingly when this house was raided by a band of armed and masked men, who threatened his life if he did not give up the key of the strong room—having smashed in the back door and rushed in on him at 1 a.m., all masked and armed.

He sent out a S.O.S. call for help, and is sure it was answered, as the raiders, after attacking the strong room for 2 hours, left without getting any arms or anything; but of this and the great support he received that night from his study of Spiritualism as a help to religion he proposes to send further particulars to *LIGHT* later on.

He hopes Mr. Vale Owen will pray for his poor country in this trying time."

"I have gained great profit from Mr. Vale Owen's script, and am grateful for this opportunity of showing my appreciation."

"It is with great pleasure that I add my donation to your fund, as a thank offering to him and those lofty spirits whose messages I have read and which have brought me into much closer touch with that which is eternally good, true and beautiful."

"I think the idea is beautiful."

"I should like you to convey to Mr. Vale Owen our heartfelt thanks and deep gratitude for the many hours of happiness he has given to us."

"Congratulations on your beautiful thought."

"Four readers of the Vale Owen scripts, who deeply appreciate the spiritual help and enlightenment these messages bring them, beg to forward a contribution towards the Christmas-day Flower Fund for the Orford Church."

"A beautiful thought, may you have a splendid response."

"With great pleasure I enclose a small donation for Mr. Vale Owen's Church, only sorry I cannot send more, and I do wish him God speed for the coming year and that his little Church will be larger yet."

"I think the Rev. Vale Owen's beautiful addresses and messages from the Spirit Home are grand, and words fail to convey what world wide comfort and enlightenment they will bring to all who read them."

"I have received much spiritual help and inspiration as the result of reading the Vale Owen script."

"I am a sincere reader of the Scripts, and will be very sorry when they come to an end."

"My contribution seems a small acknowledgment for all the beautiful teaching, help and comfort conveyed in the messages, and the self-sacrificing labour of the Vicar in transcribing them."

"It is a privilege to be able to join."

Flowers in the Highlands of Heaven: From Zabdriel.

ON either hand as we go we see flowers blooming, some of the daisy family, and the pansy, and others standing aloft as if rejoicing in their beauty of foliage and colouring, like the dahlia and the peony and the rose.

All these, and more too: for we in this sphere know no flowers in their season, but all bloom together in the perpetual but never-wearying summer time.

Then here and there are other kinds, and some are of great diameter, a veritable galaxy of beauty, like great shields of flashing light, and hues all beautiful, and all giving forth delight to the beholder.

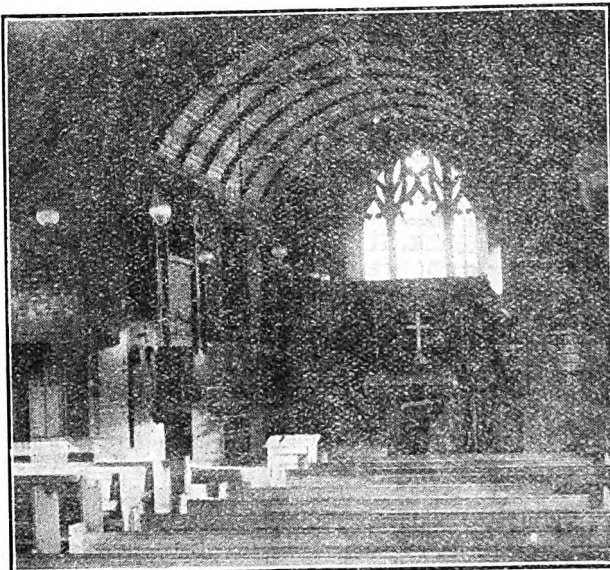
The flora of this sphere is beyond description to you; for, as I have already explained, there are colours here which earth knows not, by reason of its grosser vibrations and also because the senses of the human body are not enough reflected for their perception.

Thus, to digress a little, there are colours and sounds about you ever which are not cognisable of your senses.

And here we have these, and more added, to help the gorgeous display of loveliness, and to show us some little of what the Beauty of Holiness must be like nearer to the central bliss where the Holiest dwell in the Heart of the One Alone.

*From the Vale Owen Script,
Weekly Dispatch, May 30th, 1920.*

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



Chancel and Altar of All Hallows, which is to be a shrine of flowers on Christmas Day.

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 444.)

XV.—THE SEARCHLIGHT OF REASON.



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

Evolution, as we know, is the process by which man develops through contact with the physical up to a certain point in his spiritual progress. Occasionally evolution upsets the mental equilibrium—this sounds paradoxical, but sometimes a man does not understand how to achieve his evolution smoothly, especially at the transition stages, until he has reached a fairly high degree (I am speaking, of course, of evolution on earth—it continues here in the spiritual). All normal growth on the earth is gradual, and is not intended to be forced along only one limited direction.

The first stage of evolution is, of course, in the physical through the senses, which is fairly plain sailing, though there are many bumps and knocks in that state, for men have to conquer their impulses and learn to control while exercising their senses; some people wish to live in them entirely practically, and, because men have free will, they can do so if they desire it. They stay at that stage then until they have learnt how ephemeral it is. Some people spend all their lives in fighting only for the things they have to leave behind them. Others may even pass two or three earth lives doing this, and they will not progress until they have hurt themselves seriously, and then only do they begin to think. Because they have over-evolved in that particular line (which is Nature purely in the physical) Nature takes revenge eventually on the physical body.

In the next stage man has become more sensitive both physically and mentally. He has reached the intermediate stage, the mental, which is the "pivot" of the balance of his development as it were, for on one side of him is the physical and on the other the spiritual. Often a man at the zenith of his mental power becomes unbalanced, this is because at this point he is liable to forget the lessons of the physical; considering himself above them—a kind of conceit—he discards them, and being in a mental stage the mind takes revenge. For, though he has developed mentally, this mental development is going on in a physical brain with a limited holding capacity, and it must, therefore, be guarded and cared for, and not allowed to forget the lessons and experience of the previous stage. Sometimes the mind becomes deranged at a later stage, at the transition between the mental and spiritual. Here again man wants to jump too far. He desires what I might call the "essence" of spiritual things, and tries to dissociate them from the mental. He wishes to rely only on spiritual intuition and inspiration, discarding the reasoning powers which he developed in the earlier stages (by thinking out things, discriminating between good and bad, etc.). He considers the simple process of reasoning beneath him. He says, "I have got beyond it, I can always depend on my intuition and inspiration!" This is a form of conceit again!

Now I am going to give you an ever-to-be-remembered axiom. "Always examine everything in the calm, steady glow of the searchlight of reason." This is absolutely essential at all times and stages: this mental balancing point, the reason, is one of God's best gifts to man, and is intended to be used all through his life. In its calm, steady light you should examine things physical and spiritual. It is always your safeguard from error and pain in the physical, from disappointment and disillusionment in the spiritual. For spiritual things tender, and wonderful, and beautiful, and true do come to men by inspiration and intuition, but, because they come in unknown ways from people and states outside your physical conditions, they must be examined in the light of reason, reverently certainly; you do not dissect a butterfly's wing with a pickaxe, but most carefully.

As I have said before, always walk humbly, never think you can ignore God's laws; you are never above them. This rule is made for your protection.

XVI.—PHYSICAL AND SPIRITUAL LINKS.

It is not possible for either you or me to gain psychic or

spiritual knowledge of each others' conditions except through a series of definite links. It cannot be obtained by any detached method. I can only get at people, places, and things in your world through links on the earth. That is not my natural environment now, it is strange to me, and therefore I must have guidance, not from my own, but your sphere, otherwise I am like a boat on land, useless, out of my element. You must have the right vehicle of expression for each sphere. That is why mediums are essential; they supply the psychic power we need to produce physical results in order to satisfy those who require proofs of that description.

We can produce a spiritual manifestation without this assistance, as in that case there is no physical power required, because spiritual results are obtained through operating directly on the mind of people, not by moving physical matter. Inspiration, for instance, is a spiritual process, but finding anyone on earth, lifting tables, or tracing letters, etc., are physical manifestations and therefore require a physical personal link. Without it there is nothing to guide us. You sometimes say to me something like this: "Why can't you get into touch with John Willie (or earth) through his spirit friends on your side?" Well, suppose I met his spirit friends, while they, like myself, were on earth it would not help me very much, for while we are there, and out of our proper conditions, we are unable to use our power to the full extent—we are much limited and hampered. In new places and conditions I am sometimes almost like a man in a dream, not wide awake, not acutely conscious, and to be thoroughly awake again, to have the full use of my faculties, I have to return to my own proper conditions in the spirit world to get my bearings, as it were.

Each spirit always gravitates to the exact spot, condition, environment, to which he belongs, not only at death but after every visit to earth. We must go back to our centre of being, our home, to pick up our own conditions, to be our real normal selves again. If "John Willie's" spirit friends happen to be exactly in the same state and condition as I am in the spirit world we could go together from there without difficulty to find him, presuming they are in touch with him, otherwise it necessitates a series of links that are sometimes very difficult to make. The conditions of the third sphere are more like those of earth than any of the others, that is why I, and others who work there, live in it. Our way of living, the scenery, pursuits, interests, etc., are similar. It is not, therefore, so hard for us to get back into our normal conditions after our visits to earth.

On the higher spheres it would be much more difficult. The way of life there is so different. Those are the spheres of intellect and inspiration, the work is all mental, and so the spirits there would not be able to manipulate physical matter as we try to do. It would also take them much longer to recover their balance after each visit to earth. It is the special work of the young killed in the war to demonstrate the truth of survival after death. Later on special manifestations of a wonderful kind will be permitted through them. Those on earth who have worked, and studied, and prayed in connection with those who are "dead" will be given the first manifestations, for they will have forged the necessary spiritual links. Theirs was the loss and pain—theirs will be the gain. The way must be prepared by the right spiritual atmosphere, and to achieve this people must express the truth by their way of life.

Physical links are made by material objects which, worn by the owner, become impregnated by his or her aura. The aura holds the expression of the person's conditions. An article, say a glove, for instance, is as much soaked in the aura as if it were soaked in petrol. In trying to get into touch with anyone I would sense this condition and endeavour to take the memory of it back to my own sphere, where I would try to allow myself to be drawn towards the thought condition which would synchronise with that of the glove. If the glove had been away too long from its owner the auric conditions would fade just as petrol evaporates. The last auric condition expels the previous one, so it confuses to psychometrize something much handled. The aura is full of ether and it is this that impregnates the glove. Spirits being in etheric bodies can sense its quality as it partakes of their own conditions.

I have told you about the aura before; it consists of ether with a certain amount of refined substance in it. There is ether in the atmosphere around you and it seems to collect particularly round people and things rather than remain diffused in a general way in space. Except for this fact you could never see the aura. It is only because its density is greater than the surrounding air that you are able to distinguish it.

XVII.—FAITH AND GOD.

You say many people have no religious sense because they do not "understand" God, and they have outgrown the stage

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of thinking of Him as a limited being. It is not necessary surely to realise only what you fully understand! This would be an extremely limiting qualification in everything; in science, for instance, you have to acknowledge the existence of many things you don't understand. As I have told you before, the Universe is full of marvels not yet within your comprehension, but on that account you will not deny their existence. You cannot rule out Intuition, and Inspiration; and Faith when it comes to things outside your purely material senses; these are necessary to link you up with the spiritual. Indeed they are, as it were, the "senses" of the spirit, and, like the physical senses, must be used with care and reason.

Does a babe "understand" its father? It only knows in his strong arms there is security, close to his heart it finds comfort and love. As that babe grows, by degrees, it understands its father better—it passes through all the phases of childhood, youth, manhood to old age, learning more all through life; well, our attitude while on earth is like that to God. We cannot at first understand at all. He is too far beyond our finite, limited comprehension, but as we grow in spiritual knowledge we understand better. We have to go through many phases, many days of schooling in this life, perhaps many lives here if we are slow here to learn, and then, after a certain point in our evolution, we come back to earth no more but go on with our education in the world of spirit, progressing ever higher and understanding Infinite realities, which are the things of God, more and more. Meanwhile, Mummy, have faith; pray, "Lord, I believe, help thou my unbelief." At least have faith enough to realise that the everlasting arms of God are open always to receive His children when, disillusioned and ashamed, having tested the futility, in the long run, of all material things, they are ready to return to Him. No one is ever too wicked, too sad, too broken, if he will, to creep like a tired child at last back to the heart of God.

XVIII.—TRUE ASCETICISM.

A man's thoughts brighten or darken his aura; you can tell his state of mind by looking at it. A hard, cold, unsympathetic person has a still aura, but in a sympathetic, responsive one, it moves and glows with interest and emotion. The former is the man who cannot project feeling and so gets very little in return; therefore, though he may be equally good in himself, he does not do the same amount of good. This is where Ascetics are right a little and wrong a great deal. You are not intended to feel "detached" from other forms of life in similar matter; on the contrary you are meant to understand, link up, and ally yourself in the strongest and best possible way you can with them.

He who can forget self and help others has the right kind of detachment; that is becoming divinely impersonal and being lifted above the sordid and material. If you can do this you can do a great thing; it is then your duty to help your brothers and sisters who have not yet risen to this height. To do this you must live among them and be aware of their conditions and troubles. False humility is not necessary, so never make a doormat of yourself; only learn always to look at things from another person's point of view and try to realise their difficulties and sorrows. Help where you can and so earn happiness and that soul satisfaction that comes from honest work, whatever it may be.

The more we realise the brotherhood of man the nearer we get to God, for we are one family in a common Fatherhood. If Christ, who was so much of God, could regard men with such infinite compassion, surely ordinary men ought not to be above helping and sympathising with one another. There is such a thing as reaction on earth, as well as subsequently in the spirit world, the result of every deed. Curses come home to roost, if not from the object we hurt then from some other direction; so also do kindnesses, to which the law is equally applicable. All the lessons you ever need are to be found in the life of Christ. You can't be anything better than a true follower of Him. There is nothing He did you would not be proud to be able to do if you only had courage enough and faith enough. He always helped the sick, the poor, and sinful. It was ever the weak lamb the Good Shepherd carried.

XIX.—THE INVESTMENT OF GOOD.

Up till now those who desired to live spiritually have been in the minority, but the numbers are growing. As the knowledge and desire spreads it gathers momentum and eventually they will be in the majority. Man's collective upward effort will draw greater God-power on to earth; this is how the super-men will evolve. So many are afraid at present to make the effort to change their ideas; they think they know and understand up to a point the material things of life, and its limitations, but have no understanding of the spiritual and are uneasy lest, in grasping what seems to them the spiritual shadow, they may lose the material substance. You cannot drive a bargain with God. What is of Him He expects to return to Him unreservedly.

When a man is prepared to take the plunge and do what he knows to be right from the true, which is the spiritual, point of view, regardless of the consequences, he makes the first and greatest because the hardest step; it means sacrifice, and opposition, discomfort, and troubles of various kinds, but only when he ceases to fear losing material things and is ready to relinquish them does he find God. People often have to suffer thus now who do what is right, they are

misunderstood for they are ahead of their time. People cry as of old: "This fellow makes us uneasy; he is upsetting the settled order of things and is trying to make us remember what we would fain forget. Away with him! Stone him! He must be broken or suppressed."

If you know it is right to help a person or a cause do it for good's sake. Do not say, "Will it pay me materially, shall I gain money, or fame, or social distinction, etc., through it?" By allying yourself to that cause for truth, however poor or dull, or unpopular it may be, you are linking yourself to power and good power, and you are bound to absorb some of it personally; and through this will eventually gain something of what you have not sought for yourself—that is, material good. The inevitable law of compensation works thus—if you lose materially for good, through this very good you gain materially in the long run. There is more God-power to be drawn by working collectively, for it is drawn by mind and will power. God-power works through intelligence. A man's mind and will power are his capital; put all you can of it without hurting or neglecting your proper duties into causes that work for good. In the end you will find it has been well invested and your interest will be certain, permanent, and satisfactory.

(To be continued.)

"REVELATIONS" AND A SELF-REVELATION.

Under the sensational heading, "Revelations: The Humbug of the Spiritualists," Mr. Arthur Lynch publishes in the "Pall Mall Gazette" of the 13th inst., a tirade of abuse. Sir Oliver Lodge, the Rev. G. Vale Owen—and even Dean Inge—come under the journalistic lash. Mr. Lynch commences his diatribe with a lament that he has only Reason to pierce his prison walls. Judging by the quality of the Reason in his own case, he has good cause for lamentation. He refers to himself as "caged in an adamant frame-work." It looks to us more like a horse-collar, even though he does not exactly grin through it. The attitude which induces a man to approach any body of his fellow-creatures with the accusation: "You are all rogues and fools—prove that you are not!" does not commend itself to us as either good manners or good sense. That is, if Mr. Lynch has launched his diatribe with a view to eliciting replies.

In its issue of the 14th inst., Mr. Roger Pocock has an admirably temperate reply to Mr. Arthur Lynch's attack: "If Mr. Lynch is unable to see, that is his misfortune, not his fault," says Mr. Pocock, who rightly points out that Reason (to which Mr. Lynch appeals) has two faculties—the intellectual and the intuitive. Further, he tells us that he has some thirty-eight volumes of messages purporting to come from the "dead," and that these "present a body of testimony concerning the spirit realms which only a very stupid person could possibly deride." And here is a sentence which we commend to some of our critics: "We do not expect the secular séance to reveal the truths of spiritual life which belong to religion, but it is certainly a field for study and observation extending the area of scientific research."

Our readers will remember that Mr. W. T. Stead was for some years editor of the "Pall Mall Gazette," and the article by Mr. Lynch reads curiously in its pages. But the provocative character of the article has, at least, elicited a convincing reply for the sake of readers who want to know the truth rather than the personal opinions of petulant critics.

"THE TIMES" AND SPIRITUALISM.

Those who take their notions of Spiritualism from "The Times" or its "Literary Supplement" are likely to find themselves in a confused state of mind, for sometimes that great organ takes a definitely anti-Spiritualistic line and sometimes surprises us with an article which shows a distinctly favourable attitude towards the subject.

The reviewer of Mr. Joseph McCabe's "Spiritualism" and Professor Hill's "Spiritualism and the New Psychology," comments on the new phase of activity on which "this remarkable movement" has entered, and then dismisses the claims of "this remarkable movement" to any serious consideration and finds himself in accord with Mr. McCabe.

As regards the conflict of the statements on the subject of Spiritualism which we find in "The Times" we could give several instances. We take the first that comes to hand and present the following from an article which appeared in "The Times" in March, 1914, following an account (March 18th) of a lady possessing a curious sensitiveness to the presence of spiders—a kind of "sixth sense." We give a quotation from the article here, without further comment:—

The primitive instincts no longer avail for the dwellers in cities, and thus very often the rare recurrence of them is termed "superstition." The signs and warnings of dreams, for example, which rest on the long tradition sublimely enshrined in Scripture would seem to be confirmed rather than to be explained by science which has not repudiated psychic research. The spiritual influence which in life is known as sympathy may well persevere beyond the grave, and those who deride the very notion ought logically to disbelieve in a soul,

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

8.—By the REV. ELLIS G. ROBERTS, M.A., Vicar of Alberbury, Salop.

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."

PART I.

"They went astray in the wilderness out of the way: and found no city to dwell in."—Psalm cvii., 4.



REV. ELLIS G. ROBERTS,
M.A.,
Vicar of Alberbury, Salop.

"Will Spiritualism lead men to Christianity?" This is in effect the question asked by the Bishop of Chelmsford. The question is comprehensive, and I shall not attempt to answer it in general terms. I shall adduce certain facts known to me through my individual experience. But individuals are members of a genus, and I believe that the genus to which I belong is a fairly large one. Further, I believe that its moral and intellectual weight entitles it to consideration. Psychical Research, many years ago, set me on the path towards a belief in God and in Christ. It has for years been my chief study, and the more I learn the more I am drawn back to the beliefs which once I abandoned in despair. My present attitude

towards the creeds differs little, if it differs at all, from that of the Bishop himself. I am quite willing to accept the teaching of the Church as to the Virgin Birth, and with sheer honest, personal conviction, strengthened by personally acquired evidence, I preach her doctrine of the life of the world to come. How many professors of theology can say the same?

Yet during those priceless years in which the foundation of a career is laid I was a wanderer in the barren field of doubt, hemmed in by the iron wall of materialism. The problem ever before me may be stated simply enough. Is there any spiritual world? It may be resolved into a still narrower issue: Is human survival a fact? The discoveries of Science—as they were represented to me—seemed to point to a negative answer. Philosophy on the whole seemed to incline the other way, but I had no one to guide me through the dizzying mazes of Metaphysics. In my early days I knew nothing of Martineau. And so, on the all-important problem of existence, I could attain no firm conviction. More than ten years I went astray in the weary wilderness of agnosticism.

Probably, as a school-boy and an undergraduate, I was a little in advance of my time. Most of my contemporaries at College gave such matters never a thought, and looked upon taking orders as a matter of course. But there were some who shared my difficulties, and be it noted that these were morally and intellectually among the best men at Oxford. Their difficulties then were those of the exception rather than the rule. Now they are those of the rule, not of the exception.

The tremendous obstacles to belief are now realised not simply by sceptical minds such as my own, but by the ordinary man and woman of moderate honesty and ability. The whole foundation of their faith has been shattered, and they know not whither to turn. Their fathers used to look to the Bible as the infallible Word of God. What a contrast now! A friend of mine engaged on the staff of the National Mission asked some Birmingham factory-girls to attend a Bible reading. They bade him keep his fairy tales for his babies. What wonder? Clerical Professors have long assured us that the Old Testament is largely a tissue of folklore, and now they blandly state that they can no longer accept the historical veracity of the Gospels. And members of Convocation wonder why men do not come to Church!

Psychical Research, as represented by its pioneers, showed me the way out of my difficulties. It made a breach in the iron wall of Materialism, and through that breach I forced my way. That was over thirty years ago. At that time I knew nothing of Spiritualism; I was acquainted only with spontaneous phenomena, but of these I had some personal experience. The evidence before me was comparatively

scanty, but it was good; it afforded a starting-point for further investigation, and pursuing my path I was led to the conclusion that the old beliefs were substantially true.

Psychical Research and Spiritualism in the present day supply a mass of evidence which is overwhelming. This evidence is within the reach of anyone who honestly seeks it. The number of those who have personally assured themselves of the survival of their friends is increasing day by day. The minority of to-day will be a majority in no long time.

The case of the Church at this moment is painfully simple. She represents now but a trifling proportion of the nation, and that remnant is rapidly decreasing. At the present rate it will vanish within this generation. This state of affairs is very largely due to the moral weakness and the blundering policy of the Church herself. But there is another and a no less serious factor in the problem. Mankind in the past was, to a very great extent indeed, willing to take for granted the preamble of all religions. In modern times it demands that this preamble should itself be proved.

The Church should frankly and gratefully accept the New Knowledge. Among certain of her ablest thinkers there seems an inclination to do so. But in other and very influential circles there still lingers the haughty spirit that goes before a fall, and I lay before these confident clerics a true story and a moral.

Joachim Murat on the evening of the day when he was made prisoner, after his mad attempt to regain the kingdoms he had lost, entertained his captors with a discussion of the terms of peace he was ready to accept. The Sicilies were to go to one, Calabria to another, and so on. His discourse was cut short by the entrance of an officer who bade him prepare to be shot at dawn. When I read the speeches of certain Churchmen in high places, this tragic old story often comes to my mind. I have heard an Archbishop hold forth in much the same spirit as Murat. And so far as his Church is concerned the sequel has also been much the same.

Will Spiritualists, as distinct from Spiritualism, come to the aid of the Church? That is another question, and a very grave one. It requires separate treatment.

(To be continued.)

THE REV. ELLIS G. ROBERTS, M.A.: A BIOGRAPHICAL NOTE.

The Rev. Ellis Gregory Roberts is a son of the late Canon Ellis Roberts, known to Welsh *literate* as Elis Wyn o Wyrfa, and claims descent from the same family as Elis Wyn of Glasynys, a famous writer in the days of Queen Anne, and known to many English readers as author of "The Sleeping Bard." The psychic gifts of Elis Wyn of Glasynys have come down to many of his descendants together with those of music and athletics. They are found in the members of the present generation. A remarkable experience of the Rev. E. G. Roberts is related in the second edition of Mr. Tweedale's admirable "Man's Survival After Death" (p. 242). Owing to weakening sight Mr. Roberts had discontinued controversial writing, in which he at one time took a considerable part as an advocate of Church Reform. Though conversant with psychic matters for a quarter of a century he had not attained conviction on the subject of Spiritualism when "Raymond" appeared. He had waited to see what the other side had to say. The offensive and inane attacks upon Sir Oliver Lodge outraged his passion for clean fighting as much as his keen logical instincts and brought the old warrior into the ring once more with results disastrous to the critics of Spiritualism.

OUR CHRISTMAS NUMBER.

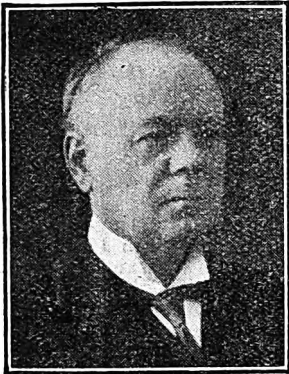
The Christmas Number of "Light" dated December 25th will be on sale at all bookstalls and newsagents on Thursday, December 23rd. With this number our much-discussed cover will appear in the form in which we originally intended to produce it, namely, in two colours. There will be many special articles of a seasonable character, and we advise all readers of "Light" to place their orders for the Christmas Number with their newsagent at once as we anticipate a big demand for it.

Owing to the expensive character of this production we are only printing a sufficient quantity to supply orders.

THE LAST JUDGMENT.

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

STRIKING TREATMENT OF A DIFFICULT THEME.



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

On the evening of December 16th, Dr. Ellis Powell delivered the last of the series of Advent addresses which he has been giving at St. Jude-on-the-Hill, Hampstead Garden Suburb (the Rev. Basil G. Bourchier, Vicar). The subject of the final address was "The Last Judgment."

In the first of these addresses (said Dr. Powell) I ventured to conjecture that the "sleep" of death, to which so many sacred and profane writers allude, was really the indescribably peaceful awakening into the wider selfhood of the next plane of existence. In the second address I endeavoured to suggest what the wider selfhood might signify. To this wider consciousness, we thought, the narrower earthly consciousness would be quite transparent, so that the man would see right through

himself. He would know what he really was, having no longer the capacity to deceive himself or others as to his real character.

In this life our bodies are clothed and our souls are masked. Both coverings are necessary. If all our thoughts, designs and passions were palpable to our fellow men, the clash of interest and feeling would make the world uninhabitable. Moreover, there are many thoughts which are far too sacred for public display. The essential thing is that the internal life be consistent with the external profession, or the man is a hypocrite. But if he take hold upon the internal sanctities, and their fruit appear in his external life, then his memory, as the years go on, will become a fragrant storehouse, a book whose pages will be filled with grateful and sacred reminiscence. Conversely, if the external life, the cover of the book, be fair, while its pages are sullied with sensuality and hate and evil, the memory will be a repository of corruption, the whited sepulchre of the offspring of a degraded mind.

And so the life will go on to its end. If it be well directed, the pages of the book will exhibit more and more the record of a right and true self. The lower self will be made, in St. Paul's words, to die daily as a result of the utter repudiation of its propensities by the higher self. Even in its earthly environment the higher self will have been able to judge and condemn the lower, up to a point. The book—the inner life—will be consistent with its cover—the outer life which is visible to the world. But if the conditions are reversed—if the cover is clean and the inside filthy—then the higher self will be disheartened and gradually stilled, so far as this life is concerned, by the lower. The volume of the life will just present a decent cover to the world, but the inside will be utterly repulsive. And of course there may be cases where utter shamelessness will present a book with a cover as foul as the pages, because almost all moral sense is gone. Whichever be the case, an examination of the great storehouse of memory will at once decide. Its contents, be they clean or foul, are the index to the whole character and tendency of our life.

But when the wider selfhood, the broader consciousness, wakes in the next world, the deeper memory will awaken also. Occasionally it flashes out in this world, too, as when the whole of the events of a lifetime gleam brilliantly in a few seconds before the intellectual eye of a man in imminent peril of death—or as when the aged remember, with amazing exactness, events of their childhood which in their prime they had utterly forgotten. The wider consciousness will view the narrower, untrammelled by the affections, the perversions, the bias, of this mortal life. Appearance will no longer differ from reality, but both will be the same, even to the eye of each individual spirit. The books of memory will be opened, and by them every soul will be brought to stand before the tribunal which they themselves will constitute. There can (as Morris Stewart, to whom I am greatly indebted, has pointed out) be no debate and no dispute. When those books are opened each man will be a book to himself. In its pages he will, with his own eyes see the verdict written, and know it to be just. He will, if one may say it with the profoundest reverence, automatically stand before the judgment seat of God; and in a very real sense he will pronounce the sentence upon himself.

For if he has gradually destroyed the power of the lower self, and cultivated the powers of the higher, the opening of the book of memory to the gaze of a wider consciousness will evidence the harvest of his struggles. The fight may have been hard and long. There will be blank pages in the

book where repentance has wiped out a record which once was there. All existence is dependent on the thought of God. He thinks the world, and you, and me, and thereby sustains us in existence. If He were to forget, then the world and you and I would drop into nothingness. And when He declares that He will remember no more the sins of which we repent, He means that they are erased from existence as if they had never been. They will be the blank pages when the books are opened. But if, in the absence of repentance, there has been no erasure, the record will be there; and the wider and higher consciousness of the individual, looking upon it, will pronounce his own condemnation. "Depart, ye cursed self" will be the automatic verdict of the higher selfhood, at once anticipating and affirming the fiat from the highest of all tribunals.

In that tribunal there must be such elements as majesty—for its inexorable and unerring justice will come home to every individual: of surprise, for to many the very existence of the higher selfhood, the wider consciousness, will have been unknown: of suddenness, for the revelation will be like a bolt from the blue: of apprehension and of terror, for the unmasked soul, which had hoped to conceal its wickedness for ever, will suddenly realise the depth of its guilt: and, on the other hand, of joy, for the just man, the man who has utilised the grace of God to make clean pages in his book, will see the near reward of his struggles and endeavours. And these elements of majesty, surprise, suddenness, apprehension, terror, and contrasted joy, are all to be found in the New Testament pictures of the advent, which prepedes the judgment. In one picture it is compared to a raging flood which sweeps houses from its path: in another to the time of harvest: in another to the sudden return of the master from foreign travel, surprising the neglectful and self-indulgent servant in the midst of his excesses: in another to the coming of Noah's deluge, or the tempest of fire and brimstone which overwhelmed Sodom and Gomorrah; and again to a marriage feast, with one guest flung out of the banquet hall because he is unfitly clothed. All these, I believe, are intended to present to our mind, under the guise of physical phenomena, some idea of sublime spiritual episodes, which are above and beyond our experience, and can only be brought within our partial comprehension by the use of striking oriental metaphor.

But here and there the very vividness of metaphor leads to some misapprehension. Take the word "judgment" itself. To us the word calls up the image of a highly ceremonial act, conducted in accordance with rigid forms, some of them, at all events, hampering the true course of justice, and all directed to pronouncing an external verdict upon the conduct of the man who stands before the tribunal. But in the New Testament all the words which are used to denominate judgment have in them the idea of separation, sundering, selection, by a decision depending upon a balance of merits and demerits. We speak of a "crisis" in an illness or a life, because at that moment the balance may incline either way, and by its inclination the whole future will be determined. Now, "crisis" is the very word written by the evangelists for judgment, and is the very word which must often have fallen from the lips of Christ Himself; at all events, whenever He spoke in Greek, and doubtless He did at times. And surely "crisis" is more aptly represented by the idea of the loftier selfhood, under Divine guidance, enunciating its verdict upon the lower, than laying too much stress upon supposedly forensic elements of the Last Tribunal, as we are apt to do; and yet at the same time it is as true to such sublime passages as that in which we are told that "before Him shall be gathered all nations, and He shall separate them one from another as the shepherd separateth the sheep from the goats." That is to say, the divinely-aided judgment of the higher consciousness will place each man in a next-world relationship completely consistent with the spiritual capacity which he has developed, and the spiritual record which he has made for himself in this terrestrial life. In St. Paul's words, "each one will receive the things done in the body, according to what he hath done, whether it be good or bad. God shall discriminate between the secret things of men, as my gospel holds, through Jesus Christ."

One last thought. Surely it is plain that the more advanced the process of spiritual refinement, the more complete will be the verdict of the higher self upon the lower. Its powers will be greater, its insight deeper. But in so far as these qualities excel in it, they will increase its capacity of greater approach to the Head of the Church Himself. The Greek word *parousia*, and the Latin *adventus*, have both been theologically translated and interpreted as meaning the "coming" of Christ. But while *adventus* does mean coming, the original Greek word *parousia* means much more. Its essential significance is "being by the side": so that the *parousia* of Christ to the individual soul would mean His being by the side of that soul. He would have manifested Himself to its finer senses; or, again, in St. Paul's words, "He will have transformed the body that belongs to our low estate [that is, our limited consciousness] till it resembles the body of His glory [that is, moves a stage

nearer to the perfection represented by His all-embracing consciousness] and "bears the image of the Heavenly." That, surely, would create a sense of His "being by," which would transcend all our terrestrial experiences, no matter how exalted they might have been.

Even thus does our advancing psychic knowledge establish more firmly than ever the impregnable truths which are the essential basis of New Testament teaching. The materialism of the last century, once regarded as so grim a phenomenon, so full of menace to true religion, is seen to have been but a ripple on the surface of the age, its traces now all but indistinguishable. And now, from every quarter, scientific confirmation is converging upon the ancient faith, and lighting it up, if one may reverently say so, with a new and splendid radiance—for assuredly the better we know the divine policy, the more will the spell of a profound admiration be cast upon us. May it be given to you and to me so to write upon the pages of the terrestrial consciousness that we need not blush or shrink when the books are opened to the higher selfhood and to the Judge of all things. May it rather be ours to look with serene confidence beyond the Judgment to the time when the piercing eye of the Spirit, in the words of Isaiah, shall see the King in His beauty, and behold the Law of Magnificent Distances!

FOR THE PEACE OF IRELAND.

A PLEA FROM THE ANCIENT CHURCH.

By G. R. DENNIS.

[We are careful in the matter of Spirit Messages, knowing the evidential difficulties. But the tone and substance of the communication printed below is of a character that justifies publicity, waiving the question as to whether it actually proceeded from the source mentioned. We have the utmost confidence in the contributor who forwards the communication.—ED. LIGHT.]

On October 12th, when three friends were conversing together on the subject of the holy spots in England, where sacred relics are believed to be hidden, and especially on St. Martin's, Canterbury, one of the three, who has the gift of clairvoyance and clairaudience, saw the figure of a priest standing in the room, with his hand raised in the attitude of blessing. At the same time she received the name of "Peter," and was impressed that he was connected with St. Augustine and with St. Martin's. Reference to a history of the period revealed the fact that, on coming to Canterbury, Augustine was accompanied by Lawrence, afterwards Archbishop, and Peter, first Abbot of St. Augustine's Monastery.

On November 27th, the same friends being together, Peter again appeared to the clairvoyant and endeavoured to give her some message with reference to the state of Ireland. Two days later she was awakened at 5 a.m., and told to write quickly, when the following message was given.

It may be of interest to add that the three friends are the author of "The Silent Voice," and her husband, and the author of "Christ in You," the last-named being the recipient of the present message.

Monday, November 29th, 1920.

From Peter, Abbot with St. Augustine.

The message I tried to convey to you three on Saturday is of the utmost importance. I have come at some cost again to talk to you. I shall have to impress you with my thoughts, as my language is not as your modern English. The Latin is still the purest form of speech for the conveyance of spiritual truths. It gives the sound which can best appeal to the human soul, both in speech and in music.

I am now in the sphere of Ideas. The real You, at such moments as the present, can contact with us in a deeper sense than if we spoke together on the physical plane, an exceedingly slow and clumsy method at its best. There is much to explain about all these laws; this, however, is not my present intention. I was certainly present at our brother's home, I, Peter the Abbot, in a finer, more subtle body seen by you. But there were others present whom you did not perceive, all full of the same desire to save Ireland. Please listen and copy carefully.

It is only the vital power of the Living Christ which can ever go to the roots of darkness and ignorance. When He approaches these things cease to exist. Ireland is to us as a flashing jewel of great glory. She can only be understood by you when she is regarded as an entirely separate star of radiance, and not as a diffused light from another star. She will blend her rays of light with all, but she will ever keep the central flame in the soul of her people. There are great Saints of Ireland here, who have laboured, and do still labour and love their great country. Ireland is precious and beautiful in their sight. Lend us your aid that together we may raise the soul of her people that they may dwell in the freedom of Truth and Brotherhood. They will one day enrich the world; they have much to give. There are still great spiritual seers in Ireland, leaders and teachers, both within our Church and without.

This appeal is now really made from us to those in Scotland, England and Ireland, to combine in the name of the Trinity, holding aloft the Cross in heart and mind. *By this you will prevail.* We suggest that you have a religious cam-

paign, inviting all Christians to co-operate with perpetual prayer, night and day, with the Retreats in each of the three countries given over to concentrated devotion and prayer for the re-instatement of Peace and Harmony. Each of these countries will have to make great sacrifices, for if you do not love mercy, do justly and walk humbly with your God, you cannot do this great work.

(How can we three really help in such a great matter?) Look back at past history, recall to the memory the great work which has been done for Life itself, by movements which had their rise apparently in even a single person. Look higher; see the suffering, lonely Christ, and in His Name and by His living power you shall prevail.

We have watched the Christian Church from its inception through the long development, and we see its undying splendour and power through all the mists, and in spite of clouds upon its altars in the present hour. Do not fail her in this time of deep need. Fill your prayers with love for Ireland; there is yet time. The secular arm has failed, and will fail again without the Christ Spirit. Politicians are scattering the sheep of the fold. Christians must gather them in. We feel their tears and the blood of the slain cries aloud.

If this word of ours can touch right sources, we will encompass with power and blessing each and every co-operator. We come in the name of the Lord Christ Jesus, my brother. The whole Church here is united to help in this matter, as it will in due course affect the whole of Christendom. There are no divisions here. God calls together the elect of every nation to form the body of His Church. Some of the greatest Saints are unknown to you, and alas, unknown to the Churches of earth.

I will now show you that it is a voice separate from your mind that speaks through you.

(A vision followed, lasting about two minutes. The Abbot was seen going through some parts of what he described as the Ambrosian Rite, very sacred and full of power.)

The Christian Church should study Origen, and also read much from the Saints and Mystics, especially the holy St. John's Gospel. It is there you will find the hidden jewel which Christ conveyed to the beloved Apostle, which will later emerge as the refined essential teaching of Christ.

(Are there any more books of the Bible?)

Yes, there are still in existence hidden manuscripts, containing the inner illumination. Not yet! not yet!

You have this definite work for Ireland which will mean greater light for all. It should be started without delay.

(Is it not possible for you on that side, by the power of Christ, to do this better than we could?)

Yes, I hear you. But Christ works through individuals to help the physical plane. Only in this way will the Kingdom come in heart and life on the earth, each of you faithful in that which is least. It is not so here on the spiritual plane. We dwell in an atmosphere radiant with light and power, but you are dealing with duller perceptions, dense conditions needing the human voice, touch and pure love. Only by these apparently clumsy methods can the earth be lifted, but the consequences are far-reaching. You do not see the result of your striving until afterwards. It is all worth while. Keep your faith in God, and leave results.

There are many who will heed this message. Tell your friends to trust the Lord Christ Jesus in this matter, the same yesterday, to-day and for ever. Set apart time for prayer. Tell all who long for true Brotherhood to pray for Ireland. You will not have the true League of Nations until this is set afoot.

+ PETER.

The Name, the Word of Power! *By this prevail.*

SPIRITS ABOUT US,

Faith is a higher faculty than Reason,
Though of the brightest power of revelation,
As the snow-headed mountain rises o'er
The lightning, and applies itself to Heaven.
We know in day-time there are stars about us
Just as at night, and name them what and where,
By sight of science; so by Faith we know,
Although we may not see them till our night,
That spirits are about us; and believe
That to a spirit's eye all Heaven may be
As full of angels as a beam of light
Of notes. As spiritual it shows all
Classes of life, perhaps, above our Kind,
Known to tradition, reason, or God's word,
Whose bright foundations are the heights of Heaven.
—BAILEY'S "Festus."

THE L.S.A. MEMORIAL ENDOWMENT FUND.—The Council of the London Spiritualist Alliance acknowledge with thanks the following donation:—Mrs. Muriel Smith, £5.

MRS. CLAUD SCOTT'S mystical pictures have attracted so much attention that many will find interest in the announcement in our advertisement columns that one of the pictures ("A Little Child Shall Lead Them") has been reproduced in sepia as a Christmas card, and that coloured reproductions of others are also on sale at this office or of the artist, 51a, Marlborough-road, London, W.8.

LIGHT,

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

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SAINTLINESS AND SANITY.

There have been eccentric saints, just as there have been erratic mystics and "mad poets," fanatical prophets and crazy seers. But in no case, whether it be saints or other supposed recipients of a divine influx, has the departure from the normal been anything but a defect. Holiness is primarily "Wholeness," or health, and the deeper vision, if it goes not with intelligent direction and clearness of perception, is a doubtful gift.

There are saintly souls on earth to-day, and we have been privileged to meet some of them, and to observe with pleasure that side by side with beauty of character they showed plenty of practical good sense. Some of them were men and women of affairs, administrators, organisers, with fine executive ability. That is to say, they were well-rounded characters, showing no lopsided development. They were, in short, well-balanced, and that seems to us to be the ideal state in human evolution.

It is a pity that the current idea of what constitutes saintliness should have taken the grotesque shape of a man or woman whose character and conduct are thrown out of gear by the possession or reputed possession of some spiritual quality. It has been the fashion to excuse any divergences from normal behaviour in such cases by the theory that the saintly person was in some way superior to the codes which regulate ordinary humanity. It was a flimsy excuse, at best. Irregularity of conduct cannot be condoned on such a ground.

Some of the shrewder Churchmen of the past were well aware of this. We recall the story of the Cardinal who, centuries ago, was sent by the Pope to investigate the case of a nun who was regarded by those about her as a pattern of grace and holiness. This Cardinal, on his arrival at the convent, desired the saintly nun to assist him in removing his riding boots, a request which the lady received with disdain, declining to perform so menial a task. The test was an effective one. "You need be under no concern about your saint," said the Cardinal later to her superiors. "She is no saint. She has no humility."

These probing methods soon bring out the essential qualities which constitute sainthood. We are not pleading that the saint shall be quite free from human infirmities or at any rate those little idiosyncrasies that make up human personality. But those deviations from the absolute straight line (which is as impossible in humanity as in Nature) should not be excessive. The saint should be a person of sound mind as well as fineness of spirit. In fact, to us the two things go together. Sound bodies we cannot, of course, demand in the present conditions, where most of us are handicapped by defects of physical heredity. The mind is the first to make response to interior spiritual growth. The body in due time—centuries it may be—will follow suit. Matter is still wanting in ductility, although it is far more tractable to-day than in the past.

We plead for level-headedness as an essential quality of saintliness. The fanatic, whatever spiritual powers he may possess, is no proper candidate for canonisation. The saint should have the elements well mixed in him. He should be finely human as well as beautifully divine.

It is not a new idea. Many of the great saints and seers of the past were not merely spiritual enthusiasts; they were sane and sweet and well-balanced characters.

We think of Saint Joan of Arc, who led armies, and who could stand before her judges and baffle by her clear perceptions all the tricks and traps of cunning enemies to entrap her in her speech. But we think most of all of the scanty records we have of the life of Jesus, whose character showed throughout those examples of good sense in worldly affairs that every aspiring saint should follow. We hold Reason to be a guiding light in all human affairs. The saintly man should be a reasonable man. He may—he must—be simple. But he must not be a simpleton. He must be a doer as well as a dreamer, his love of truth being shown not only in devotion to the ideal but in the commonest work in which he is engaged—even if it be only in laying one brick *truly* upon another.

A BRITISH LINK WITH ST. PAUL.

Those who are well-grounded in the essentials of Spiritualism are aware of its identity with the faith of the early Christian Church. We found especial interest in the following which we take from "A Book of the Severn," by A. G. Bradley, showing a curious link between Gloucester and the apostle St. Paul. We doubt not that many of our readers who study the history of the Early Church will share that interest:—

In the first serious Roman invasion of Britain, A.D. 43, Plautius, the Roman general, despatched by the Emperor Claudius, seems to have found a British fortified town on the present site of Gloucester, known by the natives as Caer Glaw, or freely interpreted, the "fair city." Here he founded a Roman station, which under the name of Glevum became a permanent base of Roman power. Plautius and one of his officers married British ladies of the district who appear to have been Christians. For Tacitus states that the General's wife, when he brought her to Rome, was brought to trial for professing that faith. Claudia, a relative of Caractacus, married the Roman officer Pudens, and they had a son named Linus. In later years all three were in Rome, and, curiously enough, were members of St. Paul's intimate circle. In the fourth chapter of the Epistle to Timothy, these three Gloucester worthies are particularly alluded to, "Eubulus greeteth thee, and Pudens, and Claudia, and Linus, and all the brethren." They are also mentioned by the contemporary poet Martial. It seems rather disconcerting to the generally accepted chronology of the Ancient British Church to find Christians on the Severn a few years after the death of Christ. But three such widely sundered authorities as Tacitus, St. Paul, and Martial, can hardly have entered into a conspiracy to delude posterity by references of trifling import to themselves, but perplexingly significant to latter day Englishmen.

PSYCHO-ANALYSIS AND ITS PERILS.

We see that some of our contemporaries are busy with this subject. That the knowledge of it shown is often superficial or otherwise defective is not the fault of the journalist. He may have a thorough mastery of his profession, but to expect him to have an exhaustive knowledge of every subject on which he is required to write would be absurd.

Psycho-analysis has its uses in skilled and trustworthy hands. It exposes the source of many mysterious disorders which cloud the minds of their victims and sometimes result in bodily diseases, and thereby opens the way to cures. This much is established. But as a popular craze followed by the credulous it opens wide the gates to grave abuses. Quite naturally it becomes the happy hunting-ground of sharpers and quacks, who batten joyfully upon the ignorant and foolish. Just the same can be said of every other class of activity, from religious movements down to the humblest forms of commerce.

Apart from this, however, psycho-analysis, as we see it, even when pursued by sincere persons, has a certain morbid tendency. The study of disease is a necessary, but not a *healthy* study. And a strong interest in disease for its own sake, especially when it takes the form of a "craze" is a symptom of a depraved and unwholesome mind.

Let us make it clear at this point that Spiritualism is no more associated with psycho-analysis than is Materialism, and is not for a moment to be confounded with it. Spiritualism stands for a large fundamental principle. Psycho-analysis is a branch of mental medicine.

"LIGHT" DEVELOPMENT FUND,

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

	£	s.	d.
Amount previously acknowledged	57 0
M. Nissen	35 0 0
Mrs Montgomery Irvine	0 6 0
	£90	13	0

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle, as reported in Australian files to hand, was recently entertained by the Federal Ministry at luncheon at Parliament House, Melbourne. In Adelaide, where he delivered four lectures, he lunched with Sir Archibald Weigall, the Governor.

At the last meeting of the Society for Psychical Research, on December 9th, the report of the committee of the Society which had investigated the phenomena occurring with the famous French medium, Eva C., was presented. Neither a positive nor negative conclusion was expressed, owing, it was stated, to the short period available for sittings and the scantiness of the phenomena. In a subsequent discussion it was suggested that Mr. Maskelyne might be asked if he could not produce something quite as good as Eva C. under similar conditions. Sir Oliver Lodge appealed to the Society not to stultify itself by continuing to make fraud so prominent an object of its attention.

We regret to hear that Mr. Peter Galloway, the President of the Glasgow Association, has been ill, but we are glad to learn that he is making satisfactory progress towards recovery.

We have received a visit from Mr. R. H. Yates, of Huddersfield, in connection with the business of the Spiritualists' National Union, of which he is so active an officer. Mr. Yates is as vigorous and efficient as ever, giving an impression of striking energy and devotion to the cause he serves. His powers of physical endurance are to be envied, perhaps, by some of us; but his loyalty to duty is an example to be followed.

Dr. Ellis Powell, in his last article in the "National News," in relating some incidents which have been communicated to him, says:—"Séances by the thousand are being held in private families nowadays. Nearly every family includes at least one person who has mediumistic powers of one kind or another, but the facts and the experiences seldom come into the public eye, because they are, as a rule, too sacred for open recital. But knowledge of a great many of these episodes comes to me, sometimes in confidence and sometimes with permission to tell the story, if I see fit, and am satisfied of its genuineness." It is a good sign that people are now more courageous in this respect than in the days gone by.

The "Two Worlds," in a leading article devoted to the work of Spiritualist Societies, writes:—"We receive many complaints from strangers who visit Societies in search of knowledge concerning the undignified, ungrammatical and illiterate piffle which is often characterised by the name of an 'address.' Some of this stuff contains neither argument nor appeal, but is a disgusting abuse of our wonderful language. This is due in many cases to the fact that some person is engaged who is a capable clairvoyant, and because he or she is there, an 'address' is expected from them. We suggest that it would be far better to secure someone who can intelligently read, to read a passage from a standard work on Spiritualism, and let the medium do with credit the thing he can do. Better no address at all than one which disgusts folk and drives them away—perhaps never to return."

In the same article the Editor touches on another point of importance. He says: "One other activity should claim the attention of a well directed Society, i.e., the tabulation of evidence. Many times, when engaged in debate, we have felt humiliated at having to secure records of phenomena from writers who at the best are only on the fringe of our Movement, when we know that far better evidences have been produced in the very town in which we stood. They, however, have never been recorded, and have after a few months become mere hearsay. How strong would be the position of the debater who could collect the records of the local society and boldly say, 'These things happened here in your midst—the witnesses are present, and are prepared to corroborate the facts.' Cannot Societies establish a 'records department' for faithfully recording the evidences given in their own Societies, vouched for by the signatures of the witnesses?"

"Week by week" (continues our contemporary) "tests are given of wonderful evidential value; they create an hour's enthusiasm, and are then forgotten. They should be recorded at once. Every day's delay gives scope for loss of memory and for imagination and exaggeration to do their work. A testimony meeting monthly or a scribe at the select circles above mentioned, would provide every Society in a year or two with a solid mass of evidence, which, for local purposes, would be overwhelming."

Mr. George A. Wade, in a contribution to the "Evening News" (December 8th), entitled "Wonderful Fairy Stories," discussing Sir A. Conan Doyle's recent article in the "Strand," says, "Experiences which have come within my own knowledge may help to throw a little light on this question as to whether there are real fairies, actual elves and gnomes, yet to be met with in the dales of Yorkshire, where the photographs are asserted to have been taken."

Mr. Wade adds, "Whilst spending a day last year with my friend Mr. Halliwell Sutcliffe, the well-known novelist, who lives in that district, he told me, to my intense surprise, that he personally knew a schoolmaster not far from his home who had again and again insisted that he had seen, talked with, and had played with real fairies in some meadows not far away! The novelist mentioned this to me as an actual curious fact, for which he himself had no explanation. But he said that the man was one whose education, personality, and character made him worthy of credence—a man not likely to harbour a delusion or to wish to deceive others."

Mr. Wade gives further particulars of trustworthy moorland people in Yorkshire whose belief in fairies was unshakable, and who persisted against all contradiction that they themselves had many times seen pixies at certain favoured spots in Upper Airedale and Wharfedale.

Lt.-Col. Hardwick delivered an interesting address on December 10th before the members of the Marylebone Society, in which he gave a convincing reply to materialists. Mr. George Craze presided, and at the close of the address there was a discussion on the points raised by the speaker.

Recently Mr. George Bean, a fitter at Chatham Dockyard, who lives at Gillingham, Kent, dreamt that he saw his 17-years-old son dead, and afterwards tried to persuade him not to start on a motor-cycle ride. But the youth started, and near Sittingbourne was killed in a collision. Mr. Bean (says the "Daily Mail") dreamt two years ago that his daughter was dead, and nine days later she died from pneumonia.

By the death of Mrs. C. T. Eves, of Cheltenham, LIGHT loses an old subscriber, who has been deeply interested in psychic subjects for very many years. She was related to the late Dr. Stanhope Speer and Mrs. Speer, and took part in the séances held at Hampstead with the Rev. Stainton Moses ("M.A. (Oxon)").

As was only to be expected, Sir Arthur Conan Doyle is meeting with some opposition from churchmen in Australia. The Rev. Canon Hughes, preaching at St. Paul's Cathedral, Melbourne, denied the truth of the spiritualistic doctrines. At the same time he admitted that to certain men Spiritualism had brought a solid conviction, and certainly anything that delivered men from the paralysis of agnosticism concerning a future life, and freed their thought from the deadening weight of materialism must have good in it.

SPIRITUALISM NOT A CHRISTMAS GAME.

A SIGN OF THE TIMES.

We have often regretted the prevalence in some circles of introducing certain forms of the phenomena of Spiritualism as a round game for winter evenings. It is with pleasure, therefore, that we note that our contemporary, the "Daily Sketch," draws attention to this in its issue of December 11th. It says:—

Conjurors are warned against burlesquing Spiritualism this Christmas. "The magician who talks disrespectfully of mediums and pretends to raise comic spirits is unpopular in drawing-rooms this year," a member of the Magic Circle told the "Daily Sketch."

"Among a drawing-room audience there can generally be found a small percentage of people who genuinely believe in Spiritualism."

"These folk are offended when the conjuror makes the 'spirits' write humorous messages on trick slates, and while he is introducing his next trick they are liable to impress on their neighbours that the conjuror is trespassing."

"At a recent drawing-room entertainment a well-known conjuror pretended to hypnotise a young friend. Some feats were done with the pretended help of a long-deceased Greek mathematician."

"Four women in the audience were highly-offended—more especially because similar effects had been obtained at a séance which they had recently attended—but by the agency of a medium."

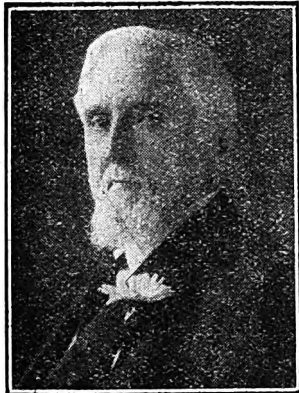
"Christmas-party conjurors are therefore advised to present the usual rabbit-and-saucepan trick this year, or anything else in preference to spirit tricks."

PSYCHIC PHOTOGRAPHY.

Practical and Theological Aspects of "Supernormal Pictures."

By JAMES COATES.

Third Article: Continued from page 451.



MR. JAMES COATES.
Author of "Photographing
the Invisible," etc.

It will be of interest to quote the opinions of some investigators, who have been, and are convinced, of the Fact of Psychic Photography. I think it is important to do so. I am only expressing my own opinion when I say I have not so far found evidence that the spirit, i.e., discarnate person, can be photographed. But I have had abundant evidence that portraits of the departed, similar to what they were on earth, have been obtained by or through some supernormal agency.

Judge Edmonds (late Justice of the Supreme Court, 1847-51, and an ex-Senator of the State of New York), at the conclusion of his evidence, during the trial of Mr. Mumler, before Mr. Justice Dowling, New York, said:

"Spiritualists reason that these photographs are the actual pictures of disembodied spirits, but they do not know."

life," could not be portraits of that lady in spirit. Certainly not from the evidence presented.

The Rev. Stainton Moses ("M.A., (Oxon)"), one time Editor of *LIGHT*, who was keenly interested in psychic photography, and had many sittings with Mr. Hudson, had no doubt about the fact of spirit photography, but did express doubts concerning its origin. Anyone reading his report of 110 photographs of Messrs. Parkes and Reeves—published in "*Human Nature*"—found they were largely allegorical. These could not be the greatest stretch of the imagination be called the "Photographs of Spirits." Of another batch of one hundred and twenty photographs he found evidence for the identification of forty. This was a high percentage. "M.A. (Oxon)" never had any doubt of the Fact. But we do find that he did have of the then generally accepted hypothesis. Mr. Beattie, a retired practical photographer (who, with Dr. Thomson, obtained psychic figures during a number of experiments) writing in "*The Spiritual Magazine*," arrived at the conclusion "that the photographs produced were by spirits and not of spirits."

"M.A. (Oxon)," commenting on this, said:—"In the main, I believe this statement is correct. The great majority are photographs of some substance manipulated in some way by spirits." Further, "The actual spirit is not photographed."

Although I quoted out of chronological order the important investigations and discovery of Mr. J. Traill Taylor,

NOTE ON ILLUSTRATION.

In "Seeing the Invisible," pp. 203-4, is given a full account of Miss E. W. Stead's special journey to and experiences in Crewe. From these I summarise the following: Miss Stead in writing to me said, "The photos of my father are splendid. Don't you think so? They are the finest of several pictures and a psychograph obtained during the 9th, 10th, and 11th of October, 1915, in Crewe." Miss Stead, acting on an impression, purchased plates in London and went to Crewe. She obtained three pictures of her father, in addition to herself on the plates, one an imperfect picture, and in due course two others, one of which is here reproduced. Two or three were identical save for size and position. The smaller of the two was near Miss Stead's head, and the larger one—as shown—on her breast. The halo surrounding these pictures is also identical in both, and suggests that different size models were produced to give these clearly defined supernormal portraits. I need not describe the religious ceremony which characterise all photoséances held in Crewe. At one of these sittings, Mr. and Mrs. Henry Walker were present as well as Miss Stead, Mr. Hope and Mrs. Buxton. The sittings in which these remarkable photographs and the psychograph were obtained were held under satisfactory conditions.

Neither Miss Stead nor those who knew Mr. W. T. Stead intimately ever saw similar portraits of her father. In an emphatic sentence in her letter to me she says:—

"If anyone can give me faked photographs of my father—under the same conditions as those were produced—I shall be pleased to give them the opportunity."

Miss Stead still carries on in London the valuable work of "The W. T. Stead Bureau and Library," which her noble father brought into being many years ago as "Julia's Bureau."



Miss Stead and the psychic extra of her father,
W. T. Stead.

Judge Edmonds testified at the trial to having obtained pictures, or portraits, of departed persons. Fifty-nine years ago psychic photography was in its infancy, and now, as well as then, we are still waiting for conclusive evidence that spirits can be photographed.

Dr. Alfred Russel Wallace, who had sittings with Mr. Hudson, obtained—in addition to other psychic pictures—three differing ones of his mother. From "*Miracles and Modern Spiritualism*" (footnote, pp. 196, 197, and 198) I take the following:—

"I see no escape from the conclusion that some spiritual being, acquainted with mother's various aspects during life, produced these recognisable impressions on the plate."

The above is a well-thought-out deduction of a mind trained in the keenest observation. These three portraits—not identical with any photograph taken in life of Mrs. Wallace—representing that lady in "various aspects during

it is interesting to note that the earlier investigators had their own doubts about the nature of these flat psychic figures found on negatives, but not produced by the lens. It is, however, only right to say that "M.A. (Oxon)" was, with many Spiritualists, disposed to believe "that under rare conditions the spirit itself is depicted." Again, when speaking of the photograph of his "double," he said:—

"Here is the photograph of the spirit of a living person taken in Paris while the body in which it is incarnated is in London."

On this remarkable photograph of his double he laid great emphasis, being assured of its genuineness by the invisible operators, whom he never found tripping. But granting the fact, as far as the evidence is concerned, it were just as easy to produce a portrait of the living person as of a departed one, for both must have an operation on the material—within the circle of physical phenomena.

Otherwise they could not be either produced or discerned by ordinary sense-faculty.

Mr. A. P. Sinnett, the well-known Theosophist and author, writing from 69, Jermyn-street, London, S.W., 1st September, 1910, informed me that he had a photograph done by Boursnell. It was taken under test conditions, which I need not detail. I subsequently asked Mr. Sinnett if he recognised the figure. In his reply, dated 6th September, 1910, he said:—

"I do not recognise the figure on the print I sent you, nor do I attach any importance to the circumstances when such figures appear to resemble persons known to the sitter. Entities on the Astral plane seem to have the power of impersonating others to an unlimited extent."

In the above we learn the testimony of an outstanding witness to the genuineness of the late Mr. Boursnell's mediumship, and to the Fact of Psychic Photography—but his unproved assertion about the power of entities to personate others is as absurd as the devil theory, yet not more difficult to grasp than some theories set forth by sincere persons keen to get over the difficulties presented by actual happenings in supernormal photography. There are less difficulties to deal with when we learn that Intelligences in the Invisible, operating through suitable media, *produce portraits of the departed as they were on earth*. So far, I have had, and every investigator has had, evidence of this.

(To be continued.)

THE WILLIAM STEAD PHOTOGRAPH.



Sitters: Miss Estelle Stead, journalist, daughter of W. T. Stead; Miss F. R. Scatterd. The psychic picture is that of Mr. William Stead, Miss Stead's brother. Photographer, Mr. William Hope.

NOTE ON ILLUSTRATION.

I am indebted to Miss Stead for the following particulars, which have been summarised by me:—Mr. William Stead's portrait was obtained in Crewe, October 21st, 1916. About nine years subsequently to his transition in December, 1907, Miss Stead purchased a packet of quarter plates in London. Arriving in Crewe, she entered the dark room, unwrapped the packet and placed the signed plates in the dark slide; afterwards carried the slide into the operating room. There she carefully examined the camera, and handed the slide to Mr. Hope, whom she carefully watched. After exposure Miss Stead rose, took the slide out, and entered the dark room, where she developed the plates, on one of which came up the negative picture of her brother. Not till after development did Mr. Hope touch the plates. The illustration produced is from a print—untouched, taken from the untouched negative.

The foregoing is a sequel to spirit direction briefly recorded: Miss Stead wrote:—

"A short time before I went to Crewe, I was sitting alone one evening in my office, after the rest had left. I suddenly felt my brother present. I asked him mentally if he would come to Crewe and be photographed. I explained to him, I felt that would be a greater proof to some than obtaining one of my father, who is so well known. I received the impression that he would be there. I kept this to myself. My friend, Miss Scatterd, thought I was anxious to get a photograph or a message from my father."

The photograph produced is the fulfilment of the psychological interview. I may add, while thoroughly identified, it is not either the same or similar to any photograph taken of Mr. William Stead in his life time. The portrait—psychically produced—bears its own testimony to the fact.

SPIRIT COMMUNICATION.

By H. W. S.

Some of the most eminent men who have written upon this subject have expressed the opinion that the best evidence of its truthfulness is to be found in the immense volume of simple incidents communicated through different mediums which have proved to be facts. I propose to relate some of my own experiences of psychic phenomena and the circumstances in which they took place.

I confess that I have, in my readings of the literature of the subject, been much puzzled over the question of the sub-conscious self and the extent of its action in the production of the phenomena. I cannot say that I fully understand it now—or where and when the line is to be drawn between the waking consciousness and the somnolent subconsciousness. Perhaps in the course of the relation of my experiences some contributor to *LIGHT* may help to clear away the mental fog which has beset me ever since I read Mr. F. W. H. Myers' great work, "Human Personality," where it is propounded as the "subliminal." I am glad to see that Mr. Stanley de Brath is now doing valuable work in placing this particular aspect of the phenomena before the readers of *LIGHT* in a form which they can more easily grasp and comprehend.

My first experience happened under the strangest circumstances. It was on the morning after I had laid the remains of my dear wife in the grave. Amongst the friends who came to the funeral was one who had for some time been in close touch with a lady who was alleged to possess clairvoyant powers in a marked degree. We were walking on the lawn when he suddenly asked me whether my wife gave me any message before she passed over. I thought it an ordinary question, but still felt surprised that it should be put. I asked why he put the question and he replied, "Answer me and I will tell you." I said she tried to speak to me, but the power of articulation had gone and I did not get anything. He then said, "I have brought you the message." I stood back, momentarily staggered. "You," I said, "how can you give me her message?" He then stated that the lady to whom I have referred had had a vision of my wife and received from her this message for me: "Tell my husband not to forsake the old nest." He also gave details which were matters of fact to me, but of which neither the clairvoyante nor himself nor anybody connected with them knew a scintilla.

I had on the day before the funeral countermanded directions which I had given preparatory to "forsaking the old nest." My friend and the clairvoyante were fifty miles away then, but I have felt that my wife must have become cognisant of what was passing in my mind and been so much affected by it as to send me this message.

I bestowed no special attention on the subject, but a few copies of *LIGHT* were put into my hands by my friend and I looked them through, but my interest was not excited. About two months later, in the month of June, 1905, I was at the house of this friend when the clairvoyante called. It was early in the evening, when the sun was still high. She joined in the conversation—which had nothing to do with Spiritualism. Suddenly she interrupted the talk to tell me that she saw my wife standing by my side, and with her an old lady and an old gentleman. She described them. The old lady I recognised readily as my wife's mother. I did not recognise the gentleman and asked for his name. He did not give it, but held up to her view a peculiar hammer such as she had never seen before—and she described it. He said: "Tell him that and he will know." That was nonsense to me. I knew nothing from it. She then gave me a message from my wife with reference to something which she had left undone and of which I should get the particulars from her brother.

I resided at a country house which belonged to my wife near Hereford, to which I went at week-ends from Merthyr Tydfil. When I returned that week I saw my brother-in-law and asked him whether he knew of anything that had been left undone by his sister before she passed over. "Yes," he said, "she had for many years given to the Sunday School Fund at the anniversary two guineas, but this year she was ill when it came round and after her death we did not like to make any application to you for it." I told him how I came to ask him, and paid the subscription, and have continued it ever since. Then I asked him whether his father ever had a peculiar hammer, which I described as the clairvoyante had given it to me. He said: "Oh yes, and I have got the head of it now. It was a double ended wheel-tapping hammer. Father had a strong stick put into it and the end shod with an iron ring so that he could use it for a walking stick when he went up and down the line on his work as an engineer's inspector. The iron end he used to test the mortar joints of the bridge and culvert work and the hammer end he used for testing the wooden keys for the rails." The medium's veracity was established and there could have been no ferreting of my subconsciousness for these facts, as they were not there.

(To be continued.)

"The happiness of your life depends upon the quality of your thoughts."—MARCUS AURELIUS.

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 "OPEN MIND" OF SCIENCE.

DR. McDougall's S.P.R. PRESIDENTIAL ADDRESS.



MR. STANLEY DE BRATH.

The Presidential Address by Dr. William McDougall, F.R.S., which appears in the November issue of the Society's "Proceedings," is a most interesting contribution to the metaphysics of psychical research. It also illustrates admirably the attitude of the "right wing" of the Society.

Dr. McDougall begins by saying: "An open mind towards the phenomena which the Society investigates is far commoner, I am sure, among men of science than appears to the general public. This opinion is founded not only upon my personal contacts with men of science, but also upon the fact that only one scientific creed logically permits the deduction that these alleged phenomena do not and cannot occur. That creed is dogmatic materialism."

Physicists, Dr. McDougall considers, may display active interest without injury to the reputation of their science, but psychologists have to be more cautious. Recognising, however, the existence in the S.P.R. of a "left wing" (which presumably accepts survival of the personality), as well as the "right wing," to which Dr. McDougall proclaims his decided adherence, he concludes that this risk must be run. This is an admission of the same kind as that of the Lambeth Conference, and it is only necessary to remark:—

- (1) That primary facts, whether established by physicists or by anyone else, will stand of themselves with or without psychological support; and
- (2) That whether psychologists can explain them or not, they will produce, and are producing, their effect on the public mind.

The cautious attitude that the President takes up is well illustrated by the remark that

"Pandora's box has been opened, the lid has been slightly lifted, and we are bound to go on to explore its remotest corner and cranny. . . . It is conceivable to me that we may ultimately find the box to have been empty from the first, as empty as some of our dogmatic critics assert it to be. . . . But I do not anticipate this result, though I do not dread it. . . . I believe that telepathy is very nearly established for all time among the facts recognised by science, mainly by the work of this Society. . . . As regards the other main lines of enquiry of our Society, I confidently hold that nothing hitherto established by Science or Philosophy can be shown to imply that these enquiries must have a purely negative result. Our conclusions must be founded eventually upon just such collection and critical sifting of the empirical evidence as our Society has resolutely pursued for nearly forty years."

But the positive metaphysical or psychological portions of the Address are somewhat less imbued with caution than the foregoing carefully guarded admissions would tend to show. Dr. McDougall finds himself compelled to conceive our conscious mental life as the activity of a unitary being endowed with the faculties of knowing, feeling and striving. This is the ego, soul, or self. This ego is, however, the seat of more than one stream of consciousness, knowing, feeling, and striving, more than one train of mental activity, which gives rise to the phenomena of divided personalities. The Self is only the dominant member of a society, an association of similar members, and occupies a position which is compared to that of the commander-in-chief of an army. To those parts which are executing routine actions he issues no orders, but if any disharmony arises, his authority is required to restore order; he continues to suffer pain and distress until the disorder is rectified. When the control is relaxed in sleep, hypnosis or abstraction, the subordinate members, or some of them, continue to work, and then are apt to manifest their activities in the forms we have learnt to call sensory and motor automatisms. The view which is here put forward is a development of Leibnitz' theory of "monads." That great thinker, agreeing with Newton and Descartes, that all corporeal phenomena must be explained from motion, contended in his "Hypothesis Physica Nova" (1671) that "the original of this motion is a fine

aether similar to light, or rather constituting it." Substance, the ultimate reality, he conceived to be force, the universe and the individual alike to be built up of monads—simple, percipient, self-active beings—the constituent elements of all things. The constancy of force, or what we should now call the Conservation of Energy, he considered to be real; Space, Matter, and Motion to be merely phenomenal. The monads "are the very atoms of Nature," but as centres of force they have neither parts, extension, nor figure; they naturally pass into action without any aid but the absence of opposition, and as all substances are of the nature of force, they must contain something analogous to feeling and appetite. A truly remarkable anticipation of Dalton's Atomic Theory in 1805.

Dr. McDougall acknowledges his debt to Leibnitz, whose concept was made the basis of pluralistic metaphysic by Professor James Ward ("Pluralism and Theism") and refers to C. A. Richardson and H. Lotze in the same connection, also to the support of this theory by Mr. Gerald Balfour. In his own view of the theory he "assumes" that each monad of the human system retains the memory of its own activities. He also assumes that when a part of the brain is destroyed, some grave disorder of the functional relations with some of the subordinates to the Ego must ensue, so that the self can no longer command their memories, which are practically lost to it, and that "if this is true of the destruction of any one part of the brain, we may infer that it would be true also in the event of the destruction of all its parts. Whether there would then remain to me any capacity for sensory experience and sensorial imagination seems to me an obscure question that must be left open at the present time." In support of the view taken he refers to the researches of Dr. Henry Head, published in recent volumes of "Brain." "These researches seem to have shown that, when certain sensory areas are destroyed, leaving intact the basal ganglia of the brain, the patient does not lose altogether the capacities of sensory experience with which the destroyed areas are concerned. Rather he retains the capacities for the corresponding qualities of sensation; but these sensory experiences are now of a crude, undiscriminating kind."

With reference to the palmary question of survival, Dr. McDougall says: "I, if I survive the dissolution of my bodily organism, shall, by our hypothesis, retain only those functions which I have not delegated but have developed by active exercise, and those memories which are most truly mine, the memories of my own activities. Further, it would seem to follow that, just as in this life I live effectively and fully only by actively participating in the life of an intimately organised society of like members, so hereafter can I hope to live richly and satisfactorily only by entering into and playing an active part as a member of some other society which will demand my faithful co-operation and service." With the latter sentence Spiritualists will find themselves in accord, if it means co-operation with other sentient beings; though they are likely to take refuge from recondite metaphysical speculation in the far simpler facts with which they are familiar; facts that show, apart from all psychological theories, actions which are so closely parallel with human incarnate mind as to leave no reasonable doubt of its survival.

After all, it is on facts that we rely. When a materialised form presents the well-known features, or automatism reproduces the signature and handwriting of a deceased friend, no psychological theories whatsoever will shake the plain man's conviction that this friend has played a definite part in the manifestation. Recent observers, too, have gone much further than Dr. Head in stating that excision of considerable portions of the brain has not been followed by any perceptible psychological diminution. An abstract of such cases will be found in the October Bulletin of the Paris Metapsychic Institute by Drs. Trouvé, Couteaud, and Bellot, and other medical men, as results of many operations consequent on the war. That the subconscious mind contains much more than the memories of its monads and includes a central direction which determines future evolutionary developments, is the main theme of a work to which allusion has often been made in these columns, a work founded on observation of materialisation, lucidity, telepathy and other supernormal facts, for each of which irrefragable instances are given.

It is by recognition of facts alone that any progress at all can be made, and we might hope that after nearly forty years of patient investigation, even the most cautious research could afford to admit them, whatever psychological theory might be required for their explanation. And in the present widely disseminated knowledge of the existence of supernormal facts, a perusal of Spiritualist literature shows that the conviction of survival, with all its consequences and responsibilities, has far outweighed certain superstitious developments.

SIR A. CONAN DOYLE IN AUSTRALIA.**LECTURES IN MELBOURNE.**

Sir Arthur Conan Doyle is continuing his splendid campaign in Australia. After delivering four lectures in Adelaide, he opened in Melbourne on October 5th before a crowded and enthusiastic audience. The "Melbourne Argus" thus describes the scene:

Quietly a big man came on to the stage; a dark lady dressed in soft greys beside him. She sat by the high desk, which was draped and fringed in dim crimson. Against it the black and white of the man's attire was clear-cut. With a smile in acknowledgment of the applause, Sir Arthur Conan Doyle began his lecture, going directly into what he had to say. Such is his manner—as a plain man to plain folk, and as one who has earned the gift of plainness by long practice in writing and speech. He does not waste words, but uses exactly those which will say what he wishes to say. Sometimes there is a humorous illustration to lighten the speech, or a jest which is not all jest at views and sayings attributed to opponents.

As he begins, all lights but those on the stage are turned down—apparently by a mistake, as they soon go up again. He seems happier when he sees the faces of those he addresses, and perhaps finds encouragement in their eyes. In the voice—light originally, but deepened by platform speaking—one finds a trace of the speech of the Irish—at any rate, of the Celt. The face, too, round beneath the close-cropped grey hair, is of an Irish type. One recalls the old Celtic associations of the name Conan. It goes back to an early day of mysticism.

Most men look older on a platform or a stage than in ordinary surroundings, and without footlights the stage is even more merciless than with them. The force necessary to drive home an argument also tends to change the appearance. Sir Arthur Conan Doyle lecturing does not always look like the Sir Arthur of daily life. He returns to that other self when his face relaxes as he is making a humorous point, or when, after the lecture, he is expressing thanks for his reception and speaking informally. His facial expressions vary a good deal, but always, except when opponents are mentioned rather bitterly, there is a certain winning kindness in both face and voice. It is evident at times that a shrewd and widely experienced man is speaking, but even then the dominant impression is one of sincerity. As he becomes engrossed in his lecture, he is easier in pose and gesture. Frequently he uses his tortoiseshell-rimmed spectacles to occupy his hands, and sometimes he whips them on and off again for a rapid glance at notes, or to read an extract; but for the most part he relies on memory in a way that makes his speech seem spontaneous.

There was a good deal of applause, but quiet applause, as if in a church hall, and the ejaculations of assent made by a number of those present were not unlike those of certain religious believers.

The "Melbourne Age," in its report of the lecture, states that Sir Arthur received "a rapt hearing." He said:

Following the rapidly accumulating mass of evidence regarding the life hereafter, and the incontrovertible reality of many communications with the departed, there had been a great change of opinion in the pulpit and in the Press of England in the last three years. And truly after the Anglican bishops' rearguard of the human race—(laughter)—had declared that "perhaps the new road was going to lead them to a new perception of the life hereafter," there was no excuse for anybody to lag behind. The Australian Press might even be converted (Laughter.) The contemptuous character of much of the ignorant criticism that was levelled at Spiritualism appealed to him as the most colossal impertinence. Unquestionably the so-called "dead" lived. That was his message to the mothers of the Australian lads who died so grandly in the war, and with the help of God he and Lady Doyle would "get it across" to Australia. (Applause.)

"I know what I say is true," the lecturer declared. "The departed are trying by every conceivable means—automatic writing, direct voices, photography and absolute materialisation—to convey to us a knowledge of the conditions of the other life. That we are 'half blind, half deaf, and very stupid' is the complaint of some of those spirits against us. But without doubt a great force—the greatest force known to science, since it has knowledge behind it—is flowing out upon the world, presenting boundless possibilities to religion and mankind. Cease to be foolish and ignorant. Give up 'beliefs.' There is only one thing that is any good, and that is knowledge. Through knowledge of Spiritualism we shall give up the foolish habit of looking back 2,000 years ago for religious guidance, and have communion with the saints, whichurchmen talk about and Spiritualists practise. Spiritualism, with its proof of immortality, is the very breath of religion—the road to the great and wonderful knowledge that here and now God is with us."

ADDRESS TO SPIRITUALISTS.

Hearty greetings were extended to Sir Arthur Conan

Doyle, who, with Lady Doyle and children, attended a service of Spiritualists at the Melbourne Auditorium on October 5th. The platform was decorated with flowers, and musical selections were rendered by leading artists. Addresses of welcome to the visitors were given by Mr. E. O. Jones, president of the Victorian Association of Spiritualists, and Mr. E. Tozer, president of the Spiritualists' Council of Churches.

Sir Arthur Conan Doyle said it was the first meeting of Spiritualists he had addressed since he left England. He could not address them in conventional terms. He could only call them comrades. (Applause.) They were comrades in fighting for God's own truth. According to their teaching they really were the children of a good Father, who had prepared ample reparation for all they had to endure on this side. It was a joy to meet them, and to see that great hall filled by those who were wholly in sympathy with the movement.

LONDON SPIRITUALIST ALLIANCE.**THE COMING SEASON OF 1921.**

The Council of the L.S.A. have arranged an extremely interesting programme for the members and their friends for the coming season of 1921. Particulars will be given in the columns of LIGHT early in the New Year. Among other features which have been arranged will be special addresses to be given by well-known speakers who have hitherto not been heard on the subject of Psychic Research or Spiritualism. At a date yet to be decided, but early in the New Year, Mr. Engholm, who has been so closely connected with Mr. Vale Owen in the now world-renowned Script, will give Readings from those messages, when the audience will be invited to put questions to him relating to them.

The London Spiritualist Alliance continues to grow, and its popularity and influence are spreading in every direction. It is more than likely that before next year is very old the Society will be occupying additional premises in Queen Square, enabling the Council to give to the members better accommodation than now exists. Opportunities, in consequence, will be afforded to those of the members who desire it to make further investigations in Psychic Research and Spiritualism under conditions in keeping with such research. We call the attention of intending new members and those who are looking for such a Society as this to the advt. of the L.S.A. on page ii, of cover.

The Social Gathering of the Society, held on Thursday evening last, will be fully reported in the Special Christmas Number of LIGHT.

PSYCHICAL EVIDENCES.**A HANDBOOK FOR CHURCHMEN.**

"The Church and Psychical Research: A Layman's View," by Geo. E. Wright (Kogan Paul, 3/6 net) is a book every Churchman should read, especially if he is in a state of perplexity on the subject of Spiritualism. It gives an impartial survey of the question, and well fulfils its design, which is to serve as a directory to larger sources of evidence and argument. But even in itself it will prove an illuminating book to every religious enquirer since it deals in its various chapters with the methods of communication between the two worlds, the general evidences, the objections to the research, and the objections to the evidence. The general tenor of the book may be gathered from its concluding sentences:

"Full revelation is not attained, a full knowledge of God's will is not to be acquired by mere passivity. They have to be wrestled for, to be wrested from God's storehouse—Nature by the use of those powers of reason and intellect which God has given us, and there is no condemnation, nay, there is indeed, as there was for Jacob, blessing for those who fear not thus to wrestle."

That is good doctrine indeed. "Prove all things: hold fast that which is good." But it is not necessary to approve it with a text. It is sound morality.

We note that in his Preface, Mr. Wright remarks that "the Church obviously cannot make any accommodation with Spiritualism as a religious system." We fully agree. That is a question on which we have many times indicated the position of LIGHT. Spiritualism cannot be a religion in itself, but it can certainly inspire and fortify the religious sense where it is weak. It can give scientific proof of the truth of Scriptural records which concern the more overt forms of manifestation from the Unseen.

In conclusion, it may be mentioned that the chapter on "Cross Correspondences," which deals with the now well-known "Ear of Dionysius" case, is a useful summary of some of the S.P.R. experiments.

CRITICISM kills ecstasy as acid kills a flower.—J. D. BERESFORD.

NOTES OF A STRANGE CASE OF SPIRITUAL HEALING.

By J. STENSON HOOKER, M.D., L.R.C.P., Etc.

In the year 1885, a lady aged sixty-nine, whom I will call Mrs. C., landed in India from "The Mauritius," after having had the "island fever" which brought on a stroke of paralysis. After some little time she was advised to come to England for change and treatment; this she did, and rallied to some extent, being able to move about. Then occurred a relapse, and for fifteen years she could not walk, being able only just to sit up; other complaints set in; the liver and digestive organs becoming very troublesome, and every now and then she suffered with very serious attacks of bronchitis. She first came under my professional care about five years ago. I then found her helpless in bed, and quite incapable of raising or moving her legs, besides suffering from lung and digestive troubles mentioned above. In the autumn of last year (1919) she had a "fulminating" attack of double conjunctivitis and glaucoma; both eyes being simultaneously attacked, so that from the first the case was practically hopeless as regards the sight; in spite of the most vigorous treatment, the sight was ultimately quite lost. About April of this year her general health rallied, and at that period she had strong intuitions that "something strange would happen"—that she would either die or be cured; she states that at this time she was having close spiritual communication with "the Great Healer." On June 25th, between four and five p.m., while lying quite still—no one else being in the room at the time—she suddenly felt a grip on the left arm. Presuming the arm had got stiffened and had given itself a spasmodic jerk, she took no special notice of this; then her attraction was further drawn to the arm by receiving two or three taps on it, and voices spoke to her. Mrs. C.'s servant, who was standing at the time outside the bedroom door, also heard voices, and thought that visitors must, without her knowledge, have gone into the bedroom while she was absent from it. Coming into the room soon afterwards she was surprised to see that the patient was bathed in light, and insisted that "there must be a light somewhere." (It should be said that the room is always kept shaded from the natural light.) The maid's own words were, "Beside the light I feel there is a presence about though I do not see where the light comes from." The light gradually left the bedside, and as it receded towards a large window, there appeared within the radiance a "beautiful face" which the maid felt conscious was the face of Christ.

Again, on the 26th, at 5 a.m., Mrs. C. had another intimation of something unusual happening: The door of the bed-room opened stealthily; Mrs. C. remained very quiet, and thought it might have been the cat pushing the door open, the door perhaps not having been closed. Heavy footfalls were now heard approaching the bed-side; a figure appeared with a covering—a kind of veil—in front of it, and it touched her arm. Remembering a similar vision which she had had some six or seven years ago, the patient said, "Dear Lord, have you come to visit me again?" The veil was raised, and pointing with the finger to the wardrobe containing her garments, the presence said: "I command! Equin thyself." This was said slowly twice; as the figure receded towards the door, it gave a very kind glance round the whole of the room as it were. The patient now felt as if a cold air had been left in the room. Later in the same day—that is between three and four o'clock—she heard the voice again, and it said, "Get up! Get up!" She called her servant—who, however, on account of nervousness hesitated at first to aid her, saying that it was impossible for her to get out of bed. However, she overcame her reluctance, and Mrs. C., with her help, got out, dressed herself, and sat in an easy chair! In the evening the patient had three friends with her, and during their visit she heard the voice say twice, "You must walk." She then called to a young girl who helps occasionally, "Come here, and adjust my boots." For some years she had had by her some supporting boots for her feet and legs, but even with these she had never been able to walk. But now she felt a strong sense of power coming over her which she judged to be the healing energy; she got up and walked around the room, to the amazement of the friends present. *This was after being bed-ridden for fifteen years—for five of which I can personally vouch.* She sent for me, and I saw her walking across the room; she could move naturally, and could lift up her legs which had previously been like helpless logs; in fact up till then, the condition was that the feet were usually crossed, and the right one had become distorted after lying so long (helplessly) on the bed, and pressing against the left foot.

The above statement concerning Mrs. C. walking around the room is quite true, and we, the undersigned, are willing to vouch for the truth of it:—

V. M. R., A. C. R., E. B. (The last initials are those of the little maid who helped Mrs. C. in her first walking feat.—J. S. H.)

[Dr. Hooker has given us, but not for publication, the names and addresses of the patient in the above case and other persons concerned.—Ed.]

TO EVERY READER OF "LIGHT."

From all parts of the world enquiries continue to come to hand concerning the best books to place in the hands of Christian people who are trying honestly to come to a conclusion as to the truth or otherwise of Spiritualistic phenomena. We make no hesitation in saying that as a means of propaganda as well as personal enlightenment there are few books to compare with the Rev. Walter Wynn's. *Tako*, for instance, his latest "The Bible and the After-life," second edition (10/6 net, 11/3 post free). This is the most convincing and masterly psychical analysis of the Bible that has ever appeared. It should be in the hands of every Spiritualist, and no better present could be made to any Christian minister or Christian worker of any kind. But perhaps the most interesting book that Mr. Wynn has written is entitled "The Gladstone Spirit-photograph" (2/- net, 2/3 post free). Not only should every reader of *LIGHT* get it at once, but make an effort to "pass it on." It not only contains seven art paper spirit-photographs, but is a trenchant reply (according to *LIGHT*) to Viscount Gladstone, Mr. Joseph McCabe, Mr. Neville Maskeylyne, Mr. William Marriott, Rev. F. B. Meyer, Father Vaughan, and others. The brochure contains 78 pages of the most convincing reasoning on spirit-photography and the reality of the Direct Voice that has ever appeared. Send for it at once, and let all the Spiritualist Societies order copies, and give it the widest circulation. Most of the readers of *LIGHT* will no doubt have read "Rupert Lives" (2/6 net, 2/9 post free), but it may not have occurred to them that they would be doing the cause great good to aid in giving this book the widest sphere of usefulness possible. The Kingsley Press, Ltd., is prepared to negotiate with anyone for any number, at reduced rates, on the condition that the copies purchased are wisely distributed. It is universally admitted that this book states the case for Spiritualism more concisely than any other book on the market, and if any reader of *LIGHT* has not obtained it, he should obtain it at once.

It is generally supposed that men who study psychical phenomena have no practical knowledge of life or politics. You will obtain a strong refutation of this opinion by reading the three following books by Mr. Wynn: "The Secrets of Success in Life" (3/6 net, 3/9 post free); "The Bible and the War" (1/- net, 1/2 post free); and "Revelation in the Light of the War and Modern Events" (1/3 net, 1/5 post free). Every young man and woman should obtain the "Secrets of Success in Life," or their parents should get it for them. "The Bible and the War" is a wonderful shillingworth; while "Revelation," etc., is the most remarkable comment on the current history of Ireland that anyone could possibly read.

There is one more book: "Grenadier Rolf," by his Mother (10/6 net, 11/3 post free). Have you read it? If not, get it. From every standpoint, it is a book of absorbing interest.

You can get these books through any newsagent, but the quickest and best way is to write direct to the Kingsley Press, Ltd., 31, Temple House, Tallis-street, London, E.C.4. Don't regard this as simply an advertisement, but realise that for a very small sum you not only have the chance of gaining great knowledge of the subject, but bringing light and comfort to thousands of bereaved souls. One or all of these books would make delightful Christmas presents.

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.

AFTER DEATH PUNISHMENTS.

Mrs. Stella Boyce sends me nine questions, but as they are more or less related I will deal with them in groups. First, the questions relating to punishment after death. The expressions "hell," "lake of fire and brimstone" and such phrases are merely Oriental imagery covering the idea of mental or spiritual retribution, or perhaps I should say purification. Spiritualists are more apt to speak of spirits whose lives on earth have been evil as "earth-bound," although they recognise that there are dark abodes even below the material plane. Since fire and all forms of physical torture can manifestly have no effect on a man who has quitted the physical body it is quite evident that his torments must be of a mental character—remorse, and the pangs of remorse are quite as dreadful, perhaps even more so, than physical suffering. But those are not "punishment"—they are simply consequences, exactly proportioned to the cause which brought them about. There are many books describing the "dark spheres"—the "hells" of the spiritual world. The most vivid descriptions known are contained in the Vale Owen Scripts—"Weekly Dispatch," February 29th to April 4th, 1920. As to earth-bound spirits about which the inquirer writes, spirits may be earth-bound by wrongs done on earth or by excessive devotion to sensual pleasures. These are truly spirits "in chains," or "spirits in prison," as the Bible describes them. They are earth-bound until they have expiated their offences or outgrown the earth-condition, frequently a painful process entailing many "growing pains."

FREE WILL.

Mrs. Boyce raises a question on this, the most difficult of all questions. My own view is that Free Will is a Truth and Fate equally so. It is the fixed fate of all of us to die, but generally speaking it is in our power to prolong our lives by careful living or to shorten them by folly. A strong man with fifty years of life before him may shorten the term by vicious excesses; a consumptive may eke out his little flame by carefully following hygienic rules. And this, broadly speaking, covers generally the problem of Free Will and Fixed Fate. We will deal with other questions next week.

THE SEALED ENVELOPE TEST.

V. R. You ask, "Why has no communicator ever succeeded in revealing the contents of a sealed envelope left by him while living?" Certainly there have been no public announcements of success in this direction; it is not easy to account for the failures, although I have heard suggested explanations such as, that in this particular demand for definite proof there is something mysteriously disabling where spirit communication is concerned; further, that it is conceivable that the spirit is unable to recall the contents of the sealed envelope. This may or may not be the true explanation, but certainly my experience is that relatively few spirit communicators are able to recall earth condi-

tions and earth experiences in such a way as to enable them to communicate freely on such points. There have been many crucial tests, not of the sealed envelope order, which have been successfully carried out, but the practised investigator rarely fails to recognise that in all these things the difficulties are immense and are only rarely overcome by spirit communicators. Still I live in hopes, but it seems to me that pre-concerted tests may introduce into the problem impossible factors, and that the best proofs come spontaneously and along lines little expected by the seeker after tests.

DIRECT WRITING.

Mr. B. J. de Forsman tells me of a case of automatic writing obtained by leaving a pencil and a sheet of paper, on which latter writing is discovered later. If this is a correct statement of the case then it is more than automatic writing; it is what is known as "direct writing," and this is a very rare and interesting phenomenon. The writing has lately ceased, and my correspondent is very anxious that it should be resumed. I certainly cannot tell him how to control the matter, further than by adopting the same method and waiting patiently for results.

MISTY FORMS.

A. R. S. (your *nom-de-plume*, "Interested," has been taken by another enquirer). The mist which you describe may or may not be a rudimentary form of materialisation, but it is a characteristic feature in the elementary stages; so also are the luminous appearances, but until there are developments it would be impossible to speak with any certitude. As with many undeveloped forms of psychic phenomena, other explanations may apply. One needs something more definite and carrying with it evidential value, to speak with any assurance.

OLD AGE AND THE NEXT LIFE.

J. W. G. Palmer writes, "When past middle life the brain begins to wear out and in extreme old age senility leaves the most powerful mind a wreck. If the personal identity of this exhausted life survives—is it that of its mature powers, or that which is clouded in the decrepitude of age?" This question merits a longer answer than I am able to give here. Briefly, I may tell my correspondent that the spirit on leaving the body in old age, returns to its prime as in this life; that is to say, the point at which physical powers reached their maturity. Nothing in the nature of infirmity or decrepitude is carried forward, the defects of the mortal stage are left behind. The purpose of physical life is to develop the soul to the utmost capacity consistent with the possibilities of the physical process. "Nature," as a spiritual teacher tells us, "always conserves her gains," carrying forward into the next stage of evolution only the fittest portions of the life here, and leaving behind everything that belongs to mortality.

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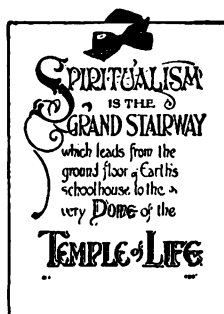
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AN ADVENTURE IN HAMPTON COURT GROUNDS.

By JULIA M. SMITH.

One spring morning (May, 1920) when the sun was very bright, I arrived in the courtyard of Hampton Court resolved to spend most of the day in its almost unknown grounds. Into the Palace I had never been save once, very many years ago, when I had been rushed through the picture galleries. With my "Morning Post" and "William—an Englishman" in my hands, I was crossing the first courtyard when I heard a voice say, "My child, you have work to do here." At once I thought of the stories I had heard of the appearances of Henry VIII.'s unfortunate wives, and answered rather potulantly, "I have no intention of going into the house for many hours," and heard no more. Arrived in "the King's Garden," I reclined on a bench in the sun, and opened my paper. In a few minutes I "sensed" a swirl of people round me, much as if an autumn wind were raising dead leaves in showers. Rather crossly I "tested," and asked if this concerned me, and was told "Here is your work." I then concentrated, and with shut eyes visualised on my left a *wraith*—a woman in Tudor dress with long neck and curls. Around her I "sensed" a crowd of other people. Making the sign of the Cross, I said "Friend, how can I help you?" and was amazed to hear in reply, "Why do you not get up and greet the Queen?" (This said in a most unpleasant and authoritative tone.)

"What Queen?" I asked. "Why, Queen Mary, of course."

"Do you mean Mary of Modena, wife of James II.?"

"Yes, of course. You are very rude not to rise."

"Friend," I said, "where you come from are neither ranks nor dignities, and I will not get up." A pause, then I heard, "Pray, who are you who speak thus?"

"A clergyman's daughter."

Then very contemptuously, "A Court chaplain's daughter?"

"No—a country clergyman's daughter," I answered angrily—adding, "but with royal blood in her veins." (My mother's family descend from the Duke of Clarence by the female line.)

"Oh! then," said the lady, "that is the reason I can speak to you."

"Now," I said, "who are you?"

"Lady Griselda Hamilton."

"Friend, why are you here?" I asked. "Where you are, are there no angels nor people to help you?" I sensed a sort of repulsion round me, and the answer was even more impatient.

"Why are we here? This is our home, and we are all together."

Again I "tested," asking, "Who are 'we'?"

"Why, my Lord Cathcart, Lord Wearmouth, Lady De Villiers, Lord Clarendon, M. Nivilli, and M. de Lascalle."

I then caught sight behind her of a man in a white cloak lined with blue, and wearing a drooping Cavalier hat, but no face visible.

She then asked, "Who lives here?" and I answered, "King George and Queen Mary lend the rooms to ladies who want help, and the grounds are thrown open to the public, of whom I am one."

"What?" she cried, "are the populace allowed in here?"

In great surprise I said, "Yes, cannot you see them?"

"No" was the answer. "We only see you."

I then gathered from her that she had lived during the reigns of Charles II. and James II., and that "the change," as she put it, came during that of William and Mary. I then began to point out to all of the crowd the time that had elapsed and that they had to evolve spiritually and to pass from earth into a real spiritual sphere, but with a (sensed) fluttering of fans, and yawns, the swirl of poor "wraiths" fled, and I was left alone. My "guides" afterwards told me that "Griselda" was the Court nickname for Miss Elizabeth Hamilton (whose portrait I found in the Palace) on account of her patience with the Comte de Grammont, and that the crowd were and are wraiths, shadows whose spirits (as my guides believe) will eventually be drawn into the Divine Essence when the last of their tattered rags of personality have withered away.

FOR A SOCIETY OF NATIONS.—Mr. Benjamin Davies, the author of "Force in Peace and War" (Swarthmore Press, Ltd., 2/6 net) regards war as intrinsically evil—"a huge lie through and through." In his view "the great hope of the world in the secular sense centres now in the truths embodied in the social teaching of Ruskin, Robert Owen, William Morris, Tolstoy, and others." Regarding one of the great obstacles in the way of realising this teaching internationally, viz., the difficulty of disarming, Mr. Davies is personally in favour of a complete disarmament, but since the nations have not bent the knee to the Christ principle (for which his book is a very earnest and powerful plea) he believes "that any method which comes short of a family of nations, with a common army and a common navy, or, at any rate, a common force of some kind that can be relied upon as an instrument to enforce the common will, must necessarily fail. It is the fault of the unregenerated man."

A VERIFIED MESSAGE.

"As there are "malicious" attempts to injure Mrs. Osborn Leonard's reputation, I should like to unite with others in again bearing testimony to the genuineness of her remarkable mediumship.

I had an interview with her on September 13th. At the outset her control gave me a detailed description of a gentleman, unrecognisable by me at the time; she mentioned the initial of one of his names, and indicated the way in which he would assist me; she then referred to my writings, and told me he was interested in them. About four or five weeks later I heard from a total stranger whose first name began with this initial. When I met him later I recognised that his appearance corresponded with the description. He has kindly rendered me valuable assistance, which enables me to carry out a project I had in view, and I find that he had been interested in some of my writings. He has never met Mrs. Leonard, and he lives at a place remote from London.

At the time when he was described to me he cannot have known anything about the matter in which he has assisted me.

H. A. DALLAS.

NEW BOOKS RECEIVED.

"Pengard Awake," by Ralph Straus (Methuen, 8/6 net).

"The Other Side of Death," by Ronald G. Macintyre, M.A., D.D. (Edin.) (Methuen, 8/6 net).

"The Near Future," by R. K. Arnaud (R. Banks and Son, 6/- net).

"Religion and the New Psychology," by W. S. Swisher (Routledge, 10/6 net).

"Psychology and Mystical Experience," by Prof. John Howley, M.A. (Kegan Paul, 10/6 net).

"The Church and Psychological Research: A Layman's View," by Geo. E. Wright (Kegan Paul, 3/6 net).

"In Search of the Soul," by Bernard Hollander (Kegan Paul, 2 vols., £2 2s. net).

"The Science of the Sacraments," by C. W. Leadbeater (Kegan Paul, 15/- net).

THE BRITISH COLLEGE.

Mrs. Champion De Crespigny read an interesting essay on "Psychic Science and its Influence on the Literature of To-day," at the British College on December 8th. Confining herself to fiction, the speaker held that fiction followed public opinion, and was seldom, if ever, in advance of it. This was clearly shown in the rather scurvy treatment accorded to the subject by most novelists, who usually were ill-informed, and inclined to think that a hasty scanning of a few books sufficed as an equipment for the writing of a psychic novel.

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, Mr. T. Ella.

Peckham.—Jausanne-road.—7, Mr. G. Tayler Gwinu; 8.15, Mrs. E. Neville.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. Punter, address and clairvoyance.

Battersea.—610, Wandsworth-road, Lavender Hill.—11.30, circle service; 6.30, Mr. Leslie Curnow, clairvoyance by Mrs. Bloodworth.

Croydon.—Harewood Hall, 98, High-street.—11, Mr. Percy O. Scholey; 6.30, Mr. Robert King.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church service; 6.30, Miss Violet Burton.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive, players pay 1/-, proceeds in aid of building fund. Sunday, 11, Mr. Ernest Meads; 7, short address by Mr. A. W. Jones; trance address and clairvoyance by Mrs. Jones. Wednesday, 8, Mr. and Mrs. E. J. Pulham.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. A. J. Howard Hulme, clairvoyance; 3, Lyceum. Wednesday, 8, address, Mr. S. W. Roe; clairvoyance, Mrs. Curry.

"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 1306.

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BOOKS THAT WILL HELP YOU.

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

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

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

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

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

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 8d.

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

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

Director of the International Metapsychical Institute, Paris.

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

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

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

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

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

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

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 98 pages, 1s. 7½d.

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

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

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

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

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

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

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

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

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

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

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

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

The Hidden Way Across the Threshold; or the Mystery which hath been Hidden for Ages and from Generations. Illustrated and made plain with as few occult phrases as possible. By J. C. Street. With plates. Cloth, 16s. net.

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