

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,086.—Vol. XL |

[Registered as]

SATURDAY, JANUARY 1, 1921.

[a Newspaper.]

Price Fourpence.



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Waller's

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"LIGHT! MORE LIGHT!"—Goethe.

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

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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. 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.

To all our Readers and Friends:—

LIGHT conveys its gratitude for your service and support during the year that has passed, and its good wishes for the year 1921.

We give on other pages messages for the New Year from leaders of the Spiritual movement and from others, men and women of distinction who, without being active supporters, are well affected towards it. They represent many points of view and shades of opinion. We endeavoured to make it a general symposium on the outlook for the year before us. But quite naturally some of the writers are reluctant to venture on prophecy, in any definite way, at least. What "starry culminations" await us during the next twelve months it would indeed be rash to predict in round, set terms. Of one thing we may be assured. Nothing that is good in our movement will go down, however much it may be submerged, and nothing that is evil or mischievous will finally flourish. (It is better to be very general in these matters!) We look forward to a year that may bring a certain dearth of material satisfaction for many of us, but will certainly be rich in those spiritual blessings that, after all, are the main things, since they belong to that larger and deeper life of which our physical lives are merely the surface expression.

So much for the philosophy of the matter. To come to more concrete and definite points of view, we turn to an article by the Rev. A. V. Magee in the "Pall Mall Gazette," and find in it a kind of epitome of our progress and an index of our prospects. We find him admitting the reality at the back of Spiritualism. So we have moved! Not many years ago we might have looked in vain for such an admission. We find him drawing arguments against us from cautionary statements by Sir Oliver Lodge, Sir William Barrett, and Sir Arthur Conan Doyle. We find him denouncing rogues and charlatans, just as we do ourselves. We find him saying (it is rather a platitude now) that Spiritualism is not a substitute for religion. In short, he is reduced to borrowing some of our own arguments. This is all of excellent augury. It marks a clearing of the issues, the outlines of which are bound to become more definite as the fight goes on. Let us have everything brought out into the light, so that all misconceptions on both sides shall at last be cleared away. This is not a partisan matter for us whatever it may be for

some of our opponents. We are not standing for a party or a side, but for the Truth as we see it, and as we have tested it. We only proclaim it. We do not defend it. It needs no defence, no excuse, no apology, no obscurity, no wile, no manoeuvre or subterfuge. Such tactics do not help it; they only hinder us. And it is because we are assured of our ground that we go forward into the New Year with hope and confidence—"with a heart for any fate."

It was a cynical friend of ours who, finding his ideas of domestic comfort challenged by an advocate of the simple life, remarked that it was evidently very unhealthy to be comfortable. Well, so it is, if it is a question of being comfortable *all* the time. It is like the aim of some very lazy folk who would like to spend their whole existence in bed. We have observed that it is a sign *not* only of the healthy body but also of the healthy soul to abhor inaction—except at rest times—and to have a peculiar impatience of inertia. Life, spirit, vitality—whatever we may call it—is always quick, active, alert, for it belongs to the realm of finer forces. "Yes, but," we hear an objector say, "we find all this energy and quickness amongst materialistic folk who use it all for money-getting—not much spirituality about that!" True, and yet the spirit is at work even there. It is simply that it is working on a low level instead of a high one, and there is more hope for these vivid, strenuous, unresting souls than for the dull and apathetic ones. They are at least alive, and their faculties kept bright and in working order, ready for service in better ways when the time comes.

ANNO DOMINI 1921.

Invisible, invincible, the radiant hosts advance,
With lights that stream afar and pierce the darkness like a lance.
The foul things curl and shrivel up, the old things rend and rive,
As the flames of Spirit kindle and the powers of Spirit drive.
There is fury in the darkness, there are wailings of despair,
For there comes a mighty cleansing and its signs are in the air;
And Sons and Daughters of the Light must stand together fast
Till gentle zephyrs follow on the strong, destroying blast,
And chastened by the purging fire, by laving floods made clean,
The soul comes forth in majesty, sublime, secure, serene.
D. G.

DISCOVERED BY CLAIRVOYANCE.

When Mr. Gladstone disestablished the Irish Church, the title-deeds of many properties had to be examined and amongst them the title-deeds of Sir Benson Maxwell, of Donegal. These title-deeds could not be found, and the lawyers advised that the property should be placed in Chancery pending an arrangement. A well-known clairvoyant who has long since passed from this world was consulted. In a psychic condition, here in London, he saw those title-deeds in a box in the City of Exeter. The family were informed but treated the message with indifference. A friend in Ireland one day said to Sir Bernard Maxwell, "Your father was very intimate with Canon Boyd, who is now Dean of Exeter." One of the family went to Exeter, a search was made, and the lost deeds were found by the Dean in a large box in an attic where they had been put away and forgotten.

—From "Inward Vision," by ARCHDEACON WILBERFORCE.

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

CHRISTMAS DAY IN A SHRINE OF FLOWERS.

834 Readers of the Vale Owen Script Decorate All Hallows, Orford.

It was not until the first post on the morning of Christmas Eve that the last letter and the last postal order were received which brought the total of subscribers to the Orford Decoration Fund to the number of 834. As will be seen in the statement of account of this Fund given in the next column, the actual amount Mr. Vale Owen had to spend on flowers was close on £70.

A truly wonderful scheme of decoration put in hand by a willing band of workers resulted in a spectacle of beauty seldom seen in any church in Christendom. And what a congregation it was on Christmas morning at All Hallows! If, however, all the readers of the Script had desired to be present the largest cathedral ever built could not have held them. The little parish church holds just those who worship there regularly, and they consistently fill every seat every Sunday. As may be imagined, the work of decorating the church, the signing of the 834 Christmas cards by Mr. Vale Owen, and the hundred and one duties that he had to perform, including three sermons which he preached, gave him very little time last week-end to send us any lengthy story of all that happened at the wonderful Christmas services. In our next issue we will, however, give from the pen of Mr. Vale Owen the story of the happenings at Orford. We are sure that everyone who has received the Christmas card, with its blessings for 1921, will keep it as a souvenir of a year rife with spiritual awakening.

The month of February will soon be with us, and as the readers of the Vale Owen Script may remember, it was on the first Sunday in that month of 1920 that the country was startled by the first instalment in the "Weekly Dispatch" of the now world-famous spirit messages.

How much has happened in that one short year! Little did the good people of Orford think, last Christmas twelvemonth, that their parish church would become in so short a time a place hallowed by the thoughts of thousands, not only in Great Britain, but in the remotest corners of the earth. There must truly have been a heavenly joy on the faces of the unseen host that came to All Hallows on Christmas morning. The loving thoughts and prayers that permeated the precincts of the church undoubtedly rose with the perfume of those floral offerings to the highest spheres, reminding many a one beyond the veil that he was not forgotten that Christmas morning, and that even in this grey old world the spiritual light of love is unquenchable wherever holy love exists.

We hope to make this recognition of the Vale Owen Script and of the gratitude felt towards him who has been raised as the instrument of giving it to the world, a permanent institution. As the messages, from those angelic beings who came to Orford to write them down, spread further afield, so year by year in the future the readers of the script will be asked by this journal to remember All Hallows on Christmas Day. This church should, as time goes on, become each Christmas an outward and visible sign of the inward spirituality of the people, and it is our earnest prayer that each Christmas in the future will show a tenfold increase in the number who have awakened to the all-important fact that man is a spirit here and now, and that holy love is everlasting. If men and women everywhere would but realise that they can acquire this most vital knowledge for the asking, then truly the dawn would be upon the races, the majority of whom are still in the night of doubt, and the prayer, "Thy will be done on earth as it is in

Heaven," would be the password of the nations.

As the years roll by, and each one of us goes to his allotted sphere, let it be the prayer of one and all of us that we be permitted to come back on Christmas morning and join with our brothers and sisters in a heavenly anthem of thanksgiving in the shrine of All Hallows, which stands for all time as a symbol that There is No Death, God is in His Heaven, and all is right with us.

STATEMENT OF ACCOUNTS.

EXPENDITURE.		£	s.	d.
Printing Christmas Cards	...	8	8	0
850 envelopes	...	1	14	6
834 halfpenny stamps	...	1	14	9
Carriage	...	1	5	8
By cheque to Mr. Vale Owen	...	68	19	6
RECEIPTS.		£82	2	5
By cheques, postal orders and cash, received	...	£82	2	5
from 834 subscribers	...	£82	2	5

What of the Future?

From Arnel.

THE past of the world has been man's past; the future of the world will be woman's future.

The woman has felt this stirring within her as a new thing to be brought forth for the salvation of her sex. That is an unworthy thought, because partial, and therefore inadequate. When a woman brought forth a Saviour aforesaid He came as a Saviour not of a sex but of the whole human race. Such will be the outcome of woman's present throes.

Feeling this new thing stirring within, she has set herself about preparing for her offspring. She has been making his clothes. I say "his" clothes, for the garments she has been making are for a man-child. For them she has gone to the same mart where men buy and sell their wares and has challenged them in barter.

"We can do your work," says she. But she does not yet understand that she is putting new wine into old wineskins thus. Well, they both shall perish together.

Meantime woman must learn her lesson as man has had to do. Man has learned where failure lies, yet does not know where to turn for success. With one hand he holds fast to the past; the other he holds out to the future. But that hand is empty yet, and no one has taken hold, nor will do so until he lets go of the past with the other.

The woman now is doing as he did. She is seeking to join with him in his dominance of affairs. Her future lies not that way. Woman shall not rule the race, neither solely nor with man conjointly. She shall guide the race hereafter, not rule it.

As I have before said to you, the evolution of earth has been downward towards the material. Here man led the way, and the suit of armour necessary to such rough conflict with matter fitted him well.

Now the lowest curve of the descent has been rounded, and is just being left behind, and the race has begun on the upward path of spiritual development.

In spirit we know no such dominance of rule as men have fashioned. We know the leading of love. And here woman will lead by guidance when she has learned her lesson failure to rule by dominance.

From the Vale Owen Script,
Weekly Dispatch, September 12th, 1920.

* * The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

A HAVEN OF PEACE.

To the clear thinker comes ever the realisation that the true means of escape must be always from the lower to the higher. That is why the man of mental resources finds his retreat in the loftier chambers of the mind—if he has kept them sacred. But even here there is no certain refuge. A host of invading doubts pursue him even into these sanctuaries. For progress—which has been persistent all through the ages, in spite of the cynics—is constantly at work raising the standards. The old gods are dead or dying, the old ideals passing away, the old altars crumbling. The upper chambers of the past have become the basements of to-day. And gradually, but surely, the finer resources of life are being carried to the higher places of the soul. The way of tranquillity is only partially attained in the "good ordering of the mind." And here it is that we find our message and our mission. From the things of the flesh to the things of the mind was the teaching of the Pagan thinkers. But the mind which of old was devoted to the fashioning of codes of conduct and belief has now many new and not always inspiring tasks. To-day it is replacing the old battle of muscle and sinew with a warfare of intellects. To the clash of steel has succeeded the clash of ideas. And now it is the turn of the new philosophy, which is to point the way from the things of the mind to the things of the Spirit. For it is by the Spirit that all the old feuds shall be quelled, the old problems solved, the breaches healed, and the sundered lives re-united. Its consolations abide beyond all the chances of life and the changes of thought. With its great message, "There is no death," it points us beyond the cloudy borders of mortality, revealing a world of beauty, peopled not by supernatural creatures, but by men and women of more perfect mould. Its message is of a Universe of order and purpose in which only the evil decays while the good remains permanent and secure. To the bereaved, to the world-weary, to the strong soul fatigued with the struggle that yields no lasting reward, and to the feeble and fearful, halting by the way, it provides a true Haven of Peace.

D. G.

FINAL LIST OF SUBSCRIBERS OF THE ORFORD CHURCH DECORATION.

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Too Late for Classification.— F. Green, John T. and L. Mills, Mrs. Smyth, Miss Jean Stonehouse, Mrs. A. T. Andrews, Mrs. L. C. Bruce.

TO THE ETERNAL SOUL.

With wide-embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates and rears.

Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

There is not room for Death
Nor atom that his might could render void.
Thou—Thou art Being and Breath,
And what Thou art may never be destroyed.

EMILY BRONTE.

FROM A READER IN SOUTH CAROLINA, U.S.A.

I enclose five shillings extra postage and increased charge for *LIGHT*. It must be a constant source of satisfaction to anyone genuinely interested in psychic research that we have a magazine so elevated in tone, holding always to the great central truth and refusing to have it clouded by petty issues. The new form of *LIGHT* is a great improvement. With best wishes.

NEW BOOKS RECEIVED.

"The Still Small Voice," by C. S. Welles (Fowler, 5/- net).
"Well Being," by L. Kelly (Rider and Son, 2/6).
"The Law of Being," by Helen Boulnois (Wm. Rider and Son, 3/-).
"Master Keys," by Captain Walter Carey (Wm. Rider and Son, 3/6 net).
"Essentials of Mysticism," by Evelyn Underhill (J. M. Dent & Sons, Ltd., 8/6 net).

1921.

FROM OUR LEADERS TO OUR READERS.

MESSAGES OF HOPE AND COURAGE FOR THE NEW YEAR.

FROM SIR OLIVER LODGE.

There are revolutionary tendencies abroad just now. Apart from politics, we detect them in the cubist movement in Art, and in the Relativist movement in Science. Strange and paradoxical ideas are examined and developed; they are not scouted as absurd and impossible. And yet there is an old guard of conservatism, resisting these tendencies, and doing its best to hold on to established traditions and customary beliefs. The conflict between the two forces—the revolutionary and the conservative, the exuberance of youth and the caution of age, the launching out into fresh fields and the consolidation of what has been already gained—need not be acrimonious or bitter; for both sides are probably doing good work in holding on to their respective perceptions. It would not be well to move too quickly, and without inertia. When the conflict is over, things will have moved; but they will not have moved so far, nor yet so little, as the extremists on either side expect and hope. Truth will justify all kinds of honest effort, and the knowledge of mankind will have advanced. Certain it is that inertia alone would not have advanced it. The merit of inertia is brought out by active force.

In the psychological region the conflict has more than begun. It has been going on at intervals during the last half century, and the movement may seem slow; it has every right to be slower than the artistic and scientific movements, for the issue is far more portentous. Considering the directly human and vital issues at stake, progress is probably as rapid as is wholesome.

We in this matter belong, in different degrees, to the party of advance; we foresee great possibilities ahead; we hope that the reign of materialism may be giving place to a spiritual revival, of no evanescent character, but founded upon basic fact. We know that the unlimited future before each individual must have a profound influence on life and conduct, when realised; and we have learnt that many things once thought superstitious, and which still seem extraordinary and even miraculous, can be reproduced under proper conditions, and can be scrutinised with the care, caution, and candour, inseparable from any scientific investigation.

To this research many of us are devoted, and some may be pressing even too eagerly forward into the unknown. Against such pressure are ranged forces of opposition, which let us hope are not only well-meaning but useful, though they often seem to us prejudiced and ignorant. The outcome of the conflict is in higher hands than ours, and we can face the future with calmness and undaunted energy.

OLIVER LODGE.

FROM THE HON. AND REV. FATHER ADDERLEY.

I think Spiritualists do not quite realise the difficult position of some Churchpeople like myself who, while sympathising with all psychical research, are beset on the one hand by many of our fellow Churchmen who blindly reject all manifestations as of the devil, and on the other hand by many Spiritualists who very obviously reject the main object of our own faith and worship, namely, the Divine Saviour Jesus Christ.

As a help to a belief in the other world for those who have doubts about it, I think Spiritualism is important, though I am sorry it is mixed up with so much that requires a much more credulous mind to accept than any miracles of the New Testament or even of some of the Old.

It is certainly a good thing in the midst of a materialistic world to find an increasing number of quite sane persons recognising the other world. But as in the case of my fellow religionists, so in the case of Spiritualists, I have no use for a stupid kind of otherworldliness which hankers after a heaven which resembles a prolonged Earl's Court Exhibition. I want an otherworldliness which urges people to go out and spiritualise their everyday politics, home life and recreation. To be assured that the Cabinet would one day have harps of gold and sit on a damp cloud would not interest me at all, but to know that our Ministers were going to settle the Irish question in a Christian way, because St. Patrick had appeared to them in Downing-street, would excite me immensely!

JAMES ADDERLEY.

FROM MISS H. A. DALLAS.

It is recorded of S. Francis of Assisi, that the crisis of his life was determined by the insistent recurrence of the question: "What shall it profit a man if he gain the whole world and lose his own soul?" It was this question which, haunting his thoughts, turned him from a life of self to a life of service. Would to God that the same question might haunt the minds of our people! What will it profit the British race to have won the war against a gigantic tyranny

if, after victory, it loses its soul? That is the deadly peril that confronts us; it were better to be beaten, broken and despoiled. Nothing can save us except the recognition of the Truth; "The Truth can make us free," and that alone. If the people of our land do not grasp the truth that we are spirits, if we do not recognise our spiritual relation to God and to one another, we shall be caught into the swirl of sensual passions and material ambitions, and that way lies the downfall of nations. Upon those who have knowledge of the reality of the spirit universe lies a tremendous responsibility; we must bear our witness faithfully to the truth, and we must justify our witness by our lives. For this were we born into the world at a period of great opportunity and extraordinary peril. God grant that we may not betray our trust or disgrace our mission.

H. A. DALLAS.

FROM MR. STANLEY DE BRATH ("V.C. Desertis").

All social and political events are the outcome of spiritual causes, for the real character and real desires of men determine the uses to which they will put the discoveries of science and the resources at their command. Therefore nothing can be more certain than that the spiritual insight that sees the fitting truth at any given time, place, or concatenation of circumstances, is the one thing most needful. If men desire before all things the victory of good and not their own aggrandisement or gross pleasures, if they feel kindly towards their fellow-men, their action will be good; if they are moved by dogmatism, envy, or ignorance, they will be evil, whatever they may profess.

This will-to-good proceeds from a conviction of the reality of God and the soul. Given intellectual honesty, it does not much matter what form beliefs take. Those beliefs may be extremely simple, as the child locates God in the sky; or highly complex, as immaterial power and love organising the world so that Matter exists to develop Life, Life to develop Consciousness, and Consciousness to develop Righteousness: the soul may be thought of as "the ghost in man, the ghost that once was man," or as the ethereal body animated by the spirit that draws its strength from the Eternal. Each "representation" corresponds to the faculty of the man. The essential is that he should realise truth under such form as fits his mind. We act from our perceptions and our preferences, and call in Reason (or sophistry) to justify these. We have to enlarge our perceptions and purify our preferences. This is the object and purpose of Spiritualism, and this it has abundantly shown that it can do. The great needs of the age are three—Consciousness of God, perception of the Law of Spiritual Consequence, and Truthfulness in word and deed. Given these, all problems are soluble, even the great economic problem of production irrespective of price.

S. DE BRATH.

FROM MRS. PHILIP CH. DE CRESPIGNY.

My views of the future are optimistic. We may still be floundering in the slough left by the war; we may not even yet have touched bottom, but I have a firm belief in the upward trend of evolution, and so far as our own country is concerned, in the goodwill and good sense of the English people. A more widespread belief in Spiritualism will lead to the universal realisation that happiness lies neither in material advantage nor worldly possessions. The time will surely come when man will look back on the dark days of doubt and scepticism and wonder how he won through the suffering, the apparently useless toil, and above all the partings, without the light shed by Spiritualism on this world and the next—and why he beat his wings helplessly against the bars of his cage while the door stood open all the time!

ROSE CH. DE CRESPIGNY.

FROM THE DEAN OF DURHAM.

I am not a Spiritualist except in so far as every Christian is a Spiritualist. For every Christian believes in a spiritual world—he cannot therefore disbelieve in the possibility of communication with that world. The enemy of Christianity, as of all religion, is not Spiritualism but Materialism. Whether particular spiritual phenomena are credible or not depends solely upon evidence. If Spiritualists can establish, as they have done much to establish, the fact that spirits of the dead or dying manifest themselves to the living, they afford valuable support to the doctrine of the soul's immortality. If they can establish the fact of oral or written communications between the dead and the living they enrich the possibilities of life, both present and future.

It is my earnest hope, therefore, that the researches of Spiritualism may in the future be prosecuted, and prosecuted by persons who are competent judges of scientific

truth, and that they may lead to a solution of one of the great mysteries which encompass human nature.

J. E. C. WELLDON.

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

The old year limps sadly away, somehow discredited and inferior, and the historian's epitaph will be patronising and critical. But hope strews flowers on the New Year's path, and we all have a bracing conviction, probably unfounded, that things will be better now, and we ourselves more worthy of our destiny.

Some say, but they err, that Spiritualism has abrogated the walk by faith, but they must admit that it has greatly strengthened and enriched our hope.

The Church tends with the gentlest solicitude her elect children, "building them up in their most holy Faith," teaching, encouraging, and feeding them in season and out of season, but for the most part she but wrings her hands over the neglectful and defiant, the scoffer and profane. While the ninety and nine are fed by hand in the safe fold, Spiritualism goes after the lost sheep. A newspaper paragraph, a psychic photograph, a word well placed in the train, at the club or after the friendly meal, and the startled materialist may suddenly perceive the ruinous error which lies at the centre of his philosophy of life.

That this agency may soon become so strong and widely spread that the existence of other worlds, and the fact that the degree of man's happiness there depends upon his present thought and conduct, shall be accepted by every living soul as fundamental truth—here is a hope, and it shall certainly be fulfilled! Then cruelty and lust, selfishness and malice shall presently vanish shrieking into the abyss.

F. FIELDING-OULD.

FROM THE REV. DR. W. F. GEIKIE-COBB.

Spiritualism is an enquiry into facts and not an assertion of value. Hence it belongs to the domain of Science, and is not and cannot be the ground for religion. And this distinction is necessary for those who attack as well as for those who defend Spiritualism. Otherwise the battle-ground will be badly chosen, and the combatants will be fighting for they know not what.

As a dispassionate observer who can lay no claim to the title of Spiritualist, I should venture to urge on all who take a living interest in the phenomena of Spiritualism, whether friendly or hostile, that the careful observation of facts is one thing, and the interpretation of them another. The two are often confused to the discredit of both. In every department of human activity our judgments are naturally, and quite properly, made determinate by the cumulative dispositions we bring to our material. If these dispositions are badly founded, or badly combined, our perceptions and inferences suffer. And Spiritualism is peculiarly open to the danger. Equally so is anti-Spiritualism. The good Spiritualist is one who is practised in the art of suspending his judgment—in what his critics will call the art of sitting on the fence. But even when his observations are well and truly taken, their interpretation is an even more onerous task. Here metaphysics is queen and regent.

So that this New Year's message is one of caution, as well as of encouragement. Spiritualism will come by its own in due time, and time alone will show what that is.

W. F. GEIKIE-COBB.

FROM SUSAN, COUNTESS OF MALMESBURY.

There was a time in my life when Death had laid heavy hands, one after another, on all those I loved and with whose fate my fate was interwoven. Ill, stricken and solitary, in a foreign city, I sadly sought the reason why I had apparently been singled out for punishment.

Still, I was not quite solitary, for I had a little dog that loved me. It had been ailing and lay in its basket by the fire. Suddenly it gave a pitiful cry and crept into my lap. All through that night I nursed it like a child. As morning broke it died. Then, indeed, I was alone. And, as I thought, deserted; but as I sat by the body of my true little friend, I felt a hand on my shoulder and heard a voice say: "My thoughts are not as your thoughts nor my ways as your ways."

For months the words rang in my ears, and the sensation of the unseen hand pressing on my shoulder never left me.

During the years of the war and the subsequent trials, almost as hard to bear, other words seem to follow my footsteps wherever I go.

"Watchman, what of the night? The watchman said: "The morning cometh and also the night; if ye will enquire, enquire ye; return, come!"

Even a chick must break its egg-shell. It cannot be that God has given us eyes to see, a brain to apprehend, a heart to feel, and yet that He meant us to regard the world as an orange in which we live, the rind of which we must never try to pierce. Must we not struggle towards freedom and the light? Heaven! What light and what freedom! Before eternity and limitless space the mind cowers and shrinks.

Said the ancients: Stand on the edge of space, and throw a spear over; where will it fall? We must not shirk.

* Isaiah lv., 8.

† Isaiah xxi., 11.

but must pursue the truth, whatever that may be. "The morning cometh; if ye will enquire, enquire ye; return, come."

SUSAN MALMESBURY.

FROM VISCOUNT MOLESWORTH.

Just a few lines of encouragement and hope for the New Year and to express my appreciation of the excellent work done by the Editor and staff of *LIGHT* during 1920. The unpretentious little nightlight of old has now become a luminant of power—a development that has not been achieved without unremitting toil and wholehearted zeal.

Instructive articles from all points of view, with a page of questions and answers, are features which appeal to everyone, and if individual readers will bring *LIGHT* to the notice of friends and secure new subscribers, they will be not only strengthening the position of the paper, but doing good service to their fellow-men. Let all members of the L.S.A. form a New Year's resolution to plant the simple truths of Spiritualism wherever they can find receptive ground. Many people who are scared by the thought of psychic phenomena would readily embrace a philosophical point of view, and once the first step is taken there would not be much looking back.

Psychical research is best left to men who have made it their business—it is with the fruits of their labours that the nation at large is chiefly concerned. The essential thing is to place those fruits in a palatable and attractive form before the public—a task that should be regarded by all of us as a labour of love.

MOLESWORTH.

FROM MR. E. W. OATEN (Editor of the "Two Worlds").

I do not hesitate to say that the coming year will mark the acceptance of the fact of spirit communion by the Churches of the land. Every pulpit will tell forth the fact that the gulf has been successfully bridged and the sting extracted from death.

What does this mean to the Spiritualist? Let us never forget that Spiritualism is something more than the mental acceptance of spirit communion as a fact in Nature. Theology, which has been hitherto concerned with securing academic assent to certain beliefs, must go farther, and Religion must become a practical activity of our lives. Spiritualism rests, and ever must rest, on mediumship, and without the consistent and responsible exercise of mediumistic faculty it must tend to a soporific assent to the opinions of others. We must be eager to develop along right lines the mediumistic faculties of men, and strengthen the lines of communication between the two states of being.

The establishment of private, well-conducted family circles in every home will bring back the nearly lost habit of family prayers, and enable the spirit workers to become a dynamic, intelligent, and co-operative force in the lives of men.

Just as religious belief, which in past times meant the presence of a living Christ in a man's life, has in too many cases deteriorated into mere intellectual assent, so the actuality of a spirit world may become merely a something we intellectually recognise. There must be something greater, *viz.*, the power of the Spirit in a man's life, so that such life is lived in conformity with the eternal laws of spiritual being. It is along these lines that Spiritualism is developing and must develop. Let us not be content with mere dependence on the spirit world, but rather strive for active co-operation with it, and thus anticipate that sure future when on the other side of the veil we shall all be fellow workers in the eternal vineyard of the Infinite.

E. W. OATEN.

FROM THE REV. G. VALE OWEN.

The general purpose of the Only Supreme, and of those to whom, under Him, is allotted the guidance of the nations, can be discerned in any generation by those who are able rightly to interpret the signs of the times. So far as this nation is concerned, such signs to-day seem to indicate, in the present Divine purpose, the leading of the people from the materialistic towards the Spiritualistic point of view, both in aim and motive.

To this upward urge Science has already responded in some measure. Acting on the grand precept, "truth at any cost," she has enlarged the circumference of her operations to include, with the material, the non-material, and hitherto unprovable, ether. Some of her most illustrious sons have prospected further afield into the realm of the spiritual. Pictorial and dramatic Art has followed suit. Psychic pictures and psychic plays are on the increase.

Two other departments of our national life hesitate. Statesmanship, international and domestic (including the industrial phase), is still based on material self-interest. The Church lacks courage to break away from traditional doctrine and practice, both more materialistic than her leaders seem to realise who, reversing the dictum of Jesus, act on the principle that "the old is better than the new." Until these two departments accept the great altruistic spiritual movement and go forward they will act as a drag on progress. When they have accepted it then we may hope, as a nation, to move forward together.

G. VALE OWEN.

FROM MR. ROGER POCOCK (whose life of adventure as missionary, explorer, traveller and author is recorded in his books).

If we, who believe in life, are to convert the believers in Death, we must be united among ourselves, not with cold tolerance for men of alien faiths, and diverse fields of thought, but in an active, loving charity towards all who seek the truth.

Thus, to think centrally and to love universally is not easy, or even possible except by means of prayer. And the prayer which helps me may be of use to others:—

Lord, I beseech Thee, help me in my work
With wisdom, that I may love,
With understanding, that I may interpret,
With counsel, that I may be inspired,
And power to serve magnificently,
With knowledge to strengthen and inform my acts,
With Righteousness, that all I do may be to Thy glory, and the good of others.

And the Divine Awe to give me reverence;
So shall my life reflect the seven-fold glory of Thy mighty rays:

A light for them that sit in darkness, and in the shadow of death,

To guide men's feet into the Way of Peace.

ROGER POCOCK.

FROM DR. ELLIS T. POWELL.

About the necessity of a spiritual awakening there can be no two opinions on the part of any serious student of the social complex. I think, however, that there are the most unmistakable signs of its advent, in the shape of the ever-growing interest in psychic research of the loftiest kind, as well as in the intellectual calibre of the people who are now content to be known as among the enquirers and propagandists. Personally I have no shadow of doubt that the Mighty Strategists of the other plane are behind all these manifestations, preparing the way for a change as sweeping and as epoch-making as that which characterised the birth of Christianity into the world.

ELLIS T. POWELL.

FROM MISS FELICIA R. SCATCHERD.

1921 is luminous with love and understanding, radiant with hope and joy. Man is realising, as never before, that "All's love, yet all's law." Such events as the publication of the Vale Owen Script and the Crusade of Sir Arthur Conan Doyle, following upon the great war, have brought within the grasp of the many the knowledge of facts slowly accumulating during the half-century that has elapsed since Sir William Crookes began his researches.

The miraculous and the supernatural are finding their place in an ordered universe. For years I had witnessed astounding physical phenomena, but the *modus operandi* had hitherto eluded me. Never shall I forget my emotion when, for the first time, in Sir William Crookes' little dark room, I saw how physical objects were sent swirling through space by physical mediumship, and whole series of isolated facts fell at once into their rightful relationships.

The near future will be a period of co-ordination and synthesis. Materialism analyses and disintegrates, Spiritualism synthesises and unifies. The new knowledge necessitates a new hypothesis, since it tends to show the unity and identity of all matter, reducing the various problems of mind and matter to one—the problem of life itself.

In the elucidation of the enigmas of human life and destiny, psychical research, unaided, must fail, as other sciences have failed. Divorced from the whole of which it forms a part, it tends more and more to stultify itself by its *unscientific* methods, ever, as it were, fogging its plates before exposure, or unstringing its instruments before the performance. Only by giving free play to the intuition and the emotions, to the heart as well as the head, can the isolated facts of psychical science be restored to their true places in the body of truth from which they have been wrested. Lawless psychesection is as futile as ruthless vivisection, and both alike seek for the living among the dead.

Through such agencies as LIGHT, a herald of the New Revelation, the philosophy of Spiritualism is flooding with radiance the dark places of the past. It is providing science with religion, and endowing religion with science. Truths, degenerated into truisms, redeemed from their fallen estate, glow with all their pristine lustre.

The future opens before us, suffused with the glory of that more distant, yet equally assured, future, when God shall be all-in-all, and all creation shall enter into its heritage—"the fulness of joy for evermore."

FELICIA R. SCATCHERD.

FROM MISS ESTELLE W. STEAD.

Brightness! The clouds are rolling away. The healing balm of spiritual enlightenment is restoring vision to eyes that have been blind understanding to minds that have been groping in darkness—and comfort to hearts that have been sore distressed. The realisation of the fact that "There is no Death" that what men call death is but the passing to a freer and grander life—is coming to hundreds of thousands to-day, whereas before it was only shared by a

few. The powers of darkness may (and do) rage, but we need have no fear. The powers of truth and light are in league against them—the spiritual against the material! Can there be any doubt which will conquer?

So let us go forward with a song of joy on our lips and love in our hearts, united and ready to bear our part and do our best to prove worthy of what Spiritualism in its highest and finest meaning stands for.

E. W. STEAD.

FROM MR. PERCY R. STREET (Leader of the Reading Spiritual Mission).

Men are viewing life in the present time against a dark background. The lurid flames of war have died down and left the sombre clouds of revolution, unrest and starvation. Yet we still speak of Christian nations. "A tree is known by its fruits." Is this heritage of woe the fruits of a faith which declared, "Peace on earth and goodwill to men"? The truth is that in the maze of creeds and dogmas the religion of Christ has never had a trial. "Churchianity" is mainly responsible for present conditions. Can we in the future find a solution to these pressing difficulties? Only in the coming to mankind of a spiritual awakening, only in the realisation of the Fatherhood of God and the true brotherhood of humanity.

The Spiritualist is striving to give to the world the Holy truth. In his Spiritualism he has the Great Interpreter of "the light that lighteth every man that cometh into the world." Through a rift in the pall of earth's dark night he can discern the dawn of a new era. In the light he sees the spirit of Christ surrounded by the shining legions of God's living dead waiting to give their message to a sorely stricken world. To co-operate with them is his task, to work with them for the coming of the kingdom. As surely as to-morrow dawns, so surely will come in the future "Peace on earth and goodwill to men" in the practice of real religion.

P. R. STREET.

FROM THE REV. C. DRAYTON THOMAS.

While psychic research enlarges the conceptions of the scientist, Spiritualism enriches the life of a good man. Communication with friends in the Beyond throws light upon life's meaning and destiny, and is a powerful impetus to all that is highest and best. Multitudes are ready to testify to the wealth of insight, love and power brought into their lives by this means.

Our nation awaits a like uplift. Its ills and pressing problems result from generations of social selfishness. Fear, suspicion and ill-will are restraining our national welfare and limiting the forces of progress. Selfishness is sin, while intelligently directed goodwill is salvation; and this is alike true for nations and for individuals. As the facts of the higher Spiritualism become widely known we may anticipate a determined solicitude for the betterment of all classes of the community. All that is best in the nation has everything to hope from Spiritualism, and only the vested interests of evil have anything to fear therefrom.

The immediate task of those who can bear witness to the truth is to bring it before others with tact and clarity. The witness is just now more necessary than the logician. When the development of mediumistic gifts becomes widespread it will be possible for every inquiring mind to verify afresh "the preamble of all religions."

"Though science scoff, and Church and school condemn,
Our friends still live. We may commune with them."

C. DRAYTON THOMAS.

FROM THE REV. CHARLES L. TWEEDALE (Vicar of Weston).

All those who believe in "The Communion of Saints, the Resurrection of the spiritual body, and the life everlasting," can look back on our wonderful progress in the past year with deep satisfaction, and forward to the coming year with renewed hopefulness and courage. Science is rapidly becoming the handmaid of Faith. The arches of religious belief are being traced down to their foundations and it is being discovered that these rest upon fundamental facts and phenomena of the universe. The stolid unreasoning opposition of Church and Press has been badly shattered and a wide breach made in its walls. It will not be long before these walls fall down flat, and the forces of spiritual progress rush in to victory.

The Churches must "add to their faith (religious belief), knowledge," and the disciples of the modern (yet ancient) knowledge must add to their knowledge, faith. This done, the future is assured. Let the exhortation be the words of the grand old antiphon, "Sursum corda!" "Lift up your hearts!" and our reply—heartfelt and fervent—"we lift them up unto the Lord!"

CHAS. L. TWEEDALE.

FROM DR. ABRAHAM WALLACE.

Each morning, on perusing the daily newspaper, every thoughtful person experiences a certain amount of sadness and depression at the records of unrest and dissatisfaction in all departments of human activity; self-seeking being too apparent in individuals, in communities and in nations; and at home and abroad everywhere are political and social disasters, so that all interested in humanity's evolution must ask the question: "What of the Future?"

Those who have appreciated the truths contained in our Spiritual Science and Philosophy can go forward quite hopefully in face of such calamities, knowing that there must be in all these appearances of would-be evil some great Divine plan in operation, realising with Carlyle that "but for Evil there were no Good, as victory is only possible by battle."

The time has arrived for a fuller revelation of spiritual truth for the people at large. The failing popularity of the Churches is apparent everywhere, but if their leaders recognise in the near future, as I trust they will, that Christianity is a progressive religion, and capable of great expansion; and if they remember, as they ought, that its Founder did not make for Himself any claim more than could belong to humanity at its highest, then great advance will be made.

In my recent visit to America I found that there, as here, Ethical Societies, Brotherhood Movements, Christian Science Churches, New Thought Communities, and all liberal Orthodox Churches, were doing great good, but I found also that the teaching of Spiritualism and the results of Psychical Research were being much appreciated, and were greatly modifying the views of the thoughtful people in that country, as they are doing in our own.

It is being demonstrated to all sincere truth-seekers, on a scientific and experimental basis, which Spiritualistic methods alone can do, that death of the body is but an episode in the true life of the Spiritual man, and that life beyond the Veil is determined by our progress here. When these facts are recognised more extensively than at present, there will be a greater tendency to establish higher ethical standards between individuals and nations, and in the not distant future great spiritual progress may be expected, and still fuller light will come to all earnest souls.

ABRAHAM WALLACE.

FROM MR. G. E. WRIGHT (Author of "The Church and Psychical Research").

Our expectations of the future must be based on a consideration of the past. When we look back on the year now closing we discern—as in no other year—a momentous change in the public attitude towards that great inquiry which—though, indeed, from various starting points, and by different methods—we are all pursuing.

This inquiry has now been recognised and approved in quarters—as, for example, in that great Conference of Bishops of the Anglican Church—where, even five years ago, it would have been noticed only to be condemned.

But recognition brings responsibility. The higher the credit of our inquiry among mankind, the greater the obligation that this credit shall be founded on the impregnable rock of Truth.

Success has its dangers. It may lead zeal to outrun discretion, emotion to submerge judgment. Let all those who have it in their power to influence public opinion in this matter remember that they have under their hands the hopes and fears of man.

Error may bring spiritual shipwreck. The soul which has reached belief in its immortality, by some evidence of supernormal power, cannot but rebound to the nethermost hell of materialism if that evidence is found to be delusive.

Therefore let our watchword in the coming year be "Caution."

G. E. WRIGHT.

FROM THE REV. WALTER WYNN.

I am an unblushing and convinced believer in the inspiration of Biblical prophecies. It may not, therefore, bore your readers if I say that according to the historical exegesis of Biblical prophecy no dates whatever, except general trunk dates, such as 1923 and 1934, are given to guide us as to forthcoming events.

I believe that the last exact date that can be traced in Biblical prophecy is October 5th, or rather 6th, 1918. This, I think, I demonstrably proved. From that date on to the end of 1934, if I read the prophecies aright, no one can predict the exact dates of certain events. We do not know when Christ is coming again, nor can we be absolutely sure as to the exact form of His appearing. But we can be sure that the end of the world's troubles, preceding His appearance, have not reached their climax.

The remaining prophecies, unfulfilled up to date, are shrouded in mystery. I believe the mystery will in some way become clear in a swift and sudden event relating to the Church of Rome. And I also believe that the great Spiritualist movement which is sweeping across the world is a preparation of the human mind for the greatest psychical event. The world will awake within a short time to a spiritual perception of the universe, and all of us will soon understand that the psychics of the Bible were used to outline in symbol form, and predict by actual dates, the veiled purposes of God in past and current history.

I know that all this sort of dogmatic talk must be somewhat staggering and repulsive to many minds, but I pen my words in sincere belief and genuine humility. I cannot understand the world at all if a Mind Who knows the end from the beginning has not got a definite plan concerning it. I believe psychical research will be used to demonstrate this fact, and the part Spiritualism is playing, when purged of certain elements of dross, will be used to cleanse the human mind of many delusions.

WALTER WYNN.

FROM A CHURCHMAN TO CHURCHMEN.

AN APPRECIATION OF A VALUABLE BOOK.

Among the many books claiming to "explain" Spiritualism that pour from the press there are few that are so fair, so logical, and so modest as the little volume of which a notice appeared in a recent number of *LIGHT*. Mr. George E. Wright's "The Church and Psychical Research" (Kegan Paul, 3/6) is one that can be cordially recommended to liberally-minded Churchmen who feel that the results of psychic research cannot be passed by, but fear to be entangled in the mazes of speculation. Mr. Wright does not deal with the whole subject of psychic phenomena, but very wisely confines himself to the chief aspect that really does trench on the religious ground—the proofs of human survival. He does not touch the metaphysics of personality and the sub-conscious mind, though he fully admits the large share of this latter in producing the phenomena of trance communications and automatism with which the book deals. His book is written for the plain man, and demands no special knowledge. Its evidences are almost entirely drawn from the Proceedings of the S.P.R., whose painstaking collection of facts and careful analysis make them in the highest degree reliable, and he starts from the postulate "that of two equally reasonable explanations we are bound to choose the least extra-normal. Therefore, if we can fairly explain any alleged communication by telepathy we must do so before we pass to the spiritistic hypothesis. Similarly, if we can explain it by normally acquired knowledge, we must not even go so far as telepathy"; and Mr. Wright includes in normal knowledge that which has been acquired by normal methods, but has entirely passed from conscious memory.

Perhaps the most convincing evidence adduced for the *residua* that cannot be referred to normally acquired knowledge or telepathy is drawn from Dr. Hodgson's account of the "George Pelham" script. G. P. "showed such a fulness of private remembrance and specific knowledge and characteristic intellectual and emotional quality pertaining to G. P. that, though they (the Howards) had previously taken no interest in any branch of psychical research, they were unable to resist the conviction that they were actually conversing with their old friend. And this conviction was strengthened by later experiences.

In the chapter on the General Objections to Psychical Research, Mr. Wright shows that "the disintegration of personality, as exhibited in trance mediumship, must have been familiar to the early Christians, and was ascribed to the operation of the Holy Spirit, and not to the influence of the Devil." "In ecclesiastical history, right down to the Reformation period, we find this communication tacitly recognised," the custom of attributing to Satan all supernormal happenings being traced to "the gloomy temper of the Puritan supremacy." Mr. Wright adds: "Enough has, I think, been said to show that neither in Holy Scripture, primitive Christian belief, nor true Catholic practice, is there any prohibition of belief in the phenomenon in question. There is obviously no prohibition of the sober investigation of the phenomenon. For our Church, which holds in her hand the open Bible, has never prohibited, but rather encouraged enquiry in every lawful subject."

The caution with which the whole subject is treated will be evident from the following quotation: "The potentialities of sub-liminal (unconscious) deception are so great that the mere assurance of conscious integrity does not lessen the precautions which have to be taken before any communication can be accepted as evidential." As to the charge of frivolity so often made, Mr. Wright quotes an "Imperator" message (Proc. S.P.R. XXVIII., p. 486): "We move in many different ways. We act on the minds of mortal men in many ways. . . . Our aim beneath all this is to teach thee how thou mayest find God, to teach thee to live in Him and obey His laws. . . . We are sent to enlighten thee, and to teach thee how to live, so as to best meet what lies before thee." And again: "Immutable laws govern the results of deeds. Deeds of good advance the spirit, while deeds of evil degrade and retard it. Happiness is found in progress. . . . The spirit of Divine love animates, and in mutual blessing the spirits find their happiness. For them there is no craving for sluggish idleness, no cessation of desire for progressive advancement in knowledge. Human passions and human needs and wishes are gone with the body, and the spirit lives a spirit life of purity, progress, and love. Such is heaven." The final summing up (p. 139) is a plea that leaders of thought in the Church should meet present needs, not by denunciations or "superficial generalities that insult the intelligence of those forced to listen to them," but by considering all supernormal phenomena from the evidential point of view alone: a point of view that leads to the conviction that after all possible deductions for uprush from the sub-liminal, there is a positive residuum of communications for which no solution is possible but that of survival.

The book is written by a Churchman for Churchmen. It is not in its design to give the catena of purely scientific evidence that proceeds from physical phenomena, through the revelation of subconscious faculty, to prove that man is a spirit here and now; and it gains rather than loses in cogency by this limitation to the particular aspect of which it treats.

S. DE BRATH.

LIGHT,

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

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AT THE YEAR'S END.

We shall have turned to-day the last page of the calendar of 1920—"the year that's awa'." It has been for us in every sense what the old almanack-makers called an "eventful year."

It was of yore the fashion to recite in catalogue all the chief happenings of a year at the year's departure, much as the ancient herald declaimed the styles, titles and achievements of a dead hero or prince. Let us rather endeavour to record the history of the year by a series of general impressions, seeing that some of the great outstanding events in it may in the passage of time become strangely diminished in importance, while small things, hardly noted at the time, turn out to have been the things of real value and significance.

1920 was pre-eminently a year of spiritual awakening—an awakening that went on for the most part below the surface, only throwing to the top, as indications of its working, things that seemed ephemeral, so mixed were they with the bubbles and fermentation of the time. The newspapers reported much concerning Spiritualistic activities—we heard much of "spooks" and the "popular craze," and such like banalities.

Looking over the newspaper files of 1920 the historian of the future will be far better equipped than any contemporary observer for gauging the real value of the events of psychical and spiritual interest recorded. He will read of Sir Arthur Conan Doyle's great crusade, the Rev. G. Vale Owen's scripts, the Congress of Bishops, the Church Conference, and he will see that modern Spiritualism came to the surface in a way that it had never done before, challenging the world's attention, and exacting recognition.

Living—fortunately for himself—at a much later period of the world's history than this present year of grace, he will be able, especially if he is a man of imaginative insight, to see what vast and momentous changes in the world history such events signified. He will see the inner meanings of happenings that seem to the eye of the average observer to-day merely part of the panorama of human life—events that happen and pass into the limbo of old forgotten things.

We who are not over-fond of retrospect—except that the fancy may play occasionally over some pleasant memory or some heroic deed—must perforce borrow the mantle of the prophet, and, looking forward, discern the years in which the sowings of 1920 will have borne great and memorable fruit—one of our wonder-years, but only one of them.

The enlargement of LIGHT may, we hope, be seen then to be more than a domestic episode—but one having a very close relationship to the great Spiritual awakening which is coming on the earth. Our journal has aimed to be more than "an abstract and brief chronicle of the time." How far it has succeeded, the future must be left to unfold.

It has been a year of stress and trial, but only with pain and travail are new births accomplished.

For the present we rest tranquil in the assurance that the Spirit doeth all things well.

We go forward then, leaving time to winnow out the ill things from the good, and to conserve our gains.

Our motto for 1921 is Onward. We are not yet out of the night, but it is "a night of stars" with more than a hint of the Dawn.

SOME EVENTS OF 1920.

JANUARY.

Sir Oliver Lodge, lecturing tour in America.
Sir A. Conan Doyle, lectures in the Midlands.
Passing of Mr. W. T. Cooper, president of the Marylebone Spiritualists' Society.
"Weekly Dispatch" announces forthcoming Vale Owen Script.
"Spirit Teachings," by M.A. Oxon., a new edition ordered.
"Contact with the Other World," by Professor Hyslop, published.
Article in "The Quest" by David Gow on "Spiritualism: Its Position and its Prospects."

FEBRUARY.

Vale Owen Script, first instalments published in the "Weekly Dispatch."
Mr. Horace Leaf and Mr. Chapman Cohen, public debate, Glasgow.
Viscount Molesworth's testimony in "Sunday Express."
Exhibition of Mr. Horsfall's Psychic Pictures at L.S.A.
Miss Marie Corelli, attack on Spiritualism in "Daily Telegraph."

MARCH.

Conan Doyle-McCabe debate, Queen's Hall.
"Pearson's Weekly," symposium on "How I Know the Dead Live."
Ernest Hunt-Father Probert debate on Spiritualism.
Sir A. Conan Doyle, address at the Deanery, Durham.
Church of Rome and Spiritualism, important statement by the Roman Catholic Bishop of Nottingham.
Helen Mathers, passing of.
"Penny Pictorial" begins series of articles by David Gow.
L.S.A. Annual General Meeting.
Bishop of Birmingham's article on "The Church and Spiritualism" in "Sunday Express."
Anniversary of Modern Spiritualism, Sir A. Conan Doyle at Queen's Hall.

APRIL.

British College of Psychic Science opened, Holland Park.
Mr. G. Bernard Shaw and Mr. H. G. Wells, views on Spiritualism in "Strand Magazine."
Retirement of Mr. Henry Withall, Acting President, L.S.A.
Rev. W. A. Reid asks Church of Scotland to appoint commission to investigate Spiritualism.
Mr. Vout Peters, tour in Denmark.
Spiritualism discussed at Salisbury Diocesan Synod.

MAY.

Mrs. Etta Wriedt's visit to London.
The "Globe" publishes opinions of four Bishops on Spiritualism.
Mr. Sinnett at Theosophical Convention on Relation of Theosophy to Spiritualism.
Mademoiselle Eva C. visits London.

JUNE.

Rev. G. Vale Owen, addresses at St. Paul's Covent Garden.
Mrs. Reginald de Koven (New York) in London.
Lady Glenconner, lecture on Spirit Photography.
Dr. James H. Hyslop, passing of.
Dr. W. J. Kilner, passing of.
"The Lowlands of Heaven" (first volume of the Vale Owen Script) published.

JULY.

S.N.U. Annual Conference at Reading.
Lambeth Conference of Bishops meets.
Memorial to W. T. Stead unveiled on Embankment.
"Psychic Research Quarterly," first issue.
Farewell Luncheon to Sir A. Conan Doyle and Lady Doyle previous to departure for Australia.
Mr. H. W. Engholm lectures on the Vale Owen Script.
Mr. J. Hewat McKenzie, visit to America.
Dr. W. J. Crawford, passing of.
The Editor of LIGHT gives evidence before the Lambeth Conference.
Church of Scotland begins investigation of Spiritualism.
Major R. E. Spencer reports experiments confirming those of Dr. Crawford.

AUGUST.

Sir A. Conan Doyle's message to LIGHT readers.
Mr. Vout Peters, tour in Iceland.
Mr. Howard Mundy takes office as Secretary of the L.S.A.
Report of Lambeth Conference on Spiritualism.
Sir A. Conan Doyle and Lady Doyle sail for Australia.
Federation of Spiritualist Societies in Belgium.
Telepathy discussed by British Association at Cardiff.
Mr. Horace Leaf, lecture tour in Denmark.
Report of Lambeth Conference issued.
New Catalogue of L.S.A. Library issued.

SEPTEMBER.

New hall of Reading Spiritual Mission opened.

Article by Viscountess Molesworth ("How I Talk With My Dead Son") in "Pearson's Weekly."
 Rev. Clarence May at St. Anne's, Soho, sermon on the Vale Owen Script.
 Fund started for Dr. Crawford's widow.
 Guild of Spiritual Unity inaugurated by Mr. H. W. Engholm.
 Sir A. Conan Doyle's opening lecture in Australia.

OCTOBER.

Church Congress at Southend, four papers on Spiritualism.
 Mr. Vout Peters, tour in Holland.
 Exhibition of Psychic Paintings at British College.
 Psychic play, "The Crossing," at Comedy Theatre.
 "Spiritualism: Its Ideas and Ideals," by the Editor of *LIGHT*, published.
 Publication of "The Highlands of Heaven," second volume of Vale Owen Script.
 "The Phenomena of Materialisation," Dr. Fournier d'Albe's translation of Dr. Schronck-Notzing's great book, published.
 Edison invents machine for recording spirit messages.
 Mr. B. D. Godfrey retires from L.S.A.
 Cecil Husk, passing of.
 Dr. Sydney Alrutz (Upsala) on a visit to London.
 First issue in Paris of "Bulletin de l'Institut Metapsychique International."
 Psychic Film, "Earthbound," at Royal Opera House, Covent Garden.
 Thomas Brothers, physical séance at British College.
 Issue of *LIGHT* (October 30th) in enlarged and illustrated form.
 Fresh instalment of Vale Owen Script in "Weekly Dispatch."
 "Morning Post" leading article on "The Church and Psychic Research."

NOVEMBER.

Armistice Day Message from W. T. Stead.
 Dr. Abraham Wallace, lecture at L.S.A. on his American tour.
 Dr. Ellis Powell starts series of articles on Spiritualism in the "National News."
LIGHT begins publication of "Claude's Third Book," by Mrs. Kelway-Bamber.
 Publication of "From the Unconscious to the Conscious," Mr. Stanley De Brath's translation of Dr. Geley's important book.
 Lord Glenconner, passing of.
 "Norwich Circle" established at Norwich.
 Unknown psychic "extras" published in *LIGHT* for recognition.
 S.N.U.'s "Urgent Appeal" for help.

DECEMBER.

Fund to decorate All Hallows, Orford, at Christmas.
 Sir A. Conan Doyle's article in "Strand Magazine" on Photographing Fairies.
 "Rupert Lives!" translated into French and Spanish.
 Rev. Walter Wynn, debate with Mr. Coulson Kernahan.
 Discussion on Spiritualism in "Pall Mall Gazette."

FROM THE LIGHTHOUSE WINDOW.

The death of Professor Flournoy is announced. His best known book, "Spiritism and Psychology," shows that he admits the existence of psychic phenomena but denies their spirit origin, while at the same time believing in a future existence.

In his preface Flournoy, deploring the fact that in the past scientific investigators have neglected supernormal phenomena, says: "Fortunately, to-day it is almost like forcing open a door which is already open to insist upon the necessity of seriously occupying oneself with this subject, since the official savants themselves have ended by perceiving that there is here a realm worthy of serious investigation, whence issues unexpected light as to the nature of the constitution of our being and the play of our faculties." Theodore Flournoy was Professor of Psychology at the University of Geneva, and his book, which we have quoted from, was translated by Mr. Hereward Carrington and published in 1911.

In the library of the Federal Parliament in Melbourne Sir Arthur Conan Doyle was asked to autograph copies there of his "Sherlock Holmes" and "The British Campaign in Flanders." When the last mail left Australia Sir Arthur was announced to lecture in Melbourne on Psychic Photography.

Experiments in hypnotising a lobster were given prominence in the "Daily Mail" recently. It seems as if our contemporary had never heard of the ancient practice of drawing a chalk line from the beak of a hen. In the same paper, a little earlier, particulars were given, as of a discovery, of the ability of bats flying in a room in the dark,

to avoid wires drawn across the room. This fact is alluded to in Hudson Tuttle's "Arcana of Spiritualism" published many years ago.

A new edition of the "Arcana," by the way, is promised early in the New Year by the "Two Worlds" Publishing Company.

"Mens Sana," writing in the "Evening Standard" about the mediumship of Mrs. Leonard, says: "I am quite convinced that Feda is not a different individual . . . but is a secondary personality, the outcome of the sub-conscious mind of Mrs. Leonard, and functioning through her when she allows her own conscious individuality to be put to sleep in the trance." He says, further, that this applies, of course, not only to Mrs. Leonard, but to all those with "mediumistic powers." If the writer will study the Doris case, related by Dr. Hyslop in his book, "Life After Death," he will have an illuminating explanation of dual and multiple personality.

The discussion on Spiritualism in the "Pall Mall Gazette" was continued by Mr. Meredith Starr last week, and as might have been expected, the Rev. A. V. Magee has not lost this opportunity of airing his particular views. It would, perhaps, disconcert him to learn that all representative Spiritualists recognise and practise what he makes so much of, namely, the exercise of caution in all investigations.

Viscount Molesworth contributed an excellent article to the same newspaper, in which he said:—"The canons of orthodoxy do not as yet countenance intercourse with the spirit spheres, but as spiritual enlightenment becomes more general, and with the proper safeguards of reverence and prayer invariably adopted when holding communion with those on the other side, I do not think the day is far distant when ministers of the Christian Church will give greater prominence to the study of eschatology and all that it embraces."

He concluded with this definite statement:—"I am absolutely convinced that nothing but good can come from a serious study of Spiritualism, and believe that universal knowledge of the truths revealed therein will go far towards attaining the ideals of a perfect brotherhood."

Dr. Hyslop's great activity is reflected in posthumous contributions from his pen in the November issue of the Journal of the American Society for Psychical Research. In an article on "Experiments in Telekinesis," he deals with cases in which rotary motion was imparted, apparently without any air currents or influence of heat, to a cylinder of paper balanced on a needle point.

The cylinder was perforated near the top, and a piece of straw put through it, and a needle put through the straw, so that the cylinder was thus equally balanced on both sides, and rested on the needle point. By holding the two hands, one on each side of it, about an inch or two inches, or even four inches, from it, the cylinder would revolve, sometimes from left to right (clockwise), and sometimes from right to left. The needle point was made to rest on the broken stem of a wine-glass. Dr. Hyslop observed the effect of air currents, but states that the slight rotary motion thus produced did not resemble that which occurred when the hands were perfectly still.

An instrument we have seen, invented by Dr. Mansfield Robinson, of London, produces results similar to those observed by Dr. Hyslop. Those who are interested can see it at the Office of *LIGHT*.

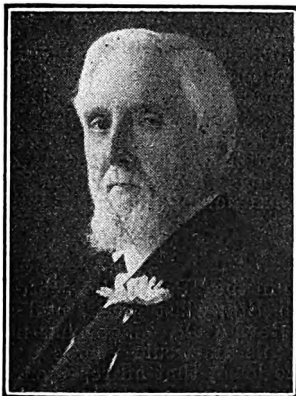
The Diarist in the "Pall Mall Gazette" has the following about a brilliant lady known to many of our readers. He says: "Mrs. Philip Champion de Crespigny, who contributed a vividly personal article on Spiritualism to the 'Pall Mall Gazette,' is not only a well-known novelist, but also a famous artist, both in oils and water-colours. She is now writing her fourteenth novel. Her most popular novel she regards as 'The Rose Brocade.' As an artist, she tells me, she has had seven 'one-man shows' in Bond-street. Her pictures have been exhibited everywhere and favourably received by art critics. She indulges in both landscape and seascape. Having been 'born in the Navy,' as she laughingly says sometimes, she is very fond of the sea, and her sea pictures have accuracy, charm, and atmosphere. In her delightful flat at Artillery Mansions among a number of notable pictures there are two of special interest. One depicts the last homecoming of Nelson after the battle of Trafalgar, and the other Westminster Bridge and the Houses of Parliament."

PSYCHIC PHOTOGRAPHY.

Practical and Theological Aspects of "Supernormal Pictures."

By JAMES COATES.

Fifth Article: Continued from the issue of December 25th, 1920.



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

Several accounts of these photographs, Fig. I, Fig. II, have appeared in the Press and in "The London Magazine" for May, 1920. Whether authorised or not, they have been lacking in essential details which I now supply. For this purpose it will be necessary to summarise the correspondence and the history of these portraits as briefly as possible.

Mr. Wm. Jeffrey, of Glasgow, telegraphed me to the effect that he was bringing the Crewe Circle to Rothesay for a sail, and would call that day. On receipt of the news, I went into town and purchased two packets of quarter plates—Imperial Rapid—and had one sealed up by the vendor—Mr. William Meldrum, chemist. Returning home I notified Mr. and Mrs. McAllister—visitors to Rothesay—residing

in a villa adjacent, of the coming of the Crewe Circle. Mr. David McAllister, who holds an important position in the

table and with Mr. Hope entered the dark-room and I loaded the carrier. After exposure I took carrier away, developed the plates, and i. and ii. were the result. Taking the packet of plates out of my pocket, I put two others in the carrier, and Mrs. Coates and I sat again. Upon development of these two plates, one had a high light over Mrs. Coates; and the fourth plate, nothing in addition to ourselves. During my absence in the dark-room Mr. Wm. Jeffrey, Mr. and Mrs. McAllister and Mrs. Coates remained in the dining-room and testified that neither Mr. and Mrs. Buxton nor anyone else touched the camera. While Mr. Wm. Hope operated the camera—with Mrs. Buxton in proximity—Mrs. McAllister also took our portraits with her camera. On development of her plates there were no other results on them save that of the visible sitters. This is a summary of proceedings as far as the photographs i. and ii. are concerned. When the party left—with our hearty good wishes—Mr. Hope took the sealed packets of plates with him to operate on, and the balance of the used plates to use on the trip. There were no fees offered or paid.

Mr. David McAllister, being so pleased with what took place on the 30th of June, determined on the first opportunity to visit Crewe. He did so, and in his letter from the Crewe Arms Hotel, dated July 13th, 1914, said:—

"I am very pleased to tell you I had a sitting with our friends. Mr. Buxton was not able, owing to pressure of work (Mr. Buxton is a wood-worker), but Mrs. Buxton and Mr. Hope very kindly sat for me. Two out of the four plates

ROTHESAY TEST PHOTOGRAPHS.



FIG. I.

Photographs were taken in Glenbeg House, Rothesay, June 30th, 1914, Mrs. Coates and myself, sitters. The psychic portraits Figs. 1 and 2 not recognised.



FIG. II.

Egyptian and Cairo Railway Company was on holiday, and as I knew of his interest in Spiritualism and his scepticism about psychic photography, and that his good lady was an enthusiastic amateur photographer, I felt that I would like to have them with us.

When Mr. Jeffrey and his guests arrived Mrs. Coates, in her genial way, entertained them. After lunch I proposed a sitting. The two packets were placed on a little table—the unsealed packet being held in the hands of Mrs. Coates, the Crewe Circle, Mr. Jeffrey and myself. Mr. Hope—under control—described my father and Mrs. Coates' son, David, and intimated that there was a "Methodist lady present who had come down on the steamer with them." I could not make out who it could be and determined to wait. The Crewe Circle had been favourably reported to me, yet this was the first time I had the pleasure of meeting Mr. and Mrs. Buxton and Mr. William Hope. I determined that in experimentation nothing should be left to chance. A large piece of dark cloth—used for cabinet—was suspended between the gaselier and dining press door, for a back-screen. The quarter plate camera—presented to Mr. Hope by his old patron the late Archdeacon Colley—was examined. I took the unsealed packet of plates from the

exposed have psychic results on them. One shows a face which I cannot as yet recognise. The other has a written message round and round my image (see Fig. III). It is clearly and finely written, and speaks for itself as follows:—

"Dear Friend,—We are very glad you are here, for the lady who manifested at our friend's house at Rothesay is here again with you and is most anxious that she should be known. She gives her name as Lydia Haigh. She was on holiday and left the body at Rothesay on the 13th of September, 1906. We give this as a proof of spirit presence. Please ask our dear friend Coates to enquire about this, then when he has proved this statement, let him convey her undying affection to those she left behind, and you, friend, speak of our mediums and their work just as you find them."

"What do you think of that for a message? I think it is wonderful, and I hope you will try to find out about it. Kind regards to Mrs. Coates and self.—Yours very sincerely,

"D. McALLISTER."

Concerning the foregoing, it gave the first hint of the identity of psychic portrait i. I may note in passing, how-

ever, the writing produced on the plate suggested that it came from someone with more culture than possessed by the psychics. Mr. Hope's caligraphy is totally different and inferior to that of the psychograph.

I communicated this information to Mr. Wm. Jeffrey to take the next step, i.e., to get confirmation from the Registrar in Rothsay. It a few weeks' time, Mr. Jeffrey, keenly interested, called upon the editor of "The Rothsay Express," and together they went to the Registrar, the late Mr. Hector MacKinnon. From copy of Registrar's Certificate the facts related of the lady's departure from the body in Rothsay were substantiated. And we were furnished with the name and address of the lady's husband. On behalf of Mr. Jeffrey I sent to Mr. Haigh a full account, including his wife's message, and the photographs i. and ii. In his reply to Mr. Jeffrey he said:—

Crown Cottage, Ryhill.

October 10th, 1914.

Dear Sir,—I duly received your letter of the 6th inst., also the photographs referred to.

I have no difficulty in recognising the photo of my dear wife in the one marked (i).

I have a photo very similar which was taken of her in life, and it is also similar to one which was published in the "P.M. Magazine" in 1907.

I do not know much about the psychic. But if there are any further particulars you would like to know which would be of interest I should be glad to let you have them. —I am, Yours sincerely,

WM. C. HAIGH.

Wm. Jeffrey, Esq.,
15, India-street, Glasgow, W.

On the receipt of this letter my feelings were mixed, with satisfaction that the psychic picture (i) was recognised,

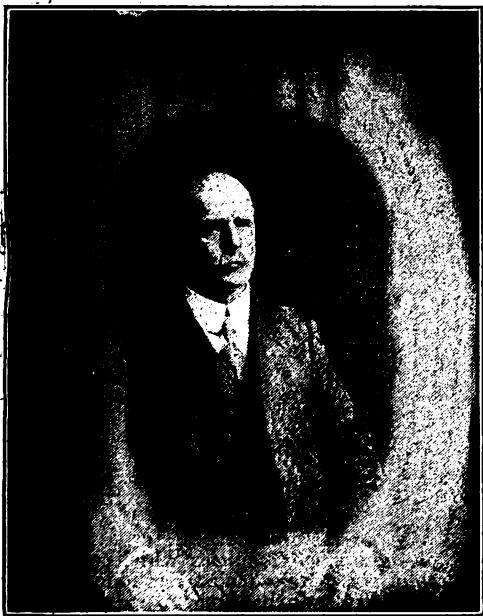


Fig. III.

The spirit message written round the portrait of Mr. David McAllister.

but, with a shade of disappointment that a similar picture had appeared in a publication. This notwithstanding the fact of the impossibility of substituting plates for mine in Rothsay. I asked permission to have, for inspection, the cabinet photograph and the "Aldergate Primitive Methodist Magazine." Upon examination of the photograph and the faithful semi-tone in the magazine, I was struck with the remarkable similarity of the three, i.e., the two normal and the supernormal pictures.

I experimented with the photograph and the reproduction in the "P.M. Magazine," and failed to obtain a photograph identical to the psychic picture. Failing, I sent the Budget to Mr. Wm. Jeffrey to get expert advice. He consulted Mr. W. J. West, managing director in Scotland to Kodak, Limited. In his, Mr. West's report, No. 5840, dated at Glasgow, October 22nd, 1914, he says:—

"Dear Mr. Coates,—I have had an opportunity of inspecting the photographs, which you sent to Mr. Jeffrey. In my opinion the psychic photo, the portrait in the Magazine, and the photo on the cabinet card, are of one and the same person, and that the psychic photo could not have been copied from either of the other two. The expression and likeness in the psychic photo is almost identical with the other two, but the *tout ensemble* is slightly different."

This is conclusive, but if not, Mr. Hope had never seen the cabinet photo, and the psychic photo is without the stipple-marks of a semi-tone cut. This is not all, no photograph or portrait of the original of ii. ever existed.

I felt it important to send—on 29th October—to Mr. Haigh a complete statement of the procedure in Rothsay, with Mr. West's report, when returning to the former his lady's cabinet photograph and the Magazine. To which I obtained the following reply:—

31st October, 1914.

"Dear Sir,—I am duly in receipt of the 'P. M. Magazine' for June, 1907, together with my wife's photograph, also the two psychic photographs (i. and ii.) for which I thank you, also the report contained in your letter of the 29th inst., which is interesting. I hope to reply further in due course.—I am, Yours sincerely,

WM. C. HAIGH.

James Coates, Esq.,

Glenbeg House, Rothsay.

Subsequently Mr. Wm. Jeffrey took the opportunity, when in Yorkshire (in connection with his extensive business, Brown & Co., Ltd., saw millers, wood-workers and timber merchants in Glasgow), to call on the gentleman above. It was through these conversations that Mr. Jeffrey learned the name of the original of the psychic portrait in photograph ii. The lady was an aunt of Mr. Haigh and passed away after their visit to Rothsay. The photograph faithfully portrayed the lady and her general attitude when sitting.

Subsequently to the foregoing, Mr. Wright, of Glasgow, and a friend of Mr. Wm. Jeffrey, visited Crewe, obtained there a remarkably clear psychograph or picture of a lily in a sealed packet of plates. Mr. Wright obtained another psychograph—too fine and delicate for reproduction—of which Mr. Jeffrey was good enough to send me a print. On it were words to the following effect:—

"Dear Friends,—There is a lady here who wishes you to push forward her request, named Lydia Haigh."

Upon Mr. Jeffrey being advised of this he communicated the result to the husband of the departed lady. Not only was the identity of the unknown originals of the psychic portraits i. and ii. thoroughly established, but the fact of psychic photography placed beyond dispute.

Mr. Haigh is neither a Spiritualist—his whole outlook in life being indifferent rather than antagonistic—nor is he acquainted with photography or photographic procedure. He cannot conceive how these photographs were obtained, but it is due to his valuable assistance that the identity of the psychic portraits has been established.

The sealed packet taken to Crewe was returned after a delay of several months. Its seals were carefully examined by Mr. William Meldrum, M.P.S., Rothsay, and found intact. The covering was cut through the centre, and the ends inside examined demonstrated the packet had never been opened. Upon development of the plates there were no other results except such as could be produced by either the age of the plates or the packet being put aside in a damp place. Mr. Hope attributed the failure to influence the plates to the abnormal mental conditions produced by the war.

In conclusion I beg to express my thanks to Mr. Jeffrey for this my first opportunity and pleasure in having experimented with the Crewe Circle, Mr. David McAllister—of Cairo—and his good lady for their valuable assistance, and to Mr. Haigh, of Ryhill, Yorkshire, for his courtesy, communications, and information given to Mr. Wm. Jeffrey and myself.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £———, to be applied to the purpose of that Society; and I direct that the said sum shall be paid, free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

SPIRITUAL HEALING.—E. M. S., author of "One Thing I Know" (John Watkins) has so often had to refuse patients who wished to put themselves under the spirit doctor—Dr. Beale—that she would like to mention that owing to having obtained the services of another psychic worker, Miss "Rose" is now able to take a few more patients. Communications can be made with E. M. S. through the office of LIGHT. E. M. S. wishes to say also that Nurse Rimbrow Jones, a certificated masseuse and psychic healer, has opened a little home for invalids at Hillbré, 11, King's-road, Paignton, Devon. She has now a vacancy for one or two children—paralysed or delicate and needing special care, or would take full charge of any during their parents' absence abroad. Miss Jones already works under a spirit doctor and his band of helpers, and Miss "Rose" will visit the home regularly so that Dr. Beale can give advice.

THE conviction has grown with my growth, and strengthened with my strength, that there is no alleviation for the sufferings of mankind except veracity of thought and of action, and the resolute facing of the world as it is, when the garment of make-believe, by which pious hands have hidden its uglier features, is stripped off.—HUXLEY.

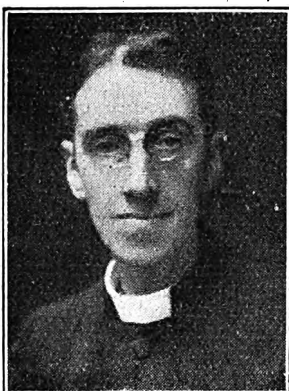
WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

9.—By the REV. G. VALE OWEN, Vicar of Orford, Lancashire.

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.



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

In order that we may get down to the rock-bottom of the matter, I will preface anything I have to say on the subject by two questions, which I will try to answer.

(1) Have the Churches anything to learn to-day from any other body of persons; and, if so, what?

According to the records of Apostolic and Sub-apostolic times, there were given to the Church certain faculties. Among these were the faculties of healing; raising the dead; clairvoyance, or seeing spirits; clairaudience, or hearing spirits; prophecy, or speaking under control of spirits, the speaker being, sometimes more, sometimes less, entranced; inspirational writing. These faculties, or gifts, were deposited in the

Church by the highest Authority, Jesus the Christ, the Founder of that system of religion which afterwards became known as Christianity, and is so known to-day, although other systems were and are "Christian," in the essential meaning of the term, and among them, the Messianic—or Christian—Church of the Hebrews.

These faculties were in active use in early times. Also they have never been repealed. But where are they to-day? Here and there we find one or other of these gifts emerging into observation. But when this happens they are viewed with suspicion, and the question is raised whether they are the outcome of deliberate fraud, or merely an ebullition of swelled-head or self-delusion. In other words, these gifts, approved by the Christ, their use enjoined by Him as outward testimony of spiritual power, are out of fashion, and not to be tolerated as respectable by any congregation of sober-minded, decent, church-going people. In practice, they have ceased from the Church.

There is now a fervent and sincere longing after reunion. The leaders of the various denominations are trying to find a way. It is one of the most splendid things they have done for centuries. It is an endeavour to get back to the unity of the early Christians. That it never existed, except as an ideal, does not matter. If it did not, it ought to have done. But while we are doing this, why not make a bid for the whole ideal—the reclamation of those faculties which we do know existed, and were practised, in those early times? I take it as granted that this is desirable. If it be so, then I must state my second question. It is this:—

(2) Why should we go to Spiritualism and Psychic Research to find out the way?

Because Psychic Research has shown, by scientific methods of investigation, that these faculties are existent to-day. And because Spiritualists do both possess and use them. Yet the blindness of some of our prominent Churchmen is appalling. Only the other day I heard a bishop, in a responsible charge to the clergy of his diocese, dub Spiritualism as heresy, to be fought and destroyed. I wondered if he ever asked himself whether our Lord was, or was not, a heretic. It seems to be almost impossible to understand how the orthodox can read the four Gospels and fail to see that He was not orthodox but heretical. That is why the Overseers of His own Church killed Him. Overseers of the Churches are adopting the same attitude to-day in respect of those who are trying to do exactly what He tried to do—to spiritualise a moribund system that it may become once again a living organism.

The parallel between the first days of our Era and to-day is startling—to anyone who can break away from the paralysing influence of a standardised system and read with the fresh appreciation of one who views it all from an independent position. Here we have, on the one hand, a great multitude of free-lances, very loosely organised, when organised at all. There are among them great men of science, of

finance, of politics, of art, of medicine, and not a few members of Christian denominations, both clerical and lay. Among this multitude are people level-headed, fanatic, sincere, fraudulent, good, medium and bad. This is equally true as a description of those who composed the Church of the time of Saints Paul, Peter and John. The great proportion of those early Christians was recruited from the off-scourings of the Mediterranean sea-board. There were, in every congregation of them, saints and ruffians. But St. Paul did not seem to set much store by their individual characters. Had he done so he would not have accomplished much in the world. No; he went for facts. Having got them, he threw in his lot with those humble Spiritualists—for that is what they were—and helped them to turn the world upside-down. Yet the personnel of modern Spiritualism cannot hold a candle to some of those early Christians in the matter of thoroughgoing iniquity.

On the other hand, we have the attitude of the Hebrew Orthodox Church and, later, that of the Roman Authority. For a sample of the way in which the former dealt with the new revelation, read the ninth chapter of St. John. It might be headed, "The Wriggling of the Rabbis." It is reproduced in the attitude adopted by many leaders of religious thought in regard to Spiritualism to-day. And these are as entirely sincere in their convictions as were those old-time Rabbis, or the Inquisitors of the Middle Ages, who, in stamping out, by invective and murder, those whom they accounted to be heretical, thought they were doing God service.

But those early Christians had within their ranks a fair number of really devoted, Christlike men and women. These went on their way regardless of all the penalties which it was in the power of Church or State to inflict upon them. The faith of Israel had waned with the passing of the ages. So the responsive outward manifestation of that faith had also grown dim and, when Jesus came, it was no more to be seen. This was the Shekinah, the luminous cloud over the Mercy Seat within the Holy of Holies, which was the presence of the Angel of Jehovah made visible. It had passed away and, with it, the age of miracles had passed away also.

Jesus came and restored both. He gave evidence of His possession of those same faculties which were the glory of the Prophets of old. He schooled His followers in the cultivation of these gifts and bade them use them for the benefit of their fellows. They did so and, after the Ascension, they continued their operations fearlessly, in the face of much opposition and many threats. For a small inner circle of them knew that the Shekinah, lost to the Orthodox Church, had been restored to them. Pentecost showed them this. They had the Shekinah, the visible warrant of Angelic presence to aid them in their battle against those who while they officered a Church divinely founded at Sinai were in active opposition to the revelation of God in the Christ.

And here, to-day, we have the reproduction of the situation, striking even as to details. But, in my mind, one fact seems to stand out with startling menace. The Church has lost the Pentecostal Shekinah. Is it anywhere else in the world to-day, this luminous cloud evidential of angelic presence? And if it is, then where is it to be found? I give my answer with deliberation. It is to be found within the ranks of the Spiritualists. I have seen it myself, and I thank God for this great blessing. I do not think the rank-and-file Spiritualist realises the whole purport of the fact, any more than the rank-and-file Christian did on the first Whitsun Day. Yet, in the light of events which occurred at Jerusalem at that time, and also at the same place in A.D. 70, I do earnestly ask my fellow Christians, especially those of the Ministry, to think out, with frankness and humility, what is the true significance of the fact: *The Spiritualists have the Shekinah*—which the Church has lost.

The lesson which every one has to learn is that the heroic and the divine are still present with us, and that the issues which confront us at the polling-booth and in the committee-room offer opportunities for serving God and man not less noble than those which have afforded our ancestors the means of making glorious the history of our race.—W. STEAD.

MATERIALISM AND WORLD TRAGEDY.

THE PURPOSE OF SPIRITUALISM.

By SIR WILLIAM BARRETT, F.R.S.

The Christmas festival just celebrated saw innumerable Christian churches decorated, as usual, with the words: "Glory to God in the highest; on earth peace, goodwill to-ward men."

But what a mockery these words are at the present time! There is no peace on earth, and very little goodwill toward men. Instead of glory to God the world is doing its best to glorify the Devil. Whilst famine stalks through Europe, and want, misery, and suffering are on every hand, we see greed reigning in the midst of it all. Dissipation, gambling, riotous living, are the daily occupation of many, especially of some whose pockets the war has filled with ill-gotten gains. War always yields an offspring of vipers, and, along with much noble heroism, this is sadly true of the greatest war in history.

Why is all this wretchedness and wickedness so rampant? Simply because the spiritual has been displaced by the material: "Let us eat, drink, and be merry, for to-morrow we die," men say, and are thus living out their creed, a creed lower than the instincts of the lowest animals, who, at any rate, have some regard for their own kind.

And what is the remedy? To create in all men a new heart and a right spirit. Repentance and contrition, love to God and loving service to men are old truths, but ever new and ever true. Let us remember St. Augustine's words, "The son of God became the son of man that the sons of men might become sons of God." Until the world has discovered a higher sense of values in life we shall find the dominant interests of many people in brutal types of sport, and lascivious types of life.

We need to discover God and the spiritual world as *ever-present living realities*, right in our midst here and now;

"Oh, not in distant starry skies,

In vastness not abroad,

But everywhere in His whole Self

Abides the whole of God."

But the churches have largely failed to create in men's minds the sense of the presence of God and the immanence of the spiritual world, because the foundations of their belief have been shaken. Here comes in—I believe through the special providence of God—the wonderful revelation afforded by Spiritualism. Instead of being "creatures of an idle day" we are born to the possibility of an endless life; instead of death ending all, it is only the beginning of "the life which is life indeed"; instead of self-love and self-indulgence being mere transitory pleasures they are sins which, whilst they drag us down here, will mar our happiness and degrade our position in the future life, until we change our heart.

It is the intense conviction, the abiding reality of the unseen—this is the truth which Spiritualism is bringing to mankind. In itself it is only an open door through which the soul can pass to a higher vision. It may be, and often is, the handmaid to true religion. "Pure religion and undefiled," we are told, "is to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Spiritualism teaches us the mode of access to the spiritual world, and instead of a conventional and rapidly waning faith in that world, it supplies us with the certainty of conviction. It lays the foundation upon which true religion can build a worthy temple to the worship of God and the service of men. And yet there are vociferous Sadducees in our midst who see nothing but superstition and evil in a belief founded upon an accumulating mass of trustworthy evidence. For, as Lowell truly says:—

"We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes."

SOME PERSONAL EXPERIENCES.

By H. W. S.

DR. G. E. MORRISON VISITS AN OLD FRIEND.

Before recounting experiences which occurred many years ago, I will describe my very latest, which occurred on the 8th and 10th of December, 1920. I was sitting with a medium who has made a reputation for his wonderfully varied powers, who had called to see me on other business. We had finished that, and he rose from his seat to go, but suddenly resumed it. My daughter at the moment left the room, and we were alone.

I observed that the medium was passing under control, and in a minute or so the possession was complete. Just then my daughter returned, and took her seat. The control spoke, and I recognised the familiar voice of "Black Hawk." He requested to have his eyes bandaged—I supposed because the electric light was fully on. I did as he requested, and he was very particular to have his eyes effectually

covered. I had been reading "The Times" newspaper, which lay upon the table. He picked it up, began to open the leaves, and scrutinise the contents.

He remarked of one picture advertisement that "there were a lot of faces there"; and described another as "that lovely wigwag," and another as "this not wigwag, this plan something—Bournemouth." Then he turned the leaves again, and said, "this very big paper—isn't it?" I said, "Yes, it is the most famous paper in the world," at which he gave a sort of grunt of satisfaction.

Then he said, "Where Mr. E—to-night?" alluding to my son-in-law. I said that he was out. Then he went on to say, "There is a gentleman here who wants to see him—he asking for Mr. E—. He come from China, he say. He not Chinaman—p'raps Welshman—I don't know—but he very wrinkled face and yellow. He not come over long time, only few months. He is a doctor—not doctor for people ill—no, not that sort doctor, but (tapping his forehead) something here—books, papers, writing. [“Doctor of Literature,” suggested my daughter.] Yes—dat it—dat the word, you say it. (As a matter of fact this doctor was a doctor of medicine also.) He say he was here sometime and standing beside Mr. E— when he hear him say to you, 'Will he come?' Dat what he say. He hear Mr. E— say to you, 'Will he come?'"

"I remember it, Black Hawk," I said. "It is true."

"Yes," went on Black Hawk, "and he tell me to tell you dat he crashed your tings about in your bedroom."

"Oh," I said, "I am glad to know who it was that did that. I had suspected somebody else. And I suppose it was he who gave Mr. E— such a fright about the same time?"

"Yes," said Black Hawk, "he go to Mr. E— and wako him up, and make him write poetry."

"You mean those three verses on the Unknown Warrior?" I asked.

"Yes," answered Black Hawk. "He will come again, he say, he want to speak to Mr. E—."

"All right," I replied. "I will tell him all about it when he comes in, and he will be surprised."

When Mr. E— came home I told him that a very old friend had called to see him during his absence. I said, "Do you remember the séance that we attended a few days after the death of Dr. Morrison, the former correspondent of 'The Times' at Pekin?" "Very well, of course I do," he answered. "Don't you remember our conversation before going about Dr. Morrison, and my remark, 'Will he come?' upon which you remarked that it was so many years ago since we were together in Pekin that he would have forgotten me, and it was unlikely that he would turn up after such long absence?" "I do remember it well," and then I related what had been said by "Black Hawk."

Mr. E— was amazed. He and Dr. Morrison had met in Pekin in 1897, before the attack on the Legations occurred, and they became very friendly and intimate. We learnt that the medium had arranged to hold a séance on the following Friday night, and he allowed us to join the circle. One of the first spiritual entities to come and make his presence known was Dr. Morrison, who announced himself by name to Mr. E—, and they had a conversation lasting over two minutes, during which an incident at Pekin of special evidential character was recalled by Dr. Morrison.

While that was proceeding, the control said: "Big Chinaman here now, he say he belong to the Mandrings." "Mandrins," I suggested. "Yes," he said, "dat's the word." But other entities were at the same time pressing upon the control, and the Chinaman did not come into the circle. Probably it was Li Hung Chang, who had very close relations, politically and otherwise, with Dr. Morrison.

The explanation of the disturbance of myself and Mr. E— is this: On the morning of Armistice day, about four o'clock, I was roused by a tremendous clatter of articles standing on a wardrobe in my room. In the morning Mr. E— came into my room and said he had had the most startling fright of his lifetime, being about four o'clock awakened by a voice at his bedside calling upon him repeatedly to "write, write, write." He felt his hand under control, and got pencil and some scraps of paper, and getting into bed again wrote involuntarily the following three verses on the "Unknown Warrior":—

"What password can you give, O comrade mine,
To gain the camp where ancient heroes dwell?"
"Only the password 'Duty,' comrade mine."
"Pass, friend. All's well."

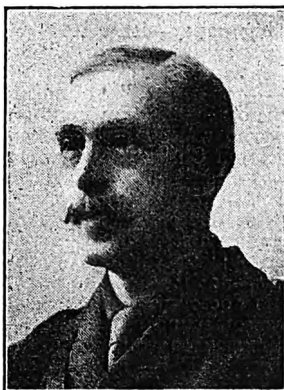
"What countersign, comrade, can you yield,
When by the Sentry you are asked to tell?"
"Only the sign of Death upon the Field."
"Pass, friend. All's well."

Ah! when you seek the greatest camp of all,
Where the massed bands of God's battalions swell,
The Sentinel of Souls will gently call
"Pass, friend. All's well."

PSYCHO-ANALYSIS.—R. M. writes expressing his satisfaction on reading the warning on this subject in LIGHT. He refers to patients "whose emotions have been stirred up to fever pitch by inexpert probings into their subjective minds," and who "deeply regretted that they had been used for obviously experimental purposes."

SURVIVAL A NATURAL FACT.

A SYMPOSIUM.—III.



MR. STANLEY DE BRATH.

On the following Wednesday the friends met at the doctor's house.

Doctor: Well, Parson, you promised to give us your view on this question, and how you think that the supernormal phenomena prove the reality of the soul and of a Divine governance of the world.

Parson: As you wish it, I will; but I think I said that the inferences prove that, and I mean the inferences not from the supernormal facts only, but from these taken in connection with normal facts also. All are natural facts.

Hostess (the doctor's wife): I am sure we shall all be interested. But what are the facts on which you rely?

P.: The facts which, to my mind, prove the reality of soul externally to body are (1) recognised materialisations; (2) recognised psychic portraits, taken, of course, under strict conditions; (3) proofs of separate intelligence such as the Wimereux experiment described in *LIGHT* (1919, p. 13), and "book tests"; (4) reproduction of the handwriting and signature of the deceased; (5) clairvoyant descriptions recognised by friends; (6) apparitions shortly after death, of which there are hundreds described in the S.P.R. Proceedings and Flammarion's book; (7) clairvoyant descriptions of the process of death, showing the integration of the spirit-body, and (8) automatic messages containing personal reminiscences known, or information unknown, to those present. These constitute a vast mass of evidence of great cumulative force. There is abundant proof of all of them, and those proofs have convinced large numbers of persons known as having strong and well-balanced common-sense.

D.: But are they not all explicable by the powers of the sub-consciousness?

P.: If you can show me that the sub-conscious mind of a living person can in one single instance produce an emanation which grows into faces that can be photographed, as in Schrenck-Notzing's experiments, or can move a weight, as in Crawford's, I will give up my conclusions: but the onus of proof lies on you now, as the onus of proof lay on Spiritualists before the present mass of evidence was available. The impersonal phenomena are the objective basis from which I depart; they show that the supernormal facts are facts, though unusual ones. They may or may not be due to "unseen operators," but they make those that certainly are due to unseen intelligences credible to start with. We are admitting the facts, are we not? Otherwise our talk ends here. You can call their cause "an external phantasmogenetic centre" if you like, as did a certain investigator who boggled at the word "spirit."

D.: Well, I admit the facts; go on.

P.: All these facts taken together are, to my mind, explicable by nothing but survival, and being a parson I don't mind the word "spirit."

D.: Spirit is the last thing I will give in to.

P.: All right; we will call them "external phantasmogenetic centres" for short! I am an evolutionist as well as you, doctor, but I hail the view of evolution which sees "the increasing purpose" in it as the development of Consciousness, up to the consciousness of spiritual causes. I see the sub-conscious mind in man as the last manifestation of that creative power which makes the individual, and guides evolution by and through the development of Consciousness. I see it as providing animal instincts, human intuition, and inspiration. I see it as the origin of all physical law and of all love, from the mating of the creatures to the Passion of Christ. "God is Spirit," the Author and Giver of Life, and "God is Love"—all love, in all its degrees, those we can understand and those we cannot yet rise to. I see this Mind as unconscious in the inorganic, semi-conscious in the organic world, sub-conscious in man, and revealed by these despised phenomena as conscious in the Beyond. We cannot ignore the messages once we admit any action of "phantasmogenetic centres," and I have been told "God's love is to us here what sunlight is in your world: we each have all we can hold; like your daisies, each could have no more if it stood alone, it has no less however many there be." And because the Cosmic Creator in His Infinitude—from the law of the electron to the most distant star—is too vast, too remote from man for him to feel His nearness, though he lives in Him and moves by Him, therefore we needed the revelation of Christ and the personal warm love—a higher manifestation than any creative power, however vast.

D.: But this is rhetoric, not proof.

P.: No, it is not proof, but it is consistency. It is not

logical to think that evolution culminates, as far as we are concerned, in an individuality that is to be destroyed. The Conservation of Mind seems to me even more a logical necessity than the Conservation of Energy. If that is not so the whole process is meaningless.

D.: But your "governance of God": Think of the cruelty of Nature, the preying of one on another, the diseases that afflict mankind, the parasites so feelingly described by H. G. Wells, and the miseries of war, and, for the matter of that, of "peace."

P.: As to the cruelty of Nature, you will admit that cruelty is the infliction of suffering. Where there is little suffering there is little cruelty. Now, insects and the lower animals show very little or no susceptibility to pain. Do you admit that?

D.: Yes, they show traumatic reflexes. It is impossible to think that a fish caught with its own eye as bait, is suffering appreciably. I admit that pain must be proportioned to nervous development and centralisation, and that animals like worms which have no brain, or mere ganglia like insects, or even undeveloped brains like fish, cannot suffer much. But what about the mammals?

Soldier: Forgive my cutting in, but I have shot a good deal in India, and could tell you many cases showing great insensibility. I have seen a buffalo, out of whose back a tiger has taken a huge bite exposing five or six vertebrae, calmly begin to graze when the immediate danger was past. I have been charged by a tiger both of whose hocks had been smashed by a bullet. And nothing is more obvious to sportsmen than that animals whose existence seems constantly menaced, merely respond to visible peril, and forget it the moment it ceases. They lead obviously healthy and happy lives.

D.: Well, I grant that part of my objection. But how about the miseries of mankind?

P.: That brings me to what I most want to say. They are the inevitable result of half-developed consciousness. How can you have a nervous system capable of great happiness and at the same time incapable of pain? Collect all the suffering from famine, pestilence, tempest, and earthquake. What are they, among the people you have known, compared with preventable diseases and the pain due to human ignorance, vice, and apathy? Look at the endless sufferings caused by the war, not only in the field, but in after-effects. Are not the first as mere dust in the balance compared with the last? Pain is the correlative of survival: what other means is there of teaching an evolving mind that moral misdirection is practically the only cause of human suffering? The Law of Spiritual Consequence is the real government of God. And if we look to our own experience we know that pain, once past, is soon as if it had not been. So it is in the Beyond with the trials of earth. It is an escape, but it is an escape for all; which eliminates the idea of selfish escape. And they do not leave this world, they work for its betterment. And, finally, if man obeyed the promptings of his sub-consciousness to truthfulness, honesty, kindness and industry, as the animals obey their sub-consciousness, he would have little to complain of; and nothing that co-operation and science could not meet. That is my argument.

D.: And very well put, Parson. I don't quite see it as clearly as you do; but I hope you are right.

S. DE BRATH.

WHAT THE CHURCHES CAN LEARN.

The following is a list of the writers of previous articles in this series:—

1920—

- Oct. 30.—Rev. Chas. L. Tweedale.
Nov. 6.—Rev. F. Fielding-Ould, M.A.
" 13.—Rev. Walter Wynn.
" 20.—Rev. C. Drayton Thomas.
" 27.—Rev. Clarence May.
Dec. 4.—Rev. Dr. W. F. Geikie-Cobb.
" 11.—Rev. Prof. Geo. Henslow.
" 18.—Rev. Ellis G. Roberts, M.A.
" 25.—Rev. Ellis G. Roberts, M.A.

Copies of *LIGHT* containing the above may be had on application at this office, post free 5d. per copy.

"LIGHT" DEVELOPMENT FUND,

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

Amount previously acknowledged ...	95	3	0
Miss Slatter ...	2	9	0
D. N. Hindman ...	0	10	0

SPIRITUALISM AND SPIRITUALITY.—Miss E. P. Prentice writes, "I feel daily and hourly that Spiritualism needs spiritualising, for it has its dangers for the intemperate and those who regard it as a fashionable craze. I think all sincere seekers for the truth in this matter should discard Planchettes, etc., and rely solely upon their own intuitions, waiting devoutly for those intimations which come in the quiet of the spirit."

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.

CONFLICTING ACCOUNTS OF THE LIFE BEYOND.

"Puzzled" is perplexed by the different accounts he reads of life in the next state. So are many people until they have proceeded far enough into the subject to recognise that they are dealing with a world as human as this, with the same variety of experiences, of tastes, and points of view, and the same proneness to mistakes. (It is hard even for philosophers to grow out of the illusion that a spirit must be infallible.) That, in a general way, is the explanation of the inconsistencies which puzzle my inquirer. The practical way of looking at the matter is that while there are certain differences in detail (which is only natural) all spirit communicators agree that they do live in another state, and that, generally speaking, it is a far happier one than this. And my own experience is that the points on which their testimony is consistent are far more important and numerous than the disagreements.

LIVES THAT SEEM FAILURES.

"Vetchling" writes:—"Some people are sent into the world with talents and abilities which they never find opportunity to use. All their powers are suppressed by circumstances, and their lives seem to them a complete failure. How do you explain such cases in the light of Spiritualism?" I should say that Spiritualism offers the only satisfactory explanation by showing that earth-life is only a minute fraction of the life of the individual spirit, and its apparent tragedies and failures are merely trivial incidents in the spirit's real life. Further, it proves that all talents and powers ultimately gain opportunity of expression, and come to full fruition in a fairer world. The very repression of which "Vetchling" complains may be a good and wise thing, checking what might be untimely growth as the frost checks the flowers until their time has come.

SCARCITY OF MEDIUMS.

To "Investigator," who comments inquiringly on the scarcity of mediums, I should reply that mediums are not really scarce. There are many, but they are nearly all people in private life. It is the professional medium with highly cultivated powers who is really rare. The reason is

not far to seek. The life of the medium is often little better than a martyrdom. He follows a vocation ill-paid and often regarded with suspicion, and a vocation too that is little understood even by those who approve of it. Evidently the world does not deserve many of them, or it would have more. The amateur medium is not very efficient as a rule, but there are some fine exceptions, and "Investigator" may hear of them by making inquiries.

PHYSICAL PHENOMENA.

"Two Students" would gain the latest information on the mysteries of physical manifestations by reading Dr. Crawford's books—the latest is now in the Press and the great work recently published by Baron Schrenck Notzing. These and others can be seen at these offices, either in the Book Sales Department or in the Library of the Alliance.

WHAT IS THE ETHER?

There is a short question from "Tyro" which even the longest reply would fail to answer. I might say "Ether is the garment of Spirit," but that, although poetical, is not very definite or scientific. If I say it is a substance—not a material one—which fills all space and interpenetrates all matter—even then I am only giving a theory. "Tyro" had better read up the subject in books. Sir Oliver Lodge is the greatest scientific authority upon it.

THE FAIRY PHOTOGRAPHS.

Mrs. M. HOPPER asks me if one of the very simplest solutions of the fairy photographs "may not be that the figures shown are those of spirit children representing fairies according to the ideas derived from the stories they love so well? We know that spirit presences desiring to be recognised nearly always appear clothed as known on earth . . . and consequently it seems possible that spirit children may have some such means provided for communicating with their little playmates on this side." This is a very reasonable supposition, and can certainly rank among the eligible theories on the subject, concerning which I prefer at present to express no decided view until the matter has been thoroughly tested.

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SIR ARTHUR CONAN DOYLE.

AUSTRALIAN TOUR NEARING ITS END.

A personal letter from Sir Arthur Conan Doyle informs us that he proposes to sail with his family in the "Naldera" on February 3rd, which would mean his return to England early in April.

His progress, so far as the latest accounts which reach us extend, has been of a highly satisfactory character, as shown, indeed, by previous reports in *LIGHT*. Crowded meetings in some of the leading cities where the "message" was delivered to the public at large have been accompanied by great rallies amongst the Australian Spiritualists, and a wave of energy and revival has travelled throughout the Australian continent. Naturally there have been adverse factors, but these, we gather from Sir Arthur's letter, have taken not so much the form of active antagonism as "a kind of heavy, sullen, stupid boycott"—a phenomenon not unknown nearer home. It is like the impact of a plough against stiff, sour clay, and is more trying work than the combat with energetic hostility, however rancorous. Against stupidity the gods themselves contend in vain; but in course of time the great inert mass is broken up and set in movement and then we get power indeed, slow, perhaps, but irresistible as that of a great glacier, and always in the right direction, as being more under the control of evolutionary forces than of personal factors.

In addition to his lectures Sir Arthur has given many interviews, answered innumerable questions and attended many social functions, including a luncheon in the Parliament House at Melbourne, where he was the guest of Federal Ministers, the Prime Minister, Mr. W. M. Hughes, presiding. He and Lady Doyle were also the guests of the Victorian branch of the British Empire League, at which Sir Joseph Cook, the Assistant Minister for Defence, in proposing the toast of "The Visitors," referred to his having spent a week with Sir Arthur on the Somme, when shells were falling freely around them. Sir Joseph said that although he himself knew little about Spiritualism he was certain that Sir Arthur knew what he was talking about, and his sheer self-sacrifice must command the respect of those who might differ from his opinions. Sir Arthur had sacrificed everything for his beliefs, and what better test was there of a man than that?

As a sportsman, Sir Arthur is quite naturally heard of at the League Football Match, and also at the Melbourne Cricket Club. We hope he had many such recreations, for all forms of manly sport are his delight, and keep his mind fresh and balanced. We learn that Sir Arthur paid flying visits to the provincial cities of Geelong, Bendigo and Ballarat and addressed large audiences. And as the latest bulletins show that he and his family were in good health and spirits (howbeit Sir Arthur himself was naturally under a great strain) we look forward to the mission ending as prosperously as it began, and to giving them all a royal greeting on their return.

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.

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

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. G. R. Symons.

Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. Percy O. Scholey.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. S. Lamsley, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Miss A. Scroggins.

THE GREENOCK SOCIETY.—Mr. James Coates writes in commendation of the enterprise of the Greenock and District Spiritualist Association, which on the occasion of his lantern lecture on "Spirit Photography," and notwithstanding that its membership is very small, had the courage to advertise freely and take the Town Hall at an expense of nearly twenty pounds. Of his lecture Mr. Coates writes that he had an excellent chairman in Mr. J. W. Walsh, D.C., ex-secretary, Ontario Spiritualist Alliance. The night of the lecture being stormy and wet, the audience was not large, but the receipts covered all outlays and left a balance to the good.

THE PASSING OF MRS. STENNETT.—The Lewisham Spiritualist Church has sustained a severe loss in the passing away of their devoted and esteemed secretary, Mrs. Stennett. She had been suffering for some time from some internal trouble, and was operated on in Guy's Hospital. The operation was apparently successful, but afterwards she sank and died. It would be difficult to meet a nobler or more unselfish character; she gave of her services freely. Much of the responsibility in connection with the acquirement of the society's new hall rested upon her, and it may truly be said that she wore herself out by her work for others. Our deepest sympathy is extended to Mr. Stennett in his bereavement, and we hope that communion with his loved one may soon be granted him.—F. J. S.

TO EVERY READER OF
"LIGHT."

We have great pleasure in announcing that as the result of the notice given of the Rev. Walter Wynn's books in the issue of *LIGHT*, December 18th, 1920, page 470, there has been a considerable demand for the three books, "The Bible and the After Life" (10/6 net, 11/3 post free), "The Gladstone Spirit Photograph" (2/- net, 2/3 post free); "Rupert Lives" (2/6 net, 2/9 post free).

The Rev. Walter Wynn informs us that he has been in receipt of very remarkable letters concerning these three books. A lady writing from Bloemfontein, South Africa, assures him that these three books have been a source of infinite consolation to her since the loss of her son. She says: "The Bible is quite another book to me since having read 'The Bible and the After Life.' I need not say that 'Rupert Lives' I love, and 'The Gladstone Spirit Photograph' leaves no doubt whatever in my mind that we are receiving, and that you have given absolute proof of the fact, undeniable evidence of human survival."

A Baptist Minister says: "It is utterly unthinkable to my mind that any student of the Bible can either resist the logical force of your remarkable work or feel anything other than deep gratitude towards you for your books which are enriching our spiritual vision. We have been brought up in our Baptist churches to get it into our heads that Christ is millions of miles away from us, and that our departed ones who died in Jesus are with Him far, far away. What a contradiction this is of our Lord's own words, 'Lo, I am with you alway.' If He is, and truly I believe it, then those who are with Christ are now with us."

A gentleman writes concerning "The Secrets of Success in Life" (3/6 net, 3/9 post free): "I passed your book into the hands of my son who had recently become depressed and it had such a tonical effect upon his mind that he assures me it has been worth a fortune to him."

Alongside the books mentioned, "The Bible and the War" (1/- net, 1/2 post free), "Revelation in the Light of the War and Modern Events" (1/3 net, 1/5 post free), and "Grenadier Rolf," by his Mother (10/6 net, 11/3 post free) have also been applied for and should, we repeat, be read in conjunction with Mr. Wynn's books previously mentioned.

It is a sincere pleasure to us to announce that Mr. Wynn's books are having such a phenomenal sale, and we need only say how pleased we shall be if the readers of *LIGHT* will not only purchase copies of them, but circulate them to the fullest extent in their power. You can get these books through any newsagent, but the quickest and best way is to write to the Kingsley Press, Ltd., 31, Temple House, Tallis street, London, E.C.4, and they will be forwarded by return of post.

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The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884 for the purpose of affording information to persons interested in psychical phenomena and the evidences for human survival of death.

The need of such a Society was never more pressing or important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into these objects and their relation to life and conduct, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

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Information will be gladly afforded by the Secretary, who is in attendance at the offices daily, and to whom all communications should be addressed.

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