

London Spiritualist Alliance, Ltd.,

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

TELEPHONE: MUSEUM 5106.

MEETINGS FOR JANUARY.

FIRST SPECIAL MEETING AND
SOCIAL GATHERING

THURSDAY, JANUARY 20th, at 7.30 p.m.

When a Lecture will be given by the Rev. C. Drayton Thomas on "The Famous 'Times' and Book Tests."

FRIDAY, JANUARY 21st, at 3 p.m.

Conversational Gathering. At 4 p.m., "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis.

TUESDAY, JANUARY 25th, at 3.30 p.m.

Clairvoyant Descriptions by Miss V. Ortner.

THURSDAY, JANUARY 27th, at 7.30 p.m.

Clairvoyant Descriptions by Mr. Vout Peters.

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

SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

Marylebone Spiritualist Association, Ltd.

STEINWAY HALL, LOWER SEYMOUR STREET, W. 1.

SUNDAY EVENING NEXT, at 6.30, MR. A. VOUT PETERS.

January 23rd, Mr. Robert King.

Welcome to all. Admission free. Collection.

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

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

SUNDAY, JANUARY 16TH.

At 11 a.m. ... MR. P. E. BEARD.
At 6.30 p.m. ... MRS. WORTHINGTON.
WEDNESDAY, JAN. 19TH, AT 7.30 P.M. ... MRS. JEFFREYS.

The "W. T. Stead" Library and Bureau, 30a, Baker Street, W.

READING ROOM AND RESTAURANT OPEN DAILY.

TUESDAY, JAN. 18TH, AT 7 P.M. ... MISS ORTNER.

THURSDAY, JAN. 20TH, AT 3.30 P.M. ... MRS. STARL BUSH.

Free Healing, Wednesday, 7 to 8.30 (by appointment), Mrs. Seyforth.

Non-Members not admitted until 3.15 and 6.45 p.m.

Members Free. Visitors 1s.

Wimbledon Spiritualist Mission.

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SUNDAY EVENING, JAN. 16TH, AT 6.30 P.M. ... MISS VIOLET BURTON.

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

SUNDAY, JAN. 16TH, AT 11 A.M. ... MRS. E. GANTS.

WEDNESDAY, JAN. 19TH, AT 7.30 P.M. ... MRS. A. JAMRACH.

FRIDAY, JAN. 21ST, AT 7.30 P.M., Lecture by MR. W. S. HENDRY on "Mental Healing." Tickets, 1s. each.

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

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

SUNDAY, 11.30 a.m. ... DR. W. J. VANSTONE.

7 p.m. ... DR. W. J. VANSTONE.

MONDAY & TUESDAY ... MRS. A. BRITAIN.

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

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

Wednesday, Jan. 19th, at 5 p.m., MRS. DOROTHY GRENSIDE.

"The Origin and Symbolism of the Tarot Cards."

Friday, Jan. 21st, MR. HENRY FOX.

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

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Wednesdays, January 19th and 26th, at 8 p.m.—

TWO PUBLIC LECTURES BY DR. ELLIS T. POWELL, D.Sc.

Non-Members, 1s.

Thursday, January 20th, at 3.30 p.m.—

MISS H. A. DALLAS on "The Bearing of Spiritualism on the Deeper Life of Humanity."

Friday, Jan. 14th, at 8 p.m.—Clairvoyance by MR. A. VOUT PETERS.

Tuesday, Jan. 18th, at 3.30 p.m.—Clairvoyance by MRS. WESLEY ADAMS.

Friday, Jan. 21st, at 8 p.m.—Clairvoyance by MRS. BRITAIN.

Discussion Class on "Problems of Psychic Science" begins on

Monday, January 17th, at 8 p.m.

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SUNDAY AFTERNOON LECTURES

On the "HIGHER ASPECTS OF SPIRITUALISM."

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

By J. HAROLD CARPENTER.

January 16th, at 3.15 p.m.: "Guides."

At the close of each lecture, not longer than 45 minutes in duration, a short devotional meeting is held for those desirous of obtaining contact with or help from the Spiritual Spheres.

Doors closed at 3.20. Admission free; silver collection.

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A Lady, residing in Broadstairs, Kent, is anxious to know if there are any meetings on Spiritualism, private or public, in or near Broadstairs.—Write A. B., "Erin," Crow Hill, Broadstairs.

Advertiser, Middle-aged, requires position of trust; just discharged from G.P.O. after 5 years' service as temporary sorter, owing to replacement of established officers, very good refs.; believer, conscientious.—F. W. H., c/o J. H. Goring, 3, Tudor St., E.C. 4.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes from Euston Station; central all parts; terms 5s. bed and breakfast.—Apply A. Rosberg.

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Nurse Companion or Mother's Help required; one little girl 1½ years; someone who believes in fairies.—Mrs. Maurice Elliott, The Rectory, Shitterby, Kirtton Lindsey, Lincolnshire.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,088.—VOL. XLI. [Registered as] SATURDAY, JANUARY 15, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. 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.

When in the 'eighties and 'nineties of last century the topic of Spiritualism was discussed at public meetings, its supporters were always in a minority, usually a fractional one. We recall an occasion when, after a debate on the subject, a vote was taken and only seventeen of the large audience voted affirmatively on the question whether Spiritualism was true. But on the occasion when Sir Arthur Conan Doyle met Mr. Joseph McCabe at the Queen's Hall on March 11th of last year, the chairman, Sir Edward Marshall Hall, noted that the audience was about evenly divided on the question. Setting aside any considerations which might arise out of the composition of the various meetings, one fact was plainly obvious—public opinion and public sentiment have changed tremendously in the intervening thirty years or so. The popular intelligence has grown, the standards of criticism have been raised. The man who to-day challenged debate with Spiritualists and had nothing better to offer than the claptrap of forty years ago, the stale fallacies and threadbare jibes that then sufficed to tickle the ears of the groundlings, would be scarcely tolerated. In sporting parlance it is no longer a "walk over" for him. He has to run his hardest against competitors who are at least his own match.

Much the same applies to debates in the Press, where oftentimes it happens that a sceptic who has "rushed into print" in fond ignorance of the changes which have been going on, mainly under the surface, has had the mortification of finding his arguments torn to shreds and his incompetence exposed by the pens of capable writers who had kept abreast of the times and were well informed on a matter which the critic had thought unworthy of his serious attention. There is, in short, a different "psychological climate;" the outcome not merely of the natural evolution of the human mind, but of the efforts of many men and women who have been working quietly and tactfully in a multitude of ways to educate the public on this great question. It is becoming increasingly apparent that the man who discusses Spiritualism, whether as a protagonist or as an opponent, must know what he is talking about and be ready to stand a searching inquiry into the extent of his knowledge. We would have the rule enforced on both sides impartially. Nay, we have even a bias on the matter, finding ourselves even less tolerant of an incompetent advocate than of an ill-informed opponent.

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

The Vale Owen Scripts contain many passages rich in suggestion to those who have studied other communications of the same class. They abound in clues and sidelights. Some readers will find something arresting in the remarks on "Recurring Science" on pp. 80 and 81 of the latest volume, "The Highlands of Heaven," in which "Zabdiel," the communicator, deals with the subject of those broad principles of knowledge which come up from time to time, and then, having served their turn, fall back into a secondary place in order that other principles may receive the concentrated attention of the race. He tells us how "items of discovery are lost and found anew, often in other than their original guise and with some strange features added and other old features lacking." This is precisely what the deeper student of human progress observes. Certain ideas are dismissed as false and superstitious, but they come up again, ages afterwards, for review and examination, and are then seen to contain germs of truth vital to the welfare of the race.

* * * *

Tales of faerie and magic, alchemy, astrology and other things fondly supposed to be entirely false and obsolete are amongst the "recurring" things of which "Zabdiel" speaks. (They are almost like the "recurring decimal," never to be worked out on the plane of intellectual law.) On this subject the communicating intelligence makes a significant point. Men in former days, he observes, found out a considerable number of facts and classified them.

But inasmuch as these facts, laws, and regulations, and conditions were not of the earth sphere but of the spiritual, [men] were fain to express them in a language apart from that of common use. When another generation grew up whose energies were directed in other ways, these, not considering well what manner of knowledge was contained in the lore of their ancestors, said the language was allegorical or symbolic; and thus doing they also made the facts themselves assume a shadowy form, until at last there was little of reality left.

This aptly summarises some of our difficulties in winning attention for the spiritual side of human knowledge and experience.

"THE LIGHT OF OTHER DAYS."

Many of our readers will be interested in reading the following paragraph from the leader in the first issue of LIGHT, dated January 8th, 1881. It shows how the whole situation has changed to-day. It is an evidence of the tremendous progress which has been made in the meanwhile. There is hardly a scientific materialist left.

By telescope and microscope, by scalpel and chemical analysis, the Physicist has successfully invaded from all sides the Kingdom of Nature, and widened the domain of human knowledge; but, with all his weapons and all his resources, including those which Nature herself has of late yielded up to him, the realm of Spirit has so far successfully withstood him. From it he has borne away no spoils, has wrested no triumphs; within its confines he has not even once succeeded in planting the sole of his foot; nay, he has not been able, from the high places of the regions which he has conquered, so much as to see it afar off.

On the 8th of January, 1921, LIGHT completed its fortieth year.

WHOSE BUSINESS IS HUMAN SURVIVAL?

THE THEOLOGY OF THE CHURCHES AND BIOLOGICAL FACTS.

By EDYTH HINKLEY.

Is not one main aspect of the antagonism—broadly speaking—of the Church to Spiritualism (considered as the belief in the demonstrable character of human survival and the possibility of communication between the living and the so-called dead) to be found in a misconception of the character of the fact itself?

The Church looks upon it as one of a series of purely religious events and doctrines embodied in her creeds, vouched for in her sacred records, and exemplified with unique emphasis in the experience of the Founder of her faith—therefore to be treated as the peculiar province of the religious instinct and in many cases almost the private theological property of the religious teacher.

But survival, if it be a truth at all, is not exclusively a religious fact, but equally a biological one, if we allow to that word its true significance and reach; not only has man every right to study it from that angle, it would seem his positive duty to do so.

Just as birth is both a natural and a spiritual event, so is death—or the new birth. We shall certainly be infinitely impoverished if we consider either of these great experiences in their biological aspect *only*, but both are equally facts in

human nature. His Holy Place, should we be so concerned to parcel off death and the after life as a domain of mysterious religious sanctity lying beyond the scope of legitimate enquiry?

Why should we consider Spiritualism as a violation of territory intrinsically theological, or to use the language of the man in the street, as "poaching on the Church's preserves," when it seeks to probe the apparent finality of death and prove its illusoriness? It seems to me that we have no more right to do so than the medical faculty or men of science would have to complain of the Church as invading their special territory if she were to devote some of her finer gifts and graces to inspiring the potential and actual mothers of our race with a sense of the immeasurable spiritual responsibility of their pre-natal relation to their children's souls, the nearly creative power they might wield, the almost divine beauty of their opportunity and their task. Neither doctor nor scientist would cry, "Hands off! you are encroaching on my domain, generation and birth are physical facts and are outside the Church's province," for he would know they are spiritual facts also, however he might interpret or limit the word "spiritual." Why, then,

The Sacrament: From "Leader."

IT were not of any use to endeavour to give you a full account of the significance in whole of the Sacrament of the Body and Blood of the Christ. You would not understand our words, and there are none of your own which would serve us.

This thing reaches far beyond where tongues of earth are remembered, and is spoken of in its inner mystery, only in those forms of language proper to the spheres far removed in sublimity, and near that of the Christ.

As He said, these two common things of earthly origin, the Bread and the Wine, do come to be His Body and Blood. They are therefore part of Him Who spoke these words.

Men have asked how this could be when on that first occasion of their utterance Himself was present in Body of flesh and bones and blood.

But yet every man—without ceasing all his life—does communicate of himself to things without himself. No coat he wears but, flung aside, is marked with the impress of his personality. No thing he touches, no house he inhabits, but he leaves his quality there indelible

to be read by those who are so endowed.

As He gave of His vitalising force to the sick and halt in Judea and Galilee, as He breathed of His spirit power upon the Apostles and they became inspired of His Life, so upon the Bread and Wine did He pour of the life-stream of Himself, and they did in verity become His Body and His Blood.

And so it is to-day. For He did not offer so great a thing to snatch it away so soon as that meal was ended and His Body given to the Tree.

No! The Source of that vital river operative on the Bread and Wine, or on the persons of the Apostles, or on the bodies of the multitude, was not that Body of flesh He wore for so short a time. Nor was it the Body of spirit substance, through which it did but flow as through a conduit from the reservoir into the cisterns of a town.

It was the Spirit Himself, the Christ, Who was and is the Source, and that, too, whether in the Body of flesh or out of it.

So it is true to say that the Bread and Wine at that last meal

of theirs together, at His wish and will, became depository of His life-force, and so were made His Body and His Blood.

When, therefore, the ministrant, the priest, takes up the consent of the congregation, and, laying the Body and Blood upon the Board, pleads the sacrifice of Him Who lives to-day very highly exalted, he, in essential, places his hand upon the bosom of his Lord, and, looking into those Realms which are the abode of angels and of angels who rule, looks towards the Father's face and pleads the Love and allegiance of His Son for poor humanity's sake that they be made all beautiful as He.

And if he be of simple mind and in heart a little child of the Kingdom he shall feel within that Breast beneath his hand the quiet, strong beating of the One Constant Heart in Christendom to-day, and shall know that what his weakness will not bear to do shall have reinforcement of the Life which wells within, and that what pleading is his with the Father goes not unaided into that bright sphere of awful purity and holiness so still.

† From the Vale Owen Script.—Weekly Dispatch, May 23rd, 1920.

the world-order, and may be wisely and worthily investigated from that point of view. It is unnecessary to say that both mysteries should be approached reverently,* the latter with an even deeper and tenderer seriousness than the former, not, however, because it is intrinsically a more religious event, but because in all ages the deepest and most hopeless griefs of the human heart have centred here, and have invested the apparently final parting with a tragic sacredness shared by no other universal experience. Nevertheless, it is a human, more than a theological sacredness, and the search into the scope and consequences of death in these days of widening knowledge and unfettered enquiry is an inevitable human activity, as well as a religious one.

But it seems really a sort of atheism—this sharp demarcation between religious and non-religious; all life is, or should be, sacred; all effort religious. For if God is anywhere, He is in the conscious human spirit, living, energising, striving to express Himself in each one of us. If we simply and habitually lived in this conviction—which was the conviction of Christ, the Lord and Brother of our race—feeling all life to be the sphere of the action of God and

should the Christian clergy, generally speaking, frown on the effort to investigate from the scientific standpoint the change of environment which we call death? Rather, if the claims of the Higher Spiritualism be true, should they thank God, as they have rarely thanked Him for anything, to find the Christian hope rooted in the universal order, and the reported experiences of the first disciples an illustration, not a violation, of natural law. For to more yearning and despairing souls than they realise "comes faint and far that voice from distant Galilee"—too far, too faint for faith in events that contradict all human experience. And if it be said that faith is the one thing needful, that to seek for proof is to dethrone faith, one can only remark—without really speaking to this point, which would be impossible here—that according to the record the Master and Model of the Church showed a most tender understanding of the intellectual need of one of His disciples when he demanded what to him seemed proof of the amazing statement offered for his acceptance. Has Christ's sympathy with Thomas no message for His Church to-day?

[Mrs. Hinkley is the author of the striking article in the "Nineteenth Century" of November, 1919, entitled "Not Through Eastern Windows Only," a quotation from which we give elsewhere in this issue. Ed.]

* They may be treated frivolously, stupidly, egoistically, as Father Adderley points out in the New Year's issue of LIGHT; the Christian faith may also be thus treated, even by its official representatives, but the travesty or misapprehension of a truth has never been a sufficient argument against the truth itself.

† 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.

SIR A. CONAN DOYLE.**VIGOROUS REPLY TO AN OPPONENT.**

By the last Australian mail we received a copy of the Sydney "Evening News" of November 27th last, giving an Open Letter on "Spiritualism and Christianity" from Mr. David Simpson, President of the Christian Evidence Society, addressed to Sir Arthur Conan Doyle, and Sir Arthur's reply thereto. The contention of Mr. Simpson was that Spiritualism is demonism, and Sir Arthur's answer shows that he is in magnificent fighting trim. He writes:—

Sir,—Your letter is couched in such terms that it does not deserve a reply; but I send one lest it should seem that I had imitated your want of good manners.

The tenets which we Spiritualists preach, and which I uphold upon the platform, are that any man who is deriving spirituality from his creed, be that creed what it may, is learning the lesson of life. For this reason we would not attack your creed, however repulsive it might seem to us, so long as you and your colleagues might be getting any benefit from it. We desire to go our own way, saying what we know to be true, and claiming from others the same liberty of conscience and of expression which we freely grant to them.

You, on the other hand, go out of your way to attack us, to call us evil names, and to pretend that those loved ones who return to us are in truth devils, and that our phenomena, though they are obviously of the same sort as those which are associated with early Christianity, are diabolical in their nature. This absurd view is put forward without a shadow of proof, and entirely on the supposed meaning of certain ancient texts which refer in reality to a very different matter, but which are strained and twisted to suit your purpose.

It is men like you and your colleagues who, by your parody of Christianity, and your constant exhibition of those very qualities which Christ denounced in the Pharisees, have driven many reasonable people away from religion and left the churches half empty. Your predecessors, who took the same narrow view of the literal interpretation of the Bible, were guilty of the murder of many thousands of defenceless old women who were burned in deference to the text, "Suffer no witch to live." Undeterred by this terrible result of the literal reading, you still advocate it, although you must be well aware that polygamy, slavery, and murder can all be justified by such a source.

Your challenge to debate is childish, and merely made for public effect, since you have intelligence enough to realise that no debate is possible where the literal validity of your authority is not recognised. The same applies to the absurd offer of your photographer. He could easily produce a faked photograph, but he could not produce the likeness of a dead son beside his living father, this likeness being different to any taken in life, and produced upon the plate which the father has brought with him, and which is developed and handled only by the father.

If he seriously persists in his challenge, I will send him a sitter with a marked plate, and I will myself pay £25 to a hospital if he can produce a recognisable portrait of a dead relative upon it, the plate to be developed by the sitter. As this test does not require my personal presence, it can be carried out at once if you give the name and address of the photographer.

In conclusion, let me give you the advice to reconsider your position, to be more charitable to your neighbours, and to devote your redundant energies to combating the utter materialism which is all round you, instead of railing so bitterly at those who are proving immortality and the need for good living in a way which meets their spiritual wants, even though it is foreign to yours.—Yours faithfully,

ARTHUR CONAN DOYLE.

SPIRITUALISM IN IRELAND AND SCOTLAND.

By HORACE LEAF.

Almost immediately after leaving Denmark I went to Ireland. The contrast between the two countries was most pronounced. The comparative peacefulness and prosperity of Denmark stood out in strong relief against the unrest and poverty of Ireland.

An equally marked difference was to be observed in respect to Spiritualism. My impression is that Spiritualism does not flourish in Ireland as it does in other parts of the British Isles; even Denmark is ahead of it. This is no doubt owing to the unhappy religious and political condition of the country, and, so far as the Belfast Association of Spiritualists is concerned, to its inability to obtain a suitable building in which to pursue its work.

My Spiritualist activities in Ireland were restricted to Belfast, the only town of considerable dimensions which has an active Spiritualist organisation. That the organisation is in the hands of capable leaders there can be no doubt; but who can hope to reap the full benefit of their labours under Curfew Law, lack of accommodation, and civil war! The Spiritualists of Ulster are fighting most valiantly against powerful reactionary forces. So anxious are they to forward the Cause that they spare no reasonable effort,

and willingly undertake any venture that seems likely to bring Spiritualism to the notice of the public. During my visit the Association twice engaged the great Ulster Hall for me. When things are again settled and the warring elements at rest, we shall see splendid results spring from their unremitting labour.

From Ireland I crossed to Scotland. It is difficult to convey a proper idea of the difference in Spiritualism in these two countries. Probably nowhere in the whole world does the movement grow so rapidly as it does among the Scots. During the last five or six years it has literally bounded forward. I do not think this can be due to an inherent difference of temperament, so much as to the forward policy of Scottish Spiritualists.

The Glasgow Association of Spiritualists is mainly responsible for this. This society has fortunately grown up under the care of a number of earnest Spiritualists with considerable organising and business ability, who have aimed above all things at presenting Spiritualism in the highest possible form both privately and publicly. The policy has been more than justified by the results. Space will not permit more than a passing reference to the excellent and manifold activities of this organisation. The following three features will be sufficient. After the Sunday morning service, the audience at which usually numbers from one hundred and fifty to three hundred, there is conducted a public circle, commencing at 1.30 p.m., the attendance averaging about three hundred! A very large proportion of those who attend are regular church-goers who go straight from their pews to this remarkable séance. The attendances at the Sunday evening services are unapproached by any other Spiritualist society in Great Britain. During my recent visit the audiences averaged eleven hundred, and even then sometimes numbers had to be refused admission owing to the lack of accommodation. This is, I understand, a fairly common experience.

The influence of the Glasgow Association of Spiritualists is felt all over Scotland. To a large extent it has become the pivot on which the Movement turns there. Other Spiritualist societies, realising its ability, heartily co-operate with it, and now some of the smaller societies rely on it to a considerable extent for the performance of their best work. The consequence is that Spiritualism is booming in towns where formerly it struggled on with little effect.

Under the auspices of the Association, and in harmony with this plan, I visited other societies for "special efforts," visiting in this way Dunfermline, Kirkcaldy, Paisley, Greenock, and Newmilns. At this last place I had the honour of conducting the first public Spiritualist meeting ever held there.

Edinburgh has a fine Society, but is greatly handicapped through its inability to obtain a permanent place in which to hold its meetings. I have conducted as many as four meetings in different halls in one week! Despite this grave drawback the society is well organised and flourishing. The best kind of people are attracted to its meetings; but this applies almost all over Scotland. I am of the opinion that the type of individual attracted to Spiritualism in Scotland is on the whole superior in intellectual and spiritual calibre to any other in Great Britain. It is absolutely essential for public workers to do their best there or they will find their audience above them. Nor can they do too well. The Scot wants the best, and appreciates it when he gets it. Perhaps the best proof of this is contained in the fact that it is not phenomena only that he desires. I have often seen over a thousand people gathered together at Spiritualist meetings for the express purpose of listening to a lecture. Unless England hurries up we shall have to say "Scotland leads."

The farther north one goes the less does Spiritualism appeal in Scotland. This is no doubt owing to the extreme attachment the Scot feels for his church. In Dundee, for instance, things do not go well; and the same may be said of Aberdeen. Again, the question of accommodation arises. There is probably no body of people more harassed than Spiritualists with inability to obtain the use of suitable buildings in which to continue our work. The important change that has taken place in public opinion in our favour may help to make this easier, but it is extremely acute at present. We ought to do our best to solve this difficulty ourselves by erecting our own buildings, but funds are needed for this.

Spiritualists, I am afraid, are parsimonious where this matter is concerned. It is hard to account for this singular fact. Other religious orders, without anything like so convincing a cause, will act with the greatest liberality, but Spiritualists seem to do little more than talk about the blessing and consolation they have received through Spiritualism. Until a more enthusiastic and self-sacrificing spirit is introduced Spiritualism must continue to battle against unnecessary difficulties, and thus delay the carrying of its valuable message to the people.

BEAUMONT AND FLETCHER.—Concerning the recent revival of the old play, "The Knight of the Burning Pestle," by Beaumont and Fletcher, it is recorded that at the close of the first performance at the Kingsway Theatre there was a call from the gallery for the authors. We hope it reached them in their spiritual abode, even if they were unable to respond to it in the accustomed fashion!

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

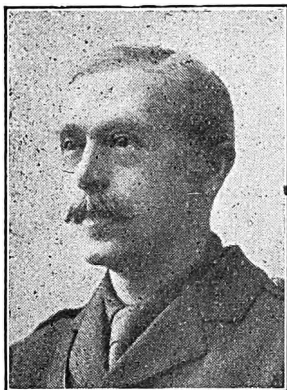
CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.)

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

SOME REFLECTIONS BY A PLAIN MAN.

(Continued from page 21.)

GEOLOGY AND GENESIS.



MR. STANLEY DE BRATH.

The first of these opportunities in our own day was that given by Geology. Instead of following the lead of such men as Maurice, Kingsley, and Dean Stanley, English Churchman as a whole took their stand on the historical inerrancy of Genesis. They lost an invaluable opportunity of showing spiritual discernment. It is now admitted that the Edenic story must be understood symbolically, even though it shows in some respects a remarkable parallelism with science. No account of the essence of the matter, suitable to all classes of mind alike, could be given in so few and such beautiful words. This symbolic idea was no new thing. The Scriptures are treated by so distinguished a Father of the Church as Origen (A.D. 240) whom Harnack calls "the most distinguished and influential of all the theologians of the ancient Church with the possible exception of Augustine," on the basis of a theory of inspiration which regards all their supposed facts as *the vehicles of ideas and having their highest value only in this aspect*. In one passage he asks how it could be thought possible that God actually planted a garden in Eden, and he treats the whole story from the point of view of its spiritual significance. It would have been easy on this, or some similar basis, to have accepted any conclusions of physical science, for these could never have come into collision with a spiritual content that is independent of historical form. But the literalist defence cost the Church the defection not only of many intellectuals, but of the bulk of the working class. Attacks on literalism, as literalist and shallow as the defence, by Ingersoll, Bradlaugh and many others ("Mistakes of Moses," "A Thanksgiving Sermon," "Fruits of Philosophy," etc., etc.) exposed the contradictions and the moral defects of the Old Testament, and held the clergy up to ridicule and contempt; and not stopping there, derided the whole idea of a soul as anything more than a name for the functions of life, presenting to the working man the new gospel of materialism according to which every man may do as he wills, without fear and without hope. This is still preached in thousands of little red books with which our workshops are flooded, which give the obsolete dicta of Clifford, Tyndall and others as the last word of modern science, combining these with the incitements to bloody revolutions which are the natural outcome of competitive selfishness.

THE HIGHER CRITICISM.

The next great opportunity came with Bishop Colenso's attack on the historical accuracy of the Pentateuch and the doctrine of eternal punishment, in his Commentary on the Epistle to the Romans (1861). He was inhibited from preaching in England, and was excommunicated by his Metropolitan. He was, in a crude way, the forerunner of the Higher Criticism. To-day, even the plain man knows enough to be aware that Moses is not the author of the Pentateuch, that Isaiah is a composite book covering over 200 years of history, that the book of Daniel as it stands, whatever more ancient material it may embody, is a product of the second century B.C., that the Priests' code (Leviticus) is post-exilic (i.e., after 457 B.C.), as are also most of the psalms, and that the whole of the Old Testament is the work of three centuries of Massoretic collating, compiling, editing, and re-editing of original material long since lost. He is even aware that the vowel-pointing of the Hebrew Old Testament, on which much of the sense depends, dates from the fifth century A.D., and that no MS. earlier than the ninth century A.D. is known to have survived. He is aware, too, that the Greek translation of the Old Testament (Septuagint), dating from the third century B.C., shows that the consonantal form of the Book had by that time become the Canon, and he accepts the verdict of scholars that the points of difference from the present received version are of no importance except to those who desire a doctrine of inerrant

inspiration. The moral content and the spiritual insight are untouched, but these stand as the enlightenment of human hearts by the Divine Spirit, and not as authoritative dicta by God. The maintenance of textual inspiration against unanswerable scholarly arguments has, however, strengthened the hands of the materialists and led to a further defection, which is expressed by J. S. Mill (Autobiography) as follows:—

"The world would be astonished if it knew how great a proportion of its brightest ornaments—of those most distinguished even in popular estimation for wisdom and virtue—are complete sceptics in religion, many of them refraining from avowal, less from personal considerations, than from a conscientious, though in my opinion most mistaken, apprehension, lest by speaking out what may tend to weaken existing beliefs, and by consequence, as they suppose, existing restraints, they should do harm rather than good."

THE EDUCATION ACTS.

The third great opportunity to replace Theology by Religion came with the Education Act of 1870. Theological bitterness produced the "Cowper-Temple clause," deciding that "no religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the school." In many schools this led to Bible reading without explanation. The results may be illustrated by three anecdotes: While preparing myself for educational work, it fell to my lot to succeed a form-master who was an avowed and militant atheist but boasted that he could teach any chapter of the Bible without comment. His twelve-year-old boys were crude atheists like himself—tone and manner had sufficed. In another case, not at that school, a child being asked at home what he learned at school from the Bible, replied, "We don't learn anything; we just read it." In the third case, to the question put at a school examination "Write what you know of the prophet Elijah," the reply was, "He went for a cruise with a widow" (!) Many instances, less unconsciously humorous, of confusion in half-remembered words, might be given.

The Endowed Schools Act of 1874 allowed commissioners to treat these schools as undenominational, and the general practice was to direct that religious instruction (subject to a strict conscience clause) should be given in the principles of the Christian Faith. This is now generally, but by no means universally, followed in other schools, the principal instrument being the Catechism and Sunday-school teaching. This latter has in some cases greatly improved, but it is not too much to say that in the large majority of cases the Biblical instruction given is extremely literalist in tone, from the mistaken idea that theological propositions must always be the essence of religious instruction, and that these must be brought down to childish comprehension. Where this is not done, but verbal memory alone is depended on, the results are simply ludicrous. One worthy priest actually asked a class of girls of fourteen to say what is meant by "the Procession of the Holy Ghost" (!) The result of either plan is disastrous; in the latter case words are meaningless and soon forgotten, in the former as soon as a child begins to think at all (and in working-class homes that is sooner than most people realise) he throws the whole overboard. Of my own knowledge I can tell of a case where a boy of ten chanced to mention at home the story of Elijah and the ravens. Everyone should know that the Ravens (Orebim) were *Arabs* who had the raven (Oreb) as their totem; the fact is mentioned in Judg. vii. The father said, "What! do they still teach that 'tosh'? I won't have him go any more." The mother replied, "Oh, poor child, he'll miss the Sunday School treat." The moral is obvious. The vicar was told of this and haughtily replied, "I prefer to think they were birds."

All this is quite easily avoidable. I know of a preparatory school where the system followed was that at morning prayers every boy over ten was taught to read aloud in weekly turn a few selected verses chosen on the principle of showing the typical content of every important book in the Old Testament. This was followed by a short explanation to put the Eastern setting before the child's imagination, and to bring home the moral values of the episodes chosen irrespective of the historical accuracy; while at the same time the actual sequence of history was the framework of the whole. Legend was treated as legend, but as legend with a distinct meaning; drama, such as the book of Job, was treated as dramatic truth. The Edenic story was placed after the return from exile, and treated as dramatic representation, not as fact. Taking the legendary period, the Monarchy, the Schism, the Captivities, the Restoration, the Persian domination, the Greek conquest, and the Roman period as all of them political events of the same kind with distinct moral causes, there resulted a perception of the

gradual clarifying of the spiritual sense in the typical nation which produced the Sacred Scriptures. On Sunday the children were required to show that they had paid attention to the daily readings. This was easily done without any punishments whatever, simply because the matter was made interesting and comprehensible. The highly desirable practice of learning by heart certain of the psalms was secured by selecting these for repeated use in the chanting. The whole service lasted but fifteen minutes.

The net result worked out as a knowledge of and reverence for the Bible, which, being founded on realities, had nothing to fear from any "criticism" that might at any subsequent time come to the children's ears; and this knowledge also produced a quite healthy reaction on conduct without any pietistic disfigurements. It was founded in genuine belief and common-sense conviction.

This could be done anywhere; there is no need to labour the point that most "religious instruction" in schools neither impresses the mind nor influences the conduct; and the notions of God given by many hymns, *e.g.*,

"His chariots of wrath the deep thunder-clouds form
And dark is His path on the wings of the storm."

are scarcely above Norse mythology. One wonder what those who sing these palæolithic sentiments really mean. Probably nothing whatever. Anyone who takes the pains to find out what children really think (few teachers do so) will know that their ideas are more formed on hymns than on anything else. These early impressions often last on through life quite subconsciously. In Woolwich, during the latter years of the war, a thunderstorm following on an air raid drew from a working woman the exclamation: "Well, we must be a wicked lot," and her hearers assented, quite impressed. I can vouch for the authenticity of this. The thunder was to them God's growl!

"THE DESCENT OF MAN."

The fourth opportunity came with the publication of Darwin's book. The line actually taken was again literalism. "Leave me my ancestors in Paradise, and I leave you yours in the Zoological Gardens," was the peroration of Dean Burgon's University sermon: it was typical indifference to facts. It is not reasonable to expect the clergy to have detected the weak points in Lamarck's theory of adaptation or in Darwin's theory of Natural Selection, such as that an aquatic animal could not adapt itself to a terrestrial environment that it had not yet entered, nor that the complex instincts of insects are inexplicable by acquired faculty or parental example, inasmuch as most insects perish before their progeny is mature. Nor perhaps could they have taken advantage of the frank admission by Darwin in the first chapter of the "Origin of Species" that the causes of the variations which are fixed by adaptation and selection are unknown. It fell naturally to biologists to make discoveries that have profoundly modified, though they have not superseded, Transformism; discoveries that seem likely to end by referring the source of Variation to the Unconscious Mind.

But as the accredited exponents of spiritual things it should have been possible, while leaving the question of physical evolution to biologists, to point out, as in a few unregarded instances they did point out, that however it came about, moral consciousness and the creative powers of genius (which are psychic powers) do distinguish man from the brutes; that Biblical history does show a line of development not produced by the pressure of the environment but due to prophetic warnings; and that the non-observance of Christian ethics is actually the cause of nine-tenths of the troubles that afflict mankind, and therefore by all the inferences of pragmatism those ethics must correspond to something in the very nature of man. It would have been well to have thrown on biologists the onus of proving how the ethical sense (quite distinct from criminal law) could have developed; and to have shown that the inevitable result of the application of Darwinism to social life must be the conscienceless Will-to-Power that has in fact superseded.

(To be continued.)

"LIGHT" DEVELOPMENT FUND,

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

	£	s.	d.
Amount previously acknowledged ...	114	8	0
S. A. M. ...	2	17	0
Herbert L. Johnson ...	1	1	0
G. P. S. ...	1	1	0
C. F. D. ...	1	0	0
E. F. ...	0	17	0
J. F. Kelly ...	0	16	0
L. G. Roberts ...	0	10	0
	£122	10	0

"THE HOME OF THE STAR."—Those for whom the message is intended are reminded that the Home stands ever open for healing and teaching in the lands "beyond the Valley of Sleep."

THE FAIRIES OF TO-DAY.

SOME MODERN INSTANCES.

By MARY E. MONTEITH (Author of "The Fringe of Immortality").

There is a fascinating spot in the heart of the Mendips, a far-away corner in Arcady, where one feels that nature spirits are around, beautiful and beneficent to mankind. The atmosphere is full of mystery. Many a time have I watched myriads of little twinkling lights dancing here and there in the sunshine, lights which would almost take forms that would surely be those of fairies. An old Quaker who knew the place well told me that all sorts of people had "seen things" out of the ordinary on this desolate hill; it has the character of being guarded by the little people. I went again and again in hopes of a clearer vision, but my hopes were never realised. In spite of a firm belief in fairies, and a love for fairy literature which warmed my faith into an ardour of expectation, the gates of fairyland have, for me, ever remained closed.

It was not so with some of my childhood companions. One of them insisted that she could see little forms, and another described gnomes who, she said, were constant playmates. Some of us believed her, but the grown-ups treated it all as a freak of childish imagination. She still possesses, at times, a certain degree of clairvoyance, but the gnomes have vanished. She retains, however, a vivid recollection of her fairy friends. There was one gnome in particular, a grotesque little creature, who used to irritate her beyond endurance by walking round her room and touching her most prized possessions. She would watch him, growing more indignant every moment, and when she could stand it no longer and meditated steps to catch and punish him, he would turn and laugh at her as much as to say, "No, you can't," and disappear. She will never allow that her fairies were fallacy, and she declares that experience is at the base of her belief.

At any rate, a belief in fairies, gnomes, nature spirits, or whatever you may choose to call them, is harmless and infinitely preferable to the exclusive theories of vampires, were-wolves, and other hideous supernatural beings whose only mission is to frighten people of this world into a state of helpless terror. The horrid side of the supernatural may be real, but let us close the door of our minds that opens to the jungle—let us safeguard an idea of beauty, for what we think affects the children's thoughts. It is a pity to allow wild beasts to enter the fair garden of a child's imagination.

There is an old, old house in the West Country where the older generations have, in their youth, seen and loved an elfin playmate. He was a merry sort of elf, always laughing. They could hear him pattering about the corridors when all was quiet, chuckling to himself. As they grew up, he was seen no more. Apparently, children alone had the power to lure him back to his old haunts; as the new generation sprang up, he returned.

When they—the grown-ups, not the children—told me this story, I concluded that the children, being brought up, probably, in the faith, saw accordingly. But this idea was somewhat dispelled by an incident quite as well attested as many a gruesome ghost story produced as evidence to prove the existence of horrors.

A lady came on a visit to the old house, bringing with her a little child who had lately come from the East. He knew nothing of the family elf and, so far, had shown no propensity "to see." The evening they arrived, after being safely tucked up in bed, contrary to his usual habit of going placidly off to sleep, the child was restless, and kept calling for his mother. "I can't sleep, Mummie," he said, "that little man won't let me. He comes and peeps into my cot, and laughs at me. Tell him to go away." With the modern instinct of psycho-analysis, his mother drew from the boy a description of the little man, from which certain members of the family recognised their some-time fairy friend.

Thought forms of the past still hanging round the old house? Perhaps! Thoughts have an existence all their own, and there are people to whom they are not hidden. But, to quote the Fairy Berylune, that creation of a poet who writes of the grass that sings and of the souls of our surroundings:—

"You ought to see the rest with as little doubt! . . . Human beings are very odd! . . . Since the death of the fairies, they see nothing at all, and they never suspect it. . . . Luckily, I always carry with me all that is wanted to give new light to dimmed eyes—the big diamond that makes people see."

Why did the fairies die? Peter Pan has answered that question.

THE PRESS AND THE SUPERNORMAL.—The number and extent of the allusions to Spiritualism in the newspapers of the country makes it utterly impossible to refer to even a tithe of them. Our Press cuttings show that an increasing number of journals now speak not only understandingly, but favourably, of the subject, some of them avowedly impressed by the change in public sentiment.

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

I.—SIGHT (continued).

CRYSTAL VISION.

Having considered direct or interpenetrative clairvoyance, where objects hidden from view but close at hand are seen, or seen with the eyes closed, the next in order would seem to be the seeing of scenes, persons, or objects, existing beyond the range of actual vision. The characteristic of this is the use of the crystal, or some material medium in the seer's immediate neighbourhood, and of his own eyes; but he is evidently using some sense in addition to ordinary sight, because, in the first place, his report of what he sees does not agree with what his neighbour sees, which is usually nothing; and in the second place, he is often able to see clearly in the crystal what he is, through defects of vision, unable to see so in the normal way.

AUTHORITIES.

Much has been published on this point. Long series of carefully chronicled observations have been made, accompanied by experiment (as with magnifying lenses, turning of the crystal, colour study, and so on), and the results tabulated and examined. One of the best is by Miss Goodrich-Freer ("Miss X."), a friend and worker of W. T. Stead's and a member of the S.P.R., whose account of her early experiences and investigations is full of interest. It may be found in her "Essays in Psychical Research," in "Borderland," Vol. I., and in "Proceedings, S.P.R.," Vol. V., pp. 486-521. Those who have sufficient scholarship to follow her through the historical survey will find themselves well rewarded, for a more entertaining record is hardly to be found than the vast picture-book opened by the crystal during the three thousand years of its human chronicle. It was the reading of this work which gave the initial impetus to Professor Janet's researches. Another observer and experimenter was Miss Angus, whose first-hand and attested accounts are given in Andrew Lang's "Making of Religion" (chap. V.), and in Myers' "Human Personality," Vol. I., pp. 595-8. Hyslop, in "Enigmas of Psychical Research," ch. III. and IV., repeats and examines some salient cases; Dr. Joire, in "Psychical and Supernormal Phenomena," ch. XII. and XIV., gives matter taken from the "Annals of Psychical Science," and elsewhere, of fresh and vivid interest; but the most recent serious addition to our knowledge is perhaps in Part III. of Carrington's "Modern Psychical Phenomena" (1920).

The above, only a selection, but enough to start with, are given to show how much has been done already in this one small department of psychic science, for crystal-gazing is only a sub-division of clairvoyance. Born clairvoyants are not confined to the use of a crystal, but can "see" in any refracting surface. "Miss X." saw in a mahogany table, in a dark green scent-bottle, in her own ink-pot, and once, by firelight in the dusk, in the back of her piano. Flammarion ("The Unknown," p. 468), in a case where missing jewels and money were concerned, and which reads like a detective romance (which, in fact, it was), mentions coffee-grounds as the medium used. Wigram ("Cradle of Mankind") describes a native of Kurdistan as seeing a lost child, where it was found, in an almost inaccessible place in the mountains, by using a pebble ground up and strewn on water. But whatever the physical excitant, whether it be a breast-plate of gems, or "pure water in a glass vessel," a pool of ink, or blood, the finger nails, a beryl stone, or the modern glass ball, the same fact appears, that there is awakened a psychic sense of seeing, in conjunction with the physical sight. There are also instances where the presence of the person concerned has this effect, as in the often-quoted famous scene in the Inn at Waldshut, when Zschokke related in picturesque detail to a sceptical young man, and the rest of the supper party, a certain event in the sceptic's past which was not to his credit. Other modern and verified examples could be adduced. The question instantly and naturally arises as to whether this is not simply telepathy. It need not be denied that the dividing line between clairvoyance and telepathy—that "convenient and hard-worked hypothesis," as Sir W. F. Barrett calls it—is not easy to draw. For if telepathy be the transference of ideas from one mind or memory to another, we should expect many, or even most, of these ideas to be visual images, and the telepathic impact to take a visual form.

THE INFLUENCE OF TELEPATHY.

For help in clearing up this point let us consider the classification of crystal visions; they fall naturally into several main divisions. The smallest is that of purely imaginary ones. A psychic person who is gifted with the creative power can "throw into" the crystal the scene mentally constructed. If this were done on any large scale unconsciously, the visions would be found to have no correspondence with reality. But the evidence is not to this effect. When Dr. Dee saw in his "glass so famous" both Angelical Creatures and a Devil from Hell, we may safely ascribe them to the "spacious times" in which he lived and to a lively theological fancy; or when Mrs. Verrall saw

a swallow chasing a fairy we should until quite recently have put it down to the same source. But our modern "seeing" is above all things practical. Out of one series of seventy visions, only three had an untraced origin. Of the recognizable majority, a large part again are memories, either of things seen but forgotten, or not consciously seen. Print too small or too distant to be read with the eyes has become legible in the crystal. One scribe, the friend of Lady Radnor's known to research as Miss A., who describes herself as very short-sighted, rarely wearing glasses, and therefore seldom having any clear idea of rooms, etc., nevertheless says, "But when I look in the crystal I see everything as clearly as though I had strong glasses on" ("Human Personality," Vol. I., p. 588). Now, this second class of vision comes from the storehouse of the seer's mind, but in the third we get those from the minds of other persons present. A gentleman asked the lady of the crystal, whom he had met that day for the first time, if it could tell her "what letter was in his pocket." "She then saw, under a bright sky, and, as it were, a long way off, a large building in and out of which many men were coming and going. . . . Now comes a man in a great hurry. He has a broad brow and short curly hair; hat pressed low down on his eyes. The face is very serious, but he has a delightful smile." Mr. Bissett and his wife both recognised the description of the friendly stockbroker who was his correspondent. This may have been telepathy pure and simple, for all the information was in the enquirer's mind. Another visitor who was present did not recognise any scene described, although one of them turned out to concern a person closely connected with her. This picture was of "a lady in a peignoir, lying on a sofa, with bare feet." Not until a week later did it occur to the visitor to ask when writing to her young married daughter if this circumstance could have been true of her on the day in question. "The young lady confessed that it was indeed so; and, when she heard how the fact came to be known, expressed herself with some warmth on the abuse of glass balls, which tend to rob life of its privacy." Now, in this case we cannot say that the knowledge was in the mother's mind, but by calling in telepathy *a trois*, as Hudson called it, we may suppose the normal rapport between mother and daughter to have brought the fact within the mother's subconscious knowledge, from whence it was reflected to the medium's. But in the well-known similar instance selected by Sir W. F. Barrett as an example in his "Psychical Research," and taken from the same series, there seems to have been no particular bond between the persons concerned. True, Lady Radnor knew the appearance of Lord L., and even the pattern of his marble hall-floor, but we are on the very verge of hypothesis when we suppose that she was subconsciously aware of the little disturbance at family prayers which the crystal had portrayed to her friend. Again, when Miss A. "saw" an author whom she only knew slightly, hunting for a paper and rumpling his hair "till it stood up in a kind of halo"; or when Mrs. Verrall saw in her looking-glass a man in Swiss mountaineer's costume, sitting astride on an arête, "the attitude being obviously absurd and impossible in an ascent of any real difficulty or danger," but found to have been true of the acquaintance, all the same, "for a moment"; we see that the telepathic theory requires that all our friends, even the slightest, shall be always cognisant of all our acts, even the most trivial. Well may Mr. Hill, in discussing this, call it with refreshing frankness, "a wild assumption" ("New Evidences," p. 202), and well may Prof. Hyslop dwell on the difficulties offered by the selective nature of the process ("Enigmas," p. 89). It is true that he is here referring to the thousandfold memories of the past which lie in every mind, and I think, therefore, that it is in the group of veridical cases and visions of events actually happening at the time, that we get the best evidence for clairvoyant faculty.

PSYCHOMETRIC VISIONS.

Linking up crystal visions and what may be called "free" clairvoyance (not depending on a material agency of any sort) are those arising from contact with objects of various sorts. Here if we sometimes get away from telepathy, there is another lion in the way in the form of psychometry. This word, invented by the physiologist Prof. J. R. Buchanan, is now used to denote a whole range of impressions, but predominant among them, as in the physical organism, is that of seeing. But name it or account for it as we will, it is a fact that the touch of certain substances or objects does have the effect of inducing visions of circumstances connected with those objects, and that these visions are found to be in correspondence with the facts. In "Spirit Psychometry" we are presented with a most interesting series of visions arising from contact with such things as the Thibetan tea-cup, the fragment of an ancient Cinerary urn, the wood of the Cross (?) and so on. The definite claim that the pictures were of discarnate origin is made in this book. If this be so, the purveying of hallucinations must be quite a regular profession in "that other world," and those that were not true (because the objects were not genuine) were certainly very well invented. The matter is not here in debate, because in any case the existence in the medium of a non-physical (and, therefore, psychic) sense of sight is sufficiently confirmed.

(To be continued.)

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."

CONCLUSION.

I tried to show in my article last week how Spiritualism and Psychic Research might, perhaps, be made to illuminate some of the rites which have been used in the Church for ages past. I now turn to the Bible. It is the one book which has held the affection of Christendom from its genesis until the present time. It is not too much to say that had there been no Spiritualism there would never have been any Bible. Moreover, it is for those same truths for which Spiritualism stands to-day that the Founder of Christianity and His missionaries were persecuted and, when possible, destroyed. This, too, by those very people who held their place of authority by reason of the



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

of this same Bible existent in their day.

Let us examine a few of these records in order to see if they have, or have not, some affinity with the phenomena of modern times.

The wrestling of Jacob with the Angel is too well-known to need recounting in detail. I will paraphrase it in such form as it might be reported in *LIGHT* had it happened last week.

Jacob was alone by the Ford Jabbok. He became lost in meditation on his perilous position, for he was about to meet his much-wronged brother Esau. As the night wore on he began, more and more, to seek communion with his angel friends who alone, he felt, could help him. At length his wish was gratified. He saw a form slowly taking shape before him until at last it was complete. He knew this visitor to be his angel-guide. They talked together for some hours. At length, seeing the dawn was near, and knowing the danger of delay, the angel told him he must leave him. He must restore to Jacob's body what material he had borrowed in order to build up this visible form. If this material was not restored before the light burst upon them, the process of dematerialisation would be so sudden that the particles would be re-absorbed into the body of Jacob with such violence as to inflict upon him some serious injury, even if it did not prove fatal.

Jacob, however, is obdurate. He holds his visitor by an effort of will and refuses the return of the material into his body. Seeing that argument was useless, the spirit touched him upon the thigh, producing so painful a shock that Jacob's attention was, for a moment, distracted. This was what the angel had intended. Seizing his opportunity, he immediately started the process of dematerialisation. The borrowed substance began to pour back into Jacob's body in a steady stream. Even then Jacob managed to prolong the conversation some little while until the process had proceeded too far. Then he found himself alone. The injury he had received was discovered to be permanent. But the infliction of it had probably saved his reason, possibly his life.

In the romantic careers of Elijah and his successor Elisha there are several instructive points. From the account of the former it is apparent that he was clairaudient. It was the "word of the Lord" which sent him to the brook Cherith, to the widow of Zarephath, and to Ahab. Then, after the slaughter of the Prophets of Baal, he fled from Jezebel's wrath in utter panic. (What psychic does not know this sudden collapse after some more than usual stress, and the doubts and fears which assail the prostrate soul?) Beyond Beer-sheba he rested in the wilderness; and here the angel spoke to him. Thence to the cave in Horeb where, on account of the sudden failure of his faith and the incursion of doubts into his mind, the "Voice," which had hitherto been loud and clear, was almost inaudible. After much endeavour and meditation in the solitude, he manages to recover the use of his clairaudient faculty so far as to

hear a faint whisper. This, however, serves to strengthen his faith once again, and he catches the meaning of the "still small voice," and obeys the command which takes him to the last grand, fearless stand for truth and righteousness at Naboth's Vineyard.

Now in all these incidents two facts stand out clearly. Elijah was clairaudient. But he was not clairvoyant.

There came a time when Elijah and Elisha went on a journey together. Now, the object of that journey was quite clear to Elisha, and it was confirmed by the students in training at the two Colleges of Psychic Science which they passed on their way to Jordan. These young mediums came out and, taking Elisha aside, asked him if he knew what was about to happen. Messages had come through from the Other Side that Elijah was to be taken from the earth life that day in an unusual manner. Elisha, being clairaudient himself, had also received the same message. So "they two went on."

The purpose of the journey had been an enigma to Elijah. His faculty had never regained its old perfection. His psychic powers, strained as they were to breaking point in his strenuous encounters against big odds, had been overstrained. All he had been able to get clear was that he was to make a journey towards the East, probably to the College of Bethel. Arriving there he felt an urge to go forward. It might be the other College at Jericho which was to be his destination. But it was not. He still was impelled onward. Well, the next place was the Jordan. As they descended the truth began to get through to his perplexed mind. He was to be "taken away."

Realising this he asked what gift in parting his successor would most prize. The request was that Elijah should bestow on him the "double portion" of his spirit. What was the meaning of this request? It is seen in the answer of Elijah. He replied that it was a hard thing to give. He was not sure if it was possible.

If, however, his friend should be able to see him when he was taken away he would know that he did possess that "double portion."

The eventful moment came. The body of the great prophet was suddenly dematerialised. The only thing which remained was the mantle he had worn, the insignia of his office. On the dematerialisation of the body of Elijah this, having now no support, fell to the ground.

At the same moment Elisha knew that his bold request had been granted. He saw the spirit body of his friend and, as he ascended, cried after him details of what he saw. He saw that the vehicle in which Elijah was taken away was a chariot. Moreover, his vision was so clear that he was able to distinguish the build of it. It was a chariot made after the Israelitish pattern, and the horsemen accompanying it were soldiers of Israel. Elisha was not only clairaudient but had also become clairvoyant. This was the "double portion" which Elijah had never possessed, and his statement that it was a hard thing to ask seems to be a reflection of his lifelong desire and unsuccessful efforts to cultivate that second faculty in addition to the first.

The subsequent history of Elisha shows that he did possess it in no ordinary measure. Among other examples of his employment of this gift is the account of his seeing Gehazi when that unhappy man followed after Naaman in order to "take something of him." Also the dramatic scene at Dothan when, at his request, the eyes of Gehazi's successor were opened and he saw what his master had seen, that the whole place was surrounded by "horses and chariots of fire."

It is instructive to compare the Ascension of Elijah with that of our Lord. Unlike Elijah's mantle, the clothing worn by Jesus, on that occasion, was made of spirit stuff. It was materialised with the body He had assumed for that interview. When His body was levitated and dematerialised in its ascent, therefore, the clothing also melted away. The last the disciples saw was the cloud of vapour consequent on the process of dematerialisation.

CRAWFORD FUND.—Though this fund has now been closed some weeks, the following donations still remain to be gratefully acknowledged: M. S., £1; Hugh Owen, 17/-; J. E. Norman, J.P., 10/-; A. E. Tweed, 10/-.

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MAGIC, GREAT AND LITTLE.

The little wonders hold us; the great wonders pass unnoticed. The tricks of the stage wizard attract and dazzle thousands who never reflect that his most astonishing feats are but clumsy imitations of a Wonder Worker at whose enchantments only a few ever stop to look, because to the unthinking they are common everyday affairs. In a world of diamonds the homely pebble becomes a rare and curious object.

The conjurer, by clever mechanical devices, aided perhaps by a little illusion, causes an object apparently to float in the air—wonderful! Elsewhere an inventor by the aid of electrical repulsive force causes a mass of steel to hover in space, or a train of cars to move without visible means of support—we read of it with amazement. All around us at the same moment are vast spheres of unimaginable weight—millions of millions of tons—floating in the ether as lightly as thistle-down. They appear to be regarded as hardly worth stopping to think about!

Wonders of poise and equilibrium, of transformation, of evanishment and re-appearance, all the marvels and mysteries of the magician's parlour or the scientist's laboratory, performed at first hand by Life, the greatest Wizard of all, are held in light esteem in comparison with small, pale imitations produced with much fret and labour by Life's imitators.

Let us suppose that we were without all the many evidences which have been accumulated to-day in favour of a future life, a world beyond the one we know, an unseen world populated by the men and women who have joined the "great majority," we should still have some warrant for a belief in its existence. A new world, a new life, is not really more wonderful than the world in which we find ourselves to-day. The Great Power which produced us and that vast and splendid fabric of visible Nature in which we find ourselves, might well be trusted not to have exhausted its possibilities with that one demonstration. It would be strange to think that with that manifestation it was at the end of its resources. True, there have been some who have fallen into that degree of limited thinking, making their foot rule the measure of infinity, and declaring that anything beyond it was "only imagination." Only imagination! And it was imagination of the divinest kind that was at the back of all the wonders about them, and of all the possibilities to which they were blind.

But Life is not only the great Illusionist—it is likewise the great Revealers. The doubters demanded a sign, something they could see, and, wondering at it, believe. And Life, with its inexhaustible magic, responded with generous indulgence. There were demonstrations of intelligence "without brain," levitations of small objects without valuable visible agency, transmission of thought without apparent means of communication, and materialisations of forms imperceptible to sight or touch. Life, the Magician, provided them all, and those who saw, believed, or were, at least, incited to think more deeply, while some of those who did not see or believe wrote many volumes to prove how impossible it all was, thus using the magic powers with which Life had provided them to show how incredible it was that any such thing as magic could exist. There were phenomenal "voices," too, and by the aid of still more wonderful voices the unbelievers expressed their entire incredulity regarding the lesser wonder of "the

direct voice," while, equipped with bodies, the materialisation of which was one of the greatest marvels of Life the Magician, they also derided the idea of temporary and artificial duplications of the same manifestation. Standing upon a globe resting upon nothing tangible, they pointed out the utter absurdity of the levitation by no visible agency of objects weighing even an ounce.

However, some saw and wondered, and the great Magician's purpose was in part achieved—the imagination which would not respond to the great miracle embraced with eagerness the small ones. All the wonders were to be witnessed free outside the magic cabinet, the séance room, but they had become somehow dull and unconvincing. They needed imagination to understand, and the imagination was not there; otherwise its possessor would have seen in the world around him all the "materialised spirits" necessary to support his faith in a spiritual world.

But whether the great or the small things, the normal or the supernormal departments of its wizardry, Life the Magician is still far from being at the end of its powers, even in the case of those who, unconscious of the great wonders before their eyes, are narrowly suspicious of the less important, but more special and isolated marvels the evidence for which rests on the testimony of their fellows. The demonstrations consequently are now to be more numerous, more varied, more easily accessible. Life the Magician, catering for all grades of intelligence, and having no supercilious dignity, will condescend still further in the matter of "parlour magic" until the world-audience is satisfied of his powers. And after having witnessed the small mysteries, and learned the necessary lesson, the spectators with enlarged minds will be able to go out and understand something of the greater mysteries, and awe and reverence will take the place of flippancy and unbelief, for Life is very patient and mindful of the needs of the humblest and most waryward of its children.

BOOK TESTS AND SPIRIT MESSAGES.

Recent articles in *LIGHT*, recounting evidential experiences in connection with Book Tests, have not only made the matter familiar to thousands of persons, but have awakened a strong interest in experiments of this kind.

In her latest book, "The Earthen Vessel,"* Lady Glenconner has brought the subject into special prominence by publishing some really excellent examples of book tests given by her son, the late Edward Wyndham Tennant ("Bim"), whose special title to a place in the public memory lies in the fact that he is on the roll of soldier poets who fell in the Great War.

Only a poet, it is plain, could have selected such vivid, inspiring and extraordinarily appropriate quotations as those which he transmitted to his mother and family through the mediumship of Mrs. Osborne Leonard (a portrait of whom is given in the book). Rarely have classical prose and poetry been drawn upon with such discriminating ingenuity to furnish parallels and illustrations, and, at the same time, convey what are known as "evidential messages." Certainly the communications furnish not only evidence of identity, but reveal the communicator as an expert in the art of apt quotation, as indeed he was in mortal life. The Book Message sent by "Bim" to his brother David resulted, when the book was traced and reference made to the page indicated, in the discovery of a passage of an appropriateness so striking that it would have been remarkable in any circumstances. The book was "Lewis's Life of Goethe," and the description of the poet as a boy, and of his mother, showed such remarkable points of contact with the Glenconner family life that "when it was found and read aloud it was met with the laughter of instant recognition."

Sir Oliver Lodge contributes a judicious and instructive preface to the book, of which Sir Edward Marshall Hall, K.C., writes:—"To a lawyer this book presents the best case for spirit communication I have yet seen." Assuredly it is an important contribution to psychic evidences, enriched by a quality of literary allusiveness and of graceful commentary on the facts presented that give it high distinction amongst books of its class.

A portrait of Edward Wyndham Tennant assists the psychic student imaginatively to envisage the character and mentality of the communicator, and to note some subtle shades of concordance, and readers of *LIGHT* in especial will find interest in the messages received and conveyed to Lady Glenconner by the Rev. C. Drayton Thomas, whose "Tests from the 'Times'" in *LIGHT* have excited wide-spread interest in the Press.

D. G.

FROM THE LIGHTHOUSE WINDOW.

The "Daily Mail" of Monday last gave great prominence to the spirit messages obtained by the Rev. C. Drayton Thomas giving details from "The Times" the day before publication, particulars of which have already appeared in *LIGHT*. Accompanying the account are photographs of Mr. Thomas and Lady Glenconner, in whose new book are published messages received by Mr. Thomas from her son, who was killed in the war. A review of the book appears elsewhere in this issue.

We regret to hear that Mr. R. H. Yates, Secretary of the S.N.U., is suffering from an attack of pneumonia. We trust that he will be speedily restored to health.

The Warrington "Examiner" republishes the article by the Rev. G. Vale Owen contributed to our New Year's issue.

Sir Arthur Conan Doyle, replying in a Sydney newspaper to two correspondents who suggested that he should take part in a debate upon Spiritualism, wrote, "If I do not do so it is not because I flinch from it, but it is because I have tried it with Mr. McCabe, who is admitted to be a capable exponent of rationalism, and my experience showed me that it was a pure waste of time and energy. It is like two boxers sparring in different parts of the ring and never getting into real hitting distance of each other."

"For example (continued Sir Arthur), I may give a personal example of an interview with a departed spirit and produce the signed statements of five witnesses who heard the interview and corroborate it. That is clearly final, so my opponent never refers to that, but proceeds to prove that Mr. Slade, the medium, was convicted of fraud in the year 1876 in London. And so it can go on *ad infinitum*."

An alternative to a debate is, however, suggested by Sir Arthur. He says: "I can only imagine one way in which the matter could be settled in public. It is clear that one single case of spirit return proves the whole of our contention. Therefore let the question be concentrated upon one, or let us say three cases. These I would undertake to prove, producing my witnesses in the usual way, with the proviso only that such documents as I may put forward, statements of eye-witnesses and the like, be accepted as evidence, since I cannot command the presence of the writers. My opponent should act the part of hostile counsel, cross examining and refuting my facts. The case would be decided by a majority vote of a jury of twelve, chosen from men of standing who pledged themselves as open-minded on the question."

Such a test (he says) could obviously only take place in a room of limited dimensions, not larger than a courthouse, so that no money would be involved, and truth only be at stake." He concludes, "That is all that I seek. If a test can be arranged on these terms I am ready for it, either before I leave or after I return from New Zealand."

In the January number of the "Occult Review," the Editor, in his Notes of the Month, expresses a strong condemnation against what he terms the "psycho-analysis mania" that is so prevalent nowadays. Mr. John Spencer writes on "Occultism and Spiritualism." He says that though many people consider these to be synonymous terms they are nothing of the sort. "All Spiritualists are in a sense occultists, in that they are students of the unseen and hidden world. All occultists are, in a quite different sense, Spiritualists, in that they believe in a spiritual government of the universe." Miss H. A. Dallas contributes an able article, entitled "The Bearing of Spiritualism on the Deeper Life of Humanity."

She writes: "What should be the immediate bearing of the fact of survival of bodily death upon our aims and practice?" and later continues, "There are no short cuts to the heavenly goal. If we aspire to attain union with that Divine Beauty and Perfection whom we call God, there is no other way than by self mastery—thoughts and aims directed and controlled by the will in accordance with the law of our being, which is the Will of God. This is the most urgent and immediate consequence of belief in the main truth for which Spiritualists stand."

Reviewing Maeterlinck's new play, "The Betrothal," produced on Saturday last at the Gaiety Theatre, Mr. Sydney W. Carroll, in the "Sunday Times," recalls the production of the "Blue Bird," to which the present play is a sequel, and the startling phrase, "There are no dead" which in 1909 "lit up the Haymarket Theatre like a blaze of fire," and "now stills the noise of the guns in our ears and soothes the anguish of all that has happened in the awful years that lie between."

Writing of Mr. Roger Pocock, whose recent article in the "Pall Mall Gazette," replying to Mr. Arthur Lynch, was much admired, the "Weekly Dispatch" recalls that he is a painter who is also the author of several novels dealing with adventures and activities in the wild spots of the earth, and of that interesting piece of autobiography, "A Frontiersman." Our contemporary continues:—"He has rediscovered a lost French art of painting on glass, and, after being away for months in the North Sea with the Lowestoft fishing craft, making studies of the wonderful colours of live fishes, he is now using his designs on his painted glass. Roger Pocock was born in a ship. He founded the Legion of Frontiersmen, which went to the war as a battalion of the Royal Fusiliers. He has a sister who also has won distinction. We know her as Miss Lena Ashwell."

Mrs. Leaning draws our attention to a passage in Mrs. Travers-Smith's book, "Voices from the Void," which gives further confirmation on the point to which we alluded last week about those on the Other Side seeing only the medium in a gathering. The author writes: "I often ask the communicator when several persons are present, 'How many people can you see in this room?' Generally the reply is, 'I can only see you.' But if any particularly sensitive person is there, the traveller (of the Ouija board) moves towards him, and having apparently had a good look at him, says he can see him dimly, as if in a mist."

The exhibit of psychic photographs now on view at the British College is being continued by request for another week. Such a large and varied collection, showing the work of psychic photographers during the last twenty years is well worth a visit. Special attention is paid to the unrecognised "results" of recent date.

A discussion class on "Problems of Psychic Science" is a feature of the new programme of the British College. The leader is the Principal, J. Hewat McKenzie, and the class is especially intended to help public elucidation of psychic matters. Non-members of the College are welcome.

In reference to the paragraph we quoted in this column last week from the "Daily News," speaking of the Bradford Society as a branch of the Society for Psychical Research, Mr. Harry L. Fletcher, the Hon. Secretary of the Bradford Society, writes to disclaim any connection with the London S.P.R.

Our friend Dagonet, in the "Referee," finds it difficult to keep away from our subject. In the last issue he is happier in his reference than is usually the case. He says, "Once a year we dedicate two minutes' silence to the dead. Why should we not, in memory of the dead, render services to the living all the year round? Let us speak kind words and do kind deeds in the name of those we mourn, and if they are looking down they will read our hearts and know that by loving deeds we are hallowing their memory. Let us believe that this is the message we have received from the dead, and translate it into heart work for the living."

Dr. Ellis Powell, in the last issue of the "National News," after an interesting talk on his experiences in connection with materialisation, concludes, "The truth is that at every stage of this subject the flood-gates of reminiscence are opened—but, as I gather from my correspondence, the resulting flood does not flow unappreciated."

In the same issue of the "National News" (January 9th), Mr. Clive Holland, the well-known novelist, relates some strange happenings with his camera—what appear to have been psychic "extras" of two children, obtained when photographing Corfe Castle.

A link with the Spiritualism of an earlier day is severed by the passing of Mr. Henry William Howell, of Thornton Heath, Surrey. Mr. Howell, who was a friend of Mr. J. J. Morse and other leaders in the movement, had been a Spiritualist for upwards of fifty years.

The Stead Bureau resumed its meetings this week, and the new syllabus contains particulars of interesting features for the coming three months. We are asked to call attention to the fact that owing to a re-numbering of the houses in Baker-street, the Stead Bureau has been altered to 30a.

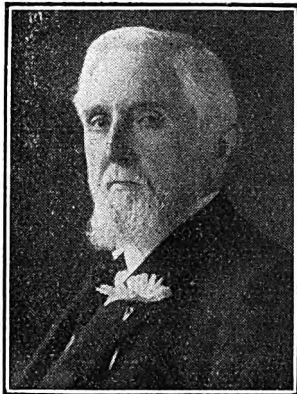
The "Daily Graphic," under the title of "The New Quackery," is publishing a series of articles on psycho-analysis, "the new cult which in some hands has degenerated into shameless quackery." It is stated that a small committee of physicians and barristers has been formed, and the available evidence is being carefully sifted.

PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Seventh Article: Continued from Page 27.



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

What the departed are like, what their surroundings consist of in that world beyond our ken, we can only surmise. We only see in a glass darkly, and what we do see can only be a reflection, too often of our own imperfect ideas of that which we conceive may be, but not that which truly is.

The Intelligences in the Invisible, through mediums, give us but little information; they do not tell us more because they are simply unable to do so. The things which we perceive are appearances only, never the reality. That which truly is, even in this existence, too frequently eludes us.

It is true that we get glib descriptions of spirits and wonderful revelations of the after-life, as the same appears to be to mediums of various powers and qualities. But never can

the five- or six-sensed man obtain accurate knowledge of that which is in the other life. The nature and phenomena of that life must necessarily be beyond the ken of the spirit encased in the flesh, who lives and thinks in the terms of matter. Whether in the material body or out, the spirit—the real "I"—is ever invisible, and can be apprehended only through its manifestations. Its reality is manifested through a suitable organism. In spirit life that organism is a soul, or spirit-body, adapted for expression, and suitably related to the world in which it resides. The soul or spirit-body must be akin in its constituents to the sphere in which it lives. The same is true of incarnate man. Spirit can only manifest through a suitable organism.

Let it be then understood at once that spirit itself can neither be seen nor photographed. That which is photographed is of the nature and character of this physical plane of existence. "Spirit lights," when objective, are not lights from the Spirit world, but are—in a séance—a phosphorescence extracted by unseen operators—in most cases from the body of the medium or sitters, or both. Etherisations, even where the form and features are recognised, are not spirits, and indeed it is doubtful if they are even spirits clothed in phosphorescent substance, extracted from the sitters. I have on several occasions seen and identified the features of a departed friend. In one instance the face was larger than it was in life, in another it was smaller, in a third it was just life-size. It would be folly to judge entirely by one's own limited experience, but the impression borne in strongly on my mind was that I was not seeing my friend as he was in Spirit, but certain attempts by either himself or his helpers in the Invisible to present a likeness of him as he appeared in this life. I saw not the reality—the "him"—but something which was produced, increased, and limited, according to the material obtainable in the séance-room. I assume nothing. My deductions are based on Fact, and the evidence fully supports them.

What about clairvoyant descriptions? Does not the clairvoyant see spirits? I should say that those genuinely gifted do see that which is presented to them. I give an instance to convey what I mean. I am a child in many things, and one of the things is that I think in pictures. I cannot always describe my "thinks." I listened once to a gifted psychic describing to a Canon of the Church an old lady, wearing a white cap, from which grey to white curls escaped. The old lady was sitting in a "rattan" chair—(cane bath chair)—opposite to the Canon. In answer to the latter's questions, he was told that the figures "80" appeared over the lady's head. Her name and a description of her as she appeared in earth life were correctly given. She had passed away at the age of eighty. There were other points, deeply interesting and evidential. So much for what actually occurred. Now, there are two or three matters to be considered, viz., Did the clairvoyant actually see the departed mother? If so, is it to be inferred that in spirit life she retained her former age and the enfeebled state of health which made a bath-chair necessary, or was the clairvoyant seeing what she was impressed to see? We may at once dismiss the first of these alternatives. Old age is an appearance, not a reality; in spirit life an enfeebled state of body does not exist, and cane bath-chairs are, therefore, not of much use. We are compelled by the evidence to arrive at the conclusion that the psychic was describing a picture presented to her mind whether by the departed, or by some spirit who knew her thus, in that

special stage of life on earth, or perhaps by a psychic awareness of that which must have been within the knowledge of the Canon. While the last explanation could be correct, it fails in one special particular, i.e., that the psychic failed to give the old lady's pet name—which would be equally in the Canon's mind. In any case the spirit of the departed was not seen. However, to make the matter clearer still, I may say that three persons related to that old lady, and who knew her intimately in her old age, had further evidence; also that Mr. Edward Wyllie who, for a while, sojourned in the city where she had lived, obtained an excellent portrait of her, which was fully recognised.

I presented the psychic photograph of a lady—recognised by relatives—wearing dark spectacles, who was sitting in a chair, holding her hands on her lap in a peculiar way. The portraiture was wonderfully correct, and the manner exhibited corresponded to that of earth-life. If this is truly a photograph of a spirit, are we to learn from it that the departed still possess physical infirmities such as defective eyesight? That the crippled here are cripples there, that the halt and blind still abide in their former condition? Not a bit of it. "Wait a little," asserts some advocate of eternal stagnation. "These are photographs of spirits who have assumed these forms for identification."



Sitter: Miss Emily Grey, of Richmond. The psychic picture is of her brother. Photograph taken July 24th, 1919, by Mr. William Hope, of Crewe.

Do you not know the power of the departed or the ripe possibilities of mediums, from whom they draw ectoplasm (blessed word, "ectoplasm"!) and clothe themselves, assuming these forms for identification?" I reply that the argument is very plausible, but it is not substantiated by the evidence. It also suggests that the departed are less intelligent than they were on earth, that they should take all this round-about and unnecessary work, when by the more simple method—still beyond our ken—they can pro-

NOTE ON ILLUSTRATION.

With this I give the last of the Crewe Circle photographs to be produced in these articles. The supernormal portrait is fully identified by Miss Emily Grey, Egerton House, Richmond, and by the relatives and friends of the young man, who passed away in New Zealand. It is also recognised from resemblance to photographs taken in life. It has been a great sorrow to Miss Grey that the face presented should be spoiled by masking the photograph. Mr. Hope has been approached by the lady, and also written to by myself, for an unmasked photograph. Whatever his reasons or occupations may be it is a great pity that he neither acknowledged nor complied with the requests. Psychic photographers are seldom artistic, and in this case a good identifiable picture is spoiled by the oversight in masking.

duce a picture or a portrait of the departed, not as they are in actual spirit life, but as they were in earth-life. Identification is established.

It is quite to be understood that portraits of the departed are not only produced for consolation, but like all other genuine meta-psychical phenomena, to confound and defeat a materialistic world, in the height of its intellectual power and arrogance.

A man of scientific tastes and modes of thought, and whose analytical mind has been shown in his works and his contributions to the Spiritualist Press at home and abroad, wrote to me lately in reference to my deductions from the fact of psychic photography, saying:—

"Personally, I think that the total evidence points to the forms being made by an artistic and not mechanical means employed by the unseen operators. The reproductions of prints, etc., as well as recognised portraits, seems to show this."

Not a few investigators have arrived at similar conclusions, while the results are various. At times the eye of the camera receives them, but the majority of the results are obtained independent of the lens, and these are too many to catalogue.

THE ARCH-ANGEL'S CHALLENGE.

By DR. ELLIS T. POWELL.

1. And the angel that was sent unto me, whose name was Uriel, gave me an answer,
2. And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?
3. Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:
4. Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.
5. And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.
6. Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?—2 Esdras iv. 1-5.

Esdras, troubled in spirit, had expostulated with God about the sins and sorrows of the world; and Uriel, reminding him of his inability to solve the familiar problems of fire and wind, and the rolling years—problems lying quite close at hand—goes on to ask, "How should thy vessel be able to comprehend the way of the Highest?" It was as if he had said, "If you know so little of the common phenomena of terrestrial existence, how can you expect to share the counsels of the Godhead?"

We have travelled far since the days of Esdras. Uriel challenges us to solve *one* riddle, and we answer with two—possibly three—solutions. We are able to weigh the weight of the flame. To measure the blast of the wind is the daily work of a thousand anemometers. As for the "day that is past," we are beginning to doubt if past and future alike are anything but illusions of the senses. We are hazarding the conjecture that our spirits may be joined with the Eternal in an unbreakable unity of co-existence, of which our earthly sojourn is but a fleeting and fragmentary episode. At any rate, we know *how* the so-called past might be made to live again before our eyes as in a vast time-conquering cinema; and although at present we have not the power to achieve it, the achievement will doubtless not be long delayed. So that Uriel's challenge need no longer be met, as in the days of Esdras, with the confession of impotence. We take the archangel at his word, and lift his gauntlet from the ground. We *can* unravel the puzzles posed in his three "similitudes"; and therefore we humbly ask to receive that which the challenge tacitly offers—a nearer and more intimate comprehension of the way of the Highest!

So that when the psychic researcher, greatly daring, points to the more modern interpretation of the ancient faith; when he indicates how the venerable truths beloved of Apostle and Evangelist, Saint and Martyr, are expanding and evolving as befits the widening spiritual horizon of these spacious days—why, he is but taking up for us the archangel's gauntlet, the challenge sent to the human soul by Him Who fashioned it with limitless capacities and solemn aspirations. There is a great Divine plan of upliftment, of at-one-ment, to guard and guide the spirit in its return to the home whither so many of our best and bravest have preceded us. The mighty scheme is not, and never has been, and never will be, so perfect as to satisfy its Eternal Architect. It evolves, and man's knowledge evolves with it, so that he may the better understand its purpose, and more effectively and affectionately aid its consummation. God shares His secrets with us nowadays, opening a thousand scientific vistas to our fearless gaze where all was once ignorance and terror. We are no longer servants, but friends; for "the servant knoweth not what his Lord doeth," but the knowledge is vouchsafed to the friend. Does Uriel ever bend, from the unimaginable brightness, over some Spiritualist gathering, and smile (for even archangels smile) to think how the ever-closer intimacy between God and man has eroded what was once an unanswerable challenge?

A THEOLOGICAL QUESTION.

"Letters from Paulos," by "OMIKRON." (Kegan Paul, 7s. 6d. net.)

The chief task before a sane and sober Spiritualism at the present time is to bring about a real harmony between Religion and Science by which men will see the vital truths of each. It is not concerned with theological disputations.

This task is much hindered by three groups of minds: those who make the supernormal facts into superstitious practices; those who link them with the outworn "occultisms" and foul rites of mediæval magic; and those who try to revive the ghost of ancient gnosticism, than which nothing is more repellent to the scientific mind.

Of these last this book is a specimen. The anonymous author tells us that, till he found the illumination here given, the Epistles of St. Paul seemed "greatly wanting in intelligibility, dignity, and consistency, and to be a hopeless tangle for any student who sought to unravel the threads of his teaching." Noting the fact that no Greek MSS. of the New Testament prior to the fourth century are extant, he turns (why, he does not say) to three MSS. the Boernerianus, the Claromontanus, and the Augiensis, of the tenth, sixth, and ninth centuries respectively—as the foundation of his re-phrasing.

The value of the reconstruction may be judged by any who care to compare the strong commonsense in dealing with the vices of Corinth shown by St. Paul in I. Cor. v. 1 and 2, with the following paraphrase:—

"As a whole progress is reported amongst you—and it is progress of a kind which is assuredly not made known amongst the nations—to such an extent that a Soul-Newly-Wedded-to-the-Way is receiving certain things from the Father.

"And you yourselves are people who have been inspired of the Spirit: and not more did you travail to that end (than you have done) in order that the (comrade) who has achieved this result of his labour may be raised (above Earth) from out your midst" (p. 59).

The gain "in intelligibility, dignity, and consistency" is not very obvious. The Epistles treated of are given as "Letter A," which includes the first ten chapters of I. Cor., "Letter B (a fragment)," the 10th to 13th chapters of II. Cor., and "Letter C (an unfinished fragment)," the first nine chapters of II. Cor. The idea underlying the whole appears to be the old theory that Jesus became the Christ at His baptism, and that "in reality these letters might be references to teachings of a most profound nature addressed, possibly, to inner schools of chosen enthusiasts, and couched in a special and symbolic terminology—not understood by any outsider, ancient or modern," of course, until the anonymous author took up the task, and produced this sad monument of misapplied scholarship.

S. DE B.

THE TESTIMONY OF PROFESSOR HARE.

Mr. McCabe calls loudly upon Science to play the part of Mrs. Partington and sweep back the rising Atlantic of psychic knowledge and aspiration. The appeal is amusing, in view of what has happened in the past. The same cry was raised in America in the early 'fifties. Professor Hare, professor of chemistry in the University of Philadelphia, was one of the best known investigators in the United States. He is still remembered in connection with the oxy-hydrogen blowpipe. This gentleman was infused with a perfect hatred of the new subject, and he set forth in the name of Science, with the blessing of all the McCabes of that generation to destroy it. Before doing so he declared that he "felt called upon to bring what influence he possessed to stem the tide of popular madness which, in defiance of reason and science, was fast setting in favour of the gross delusion called "Spiritualism."

In order to detect the villainies of the Spiritualists, Professor Hare prepared what Mr. McCabe now calls a "pseudo-scientific apparatus," but which he would certainly have hailed as a splendid and accurate instrument had the result been different. I have Professor Hare's final report, covering 460 pages, before me, as I write, with diagrams of his test machines, which were certainly very effective and indeed final. After a year of experiment, even though it meant eating his own words and scientific martyrdom, he announced that he had been entirely converted, not only to the phenomena, but, what is far more important, to their religious significance. His report was the whole-hearted utterance of a brave man who has done an injustice and spares himself nothing, either in personal vanity or in worldly disadvantage, in his attempt to remedy it. I say deliberately that from the hour of the Hare report there has been no excuse for the human race, and it has been nothing but ignorance and prejudice with the constant misrepresentations of those who should have been its leaders, which has stood in the way of this greatest of revelations.—From "Spiritualism and Rationalism," by SIR ARTHUR CONAN DOYLE.

"SELF-REVERENCE, self-knowledge, self-control.
These three alone lead life to sovereign power"

—TENNYSON.

THE DEVELOPMENT OF WILL, AND THE INNER SENSES.

BY MRS. PHILIP CHAMPION DE CRESPIGNY.

(Continued from page 22.)

Everywhere through the pages of Scripture is the insistence on the supreme potentialities of man's will to be found. "Better is he that ruleth his spirit than he that taketh a city." He whose will dominates the flesh is the stronger, the more formidable power to be reckoned with. Answer to prayer, another name for desire, which is an exercise of the will, was promised always with the condition of obedience to the commandments; and the first commandment was to fast, to deny the flesh. Not only must the physical body be denied, but the inner bodies, those more subtle vehicles of the inner senses through which the emotions and the mentality operate, were also to be brought



MRS. P. C. DE CRESPIGNY,
Novelist and Artist.

under complete control. The suppression of ignoble impulse of all description is involved in the development of supremacy of the will of man over matter.

The statement of Christ to His disciples with regard to certain aggravated cases of possession of evil spirits is a direct confirmation by inference of the practical value of abstinence. "This kind cometh not out but by much prayer and fasting." Either those words mean what they infer, that fasting is the key to the successful working of "miracles," the supremacy of will over matter, or they—and presumably many other plain statements of fact from the same Source

—mean just nothing at all. To obtain the necessary power it was necessary to fast. The physical strength for sustained abstinence is itself capable of development; man does not live by bread alone, but each must judge for himself how far the practice can be pushed without incurring incapacity for his work in life. If it be his desire to carry out that work to the highest pinnacles of success, let him develop his will-power along these lines, but the path is rough and narrow, and the determination for success must be of the toughest fibre to enable him to tread it. That these means are legitimate for achieving success in the work that falls to our lot on this plane, if not used for personal ends or aggrandisement, seems reasonable; if no material good should be prayed for or desired, why does the Church pray for rain? But never must the power gained be debased by application to selfish ends. The onlookers at the Crucifixion spoke unconsciously a great truth when they cried, "He saved others, Himself He cannot save!"

In the beginning when the Church was in its infancy its followers regarding real fasting as imperative; it became not only a great spiritual power, but also a temporal power to be reckoned with. As its disciples became less rigidly abstemious, falling away from the path of true asceticism, ordaining the substitution of fish for meat instead of going hungry, and countenancing self-indulgence on payment of a price, the power slipped from them. For how much in the scheme of temporal things do the churches stand to-day?

PRAYER AND DESIRE.

Desire being an exercise of the will, and desire being at the back of all real prayer, it follows that when we pray we desire, and when we desire, be it even unconsciously, we pray. It is not necessary to go through forms and ceremonies; the vibratory action caused by desire is in itself prayer, being the motive force at the back, the dynamic energy necessary to remove mountains. We are to have our heart's desire—if we keep the commandments. That is our half of the contract, no mere letter observance of the Mosaic ten, but the following of Christ's example. Then answer to prayer, which is the exertion of will, will come as automatically as smoke from fire. If we fail to do our part, why should we expect the rest?

Do any of us, the best, keep the commandments? Do we really fast, deny ourselves? Do we live up to St. Paul's ideal in the 13th chapter of 1st Corinthians—without which we are as a tinkling cymbal, and might as well not pray at all? We are not putting the law into operation; we are trying to speak through a telephone that is out of order. Most people seem astonished when their prayers are answered! They call it "miraculous," never realising that it lies under the universal law. We are told so, plainly enough, yet we continue to break the commandments by commission or omission, to violate the eternal law, and when our efforts receive no response, to cry, "There is no God!"

The ascendancy over physical environment possible of attainment through fasting and self-repression, once gained, can be used for either good or evil. If devoted to the good of

others, it is part of the Christlife; if turned to our own ends, the attainment of riches, world dominance, ambition, or any selfish purpose, it is a prostitution that surely—as all spiritual energy is derived from one Source—becomes the sin against the Holy Ghost. This method of the generation of power over environment has long been known in the East, the gathering of dynamic force, and practised by fakirs and "holy men," although to the Western mind the ends achieved have sometimes appeared incommensurate with the means employed. The Gnostics, the Rosicrucians, and other small bands of occultists, have handed down more than one secret of the laws of nature, for which in Christ's day humanity was not ready; such powers in unscrupulous hands would have been dangerous. The angel with the flaming sword was left at his post, standing guard over the Tree of Knowledge until man had attained to greater heights in the evolution of his consciousness. Christ hinted at other secrets, still to be unearthed from the treasure-house of cryptic lore. But the answer to the enquiry of His disciples was, "Ye cannot bear them now."

If man, developing his will to its highest possibilities, places it in line with the Creator's—as doubtless he will, in the final stages of physical evolution—he will add through unity of endeavour one mighty beat towards the advancement of the Divine scheme of vibratory energy, fulfilling the purpose of the descent of spirit into matter, and freeing the dense particles from the lure of inertia by rendering them susceptible to the higher vibrations of the spirit. If as the result of the development of his will and the power thereby obtained, he uses it contrary to commandment, in opposition to the harmonious working of natural law, running counter to the will of the Creator, he holds back the scheme of cosmic evolution, generating cross currents of discord with God's purpose, and hindering the consummation of the ultimate Unity towards which all creation groans and travails.

CONCENTRATION OF THOUGHT.

Following the development of will, the power of concentration of thought is the next step towards arousing the inner senses.

The perfect control of thought is often declared to be impossible by those who have never seriously attempted it. Most people are more or less the slave of their own thought; driven by it into worry or despair, allowing their brains to return again and again to some distasteful subject, against their better judgment, until it assumes such proportions that nervous breakdown or some similar condition is the result. They regard this disaster as inevitable, and outside their own control, whereas if the will were strengthened by the methods already given, control of the brain and consequent thought-action, would soon follow.

A limited control of the brain is given to all. By an effort of will we can direct it into any course we choose for the moment; but to most, to keep it there should it desire to stray into other channels, is impossible. Thought is generated by our power of initiative, or by impression received voluntarily or involuntarily from outside; desultory thought is aroused through passing spectacles as we walk in the streets, fragments heard of conversation, memories aroused through association. These impressions reach the brain through the medium of the inner bodies, both mental and emotional; the result being a succession of chemical changes in the brain tissues that throw these vehicles of transmission into highly rapid vibration. Concentration of attention upon a given point steadies this unceasing stream of vibration engendered by the chemical action of restless thought, facilitating, through the resultant tranquillity, communication with the higher planes of existence. Just as reflections here can only be obtained through still water, so the stream of forces from more subtle regions of matter can never reach our consciousness if disintegrated by passage through the disturbed area created around us by restless thought.

"One point" concentration takes time and patience in the achievement, but even should the results, clairvoyance or clairaudience, be uncoveted, the command of mind, and consequently of body, is well worth the effort. For the practice the object decided upon is of no importance: a watch, a flower, or in more advanced stages some abstract quality such as strength or patience, will serve as the focus upon which to fix roving thought. To keep the mind steadily concentrated upon it in spite of every temptation to wander is more difficult than it may sound; in the earlier stages to succeed in controlling the wandering attention for more than a few seconds is something of an achievement. Concentration upon a subject that interests, such as painting or reading, is a different matter; that is merely following the line of least resistance for the moment, and by demanding no strenuous effort of will, only faintly advances the purpose. The road to complete command of thought is a line of great resistance, where reaction is only to be found through the overcoming of obstacles.

Saints and mystics through all time have been aware that through concentration and meditation the veil between Here and There would lift, that glimpses of higher conditions would be vouchsafed; visions of men and things pertaining to worlds nearer the Highest would open out, and that voices and music from more spiritual spheres could thereby find their way to human consciousness. They know it to this day, meditation is ordained in the churches as a regular practice. What they do not know, or if they know, do not admit, is

that it is through the working of natural law that these results are attained; that the visions are no miracles, but the sequence of cause and effect as inevitable and orderly as the working of all other law; that through the tranquillity of the inner bodies under command of the will, response with matter at a higher rate of vibration than the physical is established. So little lies between us, so thin the veil, just one infinitesimal beat of light, one tiny throb of sound, and from all sides, sacred and secular, comes the hint that we can break the barrier down.

To develop the senses of the more subtle, interpenetrating bodies while we are here, will mean the inheritance of a far wider field of action in the next stage of existence. Clear thinking and a will fortified by mastery of the flesh must count for much in conditions of the imponderable matter of which thought itself is composed; and as all differentiation of matter is merely due to the variation in its rate of vibration, it is common sense to conclude that to increase our power of response to vibrations more rapid than those within the ken of our five senses, is to widen consciousness and to open doors in the less concrete worlds lying beyond the revelations of sensitive-flame or spectroscopy. A confused or indolent thinker here, or one who is content to let others think and reason for him, will surely find himself in a still more confused condition there, bereft as he will be of the physical brain as a focussing point. He will have failed to develop his sole means of manifestation in the new conditions—the organs of the inner body. In the stubborn resistance of physical matter the will finds the fulcrum for the necessary reaction; it is here and now that the growth of it must progress. The night cometh when no man can work. That there are lines of progress on other planes there can be no doubt, but in the growth of the will, physical conditions seem essential to rapid advance. If we neglect the opportunities afforded by the descent of consciousness into the matter of this plane, we shall suffer for it on the next. Those who are content to drift here, will drift there; weak-willed, idle thinkers, the law will see to it that the harvest is commensurate with the seed sown.

A MATERIALISATION OF HANDS.

TESTIMONY BY MRS. DE KOVEN.

The phenomenon of materialisation—partial or complete—is, as we know, becoming increasingly rare. Nevertheless, materialisations do occur in modern times, and such occasions are well worthy of wide publicity, especially when evidential particulars accompany the manifestations.

Such an instance is recorded in Mrs. de Koven's fine book, "A Cloud of Witnesses," published in New York last year.

On December 18th, 1919, Mrs. de Koven went with the Rev. Elwood Worcester, and his nephew, the Rev. Worcester Perkins, to Concord, Mass., for a sitting with William Foss. This medium is stated to have been well known to the late Professor William James, and to have been a man of unquestionable record in Concord, where he had lived for nearly sixty-eight years.

She gives the following description of the séance room:—

"There were present at the sitting, which took place in Mr. Foss's house, his wife, who is blind but endowed with clairvoyant vision, his son and daughter-in-law, the Rev. Mr. Garrett, and our party. A table nearly six feet square occupied a large part of the kitchen, and around it were wooden armchairs which on two sides were closely set between it and the walls of the room. Two persons sat at each end of the table, and on either side of the table Mr. Foss and Mr. Garrett sat in two chairs between the table and the wall; Dr. Worcester and his nephew sat in the two chairs at the end of the table next the wall. Mrs. Foss and her daughter-in-law sat in the chairs at the side of the table opposite Mr. Foss and Mr. Garrett; Mr. Foss's son and I sat at the end of the table opposite Dr. Worcester and Mr. Perkins."

All held hands during the sitting, and after the singing of some songs, a cold breeze blew through the room. Then the table, the chairs and the entire room shook as if on a rocking boat.

"As a first evidence of materialisation," writes Mrs. de Koven, "warm and living hands touched my hair, my shoulders, my face, in many repeated caresses." Mrs. Foss, through her clairvoyant vision, saw a woman whom she announced to be Mrs. de Koven's sister. A piece of chalk had been put in the middle of the table, and soon there was a sound of writing, followed by a request for the light to be turned up.

"I had previously asked my sister to try to write something in her own handwriting. When the light flooded the room I saw, written directly in front of me, the name she called herself as a child. This name was known to no being in that room except myself. I affirm that I was holding the hands of Mr. Foss's son and his wife, and that I did not touch the chalk. After the name was written my hand was grasped and the chalk put into my fingers. Another written message from my sister in answer to a mental question of my own was 'We are happy.'"

"I then asked her if she could write a message in regard to my husband in her own handwriting. She attempted to

do this, writing my husband's name very clearly and directly in front of me upon the table, but interfering with her message were two lateral series of Hebrew characters—some ancient spirit having evidently intervened.

"Later, I asked my sister if she could go to Chicago and tell me something about my husband. The message she left upon the table in answer to this was, 'Proof. I will try.' After a half-hour had passed by, my hand was grasped, rapid knocks were made upon the table, writing was heard, and again the chalk was put into my hand. When the light was turned up again, directly in front of me on the table we saw the two words, 'Sold to-day.' The satisfaction expressed in the character of the knocks, and the way my hand was grasped and turned over were justified by the success of the test which she was able to bring to us.

"On my return to New York on Friday, December 19th, I was informed that my husband had sent a telegram from Chicago accepting a proposition for the sale of a piece of property."

During the same sitting the chalk registered a message from Professor James, whose signature was recognised as accurate by Dr. Worcester. In the darkness Professor James's hand, recognised by Dr. Worcester, grasped his hand, giving him the Phi Beta Kappa grip. Upon the doctor stating that he had recognised the form of Professor James's hand and the old college grip, three loud affirmative knocks were heard upon the table.

Mrs. de Koven concludes her account of this remarkable séance with the words, "No comment is necessary to emphasize the impression of my sister's actual presence. Her emotion at being able to speak with me, her words, her gentle touch upon my brow, bring to me as never before the conviction that there are, indeed, no dead."

THE NEW "LIGHT": CONGRATULATIONS.

The articles in *LIGHT* are above praise.—THOS. TUDOR POLE.

LIGHT gets better every week. I congratulate you heartily on the marked transformation and improvement.—J. A. FRANCE.

I should like to take this opportunity of congratulating you on the high standard and great interest of your magazine.—W. E. JENKINSON.

LIGHT is excellent. There is a wonderful liveliness and heartiness about it.—A. MACARTHUR.

I think the paper is vastly improved in its new form.—H. B. M. WATSON.

I offer you my congratulations on the extension and development of *LIGHT*. May it never fade, but continue to increase in brilliance.—HERBERT WILSON.

I heartily endorse the opinion of those who praise the present contents of *LIGHT*. I am conservative enough to confess that I prefer the simpler cover, but I recognise that the present cover attracts some readers.—H. A. DALLAS.

I think the journal is developing grandly and wish you great success.—CLAUD SCOTT.

Your interesting paper has a remarkable catholicity. Your leading of the many different types of readers you have to handle seems to me always temperate and prudent.—PROFESSOR ROBERTSON.

I must congratulate you and all concerned on the fine issue of *LIGHT* for January 1st. It is a real baptism of light and power. I have resolved to say to all I meet: "Do you subscribe to *LIGHT*? If not, do so."—REV. WALTER WYNN.

I have been a reader of *LIGHT* for many years . . . and take the opportunity of congratulating you on its marked improvement in its new form and of wishing you success.

—ADMIRAL FLEET.

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BOOK TESTS BY AMATEURS.

By M. L. CADELL.

A friend told me lately of some young girls who had developed automatic writing. "They say their communications come from Sir —," mentioning a well-known scientist who had passed over within the last year or two. "But why," I asked, "should Sir — select these two young girls to communicate with?" "The girls say it is because he can get no one else," replied my friend.

It is not for me to say whether Sir — is really controlling the girls' writing or not, but the presumption is that it is merely the subconscious selves of the young writers.

All who use mechanical means to get communications from those on the other side must sometimes have received wrong information and statements given as facts which subsequently proved incorrect. At times like these, agonising doubts come over one. Are all the communications merely the workings of subconscious mind? Certainly much from the subconscious mind of the medium does creep through, but book-tests do, I think, clearly show the working of an outside mind or minds.

Perhaps if I recount my personal experience it may illustrate my meaning.

At a sitting with Mrs. Leonard in June, 1919, an acquaintance of mine got a message through "Feda" which she rightly thought must be meant for me, so sent it on through a mutual friend.

It was: "Give Robbie's [pseudonym] love to his mother. You know? Go slow, he is trying new dodge. Say so, she will understand." I did not understand at the time, but a day or two after this it was made clear.

I sit weekly with a friend at my house, using a pointer and alphabet with which messages are spelt out. We have very little psychic power, but on the other hand, our sons, both killed in the war, are young and full of energy, and are anxious to communicate.

After some preliminary remarks, came: "I am glad you got my message. I am going to let you have a new experience. I am doing it now." Here followed a confused jumble of letters. "The rotten thing has gone wrong!" I was then told to open the drawer of my desk (I have a writing bureau with drawers), and in it I should "find a forgotten paper about people in other world." I tried various drawers while my friend lightly touched the "traveller" with her fingers. After giving "no" twice, it spelt out, "Yes, in a little book."

The drawer indicated contained a miscellaneous assortment of letters, prescriptions, recipes, newspaper cuttings on various subjects, and three paper-covered booklets. I held these up in turn till "yes" came. Then, "This is right. Look at second page, good sayings about our spirits living in other world." I opened the book. Page 1 was blank. On page 2 was a short poem containing these lines:—

The mourners throng the way, and from the steeple
The funeral bells toll slow;
But on the golden streets the holy people
Are passing to and fro:
And saying, as they meet, "Rejoice, another,
Long waited for, is come,
The Saviour's heart is glad. A friend and brother
Hath reached the Father's home."

J. D. BURNS.

The booklet contained, as well as the lovely poem from which these lines are quoted, a short memorial notice of a departed relative. It was dated 1914, and I do not think I ever opened it after reading it over at the time.

After this first "test" we got one weekly; the suggestion to make a test and the subject of the test we always left entirely to the communicators, we remaining passive. The books from which the quotations are taken lie in piles and in a book slide on one table in the room in which we sit. There is a varied selection of from twenty to thirty books.

The books chosen have been the Bible, hymn book, a history of the war, "Songs of Angus," by Violet Jacobs, and "A Little Book of Life and Death," by Elizabeth Waterhouse.

The objects of the tests are twofold:—

1. To convince us that we are not doing it ourselves.
2. To give us beautiful and consoling thoughts.

The plan of procedure has been for the communicators to give the name of the book, the number of the page, the subject of the poem and, if possible, some of the actual words. The numbers are evidently difficult. Sometimes a number is transposed, e.g., 72 for 27. The single numbers are easiest, but we have had numbers over a hundred successfully given. On one occasion we were directed to turn back thirty-one pages from the end. This was successful. Sometimes the number is given for the wrong side of the page as it lies open.

We never get two successful tests in one afternoon; evidently such power as we have soon gets used up. On days when the test is a failure the other messages are also rather vague and unsatisfactory.

The operators always say they sense the contents and

spirit of a book; they do not see the exact words. Occasionally, however, the key words to the passage are given. Thus, when giving us a poem by Violet Jacobs, the following came through: "Read of much I think about . . . down a hame in Scotland, mark how they loved life in their hame." (I said, *sotto voce*, "They mean home.") "No, hame. We read in the book, 'for your heart is at hame. Come, for we are mourning you. It is weary waiting in hopes of heaven.'"

When we looked up the poem, the second last in book, we found:—

"There's a road to a far-off land, an' the land is yonder,
Whaur a' men's hopes are set;
We dinna ken hoo lang we may hae to wander,
But we'll a' win to it yet;
An' gin there's woods o' fir an' the licht atween them,
I winna speir its name,
But I'll lay me down by the puddock-stules when I've seen them,
An' I'll cry, 'I'm hame—I'm hame!'"

"A Little Book of Life and Death" is peculiarly suited to tests, as the poems are arranged under different headings. I was given the book long ago, but never read it, and I have been careful not to do so. The book seems a great favourite with our sons. The passages chosen by them are always so beautiful and appropriate. It enables them to tell us what they are feeling and thinking about us in a way no ordinary spelt-out messages could do. They often say that the lines chosen are their special messages to us.

It is tempting to give quotations, but they take up more space, I fear, than the editor will care to give me. I hope my suggestions may be helpful, but may I again lay stress on the point that all experiments and tests must come from the friends on the other side if they are to give real help. The suggestion may be made that book tests would be appreciated, but there it must be left. To dictate is to court failure.

DR. JOHNSON AND SPIRITUALISM.

"A King's Counsel" (author of "I Heard a Voice"), referring to some allusions in LIGHT of the 11th ult. (p 444) to Dr. Johnson and Psychical Research, writes:—

In Boswell's "Life of Johnson" there are many passages showing that Johnson had an open mind as to the appearance of spirits; and he and Boswell often conversed as to the after-life. On one of these occasions, Boswell referred to the "sad, inevitable certainty" that one of them must survive the other, and the following interesting dialogue then took place:—

JOHNSON: Yes, sir, that is an affecting consideration. I remember Swift, in one of his letters to Pope, says, "I intend to come over, that we may meet once more; and when we must part, it is what happens to all human beings."

BOSWELL: The hope that we shall see our departed friends again must support the mind.

JOHNSON: Why yes, sir.

BOSWELL: There is a strange unwillingness to part with life, independent of serious fears as to futurity. A reverend friend of ours tells me he feels an uneasiness at the thoughts of leaving his house, his study, his books.

JOHNSON: This is foolish in . . . A man need not be uneasy on these grounds; for, as he will retain his consciousness, he may say with the philosopher, *Omnia Mea mecum porto*.

BOSWELL: True, sir; we may carry our books in our head; but still there is something painful in the thought of leaving for ever what has given us pleasure. I remember many years ago, when my imagination was warm, and I happened to be in a melancholy mood, it distressed me to think of going into a state of being in which Shakespeare's poetry did not exist. A lady whom I then much admired humoured my fancy, and relieved me by saying, "The first thing you will meet in the other world will be an elegant copy of Shakespeare's works presented to you."

His biographer tells us that Dr. Johnson smiled benignantly at this, and did not appear to disapprove of the notion.

Mr. W. G. HOOPER, F.R.A.S., F.S.S., author of "Ether and Gravitation," "The Universe of Ether and Spirit," "Spiritual Healing," etc., who has just returned from a tour in Canada and America, lecturing and preaching on the spiritual aspects of the universe, is open to give addresses on Sundays, or lectures on the week-days to Societies in Lancashire, Yorkshire, and the Midlands. Sunday addresses free for expenses. Lectures part collection. Mr. Hooper knows from personal experience the truth of Spiritual Science, and can speak with authority on all spiritual topics. Societies desiring his services for the New Year are invited to write him, c/o Heswall, St. David's Place, Llandudno.

* The reverend gentleman was, it seems, Dr. Percy afterwards Bishop of Dromore.

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.

DEATH OR INJURY IN SPIRIT LIFE.

"Is it possible for a spirit to be killed or injured?" asks A.V.P. No. The essential spirit is deathless, and the spirit body is proof against all accident or decay. There is death in the spirit world, but it comes in a high and beautiful form, i.e., the transition of the spirit-being from one great plane of the spirit world to a higher one, and usually involves a brief sleep and the casting off of certain grosser elements of the nature; elements which cannot be carried into the loftier stage of life to which the spirit is to pass.

A TELEPATHIC SIGNAL.

"Delta" tells me of an instance in which after retiring for the night she thought—*only thought*—of ringing the bell for one of her maids. But although no bell sounded, the maid who usually attends her also thought she heard the bell ring and came up. Not at all a rare experience; although a solitary instance of this kind of telepathy—for that is what it really is—might be hard to establish, just as any other psychical experience, when cut off from its context of other and similar experiences, usually is. If "Delta" were the only one with such an experience the critic might argue that she had really rung the bell without noticing it. But I can easily accept the credibility of such an episode, knowing of so many others, one at least in my own personal experience, where a friend who visited me on special days always signified his presence at the front door by a peculiar knock. That knock came to the door one day—his usual day of calling—but on opening the door, there was no one there. My friend had died in the meantime, a fact of which I was not informed until afterwards.

WHAT DO SPIRITS KNOW OF US?

V. B. H. (Co. Wexford) asks me several questions regarding the amount of knowledge which our spirit friends possess of us while in this life. It is only possible to answer such questions in a general way, for the extent of a spirit's knowledge of some particular person in this life depends very much not only on the degree of his interest in the friend on earth, but also on his opportunities of coming into touch. As a rule, however, a deep interest on the part of a spirit friend brings him very closely into association with the one on earth, and if there is response and recognition from the latter there can be much help and sympathy given. Usually, I think, the obstacles lie with us. The most affectionate spirit friend can do little if the object of his affections in this world is unconscious or indifferent to a spirit presence. A change of attitude on the part of such an individual here makes a world of difference to the spirit who is trying to manifest his presence and give help and sympathy.

PHYSICAL BLINDNESS AND CLAIRVOYANCE.

To Mrs. Paton I would say that physical blindness is no bar to clairvoyance. There are several blind persons who are clairvoyant; one, at least, was blind from birth.

VIOLENT DEATH AND ITS CONSEQUENCES.

"Lamia" raises a question which has been often asked before. It is not difficult, she says, to imagine the gradual exit of the spirit in the slow process of dying on a sick bed, but "what of the cases where the spirit is hurled suddenly into the next life by murder or fatal accident?" Well, the death process is practically the same in all cases. The difference is that it is greatly quickened in such instances as "Lamia" mentions. What of the effect on the spirit? It depends very much on the spirit—human character varies infinitely—but I think in any case the effect is rather stunning and discomposing. There is a shock to the system which may take some time to recover from. If the victim were of the dull type of mind, knowing nothing of any life beyond, I imagine it might be a long time before he gained a full realisation of his new state.

THE CULTIVATION OF CLAIRVOYANCE.

H. W. asks, "Is there any advantage in cultivating clairvoyance?" Rather an odd question. Something depends upon what you would call an "advantage." Men who cultivate gifts of painting, music, oratory and so forth do not usually ask what advantage they will gain by doing so. They become aware of some gift and proceed to cultivate it as a natural consequence. And that is my advice to H. W. If he has a real gift of clairvoyance let him cultivate it—without studying too closely the question of its advantages or disadvantages—but if not, then it would be mere waste of time. There would be no "advantage" in it.

CONSCIOUSNESS AND SUBCONSCIOUSNESS.

J. W. G. P. (Brighton) writes:—"If consciousness is the highest state of our evolution here, and yet supernormal psychology (sub-consciousness) shows itself superior to our consciousness—as in genius—where or how do we obtain our sub-consciousness?" It would take several pages of *LIGHT* to deal adequately with the question, and I have only a few lines, but I will do my best. First, then, the highest state of our mental evolution is not consciousness in itself, but *self-consciousness*. It was to make us *self-knowing* creatures that the forces of the Universe have worked all through the countless ages of the past. But we may in certain states of illumination come into contact with the Universal consciousness which is the repository of all knowledge. This is a kind of diffused intelligence which, in the animal, takes the form of unerring instinct, and in the man that of intuition. Now, intuition is not superior to Reason because it is a part of Reason. As for our sub-consciousness, that is part of our inheritance, and is seen in the form of instinct. All knowledge has ultimately to be brought to the bar of individual judgment to be judged by the mind before it can become a part of *reasoned* knowledge. Reason must always be the touchstone, but it must be the whole reasoning faculties, and not merely a part of them. Neither the Intellect, nor the Intuition, by itself is sufficient, for each may go wrong unless checked by the other. There are several erudite works on the subject which my correspondent might study, some of them in the library of the L.S.A.

A WORK OF IMPORTANCE.

A CLOUD OF WITNESSES

BY

ANNA DE KOVEN

(Mrs. Reginald De Koven)

The late Dr. James H. Hyslop, who was the secretary of the American Society for Psychical Research and had for many years personal knowledge of Mrs. De Koven and the principal persons concerned in this record, contributes an introduc-

tion vouching for the *bona fides* and seriousness with which the investigations have been conducted and the results recorded. He says:—"There is no reason why we should not regard the record as a valuable contribution to the evidence of survival."

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COVER DESIGN COMPETITION.

OPEN TO ALL OUR READERS.

PRELIMINARY NOTICE.

Our readers will welcome the opportunity shortly to be offered to all those who are deeply interested in *LIGHT*, viz., that they shall send suggestions for a new cover design for this journal.

We number amongst our readers many highly talented artists and draughtsmen, and we feel assured that this competition will result in *LIGHT* being adorned with a cover appropriate to the importance of our journal and to the tremendous subject which it represents. A similar competition to this has seldom if ever before been instituted, for the design that is invited has to embody at least three salient features, namely, one that will appeal on the bookstalls, be capable of reproduction in one colour, and tell the man in the street in a direct manner what *LIGHT* stands for. In regard to the first requirement one has to bear in mind the fact that *LIGHT*, largely through its cover design, must fight for recognition on a bookstall already covered by a host of periodicals, each carrying a cover designed to catch the eye.

In our next issue we intend giving full particulars of this competition, the names of the judges, and the value of the prizes. In the meantime we ask our readers to mention this preliminary announcement to all their friends who possess artistic talent. Although the present cover has caused a great deal of talk and controversy, it has done valuable pioneer service in bringing the reconstructed *LIGHT* prominently before the public.

MR. McCABE AT THE GHETTO SOCIAL CLUB.

On Thursday evening, the 6th inst., Mr. Joseph McCabe gave an address on Spiritualism at this club, which is a Jewish educational and social centre.

We have been furnished with a report of Mr. McCabe's utterances, which we find to be merely a re-hash of all the old distortions and misrepresentations of the subject, several of which have been corrected and exposed over and over again, without apparently the slightest effect on the mind of their author.

There were the same ancient stories of discredited mediums, a repetition of the story that after three years' investigation Sir William Crookes did not accept the reality of Spiritualism, and other matter of the same sort, some of the statements partially or even wholly true, but so used as to create entirely false impressions. He even brought out the case of the Norwegian Professor who found by chemical tests lycopodium in Mrs. Wreidt's trumpets, thus explaining the imposture of the direct voice!

Mr. McCabe is clearly incorrigible, and it is apparently quite futile to expect him to deal with the subject in an honest way.

One of his Jewish hearers at the close remarked that he and his friends were endeavouring to acquire knowledge. But the lecturer had dealt with the matter in so prejudiced a manner that his remarks were of very little value to those who were seeking the truth.

But the occasion was doubtless not without its educational side. It furnished our Hebrew friends with an instructive illustration of the extremes to which bias and prejudice will impel a man who is out to fight a Truth that is slowly establishing itself in the mind of the community, in spite of his most strenuous efforts.

SPIRITUALISM AND THE CHURCH.

What message has the Church had (with very rare exceptions) as to the content of that future life, which should make it real or desirable to a world of living, thinking, feeling, energising men and women? Its occupations and emotions have been described as purely religious in the narrower meaning of that term. God as the infinite artist, the source of all beauty and of all love of it (to take only one significant fact of His Being, from an ocean of them ready to hand)—what part has this played in the Church's conception of the Creator and His heaven? And by that omission she has repelled innumerable souls who would have turned to Him with a passion of gratitude and desire had they realised the truth.

Let not the representatives of the Church then repeat that Spiritualism has no message of moral or spiritual significance to men, for the affirmation of these things is of the essence of it. And this is true whether its specific claim to communing with the dead be granted or not, as any careful student of its literature may know. It is not a new religion; but very many think to-day that it is helping Christianity to re-discover itself. And why should it not? Surely essential Christianity is so vast and vital a thing that it can absorb and assimilate truth from any quarter? If it cannot, is it not to that extent doomed? But countless followers of Christ believe that it can, and will. Do not its authorised exponents believe it, too?

—From "Not Through Eastern Windows Only," by
EDYTH HINKLEY ("The Nineteenth Century,"
November, 1919).

LONDON SPIRITUALIST ALLIANCE, LTD.

The Council of the L.S.A. are very gratified at being able to announce that at the first meeting of the season a lecture will be given by the Rev. C. Drayton Thomas on the subject of "Book Tests and Tests from 'The Times,'" with which he has been so closely connected. The hall of the Art Workers' Guild will again be the rendezvous of this first meeting of members, associates and their friends on the evening of January 20th, at 7.30. Thenceforward meetings will be held during each week throughout the season, and a very interesting and instructive programme has been provided. Clairvoyant descriptions will be given on dates to be announced, by Miss Violet Ortnier, Mrs. Cannock, Mrs. Marriott, Mrs. Brittain, Mr. Vout Peters, and others. Every Friday afternoon Mrs. M. H. Wallis will give addresses under spirit control. On the evening of February 3rd, Miss Felicia R. Scatcherd is to give an address on "The Problems of Spirit Photography," illustrated by lantern slides.

It is early yet to make any definite announcements respecting special lecturers who have been engaged to address the members on Thursday evenings. It is the intention of the Council to follow as closely as possible the great progress that Spiritualism and Psychic Research are making, thus keeping pace with the times, and through the meetings and addresses to be given to keep the members of the L.S.A. in close touch with the world-wide development which is now taking place, and which is reflected everywhere in the Press.

ANSWERS TO CORRESPONDENTS.

KATE F. MARNITZ (Chicago).—Thank you very much for your long letter and season's greetings. Sorry we are not able to print the message—our space is too crowded—but it is a message we are giving all the time in other forms.

OLD-TIMER.—It is true, as you say, that a new generation has arisen, but there are still many of us who remember the remarkable trance addresses of Mr. J. J. Morse, with their ripe wisdom and fine literary quality. We hope to republish extracts from some of these shortly.

J. L. (and other correspondents).—We received and heartily reciprocate your good wishes for the New Year. We only regret that we are unable to respond to each individually.

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.

Shepherd's Bush.—78, Becklow-road.—11, public circle; 7, Mr. Walker. Thursday, 8, Mrs. Brown.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. William Ford.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. Woodford Saunders.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—34th anniversary; 11, Mrs. E. M. Ball; 6.30, Mrs. De Beaurepaire; 8, general meeting.

Holloway.—Grovevale Hall, Grovevale Road (near Highgate Tube Station).—To-day (Saturday), 7, Grand Lyceum New Year Party; public entertainment; splendid programme. Sunday, 11, Mrs. Redfern; 7, Mrs. A. Boddington. Wednesday, 8, Mrs. L. Harvey. Healing meeting every Friday at 8. Lyceum every Sunday at 3.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. H. Boddington, addresses; 3, Lyceum. Wednesday, 8, Mrs. Curry, address and clairvoyance.

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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.

The Alliance has been carrying out its work conscientiously, honestly, and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

THE LIBRARY.

The Members of this Society enjoy the use of the magnificent library of thousands of works, including

the latest publications, devoted to all phases of spiritual and psychical research, science and philosophy.

MEETINGS.

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

TERMS OF MEMBERSHIP.

The subscription of Members is One Guinea, or if elected after July 1st, Half-a-Guinea, and gives admission to all meetings. The subscription of Library Subscribers is Half-a-Guinea, and gives no further privileges.

Country Members may have books sent to them by post, but not oftener than once a fortnight, at a charge irrespective of weight of 1/- per parcel in advance, and must return them carriage paid.

The subscriptions of new Members, elected after October 1st, will be taken as for the whole of the succeeding year.

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

Such a Society as the London Spiritualist Alliance is essential to all who have even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" And further, "What can we learn from those who have passed on which will help us to better ourselves here?"

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