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# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,089.—Vol. XLI.

[Registered as]

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[a Newspaper.]

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THERE IS NO DEATH

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

Etc., etc.

**London Spiritualist Alliance, Ltd.,**  
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### MEETINGS FOR JANUARY.

**FRIDAY, JANUARY 21st and 28th, 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. Ortnor.

**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.

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At 6.30 p.m. ... MR. PERCY STREET.  
**WEDNESDAY, JAN. 26TH, at 7.30 p.m. ... MR. ROBERT KING.**

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**FRIDAY, JAN. 28TH, at 7.30 p.m., Lecture by MR. W. S. HENDRY on "Mental Healing." Tickets, 1s. each.**

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**Lectures at 153, Brompton Road, S.W. Tuesday, Jan. 25th at 8 p.m., Rev W. Muirhead Hope on "The Work of the Guild of Health." Lectures on "Secret Societies of All Ages," Fridays, 3.30 p.m. Jan. 28th, Miss C. E. Woods on "The Gnostics." Admission Free.**



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"LIGHT! MORE LIGHT!"—Goethe.

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

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SATURDAY, JANUARY 22, 1921.

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PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

The death last week of Mr. Jacob, of Simla—the original of "Mr. Isaacs" of the well-known novel of Marion Crawford—has resulted in the appearance of several contradictory accounts of him in the newspapers. In one article he was described as an Armenian, in another as a Chaldean, and one evening newspaper in a distant allusion to his wonder-working powers describes him as having been a Spiritualist, which might mean anything or nothing. A Spiritualist does not necessarily possess supernormal powers; nor is a person gifted with such powers necessarily a Spiritualist. Those who knew Mr. Jacob, as he was commonly called—his full name was Jacob Saboundji—generally agree in crediting him with occult gifts. He is said to have been able to render himself invisible, or to levitate himself, at will, to move objects at a distance, to cause fruit to grow on a walking-stick—in short, a whole catalogue of marvels far beyond the stories told of him in Marion Crawford's novel. He is even credited with that power over fire which has been exhibited from time to time through the best mediums. It is said of him that he could plunge his bare hands into a furnace, or handle red hot coals without injury.

\* \* \* \*

These powers, when exercised by incarnate persons, in themselves are even rarer than the physical phenomena obtained through mediums. But of their reality we have no doubt. They belong to the forces of the soul, whether incarnate or discarnate. The incredulity of the average person who has gone through life without observing anything that did not seem quite commonplace is quite excusable. The man who possesses occult powers in himself can rarely be persuaded to exhibit them to all and sundry. That may be because he has advanced beyond the stage of desiring to "show off"—he has outgrown self-conceit. Of an Indian prince we were told by one of his friends that he could rise into the air at will, but could never be induced to give a demonstration of his gift except to a few very intimate friends, of whom the narrator claimed to be one. Even then we are left to wonder whether the "magical power" is always at the disposal of its possessor, or whether, as in the case of the medium, it is something that comes and goes. It is certain, however, that such men, however highly gifted, may be subject to the same

changes of fortune as the rest of us. Thus, of Mr. Jacob we are told that, at one time a wealthy dealer in jewels, he fell in his later years into comparative poverty.

\* \* \* \*

Some years ago we sat in court watching the trial of a case in which one of the leading counsel was absent, being "detained in another Court." In the meantime his junior took up the work of examining the witnesses. After the business had proceeded for a considerable time, the absent K.C. arrived on the scene and, knowing nothing of what had gone before, began to take up matters which had already been settled before his arrival. The judge was naturally indignant. "Mr. —," he said, "all this has been gone into already, as you would have known if you had been here when the case started. You are wasting the time of the court." We recalled this experience when reading the "Daily Mail" on the subject of Lady Glenconner's book, which it discusses in a leader in which we are solemnly informed that these questions of spirit messages require careful verification. We are further told that "if truth is seeking a new outlet, no channel will be stopped. But it must bring proof to convince the most sceptical." Now, this is wondrous strange. It is only a few years ago that the "Daily Mail," with ignorant and senseless fury, was attacking the whole subject of Spiritualism and everybody and everything connected with it. Now, with an amusingly patronising air, it condescends to consider the matter and tells the world of the need of verification. The "Daily Mail" is "wasting the time of the court." Most of the work has been done already, while its attention was otherwise engaged. Must the procession halt until the "Daily Mail" can catch up with it? We think not.

\* \* \* \*

Mr. J. J. Ogilvie sends us a long letter on the subject of the late Dr. Crawford's "Reality of Psychic Phenomena," suggesting a number of other experiments which the doctor might have made to verify the reality of the various manifestations. Curiously enough all, or very nearly all, of those experiments were actually made by Dr. Crawford, and a full description of them is given in his last book, which we recently saw through the Press, and which is expected to be ready in a very short time. It may possibly make its appearance before these lines appear. It is a remarkable record of experiments made with the most meticulous care, and illustrated with photographs and diagrams, covering practically every detail of the phenomena produced.

MAGIC AND MR. EDWARD CLODD.—In the "Outlook" recently Mr. Edward Clodd was described as "the last of the old rationalists," and it is further mentioned that "if he can bring in a word of ridicule against the Church he does so on the least provocation." The allusions are contained in a notice of his book, "Magic in Names," and the reviewer remarks that there may be some psychological basis for the idea of name-magic, citing the well-known case of Tennyson who said that if he repeated his name two or three times slowly at regular intervals he was aware of a different state of consciousness: the experience is common to a good many mystics and others. Yes, there is a good deal in the magic of names which is altogether outside the ambit of the materialist.

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

## AN UNREMOTE HEAVEN.

## THE TESTIMONY OF AN OLD-TIME SAINT.

It would be a blessed and happy thing if all modern Christians held the sensible convictions regarding their friends in the after-life which are expressed in the following letter written by Saint Bernard (1091-1153) on the death of Saint Victor. We quote it from "Selections from St. Bernard," translated by Horace Grimley (Cambridge University Press, 1910):—

"The veteran soldier resteth now in due sweetness and security; secure indeed as to himself, but anxious for us. For not even with the decaying flesh could he at the same time put off the bowels of kindness, and he doth not so clothe himself with the state of glory as that he should at the same time clothe himself with forgetfulness of our misery and of his own tender mercy. It is not a land of forgetfulness, that which the soul of Victor inhabiteth; it is not a land of toil, in which he becometh wholly absorbed; it is not indeed earth, but heaven. Will a celestial habitation harden the souls of those whom it receiveth, or deprive them of memory, or despoil them of kindness? Brothers, the breadth of heaven dilateth, not narroweth, hearts; exhilarateth

minds, not alienateth them from reason; it doth not contract the affections, but expandeth them. In the light of God the memory is made bright and is not obscured; in the light of God is learnt what was not known, and what is known is not unlearned. Those supernal spirits, who inhabit heaven from the beginning, do they because they dwell in heaven, despise the earth? Do they not rather visit it and frequent it? Because they always behold the face of the Father, doth affection disappear from their ministry? Are they not rather ministering spirits, sent forth to minister unto those who are heirs of salvation? What then? Shall angels run to and fro and succour men, and shall they who are from ourselves lose all knowledge of us, and not know how to have sympathy with us in the things which they themselves have suffered? Shall they be unconscious of our sorrows, who nevertheless have known them? Shall they who have come out of great tribulation have no recognition of those who are still in tribulation?

"O Victor Jesus, we praise Thee in our Victor because we know that Thou hast conquered in him. Grant to him, O most loving Jesus, so to glory concerning his victory in Thee that he may not enter into forgetfulness of us. Son of God, permit him ever in Thy presence to be mindful of us."

## The Sacrament of Marriage: from "Leader."

We speak first to you of marriage as of the union of two personalities in creative faculty.

The people take it as quite in the ordinary course of things that sex should be, and also that sex should be complete in blend of male and female. But it was not of essential necessity that this should be.

Far away beyond the beginnings of this present eternity of matter, when the Sons of God were evolving form in its ideal conception, they decreed that one of the laws which should guide their further work should be, not so much a division of the race into two sexes, as you and earth philosophy have it, but rather that sex should be one of the new elements which should enter into the further evolution of being, when being should enter into matter and so take form.

Personality was before form was. But form endowed personality with individuality, and so the element personality, by evolution of concrete form, issued in its complement of persons.

But as from one element persons came,\* so sex is unity composed of two species. Man and woman form one sex, as flesh and blood form one body.

So far as we can penetrate, the reason for this decision was that

humanity should know itself the better. In the creation of the two elements, male and female, the process was made more simple by which the human race might understand at last the element of Unity, out of which it came and towards which it will once more turn when it has fully entered on the upward way from matter toward spirit.

Two great principles which are included in the Unity of Godhead were made to appear as two separate things in order that those two principles might be studied in detail by those who were not competent to study them as One.

But when the male considers the female, he is but getting at a more clear understanding of a part of himself, and so when the female reasons of the male. For, as they were not separate in the eternities of development which went before this present eternity of matter and form, so the two elements shall become one again in those eternities which shall come after.

In order that the essential unity of being obtaining in those far reaches behind us be carried forward into those which are still to come, it was necessary that both elements be included in each individual who should form an item of the whole race.

So marriage was evolved, and in marriage we have the turning-point of the destiny of the race. From the time when there came forth the first fiat of that movement which has resulted in a series of æons of development, the one keynote of the whole has been a development into diversity.

The last and most extreme act of diversity was the creation of two aspects of the faculty of reproduction, which you call sex.

Then came the reflex impulse given to the onward verge of evolution when the two were blended into one again and the first step retraced towards Unity of Being, which is God.

So of the blend of the two elements, spiritually as bodily, there is born a third. The Lord Jesus was the perfect Son of Humankind and His nature spiritually considered, is a blend of the male and female virtues in duly equal parts. Bodily also this great law is true.

By this experience of the two in unity, the perfected human being, ages hence, man shall have come at the knowledge how it is possible in loving other by denying of self he is loving himself the more, and but the more beautifully giving to himself by that same denying of self.

\* From the Vale Owen Script.—Weekly Dispatch, June 6th, 1920.

## PRAYER AND HUMAN BROTHERHOOD.

"For so the whole round world is every way  
Bound by gold chains about the feet of God."

—TENNYSON.

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

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

"Yet that work is no dull task; it is a privilege the greatness of which will grow upon you the more you give yourself to it. The world is before you. If your prayer is to have power, it is for you to give time to the study of the great movements of humanity. And with all this you must learn how all the peoples of the world are

bound together by common interests, and of how they rise and fall together, rejoice and suffer as one, and of how, in spite of all our national divisions and antipathies, we are just one great humanity.

"Here is your opportunity and your privilege."

## THE ABIDING THINGS.

Buds and blossoms—and fruits at last.  
Winter comes, they are perished and past,  
Some untimely and some full ripe,  
But always abides the perfect type.  
For ever the *Image* lives and reigns  
The roses pass, but the Rose remains.

Babe and stripling—and man, at last  
Go from our gaze when their hour is past,  
Leaves or lives, they must wither and fall,  
But the Soul it holdeth them all in all.  
Nothing it recks of Time or Tide—  
The forms may perish—the souls abide.

D. G.

"THE safety of life is this, to examine everything all through, what it is itself, what is its material, what the formal part; with all thy soul to do justice, and to say the truth. What remains except to enjoy life by joining one good thing to another, so as not to leave then the smallest intervals between?"—MARCUS AURELIUS.

\* 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., 22, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

## ETHER AND SPACE.

THE NEW THEORY AND ITS RELATION TO HUMAN SURVIVAL.  
By W. G. HOOPER, F.R.A.S.

The principle of universal unity has been the dream of philosophers and scientists down the ages. That there is one primordial substance from which all matter and force emanate is the key to all the alchemists' experiments and scientists' investigation. We are all philosophers. We all demand to know the Truth, for Truth lies at the centre of our Being. The incessant "Why?" as to the origin of life, force, matter, and existence challenges us a thousand times, and man as a spiritual Being will ultimately know.

About twenty years ago I asked myself the hundred and one questions as to the philosophic and scientific bases of the Universe. Was it material or spiritual? What is its fundamental unity, for "Universe" means One? What is life? What is matter? What is space? What is man?

### THE SEARCH FOR UNITY.

I studied all the Sciences, but could find no unity. Light seemed to have little relation to gravity, yet both were universal. Electricity and magnetism had some of the properties of matter, and were due to vibrations and currents in ether, which was *not* matter. Philosophy and Science failed to give me the key to Universal Unity. That such Unity was there I was absolutely certain, but how to explain it, how to reveal it scientifically and philosophically, that was the problem. So greatly daring, I said, "I will make a philosophy and a science of my own. I will scrap all preconceived ideas, start from unity, and build up the cosmos to my own satisfaction."

In my efforts towards the making of a theory I was greatly helped by discovering two great Rules of Philosophy stated by no less a man than Sir Isaac Newton himself, in his Principia. They were these:—

1. Simplicity of conception. "Nature is simple, and always agrees with itself. Nature is simple, and does not abound in superfluous causes."

2. Agreement with experience based on observation and experiment. "Experience," wrote Newton, "is the basis of all true philosophy."

In attacking the great problems of space, its nature, character, and composition, and the basis of all forces, wherever one turned one arrived at the ether which seemed universal.

As T. Young wrote in "Phil. Trans., 1802": "A luminiferous ether pervades the Universe, rare and elastic in high degree."

The problem to be solved was the nature and character of this ether of space. Was it matter? Was it subject to gravity, or was it outside the universal Law of attraction? If so, then we had a phenomenon which straightway violated Newton's Rules; for Nature did not agree with itself, and was not simple.

### NATURE OF THE ETHER.

The Scientists declared it had *some* of the properties of matter, elasticity, density, inertia, etc., yet failed to possess the very property which, of all attributes, made it matter. It had no mass and weight. As this was illogical I scrapped that idea, and postulated an ether subject to universal attraction, in harmony with all experience. In other words, I filled space with ether atoms subject to gravity, and therefore attracted by all bodies in space. As all matter was made up of particles, I postulated an ether made up of particles or atoms, also subject to gravity. So that now I had a medium in space that would push or pull, act and react on other bodies, and in every way was subject to exactly the same laws as ordinary matter; and fulfilled Newton's universal Law.

To my intense astonishment I found that Thomas Young, in his fourth proposition, had suggested exactly this property of attraction to it. He writes: "All material bodies have an attraction for the ethereal medium by means of which it is accumulated in their substance, and for a small distance around them in a state of greater density." ("Phil. Trans., 1802.")

Eight months after the publication of my theory in 1903, the greatest physicist, Professor Mendeleff, gave a similar structure to the ether, and even gave the weight of an ether atom as one hundredth-thousandth of an atom of Hydrogen, while Professor Osborne Reynolds gave a similar structure to space on what he called a granular structure, the grains having a definite volume and definite size. So that in space we have, and always have had, matter of a finer substance, subject to exactly the same laws as matter on other planes. This matter is more real than physical matter, so that any soul passing out into an ether zone around the earth, clothed in an ether body, which is the absolute duplicate of his physical body, might not know for a short time that he or she had actually passed out of the physical body.

### IN HARMONY WITH SPIRITUAL LAWS.

Further, on the basis of an ether, subject to gravitation, every planet would have its ether spheres round it, or zones, for they would be attracted to the earth, and held bound to each planet in accordance with the law of universal attraction. And all Spiritualists know that this is exactly the

case. So that an ether medium subject to the law of gravity is in harmony with spiritual experience, and again all Nature is simple, and agrees with itself.

Now we have Einstein giving us the mathematics of Space. He, too, has discarded the old idea of an ether which was illogical and unscientific. He, too, scrapped it, and in its place has put gravitational forces which act on every point in space. These mathematical points correspond with my ethereal atoms. He, too, has made light waves subject to gravity and attracted by the sun. He, too, shows that there is a warp in space, and I show why and how that warp is caused. He proved that light rays were bent. I show why those light rays are bent, from an electro-magnetic standpoint because the sun is a huge magnet, and around it are lines of electro-magnetic force. Most of these solutions came to me in my sleep.

Einstein in one of his books states that it is impossible to conceive of light waves flowing into space, and *not* returning to the sun. I show why the light currents *must* return to the sun, and that space flows, if I may use that term, just as time flows.

### SCIENCE AND THE FUTURE LIFE.

Thus all phenomena are related to one another, and so we get the new theory of Relativity. They are "all parts of one stupendous Whole, whose body Nature is, and God the Soul."

I claim that my theory does what no other physical theory has done. It gives a scientific explanation of the Universe on truly philosophic lines. It explains why the planets revolve round the sun, why they rotate on their axis, and this explanation is not a mathematical one, but a physical and scientific one. It solves the problems of the motions of the universal ether in space for the first time, as far as I know.

Carried to its logical and spiritual conclusion, it proves that space is alive, that it breathes just the same as our planet does, or any other living body. That the ether body practically constitutes the soul of an atom, animal, man, planet, or sun, and in it all events are recorded for all time.

In harmony with scientific experiments on electricity and ether, it proves that life is omnipresent, and there is no death; that space and time are negligible quantities to the real Man, who is Spirit, and that we are living in the Eternal Now; that spiritual Telepathy can be scientifically demonstrated just as easily as wireless telegraphy can, as they both use the same universal medium; that our loved ones are not dead; that thoughts are things; and we can send them to all the realms in space, and our loved ones can send thoughts to us. So that by Science we begin to *know* that the Universe is our Home, and not the earth, for Man is the offspring of Deity, and in his essential nature is One with his Eternal Father God.

### THE VIEWS OF AN AMERICAN READER.

The opinions of our American readers are always interesting; they serve sometimes to supplement or to correct our own views, by a necessary enlargement. We make the following digest of a long letter just received from Mr. John W. Root, of Kimberton, Pennsylvania.

Mr. Root commences with an allusion to Edison's so-called spirit communicator, and alludes to the change in the outlook of the great inventor who was at one time a pronounced materialist "who positively asserted that death ended all." Mr. Edison's reported assertion that if his machine produced no results it would prove that there is no human survival seems to show that he still has a strong bias, but on that point we have already given our views.

Mr. Root goes on to express his satisfaction with LIGHT, because, "I am one who holds that the Christian religion and Spiritualism should jointly fight the common Materialism."

Spiritualism is not wise to spend its time in fighting the Church as American Spiritualism is so busy in doing. Spiritualism and Christianity will coalesce when both stop fighting each other and join in proving the reality of a hereafter."

Mr. Root, in conclusion, confirms the truth of Mr. J. H. McKenzie's opinion of American Spiritualism as being too commercial and materialistic in character. We do not, however, regard the fact as of more than passing significance. The American nation is young yet, and only in its elementary stages. These things are the defects of youth, to be outgrown by a larger experience in which practical results will show the illusory character of some of its ideals and the value and reality of the things which are at present neglected.

"THE LAW OF LOVE," by C. R. Stewart (Kegan Paul, 4/6 net), consists partly of automatic scripts received through the hand of the author and partly of certain conclusions based on communications received through others' hands as well as his own. The scripts deal with certain aspects of the nature and organisation of the after life, but, being necessarily unverifiable, do not add anything to the positive evidence for survival. The author's own observations deal with various departments of personal and social morality. The chapter on "The Law of Liberty" contains some apposite remarks on existing social and political systems with which many students of these questions will agree.

# PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

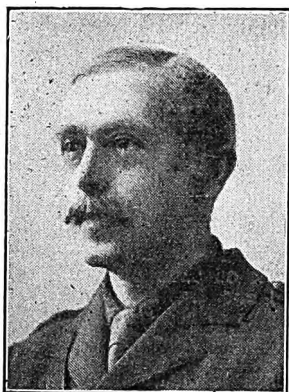
CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

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 37.)

### SCIENCE AND THE BIBLE.



MR. STANLEY DE BRATH.

When Huxley gave a lead by showing that the civilised state resembles a garden in which an ethical intelligence encourages flowers and extirpates weeds, rather than a jungle where the only law is the will of the strongest, this lead was not followed, though it clearly showed that however true Darwinism may be as applied to physical evolution, it is inapplicable to social evolution. There were plenty of arguments to hand in the writings of philosophers and the experiences of mystics that might have been adduced to show the plain man that the spiritual side of human nature is as real as the physical; but by this time "faith"

had come to mean the defence of an exegesis, rather than trust in God.

The plenary inspiration claimed for the whole Bible caused Churchmen—untrained in science which discriminates between the action of unknown laws and violation of known ones—to be afraid to reject such legends as Joshua's arrest of the sun, Balaam's ass, and Jonah's whale, while retaining those of inspiration, angelic ministration, and healing, for which there were enough modern parallels to show such spiritual action to be possible. They split into two parties: the pseudo-liberalism of the one accepting materialist dogmatics as "science"; the other making "faith" a ground of belief in the palpably false.

Would it not have been wiser, instead of attempting with paper doctrines to force a position strongly entrenched in facts, to have taken a stand on spiritual facts which no competent biologist would have gone out of his way to attack? Consider the statesmanship of Deut. xxviii. and the verification of its prophecies, which, however they may have originated, were *certainly* in existence 200 years before the birth of Christ. Consider such psalms as iii., xix., xxxiv., lvii; the first seven chapters of Isaiah and the 40th, 53rd, and 55th; consider the whole history of gradual enlightenment and consistent progress that is manifest throughout the Old Testament, and its culmination, and then say if these do not fit the actual needs of the social world better than any doctrine of strife and survival of the strongest. Consider the work of the great artists, poets, and heroes of the world; were these all "latent in the nebular fire mist"? Certainly they were, if you admit that the Spirit of God moved in that chaos, but the statement carries its own refutation to the plain man if there was nothing but the undirected clash of molecules. That a bag of printers' pie turned out on a table should fall into the "Adonais" is less improbable.

Of course those who attack the Bible never read it—they only search for blots and human imperfections. The "message" given to me at the first séance I ever attended, now over forty years ago, was "Read your Bible more." The same came to Augustine—*Tolle, Lege*. Science is not, and cannot be, the enemy of Religion or of the Bible. Four-fifths of what passes as "science" is not science at all, it is making a deduction from a very small number of facts do duty as a world-philosophy. For instance, "Heliotropism" is still a fashionable theory. James Ward, the most distinguished psychologist of our day, says of it, as a general proposition explanatory of all life:—

"If it facilitate the work of the biologist to say that when what we ordinarily regard as a hungry caterpillar climbs to the tip of a branch it is forced to do so by positive heliotropism; that then positive chemiotropism sets up mastication of the young buds; and that, lastly, we can imagine this process leading to the destruction of the substances in the skin of the animal that are sensitive to light, and upon which the heliotropism depended (J. Loeb, "Comparative Psychology"), so leaving it free to crawl downwards and come in contact with new buds which have in the meantime unfolded—if such language serve any useful purpose, all well and good; only it must be applied to the hungry man, too; in short, all behaviour must be described in the same terms. For the champion of colloids to betake him-

self to consciousness as he approaches the higher forms of life is as much a breach of methodological parallelism as it is for the psychologist to fall back upon protoplasm as he approaches the lower."

The same is true of most theories founded on "the uniformity of Nature." There is uniformity, but many natural forces are as intermittent as volcanoes, and spiritual forces (which are also natural) can only act under suitable conditions. But physicists and biologists take their own limited specialities and draw thence huge generalisations. To begin with; it is certain that there are many forms of energy of which we know next to nothing, and when a biologist states (as Darwin did *not*) that there is no factor but natural selection; or an economist explains all politics as essentially a search for food; or a psychologist appeals to heliotropism, each is even more unscientific than the man who refers all phenomena to the Will of God; for, as Schopenhauer demonstrated, it is possible to express all phenomena as representations of Will.

### PSYCHICAL RESEARCH.

In his article on Psychology in the Ency. Brit., p. 608, Professor James Ward adds the note—"But of course a thoroughgoing spiritualism" (using the word, of course, in its philosophical sense) "ought to explain the very existence of matter as really the appearance or manifestation of mind." This is precisely the present tendency of modern physical science, which regards the atom as a centre of electrical energy, leaving the direction of that energy by mathematical law to be explained by the psychologist.

One by one the supernormal facts have entered the domain of positive science, and are now only denied by the materialist stalwarts who rest on a dogma that as nothing exists but Matter and its properties, the alleged supernormal phenomena cannot be true. Mesmerism, so long derided and denied, is re-named hypnotism, and is an admitted fact. Telepathy, equally ridiculed, has been experimentally proved over and over again, though its mechanism is unknown and its limits are not defined; it is now used as an "explanation" by the very same school that recently denied it as a fact. Materialisations have been studied and photographed by Drs. Richet, Schrenck-Notzing and Geley under the most rigid precautions against illusion or deception. Telekinesis—the transmission of power without contact or mechanical means—has been established by multitudes of experiments of which Dr. Crawford's are the latest. Psychic portraits, often of deceased persons, are verified by the society that has been formed for their special study. Experiments such as "book tests," in which the percipient gives a passage or some details about (say) the tenth page of the third book from the left on the fourth shelf of another person's library, known neither to the questioner nor the percipient, prove the action of intelligence which cannot be that of the subconscious minds of the experimenters unless an enormous and quite unsupported extension be allowed to such subconscious powers. In addition to the above there is a mass of literature, of very unequal merit, but some of a high type (e.g., "Spirit Teachings," by Stainton Moses, and "Letters from the Other Side") which show a coherent system of thought quite in line with the teachings of Christ, though it certainly passes by many theological complications that have been founded upon it. They lead to the inferences that the soul is a real psyché organised of the same "ether" that science has been obliged to postulate; that the spirit of man is his real Self, expressed in Time and Space by his material body, and entering at death into a fresh relativity where Time, as we know it, is not, and gross matter is detached from its consciousness; that this is a world of spiritual causes in which each soul reaps as it has sown, both "punishment" and "reward" being consequential. "Forgiveness" is understood as it is on earth—that the upward way is always open and the recuperative power ever present. The data for these and other inferences have for years past been set forth in *LIGHT* and other journals, but among a clerical acquaintance of some thirty-five persons I know only four who take it or any other publication of the kind, or keep themselves abreast of the literature of the subject. Some books also contain much superstition and "half-baked" conclusions by persons who jump to crude theories based on the assumption that communications with the other side are in all respects similar to those which take place between incarnate beings, which is certainly not the case; for, while the general sense may be from an external source, the diction is almost always more or less that of the recipient; and personal communications may, and do, vary as much as those of different minds here. No greater mistake can be made than to attach unquestioning credence to any such; yet that is what many persons are now unfortunately doing.



## WHAT SPIRITUALISM IS AND IS NOT.

But the facts must be clearly distinguished from any opinions, whether well or ill founded, and it cannot be too often repeated that "Spiritualism" is not a creed, nor a theology, nor a doctrine, but a body of supernormal facts from which any man may draw his own inferences; though, to be sound, these inferences must cover *all* the facts, and not a few of them only. Plain men feel that texts from the Old Testament, and pre-judgments that the phenomena are the work of "lying spirits," or self-deception, carry no more weight than the denunciations made in Lyell's time that "the Devil must have put fossils in the rocks to discredit the Bible."

A frequent error of those who are only superficially aware of what is taking place is that "Spiritualism" consists in attending séances by professional mediums, or indeed any séances at all. This is very wide of the mark: it consists in a recognition of the supernormal facts. A very large number of persons now engage in home circles for automatic writing and similar unguided attempts to penetrate the mystery, some without any equipment of knowledge or religious faith; but it is ignorance of the conditions which make such practices safe, rather than the practices themselves, that is a source of danger.

Confronted with these facts there are two reasonable oppositions:—

1. Insistence that the Christianity of Christ is sufficient without entering on difficult, dangerous, and complex experiment;

2. That it is wiser to await the decisions of psychological experts before committing ourselves to the inference that the phenomena prove personal survival of death.

The first of these courses, however, ignores the fact that for reasons previously stated, vast numbers of persons, especially in the working classes, disbelieve Christianity, not only in the doctrinal, but also in the practical sense; and further, that many church members who assent to it, though they have dropped the idea of Vicarious Atonement, have adopted Heine's attitude—"Le bon Dieu me pardonnera, c'est son métier"; as if wrong action or mere apathy had only personal effects from which they can be absolved. With regard to the second course, it is only necessary to read any modern treatise on psychology, to see how intricate and highly specialised are the ideas, and how largely it deals with the science, or at least the language, of metaphysics, and to realise that for the plain man such works do not exist. The waiting attitude is the weak attitude, which, if it excludes error, also excludes truth, and misses the opportunity of showing that whatever psychology may ultimately verify as to the nature of personality, the supernormal facts reinforce, by experimental evidence, the fundamental postulate of Religion—that the spirit of man is a real being and survives the body. If we wait for agreement among psychologists we shall wait a long time and miss another invaluable opportunity of showing that, apart from any doctrinal "representations" of fundamental truths, those truths have been, and are still, the only solution to the problems that beset the age; problems that can be solved only by means of co-operation and good will. The methods of competition, violence, survival of the strongest, and dictatorship, whether by the Hohenzollerns, by Lenin, or by Sinn Fein, are bankrupt.

## THE CRAWFORD FUND.

To the Editor of LIGHT.

DEAR SIR,—Will you allow me to inform your readers who have so kindly subscribed to the fund on behalf of the late Dr. Crawford's widow and family, that the total sum subscribed is £301 15s. 5d. This sum—on the advice of Mr. F. McC. Stephenson, a friend of the late Dr. Crawford and who published in the "Psychic Research Quarterly" a remarkable test séance with the Goligher Circle, which he had after Dr. Crawford's death—I have placed in the hands of two trustees, viz., Mr. Jolly (Mrs. Crawford's brother) and Dr. Elizabeth Bell, a well-known lady doctor of Belfast. These trustees will administer the fund in the most advantageous way, and I am most grateful to them for the trouble they have undertaken, to all the subscribers for their generous response to my appeal, and to Mr. Mundy, secretary of the London Spiritualist Alliance, for taking off my hands much of the clerical work involved.

Yours truly,

WM. F. BARRETT.

MEDIUMS FOR SOUTH AFRICA.—Mr. W. Round Saunderson, Hon. Secretary of the Spiritualist Union of South Africa, writes to say that his Union would welcome two or three fully accredited mediums, either on tour or as permanent residents. He writes, "The Cause is progressing so vastly here that the present workers cannot cope with the work, and although this Union cannot guarantee an income, or pay any travelling expenses, we are confident that any good visiting medium is sure of a reasonable income, and this Union would give every support and help in this direction. At the moment we have vacancies for resident mediums who would be paid a monthly salary at Pretoria and Durban by the respective Churches there."

## AN INTERESTING NEWSPAPER TEST.

BY THE REV. C. DRAYTON THOMAS.

At a sitting with Mrs. Osborne Leonard on November 26th, 1920, I received a number of tests which were to be verified from "The Times" of the following day. Among these was the following, which is of interest as showing the communicator's ability to inspect objects in our house as well as preparations for the morrow's press and then to unite them in a single test.

"There was some uncertainty as to where exactly the following was to be placed, but you will find it somewhere in the top half of column two on the front page. It is the name of a lady, a relation, whose portrait you have at home in a conspicuous position. This portrait is of very dark and highly polished wood, not coarse-grained like oak, but some kind of fine wood. This article of furniture is not close to the wall, but is pulled out a little way. There are some bars upon it near the photograph, certainly two, and there may be more, but Feda is shown two of them. Also quite close to the photograph there is something white."

On searching the upper half of this column next day I found names of two relations, a niece and a sister-in-law. Our photograph of the former did not answer to the description. Of the latter we had a framed photograph in our bedroom; on proceeding to inspect this I noticed that it stood conspicuous on the top of a secretary which was made of highly polished and very dark rosewood and ornamented with bars of the same material, which stood in relief against a curtain of light yellow silk. Within three inches of the photograph there hung a calendar four inches square, with small figures upon white ground, and also within fifteen inches was a letter rack containing white writing paper and envelopes; these sufficiently accounted for "something white" close to it. Each item of the test was correct, even to the position of the secretary, which stood crossways in a corner, one side being three and the other fourteen inches from the wall.

## A SUPPLEMENTARY TEST.

During the next sitting my father told Feda (the control) to say that he noticed in a room where we often were the face of a cat and "anyone could pick it up." Also in the same room was "something with a snake." She added that this snake had to do with something we could see and that connected with it was a cover which could be lifted up. She was proceeding to say that cat and snake had to do with each other, when she was checked and corrected herself, adding that she was told to say that they were not connected but were in the same place. As it seemed doubtful if we should be able to trace these from the description I inquired whether they were in a book. The reply was given very emphatically: "No, not in a book, but *upon* something. They are in the same place, but not to do with each other, and certainly not with book-tests." I had no idea what this indicated and my wife, who attended this sitting with me, said nothing at the time, but later that evening called me into our room to see what she had found. There upon the secretary above mentioned, and almost touching the framed photograph of her sister, stood a coloured pictorial calendar showing a cat prominent in the foreground, while immediately in front of this was a Chinese stamp-box, its lid ornamented with a snake-like dragon of metal in high relief. My wife had thought of that snake on the box as "a cover which could be lifted up," but had not recollected the cat until inspecting her secretary to verify the snake; it was only then that the picture arrested her attention as meeting the description. "Anyone could pick it up," this is of course correct since the calendar simply leans against the bars of the secretary and is not attached to anything. One may suppose that these objects had been noticed by our communicator while obtaining the photograph test of the previous sitting and held over as supplementary for this occasion. Mrs. Leonard has never visited our house and even had she done so it would remain to be explained how it was possible to connect the photograph in our room with a name which was to appear in a certain place in "The Times" on the following day.

[A full report of the lecture given by the Rev. C. Drayton Thomas to the members of the London Spiritualist Alliance, on Thursday last, on Book Tests, etc., will be given in the next issue of LIGHT.]

CRAWFORD FUND.—The following belated contributions to this fund have just been received:—A Friend, £2; Miss S., £1.

COVER DESIGN COMPETITION.—We draw our readers' attention to this most interesting competition, full particulars of which are given in this issue, and will be found on page 64.

THE BRITISH COLLEGE.—Among the coming events at the British College are a visit of the Crewe Circle for photography, and a return visit of Will Thomas, the Welsh physical medium. Two new clairvoyants will also pay a first visit to London, Mr. Whyman, of Hanley, whose work is well known in the Midlands, and Mrs. Rees Powell, a Welsh seer.

## THE MYSTIC INFLUENCE OF MUSIC.

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

"Bring me a minstrel."—2 Kings, iii., 15.

In the Greek legend Orpheus drew his lost wife, Eurydice, from the gloomy underworld by the sweet music of his lyre, and like most of those old stories it is founded on truth.

We sometimes talk, rather loosely, of offering our music to God, and justify some extravagance by proclaiming that we must offer our best; but God cares no more for our rudimentary harmonies than He did for the smell of Noah's sacrifice. Music is merely the medium through which the soul breathes that worship which is only acceptable if it is offered "in spirit and in Truth."

The real reason why music is so often heard in the shrines of religion is that it has a most powerful and mystical influence upon *ourselves*. The response of the human soul to sweet sounds is one of the mysteries of our complex constitution.

"The man that hath not music in himself  
Nor is not moved with concord of sweet sounds  
Is fit for treasons, stratagems and spoils,  
The motions of his spirit are dull as night."

It is a psychic and spiritual stimulant or solvent, and induces harmonious conditions, concentrates the vagrant thoughts of all who are present, and renders the soul sensitive and receptive to impression.

It is for this reason that it is so often found as a part of religious organisation, and is accepted as an advantageous preliminary of worship. Even the ancient Nebuchadnezzar unveils his golden idol to the strains of "cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music."

We enter a church, it may well be, in an unsympathetic mood, unimpressionable, undevotional, of the earth earthy. A few bars of soft music and the cloud lifts from the oppressed spirit, the inner eye opens upon the hidden mysteries, the immortal prisoner stirs within the flesh, and is conscious of an awakening desire and power to commune with the unseen.

So we read of Elisha that in the dryness of his spirit he sent for a musician, and when the minstrel played, the hand of the Lord came upon him, and he said, "Thus saith the Lord."

If Prometheus stole fire from heaven, Jubal must certainly have done the same with music. The angels sang at the Nativity, filling the clear winter's night with their hymn, and all our music is but an echo of the grander harmonies of the spheres.

Sin, on the other hand, is a discord; cruelty, selfishness, and ingratitude clash in the ears of the sensitive, and set the teeth of the righteous on edge. How terrible must be the clamour and disharmony of the hells!

Nature has music of her own, the plash of the falling cascade, the song of nightingales in the twilight wood, the murmur of little waves along the sandy beaches. God has given us so much more than bare necessities; flowers, a live gift of beauty and fragrance to stir the imagination to picture the unseen glories; and music, more subtle still, to set the very chords of life vibrating.

We penetrate into some vast cathedral, and the sounds and voices of the busy world sink to a distant muttering. We stand among the clustered columns, stained and worn by the shoulders of the crowding centuries, and in dim aisles where our forefathers in their strange garb knelt in their old perplexities and joys. Before our eyes are the blackened carvings of a thousand years ago, and beneath our feet the mouldering bones of forgotten generations. We are the latest comers, "born out of due time," oppressed by the weight of all that has gone before. How far away are the hills of Galilee, how unreal, how antique and legendary the story! Then comes stealing along the sacred pavements, through the fretted arches and down the broken steps, the soft, sweet notes of the organ, and all that was old and halting is renewed, what seemed dead this many a day awakes to life, there is no past and no future, time and space are annihilated, we, even we, are brothers and sisters of the venerable martyrs, virgins and apostles, the Christ, "the same yesterday, to-day, and for ever," whispers in the ears of the awe-struck soul the story of His unchanging love.

### THE AFTERGLOW.

Who that has known bereavement—and who has not?—can have failed to notice with wonder and awe the look of unearthly rapture which so often beautifies and ennoble the faces of the newly dead? A kind of spiritual afterglow, as if the soul, on quitting its outworn tenement, had bestowed upon it a farewell kiss of gratitude and benediction. A look which has, for the imaginative an evidential value; and has evoked from Richard Le Gallienne the question enshrined in these lovely lines:—

What of the Darkness? Is it very fair?  
Are there great calms, and find ye silence there?  
Like soft-shut lilies all your faces glow,  
Strange with some peace our faces never know,  
Great with some faith our faces never dare.  
Dwells it in Darkness—do ye find it there?

—CHARLES J. WHITBY.

## THE LITTLE GREY BOOK: AN APPRECIATION.

On a certain study-table known to me, there lies, among various large and learned works, a little grey book which never gets put away in those periodical tidying-up which take place occasionally. It has often been *nearly* put away, but being usually opened for a last look, something always catches one's eye which it seems a pity to put out of reach. For one thing, the author has so wholesome a belief in humour, that balance-wheel of sanity, and so irrepressible a gift of infusing it into the most serious topics, that his work goes a long way towards sweetening a reader's temper. Spiritualism is a subject which continually develops the sharp edges of controversy, and it is a valuable thing to have a mental unguent at hand to please, to soothe, to beguile us into charity and patience; or, where that is not necessary, to delight with the flying iridescence of literary form, here caught and set as a gem. Take the "Later Pepys," an imaginary diary extract, for instance, a thing as pretty as a sea-shell; one could do with a dozen like that, or "The Human Side of Telepathy"—"we call it telepathy, and deal with it in words of learned length and thundering sound"—but not in this charming and tender essay. Here and there we go to school, and learn to think keenly and clearly about ourselves, and Psychic Evidences, and Mediums, and Ghosts, and even more serious things, with now and then a glimpse into blue depths of metaphysic. Let only readers, lenders, buyers, givers, and receivers put as much warmth and sparkle into themselves as David Gow puts into his "Spiritualism: Its Ideas and Ideals," and we shall have a real radiance shining to light the world "unto the perfect Day." F. E. L.

### THE MYSTERY OF MAN.

"The Law of Being," by Helen Boulnois (William Rider and Son, 3/- net).

In this tiny book a big volume of thought finds cultured expression. Much less metaphysical than from its title one might expect, the little work takes up the mystery of man and the universe in a somewhat psycho-historical way.

"Throughout time men have appeared in different lands with the piercing vision of simple truth," discerning unity in the multifarious, reality through appearance. Realising himself as body, mind, and spirit—existing, working, creating, in this triune manner—man's immediate philosophical inquiry is whether this personal discovery is of universal import, a manifestation of infinite unitary Law. In the investigation of *mind* as the universal mediator between body and spirit, the author's path is lighted up by torches of thought from Aristotle, the Zend Avesta, Theophrastus, Plato, Confucius, the Kabbala, the Bhagavad Gita and the Koran.

Tables of expression represent correspondences of Spirit, Mind, Body, to the ultimate *I am that I am*. "There are not three Spirits, but One Spirit:—

1. The Glory—The Substance. The One and Absolute being. *I am*.
2. The Power—Emanation of Intelligence. The movement of grace. *That I am*.
3. The Kingdom—The action of all set going. The Presence of God in the midst of His creatures. *I am that I am*."

Subsequent pages are less distinguished for clarity of philosophical thinking than by interpretative ability on doctrinal data—after the manner of Judge Troward in his "Bible Mystery and Bible Meaning." VIR.

UNDER the editorship of Sir Philip Gibbs, the "Review of Reviews" is taking a fresh lease of life. The first issue under the new *regime* contains some of the usual features, and a number of articles and messages from many notabilities dealing with the political and social aspects of the time, some of them of a striking and instructive character. The magazine bids fair to become a valuable moral force, progressive and enlightening. Its attitude towards Spiritualism and Psychical Research has yet to be made clear.

A WARNING TO THE CHURCH.—Dr. R. G. Macintyre, in "The Other Side of Death: A Study in Christian Eschatology" (Macmillan and Co., 8/6 net), while not going so far as to commit himself to a belief in universal restoration, holds strongly to the conviction that, important as the present life is, it cannot and does not settle any man's eternal destiny. He says, "If the traditional view is to maintain itself it involves the following negations: (1) that God does not desire and consequently does not seek the salvation of sinners beyond the moment of death; (2) that the love of God as expressed in Christ's incarnation and atonement cannot follow the sinner beyond the boundary line of the grave; (3) that the spirit of man, possessing all the functions of personality, including that of moral distinctions, is yet incapable of repentance once it has parted from the material body. No one of these denials can be made without involving the other two, but they are negations which the Church can no longer even permit to be assumed as sanctioned by her authority. If this be so, the Church must either adopt a position of practical necience, leaving the sorrowful without guidance, and Spiritualism their inevitable refuge, or she must recast her eschatology in a form more consistent with the Biblical doctrine of God, and the revelation and mission of Jesus Christ."



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

10.—By the REV. G. MAURICE ELLIOTT, Rector of Snitterby, Kirton-in-Lindsey, Lincs.

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

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



REV. G. MAURICE ELLIOTT.

The Churches may learn the most important thing in all the world from that form of Spiritualism which deals with facts in nature, not in theology. The Churches may learn to believe their beliefs, and there is nothing more important than that. They may also learn how necessary it is to re-study the New Testament in the light of modern knowledge and the facts of psychic science. The Churches were in existence years before a single word of the New Testament came to be written, and they were founded upon the facts of experience—facts which convinced the hearts and minds of the early followers of Christ—rather than upon any system of philosophy or theology. And these facts were not purely subjective. The spiritual experience of salvation was reinforced and made convincingly true by the "signs"—the display of psychic power which so often preceded, accompanied, and followed it. And Christ distinctly told His followers that they should do the works that He did and greater works if they believed, and that certain "signs" would follow those who believed the Gospel of Life and Immortality which He was bringing to light. It is surely clear from this that the Christian Churches were expected to do the "greater works" and to be able to point to their "signs" as evidence of the spiritual life inherent in them. Clergy and ministers ought to be thankful that thoughtful laymen who read the "Acts of the Apostles" do not, as yet, confront them with the question, "Where are your credentials?" For it is transparently clear that there is almost an entire absence of the "greater works," the "miracles," and the "signs."

Spiritualism is teaching the Churches that the time has nearly come when men will demand from the Churches those outward and visible "signs" of their inward and spiritual grace. They will demand a thorough explanation as to why Christ's promises have not been fulfilled. And they will not be put off with any "dispensation" theory.

Fortunately, the Churches can now learn quickly from Spiritualism that what happened in New Testament days is also happening to-day outside the Churches, and that the facts of Spiritualism are of exactly the same order as the psychic demonstrations reported in the New Testament.

The Churches can also learn from Spiritualism that whole libraries of learned disquisitions on The After Life are now effete, for Spiritualism has proved to the point of demonstration that we do live again.

But in order to discover how much the Church can learn from Spiritualism it is well to state briefly some of those truths which the Churches are supposed to believe. They are supposed to believe:—

1. That to certain conditions, even of our fleshly humanity, spirits become visible.
2. That there is (now) a spiritual body within the physical body.
3. That the soul is able to leave the body and to travel.
4. That "spiritual healing" is part of the Gospel.
5. That departed spirits are not as drops merged into the ocean, but still remain persons and quite unlike "will-o'-the-wisps."
6. That the departed take an interest in the affairs of earth.
7. That the Next World is as solid, as substantial, and as tangible as this world.
8. That we are surrounded by Guardian Angels.
9. That God has "constituted the service of angels in a wonderful order," and that by His appointment they are "sent forth to succour and defend us."
10. That angels visit wrath upon the adversaries of Christ's little ones.
11. That angels are fellow-servants with us and are able to perform physical and psychical actions.

12. That our fight is against evil spirits rather than against animal ancestry.

All these beliefs may be found in the New Testament, and the Churches hold them. The trouble is that the Churches are not held by them. They have no friendship for them but have merely a nodding acquaintance with them.

Hear what Bishop Paget had to say on the subject:—

"Angels are really no more to us than the fairies or nymphs of heathen mythology. Nevertheless, there stands the service for the Feast of S. Michael and All Angels . . . a witness against us."

A courageous statement and a true one! We must learn not to mistake the pretty pink pieties of pulpit poets for a robust and working faith in the glorious facts of the spiritual world.

And what is true of the Church's attitude towards the angels is also true of her attitude towards the other beliefs tabulated above. The Churches have no lively faith in them. If "By their fruits ye shall know them," then the pulpit becomes the revealing orchard of their unbelief. How often do clergy or ministers preach sermons on these beliefs? What happens to those who do? Some of us know from bitter experience.

It may be doubted whether five per cent. of our teachers ever preach upon these themes, and by "preach" is meant speak with such knowledge and conviction and with such arousing and convincing force that their hearers are moved to action and eagerly pursue the subject for themselves.

Ninety-five per cent. of preachers would probably regard such beliefs as "part of the teaching of Scripture" rather than part of the life we live.

That is why we are so often told that "signs and wonders," "greater works," "healings," etc., do not belong to this dispensation. What that statement means heaven only knows. Perhaps it is a polite way of saying "This age is not an age of faith. Miracles only take place when beliefs are believed, when faith is active, and when religion is taken seriously." Whether it means this or not, one thing is perfectly clear, and that is this: Spiritualism can teach the Churches that this dispensation is no different from any other, and that if there are "dispensations," then it is we ourselves who make them.

And Spiritualism can teach the Churches that there is now no reason for disbelieving their beliefs because they have been proved to be true to the point of demonstration.

Thus do the Churches owe an enormous debt to Spiritualism, with its long list of prophets and martyrs, and this debt will be greatly increased when the Churches discover that by taking this modern Columbus on board their ships they may constantly sail to undiscovered realms of power and knowledge and return laden with treasure.

[The Rev. G. Maurice Elliott was born at Hampstead in 1883. He was educated at Merchant Taylors' School and London University. Prior to his entering the ministry he spent some years at business in the City of London. He took Holy Orders in 1915, was curate of Havant, 1915-16, senior curate of Christchurch Priory, 1916-19, was then appointed Rector of Honiley and Chaplain of Wroxall Abbey, and has now been appointed by the King to the Crown living of Snitterby, Kirton-in-Lindsey, Lincs. He is the author of "The Challenge of Spiritualism," "Why Not Face the Facts?" and joint-author of "Angels Seen To-day."]

PSYCHIC PHOTOGRAPHY.—Next week we propose to publish another of Mr. James Coates' interesting articles.

A VACUOUS VERDICT.—When Barnaby Rudge told how he saw shadowy people in the garments on a clothes-line and spoke rapturously of the "swift ghosts" in the curling smoke from chimneys, John Willet, the host of the "Maypole," remarked with pity that Barnaby was wanting in imagination, which of course was exactly the reverse of the truth. Mr. Willet was a very dull man, but he has a rival in the writer in the "Daily Express" whose verdict is that the Book-Tests in Lady Glenconner's "Earthen Vessel" are "vague"! No, the vagueness is all in the mind of the writer who so described them.

## LIGHT,

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W.C.1. Tel: Museum 5106.

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## THE EMERGING OF "LIGHT."

## NO LONGER "UNDER A BUSHEL."

Time was when some people felt a certain shyness with regard to LIGHT. They read it with avidity, but were timid of showing the paper publicly. A learned judge, now deceased, confided that he and his wife read the paper in privacy, concealing the fact from their domestics until one day, to their astonishment, they discovered that two of their trusted servants were also readers of the journal, which they likewise studied in secret. In a few cases we had to send our journal in a cover free from observation, for all the world as if it were an anarchist print or one of those periodicals of the baser sort which no respectable person would care to be seen either carrying or reading.

We regarded this attitude towards LIGHT with an indulgent eye, knowing that in some cases there were good reasons for the secrecy. Some people have little or nothing to risk, and can afford to be quite open in their associations with Spiritualism; others have a good deal at stake, and are compelled to be circum-spect.

But there was another side to the matter, as several readers discovered. Seen in company with LIGHT they found themselves accosted by strangers and casual acquaintances who were also secretly interested in the subject, and only emboldened to speak by this hint of kindred tastes. In that way, we learned, many pleasant and helpful friendships had been set up, and people who had pursued a lonely and unaided quest, found themselves brought into a circle of like-minded friends.

By consequence our advice to those who, visiting some new spot on holiday, wished to discover kindred spirits amongst their fellow holiday-makers, was "Take a copy of LIGHT, and be seen with it. It is sure to awaken response in those who are following our subject." Indeed, the idea worked in many cases "like a charm" amongst all sorts and conditions of men.

These considerations still apply, but on the general question a great change has taken place during the last few years. It is no longer necessary for Nicodemus to have his LIGHT sent to him as though it were an illicit document. He can go and buy it at a bookstall as he would any other periodical, and as for the attention it may attract—if any—he will rarely find it anything but friendly.

A reader of LIGHT, who received it and read it at a Continental hotel, told us some years ago that the only embarrassment he encountered was that everybody in the hotel wanted to borrow and read it, and that its appearance led to long and interesting discussions at the hotel tables. It gave many persons the opportunity of relating their psychic experiences, kept, in many cases, close-locked in their breasts for want of a congenial atmosphere in which to unfold them. That kind of atmosphere is developing all the time, and those who have worked so hard and so long to create it are seeing the harvest of their toil.

That is a matter for congratulation. The old shyness with regard to Spiritualism has often been attributed to the unsavoury associations of the name inherited from the past. But while this, of course, is largely accountable, it is not the whole of the reason. The fact is that until of late years death and the life after death were not regarded as quite "proper" sub-

jects. We recall an instance when two ladies were discussing matters of feminine interest, and were joined by a third, a philosophic lady who turned the conversation on to the topic of the mysteries of death and the possibility of a life to come. But the topic was received with coldness and gently but firmly "ruled out." These were matters for the clergy, and not suitable for general conversation.

It reminded us of the French nobleman who objected to religion being "allowed to invade the sanctity of private life."

There is (or was) a good deal of that spirit at the back of the matter.

But there has been a great war since then, and people who did not want to think about the meaning of life and death have now had the matter thrust upon them, willy nilly. Those who have taken up the subject seriously have found that it is not at all a disagreeable subject—nothing really "horrid" or "uncanny" about it. It is something quite human, reasonable, and even scientific. It has opened a new world to thousands, and lifted from them a load of mystery and furtive fear. That is why the atmosphere of the subject is changing. It is seen to be a matter of world-importance, and not a secret to be discussed darkly in cellars, with apprehensive side-glances to see who is listening.

Many people have discovered this already. We want everybody to know it. LIGHT deals with the most important subject in the world.

## EDISON AND THE AFTER LIFE.

## HIS INSTRUMENT FOR COMMUNICATING.

Edison, as we have already stated, has been for some time engaged on the construction of a machine to establish communication with "personalities who have left this earth," to use his own expression.

In the February number of the "London Magazine" there appears a highly interesting interview with him, in which he makes clear his attitude of mind, as well as the lines on which he is proceeding.

"I am working on the theory that our personality exists after what we call 'life' leaves our present material bodies. If our personality dies, what's the use of a hereafter? What would it amount to? It wouldn't mean anything to us as individuals. If there is a hereafter which is to do us any good, we want our personality to survive, don't we?"

"If our personality survives, then it is strictly logical and scientific to assume that it retains memory, intellect, and other faculties and knowledge that we acquire on this earth. Therefore, if personality exists after what we call 'death,' it is reasonable to conclude that those who leave this earth would like to communicate with those they have left here. Accordingly, the thing to do is to furnish the best conceivable means to make it easy for them to open up communication with us, and then see what happens."

"I am proceeding on the theory that in the very nature of things, the degree of material or physical power possessed by those in the next life must be extremely slight; and that, therefore, any instrument designed to be used to communicate with us must be super-delicate—as fine and responsive as human ingenuity can make it. For my part, I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected, or moved, or manipulated—which ever term you want to use—by our personality as it survives in the next life, such an instrument, when made available, ought to record something."

Edison has such faith in his apparatus that he considers that the failure to move it will shake the probability of the existence of a life hereafter of the kind that has been imagined. On the other hand, he says, there will, of course, be a tremendous sensation if the apparatus proves successful. He hopes to be able to finish it in a few months.

Incidentally, this distinguished inventor makes a sweeping statement about the limits of human knowledge. He says, "We don't know one-millionth of one per cent. about anything. Why, we don't even know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our feet, to stand up. We don't know anything about magnetism. We have a lot of hypotheses, but that's all. We are just emerging from the chimpanzee state mentally."

From this mention of our ignorance of the things pertaining to this earth, Edison proceeded naturally to speak of our even greater ignorance of any other life following this one. Hence his efforts to pierce the veil.

## FROM THE LIGHTHOUSE WINDOW.

"It was not merely a success—it was an epidemic," is a description given of Sir Arthur Conan Doyle's wonderful meetings in Sydney.

Lady Glenconner's Book Tests, described in her book, "The Earthen Vessel," issued last week, have directed public attention to this form of spirit activity. But the procedure is by no means new. Stainton Moses had book tests in 1873, particulars of which will be found in his "Spirit Teachings" (Memorial edition, pp. 33-34).

He asked for the last line of the first book of the *Æneid*, and, by automatic writing, it was given correctly in Latin. Then, thinking that possibly the words might have been known by himself, he asked for the last paragraph on the ninety-fourth page of the last book but one on the second shelf of the room in which he was sitting, being quite unaware what book this might be. It was done. The third test was the most remarkable, and it was suggested by the spirit communicator. A passage from an unknown book was written by Stainton Moses, who was then told to "go and take the eleventh book on the same shelf." No page was given, but the instruction was, "It will open at the page for you." He did so, and in a book entitled "Poetry, Romance, and Rhetoric," on page 145, where he opened, he found the words he had written. The book, he says, was one he had never seen before.

We learn, with pleasure, that the Rev. C. Drayton Thomas has in preparation a volume on the subject of Book Tests, in which he will embody some of the articles on the subject which he has contributed to *LIGHT*.

The death of Mr. Jacob, of Simla, has produced in the Press many stories of the wonder workings of this mysterious individual who is popularly supposed to be the original of Marion Crawford's "Mr. Isaacs." Colonel Olcott, however, in his "Old Diary Leaves," states that he was informed in 1883 by Mr. Sam Ward, Mr. Crawford's uncle, that the accounts of the Mahatma Koot Hoomi, made known to the world by Madame Blavatsky, were the source of the novelist's inspiration.

Mr. A. P. Sinnett, by the way, dedicated his well-known book, "The Occult World," to Koot Hoomi, and in its pages he figures prominently.

At the British College on Monday last the Principal, Mr. J. Hewat McKenzie, presided at the first of a series of Discussion Classes dealing with "Problems of Psychic Science." Mr. McKenzie gave his views on a number of the fundamental points, and then those present brought forward interesting views, which formed a basis for discussion. The class, which affords a valuable medium for study and enlightenment, will be resumed at the College on Monday next, at 8 p.m.

An elderly woman recently complained to the magistrate at Thames Police Court that she was annoyed by a ghost at the house in which she lodged, a ghost that used "most awful language." The magistrate, who may have been reading the Vale Owen Script, remarked: "That is very interesting, because we have recently been told that the next world is not so perfect as we had been led to believe it might be." He said, however, that Metropolitan magistrates had no jurisdiction over ghosts, and referred the woman to societies and eminent men who took an interest in such matters.

The Paris correspondent of "The Times" says, "Now that M. Deschanel is entirely restored to health and active life the 'Gaulois' finds the moment appropriate for recording a curious prophecy of the former President which was published in a review as far back as 1901. The cheiromantist wrote: 'He will reach the summit, that is to say, the first rank, with this superb star, an excessively rare sign, which is written on his right hand on the root of his index finger.' The hand, however, also showed signs of threats: 'He has much to fear from journeys and accidents while travelling. But his coolness and robust constitution will save him. The interrupted lifeline is joined together by a square, an absolute sign of triumph and danger conquered.'"

We have received a circular announcing the formation in Glasgow of a Society for Psychical Research for that City. The work of the society, it is stated, is to be purely that of investigation, the members being committed to no definite opinions on the subject of psychic phenomena. The list of office bearers of the new Society is a distinguished one, Mr. A. J. Balfour appearing as President, and the Vice-Presidents including Lord Sands, Professor Latta and Dr. Neil Munro. The Hon. Secretary is Miss Margaret Irwin, of 58, Renfield-street, Glasgow.

Mrs. W. Hinkley, an able article from whom appeared in our last issue, writes to us to bear her testimony to the wonderful psychic gifts of Mrs. Osborne Leonard and Mrs. Annie Brittain. Referring to attacks on these ladies, she says, "It does not seem fair to withhold witness to the powers of those who have helped one, when the denial of those powers by others is turned into an attack on their character."

Mrs. Hinkley continues: "I wish to say most emphatically that with both these psychics I have had experiences, and have received information that could only have been the result of the action of supernormal powers of the most amazing character. Whatever the source of much of their knowledge, it could not by any manner of means have been fraudulently or even normally acquired, and I want to acknowledge the debt of real gratitude that I owe to Mrs. Leonard, Mrs. Brittain, and also to Miss Bacon." Such testimony is good to have.

At the Stead Bureau on Friday, January 28th, a mother, at the request of her sons who have passed over, will describe how they obtained direct communication with her. She will also read some of the messages she is receiving from these sons. Particulars of the meeting will be found in our advertising columns.

Dr. J. M. Peebles, who will be ninety-nine in a few months, writes from his home in Los Angeles, asking us to contradict a statement brought to his notice in letters he has received from Canada, Australia and London to the effect that he has become a convert to the Hindu doctrine of reincarnation, the literal second-coming of Christ, and other dogmas. Such reports, he says, are absolutely untrue. He still is, as he has been for over seventy years—a "straight-out Spiritualist."

Mr. J. G. McFarlane, the Hon. Secretary of the Portsmouth Temple of Spiritualism, writes to say that it is suggested by the Executive of his Church that the Census to be taken this year will afford a fine opportunity to estimate the strength of Spiritualism, if all who accept it as their religion are prepared to state this fact on the census paper. We agree that some idea of the declared adherents may be reached in this way, but it has to be remembered that there are many people (such as members of the Church of England) who would not describe Spiritualism as their religion, though they freely admit the truths of Spiritualism.

The "Daily Mail" of the 15th instant contains an article, entitled "The Church and Spiritualism," giving quotations from Lady Glenconner's book, "The Earthen Vessel," in relation to the importance of Spiritualism to the Church, and then proceeding to chronicle the fact of the investigation of psychic phenomena now being carried on by the General Assembly of the Church of Scotland.

The exhibition of psychic photographs at the British College has excited great interest, and those who have not seen this large collection of remarkable pictures should not miss the present opportunity, especially as it affords a chance of recognising some unknown "extras." The exhibition is open to-day (Saturday) for the last time, and the hours are from three o'clock till seven o'clock.

Chicago has become interested in an exhibition of psychic pictures of Egypt executed by a Mrs. Field. They consist of Egyptian figures, symbols and scenes, while the artist states that she knows nothing of Egypt or of symbols or art there.

So far as the artist is concerned, she says: "I just put my pencil on the paper and my hand moves along without any effort on my part. I have no idea what I am going to draw until the picture is finished, and even then I do not know the meaning of the symbols, which others seem to understand readily. I am perfectly conscious when I draw, but do not know how I do it. I have never studied drawing, and can't do anything but these things. I don't know what inspires me. I don't believe in Spiritualism, and although many people have told me the pictures are made by an Egyptian ghost working through me, I do not believe them."

Mrs. Field started drawing these strange pictures ten years ago without any preparation. Museum curators and Egyptologists say the drawings are perfect specimens of Egyptian art with flavour, technique, and symbolistic detail not to be found anywhere in modern art. They are said to be true to the Rameses period.

"Christian Spiritualist" writes in the "Hastings Observer": "May I here add what is my firm conviction that true Spiritualism and Christianity are twin sisters and cannot be separated with success, and I hope to see the time arrive when every Christian is a Spiritualist and every Spiritualist a Christian."



# HUMAN SURVIVAL.

## A VERIFIED CASE OF DIRECT EVIDENCE BY PHOTOGRAPHY AND MESSAGES.

BY ESTELLE W. STEAD.

The psychic photograph reproduced on this page was obtained at the "W. T. Stead" Bureau\* on November 12th, 1920. I was the sitter, and Mrs. Dean was the operator. My wish, as I sat for the exposure, was that some picture might be given that would bring proof and comfort to loved ones here. When the plate was developed the face shown here appeared. I did not recognise it, and felt sorry, knowing that it was meant for someone, and fearing that it would remain amongst the many "unrecognised." The photo was given on Friday, November 12th, and on the following Tuesday I dined and spent the evening with my friend Mrs. Smyth.

Just before leaving the Bureau I felt impressed to take some of the prints of the psychic photographs we had been receiving, as I knew that Mrs. Smyth would be interested to see them. I took this one amongst the others. At dinner, Mrs. Smyth told me of a strange experience which her cousin had had a few days before, and later on I shall relate it in her cousin's own words. Mrs. Smyth who, in the past, has had some wonderful messages through automatic writing, but has lately abandoned this method, said that she felt a great impulse to write, because she was certain that there was someone there, very excited about something, who wanted to communicate through her hand. After dinner I showed her the photographs I had brought with me. When I passed her this particular one she exclaimed, without a moment's hesitation:—

"Why, this is my cousin, Geoffrey Knight, it is a splendid likeness. He was shot through the forehead, and there is the mark."

"Are you absolutely certain it is he?" I said.

"Absolutely, but see, in order to give you still greater proof, I will put all the photos you have brought together and show them to mother."

She did this, and her mother, who was not in the room at the time, on being shown the photos, exclaimed, when she came to this one, "However did you get this splendid photograph of Geoffrey?" The photograph was at once recognised the next day by his sister, who wrote to me as follows about the photograph and the strange experience referred to above:—

Joan (Mrs. Smyth) has just been, and she has given me that wonderful photo of my dear Geoff. There is absolutely no mistaking it, and he hasn't altered one little bit. I now begin to understand a strange experience I had a short while ago; the date being October the 26th, and the time between one o'clock and half-past. I had just finished my lunch in an A.B.C. shop, and had started to read the paper, feeling pleased to think that I still had half-an-hour before going back to work. I could not read, and something seemed to compel me to go for a walk. I didn't want to, but I felt I had to go, and thought to myself I would walk up Kingsway. But no, I couldn't go that way, I had to go towards Waterloo Bridge. When I got to the steps leading to the Embankment that same feeling of being compelled made me go down. I turned towards Charing Cross, but could not go on, and had to turn the other way. I walked on slowly, wondering what was up, but every time I turned to go back I was forced to go on, and then suddenly I felt free. I looked up, and saw the plaque in memory of your father, and then I knew it was Geoff. or some spirit who had brought me there, but for what reason I could not imagine. I was going in for an examination the next day, so took it that I was to be helped. Now, of course, I see it was because of the photo. It is wonderful, and such a joy to feel that "they" are so part of one's life. I shall try to come to the Bureau and will bring a photo of Geoff. to show you.

That this enforced visit to father's plaque had to do with the photograph was confirmed by Geoffrey on the Tuesday evening of my visit, when, after recognising the photograph, Mrs. Smyth took paper and pencil, and after a little while, Geoffrey gave the following message:—

"Tell old Kat that I took her for that little ramble to cheer her up a bit, quite a good show. She got the start of her life when she saw Stead's photo, but I wanted to get her thoughts on the Bureau. Some photo that. I am bucked!"

Lieut. G. St. J. Knight died of gunshot wound in the head on September 11th, 1918, at Wimereux, France, and on the very day of his passing he was able to give to his

\* This Bureau was established by the late W. T. Stead for the purpose of bringing consolation to the bereaved by affording them opportunities of communicating with those who had passed on. This work he described as "The most important thing in the whole range of the possible achievements of mortal man." The Bureau was opened on April 24th, 1909, and last year moved to new and important premises in Baker-street.

cousin, Mrs. Smyth, convincing evidence of his presence with her, and details of the manner of his passing, before it was possible for such details to have been known to anyone in England.

The following is Miss Knight's account of what happened: "On hearing that my brother had been dangerously wounded I went over to France, and he passed over about four hours after I arrived, never having regained consciousness. The actual time of his passing over was five minutes past twelve a.m. on September 11th. My cousin, Mrs. Smyth, with whom I was living at the time, received about two o'clock on Wednesday, September 11th, my wire saying, "Geoff. passed away last night." Soon after she felt a strong desire to write. She had no knowledge of how or where he had been wounded, or that he was unconscious and did not know me, but the desire to write was so strong that she got paper and pencil with the following result:—

September 11th, 1918. 3.35 p.m.

"Mona, are you there?" (Mona is Mrs. Smyth's Guide.



LIEUT. G. ST. J. KNIGHT

and his Psychic portrait obtained over two years after he fell in the Great War. Note the bullet wound in the forehead of the Psychic Extra.

Mona, after signing her name in her own peculiar way, wrote as follows:—

"Yes, I am here in answer to your thought. I have been with your cousin in answer to your wish. You are doing good, dear, by your strong thought."

"Where is Geoffrey now, Mona?"

"He is here, why not? He was killed really at once, the cord was severed really. He didn't get rid of his earthly body for some time, but he suffered no pain. He is splendidly alive, and will help, I think. He is pleased to be over." (He lived exactly a week after he was shot, and had one day's clear consciousness.)

The writing then changed; and in a very faint writing came the words:—

"I am here. Will you give old Kat my love. Say I was awfully glad to see her, but sorry she had the bother of coming, for I was out of my rotten old body a long time ago."

"Geoffrey, dear, I'm glad, awfully glad, you are writing. Tell me, why you got here, what made you come?"

"Your thought, old girl; I felt it all around. It was good of you to give me so much thought, it helps. Why, I came right away, for I knew old Kat would worry no end. It's a weird experience this, but I am liking it very much, and am going to continue to disturb the Bosche a lot yet. I feel awfully fit, nothing the matter with my head now, feel as fit as a fiddle and lots besides. I am so glad you thought of writing. Old Mona Young is a great woman, came along and took me under her wing, said, 'You are Geoffrey?' I said, 'Yes, that's my name.' She said, 'Joan has sent out lots of thoughts to you, and has asked me to get hold of you.' I said, 'All right.' So we came along, don't know how, and here we are."

"Just where are you, Geoffrey?"

"I am here, feeling you. I'll make you feel me, you'll see."

"Do, please, Geoffrey."

"You are to take out your handkerchief, and put it over your left hand."

"What do you want me to do that for, Geoffrey?"

"I want to try and take it off."

(He did not succeed, and then began signing his name, and continued to do so until it began to resemble his usual signature. At first it kept coming out Geoffrey St. J. Knight, but it did not please him until he got it his usual way, Geoffrey S. J. Knight, no "t" to the S. He then continued writing as follows):—

"It's quite all right with me, tell old Kat this. I am going to be jolly busy, but am having a short leave, as it were, getting used to things over on this side, but it is really much the same, and everybody is in khaki humming round, and the noise is something awful. Will tell you all about my corps, fine set of chaps, and Trapoo (his tank), good old girl, she did some jolly good work, and is still going strong. Sorry, of course, I got nabbed just when I did, but had to give a squint, and there you are, got it right in the forehead, did all sorts of things with my cranium." (This is just what happened. He told the nurse at the hospital that he just looked through the peephole for a second and the bullet got him.) "I was a goner all right, straight from the start. Knew when I was hauled out of the 'Old Girl' I'd never walk mother earth again. I was around all the time at the hospital, couldn't leave my old carcase for a long time, but a while ago felt suddenly all right, and then discovered I was dead. It's a funny life this, here to-day, gone to-morrow, but can't get away from yourself. I'm just the same, filled with the same thoughts, see the funny side a lot. Am going about the place, but shan't have much time. We are all booked to give a hand as soon as we get over, so there is not much play for any of us, it's work all the time. Thanks, old girl, for your thoughts, they have helped me all right. So long, love to you all, and don't worry over me, I'm all right, and as fit as a fiddle." (He then signed his name "Geoffrey S. J. Knight.")

## FAIRY PHOTOGRAPHS.

### INTERVIEW WITH THE GIRL WITH THE CAMERA.

The photographs of fairies in Yorkshire, first mentioned by Sir A. Conan Doyle in an article in the "Strand Magazine" for December, still continue to excite the utmost interest in the Press. Sir Arthur, in order to shield the family, refrained from giving the names of the girls who obtained the pictures, nor did he state the exact locality. In these days of publicity, however, it is difficult to keep things hidden, and so we were not surprised to find that the girls had been discovered. A contributor to the "Westminster Gazette" has been up in Yorkshire studying the problem at first hand.

The particular "fairyland" is a picturesque little spot off the beaten track, two or three miles from Bingley. Here is a small village called Cottingley, almost hidden in a break in the upland, through which tumbles a tiny stream, known as Cottingley Beck, on its way to the Aire, less than a mile away. The "heroine" of Sir Conan Doyle's story is Miss Elsie Wright, who resides with her parents at 31, Lynwood-terrace. The little stream runs past the back of the house, and the photographs were taken not more than a hundred yards away. When Miss Wright made the acquaintance of the fairies she was accompanied by her cousin, Frances Ealing, who resides at Dean-road, Scarborough.

One photograph, taken by Miss Wright in the summer of 1917, when she was sixteen, shows her cousin, then a child of ten, with a group of four fairies dancing in the air before her, and in the other, taken some months afterwards, Elsie, seated on the grass, has a quaint-gnome dancing beside her. The writer proceeded to Bradford, and there interviewed Miss Wright at the factory where she was working.

She is a tall, slim girl, with a wealth of auburn hair, through which a narrow gold band, circling her head, was entwined.

Like her parents, she just said she had nothing to say about the photographs, and, singularly enough, used the same expression as her father and mother: "I am 'fed up' with the thing."

She gradually became communicative, and told me how she came to take the first photograph.

Asked where the fairies came from, she replied that she did not know.

"Did you see them come?" I asked; and on receiving an affirmative reply, suggested that she must have noticed where they came from.

Miss Wright hesitated, and laughingly answered, "I can't say." She was equally at a loss to explain where they went after dancing near her, and was embarrassed when I pressed for a fuller explanation. Two or three questions went unanswered, and my suggestion that they must have "simply vanished into the air" drew the monosyllabic reply, "Yes." They did not speak to her, she said, nor did she speak to them.

When she had been with her cousin she had often seen them before. They were only kiddies when they first saw them, she remarked, and did not tell anybody.

"But," I went on, "it is natural to expect that a child, seeing fairies for the first time, would tell its mother." Her answer was to repeat that she did not tell anybody. The first occasion on which the fairies were seen, it transpired, was in 1915.

In reply to further questions, Miss Wright said she had seen them since and had photographed them, and the plates were in the possession of Mr. Gardner. Even after several prints of the first lot of fairies had been given to friends, she did not inform anybody that she had seen them again. The fact that nobody else in the village had seen them gave her no surprise. She firmly believed that she and her cousin were the only persons who had been so fortunate, and was equally convinced that nobody else would be. "If anybody else were there," she said, "the fairies would not come out."

Further questions put with the object of eliciting a reason for that statement were only answered with smiles and a final significant remark, "You don't understand."

Miss Wright still believes in the existence of the fairies, and is looking forward to seeing them again in the coming summer.

Miss Wright embodied a wealth of wisdom in her simple words, "You don't understand."

## THE USES OF OPPOSITION.

By F. C. WINCHESTER.

Several times recently I have taken part in controversies over Spiritualism in the public Press, in which I have argued for its reality against famous Rationalists, also Christians (twice in public debate).

It gives me great pleasure to respond to a request from the Editor that I shall supplement in *LIGHT* some remarks I recently made on the subject in the pages of a London evening journal.

The opponents of Spiritualism have done a great deal in spreading it. They have themselves admitted the reality of the phenomena. In every Christian attack upon it which I have read, whether proceeding from a Protestant or Roman Catholic, the reality is placed beyond doubt.

The Press is now constantly giving accounts of occult occurrences. Such a severe critic as Mr. Arthur Machen (who calls Spiritualistic phenomena "Methylated Spirits") related in the first number of "John o' London's Weekly" how, at a circle formed at a social gathering just to pass the time, one of the sitters was unexpectedly controlled.

The same writer, who was furious over the literal acceptance of his story of "The Angels of Mons," has since given to the world an equally wonderful story of the sea, called "Drake's Drum." He tells us that when the German Fleet was on its way to surrender to the British, our naval people were very sceptical, and took the necessary precautions.

A few minutes before the actual surrender, without any instructions, a drum was heard to play on board our Admiral's ship. A strict search was made, without finding the player, and so thoroughly was the matter investigated, and so strict was the discipline that there could not have been any human agency. As soon as the surrender was accomplished fact, the drum stopped as mysteriously as it began. Mr. Machen writes as though he actually believes the story. Mr. G. K. Chesterton, too, admits supernatural appearances, but calls them "turnip ghosts." The mere fact that critics are trying to explain the "phenomena" proves their existence.

You cannot explain "nothing," neither can "nothing" be dangerous.

If Spiritualism is dangerous, there must be powerful forces at the back of it, or inside it.

You cannot deceive people for long; unreality must soon pass away.

I am extremely glad that *LIGHT* is doing what it can to give Spiritualism a religious interpretation, and to persuade Christianity and Spiritualism to go hand in hand.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.—The London Spiritualist Alliance, Ltd., as representing the American S.P.R., will be pleased to receive and welcome members of the American Society who may be visiting London.

## PSYCHIC PHOTOGRAPHY: EXPERIENCE AND EXPERIMENT.

THE METHODS OF THE UNSEEN OPERATORS.

BY THE REV. CHAS. L. TWEEDALE  
(Vicar of Weston, Otley, Yorks.)



THE REV. C. L. TWEEDALE,  
Vicar of Weston, Yorks.

A careful investigation and examination of existing psychic photographs makes it clear, as I have previously pointed out in my book, "Man's Survival After Death," page 430, *et seq.*, and more fully in the 3rd edition now in the press, that the spiritual beings—the incarnate intelligences—engaged in the production of these psychic pictures are not confined to one method, but like mortals—incarnate intelligences—can use several methods for the production of a picture or portrait. The methods employed appear to lie under the following three heads.

### 1.—DIRECT PORTRAITURE.

The observed phenomena of materialisation show conclusively that the discarnate, or incarnate, spirit can clothe itself with grosser matter in varying degrees of solidity extending from the mist-like atmo-plasma, through the dough-like pachy-plasma, up to an absolute solidity similar to that of human flesh. Evidently the assuming of sufficient solidity to reflect enough light to be recordable by lens and sensitive plate is a matter of degree, and well within the scope of the observed phenomena. Obviously this method is possible, and I believe that some of the results are obtained in this way, and are to all intents and purposes direct portraits. The pictures obtained by Schrenck-Notzing and Mme. Bisson, of the husband of the latter and of another of the Bisson family, both deceased, seem to be instances of the employment of this method, with a partial materialisation. The degree of materialisation, however, may range from invisibility and intangibility to normal human sight and touch, up through the normal visible etherialisation, to the solid materialisation, such as that exhibited by Katie King, and photographed by Sir William Crookes. These objective figures, when invisible to normal vision, are often visible to, and their objectivity evidenced by, external clairvoyant vision. Prolonged experience and observation of the clairvoyance frequently manifested by my wife have convinced me that clairvoyance must be classed under two heads: (1) External clairvoyance; (2) Internal clairvoyance. In External Clairvoyance the impression gained is that the figure seen is wholly external to the observer. The figure is seen to move about naturally and often heard to speak, the lips of the figure being seen to move at the same time. Sometimes the figure is seen to touch or point to things in the room, and the whole impression gained is that the figure is an independent objective personality. Moreover, on shutting the eyes or covering them with the hand or other opaque object, the figure ceases to be visible like any other material object in the room, but is again seen when the eyes are opened, or the hand or opaque screen withdrawn, proving conclusively that the figure is *external to the eye of the observer*. I have often been present when my wife has had this experience. Internal clairvoyance differs from the above in being apparently not a direct objective view, but the result of an image cast upon the retina of the eye, probably from some kind of screen or transparency materialised within the eye. In this kind of clairvoyance the vision persists and the figure continues to be seen, sometimes for quite a long period, when the eyelids are closed or when the eyes are covered with the hands or other opaque objects, showing clearly that in this case the vision is internal to the eye and not a direct objective view, but produced by intermediate means. I have often witnessed this experience in the case of my wife.

### 2.—DIRECT PICTURE PHOTOGRAPHY.

Just as one might place an oil painting or other picture of the relative or friend of a sitter close by his side, and then photograph both sitter and picture, so it is possible for the incarnate spirit operators to construct, or depict, a representation, or picture, of a relative or other person, or of some symbol, and place it near the sitter so as to be photographed with him. This method may also be evidenced by external clairvoyance, and the photographic image of the psychic picture may be produced by the same lens, and by the same exposure, as the image of the sitter.

### 3.—PSYCHIC SCREEN OR TRANSPARENCY.

Shortly after Miss Estelle Stead had obtained psychic photographs of her father at Crewe in October, 1915, she sent me copies. These showed the face of the late W. T. Stead, one about life size, on the right hand side of Miss

Stead, the other, much larger, and half covering her body. I at once carefully examined them with a lens and made two discoveries. Firstly, that the larger picture of Mr. Stead was an exact duplicate of the smaller one. Both pictures showed the face of Mr. Stead surrounded with a fibrous ring of whiteness, looking so exactly like a ring of cotton-wool that I at once dubbed it "the cotton-wool effect." Not only was the exact similarity to be seen in the features, but every fibre of the "wool" was exactly reproduced in the larger picture. It was at once perfectly evident that both pictures of Mr. Stead's face had been produced from some sort of film or plate, in the case of the smaller picture apparently used in close contact, and in that of the larger used at some distance (as in an enlarging camera).

On carefully examining the larger picture with the lens I was astonished to note a distinct screen effect exactly like that seen in a magazine print from a photo process block. At first I thought it might be due to a striated grain in the thin card on which the photo was printed, but examination of the other side of the card, and also of other parts of the photo surface, showed me that this was not the case.

I must confess that in 1915 this seemed a very suspicious case, but beyond mentioning it to a few intimate friends I did not set forth the facts publicly until March 9th, 1918, when I drew attention to them in an article published in *LIGHT* for that date. There I say: "One shows a face near the sitter's head, the other exactly the same face, but enlarged so as to cover half the sitter's body. Every fibre of the 'wool' is exactly duplicated in the larger picture, and every mark and blotch on the face is enlarged and reproduced also. In this larger picture the 'screen' effect is seen perfectly all across the face of the 'extra.' The conclusion that the ordinary photographer would come to would be that both 'extras' had been introduced from a carefully prepared plate." In conclusion I said: "Psychic photography is a fact, but its phenomena are varied."

On December 20th, 1915, two months after Miss Stead obtained the photographs of her father, I had the privilege of taking spontaneously, and at a moment's notice, the photograph of an apparition which my wife saw clairvoyantly. Full details were published shortly after both in the newspapers and in nearly all the psychic publications, and we made an affidavit of the facts before a Commissioner. These two cases of Miss Stead and my Weston photo illustrate perfectly the psychic transparency method employed by incarnate spirit intelligences for the production of these pictures.

This consists in the materialisation of a kind of film which is apparently transparent, and acts exactly as a transparent positive would do in printing in or introducing a negative effect on to the photographic plate. The principle employed is apparently exactly the same as that used in producing internal clairvoyance (*vide ante*). This film, or transparency, is not only used in the production of photographs in the interior of unopened boxes of plates held between the psychic's hands, but is also employed within the camera, or slide, being apparently easily materialised there under the favourable conditions of darkness. It is generally placed close to the surface of the plate and so produces a negative of normal size. In other cases it is probably used in much the same way as it would be in an enlarging camera, i.e., at some distance from the plate, and so produces an enlarged picture. The Stead case shows this double use of the psychic transparency beautifully. This transparency is often similar in size and shape to the negative photo plate, having definitely square corners and straight sides, just like an ordinary film or plate.

Shortly after the taking of the Weston photo in 1915, I noticed on the negative two straight lines down one side and along the bottom, about three-eighths and five-sixteenths inch from the edge of the negative. These lines meet at the bottom of the plate in a sharp definite rectangle. An enlargement of the negative shows these lines very clearly and sharply. At first, when concentrating on the "extra," one did not attend to them much, but afterwards one puzzled over them a good deal, and finally concluded that they were some sort of reflection from the side and top of the box-shaped hand camera in which the photo was taken, though I had never seen similar effects on other plates exposed in it. This was in 1916. This sharp rectangle and two straight lines represent the corner and edges of the psychic screen or transparency used by the spirit or incarnate intelligence to produce the picture on the plate. The transparency has not registered perfectly with the negative plate, and so has shown the side and corner. Furthermore, in this case, it has not been applied or held steadily, but has moved downward during the exposure about a thirty-second of an inch in the enlarged negative, the result being a somewhat misty image of the bearded man. This shift of the transparency is perfectly seen as a distinct double line or edge in the enlarged negative. I have another example of this in one of Hope's in which the extras are rather "fou" or cloudy. Examination with a lens reveals the edges of the psychic transparency as double or triple lines, showing that the psychic transparency has oscillated or wavered, so to speak, during the application, thus producing the double and triple lines at the edge, and consequent haziness of the image of the "extras." This, by the way, is good proof that these "extras" are not the result of "faking," as a fraudulent operator would be more careful than to get three-eighths of an inch



wrong in his register and to allow his transparency to wave about, even if he got the chance to practise such a fraud, which he does not under the conditions in which these pictures are often obtained. Even if he did get the chance it would not explain recognition of the extras, especially when no photo or picture of the recognised person has ever been taken during the earth life. Mr. Fred Barlow, who has had the privilege of examining a large number of Mr. Hope's negatives, informs me that the edges of the psychic transparency are observable on quite a number of them. Of course in cases where the transparency is accurately applied, or is larger than the plate, its use cannot be detected. In some cases when the "cotton wool effect" is introduced, this ring of nebulous whiteness probably forms the edge of the transparency, and here again, may conceal its use.

All three methods are evidently the result of materialisation phenomena in varying degree. In No. 1 it is materialisation of the face, form, and raiment; in No. 2 the materialisation of the picture or model; in No. 3 the materialisation of the transparency.

#### STEREOSCOPIC CAMERA EXPERIMENTS.

Premising that in Baron Von Schrenck-Notzing's materialisation photographs the employment of stereoscopic and other cameras, some placed within the cabinet, have proved, photographically, the three dimensional nature of the materialisations witnessed by him and his colleagues, it is now necessary to refer to other experiments with the stereoscopic camera.

As far back as 1893 Mr. Traill Taylor, experimenting with David Duguid, used a stereoscopic camera. He says ("British Journal of Photography," March 17th, 1893), speaking of the conditions he imposed: "I proposed to set a watch on my own camera in the guise of a duplicate one of the same focus—in other words, I would use a binocular stereoscopic camera." This he did, and he records that "whatever was produced on one half of the stereoscopic plates was produced on the other." He found, however, that the image of the "extra" was flat and not stereoscopic, and that it varied slightly in position on the two halves of the plate. From this he argued that the images of the extra had not only not been produced simultaneously with those of the sitters, but also had not been produced by the lens at all (i.e., from an object exterior to the camera).

Mr. Fred Barlow, experimenting with Mrs. Deane, has on several occasions, when using an ordinary camera and an additional stereoscopic camera simultaneously, found repeatedly that an extra was produced in the single camera, but none in either half of the stereoscopic camera.

In December last Mr. Charles Lyle, an expert photographer, using a stereoscopic camera at the same time as Mr. Hope used his single camera, found in the first set of simultaneous exposures that an extra was obtained only in Mr. Hope's camera over which he held his hand when he made the exposure. On the second set of exposures Mr. Hope exposed the stereoscopic plate, holding his hand over that camera, and Mr. Lyle exposed Hope's camera plate. This time no result appeared in Hope's camera, but an "extra" was found on one half of the stereoscopic camera. This case is reported by Mrs. Hewat McKenzie.

The above three cases are illustrations of the employment of the psychic transparency, apparently materialised, within the camera or slide, and formed from material drawn from the psychic, producing a picture entirely independent of the lens, and which is not directly objective.

This kind of psychic photograph may be produced in some cases simultaneously with that of the sitter, being printed through the transparency by the light passing in at the lens when the normal exposure is made. In other cases it may be an independent psychic exposure using other sources of luminosity. In any case it is best not to speak of these transparency effects as the result of a "double exposure," as this term conveys a false idea to the general public. A far better term is "independent psychic impression," which I suggest be used in preference.

GOING through a bundle of London newspapers for a single day of last week we found that only one of them failed to contain any reference to Spiritualism. We felt almost sorry for this particular journal, and thought of the story of the small boy who, seeing a picture of the Christians being thrown to the lions in the Roman arena, remarked sorrowfully: "One poor little lion hasn't got a Christian!"

THE CHAPELS AND PSYCHIC SCIENCE.—Mrs. Barbara McKenzie, on Sunday afternoon last, addressed a meeting of the Leytonstone Men's Christian Society, connected with the Leytonstone Congregational Church, on "The Problem of a Future Life." Basing her address on the knowledge gained through many years' study of psychic science, Mrs. McKenzie held that the main problem was solved as far as Spiritualists were concerned, although this discovery only brought other problems into view. The knowledge thus obtained became, she said, an inspiration to right living and service for humanity, and religious bodies would find it a most useful ally in their spiritual work. A very free discussion followed, showing that a number of the members had some acquaintance theoretically at least, with the subject. A hearty invitation was given to the speaker to deal with the subject more fully on another occasion.

## THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

### I.—SIGHT (continued).

#### DISTANT CLAIRVOYANCE.

Thirty years ago clairvoyance was classed by an eminent scientist, Max Dessoir, along with telepathy and animal magnetism, as among phenomena not yet generally recognised. Within the last two years three writers of repute, Dr. W. McDougall, Sir W. F. Barrett, and Professor Émile Boirac, have admitted them respectively as having won an established foothold. The stormy period which lies between the discovery of new truth and its recognition is not over, but it is far advanced. For some it lies far behind them. And in surveying the evidence for the exercise of psychic sight at a distance we find a much wider field of examples than in that for "direct" or for crystal vision, chiefly because we can approach all races of men and all times in the world's history for them. In our own times clairvoyance is sometimes denied a separate existence, and treated as a division of telepathic phenomena. The fact of overlapping is very apparent when making a study of the two, but it is because of the emergence of various instances which cannot in reason be considered telepathic that we can separate a certain class as distinctively that of psychic sight and nothing else. A fair number of persons have been found to develop the sense under hypnosis, and as such results lend themselves to experimental reproduction and are usually carefully recorded, we find the majority of cases here. But not in the pages of our great hypnotists, which present a barren record of failure and sneers. After the middle of last century this particular lamp of knowledge was kept alive only by the sympathy and encouragement of the Society for Psychical Research, and to it have come from all parts of the world—from Australia, the United States, France, Sweden, and other countries—reports of patient and long-continued observations of this wonderful power. Apart from this witness of modern science, as already said, it may be traced as occurring in the natural sensitive all down the ages, or as making a spasmodic appearance in the normal individual under certain conditions of health, circumstance, or consciousness. With so wide an area to draw upon, it is desirable to follow the precedent of various writers, and make use of some principle of limitation; and since in its enormous reach of superiority over its physical counterpart, it knows no barriers of space, we take the illusory but convenient one of time, and confine ourselves to veridical scenes or events coinciding with the moment of vision.

#### HYPNOTIC CLAIRVOYANCE.

The various series of experiments with people under hypnosis are too numerous and perhaps too well known to need repetition in detail. No cases which are ill-supported, or ambiguous as to classification, need be called in to swell the available evidence. The general procedure has been to require the hypnotised subject to "see" and describe some place wholly unknown to him; if known to the operator or anyone present, the unforeseen activities of any persons are the crucial point; or if the persons are known, they are requested to do something beyond the range of reasonable surmise, or to prepare some object or arrangement of objects, unknown to anyone concerned at the clairvoyant's end. The unexpected and the accidental have sometimes played a valuable part in such experiments, as when a son has received a description of his mother in a house which he was ignorant of her having moved into, or a servant has seen the horses of unexpected visitors in a distant stable. Some of the famous clairvoyants of last century, whose powers were studied by doctors and physiologists, are still the most profitable subjects of study. The names of Emma (Dr. Haddock), Jane (Dr. F.), and Mrs. T. Myers, Fannie (Dr. Wiltse), Agda (Dr. Backman), and others, call up before the student vistas of travels in spirit to far-off towns and cities, or on board ships, of cathedrals, of beautiful objects in exhibitions or royal palaces, of gardens and houses, of many a household interior with its occupants going about their quiet duties or social pleasures, of the Arctic or the tropical regions, of the sick, the dead, the wrong-doing, and all "the restless tides of life." The existence of the faculty once established, the interest concentrates on a study of results. One such seems to be that psychic sight shares with the physical the power of being deceived by appearances. When Dr. F.'s Jane described the stout gentleman sitting with a glass of brandy and water and newspapers before him, she observed that he took no supper when his companion had hers. And this was natural, for he was made of cushions; but Jane did not discern this, though she was a great discernor of the moral condition of those about her. Contrast this with the cases repeatedly observed of autognosis, or the power of seeing the interior of the body, which Dr. Albert Moll tells us was often used in Paris in his day. In another case, reported to Dr. Backman, however, the subject, who was searching in a house at night for sleeping children, was not misled either by the operator's belief or his own expectation, but showed impatience at discovering a doll instead. On the other hand, in an experiment of his own

with Alma, although able to see a room-unknown to her, and to describe with accuracy some of the furniture, a stranger's dress, attitude, and appearance, and a curious "test" object hung on the chandelier, she yet failed to discover that there were six persons and not only three present. The theory of telepathic clairvoyance is perfectly sound within its own limits, but where it breaks down we are justified in accepting the alternative of an independent faculty. Dobbie, for instance, could not by any means get his subjects to see what he wanted them to, though he made many efforts to do so; and Dr. Wiltse, when his ignorant subject described a piano, neither consciously nor subconsciously supplied her with a knowledge of its use or its name.

#### MEDIUMISTIC CLAIRVOYANCE.

Turning from the visions of the hypnotised subject, we find them closely paralleled in those of the naturally gifted sensitive. But here we are on much more difficult ground for the collection of data. There is now no body of trained scientific operators with their notebooks, arrangements for tests and verifications, skilled witnesses to compare notes with, and so on. We leave the solid ground of experiment for the much less stable element of the spontaneous and the uncontrolled, and although we get similar phenomena the amount of actually verified matter is considerably less. Dr. Gleason, after sixteen years of experiment, said that the number of persons with volitional control over their supernatural senses was very few. There have been some like the late Vincent Turvey, who on a certain evening willed to see what three of his friends were about, each in his own home respectively, wrote down the results, and had them corroborated ("Beginnings of Seership," p. 141). This was exceptional, however, like his unique "phone-voyance" or seeing through the telephone, which had the advantage of involving a second person's testimony to its exercise. But with this part of the subject there comes into view the long array of lost or missing articles whose whereabouts have been seen by mediums—missing wills, mislaid books, ship's papers, bank-books, lost title-deeds, receipts, stolen pearls, gems, watches, rings, dogs, luggage, and, above all, missing people. We remember Dr. Joire's story of Petersen's body, found on the loneliest reach of an Alpine farm, the body of Lord Balcarres seen by Miss Rowan Vincent, bodies swept down rivers, or lying in the woods, or in the shallow waters of a lake. During the war many a sad scene was presented to the inward vision, which might be summed up in Tennyson's lines:—

"Blight and famine, plague and earthquake, roaring deeps  
and fiery sands,  
Clanging fights, and flaming towns, and sinking ships, and  
praying hands."

Only a small proportion of it all was ever recorded, still less attested, but given the *bona fides* of the medium, the real difficulty is that many see only in trance, and we cannot get quite such a clear-cut certainty of where the seeing is their own and where some other agency may be concerned.

#### SPONTANEOUS CLAIRVOYANCE.

Space hardly does more than admit of a brief reference to the three directions in which we find evidence of psychic sight occurring in the non-psychic and the un hypnotised. One of these is where it is an accompaniment of bodily or nervous disorder, as is the case (reported by Esdaile) of a bed-ridden invalid who exclaimed, "What a nice rump-steak! I will have some," as he saw it being taken in in the kitchen below his bedroom. In vain it was objected that as the order had been for mutton chops, he must be mistaken. He was right; as on another occasion when he saw his daughter gathering strawberries from the wrong bed, though there was no window even on that side of the house. The Dr. Gleason previously referred to, a New York hospital doctor, relates of himself that he saw distinctly a room and the attitude and condition of a person in it whom he had neither seen nor heard of for a year, at a distance of 1,500 miles, and exchanged written proof of the correctness of his vision. He adds that both were suffering from insomnia and cerebral hyperæmia at the time. Under this heading may be classed the few cases of clairvoyance of the dying, such as that of Albert Adams ("Phantasms of the Living"), Dr. Wiltse (Myers' "Human Personality," II., 315), and the Rev. L. J. Bertrand (Proceedings, S.P.R., VIII., 194). The second and third classes are provided by normal and healthy persons in the alternating conditions of sleeping and waking consciousness in which our lives are passed. Veridical dreams form a small but very well established group of phenomena. Flammarion, who carried out in France an enquiry similar to our own Census of Hallucinations, gives over seventy cases in two chapters (ch. VII. and VIII.) of "The Unknown," and when the probably-telepathic element is sifted out, a fair number remain which can safely be ascribed to sleeping but true clairvoyance. We have many English cases, but I take an American one as perhaps less widely known. It occurs in A. T. Jones' "Psychic Autobiography" (p. 110). She willed to see how it fared with General Sherman's army during certain anxious days in the War of Secession. "I had never," she says, "seen a picture of the general, nor a bust, nor even read a line describing him," but she saw him most distinctly, standing in the middle of his tent, and noted that "he wore two garments only; a white shirt and

red flannel drawers." This little detail, nowhere reported in the Press at the time, was confirmed nearly twenty years afterwards by a member of his bodyguard writing of that part of the campaign in the "Atlantic Monthly," who thus provided independent corroboration.

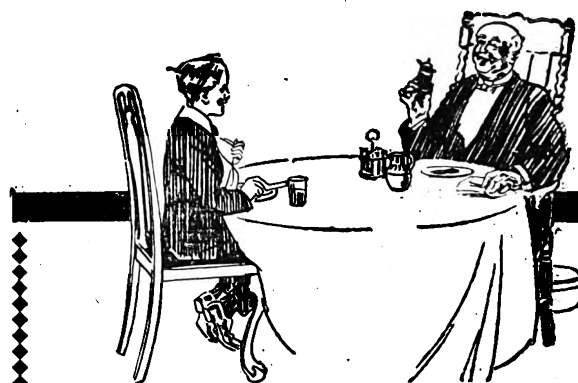
Finally there is the sudden flash of clairvoyance which comes perhaps once in a lifetime and is connected with some crisis in the life of another. But here the fact emerges prominently that a strong emotional and therefore telepathic rapport often exists, and seems to be the *sine qua non* of the clairvoyant power showing itself. The wife of the market gardener, Mrs. Edden, who suddenly saw her husband fighting for his life one autumn night, as she stood ironing ("Phantasms," II., 586), or the mother who witnessed her sons' danger in a mountain climb (Lombroso, p. 23, 4), or the sister who saw her brother swept over the ship's side by a towing line (Myers, I., 282) were in each case, and numerous others like them, the persons who had the most right, so to speak, to see such things. The first and last belong to the great class of apparitions at death, and as such would be classed as telepathic, but they have been selected because they fulfil the condition which Sir A. C. Doyle has suggested as a criterion of clairvoyant seeing, that is—the presence of accessories or background. When William Edden was attacked, he may well have sent a flying thought of peril to his wife, but she saw one of his assailants as well, and his weapon, and recognised him. He was afterwards executed. Mrs. Paquet, again, saw part of the ship's side and noted the way her brother's trousers were turned up, showing the lining; not details which would be in a man's mind at such a time. Whether they prove clairvoyance on her part or not must be according to the reader's judgment; but Sir W. F. Barrett and other authorities who quote this case have considered that they do.

(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 ...	122	10	0
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E. Holmes ...	0	7	0
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# QUESTIONS AND ANSWERS.

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

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

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

## FAILURES IN SPIRIT COMMUNICATION.

"A Puzzled Inquirer" relates a case in which a spirit communicator who claimed to be of a certain nationality was apparently unable to reply to a question addressed to him by a sitter in his own language. There is nothing new in a case of this sort, although we admit it would be very damaging if there were not so many cases in which spirits speak their own earth language quite fluently. As to the explanations of failure there are several likely causes. First, imperfect mediumship, which does not permit the spirit to express himself freely; second, imperfect control. Some spirit communicators work under the greatest difficulties because they cannot get a sufficiently firm hold of the conditions to be manipulated, or, again, the spirit may be awkward at the work of control even in the best conditions, and quite easily disconcerted by test experiments. A good understanding of the processes of control, its subtle nature and occasional tendency to be thrown out of gear by slight causes sufficiently explains such failures as that recorded by "A Puzzled Inquirer."

## PROBLEMS OF HEALING.

F. O. B. is puzzled by those cases of spirit healing in which the patient suffered years of pain before being cured, or was only partially cured, there being subsequent relapses into the old conditions, or had other disorders which remained untouched. Such cases raise questions to which the wisest of us could only give conjectural answers. And, indeed, the question touches by implication many other difficulties—as to why, for instance, many of the evils we suffer in this world, in mind, body or estate, are permitted to go on unchecked when there is a Power that could cure them instantly. The philosopher would say that all the things that afflict us have a meaning and a purpose, and cannot be remedied until we are sufficiently advanced to co-operate intelligently with the Spiritual Principle which governs human life, and this may be the explanation. We remember that Jesus Himself was limited by the spiritual conditions of the people amongst whom He laboured. In one case, He could do no mighty work "because of their unbelief." We know there is Love in the Universe, but we also know there is Law. When we know more of the Law—or laws—we shall be better able to understand some of these apparent anomalies or cases of seeming injustice.

## PSYCHIC MESSAGES.

To E. B.—There are various methods of obtaining psychic communications, and the plan you mention is well known and often adopted. There are many books dealing more fully with the matter than I have space for here—for example, Sir William Barrett's "On the Threshold of the Unseen." This and other books can be consulted in the library of the London Spiritualist Alliance, or purchased at this office. When the inquirer is sufficiently advanced he can progress beyond these phases of psychic communications by mechanical methods to the more direct methods of impression and interior communion.

## DIFFICULTIES OF SPIRIT INTERCOURSE.

J. L. Y. (Manchester) sends me a long letter stating his difficulties, and with many details of his experiences. Such letters are difficult to deal with here, where I am looking for direct questions on specific subjects. I would refer him to the answer to G. W. in *LIGHT* of 8th inst., which covers a portion of the matter. For the rest I would counsel him to keep a level head and always be master of any situation in which he may find himself in his investigations. Moreover, it is to be remembered that not everyone is equipped with qualities that make good psychical researchers, and such persons if they are interested would do better to study the experiences of others, and reflect upon them. There are difficulties and problems even for the wisest of us. These are part of our earth training, but we can always overcome them if we keep on our own path and meet each as it comes.

## REINCARNATION.

MR. A. ROSBAK sends me a lengthy communication having reference to previous remarks of mine on this subject. He is struck by the phrase I used as to "literal interpretations" of the idea which suggests that while not accepting the cruder aspects of the doctrine, I may have an interpretation of a more esoteric kind. I can only speak for myself, for I have observed that the reincarnation idea is held in a multitude of forms, and that one rarely comes across two persons who give the same presentation of it. There are curious divergences of view. I can only say that there are many spiritual mysteries which are quite beyond us, and which when degraded into mundane forms, appear strangely distorted. I apprehend that this may be one of them, and that there may be a meaning and reality in the *idea behind reincarnation* which is only grotesquely set forth in the idea that some modern Jones or Brown was Nero or Solon in his previous embodiment on earth, or even some obscure Roman or Greek. But these things after all are side-issues compared with the main principle of Spiritualism—that man is a spirit.

## SIDERIC PENDULUM.

M. M. BARRETT, who asks me where she can obtain full instructions regarding the Sideric Pendulum, appears already to have achieved considerable results with this medium. Perhaps an article on this subject in the "Strand Magazine" for August last year might give her some hints. I would also refer her to a letter in *LIGHT* of September 4th, 1920, from Mr. Francis Naish (36, Woodriffe-road, Leytonstone, E.1), who expresses his willingness to answer inquiries from anyone who forwards a stamped and addressed envelope for reply. Particulars of the Sideric Pendulum will also be found in Sir William Barrett's "Psychical Research" (Home University Library), though Sir William states his belief that the person holding the ring is unintentionally and unconsciously the source of the motion.

## 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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# "LIGHT" COVER DESIGN COMPETITION.

## NOW OPEN TO ALL READERS.

With this issue of **LIGHT** we invite all our readers who have artistic ability to enter the competition which is today inaugurated for the purpose of providing this journal with a new cover design.

### How to Enter for the Competition.

All designs must reach the office of **LIGHT**, 6, Queen Square, Southampton Row, W.C.1. on or before February 21st. On this date the competition closes. Designs, if sent to us by post, must be carefully packed, and on the back of each design must be written the full name and postal address of the competitor. Every care will be taken of the designs submitted to us, and, with exception of the winning designs, all will be returned in due course to the competitors.

### Requirements of the Design.

The design must be a line drawing, capable of being reproduced as a line block, measuring  $11\frac{1}{2}$  inches deep by 7 inches wide. It must be designed for reproduction in black only (see cover of **LIGHT**). The title and sub-title of the paper must be brought out boldly, and be at the top of the design, and a space somewhere provided for the announcement of the contents of the paper.

### Prizes.

There will be two prizes, namely, the First Prize of £10, and a Consolation Prize of £2. The winning design, as well as the design acquiring the Consolation Prize, will become the property of the proprietors of **LIGHT**.

### Announcement of Winner.

The names of the successful competitors will be announced in the issue of **LIGHT** dated March 19th, and the design winning the first prize will appear for the first time in a special Easter Number of **LIGHT**, dated March 26th.

All correspondence on this matter must be addressed, "Cover Design Competition, the Offices of **LIGHT**," and in cases where a reply is desired a stamped addressed envelope should accompany the communication.

In due course the names of the judges will be given,

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and it is expected that announcement will be made regarding an exhibition of all designs, at the offices of **LIGHT**, the week following the publication of the winners' names. In our next issue of **LIGHT** we shall give further particulars respecting this interesting competition.

### ANSWERS TO CORRESPONDENTS.

H. DREW.—If you will read the article again you will observe that we made the logic of Mr. Clark conditional on the truth of his premiss, viz., that the dead are asleep until the day of Judgment. There is a very large "if" in the matter.

### 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, Mrs. Golden. Thursday, 8, Mrs. Brown.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. T. W. Ella.

Peckham.—Lausanne-road.—7, Mrs. A. Boddington. Thursday, 8.15, Mrs. Mary Gordon.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Annie Brittain.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mr. A. Vout Peters.

Holloway.—Grove-dale Hall, Grove-dale-road (near Highgate Tube Station).—11 and 7, Mr. A. Punter; 3, Lyceum. Wednesday, 8, Mr. and Mrs. Brownjohn. Thursday, 8, Special General Meeting. Saturday, 7.30, Social.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Crowder, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. A. J. Cramp.

Mr. R. BODDINGTON delivered an address entitled "Spiritualism, What Is It?" to the members of the East London Ghetto Social Club last week. At the close of his address Mr. Boddington answered a number of questions put by members of the club.

**Lady (Widow, ind. means), interested Spiritualism,** wish-s join forces others similarly interested; good housekeeper; has furniture, &c.—E. Morgan, High-street, Putney.

**"Curative Suggestion,"** by Robert McAllan, proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, &c.; free from author, 4, Manchester-st., Manchester-square, London. W.1. Hours, 10.30 to 5.30 Mayfair 1396.

**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.

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

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**Working Housekeeper or Domestic Help; one lady,** quiet post; good plain cooking and house-work. Kent, near London.—"P.," c/o J. H. Goring 3, Tudor-street, E.C. 4.

**Mother and daughter or two friends required; House-**hold duties; cooking and care of child  $1\frac{1}{2}$  years; two in family; every consideration.—Write, "O.C.," c/o 77, Fellows-road, Hampstead, N.W. 3.

**Nurse Companion or Mother's Help required; one little** girl  $1\frac{1}{2}$  years; someone who believes in fairies.—Mrs. Maurice Elliott, The Rectory, Snitterly, Kirtton Lindsey, Lincolnshire.

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