

London Spiritualist Alliance, Ltd.,
6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.
TELEPHONE: MUSEUM 5106.

MEETINGS FOR JAN. & FEB.

FRIDAY, JAN. 28th and FEB. 4th, at 3 p.m.
Conversational Gathering. At 4 p.m., "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

TUESDAY, FEB. 1st, at 3.30 p.m.
Clairvoyant Descriptions by Mrs. E. A. Cannock.

THURSDAY, FEB. 3rd, at 7.30 p.m.
Special Meeting, when a Lecture will be delivered by Miss F. R. Scatcherd, of the S.P.R., on "Problems of Psychic Photography," illustrated by Lantern Slides.

SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

Marylebone Spiritualist Association, Ltd.
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February 6th, Mr. Ernest Meads.

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At 11 a.m. ... MR. THOMAS ELLA.
At 6.30 p.m. ... MR. ERNEST HUNT.
WEDNESDAY, FEB. 2ND, AT 7.30 P.M. ... MRS. EDITH MARRIOTT.

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SUNDAY, JAN. 30TH, AT 11 A.M. ... MR. A. J. MASKELL.
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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,090.—VOL. XLI. [Registered as] SATURDAY, JANUARY 29, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

The "Guardian" of the 21st inst., in some notes on Lady Glenconner's book, "The Earthen Vessel," raises an old difficulty which may be roughly expressed thus: "If spirits can do this, why cannot they do that?" Perhaps we had better quote the journal:—

If the spirits of the departed have the power to read the printed word in books standing on particular shelves in a particular room, can we believe that their powers of perception end there?

No, we cannot; but the whole question turns on where their powers of perception are exercised. In his own state the spirit man is relatively free and untrammelled, but when he returns to earth the operation of laws of which we know very little hinders and limits him in every direction. Such objections as the "Guardian" raises are as old as the hills, and are quite as obvious to intelligent students of psychic science as to their critics of the Church and Materialism (a strange alliance!).

The "Guardian," we see, is also perturbed because in an evening paper the Rev. C. Drayton Thomas is described as "Vicar of Bromley, Kent," a mistake of the reporter, for which we have no doubt Mr. Thomas is in no way responsible. He is "not a priest of the Church of England." Precisely in what way that affects the validity of his testimony we rather fail to see. However, we grow used to the argument which is offered *faute de mieux*. There are a considerable number of priests of the Church of England who are serious students of psychic research, and who clearly see its tremendous value in reinforcing one of the main doctrines of the Church—human survival. We recommend our Church contemporaries to make a serious study of the question when they will be in a better position to raise objections and offer advice. Instructed opinion can at present only proceed from those who have had a fairly full acquaintance with the subject. On the general issue it may be fairly assumed that the next world is as natural as this, and at least as divinely ordered. That, to us, is not only a matter of faith but of reason and experience. We offer this remark in reply to the "Guardian's" fear that the material world is open to the view of spirits generally

who may be tortured by the contemplation of the sufferings of those they have left behind. It is not so.

* * * *

Under the title "The Everlasting Doors," a new series of articles by Mr. Basil King is appearing in "Nash's Magazine." In the first instalment, which appears in the February issue of the magazine, Mr. King admirably deals with the subject of automatic writing, his object being, as he says, to suggest that between the Unseen and the subliminal the connection may be closer than we commonly suppose. And he adds:—

That the human mind is multifold in its deceits I hasten to admit. That the whole question of a higher reach of knowledge is befogged with freak, fraud and folly round and round is an obvious fact. But that a sane investigation should be abandoned because evil forces have confused the issue is not in accordance with common-sense.

That is the standpoint of every capable investigator; and common-sense is the main factor in dealing with the problem.

* * * *

Mr. King, in the article referred to above, gives some excerpts from communications received from one Henry Talbot, purporting to be a communicator from another plane. They are remarkably illuminating messages. The communicator thus deals with the subconscious mind:—

The special function of the subconscious mind is to store away those perceptions which come to you through the conscious mind, and by the application of the daily maturing which goes on continuously within you, to bring those perceptions to a more accurate comprehension of truth. Nothing living is static. Therefore all your great ideas, and also all your unimportant thoughts, from the fact that they have been *thought*, are alive, and if alive progressive. The subconscious mind, unlike the conscious mind, has no morality. The subconscious mind is impersonal and mathematically true.

Those are instructive statements and agree with the conclusions of some advanced researchers. "The subconscious mind has no morality"—yes, it is non-moral, like the intellect which needs to be controlled by the higher intelligence which sees and knows right from wrong.

AN OMINOUS PROVERB.

The "Church Family Newspaper" calls attention to the fact that this year Good Friday falls on Lady Day, and quotes the old distich:—

When our Lord falls on our Lady's lap
England must look for a great mishap.

And the journal adds that many people, even in these days, have a feeling at the back of their minds that "there is something in these old sayings." Here and there, perhaps, there may be some significance in them, but we have found these omens fail so often that we attach little importance to them. Of course, they seem to justify themselves sometimes; and then the hit is counted, all the misses being forgotten.

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

LET us remember that we are the creatures of inexorable law as truly as that we are the children of an infinite Love.
—JOHN PAGE HOPPS.

THE NATURE OF THE SPIRIT WORLD.

Mrs. De Morgan, in "From Matter to Spirit," discusses with much acumen the problem involved in descriptions of their surroundings given by spirits. What really are these gloomy caverns and dark abodes of which the degraded souls speak? We are more puzzled by such accounts than by descriptions of radiant scenes, gardens and green hills and vales. The beautiful scenes seem the more natural. They challenge our scepticism rather less—which is, perhaps, as it should be. True, there is a certain school of Spiritualists who insist upon the literal accuracy of the descriptions. If the spirit says he is dwelling in a dark cavern or a wretched tumble-down hovel—well, so he is, in exactly the same sense as when he lived here. A rock in the spirit world is just the exact replica of a rock here. It is difficult to agree with these facile judgments, particularly as spirits have been known to give accounts of themselves in which this element of psychical geography is absent. One wrong-doer, for example, will describe himself simply as lonely and miserable; another who is in the same mental state gives us a description of his surroundings in such a way as to suggest that he is really giving objective form to his conditions, while another spirit who may in a sense be standing beside him gives an account of his surroundings of an entirely opposite character—a description of the most beautiful scenery. It is not safe to dogmatise on these points, but there seems to be no resisting the conclusion that while there is an objective spiritual world, the perception of it varies in accordance with the mental and spiritual state of

the beholder. This, indeed, is an explanation frequently given by advanced spirits, who, however, add that the question is one never to be properly grasped by us who are in the flesh. There are incommunicable things, and the true nature of spirit life is one of them.

It is said that some of the descriptions given are clearly symbolical, but this also it is not always easy to accept. Spirits use symbols, true, but sometimes they speak very literally and seem to have no intention of employing the parabolic method.

It seems clear enough that we may waste a great deal of time in speculations after the manner of those philosophers who produce or study great volumes on the nature of Reality. And for most of us life is too short for such pursuits.

Of one thing we may be sure. We are by no means so well acquainted with the real nature of our experiences and surroundings here that we can afford to dogmatise on other-world conditions, or to take this world as the test and touchstone of descriptions of the next. Here we may be, and probably are, dealing with a world of symbol and shadow of which the realities are elsewhere. We have heard that those who in ecstasy (Tennyson, for instance) have been temporarily lifted into the higher condition, refer to the intense, unspeakable sense of reality of the more exalted state. Spirits innumerable have reported that in the next world things seemed more real than in this one; there was a feeling of intense life—probably akin to that life of sensation for which Keats yearned.

It might be wise to invert the usual sentiment and speak of this life as merely the parable of the life to come.

G.

Free Will and the Origin of Species: From "Zabdiel."

I NOW would tell you somewhat of the inner meaning of what men call the origin of species in animal life. But now, and at once, I would say the term is all too large; for the origin of the different creations in animal life is not found in the realm of matter, but has its genesis in these realms.

We have learned here that, when the Universe of systems was moving towards its present form and constitution, those who had charge to watch and work took their counsels from those of higher degree, and on those counsels shaped their own wisdom.

At that time it was seen that in the heavenly spheres there were many diversities both of the forms of life as bodily manifest, and of mind in its working. And it was resolved that the universe was meant to reflect the personalities and types of those who were commissioned to carry out the work of its development.

To this conclusion they were divinely guided; for when their plan was completed it was given them by revelation to know that the Divine approval was upon it in general kind; that it was not of absolute perfection, but that nevertheless it received the imprimatur of the All Father, Who vouchsafed them freedom to work out His will according to their own capacities and powers.

Thus arose the different orders and species of ~~animal~~ and vegetable and mineral life, ~~and also~~ of human type and racial character. And these things being initiated, again the Divine Mind pronounced His general approval, or, as our Bible has it, He found it to be "very good."

But high as were those who were chief in this matter of creation, yet they were less than the Only Omnipotent, and, as the work of ordering the universe was very great and wide in extent, the imperfections of their work became magnified as they worked out; so that, to a single mind, and one of low degree, as is that of a man, those imperfections loomed vast and great. For it is not competent to one who is so small and undeveloped to be able to see both good and evil equally; the evil is the easier seen to him, and the good is too high and wonderful for him to grasp its meaning and power.

But if men would keep in mind one thing, they would find the existence of this imperfection, mingled with so much more that is wonderful and wise, the easier to understand.

That one thing is this: that the universe was not created for him alone, any more than the sea was created alone for the use of the sea-animals that dwell therein, or the air for the birds.

Man invades both sea and air and calls them of his kingdom to conquer and to use. And he is right. They do not belong to the fish and the birds. The dominion is to the greater being, and that being is man. He is lord by permission, and rules the earth in which, and over which, his Maker has placed him.

But there are greater than he, and, as he rules the lesser and uses them for the development of his faculties and personality, so these rule him and use him likewise.

And this is just and wise; for these Angels and Archangels and Princes and Powers of God are His servants also, and their development and training is necessary as that of man. But by how much these are greater than he, respectively, so must the means and material of their training be of higher nature and sublimity than those which are given him to use. According to the innate power of any being, man or angel, so is his environment proportioned and constituted.

Let men remember this and keep it in mind, and then they will the better appreciate the dower of free-will given to them. That is a gift which no one of all the heavenly hierarchy may take from them. They would not if they might; for in so doing their material would be deteriorated in quality, and the less capable of enabling them in their own advancement.

* From the Vale Owen Script.—Weekly Dispatch, May 2nd, 1920.

THE SOUL AND THE BEE.

That interesting little creature the bee practically lives in two worlds. The one, that of the hive, is finite, while the other is infinite. In the hive it stores its treasures, establishes a community, governed by decrees, its head a queen. Scientists tell us that invaders are repelled with courage, that customs are established and that infractions are met with severity. Its other world stretches from the door of the hive to the horizon line, and this world produces the honey, which is gathered in minute particles, and makes it possible for the bee to live through the winter. It carries into its narrow house the sunshine which warms the air through which it wings its way to its daily task.

The soul, like the bee, must have two worlds, and it must make excursions into that other world and bring back the thoughts it suggests, or it can never be its best self. A soul without a heaven is a soul living in the dark. It is Heaven which gives us our diviner impulses, our holier

aspirations, and fills this narrow, earthly life with sweetness and beauty. It is from Heaven that those influences come which so develop and expand our natures that the future grows brighter as we travel toward it.—REV. GEORGE H. HEPPWORTH.

Thou, who hast set Thy dwelling fair
With flowers beneath, above with starry lights,
And set Thy altars everywhere—
On mountain heights,
To Thee I turn, to Thee I make my prayer,
God of the Open Air!

—HENRY VAN DYKE.

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

TESTS FROM "THE TIMES."

INTERESTING ADDRESS BY THE REV. C. DRAYTON THOMAS.

Before a very large and enthusiastic gathering of members of the London Spiritualist Alliance on Thursday, January 20th, at 6, Queen Square, the Rev. C. Drayton Thomas gave a splendid description of the spirit tests from "The Times," many of which have already appeared in LIGHT. In this instance lantern slides showing reproductions of the actual columns from the newspaper wherein the test words occurred added greatly to the vividness of the narrative. For the benefit of those unacquainted with these tests we may explain that in sittings with Mrs. Osborne Leonard Mr. Thomas obtained references to evidential words to appear in certain stated positions in the next day's issue of "The Times," and the result proved the communicator, Mr. Thomas's father, to have made a correct forecast.

Mr. H. W. Engholm, in introducing Mr. Thomas, spoke of the prevailing interest in tests of the character of those with which Mr. Thomas proposed to deal, especially since the recent issue of Lady Glenconner's book, "The Earthen Vessel," which was concerned with Book Tests. He, in common with others, had been much amused by the newspaper criticisms of this book. For the most part they contented themselves with extracts, but one, the "Daily Express," described the tests as "vague." As a matter of fact, that was exactly what they were not. The Book Tests were definite and precise. Mr. Drayton Thomas had important communications to describe to them, and it was a great privilege to have that opportunity of hearing one who had obtained such remarkable results as he had (applause).

The Rev. C. Drayton Thomas said that he had been exceedingly favoured in receiving so many book and newspaper tests, and it would give him great pleasure to share his experiences with those present. His lecture that evening was in the nature of an experiment, because he was not sure whether he would be able to convey to his hearers an adequate idea of these tests. He wished to tell a plain, unvarnished tale, without turning aside to deal with the puzzling questions which necessarily arose. Not this month or next, or possibly for years, were we likely to understand what really happened in connection with these tests. With regard to Book Tests they were on slightly different ground from those with newspapers, and the former were being investigated by the Society for Psychical Research. A considerable work in this direction was being compiled by Mrs. Sidgwick, and would be published before long, thus affording further opportunities for study. Newspaper tests, curiously enough, were given to comparatively few people, and as far as he knew he had been privileged to receive the greater part of them. They were from his own father, who came at the first sitting and had come ever since.

After describing several book tests, Mr. Thomas proceeded to give illustrations of the tests from "The Times." The first was received on November 8th, 1919. He was told that in the next day's issue of the paper, in the second column, a third of the way down, he would find the name of his wife's mother, and within half an inch the name of a near relation of hers. On looking at the newspaper he found in the places indicated the names of Mary and Alice, which satisfied the conditions. On another occasion he was informed that in a given position in the paper he would find a curious French name which looked like three names hyphenated into one. On searching the next day he discovered the name "Bran-le-Chateau." This he considered a striking case. Once when Mr. Thomas was unable to take the sitting he got his friend Mr. Dyson to take his place. At Mr. Thomas's next sitting he was told that in the next issue of "The Times," in an indicated position, he would find his friend's name. This proved to be the case. He was told that two and a-half inches below was a name which was not exactly his friend's, but very nearly. The word was "Andrew's (the name of a church), and Mr. Dyson's Christian name was Andrew. Other tests cited by Mr. Thomas were of such striking evidential value by reason of the number of names of persons and places, that in some instances a single case alone would have been sufficient to negative the idea of coincidence, especially as the area from which the tests were taken was localised and even confined to quite a small space in the newspaper.

Mr. Engholm, in inviting those present to put to Mr. Thomas any questions which might occur to them, said that the tests they had just had described to them were bound to become historical. They were all greatly indebted to Mr. Thomas.

Mr. Henry Withall said it would be interesting to know at what hour the sittings were held and at what time the matter was printed for "The Times."

Mr. Thomas replied that the first sittings were usually at three o'clock in the afternoon, but for the last six months they had been at six o'clock, and they found that the later hour gave more accurate results. He was unable to answer the second part of the question, although he had tried to get information concerning this.

Mr. Colin Bennett asked if it would not have been better if the tests had not been confined to one paper.

Mr. Thomas said that his tests had started with other papers, and he instanced the "Daily Telegraph" and "Morning Post." It was found, however, that "The Times" had on its front page more available material for the purpose of tests.

Mr. W. Macdonald Smith thought it would be advisable, in presenting these results to the world at large, to select only those which were of the most evidential character—a suggestion with which Mr. Drayton Thomas cordially agreed.

Mr. Thomas, replying to a query as to whether the facts could bear other than a supernormal explanation, said: "I get references to familiar matters and the personal history of the communicator with which the medium could not be conversant. Someone in 'The Times' office knows what is going in the paper, but he does not know my private history. Where is the intelligence that can group both lines of knowledge—the advertisement columns and the events of long ago? If you do not believe it to be a spirit communicator, then what is your alternative?"

Mrs. Leila Boustead asked why the intelligence could not give direct names instead of vague references.

Mr. Drayton Thomas said that names were very difficult to get. The communicator succeeded up to a point, but how convincing and suggestive it was to find that the name which he was unable to give directly was conveyed in a different but thoroughly satisfying manner.

At the close Mr. Drayton Thomas was warmly applauded for his most interesting address. During the evening two exquisite violin solos were rendered by Miss Dorothea Walenn, accompanied by Miss Emmeline Brooke.

PSYCHIC RESEARCH IN SCOTLAND.

THE GLASGOW SOCIETY FOR PSYCHICAL RESEARCH.

BY THE REV. STANLEY GORDON.

The formation of the Glasgow Society for Psychical Research is a sign of the times. It indicates a distinct step forward. In Glasgow there has existed for several years a considerable number of Spiritualists who have not only held their own, but who have made a distinct impression on the mind of the city. Local mediums, endowed with unusual powers, had been developed. Men of fearless thought and independent action have been led to investigate the facts, and the facts have been too much for them.

"Facts are chieft that winna' ding,
And daurna be disputed."

wrote Robert Burns; and it is the authenticated facts that have led to the formation of the Glasgow Society for Psychical Research. The Society has been inaugurated under goodly auspices. The Right Hon. A. J. Balfour is the President. Among the Vice-Presidents are to be found the Duchess of Hamilton, Lord Sands, Sir George Beilby, F.R.S., several professors, and one Scottish divine. The Chairman of the Council is Professor W. Macneile Dixon, and the Vice-Chairman, Mr. J. Arthur Findlay, who has been to a large extent instrumental in forming the Society. The objects of the Society are admirable. These embrace investigations of phenomena under test conditions, the holding of public meetings to be addressed by eminent authorities; and besides the usual work of such a Society, to direct interest towards and to spread throughout the community a scientific knowledge of psychic matters.

The Society may fulfil a task which is long overdue. Scotland is the land of Calvinism, and the Calvinistic Church has never been too friendly towards psychic enquiry. On the other hand, it has to be remembered that Scotland is the birthplace of D. D. Home, the greatest medium of modern times. He was born in Edinburgh and brought up in the suburb of Portobello. Robert Chambers, too, one of the foremost men in Edinburgh, and the author of "The Vestiges of Creation," was a pronounced Spiritualist. David Duguid, in Glasgow, was remarkable in his day. His spirit-paintings excited the wonder of many. He gave to the world his book, "Hafed," which, along with the main theme of the book, contains in the appendix a record of the results obtained by an obscure body of workers during a number of years. Beyond more recent phenomena there is the great background of the past in Scotland, when such men as the "Braham Seer" and others appeared, endowed with extraordinary gifts, and who affected to a considerable extent the thought of their age.

Sir Walter Scott, in nearly all his novels, recognises this supernormal faculty. The poetry of Scotland teems with it. Surely, the time has arrived when supernormal faculties should be investigated in a scientific spirit, and the real facts placed before the public. We may, therefore, wish the Society every success in its endeavours; and trust that the members will be able to place before the thoughtful people in Scotland and elsewhere such a body of evidence as will dispel the crudities and absurdities that still dominate the minds of many regarding psychic matters. We understand that the Society has already enrolled one hundred members.

We learn from the Secretary of the Tottenham Spiritual Society of the transition on the 28th ult., in the 79th year of his age of Mr. T. Firth, one of the founders of the Society, and among the oldest workers in the movement.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

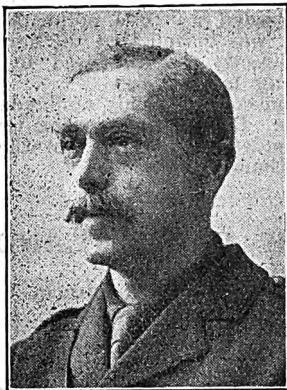
CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.)

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 53.)

A PLAIN MAN'S INTERPRETATION.



MR. STANLEY DE BRATH.

The facts, looked at as a whole, admit of a rational and comparatively simple scheme of thought which any plain man can easily understand without going to recondite science; leaving its further elaboration to advanced psychology. He knows by his own senses and interior perceptions, three categories of reality—Matter, Energy, and Mind. Matter is all that can be weighed and is amenable to chemical analysis. It consists of atoms, known as the chemical "elements." These are evolutionary products; the spectroscopic shows that in the hottest stars there are few, and in the cooler stars, such as our sun, there are many. They probably all, like radium, have definite, though very long, periods of existence; but so long as each element exists in its present form it is Matter, that of which the whole visible universe consists. The atom may, or may not, be a fixed form of ethereal substance: it probably is, but that we leave science to determine. But so far, no means of transforming elements is known. They form endless combinations with one another, remarkable in this—that of two possible alternative combinations, that one always takes place which involves a release of energy in the form of heat or electricity. It is also noticeable that the most solid matter can become invisible. Plants grow by assimilation of the invisible carbon floating in the air in the form of carbon di-oxide. Silver dissolved in nitric acid produces silver nitrate, which forms a quite colourless and transparent solution in water. The silver is still present, but has become quite invisible. Matter is also the vehicle of Energy; matter without energy is unknown.

ENERGY.

Energy, on the other hand, presents great contrasts to Matter. It is as real, even (philosophically) more real, for it moulds matter and is the proximate cause of all changes. It is always invisible, and is known by its effects, as Gravitation, Heat, Light, Electricity, Magnetism, Chemical Affinity, Cohesion, Inertia (Motion), Radio-activity, and Muscular or Nervous power. All, or nearly all, the so-called Laws of Matter are really laws of the energy contained in matter—the law of inverse squares, of gravitation, Newton's laws of Motion, etc., etc., are all laws of energy. It makes no combinations as the elements do, but in contrast with them, it is easily transformable in mathematically exact equivalents. Motion of a waterfall, for instance, is transformable into magnetism, electricity, light, and heat, and back again into motion, always in exact and unalterable equivalents. The purpose of food is to supply the body with a little matter, but much energy; the energy of food is assimilated; most of the matter, deprived of its energy, is rejected. It is a misfortune that our schools do not teach these primary facts, and therefore few people realise the distinction which is fundamental to any understanding of Nature, and all economy of power.

Energy, though not matter as above defined, is just as concrete a reality as matter. We may think of it as modes of the ether if that representation is easier to grasp. The point is that Matter is one concrete reality, and Energy is another, while Mind can direct and does direct both.

All these "forces" are aggregates or integrates of atomic interactions. There is no vast single force of Gravity; it is the sum total of certain atomic reactions. Heat is a rate of atomic vibration, and so on with all the natural forces. If the atom had no reactions neither could the mass which is composed of atoms.

Matter, Time, and Space constitute the relativity in which we live; for space is understood as the distance between masses measured in three directions, whether in a room or in the stellar universe. The revolution of the earth and the movements of the heavenly bodies give us our notion of Time. If, for any reason, we were to lose our sense-perception of matter, our ideas of Time and Space would lapse with that perception; and would have to take on a new

relativity. That very thing seems to occur at death; and explains the enormous difficulty of presenting the new conditions in understandable form. This is probably the reason for the difficult nature of the whole subject of psychical research, and why real communications from "the other side" are so unsatisfactory, and often misleading, in their attempt to explain their modes of life. They are, on the other hand, quite satisfactory and coherent when dealing with truly spiritual matters, such as Love and Righteousness. These, belonging to the spirit, whether incarnate or discarnate, have not changed their meaning; and though the darkness of our blinded sight may not understand fully the statements that they live in God's love like the flowers of sunshine, each having all that its capacities admit of, such a simile is quite easy to apprehend. So likewise their statements that the test of love is unselfish service which, if practised, would realise the Will of God on earth as it does in heaven.

MIND.

Mind, the most difficult to analyse of all known things, is much better known to us than matter or energy because it is the essence of our own consciousness, though that consciousness is very far from being the total of its action even in our own personalities. There is an immense field that is subconscious. Supernormal and normal facts show that Mind may be conscious or subconscious, incarnate or discarnate, human or Divine. It is manifest in the world as Creative Evolution (Bergson), where it is teleological; it exists in man to culminate in righteousness, as the Bible consistently teaches. The true path of human evolution is the development of spiritual consciousness, which is very far from being mere assent to any doctrines whatsoever, however true they may be.

Perhaps the chief powers of Mind may be stated as power of recognising Beauty, Truth, and Goodness. This is nothing in the evolutionary process to show that the faculties proceed from the environment. Supernormal faculties are manifestly not produced by any adaptation or selection; they hinder what is called "success in life" rather than further it. Genius, clairvoyance, lucidity, mediumship do not lead to wealth. The erratic and sporadic nature of genius is obvious—great artists, musicians, poets, prophets, and leaders of thought are born, not made. Their aims and estimates of life-values differ widely from those of the average man. They pursue their mission regardless of temporal success. As a rule they have no honour in their own times. They work by "inspiration," an inspiration which is variable, unequal, and sometimes deserts them. "Clairvoyance"—the "discerning of spirits"—is not a gift to be envied by those who wish for ease and success; it is not (as yet) recognised by science, but those who have heard the detailed descriptions of deceased relatives given and recognised by a succession of persons whose antecedents are quite unknown to the seer, do not doubt that it is a sure fact of supernormal perception. Instances are many and some striking ones will be found in "Man's Survival After Death," by the Rev. C. L. Tweedale, Vicar of West Otley, a book that can be recommended to anyone who desires a scriptural view of these and other supernormal occurrences.

"Lucidity" is the name given to the state of mind in which events distant in time (past or future) or in space (near or far) are present to the seer. Apart from prophecy in Holy Writ, there is valid evidence for the occasional emergence of this faculty. The celebrated Sonnel predictions (given in 1868) of the wars of 1870 and 1914, are vague foreknowledge, but detail events which afterwards came to pass ("Annales des Sciences Psychiques"). Col. Percy Macbell, C.M.G., Inspector-General of the Egyptian Coastguard Department, wrote in "Blackwood's Magazine," August, 1910, that in 1892, five years before the battle of the Atbara, and six years before that at Omdurman, prophecies of Sheikh Sid Hassan el Merghani, given five years before that, were reported to him at Tokar. The sheikh had foretold the whole course of the Sudan rising to its final suppression, even stating the locality where the battle would take place. Instance after instance might be quoted, some of them of the troubles to follow the World War (c.f. Mr. Bligh Bond's "Hill of Vision"), but men each one out of their minds, instead of seeing that one detailed case is proof of the faculty of lucidity, shed a searchlight upon Scriptural prophecy which so explain away or refuse to see. The true purpose of prophecy is not to give foreknowledge, but to show irrefutably that "There's a Divinity that shapes our ends, rough-hew them how we will," and a Mind that knows the end from the beginning. Mediumship covers such an immense variety of phenomena that it would be hopeless to attempt even a summary within present limits. Automatism is perhaps

aspect most interesting in the present connection. A very well authenticated collection of typical communications will be found in "Automatic Writing and Speaking: A Study," by E. T. Bennett, Assistant Secretary to the S.P.R., 1882 to 1902 (Brimley Johnson and Ince, 1/6). It may be said at once that anyone who looks for consistent theological opinions or doctrines in such utterances will be disappointed. They vary almost as much as ordinary human statements. "Almost," but not quite; for there is a truly remarkable vein of consistency running through them all, though given at widely different times, and places, and lands. Some are symbolical representations which are given as actualities; the explanation seemingly being that they describe by images which would, in our world, produce the frames of mind they want to convey. Some are attempts to convey them more directly in the language of space and time. Most are personal "messages." But regarding them all as material for consideration, we may deduce the homely truth that the actions and desires of a life, not any form of belief, are the governing factors in its destiny.

There is one very important inference that flows from the intricate phenomena of the subconscious mind. It is the profound distinction between the "Self" and the "personality" that represents it here. There is no difficulty in distinguishing the Self from its bodily representation; but much more in perceiving that the Self is equally distinct from the stream of consciousness that represents it from moment to moment both to ourselves and to others. Yet anyone who considers the profound alterations in that consciousness from youth to age, the large part played by the subconscious mind in his tastes and desires, the emergence of its powers as supernormal faculties, and the fact that it takes charge of the nourishment, repair, and life of the body with scarcely any aid from consciousness, cannot fail to perceive that it is, during earth-life, by far the largest part of the Self. The "persona" is a mask—the visible representation of the Self under the limitations of heredity, environment, and education within the relativity of Matter, Time, and Space. When those limitations are removed by death, the Self shows the powers which we now class as supernormal. Then its true character is manifest, it knows as it also is known. Character is the criterion; it determines the use we make of circumstances. The same circumstances call out courage in the brave or fear in the cowardly, selfishness or generosity, industry or idleness, content or envy, love or hate.

(To be continued.)

INTERPRETING THE BIBLE ARIGHT.

ADDRESS BY DR. ELLIS T. POWELL.

Dr. Ellis T. Powell delivered the first of two lectures on "The Light that Psychic Science throws on the Sacraments" at the British College of Psychic Science on the 19th inst. Verification of translations has long proved an absorbing task for scholars, and Dr. Powell's account of his researches into the originals of the Scriptures proved to be of considerable interest to his audience.

Most Spiritualists will be interested to learn Dr. Powell's assertion that certain well-known texts should be given quite other renderings. "Try the spirits" should read "Prove the spirits," and the word "prove" for the Greeks meant the examination undergone by a candidate for a medical degree. "Except a man be born again he cannot enter the Kingdom of God," should read: "Except a man be born from above he cannot see the Kingdom of God," which might surely have a reference to mediumistic gifts. In the Apostles' Creed the "Communion of Saints" meant communication with the dead. The original of "Resurrection of the body" says "Resurrection of the flesh." Dr. Powell said that the early Christians were probably familiar with materialisations, and doubtless believed that a time was coming when discarnate spirits would be permanently materialised and dwell upon this earth.

On the subject of the Virgin birth of Christ, Dr. Powell was startlingly unorthodox. He saw no reason why children should not be born by the co-operation of a person on this plane and a discarnate spirit. He had personally received a prediction from intelligences on the other side that this would be done during this century.

Dr. Powell assured his audience that it was only necessary to examine the current meaning of the words used in the New Testament at the time they were written to demonstrate how completely Christianity was based on familiarity with psychic science. He was utterly unable to understand those that asserted that psychic science is the enemy of religion. The lecture was followed by questions and a lively discussion.

H. M.

THE LATE DR. HYSLOP.—A Memorial Meeting in honour of James Hervey Hyslop, Ph.D., LL.D., was held in the Church of All Souls, Fourth Avenue, New York City, on the evening of the 17th inst. Amongst the speakers were the Rev. Dr. Samuel McComb, the Rev. Dr. William Sullivan, the Rev. Dr. Elwood Worcester, Mr. Waldemar Kaempffert, Editor of the "Scientific American," and Mr. Lawson Purdy, of the Board of Trustees of the American S.P.R.

PSYCHIC PHOTOGRAPHY AND OBJECTIVE REALITY.

I have just read Mr. Coates' contribution on "Psychic Photography" in *LIGHT* of January 15th.

I am immensely interested—but I leave his article without any idea of what the writer thinks is the "objective" seen by a clairvoyant, or recorded on a photograph.

For instance, he says: "What we do see can only be a reflection—too often of our own imperfect ideas of that which we conceive may be—but not that which truly is."

How can a clairvoyant, giving descriptions, tell what "may be" of departed folks he knows nothing about?

Mr. Coates says the spirit—the real "I"—is ever invisible, and can be apprehended only through its manifestation. Exactly, but what I want to know—and this, Mr. Coates does not tell us—is what particular manifestation it is that my dead son presents—that is so often seen by one or another clairvoyant.

Mr. Coates says: "That which is photographed is of the nature and character of this physical plane of existence," and almost immediately afterwards tells us: "Etherialisations, even where the form and features are recognised, are not spirits—and, indeed, it is doubtful if they are even spirits clothed in phosphorescent substance extracted from the sitters." Yet he says that objective "spirit lights" are "a phosphorescence extracted by unseen operators—in most cases from the body of the medium or sitters, or both." Why should this process hold good for "lights" and not for the appearance of the departed? And if what our clairvoyant friend sees is only a reflection, how can he—if he be clairaudient—hear the name? Whence comes it? Also if what the clairvoyant sees be only a "reflection" of that which he "conceives it may be," how comes it that that "reflection" is seen to enter the room with a loved one still in the flesh, and pass round the room seeking others whom he knew in earth life?

Further, what takes place when our clairvoyant says: "Ah, now—he is taking off his earthly garments, and I see him in his spirit robes"? Does the clairvoyant "conceive" this also?

Mr. Coates gives a kind of answer to the question that fills my mind. He says: "I should say that those genuinely gifted do see that which is presented to them." Of course they do, but what is it? That's the question.

To proceed: If what is seen is only a "reflection," was it a reflection that I heard speak recently at Mrs. Wriedt's trumpet séance, and that my clairvoyant neighbour saw?

The account of the old lady given to the Canon is baffling. Is it not most likely that the picture presented to the psychic's mind was of and from the old lady herself (assuming it to have been a picture), but the suggestion that the picture was the outcome of a "psychic awareness" of that which must have been within the knowledge of the Canon, seems to fail as an explanation. A "spirit" was once described to me whom I failed to recognise, for the simple reason that I never knew of his earthly existence, nor did any one in the room. The answer to this is not that I probably had heard in former times, but had forgotten, and that the psychic got it from my subconsciousness. I can prove this by one fact: that a feature or incident in the man's life was given that belonged to his later years, of which I could not possibly be aware.

Mr. Coates concludes by quoting the opinion of another who says that the "evidence points to the form being made by an artistic means," and appears to agree with this conclusion. If that be so, how does it manage to speak down Mrs. Wriedt's trumpet? Will Mr. Coates write again and state briefly what he thinks the objective figure is that I hear speak and that my clairvoyant friend sees; or that comes to the bedside of another friend, grips her arm with a sensible grip, as he used to do when alive on earth, and asks, "How are you, dear?" My point is that if these spirit people can be seen by a clairvoyant to travel round a room, can speak through a trumpet, grip a friend's arm, speak in a direct voice, move a cushion (as they have in my own home), etc., I think I am justified in assuming that what is seen, and heard, and felt is more substantial than a reflection, and something much more solid than what can be set down as "that which we conceive may be."

Personally, I am satisfied that my "dead" son—in some guise or condition, or some sort of reality—is often actually and truly present in my bedroom. It can hardly be a reflection—or something that I conceive "may be"—that often gently and lovingly lifts the edge of the pillow and delicately presses it against my face. I would also ask how our spirit friends manipulate one's hand for automatic writing, or push the pointer on the Ouija Board if they are not actually close at hand.

But, as I say, I seek for knowledge. Hence this series of questions.

A. HAROLD WALTERS.

THE chief events of our lives usually enter through the unwatched portals.—A. E. WAITE.

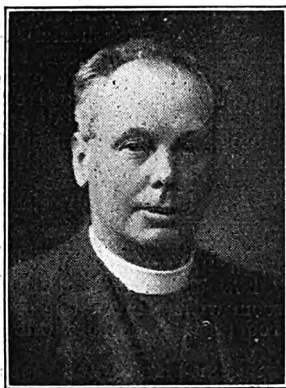
THE W. T. STEAD BUREAU.—We were not quite accurate in stating (p. 58) that this Bureau was opened on April 24th, 1909. It was, of course, then known as "Julia's Bureau," the present W. T. Stead Bureau being a revival of the original enterprise.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH

11.—By the REV. S. STEWART STITT, M.A., Rector of Stretham-with-Thetford, near Ely, Cambs.

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. S. S. STITT, M.A.

The heading of this article is a direct challenge to the Churches that must be faced. Can they take up the challenge boldly, and triumphantly assert that they can learn nothing from Spiritualism? Alas, no; they cannot, for the Great Cataclysm of the last six years has shaken the Churches to their foundations, has revealed the weak places, and has threatened the doom of institutional religion.

Let us, then, with reverence and humility, ask ourselves why the Churches must learn from Spiritualism, and thereby recognise in it the coming of the breath of God to breathe upon the dry bones of institutional religion that they may live, and stand upon their

feet, an exceeding great army (Ezekiel xxxvii., 10).

For Spiritualism is to the Churches what the breath of God was to the dry bones in Ezekiel's vision, a revivifying influence, the breath of life, the quickening, energising principle, the soul of things. By its influence religion becomes real, no longer identified with religious observances, cults or ceremonies, which naturally differ according to taste, tradition or race. Out of the multiplicity of Churches and the confusing clamour of conflicting sects there rises one pure spiritual force appealing to each of us as he can severally understand. It opens before the spiritual vision the grand prospect of that great futurity that leads to life and everlasting bliss; above all, it teaches us that God is here, that His world, the spirit world, is ours to claim and recognise now, and that though clad in fleshly veils, we are spirits now and therefore one with those who have cast off their tenement of clay in order still further to progress!

No longer will the Churches deal with mysteries which may be explained away by the materialist: they will deal with *proved or provable facts*.

The lexicon tells us the definition of the Greek word *mysterion* (mystery) is "a secret once hidden, now revealed." "To you is revealed the mystery of the kingdom of God." It therefore means the same as "revelation," which in its turn signifies "unveiling." So with reverential awe we can approach the pedestal on which the mysteries of the Most High are deposited, remove the veil and gaze upon the Divine Wisdom. In other words, we are enabled to see underlying everything created, be it flower, or animal, or human being, be it sign, symbol or action, the working of Divine Truth, and Spiritual Activity. The scales will fall from our eyes, and though born blind, we shall be able to say, "We see." Then, no longer groping alone we will march breast forward with cheerful heart and lofty brow in the ranks of the children of the One Almighty Father.

Some may say this is Idealism. And so it is, but the Ideal is the only real. What we call real spells finality, and finality spells stagnation, and finally spiritual death and decay. This is the stagnation that has fallen on the Churches. The claim to finality in creed and doctrine spells decay; the claim to infallibility spells death and disillusionment. But the ideal is always before us, it aids us to surmount all difficulties, carries us above all dangers, doubts and fears, and with the banner of the strange device Excelsior, enables us to climb the lofty peaks of high endeavour and noble aspiration, and so attain admission into the ranks of the Holy Ones.

Having thus stated the effects of Spiritualism in its transfiguring and transforming power of every detail of humanity, it will be as well briefly to discuss the light it throws on (1) Scripture; (2) Christian doctrine; (3) human life.

(1) With regard to the Scriptures, the scientific and patient work of thinkers and teachers like Sir Oliver Lodge, Sir William Barrett, Dr. Ellis Powell, and others, casts a new, or, rather, restored, light upon many incidents

in both the Old and New Testaments, which by some have been explained away as myth or folk-lore, and by others firmly believed in as an Article of Faith, but with the proviso that "such things cannot happen in these days." To the true Spiritualist, the Bible abounds in psychic facts from cover to cover. All psychic phenomena known to us are described in its pages. As, for instance, the "direct voice" in the case of Abraham, at Ur of the Chaldees and on Mount Moriah; Moses at the burning bush, which also gives an example of spirit light, Samuel in the Tabernacle, Elijah at Horeb, and many other instances in the Old Testament, not to speak of the voice heard at the baptism of our Lord and at other times in His earthly ministry.

We have among other instances of trance mediumship those of Balaam, Ezekiel and Daniel in the Old Testament, and of Peter and Paul in the New Testament (Acts x. 10; xi. 5; xxii. 17). The records of materialisations are abundant, as in the stories of the visits of angels to Abraham under the oak and to Jacob at the ford Jabbok, as well as the mysterious disappearances of angelic visitors such as the one who appeared to Manoah's wife. This we would rank under the heading of dematerialisation. Under this category, too, we would place the passing of Enoch, Moses, and Elijah, and the Ascension of our Lord. Instances in the Old Testament of clairvoyance, clairaudience, etc., have been pointed out by other writers. Suffice it to say that both in the Old Testament and the New—especially in the latter—the scientific teachings of Spiritualism throw up in strong and vivid relief the reality and genuineness of the Sacred Record.

To sum up the brief hints contained in this section of our paper, the Churches can well learn from Spiritualism the real meaning of that much discussed and debated word "inspiration," and recognise that the Bible is not an "inspired" book, but was written by "inspired" men, "according to the measure of their faith"; that inspiration still exists in all, likewise in accordance with the measure of their faith, or rather in accordance with the practice of the hope that is in them. And that is the development of the spark of divinity latent in all, in everything, but which requires the quickening influence of the Universal Spirit.

So we slip logically into the second phase of our statement that the Churches can learn much from Spiritualism, not only in their attitude to the Scriptures, but also to what is called Christian doctrine.

Faith, for instance, is no longer a blind adherence to a body of dogmas assumed to be final; it is rather "the substance of things hoped for, the evidence of things unseen." It is therefore a condition of motion, and not of static rest. It recognises a dynamic energy which impels us to hope for higher and better conditions than we now suffer or enjoy; and by that hope, the stirrings of the latent Divine life in us, it is creative thought which builds up in our inmost being a consciousness that "the things unseen" are ours by right, and though we cannot now explain them, we understand them without definition, and from that understanding we are driven irresistibly forward to practise what we subconsciously believe.

But mark well, it is "the evidence of things unseen," and when we recognise that the Unseen to us at present is the only Real, we have made a stride upwards, and feel filled with a holy confidence and inspired enthusiasm. "The things that are seen are temporal," says the great psychic, St. Paul. Do we need, therefore, in the short space allotted to us, to go into every detail of the Apostles' Creed? We do not; we cannot; except to assert that Spiritualism can remove every doubt about contested clauses. We can but pause and stay at the first sentence, "I believe in God the Father Almighty."

The writers of the Kabala, or oral tradition of the Jews, have given the best definition of this, the most important clause in the Creed: God is the Light, behind all light known even to the highest hierarchy of Heaven. So that to even them His face is veiled in darkness. Before Him the angels veil their faces, for to them the dazzling light is darkness indeed. So He is called "Ain-Suph." But that mysterious, ineffable light is Love; the mysterious, inexplicable, ineffable. From It extends the manifestation of the Light of

Lights, the Son; a projective ray from the undefinable, accompanied by the radiance of the Spirit of Love.

So one might, if space permitted, comment on the Creed, clause by clause, but we hope enough has been written to suggest thoughts that may lead to real spiritual unity and understanding; that we may be also enabled to see the reality and beauty as well as the responsibility of each one in the ordering of human life and conduct, realising as we do in the midst of "the great cloud of witnesses" that more than once a voice has been heard from the cloud, "This is my beloved Son," and that, in spite of ecclesiastical divisions, as Spiritualists we are one body, not intimidated by any river of death and unafraid at any idea of separation from those we love.

In conclusion, may I suggest that the real union of the Churches should begin by heartfelt recognition of our common ship with the All-loving Father, grateful appreciation of the new life given to us by the Spiritualist movement; the second coming of the Christ power to us all, and that no external union of the severed fragments of the Church of God by compromise or Lambeth appeals is possible until we all are filled with the fulness of the One Spirit, the One Faith, One Baptism, One Ecstasy of Fellowship in Love with our Father, Whose nature and Whose name is Love.

[The Rev. S. Stewart Stitt, M.A., formerly Scholar of Pembroke College, Cambridge, has been Rector of Strettham with Thetford, near Ely, Cambs., since 1906. After serving various curacies, he acted as Chaplain to the Forces in Cork and Aldershot, from which he was sent to South Africa during the later stages of the South African War. On his return home, he went back to Cambridge with the object of taking private pupils. He was shortly afterwards appointed Vicar of S. Michael's, Cambridge, and Chaplain of Gonville and Caius College. In 1906 the Bishop of Ely presented him with the living he now holds. He is the author of some successful theological handbooks entitled, "The Helps by the Way Series" (Heffer and Sons, Cambridge).]

IN SEARCH OF THE SOUL.

In two portly volumes bearing the above title* that distinguished authority, Dr. Bernard Hollander, gives what is described as a "brief but comprehensive history of the Philosophical Speculations and Scientific Researches from ancient times to the present day, as well as an original attempt to account for the mind and character of man and establish the principles of a science of ethology." That concisely describes the scope and purpose of the work, which strikes us as a monument of painstaking scholarship and research. Volume I. is occupied with the historical side of the research from remote antiquity to the present time. In the second volume the various problems are re-stated, and a mass of new facts and arguments brought forward, together with an account of the results of Dr. Hollander's own investigations.

It is not possible at the moment to deal critically with the various questions raised. Indeed, a work of nearly 900 pages closely packed with historical facts and philosophical speculations practically ranging over the whole period and area of human thought is a formidable problem.

Coming to the point, we inquire to what conclusions this massy survey and digest is brought, and find in the final chapter Dr. Hollander pleading that "the inference that there is no other life because the human mind—or more correctly speaking some human minds—cannot conceive it, is not inevitable." It may be that there is a soul—

"If spirits there are, if they love those whom they have left behind them, if there is any love for humanity in heaven, if God could reveal Himself to our ancestors, heavenly manifestations are still possible and do not require the intervention of unholy media and their commonplace interpretations. Such is my personal opinion. . . . All the same let us keep an open mind on the subject!"

It is a very inconclusive conclusion to arrive at after traversing the history of all the ages and turning and tossing their myriad philosophies and systems. The work is not only exhaustive but exhausting which brings us only to this stage. Yet Dr. Hollander concludes on a more definite note: " . . . instead of saying 'man has a soul' it would be more correct to say that 'man himself is a soul.' He is not a conscious machine but a spiritual being."

This is the philosophical, the logical and intellectual method of approaching the public, perfectly legitimate, however much it may excite the impatience of those who follow the light of intuition and vision. Not to all comes the swift revelation which precipitates into a single gleaming point vast masses of philosophical speculation and psychical experiment.

For the rest we can only speak with admiration of the labour and critical ability which have produced such a storehouse of knowledge as these volumes represent. The work, as its author tells us, is intended to appeal to Psychologists and physicians, but it is written in a style that may be understood by any educated man or woman interested in social progress and systematised knowledge concerning human nature.

D. G.

* Kegan Paul (£2 2s. net).

F. W. H. MYERS.

A TRIBUTE TO A PIONEER.

By H. A. DALLAS.

Just twenty years ago on January 17th F. W. H. Myers crossed to the Other Side. No doubt many have been remembering him with gratitude. First we thank Him who sent into our world a spirit specially qualified for the work required at such a time as this, an age of scientific progress and critical inquiry. F. W. H. Myers was qualified by his ardent affections, his spiritual aspirations, and, not less, by his critical faculties and his honest doubts. His way to truth was arduous because he was watchful to "guard the purity of belief with a very fanaticism of jealous care, lest at any time it rest on anything unworthy," and at the same time his courage was "ready to follow fearlessly wherever truth may lead." When he thought that loyalty to truth demanded the surrender of cherished hopes and beliefs he was ready to make the sacrifice, and as we know his loyalty was amply rewarded, and he was able to affirm in his last address to the S.P.R. that he could say to himself, "Thou hast that which thy whole heart desired."

We owe him gratitude for the work of his life here, and for the continuation of that work in the Beyond. Sir Oliver Lodge, in his preface to Lady Glenconner's new and very valuable book, "The Earthen Vessel," reminds us that "certain devices were being employed—most of them apparently initiated by Myers—whose object it clearly was to reduce the number of alternative explanations and especially to eliminate telepathy from living people as a necessary element in interpreting the phenomenon."

With this object in view it may be that he still makes some sacrifices to the service of truth, and "absents him from felicity awhile" to help those who have still to dwell in the dimmer light of this world. Myers concluded his autobiography with these words:—

"I had therefore often a sense of great solitude and of an effort beyond my strength—'striving,' as Homer says of Odysseus in a line which I should wish graven on some tablet in my memory—'striving to save my own soul, and my comrades' homeward way.'"

One of his "devices" seems to be the book tests which are now so frequently brought to our notice. As one reads Lady Glenconner's last beautiful book it is difficult to see how any honest mind can fail to grasp the significance of this striking class of evidence. The obvious purpose, the tender solicitude, the characteristic touches point inevitably, as it seems to some of us, to the conclusion that "Love has shown the way" and "has bridged the gulf" ("The Earthen Vessel," p. 48).

Her very convincing book should not only bring conviction to the sceptical and doubting, but confirm the belief of the already convinced. It leads us to think back over our own experiences similar in kind, although perhaps less strikingly evidential, and to realise afresh their value and significance.

And for this we owe our gratitude to her and to others who have given freely of their experiences and shared their consolations: and we remember gratefully those who on the Other Side have thus helped and cheered their "comrades' homeward way."

In 1917, when I received my first "book test" with Mrs. Leonard at a table sitting, we were told, by this method, that the test was "devised by Myers." The device was new to me then, and it seemed to me so extraordinary that I did not expect it to work out successfully: but I was mistaken. It was a complete success and conveyed a very beautiful and appropriate message.

It is a happy circumstance, probably not planned on this side, that "The Earthen Vessel" should have been published just at the twentieth anniversary of Myers' departure (it reached me on the 17th), for it is, I suppose, the first book that is devoted to setting forth the importance and significance of this "device," and to many others besides. Sir Edward Marshall-Hall, K.C., it "presents the best case for spirit communication" yet seen.

NEW BOOKS RECEIVED.

Mr. Arthur H. Stockwell sends the following:—"Cheerio Rhymes," by Lilian Bird, and "Mary Luton," by Hilda Jennings (3/- each); "The Secret of Life," by Walter Richards (2/6); "Poems—1918-1920," by J. S. Blanford (2/-); "A Posy of Thoughts," by Mackenzie Bell, "The Path and Other Poems," by T. Leslie Cooke, and "The Piper of Dreams," by A. E. Marshall (1/6 each); "Make Believe," by Adeline Ryan, and "Evening Shadows," by S. P. Wills (1/- each). All the prices are net.

"The Psychic Structures at the Goligher Circle," by W. J. Crawford, D.Sc. (John M. Watkins, 10/6).

ANSWERS TO CORRESPONDENTS.

D. B. SPENCER.—The story you refer to is a very old one, and has been handled from the psychic standpoint many times. It has even formed the subject of a play, "Maria Martin; or the Red Barn." Sir Arthur Conan Doyle dealt with it in a magazine article last year.

LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,
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THE GREAT IDEA.

HOW IT IS TESTED AND HOW IT GROWS.

At least two of our contemporaries profess to be greatly distressed at the headway which is being made by popular Spiritualism and draw lurid pictures of what would occur if the whole community embraces the subject. All kinds of terrible things would happen. Everybody would be rushing to séances and getting oracles from the spirit world; moral responsibility would be undermined, and personal initiative abolished.

'Twas ever thus! When the railway train was first projected, there were multitudes of prophets who saw in the innovation woes and tragedies innumerable for the human race. To travel at thirty or forty miles an hour would induce in the travellers a form of mania called *delirium furiosum*. There would be a wholesale creation of lunatics and in all directions life would be rendered intolerable. Besides, what would become of the stage-coach?

How well we know that old tradition—the terrible dangers of the new thing as an enemy of Society and human welfare!

But let our Jeremiahs be comforted. In the first place, there is no danger of the whole community, or even half or a quarter of it, following Spiritualism in any such way as our pessimistic contemporaries forebode. Even amongst Spiritualists, as a general rule, there is no such wholesale rushing to séances and carrying on frivolous experiments. Such pursuits are but a small and, for some persons, not an essential part of the matter at all. Even if there were such results as the newspaper writers imagine, it would only be a part of the general disorder which attends any revolutionary change in public sentiment on some vital question.

Spiritualism is not in essence a matter of séance-going at all. Great numbers of sincere Spiritualists follow the subject along the larger philosophical lines. Moreover, we have a higher estimate of the popular intelligence than have the journals in question. There is a large and increasing body of sober and sensible people who may be safely trusted to conduct their inquiries with discretion. As for the frivolous-minded, they will abuse any subject they may take up, but their mischievous activities are always checked in the long run by the simple operation of natural causes—disillusion and satiety.

These prophets of doom are in Scottish phrase simply "havering." The subject of human survival is not a new gold-field or a get-rich-quick proposition. There will be no tumultuous rush, but rather a gradual incursion of inquirers who will be sifted not so much by personal agencies as by their own quality of character and the circumstances of the time. Those who find no lasting interest or attraction in the matter will fall away, not without a certain change in themselves; those who are fitted by the right qualities of mind will remain, and the process of introducing a new idea into the general consciousness will go on more or less steadily.

Opposition—ranging from the quiet, considered objections of thinking men to the wild denunciations of hysterics—such opposition will doubtless continue and play its appointed part in regulating the pace and testing the vitality of the new idea.

If it is true it will live—if it is false it will die. Its truth has probably already been tested to the utmost, for in all the criticism now offered we see nothing new—the bulk of it consists of the ancient, stale and exploded arguments of a generation ago, to which the educated public no longer respond. The remainder represents concessions made by the opposition. We hear much of the subconscious mind and telepathy, and smile at the naïve way in which matters that would once have been scouted are accepted unquestioningly as a defence against the major proposition—the survival of human personality. That is the idea we stand for and which we keep clearly before us all the time, undisturbed by those events which, however distressing to some earnest Spiritualists, are signs of its emergence in the general mind. If it were something supernatural it would no doubt make its entry in a supernatural way. But it is so much in the order of nature that its birth is attended with pain, danger, disquiet, and disorganisation. We must be prepared for these things. They are a test not only for the subject, but for each of its adherents and each of its opponents. They serve to reveal the faith and courage, the patience, the sincerity, and the sense of justice, or the absence of these qualities, in everyone, whether he is for the matter or against it.

GLASGOW SOCIETY FOR PSYCHICAL RESEARCH

We referred briefly last week to the formation of the Glasgow Society for Psychical Research. The following list of office-bearers, all persons of distinction, has been supplied to us:—

President, the Right Hon. A. J. Balfour. Vice-Presidents, Professor W. Macneile Dixon, Professor Sir George Beilby, Dr. A. K. Chalmers, the Duchess of Hamilton, Miss Janie Allan, Mr. J. Arthur Findlay, Mr. Peter Fyfe, Professor Robert Latta, Rev. Dr. John Lamond, Dr. Neil Munro, Dr. L. R. Oswald, Lord Sands, Professor W. B. Stevenson, Dr. Henry J. Watt. Chairman of Council, Professor W. Macneile Dixon. Vice-Chairman, Mr. J. Arthur Findlay. Hon. Librarian, Dr. James Knight. Hon. Secretary, Miss Margaret H. Irwin (58, Renfield-street, Glasgow).

The objects of the Society are stated to be:—

To conduct, under test conditions, direct investigations into the various classes of psychic phenomena, the results of which may be published and sent to members from time to time.

To collect information on new and important developments in the field of psychic study and research.

To hold meetings of members of the Society for the reading of papers and for discussion.

To hold from time to time public meetings which shall be addressed by eminent authorities.

To direct attention to the more important and trustworthy works published on the subject; and

To direct interest towards and to spread throughout the community a scientific knowledge of psychic matters.

Professor W. Macneile Dixon, the chairman of the council, in an interview, said (as reported in "The Times") that the objects of the society were to investigate psychic phenomena on a purely scientific basis and record their results in reports or publications from time to time. The committee were entering on their investigations with a perfectly open mind. They were desirous of gauging the scope of the human mind—how far it was able to retain impressions, and the extent to which recollection could be awakened by association of ideas, &c. So vast was the subject that a century might elapse before a final decision might be arrived at. Up to the present there were no foundations laid on which to work. For people whose minds were untrained this was not a science to dabble in. They did not hope to publish anything of a sensational character.

Professor Robert Latta, one of the vice-presidents, said the objects in view would be determined very much by what they discovered as progress was made. He emphasised the danger of occultism to people who were incapable of making sharp distinctions, as they might jump to alarming conclusions which would result in a neurasthenic condition of mind.

** According to the "Glasgow Herald," considerable amount of interest is being shown in the society. The honorary secretary, Miss Margaret H. Irwin, 58, Renfield-street, Glasgow, has received numerous applications for membership from leading citizens, including lawyers, clergymen, doctors, professors, students, and members of the University staff; and from well-known social workers. A number of applications have come from Edinburgh, and from London, Oxford, and other parts of England. Miss Irwin will be glad to receive applications, in writing, from those desirous of becoming members.

FROM THE LIGHTHOUSE WINDOW.

We have received a copy of Dr. W. J. Crawford's important new book, "The Psychic Structures at the Goligher Circle" (John M. Watkins). It is a monument of painstaking, accurate observation, and will undoubtedly set the seal on Dr. Crawford's already high reputation. Further reference to this book will be made at an early date. It contains a number of deeply interesting photographs.

In the December issue of the Journal of the American Society for Psychical Research it is stated that a Biography of Dr. Hyslop is in preparation, and an earnest request is made for the loan of letters written by him. "It is known," says the Journal, "that some have received a great many letters, and if these are still preserved they will be of great and almost indispensable assistance. But sometimes a single letter may be important enough to send." Communications should be addressed to Dr. George Hyslop, 200, Chatterton Parkway, White Plains, New York. All letters will be returned, unless this is stated not to be necessary.

In a long contribution to the Belfast "Irish News" (January 19th) by "A Catholic Priest," attacking Spiritualism, the writer, when discussing evil influences, says, "No representative Spiritualist is prepared to deny this charge. The 'Spirit Teachings' of Mr. W. Stainton Moses, the eighth edition of which was published in 1918 by the London Spiritualist Alliance, may be considered a classic in this matter. On page 13 the author refers to his guiding spirits as 'the foes of God and man, enemies of goodness, ministers of evil.'"

Here we have what seems like a wilful perversion of the facts, for evidently the writer was faced with the data on which he based his remark. What actually occurred was that Stainton Moses, while engaged in automatic writing, said to his communicator, "You have spoken of adversaries. Who are they?" The reply was, "The antagonistic spirits who range themselves against our mission," and after describing them as mean and base influences, continues, "They are the foes of God and man, enemies of goodness, ministers of evil. *Against them we wage perpetual war.*" The last sentence, which we put in italics, has been carefully omitted, and the previous words are given as Mr. Stainton Moses' own description of his "guiding spirits." Surely, misrepresentation could hardly go farther than this! It is an amazing example of mendacity, unblushing and unscrupulous.

Mr. A. J. Balfour's acceptance of the office of president of the new Society for Psychical Research formed in Glasgow, in the opinion of the London "Star," will "give a fresh stimulus to the increasing interest in this subject." The newspaper recalls Mr. Balfour's indication of his attitude in the following words he uttered a year or two ago: "God, freedom, and immortality have been treated by at least one eminent writer as the great realities beyond the world of sense. I believe in them all."

The "Liverpool Post" also has this interesting comment: "Mr. Balfour should be in his element as president of the new Glasgow Psychical Research Society, which has sprung full panoplied into existence. The application of scientific doubt to psychical research has its special uses nowadays when there are so many credulous people about, but it would be quite a mistake to regard Mr. Balfour as a sceptic in the matter. Years ago some disbeliever, feeling that here at least he was on safe ground, made to him at a dinner party some scoffing allusion to the cult, and was a good deal taken aback when Mr. Balfour turned on him with some warmth and expressed the opinion that there was ample matter for investigation."

Miss H. A. Dallas gave the second of her addresses on "The Bearing of Spiritualism on the Deeper Life of Humanity" at the British College on January 20th. The excellent hearing she obtained and the stimulating discussion which followed showed how much interest was felt in her able presentation of the subject. Among the points discussed by Miss Dallas were the best means by which we can equip ourselves for our life hereafter, and the nature of the "bands" and "groups" so often spoken of as working in connection with this plane.

We are glad to be able to announce that Mr. R. H. Yates, Secretary of the Spiritualists' National Union, who has been seriously ill with an attack of bronchial pneumonia, is now considered to be out of immediate danger.

The "Daily Chronicle" (January 21st) records a fine of £10 inflicted on a woman in Bristol for fortune telling.

Mr. Horace Leaf, in the course of his northern tour, has gone to Aberdeen after having lectured to large audiences in Edinburgh. He hopes to obtain an opportunity of engaging in public debate with Mr. T. Holmes, who has been lecturing to large audiences in Aberdeen, attacking Spiritualism.

Mrs. Osborne Leonard, in an appendix to Lady Glenconner's book, "The Earthen Vessel," gives an interesting account of the development of her psychic powers. At sittings with the table (in December, 1910) Feda said she was going to control her, as she had work to do through her, "because something was going to happen on the earth plane," and Mrs. Leonard's services would be wanted. The latter was not pleased with this suggestion of control, for she wished to develop normal clairvoyance. Feda, however, insisted, saying, "No, you must be controlled; because otherwise your own mind would interfere with everything we wish to give through you."

Sittings were continued for eighteen months without any change in the method of communication, when one evening, says Mrs. Leonard, "Feeling very tired of what was happening, I thought I fell asleep for a few moments. When I awoke I was surprised to see my friends bending over me in great interest. They told me I had been in a trance for an hour and a half, that Feda had spoken through me, bringing many messages from friends on the Other Side. She had repeated that a dark time was coming, in which she had work to do, and that I would be needed as a medium through whom she would be able to bring assurance of a life after death."

It is good to have Mrs. Leonard's assurance that after many sittings her health was in no way affected adversely. She says, indeed, "I am much better and stronger in health since I developed than I was before." We present this testimony to some of our critics.

The fairies in Yorkshire are further referred to by a contributor in the "Westminster Gazette" (January 21st). Concerning the additional three photographs taken by Miss Wright in August last with a more powerful camera, we are told that six plates were sent to her by Messrs. Illingworth, who had previously placed secret marks upon them, and the three which were returned were declared by the firm to be the plates they despatched a fortnight earlier.

The writer says: "Mr. Gardner was good enough to show me the original prints, and also several enlargements. One picture shows Miss Wright's cousin gazing at a fairy dancing in the air before her face. The fairy, Mr. Gardner had been informed, was seen to leap from a bunch of leaves into the air four times. The fifth time it took a bigger jump, and hovered for a few seconds before the little girl's face, and Elsie 'snapped' it. The most remarkable of the three shows several fairies among the foliage, from which is hanging a cocoon. Standing inside it, or sitting on the edge, is an undraped fairy, with its wings outside, as if emerging. This, explained Mr. Gardner, is really a sun-bath which the fairies use in order to restore their vitality. They have been noticed frequently by people who are able to see fairies, he added."

In reply to some entirely unfounded insinuations made by Professor Jastrow concerning Dr. Crawford, the Journal of the American Society for Psychical Research for December quotes as a refutation the letter from Dr. Crawford published in LIGHT of September 11th, 1920.

Dr. Ellis Powell, in his last article in the "National News," refers to the powers of vision exercised by spirits. He says, "When they are materialised the spirits possess a power of vision which is obviously something very different from ours, and does not depend upon light, at all events, not in the way in which it affects our eyesight. They will, for instance, tell the time to the minute at any point of the séance, either from the watches of the sitters, or by looking at the clock. This they will do however dark the room may be. The timepiece need not be in the room where the séance is going on. If they are told to go and look at the dining-room clock, while the sitting is going on in the drawing-room, they will do it. . . . They will tell you that the bed-room clock has stopped (a fact) and that they have started it again, which also turns out to be a fact."

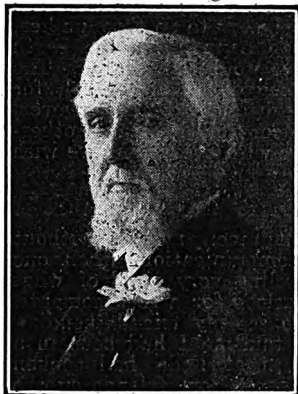
Dr. Powell adds, "Clocks seem to have a peculiar attraction for them. My own timepieces have again and again been made to strike at all kinds of odd moments. Then, the next time I have been in a circle, I have been reminded of the clock's vagaries and told that it was so and so, letting me know that he was about."

PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Eighth Article: Continued from Page 43.



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

Owing to my lecturing engagements I am not able this week to write an article following the matter already presented in the pages of LIGHT. Instead of doing so, I give—in condensed form—a contribution from Mr. Fred Barlow, the energetic secretary of the S.S.S.P. At my request he gives some information regarding the genesis of the Society, and the nature of its work, and, in addition, an account of the work of a new psychic for the production of supernormal pictures. The lady's name is not given. That is not necessary. Mr. Barlow's opinions, based on careful research, are important.

"The Society for the Study of Supernormal Pictures originated from a small group of photographers who had corresponded with one another in regard to Psychic Photography. The present Secretary of the S.S.S.P. endeavoured to link up these investigators with each other by circulating amongst them copies of all letters addressed to him on the subject. This circle rapidly widened, and in 1916 the S.S.S.P. was founded for the scientific study and investigation of supernormal pictures. Dr. Abraham Wallace was elected the first president, and Mr. Wm. G. Mitchell, who had started the ball rolling, was elected the first vice-president. Although the Society was strictly private in its investigations and reports, its membership rapidly increased, and now includes such well-known workers as Major R. E. E. Spencer, Miss F. R. Scatcherd, Mrs. Leila Boustead, Messrs. James Coates, William Jeffrey, H. Blackwell, and many other investigators. Many experiments and tests have been carried out by various members of the Society, and a great deal of valuable and technical information regarding the subject has been placed on record. So vast is the subject, however, that no attempted explanation of the phenomena has been publicly announced by the Society.

INTERESTING EXPERIMENTS WITH A NEW SENSITIVE.

"Mrs. D., who resides in London, became interested in the 'new revelation' some time ago, and attended a Spiritualist meeting, where she was told, through a trance medium,

BIRMINGHAM TEST PHOTOGRAPHS.



FIG. 1.—Subject photographed by Mr. Fred Barlow, Hon. Sec. S.S.S.P., with stereoscopic camera, without psychic results.

that she would get 'spirit' photographs. Being an amateur photographer, she experimented with this object in view—at first, with no success, but eventually indistinct faces appeared on her plates. The power increased with amazing rapidity, and in the course of a few weeks Mrs. D. has developed into a remarkable sensitive for these photographic results.

"The imposition of rigid test conditions, as a rule, tends to create an atmosphere far from conducive to the best results. That it is possible to secure harmonious test conditions in connection with the investigation of psychic photography has been proved lately by the fact that in two days many useful experiments were carried out with Mrs. D., in

my own home in Birmingham. The conditions were very simple and the tests convincing. With one exception all the results were obtained on plates taken from my own packets. These packets had been in the possession of Mrs. D. for about a fortnight before the experiments. It appears as though the plates, in some peculiar way, become impregnated with the sensitive's aural or psychic emanations. My four packets of plates were in this instance specially and privately sealed, before sending on to Mrs. D. I most care-

BIRMINGHAM TEST PHOTOGRAPHS.



FIG. II.—Subject photographed in Mr. Fred Barlow's Home, simultaneously with the stereoscopic camera, giving unidentified psychic picture, extending beyond back-screen and independent of it. Most evidential result.

fully verified that they were all intact when Mrs. D. handed them back to me, the day before the first experiments took place. They then remained in my possession until after they had been developed.

"Space forbids a detailed account of the experiments conducted, but the results secured all tend to confirm the theory of the use of what has come to be known as a 'psychic transparency.' I do not think that the lens had anything to do with the formation of the psychic images which appear to have been printed on to the photographic plates. [Italics are mine.—J.C.]

"Several cameras were used in these experiments and simultaneous exposures made. In no case, however, did the psychic image or images appear on more than one plate at a time. The two halves of the plate in a stereoscopic camera were void of any supernormal result (see Fig. i.), whilst the plate in the camera next to it, exposed simultaneously with the plate in the stereo camera, showed clear supernormal images (see Fig. ii.). This experiment was repeated several times.

"It may be, of course, that the forms after all are objective. This is unlikely, however, as occasionally a psychic image has been obtained which is a duplicate, in every detail, of one previously secured. This suggests that psychic transparencies may be kept and used over again. A similar instance occurred in these experiments where two psychic images were secured which were exact duplicates, as regards pose, etc., of pictures obtained some time previously, with the curious exception that the arrangement of the draperies surrounding the psychic figures was entirely different.

"Many negatives of these photographic results show signs of double exposure, and it is just this that has led so many hasty and inexperienced investigators to turn down the whole thing as a fraud, [The italics are mine.—J.C.]

These signs of double exposure, however, in many instances tend to confirm the theory of the use of a psychic transparency, as this necessarily involves a double exposure—the one exposure normal and the other supernormal.

"Many of the psychic faces obtained through the mediumship of Mrs. D. are full of beauty—almost too beautiful to be likenesses of ordinary human beings. With rare exceptions, the psychic images are the same way up as the images of the sitters, and this suggests, of course, that the operation of impressing the supernormal picture on to the plate takes place after the plate has been inserted in the dark slide. The following instance would suggest that this actually takes place whilst the dark slide is in the camera, after the focussing has been done.

"Just before Mrs. and Miss D. left our home, I took a photograph of the two of them, together with my wife and

BIRMINGHAM TEST PHOTOGRAPHS.



FIG. III.—Subjects: Front row, Mrs. Barlow and Mrs. D., the new psychic photographer; Top row standing, Miss D., daughter of the psychic, and Mr. Fred Barlow. The psychic portraits are recognised and claimed as the Guides of Mrs. and Miss D.

myself, operating the shutter by means of a long thread. During their short stay, Mrs. and Miss D. had several times told us that their 'guides' had promised to be with them. The sensitives have previously secured what they are convinced are photographs of these 'guides,' and they were a wee bit disappointed that they had not manifested during this series of sittings, by giving their own pictures. The preparations for this last photograph were hastily made. I used a half-plate camera, and the whole of my apparatus. Immediately before making the exposure, I specially placed Mrs. and Miss D. so that instead of one being behind the other, they came on opposite sides of the plate—the one sitting and the other standing. After exposing I straightway developed the plate, and we were delighted to discover that the beautiful 'guides' (see Fig. iii.) of the sensitives were to be seen on the negative in correct relation to the sitters, i.e., 'Bessie,' Mrs. D.'s 'guide,' appears right over her head, whilst 'Stella,' the 'guide' of Miss D., is seen above her.

"This is a beautiful psychic picture, and wonderfully evidential. In this instance, no séance was held immediately before the photograph was taken, and the whole of the procedure only occupied a few minutes. It was taken on my own suggestion, and, as already mentioned, only my apparatus was used, and the whole of the operations (as regards the normal part of the picture) were carried out entirely by myself. Even had deception been attempted it could not possibly have succeeded, and the result itself rules out trickery. The joy of the mediums, when they saw the negative, would have disillusioned those carping critics who have never investigated, but are sure it is all fraud!

"Apart from its evidential value and beauty, the result referred to is valuable as tending to show that the supernormal images were impressed on the sensitive plate during the short time that elapsed between placing the sitters and making the exposure. [The italics are mine.—J.C.] The 'something' that took place, in my opinion, undoubtedly occurred then, and such I believe to be the case as regards

the majority of supernormal pictures secured when the camera is used.

"I particularly wish to emphasise the fact that the best effects were secured on half-plates exposed in my own camera, the plates being my own, and the whole of the operations being carried out by myself. I also used Mrs. D.'s camera with a fair amount of success. This is a somewhat rickety folding quarter-plate camera, and was the only one she possessed—certainly absolutely useless for preparing beforehand half-plate 'results'. One is forced to the conclusion, after careful consideration of all the circumstances, that invisible Intelligences are at work, whose knowledge surpasses that both of sitters and sensitive.

"FRED BARLOW."

I present the foregoing contribution of the Hon. Secretary of the S.S.S.P. as it deals so fully with Mrs. D.'s mediumship. I am not acquainted with the lady, but have great pleasure in printing this testimony to the *bona fides* of this medium.—JAMES COATES.

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

H.—HEARING.

It may seem to some that the subject of clairaudience is of less intrinsic interest than that of clairvoyance. It is known that people differ widely as to the degree of vital impression received by the two senses respectively, and that most of us can easily be assigned to either the seeing or the hearing group. The latter are more easily affected, for instance, by anything said, and especially by the *timbre* of the voice, than by what they read; they prefer music to pictures, tone-poets to the others. "The silence that is in the starry sky, The sleep that is among the lonely hills," soothes them more deeply than the sight of the far horizon, and the memory of a song or hymn-tune outlasts that of the words. We pass then from a realm of colour and form to one of sound, leaving the lightning-speed vibrations of the ether for the slower and denser ones of earth's atmosphere. How much less importance has been attached to the second of these is proved by the fact that a search through psychical bibliography shows no single treatise, and but few papers and articles dealing exclusively with clairaudient phenomena. Almost all our knowledge rests on the observation of spontaneous instances, and to a much lower degree on those that have occurred under hypnotic experiments in conjunction with clairvoyance. Here, then, the psychic sense gives evidence of its existence, and again shows a range transcending, but reproducing the physical counterpart; and we must apply the same evidential standard; requiring the psychic experience to correspond to some reality in the natural world.

Using this standard, we cannot, of course, accept every sound or even every voice heard, but not known to have an objective cause, as proof of psychic hearing. Many hauntings consist solely of sounds,—sighs, rustlings, footsteps, and so on, up to near or distant music, reading aloud, the wailing of children, the quarrelling of partners, various screams, weepings, and the like. It seems more reasonable to attribute some kind of objectivity to the sounds themselves than to suppose that all the witnesses in a given area or building developed clairaudient faculty.

A CRY IN THE NIGHT.—HUMAN WIRELESS.

But when Reginald Span was fording a swollen river by night, in New Zealand, and getting into difficulties, shouted for help, his cries were heard by three persons independently at the homestead he had left, 130 miles away ("Things that Have Happened," p. 8). The person who rescued him was the shepherd whose light he had seen on the opposite bank, but the people at the other end also came out, supposing that he had returned. Even if we invoke telepathy, it was curious that it should take the same form in everyone, and that not the commoner one of seeing or impression; but there are equal difficulties in supposing all to have become clairaudient. For one collective instance like this, however, there are ten where words spoken by someone far away are heard only by the single person whom they may concern. No one who has read it can forget the story related by W. T. Stead ("Real Ghost Stories," p. 63) of the sailor's agonised cry, "O, Lucy! Lucy!" as he was swept from the masthead of the storm-driven ship in the wild seas south of the Cape; and how that cry was heard and the vision of the plunging ship was flashed before the sister's eyes three thousand miles away. Although this story is not reported by the actual first-hand witness, and Mr. Stead had not had time to produce the verification for which, as he points out, there was ample material in the captain's statement, the ship's log, and the evidence of Lucy's parents, we can accept it as true to type.

The farewell cry of men perishing by "battle, murder, and sudden death," and especially by drowning, has again and again rung across the world, and found its way to the heart which was its own. Where people are very near the moment of departure, they make themselves seen or heard, but rarely both; if the latter, it is by the call of

some beloved name oftener than anything else. The son in New Zealand hears his name, "Harry, Harry," and recognises his mother's tones in far-off England ("Phantasms," case 157), or a mother in England, sitting at work on a summer evening with her daughters, hears a cry of "Mother" from a son in peril of his life in the Southern seas (Funk, "Widow's Mite," p. 316); a schoolmaster's wife, going into the cellar one winter evening, hears three heart-breaking calls to her, and knows that it is the passing-hour of an only and much-loved brother (Flammarion, "The Unknown," p. 114), or an old servant, married and settled in the country, wakens her husband and insists on burning a candle till dawn because she hears the call of her former mistress repeatedly, and habit and affection are strong. The calling of the name in all these cases was witnessed to by those on the spot, but where there is not direct evidence of this, the existence of a strong wish for a particular presence seems to make itself felt in this way. A mother in Italy, for instance, whose son was taken ill in London, seemed to hear an impatient cry of "Mamma," and exclaiming, "There is Nino," threw down her work and went into the hall expecting to see him; or a child at school, crying at night with toothache, is heard by his mother, who says, "I hear Camille crying, he is calling me." Sometimes a lesser thing still, such as Mr. Fryer's tumble on a station platform and his involuntary cry of "Rod" (his brother's pet name) as he fell, has had the effect of making itself heard ("Phantasms," case 268). A pleasing but very rare instance of a brother's voice being heard when there was no special reason for it at the time is given by Myers ("Human Personality," II., 58). In this case two sisters were the hearers, one of whom was psychic. Their half-brother was at a concert engaged in the singing of the song, "We'd better bide a wee," with a lady, to the accompaniment of a small old-fashioned melodeon, and the man's clear, deep tenor, the soprano, and the instrument, were all heard together. A letter containing sad news was on its way to him, and the thoughts of the girls naturally turned strongly to "Robert" at the time; but this was a true case of clairaudience on their part.

THE VOICE AND THE MESSAGE.

In a study by Dr. Barker Smith ("Provincial Medical Journal," 1893) of auditory phenomena, he includes every kind of voice irrespective of its nature, and remarks on the great psychological value to the clairaudient "patient" himself, as well as to the student, of attention to this experience. Such attention seems to emphasise one characteristic of genuine psychic hearing, and that is the recognition of the voice, and of its emotional content. Whether it is passionate desire, or need, or pain, or fear, or even mere irritation, as in the case of Mrs. Stone hearing her son speaking "eagerly and as if bothered" when he had found no carriage to meet his train ("Phantasms," case 267), yet there is seldom any doubt as to whose voice it is, or what state of mind he is in. Voices are as individual as finger-prints, and as unmistakable as any mark of recognition that exists. If we are to accept the accounts of "direct voice" phenomena, they are carried forward unchanged by death, and in Miss Monteith's book, "The Fringe of Immortality" (p. 94) she relates of a man whom she had never seen alive but was seeing clairvoyantly, that he "had an uncommonly loud voice. Relating this to his people, they corroborated the latter by telling me that, owing to this powerful organ, he was, in the old days, known as 'the bull.'" This, to be sure, carries us a step beyond the limits set before us to begin with, that the voice heard by us here shall also be heard by some witness there, wherever the speaker is. It is a little step, but it takes us across the gulf, and we must now, therefore, take into account not only the "sound of a voice that is still," but the substance of its communication. When Major Poole, for instance, after his death at Laing's Nek, but before news of it had reached England, appeared to his old friend in a London club, and said, "I'm shot," and answered the excited question of "Good God! how and where?" with the words, "Through the lungs," we cannot suppose he was actually speaking these words, or had spoken them as he died; or again when Mr. D. King's cable-laying ship, the "La Plata," had foundered in the Bay of Biscay, and he lost no time in appearing to his brother (at a dream Assembly, in evening dress, too!) and remarking, "Did you not know I have been wrecked again?" it is equally certain that those were not likely to have been the words of the drowning man, though they may have been his thought. (Both these cases are in "Proceedings S.P.R.," V., pp. 412; 455.)

Ah! But here we are, as we have been all along, on the old slippery ground of telepathy, and that for the simple reason that clairaudience is much more inextricably bound up with it than is clairvoyance. For the world is full of things that may be seen and are not necessarily the product or expression of a human mind, but words *must* be so. It will be noticed, too, that in nearly every example, and in the dozens of others which they resemble, the condition that makes hearing possible is that of telepathic rapport, arising out of some strong bond of interest or sympathy; but that does not weaken the argument that whenever words spoken at a distance, or beyond possible reach of natural hearing, are nevertheless perceived as words, psychic hearing is as much involved as psychic see-

ing is involved in veridical clairvoyance. It will be in place here to consider a further feature of the dream concerning General Sherman (Jones, "Psychic Autobiography," 110) described in the last article.

"I HEARD HIS VOICE!"

Now the voice that the narrator so emphatically tells us she heard was one she had never heard with the outward ear, and there could be no recognition of the tones; neither did any stronger rapport exist between the speaker and herself than exists between any member of the public at a time of national stress and a public man on whom the national safety depends to some extent. There had been no news of Sherman's Army for some time, and she wanted news; asked for it, and got it on six points, proved later by General McClurg, an eye-witness, to have been vividly occupying Sherman's mind at that very hour. Another case, resting on the testimony of a Scottish lawyer, was that of a boy at Peterhead who was mesmerised, and asked to "see" how the whaling-fleet was faring in the Arctic seas. Besides describing what he saw, the lad stated the substance of a conversation between two of the captains, and that he was told the "Hamilton Ross" had "upwards of 100 tons of oil." The previous taking of that vessel had been less than 20 tons, but this and the other details (all recorded before the arrival of the fleet) were proved correct. ("Proceedings, S.P.R.," VII., 49-53.) Here also there was no personal link stronger than that which exists between any two persons living in the same town, who may know each other by sight; even that was only a "perhaps."

The last instance occurred in 1850. Let us take one, to end with, from 1920. A little group of scientific men, members of a Medical Society in Mexico, have been conducting a series of experiments under hypnosis, expressly designed to prove the play of psychic sense, when every physical sense is completely inhibited. The results were communicated to the American S.P.R., and may be found detailed in their Journal for August of last year. The hearing test was certainly ingenious, because it involved no human agent. A piece of pumice, exactly like several others in size and shape (but all subjected to different treatments) had been locked up for three weeks in the case of a large clock which struck the hours and quarters. When this piece (of course without the knowledge of the hypnotist who did not select it himself) was placed in the subject's hands, she received the sensation of ticking and chimes, and on each occasion the same result with the same piece. Here is something as analogous to psychometric vision as it can be. The nearest parallel is Kinglake's hearing of the bells of Marlen on a Sunday afternoon, when he was two thousand miles away in the desert of Sinai, but he was in full possession of his senses at the time.

(To be continued.)

EXPLAINING THE FAIRIES.

"Now look," he added, pointing to a strange little group of beings like elves which were approaching us hand in hand, gambolling like children, 'look at those, they are the mental and bodily emanations cast off from the minds and bodies of children which consolidate into these quiet, harmless little elementals when brought into contact with any of the great life-currents that circle around the earth, and which bear upon their waves the living emanations cast off from men, women and children. These curious little beings have no real separate intelligent life, such as a soul would give, and they are so evanescent and ethereal that they take their shapes and change them, as you will observe, like the clouds in a summer sky. See how they are all dissolving and forming again afresh.'

"As I waked I saw the whole little cloud of figures shift into a new form of grotesque likeness, and whereas they had looked like tiny fairies in caps and gowns, made from flowers, they now took wings, becoming like a species of half-butterflies, half-imps, with human bodies, animals' heads and butterflies' wings. Then as a fresh strong wave of magnetism swept over them, lo! they were all broken up and carried away to form fresh groups elsewhere with other particles."

—From "A Wanderer in Spirit Lands," by FRANCHETTO.

UNSWERVING.—"No man has so impressed me with his single-hearted devotion to truth and righteousness. He never stooped. I remember once when he seemed more uncompromising than usual, quoting to him the words, 'He knoweth our frame, He remembereth that we are dust.' 'True,' said he, 'but that is no reason for being any dustier than we can help.'"—"Growth," by GRAHAM TRAVERS.

MR. R. ELLIS has relinquished the position of Hon. Secretary of the North London Spiritualist Association, a position which he has held for four years. By his energetic labours and excellent organising powers Mr. Ellis has done much to put this flourishing society in the strong position it now occupies. His successor is Mr. F. W. Wilkinson.

MR. JAS. P. SKELTON, Hon. Secretary of the Belfast Association of Spiritualists, informs us that Mr. James Coates has just concluded a successful series of meetings in Belfast under the auspices of the Association. He describes Mr. Coates' addresses as fine in tone and displaying a deep experience of the philosophy of Spiritualism.

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Dr. Arthur Hadfield, of the Ashurst Neurological War Hospital, has told us that—

"Those who would live lives of energy must look to the resources of the mind rather than to those of the body, and must study the laws which condition mental energy and mental fatigue";

and that

"We are living far below the limits of our possible selves, and there are open to us resources of power which will free us for a life of energy and strength."

It is these resources of the mind that Pelmanism develops, and in the New Course will be found the method by which readers can tap the reservoirs of power which exist in every mind and flood their whole lives with energy and strength.

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For example, it is now known to students of Psychology that a great many of our actions are governed and modified not only by our conscious Will, but also by what is known to Psycho-Analysts as "the unconscious."

The Directors of the Pelman Institute considered that the results of these discoveries should be brought out from the seclusion of the laboratory and embodied in the New Pelman Course, in order that students of Pelmanism should have at their service the very finest system of training their minds to higher efficiency it was possible to devise. This has now been done, as the following extract from the book describing the New Course shows:—

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Our minds may be likened to icebergs, which when floating in the ocean show only a small portion of their mass above the water's level. The great bulk is below—out of sight. Our consciousness is but a part of our mental life. Deep down is the life which we call sub-conscious, or unconscious, and its immense importance is now being realised. It is as important to you as to the professional student of Psychology. This lesson embodies the latest and most important discoveries in the science of Psychology, and deals with Psycho-Analysis, Repression

and Expression, and the question of training the Sub-conscious.

As Sir William Robertson Nicoll, the editor of the "British Weekly," says:—

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PHYSICAL PHENOMENA OF MEDIUMSHIP.

A study of telekinetic occurrences by Baron Dr. von Schrenck-Notzing, physician at Munich, published in German by Ernst Reinhardt, Munich.

REVIEWED BY ARNO S. PEARSE.

Baron Dr. von Schrenck-Notzing who, with his epoch-making book on Materialisation Phenomena has extended his reputation as a most careful research worker in the realms of psychic science beyond the confines of the Continent, has recently completed a most instructive book on Physical Phenomena, as above.

The author investigates physical phenomena, and endeavours to find a hypothetical explanation in accordance with natural science. Although Spiritualists will disagree with his conclusions, yet all but the most credulous will welcome the collection of facts which the book presents in unmistakable clearness, and they will, in this country at least, weigh up the arguments which this eminent man of science throws out as a tentative hypothesis.

In spite of the author's extended investigations in psychic matters, especially in materialisation, he is far from endorsing spiritualistic ideas. On the contrary, he considers "that the interest in parapsychological problems and the desire for progressive recognition of the irrational in the science of nature, as interpreted in the spiritual life of the present age, more particularly by the younger generation, contain the dangerous tendency towards mysticism and superstition which are antagonistic to clear philosophical thinking."

The author maintains that the movement of inanimate objects—without touch—through as yet unknown forces, may appear to us as "occult," they are, however, "phenomena" created through constructing, synthetic, building forces, or may be disintegrating, analytically decomposing forces, for us, at the present time, appearing transcendental, whose emanation or absorption takes place through the organism of the body. Therefore, we have to deal with the events of natural science, which are subject to natural laws and differ from others solely because they are rarer than the ordinary natural occurrences; it is possibly true that the generally known theories do not suffice for the explanation of the specific cases, as our knowledge of the natural forces, in the view of the author, is extremely limited, and does not entitle us to judge *a priori* what is possible or impossible in nature. Schrenck-Notzing does not claim that his hypotheses are absolutely the last word; his purpose in writing the book was to point out to future students possible new roads for the investigation of experimental research of telekinetic phenomena.

The first chapter of the book gives a review of the work done in this field by the late Julian Ochorowicz, professor at the Warsaw university. His work being fundamental and not sufficiently known, it forms the introduction to the book; this part also contains the experiments which the author carried out as a check on Ochorowicz. The second chapter concerns analogous observations, gathered by many savants and the author himself in the presence of Eusapia Palladino, and contains some more recent observations of the same kind with other mediums.

The book will appeal to English readers, especially on account of the very critical review of the researches carried out by the late Dr. Crawford with the Goligher circle. The author has checked most of the experiments with another medium, and whilst he testifies to the correctness of the facts, he throws overboard the spiritistic explanation, and says that the rods of Crawford are nothing but the "protoplasmic prolongation or efflorescence" which has been observed with Eusapia, Stanislowa and other mediums; it is a projected mass of fluid threads as shown on the negatives obtained by the author. Great credit is, however, given to Dr. Crawford for his research work. The last chapter is an excellent comparative survey of the physical mediumship of the various persons with whom experiments were carried on.

The book shows that telekinetic and teleplastic occurrences are merely different degrees of the same (unknown) animistic process, and for this reason the author has added as an appendix the report of Dr. G. Geley, of Paris, with excellent copies from original photographs of the phenomena of ideoplastics. Dr. Geley carried out his experiments with the same medium as Schrenck-Notzing, and the two independent investigations bear each other completely out. In this connection the author adds some very valuable evidence showing that suggestion, education and environment of the medium, are the governing factors as to the shape of the forms materialised.

The book contains 201 pages, the facts are splendidly marshalled, and though we may not agree with all the conclusions, yet we cannot but welcome such thorough investigation.

This book really forms an introduction to Schrenck-Notzing's book on Materialisation Phenomena, of which Messrs. Kegan Paul and Co. have issued recently a magnificent English edition.

Owing to the present existing prohibition on the export of books from Germany, the reviewer has gone into more details than would otherwise have been necessary.

WELCOME TO DR. JULIA SETON.

Miss Callow presided over a large gathering at the Mortimer Hall on January 24th, organised by the International New Thought Alliance, to welcome Dr. Julia Seton, who is now on a visit to London after an absence of about seven years. Among those present were: Professor and Mrs. Bickerton, Mrs. Drakoules, Miss Gerda Lindo, Mr. R. Dimsdale Stocker, Colonel W. J. Roskell, Mr. C. G. Sander, Miss L. Sander, Miss M. Bridgeman, Mrs. Hall Simpson, Mrs. Waterhouse, Miss E. G. Owen, Miss M. Challen, Miss Stacey, Miss Hope, Miss Bradford, and Mrs. Everett. After a number of short speeches by leaders of the various New Thought groups expressing great pleasure at Dr. Seton's visit and the important results it was likely to have, the guest of the evening replied. In a very happy speech Dr. Seton thanked those present for their very cordial reception. She said that their joint aim was to make the Kingdom of God come on this earth. During the evening Miss Symmons contributed pianoforte selections, and Madame Seymour sang.

"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	127	18	4
L. J.	1	1	0
Mrs. Storkey	1	1	0
Mrs. Home	0	10	0

MR. J. J. VANGO AND "RUPERT LIVES."—MR. J. J. Vango writes to repudiate a statement which he has learned is in circulation to the effect that he has made considerable profit out of his connection with the Rev. Walter Wynn's book, "Rupert Lives." Mr. Vango states that he has never asked for or received one penny of remuneration for his services in connection with the sittings referred to in the book, his whole aim being to forward the cause of Spiritualism, and not make private gain. Had he received any share in the profits of "Rupert Lives" he would have passed it on to some Spiritualist charity, but he is given to understand that there have been no profits.

PSYCHIC RESEARCH QUARTERLY.

Vol. I., No. 3. JANUARY, 1921.

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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.

THE TEST OF CLAIRVOYANCE.

S. D. gives me an account of visual phenomena which seem to point to clairvoyance and asks for advice. I fear it is not easy to decide on these cases where the apparent clairvoyance is in a rudimentary form. There are such things as optical illusions and certain disorders of the eyes which give occasion to apparently objective images. It would be wise for S. D. to ask the advice of someone personally known to her who has experience in clairvoyance, for it is my experience that some forms of clairvoyance are put down by the ignorant in these matters to illusion just as on the other hand optical illusions may by those ignorant of medical science be attributed to clairvoyance. It is a matter that needs care. If there is genuine clairvoyance it usually brings its own proofs in the end. But really good clairvoyance is very rare. Most of what passes under the name is imperfect and fragmentary. At its beginnings the clairvoyant faculty is often marked by the appearance of lights, colours, and misty forms. But until it has travelled beyond that stage to real *clear seeing*, it is not easy to pronounce a judgment.

SPIRITUALISM AND RELIGION.

C. J. H. Stockwell, referring to a statement in a recent issue of *Light* that Spiritualism is not a religion, asks for a definition of religion. Let Webster's dictionary (which is usually accepted as a sound authority on the meaning of words) reply: "The outward act or form by which men indicate their recognition of the existence of a god or of gods having power over their destiny, to whom obedience, service and honour are due; the feeling or expression of human love, fear, or awe of some superhuman or over-ruling power, whether by profession of belief, by observance of rites and ceremonies, or by the conduct of life; a system of faith and worship; a manifestation of piety. Religion (as distinguished from theology) is subjective, designating the feelings and acts of men which relate to God." The basis of a religion, then, is belief in a deity or deities to whom are due reverence and obedience. The basis of Spiritualism—the only distinctive thing about it—is the assurance that our loved ones live on after the death of the body and are sometimes able to communicate with us. Each belief helps the other, but it is quite possible to hold either without the other. That is why I cannot regard Spiritualism as a religion. It is, rather, one of the pillars (not the only one) in the temple of the greatest and most inclusive of all religions—the all-embracing Fatherhood of God.

THE "GHOST" OF A SOUND.

Enquirer tells me of the experience of hearing her clock chiming the hour and then suddenly hearing it again, the second instance being the *real* chime. This happened several times, but I certainly cannot offer any explanation. It might, of course, have been an illusion of hearing. On the other hand it is rather suggestive. It reminds me of some curious instances of coming events making themselves known in advance. There are some instances mentioned by

the late Mr. Andrew Lang as occurring in Scotland—one of them being knocking at a door—heard by several people—which occurred before the arrival of a visitor, after which the *real* knock followed. Mr. Lang does not guarantee the truth of the story or rather its psychic character. But I know of some curious instances where the psychic explanation seems to be the only one possible. There may be the ghost of a sound, something like a shadow cast in advance of the physical reality. But that, of course, is pure speculation.

THE DAVENPORT BROTHERS.

B. H. (The Hague) tells me of two performers in Holland, Mr. and Mrs. Chambry, who perform remarkable feats in a cabinet, exactly the same as those associated with the Davenport Brothers. The performance is given at various public halls in Holland, and B. H. is sufficiently astonished at some of the feats to think there may be some psychic explanation. There may, of course, be some such explanation, but it seems to me very improbable. Stage conjurers are sometimes almost diabolically clever in producing their effects. They do things which appear to have only a psychic explanation, yet sleight of hand and illusion are the only agencies really employed. I can say nothing positive about the Davenport Brothers' manifestations, but from what I have read about them there seems to be considerable ground for regarding the brothers as mediums of a type.

TRANCE MEDIUMSHIP.

To Investigator (F. V.).—I agree with you that "indiscriminate passes" applied to a medium on emerging from trance are inadvisable. Usually I think passes are unnecessary, at any rate in the case of a well-developed medium. Conditions vary, of course, and where the control is known and has shown himself experienced and trustworthy it is wise to ask for and act upon his advice as to the method of sitting. I would advise you to obtain a little book, "How to Develop Mediumship," by E. W. and M. H. Wallis, to be obtained at this office (post free, 2/2½d.).

DISCOURAGEMENTS.

"Black Rock" tells me of her disappointment in failing to get into touch with her friends on the other side or to receive any evidence through mediums of their continued existence and affection. This is not a unique case. Some people have to wait years for such evidences, although my experience is that they always attain it in the end. Sometimes I think the obstacle is their very anxiety to obtain such proofs, for in some way a too ardent seeking seems to defeat its own end. Probably it destroys that attitude of quiet receptivity which is generally necessary in these things. I say *generally* because sometimes the proofs will come to people who are either aggressively sceptical or anxious and excited. But these are exceptions to the general rule. I should counsel "Black Rock" to make acquaintance with sympathetic persons with knowledge and experience in the subject, and will endeavour to put her in touch with friends of this kind.

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.

KEEN INTEREST SHOWN BY OUR READERS.

NAMES OF JUDGING COMMITTEE.

During the last week we have received a considerable number of letters, both from intending competitors and others showing the widespread interest now being taken in our Cover Design Competition, and the great affection the readers of our journal have for its every page. Amongst the questions raised in the letters received have been some referring to our stipulation that the design should be carried out in line work. It appears that numbers of artists prefer, when possible, to make wash drawings. We shall be only too pleased to accept drawings executed in this medium, but will competitors remember that their designs must be of such a character that they can afterwards be converted into line drawings. If the winning design should happen to be in this medium, it will be necessary for us to convert the drawing from wash into line. Again, several correspondents ask if it is possible for us to have our cover produced in two colours. We are sorry that this is commercially impossible at present. And even to print the cover in any other colour than black cannot be considered just now. A few intending competitors have asked us if their designs are to be limited to seven inches by eleven and a-half. We may state that designs may be sent to us in any size, in this proportion. It is often better to make a design at least twice the size of that to which it is to be reduced. With regard to the actual design itself, we have had many suggestions, but we refrain from quoting these, as we would rather leave the treatment of the idea entirely in the hands of the competitors. We may, however, emphasise one important point, that the title, *LIGHT*, must be bold, and the rest of the design strong and yet simple in its treatment. A glance on the bookstalls to-day may help competitors, and they will notice that those cover designs that attract the most attention have very little detail in them. One can always overload a design with symbolism and tracery.

THE JUDGES.

We now have much pleasure in announcing the names of the committee of judges, amongst whom will be recognised well-known artists and representatives of the Press:—

Viscount Molesworth.

Ellis T. Powell, LL.B., D.Sc. F. J. Lamburn.
Mrs. Ch. de Crespigny. J. A. Stevenson.
Garth Jones. E. Wake Cook.
E. Middleton. David Gow.

For new readers we repeat the conditions under which the competition will be conducted:—

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 11½ 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.

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, Miss Rotheram. Thursday, 8, Mrs. Brown.
Lewisham.—Limes Hall, Limes Grove. — 6.30, Mr. H. Boddington.
Peckham.—Lausanne-road.—7, Mrs. Imison. Thursday, 8.15, Mrs. A. Jamrach.
Croydon.—Harewood Hall, 96, High-street. — 11, Mr. Percy Scholey; 6.30, Mr. George Prior.
Church of the Spirit, Windsor-road, Denmark Hill, S.E. —11, the President; 6.30, Mr. T. W. Ella.
Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—11, Dr. W. J. Vanstone; 7, service by Lyceum members; 3, Lyceum. Wednesday, 8, Mr. and Mrs. E. J. Pulham.
Brighton.—Athenaeum Hall.—11.15 and 7, Mr. John Jackson, addresses; 3, Lyceum. Wednesday, 8, Mr. F. Curry.

By a curious coincidence Dr. Powell's article in the "National News" last Sunday dealt with the cold breeze felt at seances, a matter which also entered into the message in the Vale Owen Script which appeared in the "Weekly Dispatch" on the same day.

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WHAT THE CHURCHES CAN LEARN.

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

1920.

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

1921.

January 1st.—Rev. G. Vale Owen.
3th.—Rev. G. Vale Owen.
15th.—Rev. G. Vale Owen.
22nd.—Rev. G. Maurice Elliott.

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

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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.

Rooms to Let for Meetings, Sunday Services, Committees &c., at the Marylebone, Clapton and Seven Kings branches of the Metropolitan Academy of Music.—Apply Director's Office, 63, Fairlop Road, Leytonstone, E.11.

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TERMS OF MEMBERSHIP.

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

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

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

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

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