

LIGHT

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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,094.—Vol. XLI. [Registered as] SATURDAY, FEBRUARY 5, 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 incarnate. 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.

Einstein is said to have administered another shock to the scientific world by announcing that it will be possible to prove the universe finite and even to estimate its size in space. Many years ago we remember an old teacher of philosophy saying that the universe was *of course* finite, otherwise it could not be one, i.e., a unitary thing; as its name implied. To us it seems to be largely a matter of terms and phrases—we can imagine neither a limited universe nor an unlimited one. If it is limited, what are its boundaries and what is there beyond them? If it is unlimited it is equally beyond our thought. And, from our point of view, it is not simply a question of externals—in the way of extension in space, but rather of interior modes of being—world within world; the finer permeating the grosser in successive grades. This is to look at Einstein's theory from another viewpoint—not the scientific one, which is wholly concerned with the sensory side of things.

* * * *

Some reformers have before them an ideal which may be thus bluntly expressed—"We must stamp out superstition!" Quite so, but one might express it differently. To us it is rather a matter of transmutation than destruction. We do not, for instance, seek to destroy selfishness or self-love, but rather to unfold it in the natural order, for self-love is the elementary form of the love-principle in the Universe. It should begin at the self as the centre and expand outwards in a gradually increasing circle; not deleted but developed so that the "chord of self," as Tennyson put it, is taken up into a larger harmony, not destroyed or lost but blended into the harmony which "is in all immortal souls." Similarly, craft and cunning, ugly as they look, are the elementary expressions in life of the principle of Wisdom. They, too, must be cultivated until they grow into large forms of sagacity, prudence, right direction, such as are shown by those great souls who love not only widely but wisely. They, too, began with the infantile forms of self-love and amusingly crafty methods—common to infants and quite legitimate in infancy—of gaining their own ends.

* * * *

Everyone knows how the body is influenced by the mind; but few realise how close and intimate is the

relationship. The experiments of the Danish psychologist, Alfred Lehmann, who investigated the subject, showed conclusively that pleasurable emotions are accompanied by definite physiological changes, and that disagreeable sensations exert an opposite action. He found that the eating of sweets or the tasting of a nauseous drug has a marked effect upon the respiration, the beating of the heart, and the blood-pressure. An unexpected gift of money to a person under examination was followed by an easily recognisable disturbance of the psychologist's delicate recording instrument; and a simple problem in arithmetic gave rise to "shallow breathing," an enlargement of the blood vessels of the brain, and stronger pulse beats while it was being considered. When manual labour was associated with mental effort the record showed that the former lost in effectiveness. It was also observed that there is a wavelike motion or variation in the amount of blood in the vessels of the cerebrum, lasting from three to six seconds. It is probably owing to this periodicity that the preference for rhythm in human activity may be due.

* * * *

The "Times Literary Supplement" of the 27th ult., in a review of "The Earthen Vessel," offers some remarks which show an unusually intelligent appreciation of the true inwardness of "Book Tests." It notes the combination, in these messages, of the intuitive and analytical faculties, and remarks:—

To conceive of a mind guided by immediate sympathy to consciousness of a significant passage and its whereabouts is one thing; it is another when shelf and book and page are specifically numbered. And we need not be surprised that, whatever be the source of these references, the difficulty of conveying them is insisted upon by their originators. In fact, they involve, over and above the universal clairvoyance we are postulating, the power to translate items of the vision into terms recognisable by the human mind; to see sympathetically and to describe intellectually.

That extract from the Literary Supplement puts into concise form the essential factors of the problem of communication in spirit messages generally, and is the reply to superficial objections from the unthinking that if spirits can do one thing they should be able to do some other (usually named by the sceptic) and so furnish overwhelming proof of their existence. Cheap and easy criticism naturally demands cheap and easy criteria. A little clear thinking on the matter is sufficient to show us that communications from one state of consciousness to a lower one need no little skill and may involve a painful and difficult process of translation. Examples abound, as in the case of terms which, familiar enough to the spirit incarnate, are difficult to reproduce when he is in a state in which the verbal texture of an idea is no longer needed in the presence of the idea itself. It is interesting to observe that the "Times Literary Supplement" finds in the necessity for "this combination of processes a *prima facie* argument in favour of the belief in an independent personality communicating."

THE SALE OF "LIGHT."—Owing to the great demand, LIGHT was completely sold out last week. While regretting that numbers of would-be readers were thus disappointed, we would impress on them the necessity of giving their orders early.

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

THE SPIRIT OF THE MORNING GLORY.

One day, after breakfast, my attention was arrested by a sight which gave me a thrill of admiration. The morning glories were in bloom. There they were, like a living vision, revealing to me something in the kingdom of flowers I had never seen or felt before. The radiant days of summer had decked the log-house with a mantle more beautiful than any worn by the Queen of Sheba, or by Solomon when he received her. And now, as the days were growing more languid and the evenings more wistful, autumn with her endless procession of far, faint shadows would steal across the threshold under a canopy of infinite and indescribable colour.

How the spell of their magic changed the appearance of the house. The flowers looked out on sky and plain with meek, mauve-tinted eyes, after having absorbed all the amaranth of a cloudless night, the aureole of early morning, and a something, I know not what, that belongs to dreams and distance wafted on waves of colour from far-away places. They gave to the entrance a sort of halo that symbolised the eternal residuum of all things mortal and visible.—
From "The Valley of Shadows," by FRANCIS GRIERSON.

The Squire and His Wife:

ON a hill-side green and golden, and with the perfume of many flowers hovering about like music kissed by colour, there is an old gabled house with many turrets and windows like those which first in England were filled with glass. There are trees and lawns, and down in the hollow a large lake where birds of many colours and very beautiful sport themselves.

This is not a scene of your sphere, but one on this side of the Veil. It were of little profit that I argue to show the reasonableness of such things being here. It is so; and that men should doubt that all that is good and beautiful on earth is here with beauty enhanced and loveliness made more lovely is, on our part, a matter of wonder quite as great.

On one of the towers there stands a woman. She is clad in the colour of her order, and that colour is not one you know on earth; so I cannot give it a name. But I would describe it as golden-purple; and that will, I fear, convey little to you.

She looks out towards the horizon far away across the lake, where low-lying hills are touched by the light beyond. She is fair to look upon. Her figure is more perfect and beautiful than that of any woman on earth, and her face more lovely. Her eyes shine out a radiance of lovely violet hue. On her brow a silver star shines and sparkles as it answers to her thoughts within; this is the jewel of her order.

And if beauty were wanted to make her beauty more complete, it is there in just a tinge of wistfulness, which but adds to the peace and joy of her countenance.

COMMUNION.

Surely the Dead are near,
Too close for eyes to see.
You have been near me while I lay
Under the chestnut tree.
My hand lay idly on the grass—
You touched it, tenderly.

Surely the Dead can speak,
My spirit tells me so,
Your voice has broken through my
dreams

THE HOMES OF THE HEREAFTER.

Just as "stone walls do not a prison make," so it may be said that bricks and mortar do not in themselves make a home. Nay, they may fall far short of that ideal, even when architecturally complete and furnished within with every article of comfort and convenience. Many have lived in such dwellings, but they have not regarded them as homes, because the spiritual element, the pervading principle of love, has been absent. So we get at the essential idea underlying the word. Realising this we are the better able to understand—however dimly—the nature of a home in the spiritual world. In our world we are to a certain extent at the mercy of our material surroundings. It is only at times that we may transcend them, so that a windy hovel may seem a palace in the company of those we love. In the spiritual world there is a certain reversal of material conditions, and the interior life, lovely or unlovely, is bodied forth into externals. The beautiful soul is beautifully environed. That plastic external which is the substance of them, becomes mysteriously graded to the spirit.

D. G.

From Zabdici.

get his bearings; and this he did at last, and suddenly. He burst into tears of joy, for it came to him that this, indeed, was his wife and sweetheart; and love overcame his awe.

He came forward with his left hand over his eyes, just glancing up now and then. When he was near she came quickly and took him into her arms and kissed him, and then, throwing one arm about his neck, she took his hand in hers and led him up the steps with slow and gentle dignity into the house she had prepared for him.

Yes, that house was the Heavenly counterpart of their home in Dorset where they had lived all their married life until she passed hence, and where he had remained to mourn her absence.

This, my ward, I have set down by way of pointing, with homely incident, the fact that the treasures of Heaven are not mere words of sentiment, but solid and real and, if you will not press the word, material.

Houses and friends and pastures and all things dear and beautiful you have on earth are here. Only here they are of more sublime beauty, even as the people of these realms are of a beauty not of earth.

These two had lived a good life as country squire and wife, both simple and Godfearing, and kindly to the poor and the rich alike. These have their reward here; and that reward is often unexpected in its nature as it was to him.

This meeting I myself witnessed, for I was one of those who brought him on his way to the House, being then of that sphere where this took place.

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

In accents that I know,
And in the murmur of the stream
I heard you laughing low.

Surely the Dead can love,
And tender is their care,
For you have lingered near, lest I
Should perish in despair,
And even as I wept, I felt
Your fingers on my hair.

—MAY WEBBLER.

This is the lady of the house where live a large number of maidens who are in her charge to do her will and go forth on what mission she desires from time to time. For the house is very spacious.

Now, if you study her face you will see at once that she is there expectant. Presently a light springs up and flashes from her eyes those beautiful violet rays; and from her lips a message goes—you know that by reason of the flash of light of blue and pink and crimson which darts from beneath her lips and seems to take wing far too quickly for you to follow it across the lake.

Then a boat is seen coming quickly from the right between the trees which grow on its borders, and the oars flash and sparkle, and the spray around the gilded prow is like small spheres of golden glass mingled with emeralds and rubies as it falls behind. The boat comes to the landing-place, and a brilliantly robed throng leap on to the marble steps which lead them up to the green lawn above.

One is not so quick, however. His face is suffused with joy, and he seems also full of wonder, and his eyes are not quite used to the quality of the light which bathes all things in a soft, shimmering radiance.

Then from the great entrance and down towards the party comes the lady of the house, and pauses a short distance from the party. The newcomer looks on her as she stands there, and utter perplexity is in his gaze, rapt and intent. Then at last she addresses him in homely words and this shining saint of God welcomes her husband: "Well, James, now you have come to me—at last, dear, at last."

But he hesitates. The voice is hers, but different. Moreover, she died an old woman with grey hair, and an invalid. And now she stands before him a lovely woman, not young nor old, but of perfect grace and beauty of eternal youth.

"I have watched you, dear, and been so near you all the time. And that is past and over now, and your loneliness is gone for ever. For now we are together once again, and this is God's Summerland, where you and I will never grow old again, and where our boys and Nellie will come when they have finished what is theirs to do in the earth life."

Thus she talked, that he might

* 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.

IS THIS THE VOICE OF THE CHURCH?

By GEORGE E. WRIGHT (Author of "The Church and Psychical Research").

"In Christian teaching there is no confirmation of the pretended revelations of modern Spiritualism that after death the spirits of men enjoy an existence which is to such an extent a counterpart of earthly life that 'spiritual clothes' and even 'spiritual cigars' are not unknown. It is important to dissociate Christian doctrine from ideas of this nature for they merely parody our faith."

The above words form part of a sermon preached by the Rev. E. W. Barnes, Canon of Westminster, and which is reported in "The Church Family Newspaper" of January 28th. It is an astonishing statement to come from one who at his ordination must have made answer to the question, "Do you unfeignedly believe all the canonical scriptures" in the definite words of the ordination, "I do believe them."

Amongst these canonical scriptures is "The Revelation of St. John the Divine," in which, therefore, Canon Barnes is bound by his ordination vow to "unfeignedly believe."

That book lays down—if the words are to be taken in their literal meaning—that the spirits of men do "enjoy an existence that is a counterpart of earthly life." The whole Apocalypse is full of these counterparts. Clothes, candlesticks, books, seals, swords, white horses, walls, gates, harps, trumpets and so forth.

One might add many passages from the gospels and the Pauline Epistles to show, without the possibility of contradiction, that the teaching of Scripture, taken *literally*, most certainly shows us an existence beyond the veil which is a definite and even detailed counterpart of earthly life.

If, then, Canon Barnes asks us to take the teaching of Scripture literally his contention is at once shown to be entirely wrong. But, of course, the learned Canon does not so ask us. He will tell us that all these things—the clothes, candlesticks, etc.—are to be taken as symbolic. No one will question the reasonableness of this. But he cannot, to use a common phrase, have it both ways; if the Scripture counterpart is symbolic, then he must allow the Spiritualist counterpart to be symbolic also.

It is common ground to all who believe in survival that after the death of the body the soul passes into another sphere of existence which—to us here in the body—is transcendental. The nature and components of that existence are not therefore explicable in human language. These disembodied intelligences who are endeavouring to communicate with us can only therefore use analogy and symbol. If they speak of "bodies" it is because the word "body" is the nearest equivalent, in the human tongue, to that which is enshrining their personalities. If they speak of houses, roads, hills, valleys, etc., it is because all these things are in some transcendental form the necessary context of the survival of personality and are only describable by their

nearest equivalent in human language. The realities may be—indeed we are repeatedly told that they are—very different from the analogies, the symbols and the pictures. But it is clearly only by these latter that we can gain even a faint idea of the realities.

It is really extraordinary that Canon Barnes should—to judge from his sermon—be unable to realise this very simple point. Is it unfair to suspect that it is prejudice against psychical research that inhibits his judgment in this matter? It is difficult otherwise to explain how a theologian and a man of science should import matter of prejudice into the discussion by the unwarrantable reference to "spiritual cigars."

Enough has, I think, been said to demonstrate conclusively that Scripture plainly teaches that the spiritual life is a counterpart of physical life—a counterpart which transcends the original to degrees which finite human understanding cannot conceive, but still a counterpart. In theological terms human life is the type; extra-terrene life is the ante-type.

In the opinion of Canon Barnes "It is important to dissociate Church doctrine from ideas of this nature"; then the only inference is that in his opinion it is important to dissociate Church doctrine from the teaching of Holy Scripture. Is this the voice of the Church?

Towards the close of his sermon, Canon Barnes says, "many among us are troubled by the apparent indissoluble connection between man's personality and his body. How can personality survive the destruction of the living organism?"

The quieting of this trouble, the demonstration of this survival, has been achieved by the evidence which psychical research has obtained, of communications from beyond the veil. It has furthermore been demonstrated that even in this planetary existence the physical connection between man's personality and his body can be temporarily dissolved.

Those who feel that Christian teaching alone does not remove their difficulty in believing that "personality can survive the destruction of the living organism" have now before them, if they will only consider the evidence which lies at their very doors, the definite experimental proof of this survival.

Surely, then, clerics such as Canon Barnes, whose utterances have wide publicity, do wrong to confuse the issue and darken counsel by statements based not on reason but on prejudice. Surely they should regard psychical research not in a spirit of hostility, not even with indifference, but should welcome it as an ally and recognise it as a helper, albeit a humble one, in the Church's mission of bringing mankind to that light "which shineth more and more unto the perfect day."

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

III.—SMELL.

We are unconsciously apt to class smell among the more definitely animal senses which we possess, perhaps because we see it exercised so prominently by the animals. But if we may judge the order of the senses by their power to give the widest range of correspondence with external things, we shall certainly have to place smell above either touch or taste. It has, in fact, a far more important part in life than is generally realised, and it is not without significance that from the oldest times to the present day this sense has been given a place beside those of sight and hearing in the ritual of religious worship. The gods themselves, as classical references show, were believed susceptible of pleasure from the "savoury smell" of offerings; so were the souls of the righteous, for in the Egyptian Book of the Dead, while the scribe and his wife are playing at draughts in a heavenly bower, their Ba's (souls) seated on the tomb, are enjoying the odours that rise from a little stand of offerings. In Lafcadio Hearn's story of Katsugoro, founded on attested documents ("Gleanings in Buddha Fields") the reincarnated child told how he had liked the smell of the cakes placed before his little shrine when he last died. There is, too, a curious passage in "Raymond" where the smells of earth are mentioned as being utilised for earth-like manufactures in the next state. This is in keeping with the stringent laws of economy that appear to rule there. Dante also did not ignore foul smells as an element of several of his dread circles, and in modern fiction readers of Algernon Blackwood, whose occultism is unerring, will remember "Secret Worship" as a little idyll of natural scents. E. M. Dinnis, in "Mystics All," has woven another round the odours of grace that cling to a rosary. Examples could be multiplied to show

that the power of smell has as much a kingdom of its own as the supposed nobler senses of sight and hearing.

LIMITS OF THE SENSE.

At present we observe no order in the classification of smells, but the day will come when, like the colours of the rainbow and the notes of the octave, they will be found to form a natural series, for through the boundless and endless wealth of variety in Nature run the great lines of uniformity and order, only awaiting our discovery. We do not know why the scent of certain flowers should produce an antipathy in some people, so that they cannot stay in the room with them, or why some scents have an extraordinary effect on animals, such as that of camphor or valerian on cats. Great diversities of liking may be noticed in different people, and the association of a given scent with an emotional state may produce a lasting disagreeable or pleasurable effect. Now Sir William Crookes has told us that the chemist's scale turns to the 1,000th of a grain; but according to the French scientist Berthelot, the sense of smell is infinitely superior in sensitiveness to that of the balance, since in the case of certain substances, such as iodoform, "the presence of the hundredth of a millionth of a milligramme can be easily revealed by it" (Le Bon, "Evolution of Matter," p. 237). After this the case of a girl in an orphanage who was said to recognise her own clothes by the smell out of 140 others seems less wonderful. Some sensitives have declared that water has a recognisable smell of its own, and that magnetised water varies in this respect and can be so distinguished. Miss Goodrich Freer claimed to do this ("Proceedings," S.P.R., VII., 95). It is possible that this may be hyperaesthesia, but I am inclined to think that we are here upon the very border of the third psychic sense, and that through ignorance and want of observation its manifestation is not distinguished from the physical one by those exercising it.

We have, in fact, a little series. First, there is the physical smell physically perceived; then the physical smell psychically perceived (as at a distance too great for the sense to act). Then comes the non-physical smell, perhaps physically perceived (as in some hauntings), but more likely

psychically so, as in the odours accompanying visions and in imposed hallucinations. Just where we make the transition from one step to another is sometimes very difficult to determine in a given instance. When Jane, the Durham pitman's wife who was observed by Mrs. T. Myers, went on her clairvoyant travels in "the sleep," she remarked of one house, "What a smell! What a smell!" and there was. It was a surgeon's house, pervaded by the odour of medicaments and drugs. She was certainly using no physical sense here, and as she was primarily only expected to see, she made them a present, so to speak, of the smell ("Proceedings," S.P.R., VII., 57). Similarly she was quite sure that it was brandy and water and not wine or whisky or rum and water, in the stout gentleman's glass. Dr. F., in the first case, knew the house, but in the second could not know the exact dispositions made by his patient. Turvey also discerned a smell of gas in the house he was clairvoyantly describing to a strange sitter, which turned out to be quite true ("Beginnings of Seership," p. 196). Madame Veschied, coming in with her husband, "remarked that she had an impression of the smell of quinces," a smell which she recognised as characteristic of her father-in-law's house, distant three days' railway journey, and where the old man had died some hours previously. Perhaps she was more sensitive to smell than most people, and, therefore, that sense was the one to be affected. In her husband's book, "Les Hallucinations Télépathiques," which records nearly 1,400 observations of his own collecting, the unusually large proportion of seventy-four olfactory ones occurs. (See Review in "Proceedings," S.P.R., XXVI., 251.) It is possible that racial differences of organisation may make themselves apparent in such statistics, but Flammarion, also taking a census in a Latin people, gives only one case ("The Unknown," p. 87), where a girl was aware, along with the impression of a death at a distance, of a strong scent of Eau de Cologne, and learned afterwards that her sister had sprinkled it freely around the dying woman. The rarity and beauty of Miss Monteith's experience ("Fringe of Immortality," p. 151, 2) of becoming distinctly aware of the perfume of incense on two occasions when a friend was engaged in earnest prayer at Mass for her, will be recalled with pleasure by readers of her recent book.

In all these examples a physical cause existed, but the percipient could not possibly have had the physical sense affected by it. Are we not justified by analogy in placing them, like the seeing of distant events and the hearing of distant voices, to the credit of a psychic sense of their own? We should not always take for granted that the scent is physically perceived. It may not be so. True, the clairvoyant says he "sees" with his eyes closely shut, and the clairaudient never says but that he "heard a voice." When the reporters of sensations on different levels use the same language for all of them, we are limited to making our discrimination by means of reason and comparison only. So, when an "overpowering" smell of dogs pervaded the morning room in Ballechin House when Mrs. S. was sitting there alone doing accounts one morning, we cannot tell whether it was objectively perceived or not, but we know that it was probably connected with the death of the black spaniel and the other thirteen dogs that had been shot, and with the vision of the Paws ("Alleged Haunting of B— House," p. 25). Here there had been a physical cause, though it no longer existed. And when a smell of damp earth or horrible decay is an accompaniment of haunting, it is reasonable to suppose that a material cause exists somewhere, and that the "phantasmogenic" centre in the haunted does not see fit to dispense with the evidence of it: perhaps it cannot do so. The Seeress of Prévorst is reported to have experienced a dreadful sense of nausea when holding a ribbon belonging to someone who had died and been buried in an advanced stage of disease. It is a pleasure to turn mentally from this repellent incident to a statement quoted by Mrs. de Morgan, and attributed to a newly-freed spirit, that rose leaves are scattered about a death-chamber by unseen ministrants, and that in her own case "The smell of rosebuds made the room like paradise" ("From Matter to Spirit," p. 152).

WITH AND WITHOUT TELEPATHY.

Among the meagre materials for a study of psychic smelling, we find, of course, some that belong to the telepathic domain, though how a smell or the thought of a smell in one person's mind can translate itself into the apparent sensation itself in another, we cannot even surmise. The classical instance is probably that of the Rev. Philip Newnham, when walking in a Hampshire lane with his wife. More than twelve years before he had gathered for her here "the first wild violets of the Spring," without her knowing where they came from. After years of absence, they revisited the place, and following close upon his unspoken recollection of the spot, she remarked that if it were not impossible (for it was now winter) she could declare she smelt violets in the hedge ("Phantasms," case 18). But Mr. Newnham says that he was not consciously thinking of the scent, but of the place where the violets had been, and that the hedge having been "grubbed," there were then no violets at any season.

Myers also has a little group of cases in which, though there is no question of telepathy, neither is there anything stronger than inference or conjecture that smell had anything to do with the results. In one of them ("Proceedings" S.P.R., XI., 4, 19; "Human Personality," II., 107) the

saving of many lives was involved in the possibility—no more—that there was a subliminal consciousness of burning wood at a distance. It is the story of an engine driver in the United States approaching a bridge which had been charred for some little way, when "something which he could not define compelled him to stop." As he had already run through an area in which there were frequent patches of burning, of which he had taken no notice, this does not seem to suggest the exercise of psychic smell. In the Mexican experiments referred to in the previous article, the subject was tested as usual for each sense in turn. She gave no reaction to strong liquid ammonia held under the nostrils, thus showing the complete suspension of olfactory sensibility; but when the pumice from the stagnant lake Tezcoco was placed in her hands she noticed plainly the characteristic foul smell (Journal of American S.P.R., XIV., 399). We may well ask, not only by what channel did she become aware, but what quality in the pumice made itself known through that channel? The bearing of that question will be more clearly seen, however, when we come to consider Touch. We will pass on to consider some sensations of smell which appear to have a non-physical, or it would perhaps be more correct to say, a non-atomic source. Within this century the bounds of physical science have been swept out to such wide limits as to shatter the foundation of the older materialism quite as effectively as even Spiritualism itself. A whole kingdom of substances, neither of matter nor of ether, exists, and we do not know how they may be utilised to affect our psychic senses.

VIOLETS.

Among the smells perceived but unaccounted for by any material cause, that of violets, for some reason, is found a little oftener than others. Thus, a few months since *LIGHT* (November 6th, 1920) reproduced the story of the Empress Eugénie following a "violet trail" to her son's unknown grave in South Africa, or we read of the fragrance of violets being noticed at an anniversary séance (Carrington, "Death, Its Causes and Phenomena," p. 390), or on another occasion in Morell Theobald's circle ("Spirit Workers," p. 45). Billot, writing to Deleuze in 1831, speaks of "delicious odours at séances," so also Dr. Charpignon, of Orleans, Stainton Moses, and others. Are there not numerous accounts of flowery fragrance observed about the bodies of the saints when living, about the death-beds of others when passing, about the relics of some long after death, and finally as accompanying visions of them in our own times? A more particular selection may be found in Mr. Fielding-Ould's "Wonders of the Saints" (ch. IX.); but Miss Dorothy Kerin's saintly vision of the bearer of a lily whose scent still made a sanctuary of her chamber on the following morning should be read in her own book, "The Living Touch" (p. 17).

None of these—to come down to earth again—proves either a psychic sense or psychic qualities in matter, but if we can consider the sense to be established as existing, on other grounds, by its veridical correspondence, as in the case of sight and hearing, then the others gain at least in logical probability, and by their cumulative force lend each other a mutual support.

(To be continued.)

THE ELECTRON AND THE SPIRITUAL REALM.

In his address at the first meeting of the Mystic Evolution Society, on the 28th ult., Lord Clifford of Chudleigh is reported to have said that investigations made by Professor Soddy and himself led to the conclusion that there were three, not two, electrons. The first might be called the "x," or unknown, electron, which was concerned in all forms of life, growth and variation, but which, as conforming to all the conditions of infinity, could only be described as the force of nothingness. Second came the negative electron, and the two combined produced material existence. Next came the positive electron combining with the other two to create energy. As pure electricity conformed to the conditions of infinity it seemed clear that it was divine or spiritual in nature.

The lecturer was doubtless looking at the subject from the purely scientific angle. To the moral philosopher it would seem that all the manifestations of life are divine, to whatever order they may belong, but it is interesting to see how Science is approaching Religion in its own way.

HELEN MATHERS.—The fact that the late Helen Mathers (Mrs. Helen Reeve) was a contributor to *LIGHT* gives an interest for us to the statement in the daily Press that her estate amounted to only £943, and that she sold her first story, the world-renowned "Comin' Through the Rye," for £31 in 1875, losing thereby, as she herself said, £20,000. for the novel ran through many editions during twenty-five years.

* It is worth noting that violets were the floral emblem of the Napoleons.—R.D.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

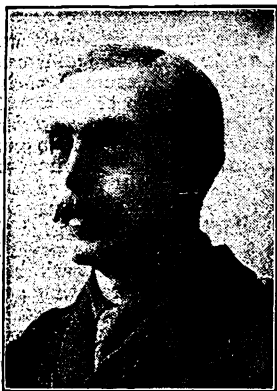
CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

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 69.)

THE OPPORTUNITY OF THE CHURCH.



MR. STANLEY DE BRATH.

For better or worse these phenomena have been given to the world, and have been widely disseminated. They have excited great interest after a long period of more or less scornful denial. Certain stalwarts of the materialist school previously mentioned still maintain that they are fraudulent, but very large numbers of persons are quite rationally convinced of their experimental truth. That we stand at the opening of a New Era is admitted, not only by students of Biblical prophecy such as the late Bishop of Durham, and by Spiritualists who give heed to such contemporary prophecies as those in Mr. Bligh Bond's "Hill of Vision," but

by observers of current events in the political field. Two opposing forces may be clearly discerned, both professing beneficent purposes for the world. The one, like the Jacobins of 1790, desires to make a clean sweep of the whole social system, and to replace it by an ideal of its own; the other seeks to transform the present social order. The one preaches Revolution, the other Evolution. How do the psychic facts apply here? Is it necessary to wait for their detailed explanation at the hands of psychologists?

A much simpler criterion is before us—that a series of crucial experiments have shown a number of supernormal facts. These facts can all be reconciled by the hypothesis of the survival of the spirit of man, that it exists in an ethereal body, that according to its degree of ethical consciousness it is released from earthly limitations, but is still progressive. In other words, the facts proclaim the supremacy of spiritual causation both individually and in those collections of individuals that we call nations. For every civilisation is the reflection of the moral as well as the intellectual standard of the nation that produces it. Its moral standard determines the uses to which it will put its science, whether to the purposes of strife, or the purposes of good will.

Wherein does the opportunity of the Church consist? Does it mean that the clergy should proclaim the results of psychical research? Does it mean the formal recantation of doctrines?

Nothing of the kind. It means that they should themselves be aware that the supernormal facts are real facts; not to be explained away by telepathy between the living, nor by a "cosmic reservoir" of knowledge, nor by coincidence, nor by hallucination, nor by fraud, but afford the strongest possible confirmation of Biblical events that it has become fashionable to disregard because "Christianity can stand without miracles." Well; of course it can, logically; but Christ Himself did not think so. "The works that I do bear witness of Me," "If ye believe not Me, believe the works." This is not to build a doctrine on a text, but to adduce testimony to a fact. Let the clergy take their courage in both hands—satisfy themselves as Mr. Tweedale and others have satisfied themselves, that the facts are both true and Scriptural—they will then be guided what to say both in public and private ministry. There is no need to master recondite theories or to collate the vast mass of experiment recorded (and buried) in the voluminous proceedings of the S.P.R., with a view to pronouncements on psychological theories. The unexampled opportunity is to emphasise the broad fact that human survival is no longer a matter only of faith but of evidence; and, without formally abandoning any doctrines, cease from emphasising them, and to take their stand on spiritual causation here and now.

Our civilisation is the accurate reflection of our moral standards. Nine-tenths of human suffering is due to individual or collective human misdoing, including collective apathy which sets "vested interests" and pecuniary advantage above right. For the redress of these evils the only possible remedy is to see primary truths and act on them.

Doctrines, however theologically true, have lost their force. Fifteen hundred years ago, at the time of the Council of Nicaea, men were lashed into fury by definitions at which they now shrug shoulders. Three hundred years ago Catholic and Protestant each claimed the absolute truth and perse-

cutted each other as enemies of God; now, except among communities blinded by shibboleths of hate as in Ireland, no man troubles what creed his neighbour holds, not because of indifference to truth, but because he feels that the secret of truth is not in them. Could any clergyman look a sane man in the face and tell him *ex animo* that if he would be saved before all things it is necessary that he hold the Catholic faith? Or that "Salvation" means anything more than being on the path of spiritual progress? Doctrines have lost their power because men know that they are only human phrasings of truths transcending language. Men want primary truths. After all, there is precedent for it: Augustine said—"I want to know God and my own soul; these two things and no third whatever," and in his day definitions were the expression of that knowledge. Those definitions are no longer adequate at the present stage of physical and biological science. Nor are fresh modifications the real desiderata; but rather the primary truths that have fallen out of sight.

THE LAW OF CONSEQUENCE.

If a man is a spirit and his real evolution spiritual, the first thing needful is that he be conscious of the fact; the next, that he recognise the laws of spirit. The first of these is the Law of Consequence. It has two aspects, the personal and the national.

The personal aspect revealed by the psychic facts is the eternal truth that as a man has sown, so he will surely reap when the Self released from earth's limitations is seen precisely as it is. If he has consciously and wilfully done evil, he will not only see and suffer its results, but his own being will be visibly sick, deformed and stunted, and old mental habits will cling to him till he accepts the Divine Light and works upwards. If he has lived for earthly success only, he will be "earthbound," chained to material desires that can no longer be fulfilled. If he has lived for the things of the mind, "whatsoever things are lovely and of good report" in whatever social state he found himself, and has developed that Will-to-Good which is Character, he will enter into comradeship with the noble and the kindly, and have powers yet undreamed of in conditions of which we are told "God's Love is to us like sunlight in your world," a constant source of power. These are verifiable personal effects, conformable to reason, and to the teaching of Christ.

The national aspects of the Law of Consequence are visible throughout all history: every event is the result of the characters that put proximate causes in motion. The blindness of dogmatic literalism was the direct cause of the insurrections which led to the siege of Jerusalem and the dispersion of the Jews. Slavery, luxury, political and sexual corruption were the real and obvious causes of the deterioration of character that led to the fall of Greece and Rome. The Christian era was ushered in by five centuries of tribal wars from A.D. 350 to A.D. 800, in which the language, literature and arts of civilisation all but perished. Had the nations accepted the new light, the New Era might have run on quite other lines: Roman civilisation might have been transformed, and the Gothic development, which had already in Gaul acquired the character of "peaceful penetration" (the Roman legions being recruited and officered largely by Franks and Visigoths, and the civil magistracy also locally recruited on the same lines) would certainly have proceeded in the same manner. There would, of course, have come a time when complete independence must have been conceded, but—given the spirit of Christianity—the transition would not have involved the ruin and devastation which desolated Europe till civilisation of a kind emerged again under Charlemagne.

(To be continued.)

DR. POWELL AT READING.

On Sunday last Dr. Ellis T. Powell spoke in the morning and evening at the Church of the Reading Spiritual Mission. In the morning he dealt with Spiritualism amongst the early Christians and traced numerous striking points of contact between early Christianity and Modern Spiritualism, enforcing his points by giving the true interpretation of passages in the Greek Testament which have been mistranslated. In the evening he spoke on Spiritualism and Social Reconstruction, showing how the application of the principles of Spiritualism as a philosophy would banish most if not all the social and political evils of our day.

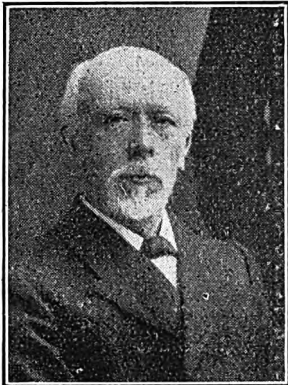
MISS MARGARET BONDFIELD has been elected secretary of the Women's section of the National Federation of General Workers in place of the late Mary MacArthur.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

12.—By the REV. W. B. HAYNES, Baptist Church, Chudleigh, Devon.

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. W. B. HAYNES.

If the Churches are prepared to expect and welcome new light, and adopt the attitude of the catechumen, this is satisfactory, and as it should be. New light calls for reverence and love, whencesoever it comes. It is a Divine gift. But the catechumen, if sincere, will not refuse a further preparatory process. Church leaders are aware that those who profess to be ready to welcome new truth do not always get much farther; and the fault is not in the truth but with themselves. Humility is the first requisite; one always enters the kingdom as a little child. Humility shown, the catechumen may now hearken to the voice of a prophet. Let the choice be (our neophyte should not feel alarm) Huxley. He is the devotee of truth at all costs, an excellent thing in prophets. Towards the end of his life Huxley said: "The conviction has grown with my growth, and strengthened with my strength, that there is no alleviation for the sufferings of mankind, except *veracity of thought and of action* and the resolute facing of the world as it is, when the garment of make-believe, by which pious hands have hidden its uglier features, is stripped off." Helpful to humility this message should be, and provocative of reflection.

A little history, now, will not be amiss. The anxious inquirer will be prepared, if willing to go further, to be reminded of his sins. The Churches will welcome new light with better courtesy if they remember their past mistakes: for example in the matter of Geology, to adduce only one of sadly many instances. A dip into Hugh Miller might prove a memory-refresher. In those days clerical and lay wrath was at a white heat, and the Churches believed they did well to be angry at the "new light"—so miasma-destroying and salutary.

But the catechumen, having repented, is looked to for one indispensable virtue, namely, Faith. A stone wall attitude is hopeless, whether in ordinary human intercourse or in the pursuit of science or religion. Welcomes by a cast-iron countenance are apt to send the visitor shivering away. Science advances, humans mix socially, and the just live—"by faith." It is not the abandonment of reason, but its sensitising. Jesus did not put the cart before the horse when He required faith first; the fact is evident that, without it, He was at a standstill. He instilled health, light and life in the trustful. Our Church-catechumen class is now probably much reduced. Many have gone away. Their case is at present hopeless. Those who remain, unoffended by the necessary discipline, and meeting the conditions, will surely be rewarded with that choice benediction "new light"; and—choice among the choice—light upon the spirit and its story: its hopes and perils and destiny.

The whole structure is based upon the investigations of scientists. Now sciences come, and stay. This, called psychical, is being built up by the usual slow processes, checked and cross-checked. The vast accumulation of evidence points in one direction, to the survival of man. But the Churches, here, have an immense advantage, for the findings of this science are checkable by the belief fundamental to all their work and teaching, namely, the same thing, that of life after death. To have confirmed unexpectedly a foundation doctrine of one's faith, from the very community, the scientific, which has disputed it for generations, is surely a happy event calling for utmost gratitude. This truly providential illumination of so first-class a matter should reconcile finally scientists and the Churches in one congratulatory fellowship. It means so much. It is so potential and vitalising an influence. It underlines triply, for the man in the street, the teaching of Jesus. It steels faith with fact, and breaks into Rationalism's chief citadel. If somebody were to find in the Red Sea what purported to be an ancient Egyptian chariot wheel, the religious periodicals would be agog; but science discovers unanswerable

evidence for man's survival, and the same periodicals draw up their skirts, as from the gutter, in affected indifference, and pass on. But our prepared Churches' catechumen class well know better. Such will be able to make their own the new light, as, for instance, the beautiful facts concerning death, that well-worn pulpit theme. They will come to count among their legitimate mental acquaintance the clairvoyant, whose descriptions, checking one another to the point of absolute certainty, set the whole process of dissolution in the daylight, like the issuing of a chick from the egg, or the opening to sunshine of the scarlet pimpernel. It would be a wholesome sight for the Churches to see the Death-bogie, with truth's searchlight turned full upon him, scuttling away into the darkness, carrying himself into obscurity, together with all his tricks and properties. Then the pulpit would interrupt its hoary nonsense concerning death as a sin-penalty, an invasion of nature and a disaster to be fathered upon the unfortunate Adam; and would instead pronounce it a process in our evolution similar to and as natural and duly ordered as birth.

But this is only the beginning. The Churches, like the first disciples, forsaking all; seeking Huxley's "veracity of thought"; setting in abeyance confessions, creeds, articles and life-long beliefs, in order to follow light and truth, which are emanations of the Christ, will be rewarded by a plethora of good things. The New Testament will be re-discovered—re-vivified by the better understanding. The confusion relating to the accessory teachings belonging to the doctrine of death, that is, the simultaneous Resurrection, and Judgment Assize, on a Last Day, with hell and heaven waiting in the background—all this will be clarified. The boon would be immense. Laymen, to say nothing of the preachers, are reduced to hopelessness by these confused impossibilities. All the texts still do pulpit service; perhaps they are ignored. But the student of Spiritualism has not travelled far before he finds himself in the presence of an immense literature, which, however it may vary in quality and informativeness, is unanimous in repudiating the common Church eschatology. What the student needs in reading his Testament is the obliteration of prepossessions—the children of creed, litany and life-long theologic education—and the possession of a right key. This is so easy as that it may be said to be attached to every printed copy of the New Testament. All its catastrophic events belong, as Jesus said, to His own—"this generation."

The exegesis may be pronounced questionable, but psychic findings, to which we owe the correction of St. Paul's errors about death, tell of only the individual resurrection immediately upon death, and the individual judgment which follows; and know no other. Until the Churches set right their eschatology with psychological facts and the plain unannotated teaching of Jesus, they must be content to become increasingly discredited. Hungry souls want reality, not venerable fictions.

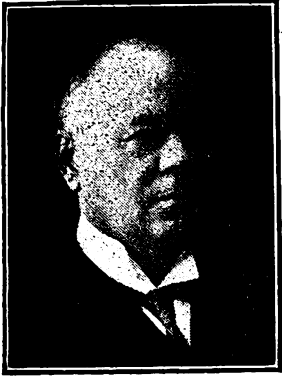
But still we are only at the portal. Psychics are bringing back the angels, who, we learn, guide us in life, meet us at death, and escort us home. The witness of clairvoyants, some of them devoted adherents of the Churches, is as a window into a world of beauty and wonder. A hereafter that does not dishonour God, and confound our understandings is surely a valuable Church asset. The reasonable account is the scriptural one; but, alas! a thousand texts lie tortured upon the rack of the system-monger. To Spiritualism the world will owe a far and wide renaissance of prayer: and prayer is the Church's life-breath. Nothing is more strongly emphasised or, in its processes, more exquisitely unfolded, in psychic writings. The Resurrection of Jesus is rehabilitated; His miracles are shown to be psychic wonders capable of explication; they are thus rescued from the dustheap to which the growing scepticism had relegated them.

Supernormal (as all other) writings must be estimated by their content. So examined, it is undeniable that we now possess communications of high value, exploring and illuminating the life hereafter. These will continue to be weighed, collated, compared and submitted to such impartial scrutiny as reason and intuition can employ. And the Churches cannot safely ignore them.

What can the Churches get from psychical studies? A rejuvenated Christianity.

A FACT IN THE CREED OF CHRISTENDOM: INCARNATION.

By ELLIS T. POWELL, LL.B., D.Sc.



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

Although we have passed Christmas Day there may be something not untimely in a study of the Incarnation in the Light of Psychic Research. For the Incarnation is among the fundamentals of Christianity. And if, as I believe, psychic research is destined to be the most potent of all the auxiliaries of Christianity—a new branch of Christian apologetics—it should be capable of elucidating, from the harvest of its labour, many articles of the Church's faith, because it represents a further scientific advance into the realm of spiritual discovery. I claim that man's mental outfit for examining and understanding Christianity is immensely better with psychic science than without it—and, therefore, I do not hesitate to turn the light of our psychic knowledge

upon such tremendous happenings as the Incarnation.

The so-called Apostles' Creed affirms that Christ was "conceived by the Holy Ghost, born of the Virgin Mary." The Athanasian Creed, dating from the fifth century, is more precise, as becomes an enunciation purposely framed to define the Catholic faith in an era of heresy and conflict—"For the right faith is that we believe and confess: that our Lord Jesus Christ the Son of God, is God and Man: God, of the essence of the Father, begotten before the ages; and Man, of the substance of his mother, born within the limits of time." That is to say, descending into conditions of time from a plane where time is not. "By whom also God made the ages," says the author (or authoress) of the Epistle to the Hebrews, thus definitely affirming that God expressed Himself in time through Christ, though He Himself remained timeless and eternal.

"Complete as God, complete as man: of a rational soul and human flesh subsisting.

"Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood."

The third of the great creeds of Christendom, the Nicene, has been recited in public worship since the year 471. It affirms Christ to have been "Begotten of his Father before all the ages": to be "God; emanating out of God: Light emanating out of Light: very God, emanating out of Very God: begotten, not made: one with the Father in the nature of his being: by Whom all things were made: who for the benefit of us men and for the sake of our salvation came down from the higher spheres."

It will be noticed that I have in several places ventured upon changes in the venerable language, familiar to many of us from childhood, of these ancient formulas. When originally framed, in Latin or Greek, they were the expression of the central truths of Christianity as nearly as expression was possible in the language of the hour. But language is undergoing a subtle but incessant process of change, so that the translations even of the sixteenth century, as embodied in our Anglican Prayer-book, have at many important points lost the precision which they once possessed, and unless amended into strict accordance with their originals, are liable to mislead a modern reader.

These, then, are the bases of the Christian faith with regard to the Incarnation. They answer the question which the word "incarnation" itself inevitably suggests—what is it that incarnates? What is it that enters into the flesh? The creeds affirm that it was a being of the same essence as God, who thus became manifest in the flesh. It was, therefore, a pre-existent personality which chose to enter our mortal environment, "for the benefit of us men, and for the sake of our salvation." A supreme spirit elected to descend from the unimaginable brightness, and to enter the prison of the flesh, in order to disseminate a message which could be proclaimed, and to do a work which could be performed in no other way. And why should there exist any need for such a message? Let Myers reply, for one goes instinctively to his pages for the felicitous enunciation of great psychic principles:—

"The dwellers on this earth, themselves spirits, are an object of love and care to spirits higher than they. The most important boon that can possibly be bestowed on them is knowledge as to their position in the universe, the assurance that their existence is a cosmic and not merely a planetary, a spiritual and not merely a corporeal, phenomenon. I conceive that this knowledge has in effect been apprehended from time to time by embodied spirits

of high inward perceptive power, and has also been communicated by higher spirits, either affecting individual minds or even (as is believed especially of Jesus Christ) voluntarily incarnating themselves on earth for the purpose of teaching what they could recollect of that spiritual world from which they came. [Note especially his language—"What they could recollect of the spiritual world from which they came."] In those ages it would have been useless to attempt a scientific basis for such teaching. What could best be done was to enforce some few great truths—as the soul's long upward progress, or the Fatherhood of God—in such revelations as East and West could understand."

In the fact of pre-existence itself, especially where the Person concerned is affirmed to be of the same essence as the Deity, there is nothing supernatural. There must be few people who imagine that the spirit even of man is created at the moment of conception, or at that even more mysterious juncture when the baby "quickens" and the mother first feels the fluttering motion of her offspring. Of the spirit of the individual human being, as in a higher and holier sense of the third person of the Trinity, we may say that it is "neither made, nor created, nor begotten, but proceeding."

Our birth is but a sleep and a forgetting,
The Soul that rises with us, our life's star
Hath had elsewhere its setting,
And cometh from afar
Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

Those beautiful lines of Wordsworth are as true of us, in principle, as they are of Christ. We all, like the first Adam of whom St. Paul spoke (1 Cor., xv., 45), "arrive at becoming a living being"—that is to say, we become conditioned by time, and space, and matter. But I take it that there is one tremendous difference between us and the greatest of all Psychics. We are all originally sparks of the divine plunged into time, and space, and matter. When the sparks flash signals to one another we call the signalling telepathy. That is ordinary incarnation. Voluntary or disciplinary re-incarnation, as it doubtless occurs in the regular course of psychic development, is a passage from the nearer spirit planes into incarnation, before the spirit has become too refined and etherialised to regain control of a material body. But even if we had no authority to guide us in the shape of His own unique claims and powers, we must have inferred, as scientists, that Christ could not have come from the more or less earthy regions of the spirit world which are immediately contiguous to our own planet. We must have known from His personality, character, and message, that He came from infinitely higher spheres. We have a prehistoric identity, even as He: but His possesses an immeasurably longer history, as begotten before the ages. "I have honoured Thee on earth." He said, in that sublime prayer to his Father in the 17th chap. of John. "I have honoured Thee on earth by completing the work Thou gavest me to do: and now do Thou honour me at Thy own side, with the honour which I had at Thy side before the world began." While the world was as yet amid the whirling cosmic dust, this supreme spirit was already far advanced in its evolution. So that when the Nicene Creed affirms that He is God, emanating out of God, Light emanating out of Light—the light of the world proceeding out of the unimaginable brightness—we are confronted by no unintelligible mystery, but by a fact which we might have deduced from the existent data, by means of the application of our knowledge, meagre as it is thus far, of the laws of the ethereal universe.

The uniqueness of the Incarnation, and its supremacy among the psychic phenomena of the world, lies just in the fact that the incarnating spirit descended so far, came from such an exalted home, to be enshrined in the body which dwelt in the carpenter's home at Nazareth, and walked the holy fields of Palestine. The ordinary incarnation, whether it be an original experience of terrestrial life or a re-incarnation, is a spark of Deity descending to the physical plane: the Incarnation was, in some sense which we cannot fully fathom, affirmed to be the descent of the Deity itself, coming from the highest to the terrestrial. The relationship between the Deity and the visitor is expressed for us as that of Father and Son, but, in fact, it was no doubt far more intimate and complex than that relationship as we know it: so that the words of the hymn are in a sense true—

"Those mighty hands that rule the sky
No earthly toil refuse,
The Maker of the Stars on high
A humble trade pursues."

(To be continued.)

LIGHT,

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THE NEW VISION.

It may well be that to some the "new revelation," the scientific assurance of life after death, has come as a kind of anodyne or soporific, instead of—as it should—a moral tonic, bracing and fortifying. If it be so, we are assured that if human efforts fail to counteract this misuse of our gospel, Nature herself steps in to enforce the lesson. Life is not for the lotus-eater; the consumption of mental drugs has its nemesis in reactions as severe as in the case of those physical narcotics such as today are the resort of the degenerate and the moral pervert—cocaine, for example.

Spiritualism has its function as a consoler, but a still more important purpose is its power as an inspirer of hope and courage, a renewer and an awakener. If it does not make its followers more alert, more adventurous, more devout and more enduring it has, in our view, failed in its purpose. It is possible to pervert the use of any good thing. Indeed the possibilities of mischief in such a perversion seem to be proportioned to the goodness of the thing itself. We have only to think of the tragedies of Love when it is degraded or misused.

"There's a divinity that shapes our ends." True, but part of that divinity is within ourselves, and that is the answer to the fatalism which in one form is content to let things be. "They will right themselves." Yes, they will, but at a tremendous cost of suffering and with a vast delay, as penalty for our refusal to co-operate with the Power which makes for righteousness.

Let our teachers and writers, therefore, in laying Spiritualism before the world, never cease to emphasise its greatest purpose, namely, that it is an agent for world-betterment, which is only to be achieved by individual unfoldment. It is here, not to bring happy dreams, but to awake men out of their sleep, to brace their courage, to raise their ambitions, by giving them new and enduring ideals. They had—and many of them still have—but two ideas of human destiny, either "dusty death"—extinction—or an impossible and irrational "heaven," in the joys of which no healthy and rational human being could feel the slightest interest. Now all is changing. The new vision is the "glory of going on" as a human soul rising ever in the scale, but always in harmony with the Principles of Nature and the Light of Reason.

THE FAIRIES.

There are persons who are very angry about the recent fairy stories. We take down Dickens's "Hard Times," and turn to the conversation between Mr. Gradgrind and Cissie Jupe, and read:—"And what," said Mr. Gradgrind, "did you read to your father, Jupe?" "About the Fairies, sir, and the Dwarf, and the Hunchback, and the Genies," she sobbed out; "and about —"

"Hush!" said Mr. Gradgrind, "that is enough. Never breathe a word of such destructive nonsense any more."

There are still some Gradgrinds about.

THE crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth:
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves.
And travel downward to the dust of graves.

—EDWIN MARKHAM.

THE COTTINGLEY FAIRIES.

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

I have recently secured a copy of the photograph taken at Cottingley by Miss Elsie Wright and her cousin, Frances Ellison. It is on glossy gelatine paper, giving full detail. Examined in the stereoscope, it presents one of the most exquisite and charming pictures that it is possible to imagine. The lovely fairy forms are seen to be clearly and definitely in front of the young girl "Alice" (Frances). The wings of one of the most charming of the "little people" are projected upon and across the bare left arm of Frances (in another case across a dark leaf), completely hiding that part of the arm and leaf occulted by the wings, which would not have been the case if the figures had been introduced by a normal double exposure. The same is seen in the case of the arm and leg of two of the other fairy figures. The exquisite poise, lilt, and verve shown in the dancing fairy forms are absolutely beyond any possibility of reproduction by the introduction of cut out paper figures stuck upright in the grass and herbage, as has been suggested. One fairy is delicately poised, on tip-toe of one foot, upon the top of a fungus—probably a young specimen of *Agaricus Georgii*—in a manner which, taken in conjunction with the rest of the attitude displayed, would defy any attempt on the part of these girls to pose such a figure in such a place. Another feature which immediately drew my attention on receiving the print was the presence of a cloud of atmoplasma—vapour substance—around, and involving, the head of the girl Frances. In the stereoscope this cloud of atmoplasma is seen to be distinctly involving the girl's head.

Such atmoplastic cloud is often seen in psychic photos. In the reproduction in the "Strand" this cloud appears to be an effect of light and shade in the background, but in the direct print I possess it is seen to be a distinct atmoplastic effect around and involving the girl's head.

Cottingley lies only a few miles away from Weston, on the other side of Rombald's Moor, which rears its heights directly in front of my vicarage. There are scores of spots in this beautiful Wharfedale which are reputed to be the haunts of fairies, and it is extremely probable that this testimony to the existence of "the little people," which is to be found all over Europe, has its foundation in fact.

THE MYSTIC INFLUENCE OF MUSIC.

Dr. J. Scott Battams writes:—

The Rev. Fielding-Ould's article on page 54 confirms in a striking and beautiful way the occult teachings in regard to music. To the occultist no artist ranks so high as the master-musician: "because as a mode of expression for soul life music reigns supreme." "It is intangible, ephemeral, it belongs to that high sphere—the home-world of the spirit. It is, in truth, soul-speech, and it touches a chord in our being, even though we know not why. If imprisoned, as in the gramophone, it loses much of its soul-stirring quality. It is the music that comes fresh from its own world that has power to stir and uplift the human spirit. Hence it must be a potent factor in man's higher evolution."

It is interesting, therefore, to note that, according to the Rosicrucian teachings, Russia and all the Slavs a few hundred years hence will form a vast civilisation, spiritual in nature, with Brotherhood as its key-note, and, with a certain appropriateness, music is to be the chief evolutionary factor in bringing it about.

This civilisation will be extremely joyous, but short-lived; because development so attained is one-sided and against the law of evolution, which demands that spirituality shall evolve through, or equally with, intellect.

Such oracular forecasts will, I fear, carry little "balm of comfort" for a tortured and discordant world. But it might well get more of the "concord of sweet sounds," seeing that even the least evolved may respond to its appeal.

A PUSSY'S OBSEQUES.

In the "Evening News" recently that fine literary artist, "The Londoner," discoursed on the Scarborough lady who gave her dead cat, "Eric," a funeral in the garden, with shroud, oak coffin, and coffin-plate complete. We give the concluding paragraphs of the "Londoner's" article; it has such a poignant "human touch":—

"A foolish business—that shrouding of a cat, that happing up of poor pussy in 'a beautifully made oak coffin with brass furnishing.' But not, I think, more foolish than our care that the dead of our own kind shall be bestowed in the like grisly trumpery. My flesh creeps when I imagine that, some day, the undertaker may have his way with me, that this body of mine shall suffer his horrid pomps and vanities. I renounce him and all his works. Nevertheless, we are not all of one mind: there are those who take strange comfort from the undertaker's devices."

"I would not bury a cat in oak and brass; neither would I call a cat Eric, which seems no name for pussy. I have not lived friendless and out of love. But I have mourned for a cat that was my friend and loved me. I have been as foolish as the old lady; any jolly fellow in that Scarborough crowd might have laughed to see how much I grieved for my poor little friend."

FROM THE LIGHTHOUSE WINDOW.

On the motion of the Hon. Everard Feilding, seconded by Sir William Barrett, Mr. David Gow, Editor of *LIGHT*, has been elected an Honorary Associate of the Society for Psychical Research.

We hope to give a report in our next issue of Miss Felicia Scatcherd's lecture on "Problems of Psychic Photography."

Mr. Horace Leaf announces in the "Aberdeen Journal" that he has been requested to demonstrate clairvoyance before the committee appointed by the Church of Scotland to investigate Spiritualism, and has consented to do so. The chairman of this committee is Lord Sands.

The interest felt in our subject in Scotland is reflected in the following extract from the "Glasgow News": "Spiritualism has reached such a stage of development in Scotland as elsewhere that there is no surprise in the announcement of the formation in the West of Scotland of a Psychical Research Society. Whether it is considered that the belief in manifestations from another world is based on scientific fact or on clever charlatanism, it cannot be denied that the faith in these phenomena is, at any rate, so widespread as to call for the investigation of serious-minded people."

The journal continues: "Where a few years ago a scanty few gave anything more than a haphazard or humorous attention to the subject, nowadays thousands are confirmed converts to Spiritualism. Probably many times more are hovering in opinion one way or another. The decision of the prominent men and women who have agreed to probe the mysteries of the medium will be awaited with extreme interest. They are drawn from so many different circles that probably no committee could hope to be more judicial or intellectually keen."

The "Occult Review" records the death at Los Angeles of Mr. Michael J. Whitty, the founder and editor of "Azoth," a well-known American occult magazine. Mr. Whitty's successor is stated to be Mr. Paul Case.

The "New Statesman" makes a sound criticism of Mr. Joseph McCabe's book, "Spiritualism: A Popular History from 1847." It writes: "One's feeling is that this is not a fair method of attack. A popular history of Spiritualism ought to be written either by a supporter of the Spiritualist movement or by a genuinely impartial historian. Mr. McCabe is neither. Yet his hostility to Spiritualism is very carefully masked, so carefully that an unwary reader, who had never before heard of the author, might suppose that he was reading a 'scientific' account of the movement."

The "Daily Mail" records a strange story related by Mr. I. S. Frost, 8, Ferrestone-road, Hornsey, N., about some coal he recently bought. "When big lumps leapt out of the fire and broke the kitchen windows," he said, "we thought some sort of explosive had got mixed up with the coal. But after other lumps smashed pictures and damaged the furniture in the dining-room, we cleared all the coal out into the garden. Next night some of it reappeared in the house, and we heard it dropping at the top of the stairs. It seemed to be moving up from below."

A "Daily Mail" reporter appealed for enlightenment to Sir William Barrett, who explained what Poltergeist phenomena were, and said that he had investigated a good many cases. In the above instance the interesting question arises whether the influence (if such it was) was brought by the coal man, or whether it was inherent in the coal, for coal mines have before now been known to be the habitat of such influences.

Dr. Crawford's new book, "The Psychic Structures at the Goligher Circle," has perplexed some of the usually sceptical reviewers. The writer in the "Star" (London) writes: "Dr. Crawford's investigations clearly had a physical basis, which makes them less easy to dismiss than a good many so-called Spiritualistic phenomena." Of course the fact clearly made evident by Dr. Crawford, that the physical manifestations were directed by unseen intelligences, is not mentioned. In the course of the experiments, when he wanted some modifications, he continually says, "I asked that the operators should, etc.," and immediately, in most cases, the desired change is made. Occasionally Dr. Crawford is informed, that what he wants is not possible of achievement.

Mr. Ernest W. Oaten, Editor of "The Two Worlds," in a recent lecture on Spirit Photography at Colne, gave his views on a point which has been a subject of discussion in recent articles in *LIGHT*. He said (as reported in the

"Colne Times"): "When they talked about spirit photography the average individual came to the conclusion that if something appeared upon a plate there must have been something posing before the lens. His experience went to show that whilst occasionally there might be some invisible object before the lens which recorded itself upon the plates, in the vast majority of cases of psychic pictures the lens played no part whatever, and daylight played no part whatever. There were rays unknown to them, and through those rays the reflection was transmitted of some appearance not observant to the eye."

Mr. Oaten said he had taken an interest in psychic photography for about 22 years. He knew that the casual individual who saw a spirit photograph was able to explain it with all sorts of statements concerning fraud, deceit, artful manipulation, and so forth. He admitted that it took no degree of cleverness to imitate psychic photographs. Any novice, with a few weeks' experience, could produce results more creditable than the genuine ones. Those, however, which seemed to be the clumsiest of fakes were more likely to be genuine, and the artistic production was more likely to be a fake by a skilled photographer.

The effect of cremation on the separation of body and spirit is referred to by Dr. Ellis Powell in his last contribution to the "National News," and the statement made, on the authority of one on the Other Side, that occasionally the severance by this means is too hastily accomplished, with the result of a severe shock to the spirit entity.

Dr. Powell also has something to say about the limitations of our spirit friends, and of the popular delusion that they know everybody in their world. On one occasion at a direct voice seance a lady inquired about a friend, and the reply was that he was not known. "I thought you knew everybody," said the lady. "My dear lady," was the answer, "do you know everybody in the world where you live? Of course you don't. You only know an infinitesimal portion of them. It is just the same over here."

In an earlier instalment, Dr. Powell, referring to the prevalence of clairvoyance among young children, gives the following as the most beautiful epitaph he had ever read: "Phyllis saw 'white peoples with wings' on December 14th, and joined them on December 17th."

Mr. William Vere, the retiring Chief Appeal Cause Clerk, who is a clever amateur conjurer, relates some of his experiences in an interview in the "Evening News." The writer of the interview, after asserting that most conjurers are the deadly enemies of Spiritualism, goes on to say that the late Mr. Maskelyne, who "began his career by exposing the tricks of the Davenport Brothers," once assured him that Spiritualism was all trickery, with perhaps a little telepathy now and then. He found, however, that Mr. Vere did not agree with this verdict. "I won't say I'm a believer," he remarked, "but I've seen things done by Spiritualist mediums that I can't explain, or begin to explain." Here Mr. Vere is in company with some of the world's greatest conjurers, whose opinions we have often quoted in *LIGHT*. The alleged exposure of the Davenport Brothers has already been referred to by us.

Dr. Arthur Lynch, who started the recent discussion on Spiritualism in the "Pall Mall Gazette," has an article in the "Graphic" throwing doubt on the existence of telepathy. He says, "The reasoning, that so many now believe in telepathy, is really an argument against it, for as we know nothing of the mechanism, we can do nothing to increase the cases of veritable telepathy. The increase in cases reported only indicates the increase in credulity, nervous excitement, and hysteria. I would like to believe, but want real proof."

The Glasgow Association of Spiritualists is to be congratulated on the healthy activity which, as shown by the report read at its recent annual business meeting, has characterised all the various branches of its work during the past year. The balance-sheet discloses a very satisfactory financial position, the surplus assets being now over £2,000, and the surplus on the general account for the year over £220.

Mrs. H. O. Arnold-Forster, in her interesting book, "Studies in Dreams," just published, says that she had dreams of flying when she was a very little girl. At first she flew only down or up steps, but by "watching and thinking about the flight of birds, the soaring of the larks above the Wiltshire Downs, the hovering of a kestrel, the action of the rooks' strong wings, and the glancing flight of swallows," she began to achieve the same bird-like flights. Now she flies at great heights and over distances, and with such keen enjoyment that "I awake reluctantly, with a sense of regret that it should be over."

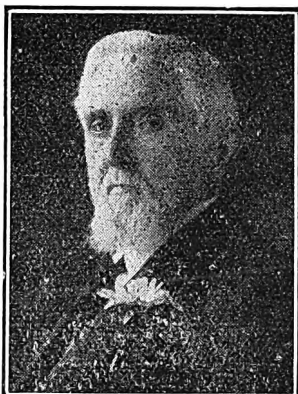
PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Ninth Article: Continued from Page 75.

SOME PROBLEMS AND PERPLEXITIES.



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

Comparisons have been made between the evidential values of mental phenomena (trance, semi-trance, automatism, clairvoyance, etc.), and physical phenomena (raps, materialisation, etherealisation, the direct voice, psychic photography, etc.), in testifying to the existence of other-world states. That there are several thousand mediums for mental phenomena for one physical medium, is quite clear. Some investigators claim that the evidence for supernormal action is more emphatic in physical phenomena than in mental. Perhaps so, but the reasons advanced for the claim are not satisfactory. It has been asserted that in all mental phenomena there is so much of the mental and other characteristics of the medium, that one is puzzled to differentiate between that which is

really psychical and that which may be attributed to the medium's normal endowments. True; nay, more, I boldly aver that, although under appropriate conditions, mediums capable of manifesting genuine clairvoyance may be and have been made use of to demonstrate the presence of other and higher minds discarnate, it is skating on very thin ice to assert that the exercise of clairvoyance, etc., presents—by itself—evidence of super-terrene mind-powers.

But the same may be said of physical phenomena. The movement of tables without contact, the exudations of viscous matter called psycho- or ecto-plasm, the voices, or the exercise of psychic photography, are not evidences in themselves of other-world states, much less of immortality, and the claim that they are superior to mental phenomena, supported, as it is, by the groundless plea that there is less in them of the personal equation of the medium, may be at once dismissed.

That mental phenomena are more common than the physical does not make them of less value. That the physical are more rare than mental phenomena, does not enhance their importance.

Modern Spiritualism rests on neither mental nor physical phenomena alone, but on both. They are the main pillars supporting the temple of psychic science. That the spirit people make use of one or both as they find suitable mediums I do not doubt, for I have evidence that they do. It is, however, absurd to assume that physical mediumship has less in it of the bodily and mental states of the psychics than has mental; as long as mediumship is necessary for the purposes of manifestations, mental or physical, we shall find in it the characteristics of the individual exercising it.

Tens of thousands have been convinced of other-world states through mental phenomena for the fewer number who have had the opportunity to investigate the rarer physical phenomena. The man accustomed to the evidences presented by physics—if he investigates at all—will be prepared to study the physical phenomena of Spiritualism with all the care with which he had previously examined some other department in physics.

To my mind the true value of either mental or physical phenomena will be found in the discovery of the ex-terrene or discarnate minds operating in or behind the phenomena induced.

However rare and valuable the "direct voice" and psychic photography, they would be valueless unless they presented evidence of discarnate mind or minds manifesting by means of them. This evidence can only be obtained by the careful investigator. And it seems to me that the person who has obtained fairly clear knowledge of the conditions of mental phenomena, is just the individual who—all else being equal—is best fitted to study the physical. Thus when by psychic modes my dear wife was able to inform a friend that he would within a certain period obtain a photograph or portrait of his wife, and when the promise was fulfilled through no effort of either our friend or Mrs. Coates, and through a medium—Mr. Edward Wyllie—known to neither of them, we have evidence of a discarnate mind, revealing itself through a medium for mental phenomena. And that was the same mind indicated in the physical phenomenon. I do not say that Mrs. Auld—the departed lady—produced her own portrait—but it was clear that she knew that it would be produced and that through agencies unknown to either her husband or Mrs. Coates or Mr. Edward Wyllie or

myself. For a full narrative of the facts, the reader may look up the Auld narrative in "Photographing the Invisible."

There have been many difficulties to be solved in all phases of phenomena, and these difficulties are better known to students of psychic science than to others who either hastily accept the phenomena or reject them altogether. I have set out a few difficulties. Whether I have solved them or not does not really matter. What is important is to



Sitter, Mr. George Garscadden, of Glasgow. The psychic portrait identified: Mrs. D., of Islington being the photographer.

NOTE ON ILLUSTRATION.

Mr. G. Garscadden is a director of an important commercial house in London and Glasgow, who has been and is a careful investigator of all matters connected with psychic science, in reference to which we had been occasionally in touch with him. He has been good enough to furnish the above photograph and testify to the genuineness of the procedure. He regards Mrs. D. as a woman of a simple, kindly and devotional nature, who preserves a calm demeanour under great provocation at the hands of those who assume that they know "how the thing is done," and whose treatment of her leaves much to be desired. Mr. Garscadden sent twelve plates, in a sealed packet, to Mrs. D. about one week before he arrived in London. Calling on her on November 4th, 1920, he found, on careful examination, that the seals of the packet were unbroken. There was a little religious ceremony. The seals were then broken, and six exposures made. Only one—the result of which is shown herewith—was successful. The plates were developed by Mr. Garscadden in Mrs. D.'s presence and with her consent. As to identification of the psychic picture, Mr. Garscadden remembers his late aunt, Mrs. Rowe, although she died when he was a youth. On the evening of November 14th, 1920, he had a sitting with Mrs. Wriedt, when he was informed that the photograph received was that of his departed aunt, while the evidence for identification is satisfactory—especially to the nephew. I do not wish to emphasise that, but to point out that the evidence for the fact of psychic photography is firmly established. Mr. Garscadden is a keen observer, a careful investigator, and an excellent photographer, and while he was courteous to Mrs. D. his procedure left no loop-hole of doubt as to the genuine character of the psychic picture.

present them to more able and subsequent researchers to investigate.

I note that physical mediums have been selected more than others for charges of fraudulent procedure. The charges which seem the more telling are those which have been laid against these mediums by Spiritualists. On the Continent, in America, and in this country, physical mediumship has been decried in the Press and on platforms.

If fraud exists—conscious or unconscious—why should mediums for psychic photography or other phases of the physical be specially selected? Dear old Bournnell and his “shadow pictures” seemed to me to have been specially selected by non-informed and narrow-minded Spiritualists as the butt of their derision. Yet the gifted old man had the facts. When he spoke of “shadow pictures” he was expressing—in his own way—what was a fact. Some of these pictures appeared behind the sitters, some in front of them, but the majority of those recorded in his case—as in all instances of psychic photography—were neither behind nor before the sitters, but produced directly on the plates. The appearance of “double exposure” in the bulk of his work condemned it as fraudulent. But was it? Although Mr. Bournnell was gifted as a clairvoyant and clairaudient medium and believed he both heard and saw the discarnate entities, it does not follow that they were photographed as the incarnate are. We now know better. “Double exposure” is present in the majority of psychic photographs. I quietly waited, because I knew I should produce Mr. Barlow’s contribution and the “D.” photographs, making reference to “double exposures,” before touching directly upon the subject myself. I have already shown that there are at least two processes in psychic photography, viz. (1) by means of the lens; (2) the process in which, while photographs of the visible sitters are taken in the usual way, the pictures or portraits of the departed are by some supernormal means produced by direct chemical action on the plates. The existence of the latter method is substantiated by the numerous cases in which pictures are obtained on plates, independent of either lens or camera. That would-be exposers of “spirit photography” are likely to consider such an eventuality as the camera having little or nothing to do with the results is very doubtful indeed.

Fraud and dishonesty are not the prerogatives of mediums—although some psychical researchers would lead one so to think. That they are often very poor and not infrequently friendless, and that the best of them are most defenceless, I admit, but to the implication that they are greater sinners than other men I at once demur. That mediums for psychic photography could go on, year after year, turning out thousands of identifiable pictures of persons unknown to them, by deliberate “double exposure,” “superimposed printing,” and blessed “pin holes,” only the ignorant and egotistical assume and assert. Yes, there are the tempted, the weak and the fraudulent, but the greatest fraud—whatever his honours, degrees or standing—is the man who ascribes fraud to another whose mediumship he has never honestly investigated.

Take Mr. William Hope, possibly now the greatest living psychic photographer. I know him to be positive, lacking in tact, careless to a degree, and not always so thoughtful about those little niceties of care, give and take, in his relation to others or his patrons as he might be. But I have no doubt whatever of the genuineness of his mediumship. No man—in my opinion—has been tested more or his mediumship better demonstrated. It is because I know the facts of psychic photography that I have long since dismissed the fraud theory as wholly inapplicable as an explanation. To say that fraud does not obtain would be stupid; nevertheless, in psychic photography it should be the last explanation to be adopted. Before resorting to it every other channel of possibilities should be explored. Then and then only shall we get at the true facts.

PLATO REINTERPRETED.

“The Message of Plato,” by E. J. Urwick (Methuen and Co., 18/- net).

This book is not only interesting and instructive in its treatment of the teaching of Plato, but contains many passages that arrest attention by their vigour and directness. The author shows that he is a clear thinker, and the freshness of his style and quality of his ideas are evidence that he is no hidebound student of ancient philosophies. He attempts, with an audacity well justified by the results, a new interpretation of Plato’s teaching in the “Republic.” The book is one for the general reader, although the scholar should find in it much well worth his attention. The author aims at a synthesis—a unity of East and West. The “twain may meet” in their religious philosophy at least. He holds that “the path of Socrates and Plato . . . can be followed by any vigorous spirit in the West, without loss of vigour or any kind of good.” We have two coats,” he says, one “the garment of right ambition to do things well and to enjoy things well”—the garment of activity. But the other coat—the garment of pure religion—is one we cannot wear “while we move.” “But in the last stages this is the only coat that will serve us.” The “active and achieving West” is, therefore, adjured to add the “one thing needful.” Let us call it the sense of Eternity.

THE annual social and dance of the London District Council of the Spiritualists’ National Union will be held on Tuesday, February 8th, at the Holborn Hall, Grays’ Inn-road. This event, which is always well patronised, provides an interesting re-union of workers in the cause.

PSYCHIC PHOTOGRAPHY AND OBJECTIVE REALITY.

Mr. James Coates, in reply to Mr. A. Harold Walters’ inquiries on this subject in our last issue (p. 69), writes as follows:—

I am not quite sure that I can satisfy the points raised. I know too little of the reality to either define or explain it. The sun rises and sets: that is apparently reality, but it isn’t. What is deemed objective and a fact is neither objective nor a fact, although it appears to be so. When I said (LIGHT, January 15th, pp. 42-43), “What we do see can only be a reflection, etc.,” I was referring to a very old and by no means original phrase, “seeing in a glass darkly,” with reference to the departed and their surroundings, and not to our conceptions of their actual being and states. The latter are what we think of them. But we do not know, and the spirit people cannot tell us, they simply are not able. I use another illustration. “The lark could not explain the sweetness of its song, or the fullness of its new life, to the bird unhatched in its shell. Yet they are potentially alike, living in natural states, but differing in development and power, to say nothing of environment.” Intelligences in the Invisible simply cannot tell of themselves and their environment, owing to our being in a lower state of more limited comprehension. What we think they are like and what their surroundings are, is one thing—too often what we would like to think, but not the reality. The term “reflection” in this sense was applied to our conceptions of the departed and after-life states, but in no sense to manifestations. Here we have certain facts, and make deductions concerning them. Clairvoyance is a fact, but it is not a fact, but a deduction, that all that is perceived or all that the psychic becomes aware of, by impression, has necessarily an objective existence. No student of psychic faculties could insist on that. Where a clairvoyant has a veridical vision of a departed individual or indeed of one in the flesh, it does not follow that these are objective, or actually present, according to sense-organ perception.

It has been clearly demonstrated by experiment that the majority of psychic portraits have in no sense been photographs of something objective, although invisible. These have been produced at times *inside* the camera and in the slides; and outside the camera and in packets of plates. They have proved to be pictures of the departed and of doubles of the living, but in no sense are they portraits of “objective” beings. Whatever they are, they could not be called “objective.” In some results it can be assumed where the *lens* has been employed that something objective, although invisible, has been photographed. This being so, no discussion arises.

As to personal inquiries, it is quite possible Mr. Walters’ son has made his presence known to a clairvoyant and has manifested by other modes. Similar experiences are happily too abundant and too well testified to admit of doubt. Now I am on delicate ground. It by no means follows that the clairvoyant has seen his son *as he is in spirit life*. And should this gentleman be fortunate enough to obtain a supernormal portrait (by photography or other modes) it will not follow as necessary to either, that the portrait could be that of the spirit. All that could be truly said, or said scientifically, is “that he had obtained a portrait of his boy as he appeared when in the body.” That intelligences in the Invisible, or the dear boy himself, had managed that, through mediumship, would be of “great gain.” That it would be a photograph or a portrait of the departed as he *really* is cannot be proved.

Materialisations and etherealizations—rare phenomena—are well established. But no student of psychic science can aver, substantiated by the facts, that these—either fully or in part—are surely of the departed. Where the evidence does prove identity in some rare cases, then it is a manifestation, imperfectly at best, representing the departed—as formerly appearing in this life, but surely not *as they are* in the life of spirit. They are more or less imperfect products, built up of material found in the séance-room. Indeed, many of these are of little use for evidential purposes.

Automatic writing is much rarer than generally assumed. The bulk of so-called automatic writing is of non-evidential value. Even where genuinely automatic, it is not necessary for the hand of the automatist to be held and guided by a spirit friend, nor would it be necessary for the thousand and one mental and physical operations carried out in daily life of which we are not conscious. That automatic writing is made use of is admitted, but the “How?” and “Why?” is beyond my present articles.

Voices or direct voices are evidential, i.e., if the evidence is authenticated by the contents of the communication. Mediumship is very rare for this phenomenon. All attempts, by—say—“Dr. Sharp” (Mrs. Wriedt’s control) to explain the methods of production have been distinct failures. Apart from the testimony of credible witnesses—which I accept—I have heard over one thousand “voice” communications; to about three hundred persons. I have, therefore, no doubt of the fact. But I do doubt—seriously—if in all cases the “voices” are those of departed people. Yet the “voices” may be perfectly genuine. The departed have left their bodies and, therefore, vocal organs behind. Whatever is employed—air, vibrations, vocalisation—must be supplied by

earth conditions and human mediumship. It is assumed that the departed, entering earth conditions, attract to themselves substances from the organism of the medium, build up the vocal chords and other necessary aids, and speak. Perhaps they do, but we do not know. One thing is certain, they, departed, do not speak in their own voices to us. There is not much evidential difference between communications or messages given by mediumship generally and those given by the "direct voice," save that in the latter the voice is externalised. That, in itself, is a remarkable phenomenon. That the departed have communicated by all modes is not a subject of discussion. The "direct voice" arrests more attention. That is all. That the departed speak to us directly is distinctly problematical. I have a few hundred communications by "voices" gathered for publication. I am thoroughly satisfied of the genuineness of the phenomena, but *not* that the departed speak in their own voices to us.

In conclusion, while it is within Mr. Walters' right to judge for himself, from the data at his disposal, I personally am unable to conclude that the departed have either been seen, heard, or photographed, *as they are in spirit*. But we have had manifestations of and from them—through mediumship—as they were while on earth.

THE QUESTION OF BOOK TESTS.

Mr. Drayton Thomas, at the conclusion of his very interesting lecture on January 20th, placed before us, very clearly and definitely, the issue which these tests raise. He said, in effect, that there is exhibited, through the mediumship of Mrs. Osborne Leonard, both a knowledge of matter—unpublished pages of a newspaper—which could not have been normally learned by the sensitive, and also a pertinent application of this matter to persons, and subjects, clearly connected with the communicator, the sitters, and their relations and friends. Mr. Thomas asked whether the facts admitted of any other reasonable explanation, except that of the operation of discarnate intelligences.

The writer is one of those—perhaps unduly cautious—persons on whom the "law of parsimony" lies strongly. Such persons cannot move to a supernormal hypothesis until they are satisfied that all normal hypotheses have been tried and found wanting. Let us, therefore, consider very briefly the possible alternatives to the spiritistic explanation.

Normal knowledge and collusion are absolutely ruled out by the experimental conditions.

Telepathy *inter vivos* is equally out of the question since the subject matter—the forthcoming contents of the newspapers—are unknown to any *single* living person; hence there can be no definite agent, as is necessary for telepathic transmission.

Clairvoyance. This hypothesis requires a little consideration. I think I am correct in stating that the authentic records of clairvoyant perception, at a distance, show that the clairvoyant does not psychically perceive more than he would perceive by his physical senses, were he bodily transported to the distant place. But, in the present case, it seems clear that had Mrs. Leonard been transported, in the body, to Printing House Square, she could not, by her physical eyes, have gathered the knowledge of the matters to which she refers in her trance utterances. Furthermore, by what process of clairvoyance—as at present understood—could she link together, in a pertinent manner, the printed words, and the affairs of persons unknown to her? Clairvoyance—in the terrene sense—is therefore no explanation.

The Collective Unconscious. Mr. Richmond ("Psychic Research Quarterly," Vol. I, p. 120), advises us "to take refuge from credulity about survival in the idea of a common reservoir in which people's memories, thoughts, and emotions are pooled, to which the unconscious of a sensitive can obtain access." This boundless "reservoir" will, of course, perfectly explain all these phenomena, as well as all past and future phenomena. Yet, in the total absence of any experimental evidence for the existence of this "reservoir," logically minded people will prefer "to take refuge from credulity" about imaginary "reservoirs" in the idea of human survival.

Lastly, psychologists tell us that these phenomena are all manifestations of the unconscious of the sensitive. Admitted; but whence comes the impulse which causes the unconscious of the sensitive to function on definite and purposeful lines? Psychology has no answer.

And so, by process of exclusion, we find that Mr. Thomas's question admits of but one answer. We are driven, as we were by the cross-correspondences, to the admission that we have, in these tests, a manifestation of discarnate intelligences, working on definite lines to demonstrate the continuity of their existence.

Mr. Thomas's lecture must have brought back to the minds of many F. W. H. Myers' stirring words:

"It is not we who are the discoverers here. The experiments which are being made are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our own."

G. E. W.

A DISCOVERY OF DOCUMENTS.

STRIKING CASE OF SPIRIT IDENTITY.

By ESTELLE W. STRAD.

In 1916 I was able to help some old friends of my family to get into communication with a dearly-loved son who had been killed in the war. The first message received from the boy was through Mrs. Wesley Adams, when a request was made that the family should form a small circle themselves and sit at home. This they did, and it was not long before the son was able to give them convincing evidence of his presence with them, and many messages were received from him and from others in the Spirit World. After a while the boy's sister left home for College, and one day the father came to my office in a very excited state and told me he had that morning received a letter from his son written in his own handwriting. The sister had, unknown to the father, developed the gift of automatic writing, and now sent the father this letter written through her hand in her brother's handwriting. After this the father, mother and daughter occasionally attended the meetings at the Bureau, and at these the boy was able to give further evidence of his presence.

Last summer, the father, who had been ailing for some time, died very suddenly whilst staying away from home. Neither his wife nor his daughter was with him, and his daughter did not see his body after death. Shortly after the daughter went to stay with a friend in the North, and whilst there visited with her friend a medium, a Mrs. H. The medium had never seen her or heard of her before and did not know her name. The following are a few extracts copied by me from her letter to her mother after the séance:—

"Mrs. H. went into trance, and first an Irishman, one of her controls, spoke: 'You've been to a buying, lately.' 'Not a burying, Pat.' 'Oh, a cremation. It's that girl's father. He is here now.' Then another control took possession and after this one had gone Mrs. H.'s face changed altogether. Her lower jaw dropped and she looked as if she were choking and gasping for breath. [According to the doctor this must have been the father's condition as he passed out of the body.] Then, trembling and speaking very hoarsely, she stretched out her hands for mine and said, 'Lena,' and then 'Rena, Rena, Father, Rena, Father'; then she pulled me close to her and said, 'Take care of the last three papers.'"

This the daughter did not understand at all and in writing to her mother says, "I don't know what he meant." It is not necessary to refer at length to the sitting, which was a remarkably good one. The father managed to get through correctly his daughter's name, their surname, the disease he died of, and the Christian and surname of the daughter's fiancé.

On the following day the mother received a further letter from her daughter stating that she had been again to Mrs. H.'s, and this time to a public circle. To this circle the father came, seemingly very agitated, and begged his daughter to get the papers from the desk, "the second drawer down." The daughter asked if the papers were at the Works. "Yes, yes, burn them for father's sake." That night the father again referred to the papers when writing through his daughter's hand, and stated that they were in the middle drawer at the top in the office.

The following is the statement forwarded to me by Mrs. R., his wife:—

"On August 19th, when I received the second of the letters sent by my daughter, I went to Mr. R.'s office, where I had been the previous Monday, the 15th, and when, as I thought, I had removed all personal belongings. I asked the assistant manager to allow me to search the second drawer from the top for some private papers Mr. R. had left there. When we commenced the search I could not say of what nature the papers were; all I knew was that they were some private papers in the second drawer from the top. The desk we searched first was a flat-topped table-desk with one drawer in the middle and four at each side. We searched the middle drawer as 'middle' had been mentioned. We found nothing; we then searched the side drawers without result. I was beginning to fear failure to carry out my husband's desire, when I noticed a nest of drawers in the further corner of the room—it had a flat top with four drawers at each end. I asked what was in these drawers and was told 'only papers pertaining to the factory.' I insisted on the second drawers down being searched. The private secretary was called in and she assured me that there was nothing private there. I stood firm, and search was commenced in one of the second drawers down. At first this, too, seemed hopeless, till the young lady produced a copy-book. When she took it in her hand I felt quite ill and agitated. The assistant manager said, 'What's this?' and the reply was, 'Only factory statistics.' I then said, on looking at the book, 'But it is in Mr. R.'s handwriting. May I look through the leaves?' On looking through I found three papers in my husband's handwriting. They were two rough proofs of some very sentimental poetry which he had himself composed and a finished copy signed and dated by him. I had never been told of the existence of these papers and neither had my

daughter. They showed such a different side to Mr. R.'s character that I can well understand why he did not wish any successor in his office to see them. In his business life, my husband was only known as a strict business man, if erring in anything, on the side of discipline. Anyone who did not understand all his nature would undoubtedly have misunderstood and held these papers up to ridicule. I am glad that by following the instructions given by my husband to our daughter some weeks after his death, I was able to prevent this."

"Signed, E.R."

By request of Mrs. R. I have suppressed or given other names in writing this account, but I can vouch for the absolute authenticity of every statement and have all the documents by me save the three papers which were burnt, as requested by Mr. R.

MR. BALFOUR ON PSYCHIC RESEARCH.

TELEPATHY A GOOD STARTING POINT.

Mr. A. J. Balfour, the president of the newly formed Glasgow Society for Psychical Research, has for many years been interested in this subject. Some idea of his views at an earlier date may be gathered from the following extracts from his presidential address to the members of the Society for Psychical Research, London, on January 26th, 1894.

After detailing the attitude of scientific men "towards the phenomena which used to be known as mesmeric, but which had now been re-baptised, with Braid's term, as hypnotic," he says, "If you take the body of opinion of men of science generally, you will be driven to the conclusion that they either denied facts which they ought to have seen were true, or that they thrust them aside without condescending to consider them worthy of serious investigation."

While admitting this lack of perception, Mr. Balfour makes the excuse for the scientists that they could not be expected to cover more than the special work of the immediate field in which they were engaged, and that within those limits they achieved wonderful results. He continues:—

"Granting to men of science that they had, if not a theoretical and speculative excuse, still a practical justification, for the course they have adopted in regard to these obscure psychical phenomena during the last hundred years, is that justification still valid? For myself, I think it is not. I think the time has now come when it is desirable in their own interests, and in our interests, that the leaders of scientific thought in this country and elsewhere should recognise that there are well-attested facts which, though they do not easily fit into the framework of the sciences, or of organised experience as they conceive it, yet require investigation and explanation, and which it is the bounden duty of science, if not itself to investigate, at all events to assist in investigating."

Occasion is taken to refer to the difficulties and obstructions which are necessarily connected with work and experiments with which scientific men are unfamiliar. Dislike and suspicion are not unnaturally aroused in their minds. But another special difficulty that has to be encountered is the intermittent character of the phenomena to be investigated. Concerning this Mr. Balfour says:—

"These critics seem to think that because we cannot repeat and verify our experiments as we will and when we will—because we cannot, as it were, put our phenomena in a retort and boil them over a spirit lamp and always get the same results—that therefore the phenomena themselves are not worth examining. But this is, I venture to say, a very unphilosophic view of the question. Is there, after all, any inherent *a priori* improbability in there being these half-formed and imperfectly developed senses, or inlets of external information, occasionally and sporadically developed in certain members of the human race? Surely not. I should myself be disposed to say that if the theory of development be really sound, phenomena like these, however strange, are exactly what we should have expected. Well, if there be, as I think, no great antecedent improbability against there being these occasional and sporadic modifications of the organism, I do not think that men of science ought to show any distrustful impatience of the apparent irregularity of these abnormal phenomena which is no doubt one of their most provoking characteristics."

The facts which are met with in this investigation are described by Mr. Balfour as very odd facts, out of harmony with the accepted theories of the material world. They will not easily fit in with the views which physicists and men of science hold regarding this universe. He illustrates his meaning as follows:—

"I suppose everybody would say that it would be an extraordinary circumstance if at no distant date this earth on which we dwell were to come into collision with some unknown body travelling through space, and, as a result of that collision, be resolved into the original gases of which it is composed. Yet, though it would be an extraordinary, and even an amazing event, it is, after all, one of which no astronomer, I venture to say, would

assert the impossibility. . . . Now I will give you a case of what I mean by a scientifically extraordinary event, which, as you will at once perceive, may be one which at first sight, and to many observers, may appear almost common-place and familiar. I have constantly met people who will tell you, with no apparent consciousness that they are saying anything more out of the way than an observation about the weather, that by the exercise of their will they can make anybody at a little distance turn round and look at them. Now such a fact (if fact it be) is far more scientifically extraordinary than would be the destruction of this globe by some such celestial catastrophe as I have imagined."

From this consideration of so-called will power, the speaker passes naturally to Telepathy, in favour of which, he reminds us, there is a vast amount of evidence collected by the Society for Psychical Research. Commenting on the staid and even dull nature of this evidence, Mr. Balfour finds this to be really one of its great advantages. He says:—

"It effectually excludes some perturbing influences that might otherwise affect, or, which is nearly as bad, he supposed to affect, the cool analysis of the experimental data; and in consequence, it makes these investigations, in my judgment, the best starting point from which to reconsider, should it be necessary, our general view. I will not say of the material universe, but of the universe of phenomena in space and time."

At the same time, Mr. Balfour, as might be expected from his broad philosophic outlook, laid it down that all arbitrary limitations of their sphere of work were to be avoided. It was their business, he said, to record, to investigate, to classify, and, if possible, to explain facts of a far more startling and impressive character than simply cases of telepathy.

From the above extracts it will be seen that the president of the Glasgow Society for Psychical Research is likely to favour a wide field of investigation.

THE SEARCH FOR WELL-BEING.

"Well-Being: A Practical Guide," by L. Kelly (William Rider and Son, Ltd., 2/6 net).

The author begins this booklet with a rash generalisation, to wit: "The search for well-being, so often very difficult, can become quite easy." Such positive statements are liable to let the beginner in psychological culture, for whom the manual is written, experience disappointments both many and serious. Whilst some students may find the search fairly easy, others will not. This observation need not discourage any reader; but it should brace up some who come face to face with unexpected difficulty.

A variant, on a small scale, of other well-known books, the one under notice is more synthetic than the variant order usually is, and can be commended to beginners in the study and practice with which it deals. It is, however, unfortunate for these that the primary principles of the spiritual universe should be so baldly stated as thus: "Two great laws control the whole of man's destiny. They are Love and Use." For correction and expansion the student is referred to Andrew Jackson Davis's Harmonial system of thought, wherein *Use* is expounded as the basic principle of Wisdom, which is constituted of an octave of ascending principles.

From the second to the fifth chapter, inclusive, the subject-matter is of the kind familiar to us as "animal magnetism," "Mesmerism," "hypnotism"; other chapters lead to thought of the "Christian Science" type, without the latter's aberrations regarding Matter. "The correct manner of thinking is the same as suggestion; in fact, every thought is a suggestion given by you to your own sub-conscious mind."

Other chapters deal with Thought Forces, the Inner Self, the Aura and Spirit Friends. Simplicity and brevity are cardinal features of the treatment.

VIR.

NEXT week we hope to publish a full review of Dr. Crawford's new book, "The Psychic Structures at the Goligher Circle."

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"CLAUDE" ON ETHERIC FORCE AND MATERIALISATION.

Mrs. Kelway-Bamber kindly sends us the following communication from Claude which we find instructive and confirmatory of much already known or suspected in connection with spirit intercourse:—

There is a certain form of power within himself which man can use for manifestations of various kinds. We will call it Etheric Force (i.e., Ether containing God force). It is only when the God-force (intelligent power) is working through it that Ether becomes a force. This power manifests through Ether and matter. There is enough matter in it to make it visible to ordinary sight under certain circumstances. For instance, you can see it at materialising sésances, and its effects at sittings for various kinds of physical phenomena such as movement of inanimate objects and so forth. At a sésance of this kind a medium can use this power without any spirit help at all, to a limited extent, but when the power is manipulated by spirits it produces much more elaborate effects.

"Do the spirits supply any of this power themselves?" No, they only manipulate, direct the use of, and divert it into various ways. Being required for physical phenomena it must come through human channels in order to be suitable for its purpose. Things can only be demonstrated in any condition by being transmuted into the right vehicle of expression for that state. I will try and explain clearly (though it's a digression), as this is a very essential point and has a very general application.

In order to manifest anything in your world I must make it as physical as possible, otherwise, to all intents and purposes, it might as well not exist as far as you are concerned; you would not know it was there. If I want to convey the knowledge of anything physical to the spirit world I must also try and find its spiritual equivalent to make it comprehensible there. This explains the great difficulty spirits have sometimes in expressing things to you. If there is no physical equivalent, and you have no experience along those lines, and there is no common standpoint, it is almost impossible to make you understand. It is, as I said before, like trying to explain colour to a man who was born blind.

This power is more easily demonstrated in the case of physical mediumship. To enable me to have this conversation with you, this medium (with whom we are sitting) unconsciously affects the ether surrounding herself, for she has to direct a certain amount of psychic force into it, though it is invisible to you. With a strong physical medium, for instance, at a materialising sésance, you can see the actual operating of it. The whole result depends on conserving and directing the power. So the difference between good and bad mediumship lies not so much in the amount of power present, but in the intelligent use of it.

HOW SPIRITS MATERIALISE.

In materialisation a certain amount of power which is drawn through from one to another is supplied by the sitters. It issues from the hand of the end sitter and eventually collects in the medium's body, from which it is drawn in a denser form by the spirits, who spread it over themselves and so become objective to your sight. Because of this, at a sésance for physical phenomena, I am in the same dimension as you are for a short time, through the power of the medium. I am as near to you, physically, as in the old days. I have now, as you know, an "etheric" body, the counterpart of my physical one, but under ordinary circumstances you cannot see it, as it is of so much finer degree than yours. At a sitting for physical phenomena spirits are able to draw sufficient etheric power from the body of the medium (and a little from the sitters) to enable them to materialise part of themselves, and so come within your ordinary cognisance. At a direct voice sésance the material would be used to solidify the larynx, throat, and mouth, so that the spirit speaking could produce the physical sound necessary to enable you to hear what is said. You cannot, of course, hear a spirit voice with your physical ear in the ordinary way. Materialising makes tangible what is usually intangible. In order to do this spirits must draw and use material from a person in a mortal body, as I have just explained. Only under this condition are physical phenomena possible.

In the case of which you tell me in which a man was actually attacked by some unseen entity in a haunted house the assailant would, of course, have been a "spirit" (not a thought form), but in order to make it possible for that to happen the power must have been supplied (probably quite unwittingly) by a medium, possibly actually the victim himself, or someone else who had been in the building shortly before, as the power can be drawn and held by a spirit for use later, but only for a few hours. There is another point I want to explain before I leave the subject, and that is, in order to save time and conserve the power (for drawing it is a drain on the medium's vitality), spirits do not trouble as a rule to model their whole bodies (except under very exceptional cases and where there is a great deal of power). They make a good mask, as it were, for their faces, and then just a rough frame which they drape. They probably materialise a hand, too, if they want to touch the sitters.

WHY NAMES ARE HARD TO GIVE.

Though not immediately *appropos* of this, there is another thing I will try and explain before leaving the subject of mediumship, as it is a stumbling block to beginners, and that is the difficulty often experienced in getting through definite facts and names at a trance or voice sitting. This is owing to a limitation of the human mind—which we will compare at the moment to an imperfect piano, though of course it is not a perfect analogy. Even the most brilliant musician could not make certain harmonies if the notes required to produce them were dumb or omitted from the keyboard altogether. A spirit can usually only use words within the medium's normal or subconscious mind, or get through sounds more or less like them.

There is also a further difficulty. Once we do mention part of a familiar but uncommon name, we touch some note in the medium's mind which starts sounding, and then we probably cannot stop it and get what we want through. For instance, supposing I wanted to give you an unusual name, say "Norcombe," as soon as I started "Nor" the medium's mind would say "Norman," a name heard before. If I were anxious to get a special name through to you I would avoid this pitfall by going round it (so would all other experienced spirit communicators) by saying, not, "I have seen Norcombe," but something like this, "I have seen the tall, fair boy who lived near us in the country, the eldest son of Henry." This being of a general nature, and a very familiar name, would get through quite correctly. Then it you said, "Do you mean Norcombe?" and I replied "Yes, Norcombe," we should have solved the difficulty, for I should afterwards and at subsequent sittings be able to give the name correctly and without difficulty, because it would be ready recorded for use on the medium's subconscious mind.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

No one pays the increased charge for **LIGHT** more willingly than I do.—A. H.

May I take this opportunity to say how greatly I always enjoy receiving your paper: its purity of tone is most uplifting and helpful

(Mrs.) KATE WESTON (Calcutta).

et vous félicitez sur la nouvelle forme de votre journal qui contient désormais une grande abondance de documents extrêmement intéressants. C'est non seulement avec un vif plaisir, mais avec une réelle impatience, que je l'attends chaque semaine.—J. MATTHE.

If we
could
Eat
French
Nails



—then we should not need mustard. The ostrich can dispense with mustard with impunity.

Human digestions need mustard to keep them in order. If you take mustard, you are sure of getting greater value from your food; you will digest and assimilate so much more of it and go somewhere near getting the "digestion of an ostrich."

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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.

SPIRIT PHOTOGRAPHS.

L. L. comments on the spirit faces shown in psychic photographs—"not the glimmer of a smile, not the faintest expression of happiness." L. L. finds them depressing. I will ask her to remember that she is not looking at the actual faces of spirits, but at projections or images of themselves as they were on earth, produced probably with great difficulty, for recognition. Nor does the objection always apply. Now and again a face presents itself looking very spirituelle and radiant—something near akin to the actual appearance of the spirit. But the conditions are rarely suitable for such manifestations.

HAUNTED HOUSES.

To E. W. G.—The reason, I suppose, why some people who visit or reside in a haunted house see or hear nothing of the ghost is either that the ghost does not manifest or, if it does, that such people are psychically blind or deaf to such things. I knew of a family who, with one exception, were continually troubled by haunting phenomena in the house in which they resided. The exception was the head of the house, who, although by no means a stolid man, was completely undisturbed. As he said, had he lived in the house by himself, he would have been quite unaware of the haunting.

PAID MEDIUMSHIP.

Miss E. P. Prentice writes: "To receive payment for mediumship appears to me to be a prostitution of spiritual gifts." This is a matter on which, in Sir Roger de Coverley's phrase, "There is a great deal to be said on both sides." In essence it seems to us a matter for individual judgment. But surely he who "serves at the altar" may "live by the altar." We are all more or less the victims of economic conditions and the ideal is hard to attain. Money is not the only thing that may bring in fraud. So may the desire for notoriety, or the ambition to dazzle and surprise the over-credulous.

EFFECT OF SUNLIGHT ON PHENOMENA.

Mr. V. A. Filmer raises several questions. He alludes to the article in our issue of the 8th ult. on "Psychical Phenomena and Darkness" as implying that sunlight is immeasurably superior to the light of the spirit regions and that "the higher and more evolved the spirit the less he can stand it," and he asks, "Were not our Lord's transfiguration and St. Paul's conversion both carried out in the glare of the noonday sun, and were not even the solar rays weak in comparison to the blinding radiance?" My correspondent appears to me to confuse the material with the psychical. I do not suppose the inhabitants of the other world in the ordinary conditions of their life are affected one way or another by our sunlight. They live on another plane of existence, with senses attuned to that plane only, and unless they endeavour to manifest on the material plane they are probably as unaware of our sunlight and of

the material objects which it reveals to us as we are of the light of their world and of its scenery and inhabitants. Only when they come into relationship with individuals on this plane through the possession by the latter of certain psychic qualities, and seek, through the mediumship of such persons, to take on material conditions, do they become aware of difficulties caused by the vibrations of our light. With regard to the New Testament incidents to which Mr. Filmer refers, their physical character is at least open to question. It seems to me more probable that the psychic vision of the three disciples on the mountain top was opened for a moment to the spirit world, and that they saw the glorious etherial counterpart of their Master's physical form, as He talked with two of the inhabitants of that world, than that any sudden change took place in their Master Himself. In the case of Paul it is not clear how far his companions shared his experience. They saw a light and heard a sound, but do not appear to have distinguished words. It may be that here was a blend of a psychical experience with physical phenomena. Mr. Filmer asks another question with regard to the etheric body, but I must deal with that separately.

INACCURATE MESSAGES.

Mrs. S. Wilkes, while satisfied that she is in communication with her son by automatic writing, is disconcerted by the fact that some of the matter is not only unevidential but incorrect and misleading. This is only to be expected in human affairs where there can be no supernatural accuracy. The history of telegraphy is full of such things—crossed wires, vagrant messages picked up by the wireless instruments and so forth. There are several explanations. Sometimes, for instance, it may be the connection is broken and the mind of the medium comes unconsciously into the matter, or messages transmitted to one person accidentally reach another. A process of weeding out and selecting is often necessary until the channel of communication is in full working order, and even then there may be mischances only to be guarded against by care and vigilance.

THE EFFECTS OF SUICIDE.

A. A. Myall.—Degrees of personal responsibility are very difficult to decide on by purely human judgments. The Divine laws, however, are doubtless mathematically exact. It seems clear, however, that as "we are judged by our motives," as a spirit communicator once remarked, this consideration would enter into the question of suicide, which might be the outcome of a mere cowardly desire to escape the troubles of life, or the idea of self-sacrifice to save another from suffering—there have been such cases—or, again, the result of insanity rendering the victim quite irresponsible for his actions. But in any case, our judgments are fallible—we can never know all the motives and circumstances of another soul. We can only say that suicide is deplorable in any case, and that its tendency must, generally speaking, be against the welfare and advancement of those who resort to it.

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.

CLOSING DATE FEBRUARY 21st.

"WHO'S WHO" AMONG THE JUDGES.

In may interest our readers, and the competitors for the cover design in particular, to know something about the judges who have so kindly offered to undertake the very difficult task of selecting a design that will fulfil the requirements now demanded when a paper like *LIGHT* has to gain recognition amongst all sorts and conditions of journals on a bookstall.

The name of DR. ELLIS T. POWELL is, of course, well known to every psychic student. He is not only a newspaper man, having only recently retired from the editor's chair of the "Financial News," but he is to-day regarded as one of the foremost authorities on Spiritualism and Psychic Science.

In Mrs. PHILIP CHAMPION DE CRESPIGNY we have a distinguished novelist as well as an artist of repute, and her articles in *LIGHT* on the deeper issues of its subject are appreciated throughout the country.

Mr. E. MIDDLETON and Mr. F. J. LAMBURN are the editors of the "London Magazine" and "Pearson's Weekly" respectively. Both these judges have had a great deal of experience in matters of art. Mr. Middleton has inserted many deeply interesting articles in the "London Magazine" on psychic matters; and Mr. Lamburn, it may be remembered, has opened his columns to a full discussion of the subject.

Mr. J. A. STEVENSON has for some time taken a great interest in the question of a suitable design for the cover of our journal, and as a sculptor we may be sure he will be particularly critical of designs introducing sculptural forms.

Mr. E. WAKE COOK is an artist of great distinction, with considerable experience as a critic. His sympathy with our endeavour to bring before the world the fact of human survival is known to many thousands.

The name GARTH JONES is a household word to every artist and art student wherever art is considered seriously. This famous designer's work has for years been before the world, and his designs in that magnificent production, "Bibby's Annual," alone are sufficient to stamp him as one of our foremost art workers. A competitor to satisfy him would be required to show some mastery in the technique of line work.

In answer to some of the letters we have had asking if the words "There is no death" must form a salient part of the design, we may say that this line is not essential; at the same time there is nothing in our conditions to prevent the competitor from introducing such a phrase if he chooses. To those who wish to know if the panel that is to contain the contents must be limited in size to the panel we already use on the cover, we prefer, of course, that this panel should not be any larger, if possible, than that we use now. But these are really all matters of design, and must be left to

the ingenuity of the competitor, and to one and all of them we draw attention to the fact that there is little over a fortnight left before the competition closes.

The Judges.

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, Mrs. Bloodworth. Thursday, 8, Mrs. Brown.
Lewisham.—Times Hall, Times Grove.—6.30, Mr. Horace Leaf.

Peckham.—Lausanne-road.—7, Mrs. L. Harvey. Thursday, 8.15, Mrs. E. Neville.

Croyland.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Robert King.

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

Walthamstow, 3, Vestry-road.—7, Mr. Ella, clairvoyance by Mrs. G. Kent. Wednesday, 7.30, Dr. Vanstone.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mr. and Mrs. Brownjohn, address and clairvoyance.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—11, Mr. T. W. Ella; 7, Mr. R. Bodington. Wednesday, 8, Mrs. Graddon Kent.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Alfred Punter, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. H. J. Everett.

ANSWERS TO CORRESPONDENTS.

H. C. S.—We are in sympathy with your protest, but it is a matter quite outside the province of *LIGHT*.

O. W. S.—Fancy and imagination are excellent in their own place, but when they are used to discover faces in psychic photographs, which faces are obviously the chance productions of light and shade or vague outlines, they are misapplied. A psychic "extra" must be definite and unmistakable or it is of little use.

F. E. P.—We have not heard of any more communications from the source you mention. If anything further is published you will hear of it through *LIGHT*.

ACCORDING TO THE TEXTS.

"Reincarnation, Immortality and Universalism," by George Christopher, F.C.S. (Kegan Paul, 2/6 net) consists of some eighty Biblical quotations, chiefly from the New Testament, followed by notes (addressed exclusively to Christian believers), pointing out very clearly that these passages either lend support to or directly teach the above doctrines. As to the truth of universalism it has never struck me that it needed any support from isolated texts. Once assured of the existence of a beneficent Power, whom we call our Father, "in whom we live, and move, and have our being," the future bliss of His creatures follows as a necessary corollary. Mr. Christopher sets a high value on spiritual intuition. So far as he speaks solely from such intuition, as, for instance, when he denounces the doctrines both of eternal punishment and of annihilation, I sympathise with him; but so far as he appears to deduce his belief entirely from Biblical texts or records—as when, accepting the Old Testament picture of a vengeful Deity, he welcomes Reincarnation as helping us to understand the comparatively small account in which human life was then held—I fail to follow. The real explanation surely is that the Mosaic conception of the Deity is miles removed from that held and taught by Jesus. D. R.

THE annual report of the Hounslow Society shows an encouraging result in a credit balance of £15 10s., after little more than a year's existence.

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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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