

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

MEETINGS IN FEBRUARY.

FRIDAY, FEB. 11th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on Clairvoyance. Medium. Mrs. M. H. Wallis.

TUESDAY, FEB. 15th, at 3.30 p.m.

Clairvoyant Descriptions by Mr. A. Vout Peters. Members only.

THURSDAY, FEB. 17th, at 7.30 p.m.

Lecture on "Multiple Personality," by Mr. Ernest Hunt. Members' Friends are admitted on payment of one shilling

FRIDAY, FEB. 18th, at 3 p.m.

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

SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

Marylebone Spiritualist Association, Ltd.
STEINWAY HALL, LOWER SEYMOUR STREET, W.1.

SUNDAY EVENING NEXT, at 6.30, MR. ERNEST HUNT.

February 20th, Miss Lind-af-Hageby.

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SUNDAY, FEBRUARY 13th.

At 11 a.m. ... MR. ERNEST MEADS.
At 6.30 p.m. ... MR. E. W. BEARD.
Wednesday, Feb. 16th, No Service. Annual Meeting. (Members only). 8 for 8.30.

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Tuesday, Feb. 15th, at 7 p.m. ... MR. ERNEST HUNT.
Thursday, Feb. 17th, at 3.30 p.m. ... MRS. MARY GORDON.
Members Free. Visitors 1s.

Devotional Group, Thursday, Feb. 17th, at 6 o'clock. Miss Stead.

Wimbledon Spiritualist Mission.

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Sunday Evening, Feb. 13th, at 6.30 p.m. ... MR. VOUT PETERS.

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

Sunday, Feb. 13th, at 11 a.m. ... MRS. M. E. SUTTON.
Wednesday, Feb. 16th, at 7.30 p.m. ... MRS. PODMORE.
Feb. 18th, Friday, 7 p.m., Lecture by MR. H. E. HUNT, "The Subconscious Mind." Tickets 1s., or course of 5 for 4s.

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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,092.—VOL. XLI. [Registered as] SATURDAY, FEBRUARY 12, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

It is one thing to believe that "we are spirits here and now." It is a harder thing to realise it so vividly and centrally that the knowledge enables us to rise above those trials and afflictions which are coming home to us so poignantly in this aftermath of the Great War, and to follow out the lines of Victor Hugo:—

Be like a bird that on a bough too frail
To bear it gaily swings.
It carols though the slender branches fail;
It knows that it has wings.

Sometimes it needs the stress of adversity to drive the lesson home and to quell the rebellious impulses of the lower nature that would fain cling to the earth. Still, many have accomplished it, and many more will do so. But the strongest spirits will never aspire to use their wings to fly away from the distressful conditions and until their work in alleviating them is done. They will bear with equanimity the utmost rocking of the storm-tossed boughs of life, knowing that when for them the final shock comes it will not mean a dark plunge downwards, but a swift scaring aloft "into a world more fair."

* * * *

"Spiritualism," says a writer in the "Scotsman" of the 29th ult., "is a deliberate attempt to wrest information from the unseen world often by the elaborate paraphernalia of 'mediums' and other properties." This statement appears in an article on "Second Sight and the Occult," and the description of Spiritualism is given as offering a contrast to the Second Sight which "comes unsought and therefore is unconsciously exercised." We could wish the author of the article had exercised the national virtues of thoroughness and exactitude in offering this judgment, because it is only partially true in practice and in principle quite inaccurate. Anyone who has an intimate acquaintance with the subject knows that, so to express it, the *pour parlors* for communication between this world and the next did not come from this one, but from the other. "It was the spirits who sought us," as the old generation of Spiritualists put it. Of course there is a certain amount of deliberate cultivation of intercourse with the Unseen World amongst Spiritualists, but a great deal of it is quite as spontaneous as Highland Second

Sight. We have had frequent experience of persons knowing nothing of Spiritualism who have spontaneously developed some psychic gift—clairvoyance, for instance—and been drawn "for safety and for succour" to appeal to Spiritualists, whose knowledge and experience have been of great value in such cases.

* * * *

Told that he should practise virtue, the average unregenerate man will ask why he should act morally when his inclinations draw him in other directions. To that question the agnostic or materialistic school of ethics has no answer, or at any rate only the kind of answer that the man in the street would dismiss as "moonshine" (in his rude way). He wants a substantial reason. As a distinguished writer put it:—

If you tell him, in answer to his question as to why he should do right, that in proportion as he fails to do it in this world, he will suffer pain in the next, that for each attempt at doing right here, he will be rewarded there—if you can seriously tell him this, you will reach him. You have given him what he calls a "reason."

But even here the appeal may fail. Suppose our man in the street, like the pot-house politician in "Sketches by Boz," interrupts your eloquence with the remark, "Prove it," and "pauses for a reply"? You cannot endow him with a flash of mystical illumination. You must give him some facts. And that is one of the functions of Spiritualism.

* * * *

We cull the following from a notice of Mr. F. W. H. Myers's "Collected Poems," by Robert Lynd, in the "Daily News":—

He [Myers] was a man not content to resign himself to nescience, and his final turning to Spiritualism was temperamental at least as much as the effect of reason. "The universe," he proclaimed, "cannot advance to moral glory over the crushing of individual hearts." His passion for the survival of the individual soul forbade him to range himself with Buddha. Among heretics, few modern men have done more to bring back the belief in immortality to the world than he.

It is a pleasure to record such a tribute to a man whose greatness may not be fully recognised for at least a generation. We who realise the repulsion he felt, by reason of his poetic sensitiveness, to certain aspects of Spiritualism as popularly presented are able to appreciate the intellectual honesty which compelled him to face the facts and the penetration of mind which enabled him to see the true inwardness of the subject, as being full of splendid things yet to be unfolded.

THE "AMPLER DAY DIVINER LIT."—Those who are discarnate have the fuller life, theirs is "an ampler ether, a diviner air," and if they love us, their wish is to share it with us, and the more they can do this, the greater is their happiness and ours. To those who would question, "Is it wise or right to bring them down to us; ought we to keep them within our earthly conditions?" I would answer that you cannot bring back that which had never departed, and in regard to the possible detriment of their life through our earthly conditions, I would reply that you do not limit or cramp a Spring day by opening a window. There is sufficient fullness of warmth and air outside to fill a room with light and beauty and yet the day itself to be no whit diminished.—From "The Earthen Vessel," by LADY GLENCONNER.

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

EVOLVING MAN.

THE SUNNY SIDE OF FAITH.

It is good, at times, to add knowledge to faith, and to give reasons for the hope that is in us, that we are trusting in a just and righteous God. Two of these reasons we select for mention, because they are seldom, if ever, mentioned in this connection. The first is, that all God's laws are steadfast and never defraud, are never partial and never fail, in the sense that every effect is the exact consequence of an adequate cause. Until lately it was an unusual thing to appeal primarily to natural laws for direct proofs of the goodness and justice of God. It used to be far more common, and it was considered far more religious, to appeal to something more like supernatural intervention. But we are finding the surer ground, and the end will be the basing of trust in God upon the wonderfully beautiful phenomena of Nature, and upon the very steadfastness of the laws which at one time seemed harsh and cruel.

Man's laws are partial, fickle, selfish, often scornful, and apt to treat with contempt the weak and poor. But majestic and sure are the wonderful laws of God. They wait at the beck and call of everyone. Even the little child, taking its poor weed to plant, will not be scornfully passed by, for Nature will grow even unbaptised weeds if we ask her. No prayer is needed and no set hour; for if, when night has settled over the sleeping town, some poor man should seize the hour to drop the seed into the earth, Nature, which never sleeps, and all her wonderful laws, which never rest, would take the poor man's part and at once begin their mysterious processes, to give, in due season, the silent sower his return; for you cannot take Nature by surprise.

It is true that Nature's laws often work us harm, but they never do so by caprice. The effect may be deplorable,

but it is the precise product of a cause, and in this very thing we may see the beneficence and justice of Him who governs all with equal and inexorable hand, to see that the link is never broken that binds together effect and cause.

The other indication of the same truth is found in another fact of our nature and condition, leading to the same discovery of the perfect justice and goodness of God. It is this: that in evolving Man, He is creating him with a will stronger than his power. Man with a surplus of power over will is, or would be, a monster of action, stumbling on without intention, spending his life in huge flounderings of activity that thought and will could never regulate, since the weaker will could not control the stronger force of power to do, which would outrun judgment and intention.

On the other hand, with the power to will and think greater than the power to merely act, it follows that there is a surplus of choosing power, a surplus which outruns mere blind activity and gives scope to thought and will. We often sigh over our limited power of action, over the slow and inadequate following of our doing upon our willing. But, after all, is this not the very thing that protects and saves us? for now we can send our noblest part on before, like a far-sighted and faithful courier, to view the land and plan the deed. We often moan that "the spirit is willing but the flesh is weak"; but how good it is that this is so!—how dangerous it would be if it were the spirit that was weak while the flesh was strong!

Who can doubt that if we gave the spiritual powers in us the right to rule, this sin-smitten earth might become a Paradise? But is it not to this that all things tend? is it not to this that the creative process which we call Evolution leads? There is nothing actually new in this conclusion, because, one way and another, it has been the dream of all the ages and of all holy souls, and it lands us on the sunny side of the faith that there is in very deed a just and righteous God.

Definitions: From "Zabdiel."

FIRST, then, what is meant by God? Do they mean a localised personality when they think of the Father—a person such as a man is?

If so, it is obvious that the Christ is not He, or this would create a double person, or two personalities in one in such a way that distinction of each would be impossible. It is not that way the Oneness of which He spoke is to be sought. Two equal persons united is an unthinkable condition, and one which reason rejects at once.

Or is it meant that He is the Father in manifestation as Man? So, then, are you and so am I, His servants. For the Father is in all of us.

Or is it that in Him was the fullness of the Father, undivided? So in you and in me also dwells the Father; for Him it is not possible to divide.

Yet if it be said that the Whole of the Father dwells in Him, but not in us, I say that is an opinion and no more, and also an illogical one; for if the Father as a Whole dwells in the Christ, then either the Christ is the Father without distinction, and none else, or the Whole Father dwelling in the Christ must cease to dwell in Himself of necessity. This is also not reason.

So it is first necessary that we understand that the Father is the Name we give to the highest aspect of God we are able to think of. And even this we do not understand, for it is frankly confessed that He is beyond our understanding.

I cannot define Him to you, for I have not seen Him Who to all less than Himself is not visible entirely. What I have seen is a Manifestation of Him in Presence Form; and that is the highest I have attained hereto.

Then the Christ in His Unity with the Father must be also above us as to our understanding, as He is above us in Himself. He tells us so much as we are able to think of, but not to understand very much. He manifested the Father, and such qualities of the Holy Supreme as were capable of manifestation, in the body of us. Little more we know, but grow in knowledge as we grow in humility and reverential love.

As He is One with the Father, so we are One with Him. And we dwell in the Father by our dwelling in Him Who is the blending of what we call the Human and the Divine. The Father is greater than He, as He Himself once said. By how much greater He did not say; and we could not have understood had He told us.

It may be said by those who read

this that I have cut away the scaffolding and left no building within.

My purpose, friend, I stated at the first. It was not now to rear a building, but rather to point out that the first thing to build is a sure foundation; and that any structure raised on one not sure must, now or later, fall, and much labour be in vain.

This, indeed, have men been doing more than they realise; and that is why so much is misty when it might be plain to view. Not all, of course, but enough to make the road much brighter than it is.

I speak not so much to instruct, in this present message, but rather to give men pause. For ratiocination may be fascinating to certain minds, but is not meat for the soldier. It flatters with its perfect logic and well-balanced argument, but is not durable to withstand the wear and tear of the wide elements of the spheres.

It is not always so wise to affirm, as it is to say, "I do not know this—yet." Pride often blinds one to the beauty of a humble mind; and it is not true that he who answers a deep problem off-hand is a fountain of wisdom; for assurance is sometimes nearly akin to arrogance, and arrogance is nowise true or lovely.

* From the Vale Owen Script.—Weekly Dispatch, April 18th, 1920.

INVOCATION.

Then with a ripple and a radiance thro' me
Rise and be manifest, O Morning Star!
Flow on my soul, thou Spirit, and renew me,
Fill with thyself, and let the rest be far.

Safe to the hidden house of thine abiding
Carry the weak knees and the heart that faints,
Shield from the scorn and cover from the chiding,
Give the world joy, but patience to the saints.

—From "St. Paul." by F. W. H. MYERS.

A COUNSEL.—Let us all hold firmly to the conception of a Universe which unfolds itself ever in order, grace and beauty, carrying us slowly but surely beyond all the illusions of the sense and misdirections of the mind. Holding that idea we shall be armed against all that would otherwise hinder and perplex, strong to deny the false, strong to affirm the reality, reasonable souls in a reasonable world, children of the Morning and Eternity. G.

* 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.

DR. CRAWFORD'S LAST BOOK.

FINAL AND CONCLUSIVE TESTS.

REVIEWED BY STANLEY DE BRATH.

It is fortunate for the defenders of the psychic phenomena on which Spiritualism rests that their opponents have adopted the line of attack that all such phenomena are fraudulent or illusory, for such attacks must inevitably end in defeat.

Dr. Crawford's latest book,* concerning which he wrote shortly before his lamented death: "My psychic work was all done before the collapse, and is the most perfect work I have done in my life," gives a series of most interesting and careful experiments in continuance of those described in his previous works. These experiments will be found to have very far-reaching and unexpected results. They coincide with the experiments of Dr. Geley and Dr. Schrenck-Notzing on that variety of the ectoplasm which produces forms; and not the least interesting part of the phenomena is that they were, like the previous series, conducted in close collaboration with the "invisible operators" (*vide* pp. 24, 40, etc.) whose compliance and suggestions are an integral part of the occurrences. There is no trace of unconscious action due to the will or thought of the medium.

Although convinced of the complete honesty of the circle, Dr. Crawford has taken as elaborate precautions against fraud as if he were as sceptical as Mr. McCabe himself. The new experiments deal with three aspects of the psychic structures: (1) their visibility; (2) the nature of the working end of the structures, and (3) the adhesion to them of various colouring matter and material substances, and from what part of the medium's body the ectoplasm proceeds.

His previous experiments showed that this ectoplasm, which became apparent from the neighbourhood of the medium's ankles, was the means of conveying power to raise weights in accordance with spoken directions, *i.e.*, they were vehicles of physical energy and amenable to instructions. He found them to be tangible, though invisible. In the present work he recapitulates some of the results already arrived at, and mentions later experiments showing that this tangibility varies, the "rods" being sometimes broad and soft at their working ends, which were sometimes hard and even metallic in consistency. He shows that the grip of these ectoplasmic structures on, for instance, a levitated table, is taken by a true suction, *i.e.*, by air pressure on the broad exterior surface of a plastic mass in close contact with the wood (p. 39).

I.—VISIBILITY.

For these experiments the feet of the medium were placed in a wooden box (shown facing p. 90) so that all movement was impossible. "Fitful glimpses of the structures had been obtained off and on in the ordinary red light of the séance-room, but this was insufficient to enable them to be examined at leisure, as they were more or less transparent." "Many years of experimental work had shown me that the psychic structures are acutely sensitive to light" (p. 111) and therefore a modified and less energetic form of radiance was employed. Sheets of card about 12 in. square covered with luminous paint were employed. One of these was placed in front of the folding leaf composing the front of the box above mentioned in which the feet of the medium were confined, the ectoplasm protruded, and made seemingly tentative trials of the effect of this kind of light. This rod changed its shape continually, twisting and untwisting, opening out like a mushroom or a leaf or forming a hook" (p. 112). At some séances the rods extended to levitate a table.

"On several occasions the working end was flattened out into a circular form, this being joined to a thin straight arm . . . all the structures this evening appeared of even density, and did not seem so flexible as at the previous séance. As viewed from above they appeared black. . . by the reflected light of the luminous paint . . . they appeared white" (p. 115). "They seemed to be structures prepared inside the test box, and thickly covered over with materialising substance in order to withstand the light—armour-plated, as it were, beforehand. Their rigidity and incapability of movement were owing to the great thickness and density of their materialised covering" (p. 116).

In Experiment N; "in order to vary the tests the medium sat in shoes with her feet quite free. . . The phenomena commenced with raps, which, as usual, gradually increased in intensity. After some time a couple of structures rose from the vicinity of the medium's feet to the undersurface of the table. They seemed about the thickness of one's wrist, and appeared to rise in an arc from about the medium's knees. . . During the levitation of the table, although the light was good, I could see nothing, which may have been due to the structure end being immediately below the ledge. I saw the end of the structure moving about on the sooted undersurface of the table, as though

it were trying to write something: on examination afterwards WORD was found roughly scrawled on soot" (pp. 117-118), the underside of the table having been covered, unknown to the medium and circle, with soot from a turpentine flame.

Experiment Q. The feet of the medium were placed on electrical contact boards that would ring an electric bell on any diminution of pressure. The luminous card was 14 inches from the test-boards, and the camera focussed upon it. Panchromatic plates were used. "I explained to the operators that it would be necessary to hold the structures for a considerable time over the cardboard. The first structure came out and placed itself over the cardboard and remained there about half a minute. . . Mr. Stoupe, the photographer, says it was really remarkable how, without being asked, the structure placed itself in the direct line of sight. I was sitting on the right of the medium, and when the structure returned to her, she gave an involuntary convulsive shudder" (pp. 119-120).

Gradually and by careful degrees it was found possible to prepare the structures and the medium to bear the flashlight. Twenty-five photographs taken of the ectoplasm in this manner are given in the book. All but one are of the plasma in the *unstressed* state: "shock to the medium, evidenced by involuntary tremor and shivering which endures for a considerable time, is very much greater when the flashlight impinges on the plasma under stress than on the unstressed stuff. For this reason no photograph of the completely levitated table has yet been obtained. . . The operators are gradually working up to full levitation" (p. 149).

II.—STUDIES OF THE WORKING END.

These were conducted by impression on moist clay and putty. The feet of the medium were securely tied to the chair, and the tray containing plastic clay was placed 18 inches from them. Very careful photographs are given of these impressions, and the extremely remarkable fact appeared that they showed the floor of the concave impressions to be "lined with stocking marks almost exactly in the manner it would be lined if the ordinary outside of the stocking were pushed into the clay. There is, however, one extremely important point of difference" (p. 57). The flat impressions were not so lined. Dr. Crawford also brings out clearly an admission as frank as Raymond's famous "psychic cigar," which so many armchair critics, who find carping easier than experiment, have fastened on as though it were the leading fact in a book of 396 pages in which it is mentioned but once. Clay was found on the medium's stockings after the experiment! Knowing the physical impossibility that the medium's foot should have been placed on the clay, Dr. Crawford set himself to a long series of experiments to compare impressions normally produced with those supernaturally effected.

"The psychic impression is altogether *sharper* than that which can be made by a stockinged foot. Any part of the latter, when pressed into the clay, leaves a good enough outline of the stocking fabric, but it is a dull, blunt outline owing to the solid foot behind the stocking exerting a squeezing effect, no matter how lightly it may be applied. The psychic impression, on the other hand, has little raised edges projecting upwards from the impression left by each thread, which effect, as many experiments have proved, it is quite impossible to obtain with the actual stocking. In short, a thorough series of tests shows that with a soft stocking, no amount of juggling can get the actual sharp effect obtained by the real psychic structure. This effect, however, could be exactly obtained if a fine viscous material were to cover the stocking fabric and were then to harden or 'set' on it somewhat, and the mould being pulled off were then to be pressed in the clay. This is indeed what actually happens" (p. 61).

The psychic structure, hardening at its end, retains the imprint of the fabric.

This, and the other anomalous result that clay was found in considerable quantity on the shoes and stockings of the medium, will doubtless be considered by a certain type of armchair critic to be proof of childish incapacity to detect fraud. Actually this anomaly was, as is the case with all careful experiment, found to be the key to fuller understanding of the facts. "Practically the whole of the inside of the flat of the right shoe was covered with fine particles of clay *wherever parts of the foot of the medium were not pressing tightly on the leather*. [Dr. Crawford's italics.] The same thing is seen with regard to the flakes of clay adhering to the top of the heel of the right stocking. The clay was deposited on the stocking well above the flat of the heel. . . In other words wherever there were interstices the clay had been deposited. Of course if the medium's stockinged heel had been used *per se*, the whole of the heel would have been covered, and not just the limited portion

* "The Psychic Structures at the Goligher Circle." By W. J. CRAWFORD, D.Sc. (Watkins, 10/6.)

I have mentioned. This would have been unavoidable, as anyone can try for himself" (p. 77).

III.—THE ADHESION OF STAINS TO THE ECTOPLASM.

"I have discovered that plasma has the property of adhering strongly to a substance such as powdered carmine, and that if the carmine is placed in its path it will leave a coloured track. For example, slightly damp carmine may be placed in any part of the medium's clothing in the vicinity of the place in her body whence the plasma is thought to issue, and the carmined path of the plasma as it issues, will be left."

"Arrangements can also be made to let the plasma rub over carmine on the floor of the séance room, and the track can be followed, as the plasma returns to the body of the medium, by the trace left on the clothing."

"I have found this method a valuable instrument of research. It can be employed in a great variety of ways" (p. 127).

"Placing carmine in the shoes of the medium, with her feet resting on the electrical contact boards, it was found at the close of the sitting that the stockings were carmine smeared, to the top. Just above the shoes the dye was rubbed into the fabric as though there had been strong abrading action." It was also ascertained, through an investigation made by Mrs. Crawford, that the ectoplasm issues from and returns to the body of the medium rather than the limbs.

Dr. Crawford's inferences from these experiments are: That the ectoplasm can convey considerable amounts of energy in its invisible condition; that it can be materialised sufficiently to be visible and to resist the disintegrating action of light; that it can be still more materialised to make a solid end; that these ends can be used to rap on the floor or on any solid surface presented to them; and he concludes: "Let this be well marked and digested—the whole rod, apparently made up of a solid end and a gaseous body, operated exactly as if it were wholly solid from the body of the medium outwards. It resisted pull, push, and shear stress of large magnitude. And in this sort of thing resides the chief mystery connected with the physical phenomena of Spiritualism" (p. 62).

These well sustained and carefully devised experiments will meet with acceptance from all who have followed the parallel results of Dr. Geley and Dr. Schrenck-Notzing, as throwing fresh light on the nature of the ectoplasm and its many capabilities, as yet barely indicated. They will probably not convince those whose reluctance to admit supernatural facts leads them to the hypothesis of fraud in the circle and imbecility in the experimenters. Such critics may safely be left, as in the Oriental proverb, to heap up pebbles on the grave of their own scientific reputations.

FROM THE OTHER SIDE OF THE WORLD.

The incident in "Jane Eyre" in which Jane hears the voice of Rochester call her, though he is many miles away, is paralleled (with the addition of vision) by an experience narrated by the late Col. Philip Meadows Taylor in "The Story of My Life" (Oxford University Press), as having befallen him during one of his marches to Hyderabad:—

"In my very early life I had been deeply and devotedly attached to one in England, and only relinquished the hope of some day winning her when the terrible order came out that no furlough to Europe would be granted. One evening I was in the village of Dewar Kadea, after a long afternoon and evening march from Maktal, and I lay down very weary; but the barking of village dogs, the baying of jackals, and over-fatigue and heat prevented sleep, and I was wide-awake and restless. Suddenly, for my tent door was wide open, I saw the face and figure so familiar to me, but looking older and with a sad and troubled expression. The dress was white, and seemed covered with a profusion of lace, and glistened in the bright moonlight. The arms were stretched out, and a low, plaintive cry of 'Do not let me go! do not let me go!' reached me. I sprang forward, but the figure receded, growing fainter and fainter, till I could see it no longer, but the low, sad tones still sounded. I had run bare-foot across the open space where my tents were pitched, very much to the astonishment of the sentry on guard; but I returned to my tent without speaking to him.

"I wrote to my father. I wished to know whether there was any hope for me. He wrote back to me these words: 'Too late, my dear son. On the very day of the vision you describe to me — was married.'"

"LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Amount previously acknowledged	130	10	4
J. W. Campbell	1	1	0
Mrs Kent	1	0	0
T. Sowerby	0	11	0
	£133	2	4

DIRECT VOICE EXPERIENCES.

TWO STRIKING CASES OF RECOGNITION AND IDENTITY.

BY ABRAHAM WALLACE, M.D.

I have recently had two interesting experiences with "trumpet mediums," illustrating one of the most important aspects of Spiritualistic investigation; indeed, the crux of the whole subject, the more or less satisfactory demonstration of the identity of the communicating intelligences.

The Glasgow medium, Mr. Phoenix, was visiting London, and gave various friends an opportunity of witnessing his mediumistic powers. I found that he was in an enfeebled state of health, the result of a temporary illness, and therefore the conditions were not at all satisfactory. I received, in spite of the unsatisfactory conditions, a communication purporting to come from a distinguished Scotch clergyman who passed on some years ago.

A well-known Spiritualist, Lady C—, who was sitting next to me, between the medium and myself, endeavoured to improve the conditions, and being associated with Scotland, sang that beautiful hymn found in "The Church Hymnary" used in the churches in the north, and beginning:—

"O Love that will not let me go,
I rest my weary soul in Thee:
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

Immediately thereafter a feeble voice came close to me and said: "Oh! I am very pleased to come to you, Doctor; you talked about this subject to me long ago and I learned so much from you. It was nice of you to sing my hymn." I said: "Is that really you, Dr. Matheson?" The voice assented at once, and its tones became louder and clearer while the medium himself was still entranced, as we could notice by his deep breathing. This was quite in accord with my experience that when the communicator is recognised by anyone present it seems to give more vigour and greater courage to the incarnate individual.

The writer of the hymn was George Matheson, D.D., of St. Bernard's, Edinburgh. He was one of the most advanced men in the Church of Scotland. He was blind from his boyhood, and was a wonderful preacher in spite of his sad infirmity. Some twenty years ago when I visited him in Edinburgh he was much interested in some of my experiences and experiments, and on my pointing out to him how modern Spiritualistic results illumined the records of Primitive Christian History, he was greatly delighted. He began at once to read the literature of the subject and to investigate, becoming ere long satisfied of the truths underlying the phenomena.

I learned that thereafter his sermons were greatly modified by his changed attitude to the subject, then much tabooed by the orthodox church people in Scotland. He was not a writer of hymns. Indeed, the one above referred to is the only hymn composed by him in the collection. He told me it came to him quite inspirationally as if from some source outside of himself.

The second example was through the mediumship of my good friend Mrs. Etta Wriedt, of Detroit, U.S.A., who returned to America a few weeks ago. While sitting under very excellent conditions with five friends, who all received messages from their departed relatives, Mrs. Wriedt said, "I get an influence of Stirling" [Mrs. Wriedt is always in her normal condition—never going into trance] and, she added, "It is for you, Doctor." In a few moments a feeble voice came close to me and said: "How are you, Doctor?" "I am well, but who asks?" "Arthur," was the reply; "I want to thank you for what you told me in New York. You know I was ill, but what you said removed all fear of death, and I passed away before you came again. I am getting on fine."

The voice was that of an uncle of mine by marriage whom I visited in New York last winter at his business in Fifth Avenue. By my medical knowledge I could see that he would pass away soon. I told him of my great interest in the subject of Spiritualism and spoke of its aims and objects in a general way, but I noticed that he became greatly interested. I left the next day for California, and he passed on while I was in the West. Neither Mrs. Wriedt nor any of the other friends in the circle knew what the Stirling influence meant, but it was the link establishing his identity. It was in Stirling that I first met him and there his favourite sister lived through whom I was related to him.

Such experiences compensate us for the scorn and ridicule we often receive from high-placed sceptics, and also for the scoffings and reproaches of our orthodox religious friends who speak of us as engaged in the "spook-hunting business." When two friends return from the other side of the Veil, full of gratitude for any little knowledge and solace imparted to them, surely it should prove a stimulus to continue the good work of helping our less enlightened brothers to know the truth here and now.

We hope to publish the concluding article by Mr. James Coates on "Psychic Photography" in our next issue.

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 85.)

SOLIDARITY OF MANKIND.



MR. STANLEY DE BRATH.

Another aspect of the law of spiritual consequence is the essential solidarity of mankind. Modern science allows of St. Paul's simile of the mutual interdependence of the body and its members being carried much further. The body consists of millions of cells; its health is in the direct ratio that those healthily fulfilling their functions bear to those that fail in doing this. It is the same with the body politic: each individual has his part in social service, and national well-being depends on the health and good will of all. All trade depends on mutual service. Before a loaf can be placed on the table the services of the farmer and all his hands, of the sea-captain and his crew, of the railways, the mills and the bakeries, are all employed. These depend on the engineer, the ship-designer, the draughtsman, the chemist and the metallurgist, and many more. Their opportunity depends on law, order and government, on the bank, the Chamber of Commerce, the telegraph, the post-office and all the appliances of civilisation. It is a net without a bound, a machine of infinitely complex parts. Not only so, but by reason of the limitations of time, and energy and intellect, no one man can learn or hold the whole truth about anything—we are all dependent on specialists of all kinds. The proximate cause of the difficulty of Labour agreements is that men do not see this, they think that the professional classes are parasites on their toil. Now, there are parasites, but they are the men who start bogus companies, or companies which are for genuine objects but are intended to fail and to be bought up by the financier at the third or fourth "reconstruction," they are the men who live by speculation and gambling, or in idleness on invested wealth, "directors" who do not direct, landlords of slum properties and the like.

Two things are required of the men whose task is that of leading and teaching:—(1) Clear and detailed expositions of the interdependence of mankind and the disastrous consequences when some wheels have been taken out of the mechanism, as they have been in Russia; and (2) recognition of the fact that in a happy state of society *every man* must have a healthy home, leisure for growth, and opportunity for recreation.

This latter is theoretically admitted, but is very partially given effect to, and hence the legitimate discontents. In the Report of the West Suffolk Education Committee for 1919, the Chairman says:—"It is with extreme regret that one notices many people seeking to restore absolutely pre-war conditions." Why? To keep down the rates.

This is to ask for Revolution, because it is to show that the tepid feelings and torpid imaginations of the middle-classes realise nothing that they do not actually see. This is an exact parallel to the indifference of the cultured classes in the France of 1750. It is to ignore the principle of human solidarity—that if one member suffer all the members suffer with it. Whatever the cost, conditions of health and well-being must be given. The money is there, the pages of advertisements in the picture-papers show that large sums are spent on mere luxuries. Spiritual values are ignored, or only considered from the quite insignificant standpoint of personal "sins."

WANTED: A LARGER VISION.

A much larger vision of the social organism and its obligations is wanted, and this larger vision comes by direct logical consequence from a perception of what the spiritual nature of man really means. The psychic facts are the experimental proof: historical facts are the pragmatic proof.

And spiritual growth is no more possible by the auto-suggestions advocated in the new form of goody-goody little books than for a man to raise himself by a pull on his braces. The spirit draws its strength from God: it must use that channel continuously and consciously. Prayers for deliverance from war, troubles, and sickness, and physical ills generally, are quite futile while we set in motion the

causes of all these. The right prayer is for insight and strength—"If any man lack wisdom let him ask of God, Who giveth to all men liberally and upbraideth not."

This larger view is the opportunity of the Church. It cannot be taken on doctrinal or sacramental lines; it will not be taken without recognition of the psychic facts, for it depends on a very much larger notion of God than most persons have. They draw their ideas from hymns, from the imagery of the Old Testament, from the Apocalypse, and from mediaeval pictures of the Italian school where the Deity sits amid a choir of saints and angels. The whole ideas are small, and belong to a past age. Science shows Intelligence as mathematical law pervading the whole Universe from the atom to the farthest star. This is God in His creative aspect. The supernormal facts show Him inherent in the human spirit as the capacity for goodness. If higher aspects of that Power than the merely creative were to be manifest at all, the revelation of that Love and Goodness in Christ was a necessity. And the "problem of evil" is sufficiently met for all practical purposes by the facts that ethical development necessitates the power of choice, that this implies the possibility of choosing the lower instead of the higher, and that the suffering due to Nature is as mere dust in the balance compared with that due to human selfishness, ignorance, and ill-will.

THE PERILS OF THE TRANSITIONAL STAGE.

The New Era will come in, and prophecies will be fulfilled, but *how* they will be fulfilled in England depends on us. It may be in strife as in Russia, drowning the old order in tears and blood, and returning to universal poverty for a fresh start; but it may also be in peace, by self-sacrifice, by co-operation, and by good will.

There is always offered to Humanity the alternative of learning by reason and by the open mind and by good will; or by the hard lesson of suffering. Which is it to be? If the Church acted as one mind, perceiving the true bearing of the new movement, there could be no doubt of the answer.

The plain man who seeks to see things as they are, unclouded by the mists of optimism or pessimism, cannot but fear for his country. For his own part he has reached an age when his personal interest is but small, and when the world has been "made safe for democracy" he hopes to contemplate it from a safe distance. And as he looks back over history, and realises how in every "new era" of which we have records, the transition from the old to the new, from the Hebrew tribal system to regal government; from the separation of Greece to Roman unification; from the corrupt Roman republic to the Principate that gave peace to the world for 200 years; from the turmoil of tribal wars to Charlemagne's Christian feudalism; from regal absolutism to constitutional government; from a persecuting religion to liberty of conscience; from close privilege to open careers for all—have always been ushered in by deadly strife due to falsehood, greed, self-seeking, and blindness to spiritual verities *on both sides*, he scarcely dares hope that years of strife may not precede the exhaustion that is mis-called peace. The newspapers suppress truth, Ministers bear rule by their means, and the people love to have it so.

But still we will hope that a Christian Church may seek the unity that comes not by identical doctrines and sacraments, nor by rare and occasional interchange of pulpits, nor by political concordats, but by common perception of spiritual verities, and will teach all classes to look at all questions from the standpoint of pure truth and calm justice. There may then be hope that "rich and poor may meet together remembering that the Lord is Maker of them all."

Such a recognition might do even more than ward off the menace of civil strife: it might bring about harmony between the East and the West, for the spiritual secret and undoctinal method of Christ is perceived as true by men of all races when fairly put before them; as was expressed by Akbar, the greatest of the Moslem emperors of India, of whom the historian Mahomed Amin writes:—"The whole land was firmly and righteously governed. All people of every description and station came to his court, and universal peace being established, men of every sect dwelt secure under his protection." His spiritual creed is expressed by his own memorable words:—

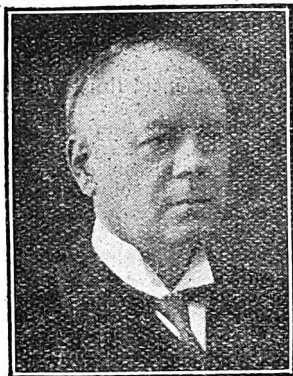
"Said Jesus, on whom be peace—'This world is a bridge; pass over it, but build no habitation thereon.' Who hopes for an hour hopes for eternity. Heresy to the Heretic, and Orthodoxy to the Orthodox; but only the dust of the rose-petal remains to those that have sold its perfume. The rest is unknown."

"If it is not right, do not do it; if not true, do not say it."—MARCUS AURELIUS.

A FACT IN THE CREED OF CHRISTENDOM. INCARNATION.

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

(Continued from page 87.)



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

We are acquainted with two species of incarnation, both temporary, but one much more fugitive than the other. The latter is the form of incarnation which we know as "control," where the spirit which is native to the body gives place for a few moments to a stranger. During the presence of the visitant the native spirit waits near its fleshy home—a fact which shows that our ancestors made an excellent shot when they said that in these inscrutable episodes the man was "beside himself." The more prolonged incarnation is the ordinary life. Of the method by which the fugitive incarnation is produced we know little or nothing; and of the other process we know only its physical mechanism. The normal act of generation does not

create the offspring. All that it does is to act as a trigger, so as to release the reproductive functions from inactivity. Hence we speak of procreation in the marriage service: we never dream of regarding either parent as the actual creator of the child.

Knowing such elementary physiological facts as these, I have never seen anything incredible in the Virgin Birth of Christ as the means of His entrance into incarnation. I have never been able to understand why the Power which creates and maintains the marvellous physiological mechanism should be deemed incapable of setting it in motion except in response to one solitary method of stimulus. We are assured by the discarnate intelligences that there is skilled spirit intervention at every stage of gestation. As a discarnate friend once said to me, rather sarcastically, "You don't suppose the geometrical setting of the eyes takes place of itself, do you?" This was because I had ventured some remark which evidenced a certain shallowness of thought on this subject. But if we contemplate the unique character of That which was to be born of Mary, we may reverently conjecture why the process of parthenogenesis—that is to say, virgin birth—was selected by the exalted intelligences whose task it was to co-operate in bringing a supreme spirit, native to a timeless and spaceless sphere, into the limits and conditions of our space and time. For if, in the archangel's words, that "Holy Thing" had been brought into terrestrial life, had been incarnated, through the channels of a purely normal human organism in response to the ordinary generative stimulus in which both sexes participate, we may imagine certain inevitable disabilities attaching to it in consequence of the limitation thus induced. The physical frame would have been racial, where it was essential that it should remain cosmic, for Christ was not a Jew. It might have lost practically the whole of its memory of the spheres whence it came—just as we do, who only retain the most fleeting and ephemeral reminiscences of what we were in the plane whence we came. It was essential that the Master-Spirit should not be caged, cribbed, confined, in that fashion: and for aught we know, its advent into incarnation with the aid of human paternity, might have imposed these incapacities upon it. Yet I am convinced that the physical frame and organs *did* impose limitations, and that Christ did *not* bring with Him into His human self the permanent and untrammelled presence of that personality which He possessed before time began. We ought always to know enough of the principles of psychic life to be aware that a very exalted spirit simply *could not* inhabit a human frame, any more than a great mathematician could make a ploughman's brain the instrument of his refined and subtle intellect. He "emptied himself by taking the shape of a servant" (Philippians ii., 7.)

As we shall see, even Christ Himself, when incarnate, could not always and fully recollect the conditions whence He had come—if indeed His human brain had been capable of registering the memories of a transcendent life before the worlds, the memories of that sea in which Time is but a floating leaf. How could the memory cells of the Child in the Nazareth home respond to the stimulus of such recollections as that exalted Spirit possessed? We can see traces of this limitation here and there. He knows that there must come an end of the age, but His human brain does not contain the knowledge of its day and hour. Where He attempts descriptions He sets forth the mysteries of that world in parables, because

poetry—for His parables are poems—is a more supple instrument than prose. And if I am told that Christianity has no monopoly of the legend of a founder's virgin birth, my answer is that Christianity cannot legitimately claim to be the only faith propagated by a visitant from the unimaginable brightness, though it may be that its great Protagonist came from more exalted spheres than His forerunners. Thus generated, He was psychologically, or rather psychically God, of the essence of the Father, begotten before the ages; and biologically Man, of the substance of his Mother, born within the limits of space and time. And the reason was just this—that the exalted Messenger must function in the flesh if He was to come into immediate contact with man, and above all, if He was to be the Mediator between God and man. I use the word "Mediator" here in its colloquial sense of a "go-between," since I am not considering the Atonement at present.

Now, this view of the Incarnation, as the entry of supreme spirit into the limitation of time, and space, and matter, will be found to throw a flood of light upon many of the most perplexing problems of the New Testament. The New Testament is something of a mystery. We may never know in this life how far the book is the product of automatic writing, and how far it represents what we may call, humanly speaking, the direct and normal intellectual output of its authors. That it is, in fact, a composite result of writing from both sources—here normal, there psychic—do not think we can doubt for a moment. And if that be the case, then in what we may call the human portions we might occasionally expect to find glimpses of the psychic life and utterances of Jesus, as seen by human observers who had only a vague idea of their real significance: and our theory of the incarnation of a supreme spirit, limited by its physical environment, might be materially reinforced from these sources. For instance, we have been considering the probable pre-existence of the soul before its envelopment in the physical home which we call the body. That view leads inevitably to the theory (now widely accepted by psychic investigators) that in sleep and trance the spirit often leaves its terrestrial home, and returns for a while to congenial intercourse and beneficent labour in its native sphere. Consider, in the light of that theory, the saying of Christ with regard to children that "in heaven their angels do always behold the face of my Father which is in the higher spheres." Is this utterance (recorded perhaps with imperfect comprehension of its real significance) not so much an allusion, generally understood, to guardian angels, as to some tie between the spirit dwelling in its corporeal tabernacle and representative factor of the personality—perhaps disintegrated to obtain terrestrial experience—which still remains in the higher spheres? And do the dreams of childhood, and the unmistakable psychic capacities of childhood, point to the intimacy of the union between the entities in the respective worlds? If that is so, then Mr. Sinnett is right when he says that Mozarts who play the piano at six years of age are not all there. The whole of the personality of the great musician is not in this sphere at so early a period in the life of the incarnation, and perhaps never descends in its complete entirety.

The suggestion leads inevitably to a view of the incarnate Christhood which I think may easily become an important factor in Christian apologetics. We know that psychic powers are often—in fact, nearly always—intermittent. At one moment the clairvoyant is at the summit of his or her powers; at another time the faculty is almost totally absent. This is the reason why the genuine medium, whom we shortsightedly compel to earn his living by the use of his psychic faculties, is tempted into imposition when he is asked for a séance at the moment when his powers are dormant or when, in technical language, the "control" is not on the spot. I know no reason for supposing that this intermittent presence of the dominating psychic personality, the humbly instanced in the medium, may not also be traceable in the tremendous Phenomenon of the Incarnation. It is difficult for us to see what part of the celestial visitant plan could possibly have depended in any degree upon the Spirit's presence in the physical body of the infant Jesus while yet He was a babe upon His Mother's breast. Nor is it easy to suppose that all through the boyhood, the youth, and the early manhood, the presence of the celestial personality always persisted without intermission. The exalted Spirit had other work to do, for the universe does not "run" itself. To me there is something not unattractive in the theory that there were times when the normal Jesus was left Himself—when, so to speak, it was Mary's son after the flesh who lived in the Nazareth home, though it was the incarnate Spirit who returned to dispute with the doctors of the Temple, both hearing them and asking them questions. The reply to His mother's reproachful questionings was, we remember, "Wist ye not that I must be about my Father's house?"

Father's business?" There, possibly, we have the Supreme Spirit, conditioned by space, time, and adolescence, utilising the boy's brain for the utterance of its own apology. In the original the words combine astonishment with dignity, as if the exalted personality were amazed that such a question should be posed. Lest this theory should be challenged as fantastic, let me point out that it has behind it the authority of St. Thomas Aquinas, one of the most acute minds which have ever been tabernacled in the flesh. It is expressed in the first two lines of one of his most famous hymns—

Verbum supernum prodiens,
Nec Patris linquens dexteram.

And the compilers of Hymns Ancient and Modern have included the late J. M. Neale's exact translation in their collection (No. 311 in the present edition):—

"The Heavenly Word proceeding forth
Yet leaving not the Father's side."

Neither the authority nor the orthodoxy of Aquinas are likely to be seriously challenged, whatever may be said about the present humble expositor.

In the majestic episode of the Transfiguration the exalted personality is unequivocally manifest, by means of phenomena which can successfully bear the strictest analysis in the light of psychic science. We can perhaps discern an intermediate condition of knowledge between the omniscience of the descended spirit and the relatively imperfect knowledge of its human and natural vehicle. This may be the case where Jesus forecasts a time when the world shall see the Son of Man "coming in the clouds of Heaven." Here, possibly, there may have been a mingling of the intellectuality of the two personalities—the Higher, with its recollections obscured by the human vehicle, of a transit downwards from the planes above; and the Lower—the human Jesus, interpreting these memories as the presage of some mighty episode to come. Finally, the human element comes definitely to the surface where we learn of the weariness of the Visitant, and of the dread with which He contemplates the coming ordeal of the Cross. Here, as one may conjecture with profoundest reverence, the human frailties came to the surface, and thrust themselves into activity. I will not commit myself so far as to say that this theory has established itself. But certainly, as I said, it opens up a new field of Christian apologetics, and demonstrates how futile is the idea that there is any finality about the investigation, or the comprehension, of the Gospel records. Every age will shed a fuller light, though few may bring so startling and yet so satisfying an illumination as that which has its source in modern psychic research. For here, nearly two thousand years down the stream of time, comes a sudden access of light upon episodes which have perplexed devout men in all ages—aye, a flash which even goes far towards explaining that dread cry on the cross—"Eli, Eli, lama sabachthani!"—"My God, my God, why hast thou forsaken me?" For obviously, the divine spirit could not pass through the mysterious gate of death, being itself already on the far side of it: and therefore at some point or another its denizenship of the human vehicle was bound to terminate. Can it be that the approach of this severance fell like an awful shadow upon the consciousness of the Victim, and drew from Him that last terrible ejaculation? These are the deep waters of the Faith, as yet unsounded by the sounding-line of any investigator.

IMPRESSIVE CEREMONY AT PARIS,

The "Echo de Paris" of January 29th contains an interesting account of the funeral of the unknown soldier of France, which incidentally illustrates the advance in Spiritualist convictions among our friends across the Channel. Even such a popular paper as that from which we quote speaks of the interment, not of the unknown soldier, but of his "earthly tenement."

"Around the Place de l'Etoile, with its radiating avenues, stood the regiments in 'horizon blue,' and behind them silent and reverent crowds. Under the arch which commemorates the battles of France were the guard of honour, the veterans, the delegations of wounded, and the volunteers of 1870, of whom were Generals Pau, Foch, and Dubail, the members of Parliament, Ministers, and the leaders of the victorious armies—Joffre, Petain and Foch. The Premiers of England, Italy, and Belgium brought their tribute, and, though none could see them, there was none but felt in his heart the presence of that valiant band—our million and a half of dead."

The French mind is naturally sceptical, but it does not as a rule shut its eyes to facts; and this popular recognition of survival goes far to show that the facts for which Spiritualists stand have made a deep impression of the real presence of those who are "not lost but gone before," and their retention of those emotions that form a bond of union with those still on earth.

EDISON AND SPIRIT COMMUNICATION.

By C. E. B. (COLONEL).

The February number of the "London Magazine" contains the report of an interview with Thomas Edison, in which the famous American inventor is represented as stating that he is designing an apparatus which he believes will make communication very easy, if the personality of man exists after death, and if that personality is anxious to communicate with those still on earth.

He is even represented as saying that "if those who have left the form of life that we have on earth cannot use, cannot move, the apparatus that I am going to give them the opportunity of moving, then the chance of there being a hereafter of the kind we think about and imagine goes down."

I prefer to believe that Mr. Edison has been misrepresented by his interviewer, as in view of our ignorance of the conditions of possible communication, the statement is both arrogant and unscientific.

When dealing with new phenomena of any kind we cannot insist upon our own conditions; to do so is as unreasonable as it would be to insist on developing photographic negatives in the sunlight, or of using some other metal than iron for our magnets. We have not the least idea what magnetism is, and we do not know why iron should be practically the only metal to exhibit magnetism, but we do not refuse to use iron because we do not understand why some other metal should not do as well.

It is the same idea: *Why* use a "medium"?

For it is evident that Mr. Edison's scheme is to eliminate the "medium" altogether. His opinion of mediums is uncompromising: "some of them may be sincere enough." But "they may have really got themselves into such a state of mind that they imagine they are in communication with spirits." It becomes clear that Mr. Edison bases the design of his apparatus on the assumption that a "spirit" can, or should be able to affect physical matter *directly*. He admits that he is proceeding on the theory that in the very nature of things the degree of material or physical power possessed by those in the next life must be extremely slight; and that any instrument designed to be used to communicate with us must be super-delicate. This premiss, however, is probably incorrect; the evidence goes to show that a discarnate intelligence is not able to affect matter directly, or at least not physical matter as we ordinarily know it.

It is more probable that "spirits" act by thought on the subconscious mind of certain specially constituted persons, whose inherent powers, little understood as yet by us, they make use of and direct. On the other hand it is possible that spirits *may* be able to affect the peculiar abnormal form of "matter," such as has been observed to emanate from such mediums as Miss Goligher and Eva C—, and through action on this stuff be able to affect ordinary physical matter.

In either case, the presence of that peculiarly-constituted person called a "medium" is necessary, and in point of fact we observe that when a "medium" is not present, nothing happens.

The medium is thus not to be regarded as a relay battery, reinforcing an existing but very feeble current, but who could be dispensed with if the apparatus were sufficiently delicate to be moved by the current alone.

Mr. Edison's acquaintance with the literature of Spiritualism, or even of Psychical Research, is certainly very limited; all the mass of evidence laboriously and carefully collected to establish the identity of persons who have passed over and thereby to prove the survival of the personality is dismissed in these words, which need no comment: "It is quite possible that Spiritualists who declare they receive communications from another world allow their subconscious minds to predominate over their ordinary, everyday minds, and permit themselves to become, in a sense, hypnotised into thinking that their imaginings are actualities; that what they imagine as occurring, while they are in this mental state, really has occurred." Really, it is amazing what nonsense a clever man will sometimes talk.

Mr. Edison thinks that his apparatus will provide a channel for the inflow of knowledge from the unknown world, and has not considered that new experiences cannot be adequately described because there is no language which can make them comprehensible, just as it is impossible to make a colour-blind man understand what is meant by "colour."

Finally, should Mr. Edison by some strange chance succeed, I fear he will find the messages explained away by the usual theories of telepathy, mind-reading, subconscious mind, etc., while he himself will find himself in the ranks of those scientific men, greater than he, who have been dubbed emotional and credulous.

STRAIGHT is the line of duty;
Curved is the line of beauty;
Follow the straight line, thou shalt see
The curved line ever follow thee.

—WM. MASCALL.

The time has come. Right has found its formula—human federation.—VICTOR HUGO.

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THE MEANING OF "MARY ROSE."

The play "Mary Rose," which is being performed at the Haymarket Theatre, has provoked a great deal of inquiry as to its meaning. Sir James Barrie's charming fantasy, full of superb touches of art and charged with tender humanity, is, in fact, believed to convey some parable or symbolical lesson, and amongst the thousands who have witnessed it there is speculation and conjecture which may or may not be justified. Sir James may have had no meaning in his play beyond the underlying message of supreme Art, and to those to whom "Art is enough" this is sufficient.

But the elfin-drama has a quality of suggestion, and if there is any special moral significance in it we may haply light upon it by taking thought.

First, then, we observe that the playwright takes the leading character completely out of the Time Order on two occasions, first when Mary Rose, as a child, disappears for a few days while on the enchanted isle in the Hebrides and reappears mysteriously a few days afterwards utterly unconscious of the lapse of time; and, second, when, as a young married woman, she visits the island again, this time to disappear for twenty-five years, reappearing unchanged and oblivious of the passage of the years.

Here, of course, the story is true to type, whether the reference is to the faerie legend of mortals carried off to Elfdom or to such stories as Rip Van Winkle and his twenty years' sleep in the Catskill mountains.

Those who watched the play intently may have been conscious of an influence in it which seems to derive from Maeterlinck in his disquisitions on Time and Memory, and some may have noted that Mary Rose is an inversion of Rosemary. "There's Rosemary—that's for Remembrance." A trifling clue, but possibly an important one.

Mary Rose, on her return from the country where Time is not, can recall only her past life on earth and yearns for her baby. She carries the yearning beyond death, and wanders about the old house an inconsolable ghost, looking for her child, even when as a young man he stands before her. He knows his mother, but she has no answering recognition—she wants her baby.

If one is searching for a moral, there is plainly more than one to be drawn from this episode. To lovers of Maeterlinck, it might point the lesson of the danger of being held in bondage to the past, the theme of one of the Belgian poet's mystical essays. To others it might present a story of the mutability of life, the "tears of things" of which the poet wrote, and the lurking tragedy of life "coiled at the heart of all this loveliness." But the note of Greek tragedy is not a mark of Barrie's work. He is always a humanist and an optimist. He has given us a delightful fairy play, and it is conceivable that he had no specific moral in his mind, but was simply inspired by the Time-Spirit.

It may well be that he sought merely to infuse into the world's thought some of the influences that are playing on life to-day, taking it to the very confines of Time and Space. The thing is evident both in Science and Philosophy. For the first time in its history the world is becoming conscious of a realm outside its ordinary purview, and begins to doubt the reality and permanence of its old boundaries, temporal and spatial.

It is face to face also with a Magic purged of its old garments of ignorance and superstition—enchancements that Science may profitably investigate, ghosts that have a place in Nature, a meaning and a purpose.

If that were the playwright's purpose—"well, 'tis very well." It throws another light of delicate radiance into the darkness. But even if the play remains simply a "jewelled mystery," we may be grateful for it. For true Art carries a message which, unspoken and unexplained, yet reaches all those who are in sympathy with it—a freemasonry of the Spirit.

D. G.

HINDU FIRE-WALKING.

Lady Blako writes:—

In Notes by the Way, page 49, in a reference to the death of Mr. Jacob, of Simla, the following observations occur: "He is even credited with that power over fire which has been exhibited from time to time through the best mediums. It is said of him that he could plunge his bare hands into a furnace or handle red hot coals without injury. These powers, when exercised by incarnate persons in themselves, are even rarer than the physical phenomena obtained through mediums."

I believe the powers referred to are not as exceptional as supposed, at any rate in Eastern countries, and in this connection I may refer to an experience I shared with my husband, Sir Henry Blake, when he was Governor of Ceylon. On the evening of July 5th, 1907, shortly before we left the island, the Mahamudlijar, Sir Solomon Bandaranaike, kindly gave us the opportunity of seeing an extraordinary fire-walking performance.

We were at the time the guests of Sir Solomon and Lady Bandaranaike at their beautiful country place of Horogolla. I copy the following description from my husband's diary:—

"On the other side of the dais a pit of fire about twelve feet by eight had been dug, and for three days the wood had been kept burning until it was filled with red hot ashes on which the wood was still flung and burnt. It had been arranged by the Maha that the Hindu ceremony of walking over the fire would take place, and while the dancing was going on at the other side a crowd of Hindus had assembled round the fire pit. Then two men, half naked, but with garlands on their necks, apparently used some incantation, for several of the people danced round the pit on which was being flung oil to make it burn more fiercely, some fire was put in a pot and the excited votaries as they danced round to the sound of tom-toms dipped their hands in and flung the fire out. Then a man appeared bearing aloft a great sacrificial knife with which, I afterwards heard, that a goat had been sacrificed. By this time excitement was at boiling point. At the end of the blazing pit was a small pit filled, I was told, with water and milk, and as one man after another ran through the fire, taking generally four steps, he jumped into this pit of water. After a time one of the men, who seemed to me to be mesmerised, stood while two men held the large sacrificial knife, edge upwards, and on this he stood with his bare feet. I remarked that he did not jump on it, but raised himself quietly with his hands on the shoulders of those who bore it, and probably the soles of his feet were tough as leather. After this the performance was over. It was very striking. I met the leader, who was probably the mesmerist, next day, and asked if any of the men suffered, and he said not.

"Dunewille told us in Colombo that they secured immunity from burns by using the juice of a native plant, the name of which at the moment I forget. I have it somewhere."

I remember my husband examining the foot of one of these fire walkers and pointing out to me that the sole was free from blisters or sign of burning. The performance we witnessed was done by Hindus, as already stated; we were told that the Mahometans in Ceylon have similar ceremonies, but those we did not see.

THE ETERNAL HOPE.

Art's fittest triumph is to show that good

Lurks in the heart of evil evermore,

That love, though scorned, and outcast, and withstood,

Can without end forgive, and yet have store;

God's love and man's are of the selfsame blood,

And He can see that always at the door

Of foulest hearts the angel nature yet

Knocks to return and cancel all its debt.

—JAMES RUSSELL LOWELL.

THAT man alone attains to life and freedom who daily has to conquer them anew.—GOETHE.

FROM THE LIGHTHOUSE WINDOW.

We regret to learn that Mr. Peter Galloway, president of the Glasgow Association, is seriously indisposed, and we hope that he may soon be restored to health.

A telegram from Melbourne published in the London Press says:—"Sir Arthur Conan Doyle claims that his tour has been a great success, though he declares that Australia is 'behind any part of the world in scientific intelligent appreciation of the Spiritualist movement.'"

If "Spiritualism" was in the position of being merely a copyright trade name it would at least be able to defend itself by law against some of the unscrupulous attacks to which it is subjected. For instance, in the "Daily Mail" (February 3rd), in a telegram from Vienna, it is stated that, "Craziness owing to spiritualistic experiments is thought to be the reason for the suicide of a rich young married couple at the top of an Austrian mountain" (the italics are ours). On this flimsy basis the newspaper affixes a headline in bold type, "Driven Crazy by Spiritualism." In the case of an individual, or even a trade name, an action at law would probably result from such misrepresentation.

Our friend Dr. J. M. Peebles, the veteran Spiritualist, is the subject of an interesting notice in the Los Angeles "Evening Herald" (January 7th), where he is mentioned as the oldest person in the list of those figuring in the American "Who's Who." This is not surprising, because Dr. Peebles was born on March 23rd, 1822, and is thus nearing his ninety-ninth year. Dr. Peebles has circumnavigated the globe five times and is the author of numerous books, among them being "Ninety Years Young and Healthy—How and Why." He is the president and founder of Peebles College of Science and Philosophy, and the founder of the California Centenarian clubs. Dr. Abraham Wallace, in his recent lecture before the members of the L.S.A., spoke of his pleasure in meeting Dr. Peebles in Los Angeles. We offer our congratulations to our wonderful fellow-worker who seems to have discovered the secret of perpetual youth.

Mrs. W. H. Salter, a daughter of the late Professor Verrall, and a prominent member of the Society for Psychical Research, contributes a very convincing article on Book Tests to the January issue of the "Psychic Research Quarterly." After relating the details of sittings with Mrs. Osborne Leonard, Mrs. Salter writes: "Unless these incidents are to be ascribed to chance coincidence—and after studying a considerable number of Book Tests I find it almost impossible to believe that no agency other than chance is concerned—we are forced to the conclusion that precise, if limited, knowledge concerning the contents of closed books standing in rooms which Mrs. Leonard has never entered is somehow conveyed to her mind."

Mrs. Salter adds that in the two instances of tests with which she has dealt in her article, Telepathy from the sitter would appear to be entirely excluded since she had "no knowledge whatever as to the books indicated, and certainly no knowledge as to what might be contained on a particular page of those books." And she further remarks, "Even if we are prepared to adopt the hypothesis of 'unlimited telepathy,' whether from the living or the dead, it must be strained to its furthest limits to explain such phenomena as those."

"Unlimited Telepathy" resembles our friend "cosmic memory." They are both "emergency exits" for those who favour any fantastic theory rather than face plain facts that seem to point to spirit agency.

Sir Arthur Conan Doyle, in an interview in the "Sydney Morning Herald," speaking of his Australian tour, said he had been struck with the mental activity of Sydney, not necessarily in agreement with his views, but in opposition as well. "I like to see activity of thought, whether for or against," he continued, "because out of differences truth eventually comes. The one thing I detest is stagnation of thought, for that means spiritual death. I was surprised at the strength of the Spiritualistic movement in Sydney. Nobody could have been in the Town Hall on a recent Sunday night, and seen 3,000 Spiritualists assembled there, and noticed the type of men and women in the audience, without feeling that they were a factor in the population that could not be ignored. I am told that there are in Sydney 10,000 Spiritualists."

Sir Arthur continued: "What is needed now among them is organisation, and this is being effected. While this is being carried through, it is perfectly clear that we should form a strong political weapon, should it ever—I hope it never will—be necessary to assert ourselves. The one direction in which we should use our political force is

in the direction of religious liberty. We are as ready as anyone else that the fraudulent medium should be prosecuted—in fact, it is to our interest that he should—but that a medium, merely for being a medium, and not because of fraud, should be subject to the law—which is the fact at present—is to us a thing we must fight."

In the "Occult Review" for February, the Editor, in his Notes of the Month, writes of Mr. Jacob of Simla, Book Tests, and Studies in Dreams. Miss Dallas concludes her interesting paper on "The Bearing of Spiritualism on the Deeper Life," and articles by Mr. William Kingsland, Dr. J. H. Power, Mr. Lewis Spence, and Angel Martyn help to form a very readable number.

We have received a copy of an excellent little pamphlet by Mr. W. Britton Harvey, Editor of the "Harbinger of Light," entitled "Death Defeated." It contains the testimony of a number of the world's most prominent thinkers regarding Spiritualism. Incorporated with it is the Rev. C. L. Tweedale's important brochure "Present Day Spirit Phenomena and the Churches," which has run through so many editions.

At a gathering of the Glasgow Association of Spiritualists in the Berkeley Hall, Glasgow, on January 31st, special mention was made of the splendid work for the Association carried out by the president, Mr. Peter Galloway, and Mrs. Galloway. In their unavoidable absence through the illness of Mr. Galloway, presentations to them were acknowledged by the Hon. Secretary, Mr. J. B. McIndoe. Mr. Galloway was given a signet ring and Mrs. Galloway a pearl brooch. Mr. James Coates also spoke in appreciation of the work of Mr. and Mrs. Galloway. Mr. J. M. Stewart presided, and the presentations were made by Mr. James Bell. An excellent musical programme was provided by Mr. George Garscadden.

Some time ago one of our leading dailies published (in France) an advertisement explaining that it supplied all the news a day in advance, which gave occasion for much hilarity from people who feigned not to know precisely what the paper meant. Our American contemporary, "The National Spiritualist," appears to have gone to the opposite pole, for we find in its issue of January 15th an announcement dated London, October 2nd, stating that Archdeacon Colley "died Tuesday."

The Washington correspondent of the "Morning Post" sends particulars of an interview with Edison. Asked by the interviewer whether he believed that communication with the dead can be established the great inventor said, "There is a doubt. I am not sure. That is the reason I am experimenting. But if I did not believe I would not try." Soul or spirit, he says, "does not mean anything to me," but, he adds, "A grub when it dies splits open. A remarkable change occurs and a butterfly comes forth. I am investigating the butterfly existence of human life, but I have nothing to do with transmigration of souls. One is scientific, the other I know nothing of."

The Berlin correspondent of the "Daily Telegraph" reports an unprecedented interest in occultism in the German capital. He says there are "innumerable more or less serious spiritualistic, occultistic, astrological, Theosophical, and psychical research societies, most of which are of quite recent creation." An "Order of Occultists," established a year ago, is reported to have already a thousand members.

Mr. E. L. Gardner contributes an article to the first number of "Theosophy," in which, under the title of "Science and the Occult," he describes his share in the recent fairy developments. He writes: "When I first touched the subject, and later became convinced of its genuine character, the immense importance of it did not appeal to me, it did not arouse any very special enthusiasm. This because the subject is, of course, not novel to any of us, and probably would not startle overmuch any student of that side of nature. But when Sir A. Conan Doyle, on one of his earlier visits, seated with me examining some very special enlargements I had made, suddenly turned to me and exclaimed, 'Do you realise that this is the discovery of a world in comparison to which the discovery of a continent by Columbus was a small affair?' I began to think he was right. For the vistas opened up are overwhelming in their significance."

At the service of the Marylebone Spiritualist Association at Steinway Hall, last Sunday evening, Mr. Ernest Meads, in an eloquent and fitting speech, dedicated to the memory of the late president of the Association, Mr. W. T. Cooper, a handsome chair, which had been subscribed for by members and associates. It is executed in Gothic style, of dark oak, with suitable cushion and fittings, with brass plate engraved.

PROBLEMS OF PSYCHIC PHOTOGRAPHY.

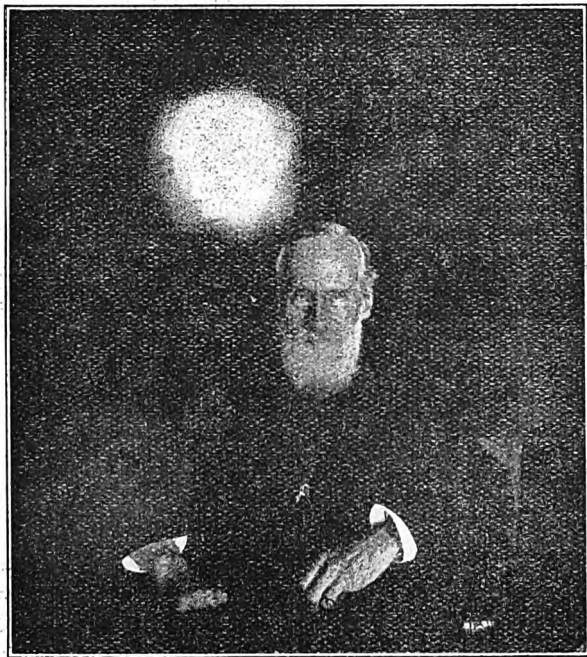
INTERESTING LECTURE BY MISS SCATCHERD.

Miss Felicia R. Scatcherd—"the versatile Miss Scatcherd," as Dr. Abraham Wallace truly described her—interested and delighted a very large gathering of members of the London Spiritualist Alliance with her lecture on "The Problems of Psychic Photography," delivered at 6, Queen Square, on Thursday, February 3rd. From her rich experience of the subject the lecturer covered a wide range, and with characteristic courage faced some of the most baffling problems. She had the great advantage of having first-hand evidence with regard to many of the psychic photographs about which she spoke.

DR. ABRAHAM WALLACE, in introducing Miss Scatcherd, referred to the fact that in 1895 he and a friend offered, through Mr. W. T. Stead, the sum of £100 for a genuine spirit photograph taken under test conditions, but no one accepted the challenge. He was glad to say that since then an organization had been started, of which he was president, devoted to the study of what he would prefer to call supernormal pictures, because the results in many cases were outside the realm of ordinary photography. The society had amongst its members Sir Arthur Conan Doyle, and several men who were authorities in the science of optics. Also they had Mr. William Jeffrey, of Glasgow, one of the best amateur conjurers, who started with the idea that the whole thing was trickery, but was now so satisfied of the genuineness of the phenomena that he was giving demonstrations all over the country.

MISS SCATCHERD, who was received with applause, at the outset spoke of the difficulty she had encountered in getting people to consent to their names being mentioned in connection with psychic photographs in which they had figured. It appeared that many people had a strange superstition with regard to these pictures, thinking that the presence on the plate of a spirit form of any living person was an indication that the person was likely soon to pass on. That had not, however, been her experience, and she had been a sitter in many supernormal pictures of the kind.

The lecturer showed a photograph of Sir William Crookes taken in his own home, the only other persons present being Mr. Hope and herself. A luminous patch



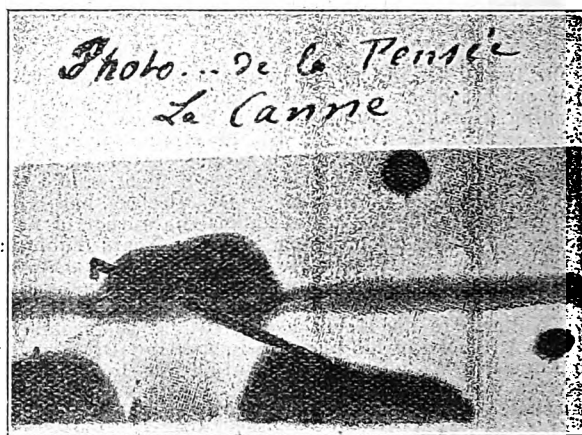
A Spirit Extra, vouched for by the late Sir William Crookes, the sitter.

appeared on the plate above Sir William's head. He intensified it, and found there was a face there. This discovery so interested him that he went to Crewe, and obtained other results with Mr. Hope. Sir William had stated definitely in the "Psychic Gazette" that no one touched the plates except himself and Miss Scatcherd. On one of these psychic pictures Archdeacon Colley wrote:—"I most earnestly ask you, Sir William, to tell Sir Oliver that when . . . The message was not finished. Miss Scatcherd did not see this negative, as Sir William took it away with him, but a fortnight later the conclusion of the message was given on a picture obtained by herself. The purport of the message was that as soon as Sir Oliver Lodge was convinced the Archdeacon would give Miss Scatcherd the crowning evidence that would finally convince her. This message from the Archdeacon is explained by the fact that he was grieved that during his earth life he had not succeeded in convincing Sir Oliver Lodge of the truth of spirit photography.

A photograph was then exhibited of a spirit "extra"

obtained at Crewe by Professor Haraldur Nielsson, of Iceland, when no one handled the plates but himself, but in this case the face was not recognised. Miss Scatcherd next referred to a visit to Crewe by Mr. Stanley De Brath and Dr. Gustave Geley. The latter was the expert scientist who in 1914 was induced to make experiments with the medium Eva C. It was not likely that a man of the stamp of Dr. Geley would afford Mr. Hope any opportunity of playing tricks, yet an "extra" was obtained in the form of a message in French.

Passing to the subject of human radiations, Miss Scatcherd showed results received by Dr. Baraduc and Commandant Darget. The latter, in 1880, produced the first thought picture and took the result to Dr. Baraduc, and afterwards the two men worked together. She named these results "Skotographs," because they had nothing to do with photography. (Skotos, dark, as opposed to *phos*, light.) The method was for the sensitive to wear on the



Thought Form of a Walking Stick, produced by Dr. Darget.

forehead a piece of film in a light-tight covering. On one occasion, the sensitive looking in a celestial atlas at an object like a star, this object was found to be reproduced on the film. In the same way Dr. Darget concentrated on his walking-stick. He placed a sensitive film in a developing fluid in a dark room, and looked at it for fifteen minutes, trying to imagine that he saw his walking-stick. On developing the film the picture of the walking-stick distinctly appeared.

As an example of the perplexing problems of psychic photography Miss Scatcherd related the following incident: It appears that Archdeacon Colley had a prejudice against the psychic cloud that showed, as a rule, round the spirit "extras." In a photograph of himself and a friend taken for ordinary purposes, such a cloud appeared round the Archdeacon's own head, much to his astonishment. Miss Scatcherd asked him of what he was thinking at the time, and after a little hesitation, he confessed that he was in great distress for a friend who was in terrible trouble, and that while being photographed he prayed very earnestly that this friend would receive help. "Now you see," said Miss Scatcherd, "what an extraordinary value that photograph has; for saints are seen with halos."



Was it a Prayer Halo?

The story of the reproduction in a photograph of Miss Scatcherd's lace jacket proved an extremely interesting one. In this case it was an ordinary photograph taken in the porch of Archdeacon Colley's house. Miss Scatcherd had brought with her on her visit a heavy rain-cloak. The weather having turned fine she lamented in her mind that she had left behind her a lace jacket which would have been much more suitable. When the photo-

graph came to be developed she was astonished to find on the plate, enveloping her shoulders and arms, the shadowy form of the very lace jacket for which she had longed, and just as though she had been actually wearing it. This, to her, was much more wonderful than the fact that impressed on the same plate was a psychic extra—a human face. She referred the matter to Mr. Stead, with the remark that if her thought could produce a jacket it raised the idea that thought might have a larger effect in psychic photography than was supposed. Mr. Stead seemed very much struck by the suggestion, but on reflection he pointed out that while Miss Scatterd had thought of her jacket, which appeared, she had not thought of the face! That had not been in her mind; and on general consideration of the matter, Miss Scatterd expressed the view that some of the apparent thought photographs were due to an intelligent agency on the Other Side. Mr. Stead suggested that the jacket might have been shown in order to convince her along another channel than that of the usual production of psychic "extras."

Miss Scatterd next showed a skotograph obtained in an unopened packet of plates held in the hands and on the forehead. A message in Latin was promised, but the spirit

case with Sir William, and it appeared to her to be on all fours with that of her lace jacket. She had come to the conclusion that there was much more intelligence at work in these operations than they had usually imagined. In the supposedly suspicious cases occurring with Schrenck-Notzing and Eva C., they were only resemblances, not replicas.

MRS. DE CRESFIGNY aptly remarked that if, as appeared to be the case, the presence of a medium was necessary for the production of certain of the pictures which had been described, then surely they ought not to be called simple thought photographs, but thought photographs *plus* something else. They were not simply the result of thought.

MR. VOUT PETERS said he had received a good picture of his mother obtained when he was not present. It represented her as she was just before she passed out of the body, but was not like any picture of her that had ever been taken.

Other questions were asked, and satisfactory replies given.

DR. WALLACE voiced the keen enjoyment of all present at hearing Miss Scatterd's able address, and she was accorded a very hearty vote of thanks.

POINTS AND COMMENTS.

THE HANDWRITING OF ARCHDEACON COLLEY: One of the psychographs containing a message in what his friends recognised as the caligraphy of the late Archdeacon had been submitted to handwriting experts, one of them the expert employed in the Dreyfus case, who had expressed the view that it was identical with the Archdeacon's writing when he was living. (It may be added that one of these messages referred to events after the death of the Archdeacon.)

HOPE AS PSYCHIC PHOTOGRAPHER: Answering the suggestion that Hope might tamper with plates at some time during opportunities he might have of doing so (although this had never been proved), Miss Scatterd referred to several cases in which Hope had never come into contact with the plates, or had any opportunity to do so. She also mentioned that Hope himself was as much interested as anyone in the problem as to how the effects were produced, and had often discussed the matter, although, of course, he was satisfied that they were due to spirit agency.

TESTS BY EXPERTS: Amongst other examples of cases which had been carefully investigated by experts, Miss Scatterd referred to the experiments of Dr. Geley and of Dr. Lindsay Johnson, of the Royal Photographic Society. It seemed absurd that they had to meet the charges of persons who were grotesquely ignorant of photography, and who appeared to think that their wild and sometimes infantile explanations should outweigh the considered judgment of trained persons who had given long and close attention to the subject.

SPONTANEOUS EXAMPLES OF THE SUPERNORMAL IN PHOTOGRAPHY: Miss Scatterd showed the photograph of the nurse taken at Bexhill, relating how this nurse strongly disliked being photographed, as only a shadowy appearance of her ever appeared on the plates. In this instance the same result followed, although the experiment was not conducted under the usual conditions employed in psychic photography. She also referred to the well-known Combermere case. Such instances of sporadic phenomena are not unknown to us. Apart from the case given by Mr. Allen Clarke, the well-known North of England author and journalist, of the picture of his departed son (given in his book, "The Eternal Question"), which was obtained by him by a casual snapshot in a country lane, we think of the case of a cyclist who called upon us some few years ago with a photograph taken by a friend of his with whom he had been on a cycling tour. It was a picture of a ruined abbey, but the figure of a hooded woman appeared against one of the walls. The cyclists were puzzled, because they were alone at the time. They regarded it as uncanny, but on inquiry in the neighbourhood about the ruins they learned that it was supposed to be haunted by a nun. We tried to prevail upon the visitor to follow the matter up in LIGHT, but he felt indisposed to do so. He, however, promised to consult his friend. But we heard no more of the matter. It was perhaps a typical case of these chance examples of psychic photography, which in themselves are highly significant of a principle at work which is not always dependent on carefully arranged conditions, and contains nothing to support the eternal explanation of "fraud."

MR. H. W. ENGHOLM, editor of the Vale Owen Script, delivered an address on Tuesday night to a large audience of members and guests of the Sesame Club, Dover-street, Piccadilly, taking for his subject the Vale Owen Script and its origin. Mr. Engholm also spoke on the same subject at the Lyceum Club, Piccadilly, on Wednesday last.

MR. ERNEST HUNT, the author of some well-known works on psychology and mind-training, will deliver a lecture at the Hall of the London Spiritualist Alliance, 6, Queen-square, on Thursday next, February 17th, at 7.30. His subject will be "Multiple Personality," and his wide acquaintance with this important question promises an evening of the greatest interest.



Miss Scatterd and the thought form of her Lace Jacket, which appeared together with a spirit extra on the same plate.

friends were asked to intersperse a few words in some other language; and the result showed a Latin communication interrupted here and there by English words in white on a black ground—these words taking the place of their equivalents in Latin, and making the message quite intelligible. There was clear evidence of the alteration of the message by the erasure of part of the Latin message to admit the English words.

Through the kindness of Dr. Wallace the lecturer was able to show a few historic psychic pictures, notably the celebrated Mumler picture, where a clairvoyant who was present described the spirit form as wearing a chaplet of flowers and holding in her hand a rose, details which were reproduced in the picture obtained.

Commenting on this phase of evidence, DR. WALLACE said he was endeavouring in connection with the Society for the Study of Supernormal Pictures to arrange sittings for psychic photographs with one or more sensitives present, who shall write down at the time what they see. Another picture shown was the double of Stainton Moses obtained in Paris, while he himself was in a state of trance in London.

MISS SCATTERD, in the course of her address, referred to a pamphlet by Mr. Edward Bush entitled "Spirit Photography Exposed," and showed that it contained a number of grave misstatements of fact. The lecturer's native humour bubbled forth when showing a photograph of a group of members of the S.S.S.P. Pointing to Mr. Hope, Mrs. Buxton, and herself, she said, in allusion to the remarks of certain critics, "Here you see the wicked trio." (Laughter.)

REPLIES TO QUESTIONS.

In reply to an invitation for questions, MR. ERNEST HUNT asked for an explanation of cases where replicas of engravings or drawings were said to have occurred as "extras," instancing one in the experience of Sir William Vavasour. Miss Scatterd said she had discussed this

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

IV.—TOUCH.

In our mighty language of nearly 200,000 words there are still many gaps to be filled up, and one of them occurs with regard to "the mother of all the senses." We find in textbooks of physiology a number of varying sensations all listed under this one term, Touch, or feeling, because they are made known through the one great peripheral organ of the threefold skin, with its thousands of tactile papillæ. It is necessary, to keep the subject within limits, to select only two functions, those of Contact and Discrimination, to see if we can follow them up into a psychic region, as has been done with the special senses previously treated of. The study is at first much less imaginatively pleasing, for in Touch we have descended into the cellared basement of our house of life, and contracted the radius alike of knowledge and of investigation.

CONTACT.

"What consciousness is, we know not," said Huxley, "and how it is that anything so remarkable as a state of consciousness comes about as the result of irritating nervous tissue is just as unaccountable as any other ultimate fact of nature." To us the meaning of all consciousness, and specifically of that intimate form of it which we gain by contact with anything, be it headstrong mountain wind, the clasp of a hand, or winter fireside warmth, is to make the spirit within aware of the conditions affecting its "robe of flesh." To touch is to give the final certainty that a thing "is really there," as we say. But we realise more keenly here than in the study of the special senses that there is not a sharp line, but rather a graded band of demarcation between the physical and the psychical. Man is, in fact, not so neatly and completely packed up inside his epidermis as he seems. Where touch has been educated far beyond the average, either intentionally, as in Mrs. Verrall's case with the cards ("Proceedings," S.P.R., XI., 182; 800 trials tabulated); or by force of circumstance, as with the blind; or by nature, as in the case of women employed to detect forged notes by the American Government (Buchanan, "Manual of Psychometry," Pt. II., p. 39), in all these we have the physical raised to its highest power, but no evidence of distinctively psychic sense. That begins to make its appearance as soon as we set foot on the path of laboratory experiment, when it is found that the power of feeling can be externalised, removed to a definitely measurable distance from the skin, leaving it wholly insensible (De Rochas, "L'Extériorisation de la Sensibilité," ch. II.); that it can be transferred to various substances, such as water, velvet, putty (Joire, "Psy. and Supern. Phen.," ch. II.), or to another person (Boirac, "Psychic Science," ch. XV., and "Community of Sensation" in works on hypnotism). Myers ("Human Personality," I., 500) dismisses all this with a curt remark on the part played by suggestion; but, to begin with, they were the actual experimenters and he was not, and their own accounts show that they were awake to the importance of meeting that possible explanation. In one case Count de Rochas purposely informed his subject that the latter's right arm (bared) was to be affected, and then held the magnet near another part of his body. The feeling was that of a hot line traced on the skin. Dr. Joire says that in one instance he was ignorant himself—as was his subject—of the results to be obtained, or was absent from the laboratory when preparations were made. Prof. Boirac would not use hypnotism, but had a waking, normal (but blindfolded) subject, and absolute silence, broken only by the cries of the said youth when the Professor's hair was violently pulled by an assistant. It is refreshing, in the long story of pricks, pinches, burns, etc., with which the tedium of these experiments is relieved, to find on one single occasion that a caress was substituted, on which the subject remarked with a smile that they might do that as much as they liked! The fact of sensitivity being transferred has also sometimes been discovered by accident, as with Mrs. de Morgan ("From Matter to Spirit," p. 44) or Dr. Maxwell's sensitive and her cloak ("Met. Phen.," p. 210).

GHOSTLY TOUCHING.

All the foregoing took place within a comparatively confined area, from the nature of the case, but in spontaneous experiences distance comes in. Here, unfortunately, we get a weakness which does not occur in either distant sight or hearing, for the contact transmitted is not voluntary on the part of the agent, and does not correspond to any actual deed performed. I may, for instance, feel a hand laid on my arm as I am going upstairs alone ("Proc." S.P.R., X., 131), or have my cap lifted from my head (Flammarion, "The Unknown," p. 112), be kissed (Delanne, "Evid. for a Future Life," p. 92), or seem to receive a blow ("Phantasms," Case 17), and all these things, though coinciding with a crisis in another's life, cannot be discovered to reproduce that other's action at the time. Nor do they prove, except by inference, that they are appre-

headed by a psychic sense. It is of interest here to note that these cases are much less frequent than the cognate sensations. In the great Census of Hallucinations, taken by the S.P.R., through three years, and including 17,000 enquiries, the first-hand and solely Tactile cases provide only ten or twelve per cent. of the whole. There is altogether a narrower basis to build on, unless we are prepared to admit as evidence an order of facts of rather dim and sinister character, known to an older world (perhaps wiser in its wickedness) as magic.

Repercussion. But modern instances of the curious phenomenon of reaction on the physical, through apparently distant psychic experiences, are free from this taint, and are deserving of some consideration. A single example must suffice; others can be found in Cahagnet, Aksakof, D'Assier, etc. Mr. Rupert Gauntlett describes how in the early days of the war he found himself, in dream, on the battlefield, and witnessed a shocking accident to a man, which caused him to awake instantly "in great agony." As he gradually came to himself he realised what had happened, but found it impossible to move until the following morning, when he discovered his left leg to be "one huge purple bruise," and was quite crippled for some days afterwards, as his friends could testify ("Peeps into the Psychic World," p. 153, by (Mrs.) M. MacDermot Crawford, 1916).

FINDING SPRINGS AND MINERALS.

With the power to discriminate between substances without contact, or to discern their presence, we rise to a more interesting and wider range of study. If these things be not psychic touch, let the objector find a better name: there is room for it. But the outstanding example is so old, so widespread, and so well-known that it is hardly necessary to enlarge on it. The popular old English name of Dowsing may be dignified by Greek into rhabdomanancy or by Latin into divining, but under any of them it runs back many a hundred year, and is the same whether described in Monkish chronicle, or in the pamphlet issued by the U.S. Geological Survey in 1917, or in the standard work on the subject by Sir W. F. Barrett, who has made this province his own. Most people have seen the quaint picture reproduced from Agricola's 16th century book, "De Re Metallica," with the little gnome-like figures all busily engaged in cutting the hazel-wands, dowsing with them, using picks, and so on. The art of finding mineral wealth, which was, of course, less apparent and more valued than water, preceded it, but in any case the two are often found together. We note here that this is a power exercised by mediums, and mediums of a special kind only, and yet that it is more of a common heritage than many other forms. In some parts also they seem to be more frequently met with than in others; witness the Cornish proverb "he knows tin," and the reputation of Somerset, in England. Zschokke, also, head of the Forest Department of Aargau, says that almost every Canton of Switzerland produced some, and states of his own well-devised tests that they "compelled me to renounce the obstinate suspicion and incredulity I at first felt on this subject" (Autobiog., p. 143). The literature of this subject alone runs to upwards of one thousand volumes.

AT HER FINGERS' ENDS.

Very scanty by comparison is the equally mediumistic gift of distinguishing between different chemical substances. Du Prel ("Philos. of Myst.," p. 265) tells us how the celebrated chemist Berzelius, with Reichenbach and Hochberger, instituted experiments at Karlsbad in 1845 with a Fraulein von Seekendorf. A number of chemical compounds in packets being strewn on a table, she passed her hand over them, some of them causing a peculiar feeling in it. Upon being told to sort them, she made two groups without error, one all of electro-positive, the other electro-negative. "That which had been brought about in a century at the cost of infinite diligence and acuteness, the electro-chemical classification of bodies, was accomplished by a simple sensitive girl in ten minutes by merely feeling with her empty hands," says Reichenbach. The wife of Thomas Welton, investigated by Dr. Dixon, appears to have been a sensitive of this order, for her husband states ("Jacob's Rod," p. 121) that she could tell "with unerring exactitude" the difference between twenty samples of metals in little homœopathic bottles, in her normal state; but the account suggests that her husband's knowledge and possibly his theories also may have played some part here. Medicinal substances have been used more frequently than others. About the same time (the 40's and 50's of last century) as the foregoing investigations took place in Europe, Prof. Buchanan was experimenting with dozens of students in Medical Institutes in New York and Cincinnati, the method being to distribute little packets among the members of his class, sitting at ease, who held them from five to twenty minutes, and noted their sensations. Forty-three out of 130, in one case, were found sensitive, as well as four Professors (Buchanan, op. cit. p. 21). But though the investigator had no difficulty in convincing his colleagues, who were in a position to see for themselves, he complains that his discoveries were "very unanimously ignored" by scientists as a whole.

Thirty years on, however, back came the truth with such a weight of reinforcement as could not be gainsaid. The

bearing of it on psychical research may be seen in a long article by F. W. H. Myers ("Proc." S.P.R., IV.), in which a *résumé* is given of experiments by a number of independent medical men, notably Drs. Bourru and Burot, Mabilie, and others. Dr. Luys' book, "Phénomènes produits par Médicaments à distance," gives others. Dr. Berjon is quoted (p. 152) as giving a list of twenty substances distinguished without contact. They were held in stoppered bottles about three inches from the back of the subject's neck. Among them were two which though odorous cannot be told apart by smell, nitro-benzol and laurel-water, or as we should call it, essence of almonds. Yet these two always produced their proper and distinct effects upon the man and the woman on whom they were tried; and Myers adds an interesting note, with classical references, on the effects anciently connected with the laurel, sacred to Apollo, and the inspiration of the Pythoness at Delphi. For the laurel-water used by Dr. Berjon also produced a condition of ecstasy, which lasted some fifteen minutes. It would be pleasant to stop here, but for completeness sake a rather gruesome application must be added. If inanimate substances can be thus sensed by psychic touch, how much more living bodies, and how much more also (says Myers) *dead bodies*! We do not, of course, suspect the presence of such things in our rafters, or under our hearth-stones, or in the thickness of walls, but cases are recorded of ordinary people being rendered extremely uncomfortable by sensations of horror which they could not account for till these discoveries were made. It is as well to recognise that if we possess a set of psychic senses, their messages are meant to be acted on quite as much as those of the physical.

(To be continued.)

PROBLEMS OF PSYCHIC PHOTOGRAPHY.

THE VIEWS OF TWO EXPERTS.

Students of psychic photography are herewith afforded an opportunity of hearing the views of two of the greatest authorities on the subject—Mr. Henry Blackwell and Mr. James Coates—and of afterwards discussing amongst themselves the problems raised.

Mr. Blackwell writes:—

In your Christmas number Mr. James Coates gives certain particulars respecting a spirit visitor photographed with me by Mr. Bournsell, who both saw and heard him speak. He said, "There is an old gentleman here who says you have a painting of him at home near a bookcase." The result of the sitting proved to be a capital likeness but not an exact counterpart of the painting of my grandfather which was in the dining room and next to the bookcase. Mr. Coates erroneously says it was my father. This occurred nearly twenty years ago, but curiously in November last Mrs. F. W. Smith gave me an excellent description of the same relative who kindly showed his continued interest by an encouraging message.

In 1909 I had the great privilege of photographing, using four cameras simultaneously, my father, mother, and niece, when they materialised for the purpose in my own house and in the presence of several witnesses. Thanks to the wonderful non-professional mediumship of a valued friend, the photographs all proved to be splendid likenesses but different in detail from any other portrait, in accordance with my mental request. My niece also materialised as *she then was* in the spirit world, a bonnie-looking young woman. She had previously manifested and had been taken as the child whom we remembered.

The spirit workers must find Mr. Coates exceedingly difficult to satisfy, as he seeks to cut away the great value of spirit photography by reiterating his old cry, "A spirit cannot be photographed." Yet doubtless he has many times faced the camera, and would resent the idea that his spirit body was not inside the outer covering which is known as James Coates.

He says, "I assume nothing, etc.," but it appears to me that he assumes far too much, as our friends have distinctly stated that they can be and have been photographed, and they *should* know best. One lady in spirit life, after giving her name, was taken by Mr. Bournsell three times within as many minutes, showing herself as she then appeared in the spirit spheres. Some time after, through another medium, she alluded to this particular photograph.

Surely we can understand that some of those on the other side may have greatly enlarged powers, which enable them to, as it were, clothe themselves in the appearances of the past so that they may be the better recognised.

In my numerous sittings with good old Mr. Bournsell, who was an excellent clairaudient, I was frequently accompanied by a clairvoyant who saw and described the spirit people, many of whom came according to promises they had made beforehand, and in some cases they altered their position at the mental request of the sensitive, thus proving that they were living entities and not mere pictures.

The last lady guide who helped Mr. Bournsell was Sister Therese, of whom I possess some half dozen different portraits. Recently I was much interested when looking over

some psychic photographs obtained through the mediumship of Mrs. Deane, to recognise the same beautiful face, and not looking a day older. She materialised several times at Mr. Glendinning's sésances some fifteen years ago.

It should be placed on record that probably the first fairy ever photographed was taken with a floating spirit by Mr. Bournsell about 1896. I purchased this negative, with many others, from the original sitter, and have several times had it on exhibition.

To the above Mr. James Coates forwards the following reply:—

Mr. H. Blackwell, in his letter, which contains some interesting statements, takes exception to certain claims of mine, especially that "Spirits cannot be photographed." I have presented reasons for this view, and it is not necessary to repeat them. Spirit is as invisible as life in the body or in a tree, for that matter. You can photograph the latter but not the former.

The fact has been plainly put forward in my articles that materialisations above and beyond the plane of visibility have been photographed, but certainly we have not photographed the spirit, or even the spirit body, which animates the materialisations.

Granted that the departed may have greatly added to their knowledge, and can clothe themselves in the appearance of the past, yet it is the appearance, not the spirit, which is photographed. James Coates' clothes and face may be organic form and face, and have been and can be photographed, but not himself, who is as invisible as the sap in the tree.

Spirit or no spirit, it is quite clear—based on evidence—that photography has little or nothing to do with the production of these supernatural pictures. There is no need to reiterate this fact.

It is a tremendous claim, *viz.*, that "Mr. Bournsell photographed a lady . . . as she then appeared in the Spirit Spheres." Is this not confounding the appearance with the reality?

It would be interesting if Mr. Blackwell could produce, before the Council of the S.S.S.P., the evidence for the above extraordinary case.

PSYCHOMETRIC CLAIRVOYANCE.

An interesting aspect of psychic phenomena was shown by Mr. and Mrs. Whyman, of Hanley, at the British College last week. About four years ago Mr. and Mrs. Whyman, who are closely connected with the Spiritualistic movement in Tunstall, Staffs., found they had the power of working together effectively. The procedure, which seems to be specially successful as regards group and public work, has some new features which may be interesting to readers of *LIGHT*.

Mr. Whyman states that through the agency of a guide he perceives over the head of a member of the audience a small amethyst flame, as an indication that from this person Mrs. Whyman must take an article. She holds this in her left hand, with arm outstretched, Mr. Whyman being on the platform and quite away from his wife. He feels behind him a strong force, which he attributes to another helper, during the whole of the meeting, and in this power sees, written across Mrs. Whyman's arm and hand, a message or a symbol relating to the person to whom the article belongs. Details and characteristics, and often links with those passed on, come quickly, to the astonishment of the sitter, who in nine cases out of ten fully recognises the message. These written messages appear in different colours to Mr. Whyman, and the colours seem to have a bearing on the message. Sometimes when special emphasis is required, certain words seem to him to stand out with bold, heavy strokes. In addition to this he may receive impressional clairvoyance about the person who is being dealt with. Mrs. Whyman is seemingly a passive instrument, but no doubt serves as a good battery.

Mr. Edison claims to be perfecting an instrument which will enable us to communicate with the next world. It may be all right if he can keep Mr. Illingworth's hands off it. "Punch."

MEN will always love "the little platoon" to which they belong. It is the function of education to teach them that a "divine tactic of history" has bidden this platoon to keep its set place and perform its ordered evolutions in a great army of comrades.—H. N. BRAILSFORD.

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AN OPPONENT'S STRANGE EXPERIENCE.

BY HORACE LEAF.

I had a curious experience the other day which goes to show the extent and reality of psychic gifts and in what unlikely quarters they may make their appearance.

For several weeks a professional conjurer, Mr. T. Holmes, has been attacking Spiritualism through the columns of one of Scotland's leading weekly journals. His line of attack is very much what one expects from this type of mind, namely, he asserts that there are no such things as real psychic phenomena; that Spiritualists are deluded people, and mediums vulgar frauds. Mr. Holmes's statistics are both amusing and instructive in revealing the type of mentality he brings to the subject. According to him, Spiritualistic phenomena consist of ninety-nine per cent. fraud and one per cent. demonism.

Probably the last item is introduced for the purpose of attracting the attention of the large number of Scots who are seriously religious, and who would not pay attention to his journalistic efforts and public demonstrations without some direct religious appeal.

Quite recently this traducer of Spiritualism engaged one of the largest halls in Aberdeen for the purpose of lecturing against Spiritualism, and at the same time demonstrating how mediums do their tricks. It is sufficient to say that although he hesitated at no degree of misrepresentation for the purpose of misleading his large audience, his meeting fell so flat that the leading Aberdeen daily newspaper had a special "leader" on the following morning, in which it said that the lecture served no good purpose, whilst the demonstrations were very unconvincing.

I arrived in Aberdeen in the midst of the excitement caused by Mr. Holmes's meeting, and soon afterwards I received a communication from a gentleman who, I discovered, was financially interested in Mr. Holmes's labours, urgently requesting me to call upon him. Imagine my surprise when, in conversation with him, I discovered that he was not only disposed to believe in Spiritualism, but had had personal psychic experiences of a nature which showed that he was himself unusually mediumistic.

On one occasion, he declared, he was seized with an overwhelming impulse to write immediately to a relative, advising her to take a certain individual to a specialist without delay. There was absolutely no reason why he should do this, except this strange impulse. The advice, however, was carried out, and immediately the specialist saw the person in question, he declared that the patient was a doomed person whose life could under no circumstances be saved. Other medical authorities confirmed this decision, and, indeed, within one month the patient died! My informant, whilst asserting his inability to account for his strange impulse, inclined to the belief that it could be best accounted for along Spiritualistic lines.

What was, in some respects, an even more striking experience befell this gentleman on another occasion. He had entered a Spiritualist public meeting, without the slightest intention of being anything other than one of the audience. As he passed the medium, she appeared to become entranced and sat silent in her seat. Over him, however, passed a strange influence, and, much to his astonishment, like Saul, he found himself among the prophets.

Without the slightest inclination to resist this mysterious influence, he found himself conducting the service. Although he had never spoken in public on such a subject before, he began to deliver a fluent and elevated address on a spiritual subject, and upon finishing it gave clairvoyant descriptions, which were in every particular correct. So accurate was he, that one lady, a perfect stranger to himself, found it so uncanny that she rose hastily and left the meeting; but returned later to inform him that everything he had said about her was true.

Remarkable as this testimony is, I have not the slightest doubt as to its reliability. The question, however, which naturally rises to one's mind is, How, in view of such startling evidence of the supernatural can a person support an ignorant and unscrupulous opponent of Spiritualism?

The secret lies in what may be called the psychology of the business mind. My impression of my informant was that he could not resist a good business deal. I do not mean to say he was merely anxious to make money—that may have been the case. I am rather inclined to think he could not resist the desire to make profit, in the same spirit that one likes to be victorious; not for any material gain, but for the sense of satisfaction that follows when one's efforts have been successful.

I have little doubt that if this gentleman had more remarkable experiences of the nature of those recorded, he would refrain from doing anything to harm Spiritualism. The accumulation of evidence would strengthen his conviction of the reality of the spiritual, and not even his excessively strong business instinct could cause him to violate what he realised to be a truth.

THE L.S.A. MEMORIAL ENDOWMENT FUND.—The Council of the London Spiritualist Alliance and LIGHT acknowledge with thanks the following donation: E. B. Florence, £2 2s.

MR. A. J. BALFOUR AND PSYCHICAL RESEARCH.

The following story is told by the veteran artist, Mr. Henry Holiday, in his "Reminiscences of My Life":—

"I had been repeating to Lady Brownlow a singular account I had received from my friends, Mr. and Mrs. Julian Marshall, of a séance where they had witnessed some remarkable performances by two mediums, seamstresses, from Newcastle. They told me that one of the girls was placed in a cabinet under special, carefully devised conditions. A large pair of scales was so constructed that half the beam was in the cabinet and half outside. From the end which was inside was suspended a seat, in which the girl was placed, clothed in a sack, which was tied round her neck and sealed. A scale was hung to the outside end, containing weights which formed a counterpoise to the weight of the girl.

"The lights were lowered till the room was nearly dark, and presently a small figure appeared on the floor and moved about among the persons present, and at the same time the scale with the counterpoise descended till the beam stood at an angle indicating that the girl inside had lost half her weight. When the figure disappeared the scale resumed its original position, and when the lights were turned up the girl was found in her scale, still enclosed in the sack with the seals intact, and she was awaking from a trance in a very exhausted condition.

"When I finished the story, Mr. Arthur Balfour, who had been listening, said, 'That took place in my house.' 'Indeed,' I said; 'but why did you not stop me and tell the story yourself? Giving it at second-hand, I may easily have remembered parts incorrectly.' 'No,' he said, 'your account was quite accurate.' And he explained that the theory suggested by the strange effect on the scales was that the spirit materialised itself out of the very substance of the medium."

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QUESTIONS AND ANSWERS.

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

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

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

THE SPIRIT BODY.

Mr. V. A. Filmer, like other correspondents, is puzzled regarding the nature of the spirit body. Does it correspond exactly with the material body? In form, generally speaking, yes, but of its composition from the scientific standpoint we know little or nothing. There are some things in regard to spirit life which our physical brains are quite incapable of understanding, and this seems to be one of them. We hold that a body is essential to a spirit if it is to possess individual consciousness. It must have some form of machinery for its activities, but then some of the organs and functions of the physical body pertain only to physical life, and if carried on must enter into some higher form of activity by a kind of transmutation. But there is a higher principle than these, *viz.*, Beauty. And it may well be that the human form in which the artist delights may have a justification quite apart from the uses which it subserves in the physiological world.

METHODS OF COMMUNICATION.

F. P.—This is a complex question which has often been dealt with in these pages, but never with any degree of conclusiveness. It is generally understood that spirits act upon the medium's mind by methods of hypnosis or suggestion. There is the operator (the control) and the subject (the medium), the process being analogous to hypnotic experiments on this side, and, like them, subject to difficulties and imperfections whether on the part of the hypnotiser or the subject. Perfect control, strictly speaking, is impossible—there is always more or less of the mind of the subject in whatever is produced, and, generally speaking, the capacity of the mind of the subject (or medium) is the limit of all that can be said or done.

THE DEATH PROCESS SEEN CLAIRVOYANTLY.

To H. Dodwell.—There are many instances of clairvoyants seeing the process of transition from the physical body at death, and several accounts of it on record, the most notable one being "The Philosophy of Death," by Andrew Jackson Davis, giving a detailed description. All these various accounts are in close agreement; but at the moment I cannot recall any published instance of two clairvoyants watching the process in any individual case, although I have no doubt that they would be in very close agreement if each were able to see clearly. Perhaps some of our readers may be able to tell me of an instance of this kind for your information. Most of the discrepancies in clairvoyant descriptions of the same thing arise from the fact that all clairvoyants do not see with the same clearness.

ANIMAL SURVIVAL.

C. J. Arnell.—This is a large and rather complex subject, to which we have several times referred in *LIGHT*. Sir Oliver Lodge dealt with it, for example, in *LIGHT* of December 11th, 1920. The next world being a human world,

views on the subject differ there as much as here, but certainly the facts are sufficient to prove the survival—at least temporarily—of animals after death. Tentatively I am inclined to defer to the statement made by a spirit communicator many years ago that pet animals survive to be the companions of their owners and friends who have passed over, and remain until the latter have outgrown the need of such companionship, when the animal soul passes and is taken up into the great ocean of spiritual life.

PSYCHIC PHOTOGRAPHY.

Mr. C. Gonville writes me on the question of thought photography, suggesting that if, as it sometimes appears, the thought of the medium is photographed it may also be that actual spirit photographs represent the thought image of the operating spirit. I think there is little doubt of it. Telepathy, for instance, may mean transmission of the thoughts either of the "living" or of the "dead." We are all spirits, and the processes may be the same in essence in either case. But even if you only have a photograph of the thought of the medium you have a psychic result that challenges investigation, although oddly enough, as in Telepathy, some people seem to be unable to see this. "Only a thought photograph!" or "Only telepathy!" But a few years ago the sceptic would have fought such an idea as fiercely as he now fights against the idea of spirits. That is to say, he makes a great concession in order to avoid making an even greater one.

HUMAN SURVIVAL NOT A DOCTRINE.

HYPATIA writes: "What is your school or system of thought?" Doubtless the question is not a personal one, but refers to the subject of Spiritualism.—What is the school or system of thought of Spiritualists? I could fill half a column with the list, for Spiritualists are people of nearly all schools and systems of thought as well as religious and political views because these, "like the flowers that bloom in the Spring, have nothing to do with the case!" Spiritualism is, in essence, a question of the fact of human survival, and not a school or system, although quite naturally the people who are interested in the subject are drawn together by similarity of aims, and some are even sufficiently ill-advised as to try and make a religion out of it.

DEVELOPMENT OF MEDIUMSHIP.

I would recommend "BRANDER" to read "A Guide to Mediumship and Psychical Unfoldment," by E. W. and M. H. Wallis, which is not only a practical exposition of the matter by persons with the best qualification for advising beginners—long and wide experience—but full of excellent counsel. It can be obtained at this office. It is too large a matter to go into here in any complete fashion. I content myself with one word of counsel. Do not try to develop mediumship unless you are assured that you have the gift. Otherwise your labour will be in vain.

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"LIGHT" COVER DESIGN COMPETITION.

CLOSING DATE FEBRUARY 21ST.

Although there are some ten days yet before this competition closes, we have already received a number of designs, and it will assist us very much if competitors will send in their designs as soon as completed, and not wait until the closing date. We give below the rules and conditions to be observed, for the last time.

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 $11\frac{1}{4}$ 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.

NEW BOOKS RECEIVED.

"Collected Poems, with Autobiographical and Critical Fragments," by Frederic W. H. Myers, edited by his wife, Evelyn Myers (Macmillan, 12/- net).

"The Psychology of Nervous Ailments," by Joseph Ralph. 1/6 post free, of the Author, "Glenthorne," Rousdown-road, Torquay.

"Psyche's Lamp: A Revaluation of Psychological Principles as Foundation of all Thought," by Robert Briffault (Geo. Allen and Unwin, 12/6 net).

"Purpose and Transcendentalism: An Exposition of Swedenborg's Philosophical Doctrines in Relation to Modern Thought," by H. Stanley Redgrove (Kegan Paul, 5/- net).

"WHAT THE CHURCHES MAY LEARN FROM SPIRITUALISM AND PSYCHICAL RESEARCH."—We have concluded for the present this series, although we may take up the subject again later. It is proposed to republish the articles eventually in book form.

SPIRITUALISM IN EAST ANGLIA.—There has just concluded a fortnight's Spiritualistic Mission in Great Yarmouth and Norwich, Mrs. Gladys Davies, of Johannesburg, acting as the medium and speaker. Altogether thirteen meetings were held, nine in Yarmouth, and four in Norwich—with a large and enthusiastic congregation at each meeting. Four of the Yarmouth meetings were held in the Unitarian Church, which was crowded, especially on the two Sunday evenings. The value of Mrs. Davies's work has been highly appreciated. A number of persons joined the newly-formed Spiritualist Societies in both places. Mr. G. T. Brown, the president of the Yarmouth Society (48, Southdown-road, Great Yarmouth) appeals for gifts of works on Spiritualism to help in forming a library for the members.

MYSTICISM AND SPIRITUAL DEVELOPMENT.

For the reader who would gain a true understanding and appreciation of what mysticism really means, and of the lessons that may be learned from the lives and writings of the mystics, probably no better guide could be found than Miss Evelyn Underhill. She has made the subject peculiarly her own. In "The Essentials of Mysticism and other Essays" (Dent, 8/6 net) we find it dealt with in its relation to the doctrine of atonement, to art and to the corporate life, and are also treated to thoughtful studies on "The Mysticism of Plotinus," "Three Mediæval Mystics," and "Mysticism in Modern France." That most of the essays have appeared elsewhere detracts little from their value. They will be new to many readers, and they have, besides, all been revised and several completely re-written. We are most struck by two articles, embodied in the work, which are somewhat off the main track, dealing directly as they do with the application of spiritual and mystical principles to two matters of vital importance in our everyday life—*viz.*, education and prayer. Prayer, Miss Underhill holds, should be an act of the whole man—will, and intellect, and feeling:—

"Surely, the real difference which marks out Christianity from all other religions lies just here; in this robust acceptance of humanity in its wholeness and of life in its completeness as something which is susceptible of the Divine. . . . If this be so, then *Lex credendi, lex orandi*; our belief should find its fullest expression in our prayer, and that prayer should take up, and turn towards the spiritual order all the powers of our mental, emotional, and volitional life. Prayer should be the highest exercise of these powers; for here they are directed to the only adequate object of thought, of love, and of desire. It should, as it were, lift us to the top of our condition, and represent the fullest flowering of our consciousness; for here we breathe the air of the supernal order, and attain according to our measure to that communion with Reality for which we were made."

Regarding education, Miss Underhill holds that much greater attention needs to be paid to its spiritual side:—

"The so-called phenomenon of conversion—the fact that, so far, nearly all the highest and best examples of the spiritual life have been twice-born types, that they have had to pass through a terrible crisis, in which their natural lives were thrown into confusion in order that their spiritual lives might emerge—all this is really a confession of failure on the part of human nature: a proof that the plastic creature has been allowed to harden in the wrong shape. If our growth were rightly directed, the spirit would emerge and flower in all its strength and loveliness, as the physical and mental powers of normal children emerge and flower. What is wrong with education that it fails to achieve this? Partly, I think, that the values at which it aims are too often relative and self-interested; not absolute and disinterested. . . . From the very beginning, then, we ought to raise the eyes of the young from the contemplation of the earth under their feet to the heavens above their heads: to give them absolute values, not utilitarian values, to aim at. There is nothing morbid or sickly in this: it is rather those who do not possess the broader consciousness who are the morbid, the sickly, and the maimed. The hope of the future is wide. We must train our children to a wide stretch of faith, of aim, of imagination, if they are to grasp it, and fully enter into the inheritance that awaits them."

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.

Lewisham.—James Hall, Limes Grove.—6.30, Mr. Leechman.

Peckham.—Lausanne-road.—7, Mr. T. W. Ella. Thursday, 8.15, Mrs. M. E. Orlowski.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Miss F. R. Scatcherd.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Mr. G. T. Gwinn.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Clempson, address and clairvoyance. Thursday, 8, Propaganda Meeting, address and clairvoyance.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate Tube Station). To-day (Sat.), at 7.30, Japanese Fairy Play by Lyceumists, entitled "The Slave of the Lamp." Adults, 1/6, children 1/-. Sunday, 11, Mr. and Mrs. A. W. Jones; 7, Dr. W. J. Vanstone.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. W. P. Swainson, addresses; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

FAIRY PLAY AT GROVEDALE HALL.—The children of the Lyceum of the North London Society will give to-night (Saturday) a Fairy Play, entitled "Slaves of the Lamp." Particulars will be found in our advertising columns.

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Through the Mediumship of WM. STAINTON MOSES (M.A. Oxon.),
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**Suffering Unendurable Hardships.
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YOU are Implored to Send SOMETHING To-day to Save Innocent Young Lives.

HUNDREDS of little children are perishing every day for want of Food, for want of Clothing, and for want of medical necessities in the vast Famine Areas of Europe where Starvation and Disease hold their sway. And MILLIONS more are threatened almost hourly with the same dreadful fate because their areas are in the cruel grip of a terrible winter.

In this terrible crisis, and in face of the continued and increasing dangers, the "Save the Children" Fund is fighting a great battle against Death itself—a terrific struggle on behalf of helpless little ones for which YOUR IMMEDIATE help is urgently needed and the help of all who can sympathise with the heartrending spectacle of children starving to death.

THE MOST AWFUL SPECTACLE OF AGONY AND SUFFERING IN THE HISTORY OF THE WORLD.

If YOU can only picture the terrible conditions in every quarter of the Famine area—if YOU can realise that little babies are dying almost every hour for want of food and clothing and medical necessities, you will not hesitate for a single moment in sending as much as you can POSSIBLY afford.

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A TERRIBLE PROBLEM.

"Britishers have but little conception of the tremendous task which those in charge of the SAVE THE CHILDREN FUND have set themselves. Official returns made to the Central Union of Geneva show that there are no fewer than 13,000,000 children in dire need of relief—even those engaged in relief work among the very poor of Britain may be prone to under-estimate the urgency of the inarticulate cry of the Central European children. The position is not that all the children may have their lot lightened, but that the Fund's workers are actually faced with the grim problem of deciding, in view of their limited resources (which are so limited only from lack of funds), which children shall live and which must perforce be left to perish.

"In certain districts the children, to be succoured had to be selected, with the result that in those areas children under three years old have been literally abandoned to the agonies of slow starvation and ultimate dissolution. 'Public opinion won't let us chloroform them,' said an organiser of the Fund. 'That wouldn't be respectable.'"—*Manchester Daily Dispatch*.

WINTER IN THE STRICKEN FAMINE AREAS.

And now Winter with all its terrors has arrived. In the mountains and valleys of the Famine Areas, the pitiless, shrieking blizzard sweeps down upon the helpless little sufferers—so many hundreds of thousands of whom are totally without warm clothes or adequate shelter. The few

hovels of half-dismantled buildings harbour many families wherever there is the smallest floor space. Hundreds of thousands of families have been sleeping out of doors, and it is awful to contemplate what will happen to them.

Bread? Why, even the hardest, stalest crust would be luxury to scores of thousands! Milk? In some of these devastated Famine Areas of Europe and through vast tracts of Western Asia, there is scarcely a pint to every hundred children!

WHAT A LITTLE MONEY WILL DO.

So economically and efficiently—so free from red tape and officialdom is the work of relief undertaken by the "Save the Children" Fund that every TWO SHILLINGS contributed in this country will actually provide a meal each day for a CHILD IN THE FAMINE AREA FOR ONE WEEK!



This picture of puny starving children on the very brink of the grave, with poor shrunken bodies racked by the awful pangs of hunger, tortured by disease, huddling round an empty fireplace, is an all too common spectacle to the heroic workers in the Famine Areas of Europe.

As one of the workers pathetically puts it: "If it were not for the knowledge that one is able to bring some real help or some small measure of relief to the suffering little ones, I do not believe any of us could bear it."

Think of it! No adequate Clothes, no Food, no Fire with which to keep away the Demon Cold from their terribly emaciated bodies, which bear the indelible marks of awful suffering.

Can YOU imagine such a spectacle without feeling prompted to do something to alleviate such terrible distress?

Please send your contribution (and make it as large as you possibly can) TO-DAY.

£1 will feed and clothe a naked starving child.

£2 will feed 20 children for a week.

£5 will feed 50 children for a week, or 4 children for 3 months.

£10 will feed 100 children for a week, or 16 children for 6 weeks.

£100 will feed 1,000 children for a week.

If the money does not come the Relief Centres will have to close down, and the hungry children stretching out their emaciated hands for their daily pittance will have to be driven from the doors, to struggle back to their miserable homes, sick with hunger and cold.

Perhaps you have already given to the Fund. If so, you are one of those who have been the means of saving the multitude of

children who are daily fed at the Relief Centres. In this case we implore you to continue your charity.

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Sir,—I would like to make a Gift to help the Starving Children in the Famine Areas of Europe and Asia Minor and enclose..... as a donation to "Save the Children Fund."

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"LIGHT," 12/21.