



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

### MEETINGS IN FEBRUARY.

**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.

**TUESDAY, FEB. 22nd, at 3.30 p.m.**

Clairvoyant Descriptions by Mrs. Brittain.

**FRIDAY, FEB. 25th, at 3 p.m.**

Conversational Gathering. At 4 p.m., Trance All:ess on Psychometry. 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, MISS LIND-AF-HAGEBY.  
February 27th, Mr. H. W. Engholm.

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

**The London Spiritual Mission,**  
18, Pembridge Place, Bayswater, W.

SUNDAY, FEBRUARY 20th.  
At 11 a.m. ... MR. VOUT PETERS.  
At 6.30 p.m. ... MR. PERCY BEARD.  
Wednesday, Feb. 23rd ... MISS MORSE.

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

Hours 11 a.m. to 9 p.m.  
(Closed Saturdays and Sundays.)

Restaurant 12 noon to 6 p.m. Tuesdays 12 to 9.

Tuesday, Feb. 22nd, at 7 p.m. ... MR. J. J. VANGO.  
Thursday, Feb. 24th, at 3.30 p.m. ... MR. VOUT PETERS.

Members Free. Visitors 1s.  
Devotional Group, Thursday, Feb. 24th, at 6 o'clock, Dr. Vanstone.

### Wimbledon Spiritualist Mission.

At QUEEN'S CINEMA, Worple Road (2 minutes from Station).

Sunday Evening, Feb. 20th, at 6.30 p.m. ... MRS. D. GRENSIDE.

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

Sunday, Feb. 20th, at 11 a.m. ... MR. H. E. GOOD.  
Wednesday, Feb. 23rd, 3-5 p.m., Healing ... MR. & MRS. LEWIS.  
" " 7.30 p.m. ... MRS. M. CLEMPSON.  
Feb. 25th, Friday, 7 p.m., Lecture by MR. H. E. HUNT, "Health and Personal Efficiency." Tickets 1s. each.

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

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

Sat., Feb. 19th, at 7.30, Special Lecture ... DR. W. J. VANSTONE.  
Sunday, 11.30 a.m. and 7 p.m. ... DR. W. J. VANSTONE.  
Monday and Tuesday, Demonstrations ... MISS VERA MERVYN.

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

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

Wednesday, Feb. 23rd, at 5 p.m. ... MISS REGINA MIRIAM BLOCH.  
Friday, February 25th, REV. WALTER WYNN.  
"Remarkable Prophecies in the Bible."

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

Members' Subscription: Entrance, 2 guineas; Town, 3 guineas; Country, 2 guineas.

The Rev. Walter Wynn, the well-known authority on Biblical Prophecy is giving a lecture at the Delphic Club on Friday, February 25th, at 5 p.m., on "Remarkable Prophecies in the Bible." Lt.-Colonel Roskell would be very pleased if Members of the London Spiritualist Alliance, Stead's Bureau and kindred societies would attend. There will be no charge for admittance, but the Societies' tickets of Membership must be shown.

**SUNDAY AFTERNOON LECTURES**  
On the "HIGHER ASPECTS OF SPIRITUALISM."

22, Princes Street, Cavendish Square, W. London Academy of Music.  
By **J. HAROLD CARPENTER.**

February 20th, at 3.15 p.m.: "The Aura."

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

Doors closed at 3.20. Admission free; silver collection.

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Hon. Principal ... J. HEWAT MCKENZIE.

**Half-Yearly Fee, from January to July.**

New Members especially encouraged to enrol NOW.

Monday, February 21st, at 3.30 p.m.—A Lecture by MR. ROBERT KING on "What are Materialisations?" (Non-Members, 2s.)

Mondays, at 8 p.m.—Discussion Class on "Problems of Psychic Science." Leader: J. HEWAT MCKENZIE (The Principal).

Thursdays, at 3.15 p.m., a Class for "The Study of Spiritual Laws," of especial interest to psychic students and inquirers.

**Public Clairvoyance.**

Friday, February 18th, at 8 p.m.—MR. A. VOUT PETERS.

Tuesday, February 22nd, at 3.30 p.m.—MRS. LEWIS.

Friday, February, 25th, at 8 p.m.—MRS. BRITTAIN.

Classes in Healing, Concentration, Psychic Development and Psychic Photography.

New Syllabus on application to Hon. Sec. (Postage 1d.).

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**THE W. T. STEAD BUREAU,**  
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Every Wednesday afternoon at 3.

SUBJECTS OF LECTURES: February 22nd and 23rd, "Silence, Concentration, and Meditation." March 1st and 2nd, "The Influence of Colour."

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30a, BAKER STREET, W.1.

## A Conversazione

Will be held in aid of the Funds

AT

**MORTIMER HALL,**

Mortimer Street, W. 1,

On Monday, February 21st, 1921, 6.30 to 10 p.m.

Artists will include—

MISS B. MORGAN, MISS WALENN  
Acc. by Miss E. Brook,  
MISS PATTY HORNSBY, MISS NANCY LEE,  
MR. HARRY DARCY & MR. WEISMANN,  
MR. HARRISON HILL.

**MR. A. VOUT PETERS**

Will speak on his Experiences.

**Tickets, 3/6 (including Refreshments & Tax)**  
must be obtained beforehand at the Bureau or at Mortimer Hall.

**Picture for Sale.**—Tissot's striking picture of a Materialisation through the mediumship of Eglinton, Framed Mezzotint. May be seen at the Offices of "LIGHT." What offers?

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

**Nurse, desirous of Travelling, wishes post as Nurse or Nurse Companion to delicate Lady or Gentleman going abroad.**—Letters, "M. R.," c/o J. H. Goring, 3, Tudor Street, London, E.C.4.

**Wanted.**—New or second-hand copy of "The Spiritual Songster." Published by H. A. Kersey, 3, Bigg Market, Newcastle-on-Tyne, in 1891.—Address, Mrs. E. A. C., c/o J. H. Goring, 3, Tudor-street, London, E.C. 4. 3524

**Ideal Holiday Surroundings.**—Large restful garden, Tennis, Croquet, &c., open-air chalets; good centre for walks and motor rides; excellent service of trains and buses to London and other parts; nearest station ½ mile; Golf, 10 min. by motor. Particulars and terms from Miss Bardsley, Hurstdene (Vegetarian Guest House), Redhill, Surrey. Phone 454. 3596.

# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,093.—VOL. XLI. [Registered as]

SATURDAY, FEBRUARY 19, 1921.

[a Newspaper]

PRICE FOURPENCE.

## What "Light" Stands For.

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

## NOTES BY THE WAY.

It is strange how the portion of humanity which has advanced along purely intellectual lines, having outgrown—as it supposed—certain ancient superstitions, is being compelled to admit that with all their fantastic simplicity, there are deep and true ideas behind many of them. It has happened many times. An instance in which a revision of view will doubtless have to be made in times to come occurs to us in the matter of what is known as animism—the doctrine that natural objects possess a life and intelligence of their own—a "soul," in fact. That was a belief of early man, but it has a truth in it. Let us take the instance of suns and planets and their movements. We need not assume that they are sentient beings, but they are certainly directed by intelligence—they are, as it were, the organs of a greater form of life. Cicero attributed to the stars "intelligence, reason and design," and felt that they should be included in the number of the gods. We need not accept these statements too literally, but we can see that they were not wholly the outcome of blind superstition.

\* \* \* \*

It may be interesting to quote from Cicero's treatise on the subject, for it contains some fine ideas. Speaking of the stars, he said:—

Their perennial and unceasing motions, accomplished with a marvellous, nay, an incredible regularity, proclaim the presence within them of a power and intelligence that are divine; and the man who fails to perceive that these bodies are endowed with the power of the gods, shows that he will never be capable of perceiving anything at all. In the heavens there is neither chance, nor rashness, nor error, nor variation; but on the other hand all order, truth, reason, constancy, regularity.

Elsewhere in the essay he wrote:—

He who thinks that the celestial order, marvellous and incredible as it is, on which the maintenance and security of the whole universe entirely depends is without intelligence, must be regarded as devoid of intelligence himself.

That is a wise saying. It is one of the "lessons of the day" for humanity—the recognition of an intelligence vastly greater than the collective wisdom of mankind. "Man, proud man . . . most ignorant of what he's most assured," has some strange lessons to learn yet. Some of the most important will have to come from his religious teachers, when they themselves are sufficiently instructed.

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

Dr. Bouvier, the French entomologist, has expressed the view that insects have a psychic life of their own. He suggests, in fact, that they are in a class apart from other animals, and even the plants. In this he follows Maeterlinck who, after studying the works of the famous entomologist Fabre, expressed in his own poetical way the view that the insect does not belong to our world. Is the insect really an alien—an interloper from some other order of life? We know what a feeling of intense repulsion most of us have from the black beetle or cockroach. There is something uncanny about them. But there is not much in this argument, for other insects—butterflies, for instance—are enchanting to the eye, and the bee and the ant have been held up by sages as moral examples. So it is clearly not a question of sentiment. Dr. Bouvier's theory has found some supporters, but why the fact of the insects having a special "psychic quality" should cause them to be regarded as interlopers it is not easy to understand. Dr. Geley would doubtless endorse the idea of the "psychic factor" in insects, but he has traced the same kind of psychic element in every other form of life.

## PSYCHIC EXPERIENCES ON THE BATTLE-FIELD.

During the progress of the Great War we met numbers of soldiers who related personal experiences of interposition from the Unseen World, some of them of a very striking character. For various reasons—which need not be discussed at the moment—we were able to refer publicly to only a few of them. Moreover, judging by the cases to which we listened, it seemed probable that a very large number never came our way. Some of the narrators we met showed a certain reticence. Their chief idea in revealing their experiences to us was to obtain advice and information—such things had never happened to them before. *Psychical Research* was a new world of knowledge to them. They were bewildered and sometimes troubled, for the soul, when a man has never troubled to make its acquaintance, is truly a "fearful guest" when at last it makes its presence known.

With this preliminary we ask those of our readers who know of such experiences to send us accounts of them. They should be, if possible, at first hand and be authenticated.

## THE BIBLE AND MIRACLES.

To read the Bible and close one's eyes to the miraculous is an impossible task. It has testified these two thousand years to the reality and immanence of the unseen worlds; angels continually appear and vanish from its pages, clairvoyance, clairaudience, and many other of the phenomena vouched for by Spiritualism are repeatedly met with. There are still some who will have death the end of all things, and the aviator the only being beyond the earth's surface; but such will find no warrant in the sacred Books. There are others who will believe that prodigies happened then, but assert that they never happen now; they are like the many sick folk of Galilee, who died of their diseases because they had not "faith to be healed." Many are weary with crying that they have seen these things, but they "seem unto them as those who mocked."—"The Wonders of the Saints," by the Rev. F. FIELDING-OUTL.

THE MERTHYR TEMPLE.—Mr. Evan Powell, the resident minister of the Spiritualist Society at Merthyr Tydfil, reports that things are going prosperously with it so far as the work is concerned. The Sunday evening meetings are crowded, the seating capacity of the hall being always exceeded.

## THE DAWNING SPLENDOUR.

The light which began as scattered flames, blazing here and there in the cold and darkness of Materialism, is now shining in a diffused form, so mellowed that many who feared the glare of the watch-fires of the Spirit now walk serenely in the gentler radiance.

To break up old crystallised thoughts and customs—the growth of centuries—meant for those who from higher spheres directed their influence upon the earth the production of many forms of phenomenal activity which on a first acquaintance seemed to be strangely crude and ungainly.

Phenomenal evidences had to be strong, almost violent in their forms, and to possess a strangeness calculated in many cases to repel inquirers, even while stimulating them to think.

### THE TEST OF REALITY.

To-day we are gaining the finer essences of what at first seemed the weird and grotesque offerings of the other world—strange and uncouth, but having the stamp of reality. The years that sear and sift the things of mortal life, with the action of furnace and flail, touch the realities only to refine and beautify them. At the core of every genuine phenomenon was a truth to be transmuted into speech and conduct and to take its part in the greater revelations of the spiritual order.

Of the progressive nature of the movement that began in the middle years of the last century we have many illustrations. From the Introduction to an inspiring little book, "The Purity and Destiny of Modern Spiritualism," by Thomas Bartlett Hall, we take the following:—

### A NEW DISPENSATION.

"These agencies from the spirit spheres, high and low, as recognised by Spiritualists, have come, in the providence of God, for far other purpose than the mere amusement of wonder-seekers. They are brought nearer and more effectually

It is, perhaps, unfair to quote too extensively from the work even of an author whose book has seen so many years, but we cannot forbear making another excerpt, so full is it of practical wisdom in relation to a phase of the subject which even now stands in need of much elucidation—the question of spirit communion.

### THE FEAR OF REALITY.

"Never has the power of education and habit in fixing mental action in grooves been more markedly illustrated than in the position of negation towards Spiritualism held by many who are nevertheless assured of and ready to avow their belief in the near presence and very possible influence of loved ones gone before. Welcoming the poetic strains that tell of such near presence, and reciting them often with spiritual fervour, their minds still shrink strangely from any possibility of the poetic fancies being changed into real presence manifest to the external senses, though plainly such external manifestation is the only avenue of near approach available, when the gift of discerning spirits is so utterly lost and well-nigh ridiculed by the heads of the Christian Church, though half believed in as something possible two thousand years ago. It is strange, indeed, that so many of the more educated classes should be unable to perceive that this closing of the spiritual vision precludes the possibility of the spirit-communing they vaguely desire as something which they could accept, while they repel the manifestations upon the natural or sensual plane, on which alone they are now capable of recognising the spirit presence.

"Again, the more cultured classes, as a whole, are open to the charge of utter inconsistency in their shrinking from what seems to them at first as desecration of their loved dead, in the apparent necessity of finding the avenues of communication open to them only through strangers and in strange places. The moment a suggestion is made that they need not go so far for the communing if only they would open their own hearts and homes to the conditions necessary everywhere for development of spirit mediumship, they are

## The Myriads at Work: From "Arnel."

*Do I understand you aright,  
Arnel: that the Christ is at  
the present time on the earth plane  
and that you and many others take  
your orders from Him?*

From whom else should we take them? Note you, my son, the remarkable forces at work, and judge all fairly.

Your science, intoxicated of its own exaltation, has made one more leap and toppled over out of the material into the ethereal—this against those same precepts which urged it on.

Signs and wonders are spoken of of divers sorts, and what was once a whisper now gives place to declamation.

Look around you and you will see reflected in the waters over all the earth the smiling faces of us myriads, all at work and busy always.

We are silent, but you hear us; we are unseen, but our fingers ripple every wave. Men say they feel us not, and yet our presence envelops you.

\* From the Vale Owen Script.—Weekly Dispatch, August 15th, 1920.

to earth-life at the closing of an old and the opening of a new cycle in the planet's development, to quicken, to judge and be judged, but always through individual experiences: for, as the Kingdom of God is within each and all, so are the judgment seat and the retribution, whether on this or on the other side of the veil of time.

"Modern Spiritualism broke in upon human experience to find very mixed conditions of good and so-called evil, and dealing with these it could not be otherwise than that the first fruitage should be equally mixed. The time seems to have come for a winnowing of such fruits as have thus far appeared, and so there has been an apparent diminution of interest in the cause, leading outside observers 'and some within the fold' to think that Spiritualism is dying out. The fact would seem to be that while the original centres of attraction and manifestation have appeared to be losing their adherents, in reality the interest is being diffused and extended by those who have seen the new light returning to their old associations and sowing the seeds of the new unfolding amongst them all. The results of such sowing will in time be seen, if not already apparent, in the general quickening which has been manifested, and of which more may be expected. The work will go on as directed by the higher powers which have had it in charge. Gradually the varied forms of manifestation and different grades of mediumship will be brought to more systematised relations, which will be marshalled and held as a science worthy the attention and study of mankind."

That was written at the end of 1899, and we cite it at this length as an eloquent summary of the position of our movement at that time, and containing a prophecy to which the lapse of the intervening twenty-one years has given colour and substance.

quick to resent the proposal as almost an insult, thus directly repelling to their utmost force of will the very possibility of having communication opened anywhere but in places strange to them! Possibly it has not occurred to them that the spirit friends themselves, longing for direct interchange of love and thought with dear ones left behind, submit to conditions not of their own choosing; nay, more, are often forced to avail themselves of states otherwise repulsive to them, in order to get into any avenue of approach; a pain and struggle they might well be saved if only the home circle, within its consecrated chamber, could be established under every roof. . . . Many good people who still deny the privilege of such communing in any manner to themselves and their spirit friends and are often ready enough, had they the power, to prevent all others from the privilege, will be astonished at their error, as countless other tardy accepters of the new truths have been, when their eyes are opened, and the new light has fairly dawned upon them."

### THE END IN VIEW.

"The sense of Immortality, the desire for Perfection and the sense of Compassion are essential if a man would live," said a recent writer. It is for the awakening of the sense of Immortality that spiritual forces are abroad to-day, for the general diffusion of that clearer vision of life and its meaning will bring with it many of the changes for which reformers in all departments are working so earnestly. The time is not far off—already we see the dawning splendours on the high peaks of the world's thought.

\* 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.

FAIRY LEGENDS.—Mr. W. Harris Shaddick writes to acknowledge with thanks several accounts of experience in connection with fairies received from readers of LIGHT in response to his request. He is still open to receive for future publication any experience that will bear close scrutiny.

## THE MISSION OF SIR ARTHUR CONAN DOYLE.

THE MISSIONARIES HOMEWARD BOUND.

Before these lines appear Sir Arthur Conan Doyle and his party will, all being well, have started on their homeward voyage by the steamship "Naldora," leaving Australia on the 4th inst.

His journey to Australia has been one of the greatest of the great adventures of Sir Arthur Conan Doyle as a missionary of the "New Revelation."

Our letters from him—the last, dated 30th of December, 1920, was written in the Tasman Sea, on his return from New Zealand—give us a splendid report of his travels. As regards New Zealand he writes that he spent fifteen days there, and "it is no exaggeration to say that the island is fermenting from Auckland to Dunedin." It seemed to him as though "the cause advanced fifty years in two weeks."

Of his meetings in Australia we have already given accounts, but the full, true and particular history must remain to be told when he returns to England.

The high courage, the faith and self-sacrifice that have inspired Sir Arthur and Lady Conan Doyle in their championship of Spiritualism before the world, are not easily to be estimated at their real value. Even with the tremendous alteration in the public attitude (itself partly due to Sir Arthur's advocacy) there was a whole "sea of troubles" to be faced in combating the forces of religious conservatism, and all the "principalities and powers" ranged against what is regarded as a new, and, therefore, disruptive and dangerous doctrine. This was especially the case in Australia.

It was no holiday spirit of adventure that took Sir Arthur and his family to Australasia, but the consciousness that there was a great work to do in a comparatively untilled field.

Those who, being small and mean in their own aims, are always eager to impute small, mean motives to others, have explained Conan Doyle's campaign for Spiritualism by saying that he is making money by his lectures. True, he is, but he is distributing it all, after meeting his own expenses, with a generous hand—it is given to societies and charities associated with the Spiritualistic movement. He could have done better for himself had he, dominated simply by self-interest, remained outside the active propa-

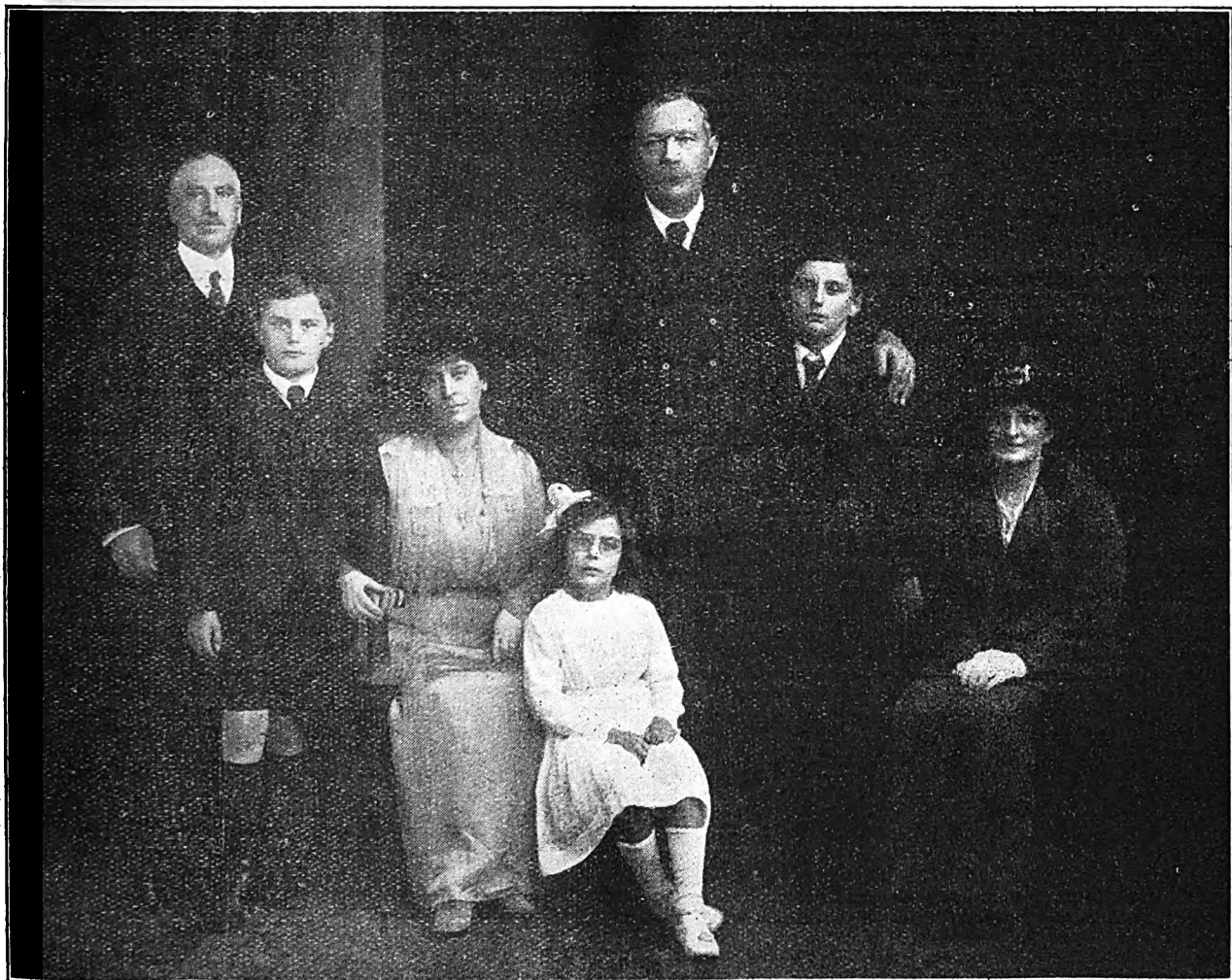
ganda of Spiritualism, as a passive sympathiser, thus following the example of some other distinguished men who have not felt the "call" in the same way. Meantime we can only applaud the heroic spirit that has dared all and risked all for a great cause. To few of us is given either the disposition or the opportunity to enter upon so splendid an enterprise. But we can all give our meed of sympathy, admiration and affection to the great novelist and his devoted wife, for they are working for us and for the world at large, facing all the "peering littlenesses" of calumny, derision and that malignity which comes of fear—fear of an unknown thing which menaces many vested interests. But the nobility which lies often unsuspected in thousands of minds will rise to greet the missionaries as they return, and to pay tribute to their work. Sir Arthur and Lady Conan Doyle, indeed, have won a place in the love and esteem of many thousands quite outside the ranks of avowed Spiritualists, for there is a great host of "witnesses" on this side as well as the "cloud of witnesses" in the unseen.

Since writing the foregoing we have received a letter from Sir Arthur Conan Doyle, written at Wellington, New Zealand, on December 24th, supplementing the particulars already given.

He tells us that his whole tour has been a great success. From Auckland to Dunedin in New Zealand, the message has been unequivocally given, backed in the second lecture by the photographic proofs, and in each of the four great cities there has been the utmost agitation, discussion and ventilation, with noise and empty clamour on the surface, but deeper and more permanent effects as well.

In Australia it has been the same, Adelaide, Melbourne, Sydney and Brisbane being the main points of propaganda. The lecturing agent, Mr. Smyth, states that in every town the lecturer has broken all existing records for crowded houses. It was not a matter of personal curiosity on the part of the people, because the second and third houses were even more crowded than the first. As Mr. Smyth said, it was not merely a success, "it was an epidemic," on the occasion of one great rush.

The work has naturally been a severe strain on Sir Arthur, but he finds himself greatly upheld and feels perfectly fit. He will naturally want a period of rest on his return, but it is possible that he may give his three Australian lectures in London on successive nights, as an appropriate "wind up" to the great adventure. He sends his greetings and warm remembrances to all his friends here.



THE PILGRIMS IN AUSTRALIA.

From left to right.—Major Wood, Malcolm Doyle, Lady Doyle, Jean Doyle, Sir Arthur Conan Doyle, Dennis Doyle, Miss Jakeman.



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

By F. E. LEANING.

### V.—TASTE.

On reaching the last and most circumscribed of our "five wits," we yet come to one which is very early developed. An extremely young man will tell us in his own way that he does not approve of the unsweetened substitute for his natural food prepared by his brother, the analytical chemist; for years he attempts a more intimate knowledge of the "worlds unrealised" in which he finds himself, by this means; and even as late as his teens he will still put to the same test the most uninviting substances, such as ink, or soap. "Tastes differ," but the degree of refined discrimination possessed by this sense is not behind the others. For instance, the essences of such unlike substances as turpentine, citron, lemon, and pepper are instantly and vigorously distinguished by the tongue, although chemical analysis shows no difference in the formula for any of them.

The "little member," enclosed as it is in the narrow area of its sensitive cabinet, is unique in being at once the organ of a single sense perception and the instrument of a complex mental function, that of language. Perhaps it is because of this strangely dual activity committed to it that it answers so readily to mental stimulus, witness the common saying, "It makes one's mouth water to think of." Anyone who has cut up fresh fruit or pounded loaf sugar knows the sympathetic effect on the mouth. But certain "Essays of Elia" or Christiana Rossetti's "Goblin Market" will do just as well.

"One hauls a basket, one bears a plate,  
One lugs a golden dish of many pounds' weight."

### EXPERIMENTS.

It is not surprising, therefore, that both in the records of the early mesmerists and later hypnotists, community of sensation affecting taste was a favourite subject of demonstration, or that it was selected in the beginning of thought-transference experiments as an easy means by which to discover whether sensations, as distinct from mental concepts, could be transferred from one person's normal waking consciousness to that of another by no known channel of communication. Some eighteen familiar and differently tasting substances (such as an ordinary cruet supplies, and in addition sugar, cloves, alum, ginger, etc.) would be taken at random from a dark cupboard outside the room, by several experimenters, ignorant of each other's selection, and being tasted in complete silence, standing behind the blindfolded percipients, would yet result in the latter correctly naming or describing the taste induced ("Proceedings," S.P.R., II., 2-5). A spontaneous instance occurs in an early volume of the "Annales des Sciences Psychiques" (1891) where a girl had suffered for seven years from a complication of ills, including blindness. One day her mother brought into the room a basin of chicken-broth and began eating it, when the girl remarked that it was *too salt*, which was the case. Both here and in the experiments it is to be noticed that the occurrence takes place in a more or less confined space. Trials with sounds or smells are both unsuitable to such conditions, and the tedium of constant visual experiments can only be relieved by those of tastes and pains. Naturally the more agreeable of the two gets its share of attention, so much so that though the very first volume of the "Proceedings" contains these reports, the very latest number of the "Journal," nearly forty years afterwards, has a very similar account of trials being now carried on on the Continent; and as before mentioned they form part of the Mexican series also in progress.

### THE LIMIT.

But this is as far as we can go on this line. However often the fact is re-verified it cannot lead to anything further. Ginger will be "hot i' the mouth" and sugar will be sweet, even if perceived without the use of the tongue, or any other part of the body (as in the transposition of the senses), and is essentially limited to material things. It cannot have any distinctively human associations of value, and must remain, whatever its degree and range, in the lowest category of sensory—or psychic—perception.

But stay. No human associations? Look back far along the line of our Teutonic ancestry, and see the heroes holding festival in the great halls of Valhalla. Look into the literature of modern Spiritualism and see how it is sprinkled here and there with hints that offer an infinitely refined reflection of the same idea. Look into the scripture of an ancient race and see how the story runs from the eating of a forbidden fruit to another Tree whose fruits are twelve-fold, and its leaves for the healing of the nations. Once more, look into the central sacred story and consider how often "a certain man made a great feast," either in fact or in parable. And lastly, look into any assembly to-day of those "who profess and call themselves Christians" and see them gathered round a Chalice and a Paten; and wheresoever that Board is set, whether in some rare white-washed northern chapel, or in the rich, dim, perfumed sanctuaries of a southern race, there comes this humble

thing, the tongue, to partake the highest glory of the mystery of faith. No, while man is still a "spirit clad in veils" we may not think too lowly of even the fringe of them.

### CONCLUSION.

In apologising for the shortcomings of the foregoing series, it must be pleaded that the subject-matter is encyclopædic in its scope, and that the initial intention was to follow a narrow but well-defined and firmly-based path of enquiry. "No argument," said Isaac Funk, "is so strong as a fact. A series of facts is as unyielding as a table of logarithms." But this principle involved the omission of many matters of great interest lying adjacent, which could no more be included than a railway can include the scenery through which it runs. For instance, the evidence for psychic sense in animals, the premonitory elements in clairvoyance, the phenomena of warning voices, the activities of the psychic body as a whole, and its relation to consciousness, are all of them closely related to our subject, but they lead directly into a battle-area of speculation and warring opinions. We learn early in psychic research that we occupy a stratum of the universe dense with illusions, but many of them begin to clear like morning mist as we reach that mountain-summit of enquiry, the evidence for human survival. Most of our "blank misgivings" forsake us as we look steadily upward, for we are no longer here, as in Arnold's day

"as on a darkling plain  
Swept with confused alarms of struggle and flight  
Where ignorant armies clash by night."

But there is work to be done. Every teacher needs a thousand learners. In the great library of the London Spiritualist Alliance is a means of self-education which should make every member who is above reading for idle entertainment a light-bearer to the outside world. Is not the whole study fruitful and attractive to the last degree? Does it not brim with colour and romance, and many-sided appeal? For beyond the range of psychic senses lies another, proper to the yet higher reaches of our being, wherein, as Miss Monteith has beautifully said, we strike "the deepest note of an ascending scale of vibrations to which the mystics of old responded octaves higher than modern minds can measure." For they were not satisfied with seeing or hearing, visions or voices, knowing well that these things are merely psychic, but one step removed from earth; they were swept with a more transcendent joy, an invincible hunger for the Divine, knowing that we are "born to make all the past and all the future our heritage; our earnestness and our efforts being always the measure of our acquisitions in goodness and in knowledge." (E. Sargent.)

Let us, then, most diligently set to work to harvest this heritage, each guided by his own need, to begin with, which will indicate the direction where his work will be of the most value later on to others. A single group of facts, well mastered, will supply the diamond point with which any rock can be bored, any well of life started in the desert.

And still doth Life with starry towers  
Lure to the bright, Divine ascent!—  
Be yours the things ye would: be ours  
The things that are more excellent.

(William Watson.)

### APPARITIONS AND MISTAKEN IDENTITY.

We are tempted to add something by way of commentary to a case recently brought under our attention. A correspondent told us how a friend of his had met in the street another friend—a man whom he had not seen for some years. There were the usual greetings and a brief conversation. But on his arrival home, he was astounded to hear from his family that the man he had met had been dead for some days. What is the explanation? Rendered cautious by experience we should require to know a great deal more about the case. Strangely enough, on the very day that we received this account a curious example of mistaken identity occurred. It fell out in this way, and we merely change the names of the parties concerned. Mr. Black, a frequent visitor, told us of his meeting that morning with a Mrs. White, with whom he had held some conversation in the office. He was quite sure of this, but we knew he was mistaken, for Mrs. White, we knew, was in another part of London, and we had seen him in conversation with Mrs. Grey, a lady bearing a close resemblance to Mrs. White. The odd thing was that the conversation did not reveal his mistake to him—it does happen that way sometimes—and but for the subsequent correction Black would have been ready to swear in a Court of Justice that he had met and spoken with Mrs. White. Now, supposing that Mrs. White had been dead at the time! We should have all the materials for a story of the supernatural. Of course, this does not in any way affect the validity of well-attested cases. But it does show how very closely all these stories have to be examined.

THE CRAWFORD FUND.—Sir William Barrett acknowledges, with thanks, the receipt of £5 5s. from Mrs. A. J. Noyes,

# THE VOICE OF CANON BARNES.

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON).

"In Christian teaching there is no confirmation of the pretended revelations of modern Spiritualism that after death the spirits of men enjoy an existence which is to such an extent a counterpart of earthly life that 'spiritual clothes' and even 'spiritual cigars' are not unknown."—Quoted by Mr. Wright. (LIGHT, p. 83) from a sermon by Canon Barnes.



REV. ELLIS G. ROBERTS, M.A.,  
Vicar of Alberbury, Salop.

Dr. Barnes is a heavy-handed warrior. He lays about him with ponderous weapons, bent on the annihilation of his enemies and paying little attention to the fact that many of his blows are falling on his friends. In him there is no touch of compunction; with the prodigious sentence before us he has—as he supposes—ground to pieces what he conceives to be the most cherished convictions of the heretics who come under the Canonical ban. The future life is no counterpart of this—spiritual clothing must disappear, dissipated by the hand which has already torn to shreds the fig-leaves of Eden—hopes of Havanas in heavenly places have been raised only to deceive. What a bankruptcy

of human hope—as pictured by the Master of the Temple! The section of this crushing ukase which will cause most general bewilderment is the Declaration against clothing. This will affect the rigid Catholic as much as the most latitudinarian devotee of planchette. Was Hymn 499, Ancient and Modern, sung as a sequel to the sermon of the Canon? If so there must have been great searchings of heart. There will, I fear me, be trouble between the Canon and the hymn-writers. And highly interesting speculations offer themselves even to tranquil thinkers like myself when we begin to view the old conceptions in the new light which has broken forth from Westminster. Will the general assemblies, to say nothing of Chapter meetings, in the New Jerusalem take place under the same conditions as the "ondacint parade" which followed the taking of Lungtungpen as described by Mr. Rudyard Kipling? Such queries may be multiplied *ad libitum*.

Doubtless what underlies this very remarkable pronouncement of Dr. Barnes is a conception of the spirit of man in a future state as "enjoying an existence" so nebulous that clothing is not necessary. But the Creeds and Articles of the Church are dead against any such conception. The language of the Prayer Book is quite unpromising. "All men shall arise with their bodies." "Christ did take again His body, with flesh, blood and all things appertaining to the perfection of Man's nature." These are authoritative statements taken from the Athanasian Creed, and the Fourth Article respectively. I do not ask anyone to accept the letter of these old declarations. They were framed by men who lived in relatively an unscientific age. But these men were intellectually and morally at least the equals of ourselves, and they have gripped the spirit of the Christian Faith. Most certainly the Christian Faith is that a future life is associated with a body. Christ appeared after death in a body. "If Christ be not risen your faith is in vain." This is the Catholic Faith. Beyond this I find nothing like a dogmatic statement of any details of a Future Life. I find nothing beyond indications from which a legitimate conjecture is possible. Among these indications I find nothing to make it improbable that the future life may be in certain respects a counterpart of the present one. Presumption lies the other way: continuity is, on general principles, more likely than the opposite.

Mr. Wright has very pertinently referred to the "Assent" in which the clergy declare their "unfeigned belief" in the Canonical Scriptures. There is considerable misunderstanding on this matter even among well-informed people. Eminent novelists have depicted the spiritual agonies of Bishops and others weeping over the vows to which they pledged themselves in their days of comparative youth and innocence. The sympathy thus enlisted is quite thrown away. The ecclesiastical dignity of real life rarely lacks the wisdom of the serpent, and is fully aware of the nature of a Declaration of Assent. He takes it not simply at the time of his ordination, but on every occasion of his being promoted to a "cure of souls." Doubtless Canon Barnes "read" himself in" when he was presented to his Canonry at Westminster, and this is quite a recent date. Now beyond any question the difficulties of thoughtful clerics in modern times are great. Old statements of belief are exceedingly hard to justify in the face

of modern knowledge. It must be confessed that any official of the Church at present occupies a difficult position. But if he displays a liberal spirit towards men who in their own way are seeking for the truth he will certainly to a great extent disarm the most formidable critics, and probably will—as in my own case—learn lessons by which he may overcome the most serious of his own troubles. It is quite a different matter when such a one goes out of his way to attack men fully as well entitled to consideration as himself. It is perfectly legitimate for the Spiritualists whom Dr. Barnes assails to point out to him bluntly that he and many of his *confreres* occupy a very dubious position. They enjoy a highly dignified office and a very handsome income as ministers of the Church, and yet they go out of their way ostentatiously to repudiate some of her basic doctrines. Their position is quite unintelligible to me as a plain man, and I think it is equally unintelligible to those many thousands of plain men who will most certainly enquire before long into the administration of the National Church. And so in return for the magniloquent preachments of Dean Inge, Dr. Barnes and their peers I offer them very needful advice couched in the homeliest language at my command. To use the pithy words into which a bye-gone Earl of Douglas, versed in the perilous politics of a stormy land in a stormy age, condensed the experience of a life-time: "A man should sit fu' quiet when he has a hole in his breeks."

## PSYCHIC SCIENCE AND ITS CONFIRMATION OF THE NEW TESTAMENT RECORDS.

Speaking at a private social gathering on Wednesday afternoon, the 9th inst., Dr. Ellis T. Powell said that he was absolutely convinced of the truth of the story of the Resurrection. This was not because he was a Churchman, but because as a lawyer and a scientific man; he had examined and analysed the Greek text of the New Testament and compared the record with the discoveries of modern psychic science, and the close agreement of the two was astonishing. If they supposed that the story was a "fake," then they had to consider the possibility of a man sitting down and concocting from his own imagination, and this at a period nearly two thousand years ago, a story which showed an intimate knowledge of the working of subtle psychic laws in absolute conformity with modern discoveries concerning them. This was an incredible supposition. In the course of his address Dr. Powell said that although the translators of the New Testament had given us a monument of noble English the fact that they were unacquainted with psychic laws had led to an imperfect rendering of certain Greek phrases, which, when their full meaning was traced out, showed an astonishing understanding of psychic facts on the part of the writers of the Gospel narrative.

AMONG the many floral tributes laid on the grave of Charles Dickens in Westminster Abbey on the 8th inst on the occasion of the celebration of the 109th anniversary of his birth, was a wreath sent by some of the members of the Marylebone Association of Spiritualists. The inscription (here we quote from the "Times") stated that it was "a simple offering to the spirit of one of the truest and noblest among the legion of the living dead as a token of their deepening gratitude and undying veneration. To the inspiration of his gracious teaching they owe much of the joy they now derive from love and service to humanity, and, heedless of all ridicule, testify their deep indebtedness to the continuance of that teaching and inspiration in those quiet and sacred hours when his radiant spirit-presence and that of his beloved daughter manifest in their midst, and urge them ever on to loftier aspiration and diviner virtues."

SPIRITUALISM AT ALLOA.—Mr. Horace Leaf was the medium at a very convincing private sitting held recently under the auspices of the Alloa (Scotland) Spiritualist Society. From the account sent us, the accuracy of which is vouched for by the signatures of the president, vice-president, and secretary of the Society, it appears that of the twenty-two sitters present, all, with the exception of one lady, who did not receive any message or description, were total strangers to Mr. Leaf. The first eleven tests were given through clairvoyance; the remaining through psychometry, equal success attending both methods. Out of about fifty descriptions, about forty-five were recognised. In every case the messages were appropriate, while in several instances they were of an unusual and specific nature, leaving no room for doubt in the minds of the sitters as to their supernormal origin. In some instances full names, relationship, and sometimes dates were accurately given. The signatories add: "Spiritualism in Alloa as an organised movement is only a year old, yet already it has many enthusiastic supporters, who have been convinced of its truth through public and private clairvoyance."

# A MESSAGE FROM THE LIVING.

## A REMARKABLE HAPPENING AT A TRUMPET SEANCE.

By PROFESSOR HARALDUR NIELSSON (of Reykjavik, Iceland).

"Yet even an incident of this kind raises some curious questions."—"The Guardian."

"If Miss Dougall knew a little more of her subject she would know that messages from the living are not at all unknown in psychic research."—LIGHT.

While reading "Notes by the Way" in LIGHT of November 6th, 1920, it occurred to me to relate to the readers of the paper a curious personal experience of a psychic message from a living person.

It may be that Miss Dougall will consider this incident not altogether without importance, and this example, combined with the experiences of many others, may have the effect of making her more cautious the next time she reads a paper before the Church Congress.

I quote this incident from a book of which I am the author, "The Church and Proofs of Immortality" (2nd edition, 1919, pages 22-33), published only in the Icelandic language.

The incident occurred at a sitting of the Reykjavik Experimental Society, where experiments were conducted with the remarkable psychic, Indridi Indridason, who was an especially good medium for light phenomena, levitations and apports, the direct voice, and even materialisations.

The sitting was held in the dark, in the smaller hall of the Experimental Society. Ten members were present, and the minute book records their names and the order in which they sat. The medium, Indridi Indridason, who was in a state of trance, was seated on a wooden chair before the door of the cabinet, at the south end of the hall.

Two funnel-shaped tin instruments—named in the minute book little and big trumpet respectively—were used for the purpose of adding to the strength of the voices, which were at that time heard around the medium at every sitting.

While a conversation with a voice speaking Danish was going on, a strange voice broke in, and began to speak of a voyage along the Skaw of Jutland.

After some uncertainty, it became clear that the voice was addressing itself to me, and was speaking of a journey on which the owner of the voice and I had been together. I said I remembered having once sailed very near the Skaw of Jutland, and that a Dane had stood beside me on deck, and pointed out the various places of interest on shore.

Referring to the minutes of the sitting—which were always written as fully as possible during the meetings, carefully re-written next day, and signed by the President and the Secretary (myself)—I find that the following conversation was held in Danish:—

Voice: "Do you remember when we sat on deck?"

H. N.: "Yes, I remember that quite well."

Voice: "Do you remember coming on board at Leith? You came after me. I had come on board before you."

H. N. asks where he (H. N.) was then bound for, and whether he had joined the ship at Leith.

Voice: "You had come from a distance, from Iceland, I think I may affirm."

H. N. admits this to be right; but thinks at the moment that this has reference to the summer of 1902, when he went to Stockholm. He asks: "Where was I going?" and expects the answer to be "Stockholm."

Voice: "To Germany, to study —"

Sigmund (the control\*), through the medium: "He is talking about some language of which I do not understand a word."

Voice: "— to study Hebrew—the Bible."

H. N.: "That is right. It is quite likely I was mistaken, and that it was then, but can you tell me your name? I have forgotten it."

Sigmund (through the medium) speaks of a name, which he says he cannot hear, but thinks it ends in "sen."

An attempt is made to give the name through the small trumpet, but it cannot be heard clearly enough to be caught. Some of those present think they hear "Hansen," others "Madsen," "Hellsen," "Ellsen" (H. N.), or something like that.

H. N. thanks the guest cordially for his visit, but says that he knows nothing about him, since they parted in Copenhagen at the end of the journey; he does not even know if he is dead.

Voice: "But I am not at all dead, I am alive." (This was said in a friendly, joyous tone, even with a tinge of jocularity.)

During a pause in the foregoing conversation, Sigmund, through the medium, gave a sketchy description of the guest, and added: "I expect he died of consumption."

\* Sigmund was one of those entities who communicated most often through this medium; speaking sometimes through him, and sometimes as a direct voice in the air.

H. N.: "Very likely. I remember he was suffering from that disease when we were together on the ship."

Sigmund: "He probably wore a turn-down collar when you met with him, and a large black bow-tie which reached to the lapels of his coat. He has rather round cheeks, small chin, and a straight, rather low-bridged nose, which broadens out a little at the nostrils."

H. N.: "His cheeks were round, I remember that. Can you tell me how old he was, and what position he held?"

Sigmund: "It seems to me that he is nearing middle age. He has not been a labouring man."

H. N.: "No, he was not that."

I could not at the time regard our visitor's statement that he was not dead as meaning that he was still living on this earth. It seemed to me, and to most of the others present, easier to believe that we heard the voice of one who had passed over to the other side, and who was making fun of our calling the departed "dead." The voices had often given us to understand that the life which begins after the "passing over" is fuller and higher than the earth life, and, therefore, that it was inappropriate in their eyes to call the passing to the higher life "death." I had completely forgotten the name of the man, but I thought he had been a student of medicine or theology.

Now I must insert, that I had begun a new revision of the Old Testament, from Hebrew into Icelandic, and that I went to Germany in the spring of 1899 and stayed during the summer at Halle, for the purpose of studying Hebrew there, and the next winter at the University of Cambridge.

On the day after the above sitting, looking up the diary of my German journey in the spring of 1899, I found that I had been fellow traveller with a Danish law student named Edslev. I also saw that Mr. Reinholt Andersen, a master tailor of this town, had been a fellow passenger to Copenhagen. He and the student travelled second cabin. I, therefore, applied to Mr. Andersen. He could just remember that a Danish student had travelled with us, but he had quite forgotten his name. Still, he remembered that the student had been in Iceland, serving on board a Danish man-of-war, had become ill, and been taken to Landakots Hospital, Reykjavik. This brought many things to my recollection. I remembered my departure from Leith. During the early part of the voyage I had been most of the time in bed sea-sick, and, having my berth in the first cabin, had seen nothing at all of the student, until we came to Leith. There and in Edinburgh we were a good deal together. On the day of departure I went up to Edinburgh, having asked the captain at what hour the vessel would leave. I returned punctually at the appointed time. The deck was being washed after coaling, and Mr. Andersen and the student were walking to and fro on one part of it. As I approached the ship the student called to me in a joyful tone, "It is jolly good you came, you were just on the point of being too late," or words to that effect. The ship was just ready to sail, and they had been afraid that I should be left behind.

I now felt that I wanted to know something about Mr. Edslev, what had become of him, and whether he was alive or dead.

I applied to Mr. Gunnar Einarsson, a merchant who attended to various matters of business for Landakots Hospital, but he was unable to give me any information. The result was the same when I applied personally at the hospital. I wrote to Copenhagen, more than once, asking the Secretary of the University whether he could tell me what had become of a Mr. Edslev, a law student who had attended the University the last years of the century, and who had probably matriculated some time between 1895-1898. The reply was that no such name (i.e., Edslev) could be found in the books of the University for many years past. Still, I would not give up. I wrote to a gentleman in Copenhagen, who, I knew, was interested in Psychical Research, but he was unable to elucidate anything. I then employed an energetic man, an Icelander living in Copenhagen, to look up Mr. Edslev's name in the register of conscripts who had served in the navy. He applied to the Danish Admiralty, but the name of Edslev could not be found. I now personally made a careful examination of the register of the Copenhagen University, in the Reykjavik library, and convinced myself that no student of that name had been entered. The question seemed to become more and more complicated, but still I felt sure that my diary was right, that the man had called himself Edslev.

One day my friend Professor G. Hannesson happened to speak to me about this matter. We both came to the conclusion that it was not improbable that the man's name was originally Hansen, or Jensen, and that he had adopted the name of his birthplace as a family name, as many Danes have done. Mr. Hannesson advised me to search for the name Edslev in the topography of Denmark. This I did, and found the village of Edslev, in Jutland, in the Ormslev and Koldt parish. I wrote to the vicar, asking for infor-



mation about Mr. Edslev. He handed my letter to the schoolmaster, and he, knowing Edslev's address, forwarded the letter. Shortly afterwards I got a letter from my old friend, who was alive, cured of his lung complaint and in good health. It had taken me five years off and on to find this out. I mention this to give some idea of the trouble that can be involved in psychical research, if there is to be any result. Now I am glad that, in spite of discouragement, I did not give up. Mr. Edslev's letter to me is dated October 10th, 1913.

The following is a translation of some extracts from this and another letter he sent me, and I have italicized the words which seem to have special reference to what the voice said at the sitting, on March 6th, 1908. I must mention that so far Mr. Edslev had no idea why I was enquiring about him:—

I was not a little surprised when I got your letter. . . . How it has reached me I do not know . . . nor is that of any consequence. I thank you heartily for your faithful friendship. Of a truth every time I have called to mind the trip to Iceland, and especially the voyage from Edinburgh, I have always thought of you, because you helped me in everything with so much good will. I thought of you, yes, and more than that, although I have never corresponded with any Icelander. . . . You will understand, therefore, that I was surprised when I got your letter. Nevertheless I confess that happy memories soon overcame my surprise, and I looked up the poem you wrote for me on board ship. Do you remember "I know a sound," etc. "You two will never meet again." Yes, "You two will never meet again," but who knows whether this might not happen, although it would be very strange . . . besides it is thinkable that the primitive nature of man might draw us together, as it did when we stood long ago in Leith, waiting to change the Danish ten kroner gold piece. Do you remember how we practised pronouncing the little word "exchange." All I knew about you was that you had returned from Germany, and that you had finished the translation of the Bible.

On receipt of this letter, I wrote to Mr. Edslev, asking him whether he could remember ever having dreamt of me, or whether he, when drowsy, had been aware of coming to me "in spirit"—as St. Paul has phrased it. Even yet I did not tell him why I was asking about this thing, but said I should explain in my next letter.

He wrote again on the 17th December, 1913. In that letter he says, among other things:—

I particularly remember that I often thought of you while you were in Germany studying Hebrew. . . . And I am quite sure, that just as I spoke of you often, so I have also dreamt of you at that time, because I dream much and speak in my sleep so that my wife hears. . . . There is another reason for my having spoken of you almost daily for many years, and that is the poem you wrote down for me on board ("You two will never meet again"). I am sure you remember it. That poem with its gently mournful wail has knit me to you with indissoluble bonds. The poet I only know by name, but you have taken his place in my soul.

I must mention that I spent most of the days, while we were on the way from Leith to Copenhagen, in Mr. Edslev's company. He had already contracted consumption, and sat on deck wrapped in rugs. As we sailed through the Sound, in the evening in beautiful weather, he begged me to stay beside him as it was our last evening. I said to him, "Is not life strange sometimes? Here are we, after a few days' acquaintance, already good friends, and to-morrow we part, in all probability never to meet again"—or words to that effect. After this I recited Steingrímur Thorsteinsson's poem, "You two will never meet again," to him. He thought it very beautiful, and asked me to write it in his notebook. I tried to cheer him up, and pointed out how important a part will-power would play in his fight against consumption, and that, above all, he should believe firmly in his ultimate recovery.

Next morning we parted, and have not seen each other since—at least, not with the eyes of the physical body. As far as I know, I had never mentioned this student to anyone here at home. The medium could not have had the slightest idea about him, because six years elapsed between the time that Mr. Edslev was brought ashore sick and the medium's moving into this town.

What, then, was the voice that spoke at the séance? Had my sub-conscious mind become a separate personality, speaking Danish, and acting the part of my Danish friend, who had almost completely faded from my supraliminal consciousness?

Such an explanation appears to me an absurdity.\*

\* The attempt to tell the name was not without interest. The voices were often strangely indistinct, as if the communicators found great difficulty in getting the sound through. The name, except that it was composed of two syllables, could not be heard. Some thought they heard "Madsen," others "Ellsen" (as it sounded to me). It appears, therefore, that the middle letters (dsl) were more distinctly heard. Anyhow the name itself is quite unusual. The voice was heard towards the close of the sitting, about eleven o'clock (Icelandic time). This is past bedtime in Denmark, Danish time being two hours ahead of ours.

It seems to me that the consciousness that expressed itself through the little trumpet at the sitting is the same as the consciousness that expressed itself through my fellow-passenger on the ship in the spring of 1899, and through the two letters in the winter of 1913. But how can the voice of a man be heard in Iceland, while he himself is asleep at home in Denmark? Telepathy, some may answer. But can telepathy explain a man in Denmark being able to talk to me in Iceland, answer my questions, recall mutual memories, and remind me of things which I had long forgotten? Is it a more likely explanation than that the man's soul left his body, was present at the sitting, and because of favourable conditions—i.e., the power from the medium—was able to make his voice heard? I do not think so. I believe the other explanation to be more correct, that it was the conscious entity, the real man himself. I could give three other examples from my own personal experience in confirmation of this theory. But although I am inclined to accept this explanation, still I affirm nothing, I merely ask. The Question is the beginning of all research, and I think that to ask is worth while.

Some may think it strange that Sigmund spoke of the visitor as "dead." "If Sigmund is a departed spirit," they may ask, "why does he not know better?" I would answer that we who have been engaged for years in Psychical Research are convinced that the getting of messages through is attended with very great difficulties. We cannot imagine with what obstacles they have to contend who are trying to send messages to us, and probably we greatly increase their difficulties by our antagonism and all kinds of stupidity and suspicion. Sigmund says that, when he is speaking through the medium he is in an abnormal state, and has, in a certain degree, returned to our world.

In describing the entities who are trying to make themselves known at the sittings, he says he sees them somewhat as a clairvoyant in our world would see them. Naturally it is not easy for him then to distinguish between the phantoms of dead and living men, as both at that time are on the same plane of existence, namely, the astral plane.

## A MATERIALISATION SEANCE WITH MRS. CORNER.

By H. A. DALLAS.

Capt. F. N. Bennett's article in the December issue of "The Wide World Magazine" describing a materialising seance with Florence Cook (Mrs. Corner), which is alluded to in *LIGHT* for January 8th (p. 25) has a special interest for me, because my own experience with Mrs. Corner in 1903 was very similar. The phenomena were not as strongly and fully developed, probably because her forces were waning in May, 1903, which was not very long before her last illness. My experience was in the house of my brother-in-law, Dr. Colles. We had our own cabinet, and our own acquaintances to form the circle. The room was lit by a lamp and illuminated sufficiently to enable us to see each other's faces fairly clearly.

Dr. Colles tied Mrs. Corner into a chair. Then a metal chain was fastened round her waist and to the back of the chair. Mrs. Corner suggested that the knots of the tapes which attached her to the chair might be sewn to make them more secure, but this was considered unnecessary. Her hands, however, were tied together, and her arms tied to the chair, so that she could only move them a short distance. She made no objection to this.

Under these conditions the appearance of Marie could not be normally accounted for. Shortly after she had appeared a voice from the cabinet called Dr. Colles to come behind the curtain, where he found Mrs. Corner tied into her chair as he had left her.

I sent an account of this séance to *LIGHT* (October 14th, 1910), but I substituted an initial for Dr. Colles' name, as I had not then asked permission to publish it.

## "THE ELECTRON AND THE SPIRITUAL REALM."

In reference to our brief report under this title (p. 84) of the address of Lord Clifford of Chudleigh at the first meeting of the Mystic Evolution Society, we have received several inquiries which are not at all easy to deal with. The electron appears to consist of a positive nucleus surrounded by smaller negative electrons. There is no "trinity," so far as we can see, unless one accepts the whole atom as the third. A distinguished correspondent suggests that a real "correspondence" (in Swedenborg's phrase) is the sun. The body and source of the solar energy is unknown, but manifests itself in the sunshine and in the invisible actinic and thermal radiation. The sun is the source of all life on the earth, and from this we could draw a parallel; thus God the Invisible, Ineffable Source of all life; the Son, as represented by the Solar orb itself, and the Holy Spirit in the invisible quickening rays and waves of ether.

But the whole subject at present is obviously speculative, however suggestive of the coming unity between Science and Religion, and we must be content to await further discoveries concerning the electron.

## LIGHT,

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## CANON BARNES, SPIRITUALISM, AND THE CHRISTIAN FAITH.

We gave a brief review of Canon Barnes's pamphlet on "Spiritualism and the Christian Faith" (LIGHT, November 30th, 1918, p. 303), but we are led to return to its pages by reason of his sermon dealt with by Mr. G. E. Wright in LIGHT of the 5th inst.

Looking once more at the pamphlet we select a few points which lend themselves readily to critical treatment.

On p. 36 of the pamphlet we find the following surprising statements:—

The true way to approach Spiritualism is not to admit its fundamental claim that communication with "spirits" can be set up and then to assert that the "spirits" with whom intercourse is established are evil.

We must plead that trained observers shall investigate the phenomena on which the claim is based. Amid the varying explanations which reflection upon what they observe leads them to suggest we must choose as the most probable that which best accords with the Christian outlook on the Universe.

We offer the following observations on these statements:—

(1) The advice contained in the first sentence is rather in the nature of a platitude. The "true way" to approach every new or disputed subject is obviously not to admit its central claim until that claim has been proved. The Spiritualist pleads for the actual existence of spirits, which seems in some strange way to provoke the hostility of a Church whose whole literature teems with accounts of spirits, good and bad alike.

(2) The second sentence pleads that trained observers shall investigate the phenomena on which the claim for the existence of spirits is based. This is wondrous strange. Does Canon Barnes really suggest that no "trained observers" have ever investigated the phenomena—psychologists, as well as physicists and biologists? We wish to write with all courtesy, but we cannot help remembering that in the past any trained observer who found in favour of the phenomena was at once disqualified—it was required that as a "trained observer" he should find against the subject. It was rather like the old witch-tests, in which the witch was thrown into the water. If she floated she was a witch and was haled off to the stake to be burned. If she sank she was innocent, but drowned in the experiment.

(3) On the last-quoted sentence of Canon Barnes we hardly need to comment, beyond asking whether it really means that the investigator is to prejudge the question in accordance with some pre-conception based on the "Christian outlook"?

It may, however, be observed that many competent investigators hitherto have found in Spiritualism confirmation of the records of the early Church. Some of

them began as Rationalists or Materialists, and found in the subject the one thing needful to restore their faith in the Bible. But even that consideration cannot justify a research based upon the idea that the conclusions are to accord with a pre-determined standard. That is not science, nor is it the spirit of the man who seeks truth wherever it may lead him.

We could take up other points arising out of the Canon's pamphlet, but this is sufficient for the day, more especially as it is possible that on some points, at least, his experience since he wrote the pamphlet has modified his views.

## THE BISHOP OF LONDON'S VIEWS.

Speaking at the dedication of a War Memorial at St. Andrew's Church, Alexandra Park, the Bishop of London said:—

"We are still commemorating our dear dead sons and husbands. We are still asking what is going to be the permanent effect on the nation and on ourselves of all we suffered in the Great War. But there is one thing that we have no doubt about, and that is that those who have gone were our treasures. We have not altered one iota in the love and admiration we have for those who gave their lives for their country during those four years. They were our most glorious and wonderful treasures."

The Bishop proceeded to warn his congregation on the subject of the propaganda in the interests of Spiritualism. He said he did not speak in any spirit of bitterness or want of feeling—he knew Sir Oliver Lodge intimately—but he found it necessary in his official position to warn the people of London against trying to get into touch with the dead through mediums. The Bishop went on to quote some extracts from his book on the subject, about to be published, called "The Spirit of Peace." Necromancy, as it used to be called, said the Bishop, was discredited in the Old Testament; it sent persons out of their minds, and warped the outlook of many; its theories had been discounted by many prominent people who had studied the subject, many of its so-called revelations had been proved to be frauds. The Bishop said he knew he had hurt many feelings by his criticisms, but he felt bound to repeat his warning to members of the Church of England, and to remind them of the Catholic faith. Its doctrines were sufficient to comfort them about their treasures who had departed from this life. They were living in the Communion of Saints. That belief was the cardinal doctrine of their religion. Christ was the only true medium. In their services, and especially at the Holy Communion Service, they drew very near to their dear ones in Heaven. They were safe in Christ's keeping, in Christ's School.

Criticism of this kind of thing is a waste of time. The Bishop of London is a man of saintly life and passionate devotion to the cause of Christianity as he sees it: but he is utterly remote from the eager and reverent intellectuality which is fighting the battle of the Faith amid the difficulties of a modern environment. In his own sphere, and within his own limits, he is a great power for good, like a preaching friar of the middle ages; but other hands than his must distribute to a pathetically-clamorous humanity the gift of the New Knowledge which the Holy Spirit is pouring down upon the arid waste of a weary world.

For years it might have been said of the opponents of Christianity that they did but repeat, over and over again, many exploded fallacies with regard to it, ignoring the fact of explosion altogether. The Bishop is in much the same position. All that he says against Psychic Research is a re-hash of antique misapprehension. It is hopeless to argue with a speaker who confuses Spiritualism—the science of the ever-living spirit—with necromancy, which is the art of divination by means of a corpse. Happily, the Bishop's mind is more liberal than his utterance, and he is in fact mellowing fast, in spite of his theological "kink," towards a truer appreciation of a great revelation.

A PRAYER UNION.—We have received a little leaflet the contents of which are as follows:—"It is increasingly apparent that tangible results of some unseen forces of evil are not only active in Russia but over the world. Behind these outward manifestations there must be working 'Spiritual Wickedness in High Places' of which we have been warned. In order that these dangers may be averted by Him to whom all power has been given in heaven and earth, you being of his Mystical Body are earnestly requested to co-operate in an organised scheme of prayer and are, therefore, asked to say the Lord's Prayer about 8 a.m. and to celebrate the Holy Eucharist during the coming months for the same purpose—that of overcoming evil at its source."

## FROM THE LIGHTHOUSE WINDOW.

Mr. Horace Leaf, who is now conducting a very successful tour in Scotland, lectured, by invitation, before the Glasgow Society for Psychical Research on February 17th, on "Materialisations," illustrating his remarks by his unique collection of lantern views.

Writing from Ottawa, Canada, Miss Helen Boulnois tells us she has been doing much public speaking, and she adds "the movement is certainly more tranquil and staid over here than in Europe."

We hope to publish next week a report of Mr. Ernest Hunt's lecture on "Multiple Personality."

Mrs. Leaning concludes in this issue her remarkably fine series of articles entitled: "The Psychic Senses and What We Know of Them." The series exhibits a wealth of erudition which is as rare as it is valuable. In her last contribution the writer makes an eloquent appeal to those who use "the great library of the London Spiritualist Alliance" to be light-bearers to the outside world.

Lord Headley, in his presidential address to the Society of Engineers at Burlington House on February 7th, spoke of the possibilities of "communication with entities which might have had their being on this earth or elsewhere." He said that when one found highly scientific and thoughtful men like Sir Oliver Lodge and Sir A. Conan Doyle convinced of the possibility of communicating with departed friends or relatives one could not help speculating on the possibility of a linking-up of the spirit world by the refinement of scientific investigation and trial.

As a layman, said his lordship, it seemed conceivable to him that the spirits of the departed might be composed of electrons of a type not altogether different from those inhabiting our earthly bodies. Was it altogether beyond the bounds of possibility that there might be a similarity between the spiritual and the earthly electron sufficiently pronounced to admit of inter-communication?

Dr. Ellis Powell, in the "Church Family Newspaper" (February 11th), replies to the recent sermon by Canon Barnes on "Evolution and the Soul," already referred to in *Light* (February 5th, p. 83). He says: "Canon Barnes tells us that evolution is now universally accepted by men of science, and he adds: 'Those who are Christians find no difficulty in combining the postulate of evolution with the Christian idea of God.' At a later stage in his sermon he proceeds to make a rash assertion with regard to what he calls 'the pretended revelations' of modern Spiritualism. It is a curious fact, which I, as an Anglican, am entitled to adduce, that sixty years ago the attitude of Churchmen towards evolution was exactly the same as their present-day attitude with regard to 'Spiritualism.'"

Dr. Powell continues: "In July, 1860, Wilberforce, the then Bishop of Oxford, reviewed 'The Origin of Species' in the 'Quarterly Review.' He said: 'The real temper of this whole speculation is a dishonouring view of Nature.' He spoke of the evolution theory as a 'jungle of fanciful assumption,' as 'a flimsy speculation,' and as 'the frenzied inspiration of the inhaler of mephitic gas.' It was, in fact, he declared, an 'utterly rotten fabric of guess and speculation.' It is true he did not say that Darwinism has a 'pretended revelation,' but there is a considerable family resemblance between the language of Wilberforce and that of our contemporary critics of Spiritualism. They are now laying up for the Spiritualists of forty and fifty years hence the same kind of complacent retrospect as can be enjoyed to-day by adherents of evolution when they look back at Wilberforce's article in 1860."

The playful suggestion of "The Londoner" in the "Evening News" that the remarkable outbreaks of fires in a house at Hampstead were possibly the work of fire elementals is one at which, of course, we can smile, as the indications did not point to anything occult. The reference, however, serves to show how much the "occult" is in the air just now.

Mr. F. Bligh Bond delivered three addresses in London last week. At the Forum Club, Hyde Park Corner, he spoke on "The Hill of Vision"; at the Society of Architects, Bedford Square, on Glastonbury Abbey, with special reference to the Loretto Chapel; and at the Sesame Club, Piccadilly, on unpublished scripts following those recorded in "The Hill of Vision." On each occasion he had an

appreciative audience. A good report of his address before the Society of Architects appeared in the "Daily Telegraph."

Mrs. de Crespigny, presiding at the Lyceum Club last week on the occasion of Mr. Engholm's address there, told this moving story of an incident which had recently occurred. In a certain home a child, who had been sent to a room downstairs to call his grandfather to come to tea, said he could not get into the room because it was full of angels. The elders of the family, on going down, found the grandfather had passed away, sitting in his chair.

A lady who received very evidential particulars about her son at a recent sitting with Mrs. Annie Brittain, informed the latter how she came to be interested in Spiritualism. Feeling depressed at the loss of her son, who was killed in the war, she had gone to the Cenotaph. She noticed there a bunch of daffodils with a card attached on which was written, "In loving memory of my dear son, from his mother who has derived great comfort from Spiritualism." She inquired among her friends how she could come in touch with the subject, and one of them directed her to Mrs. Brittain, who was able to give her just the help and comfort she needed.

In the "Evening News" (February 12th) is recorded a remarkable dream experience of the wife of Percy Cowling, the sole survivor of the wreck of the Ramsgate trawler, "Wishful," which was cut in two by the big liner "Indian." Mrs. Cowling said: "For three successive nights I had a dream, and on each occasion I dreamed of the 'Wishful' being wrecked. They were awful vivid dreams. I saw the 'Wishful' cut down and could hear the crew struggling in the water, but the strange part was I could not see my husband. These dreams troubled me greatly, and on Thursday, just after four, the time my husband was actually in the water, I came across a bundle of his letters to me. I was about to throw them into the fire as useless when I recollected my dreams, and I said to myself, 'No, I will keep them. Something is going to happen.' I am glad I did."

V. O. Desertis has an excellent letter in the current issue of "The Two Worlds," entitled "A Plea for Tolerance," and addressed to the members of the Spiritualists' National Union. As a plain man, he says, he wishes to address a few words to his fellow members on the present situation, which calls for the utmost unity and brotherhood. "I deeply regret," he says, "to see from time to time attacks on other forms of belief emanating from Spiritualists. This is to imitate sectarians. As Spiritualists we bear witness to immovable facts. These, of course, negative various errors, but there is, I think, no need to emphasise the latter; no one's eyes are opened by denunciations, but only by proofs."

He adds: "Those who are awake to modern knowledge must look patiently and without bitterness or intolerance on other minds, putting forward proofs as occasion serves, based on assured facts both of normal science and super-normal phenomena. These will prevail by their own power without attacking anybody's opinions. And I would suggest that when we meet a sectarian opponent we should, instead of joining battle, put to him some verified Spiritualist fact and ask him to explain it. Above all, let us keep our positive facts clear-cut from our inferences and opinions. The facts are permanent, inferences grow and change."

Mr. Hilary H. M. George, who delivered an address before the London Central Spiritualist Society last week, is well known to students of psychic science, and he is of great assistance to them in his position as head of the occult and psychic department of Foyle's great book shop.

Mr. George agrees with other authorities that a contributing factor to the present scarcity of second-hand psychic books is that they are being bought up for the United States, where there is a great demand for them.

Mr. E. L. Gardner, national secretary of the Theosophical Society, has been lecturing in various parts of the country about the photographs of fairies obtained in Yorkshire. It is interesting to observe that everywhere he has had crowded audiences, showing that people are seeking for information on these lines.

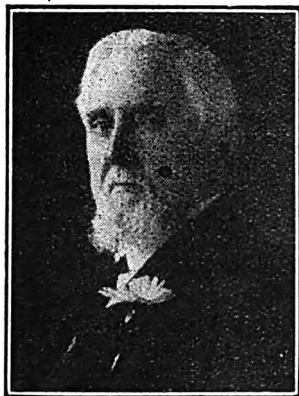
"On the Rim of the World" is the title of a beautiful and stimulating article by Dr. J. Paterson-Smyth in the January issue of the "Psychic Research Quarterly" (Kegan Paul). We commend it to our readers.

# PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Tenth and Concluding Article: Continued from Page 91.



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

In the contribution by Mr. Fred Barlow, quoted at length by me in *LIGHT* for January 29th (pp. 74-75) "Double Exposures" and "Psychic Transparencies" are introduced. The latter—as one of the several modes employed in Supernormal Photography—I take as proved, and the psychic operations, giving the appearance of double exposure, are also not only clearly indicated in negatives and prints, but have been a difficulty and a problem from the very beginning. That these are psychic operations, supplementary to the usual photographic operations, no investigator of the subject can doubt. The undoubted appearance of double exposures in the work of Psychic Photographers in the past certainly brought about charges of fraud against the photographer and was the occasion of turning "Spirit Photographs" into ridicule. As we have seen, the investigations of Mr. J. Traill Taylor with Hudson and Duguid made it clear that, at least a second or psychic operation was carried out at or about the time the plate was put into the slide, producing results independently of the lens, and certainly helped to solve the difficulty. Recent research, especially the work of the S.S.S.P., has established the fact of the existence of invisible psychic transparencies by the examination of many negatives, and thus throws a further light on the methods used by the Operators in the Unseen in giving us not only portraits of the departed, as they were in this life, but many other deeply interesting results, scenery (including reproductions of statuary), paintings, pictures, etc.

There is another process, which I am led to conclude is adopted by the unseen operators, *viz.*, the production of a portrait or picture by direct chemical action on the plate without the need of a transparency. In this connection, it would be well to note illustrations, Figs. I. and II. Here the plates were packed film to film in the box, showing that if transparencies were used, and results obtained by ultra violet light, or some other, but unknown, *phos*, passing through the transparencies, the work—judging by analogy from the ordinary processes of photography—would be destroyed. In any case the plates within the box were operated on by Spirit Intelligences. How? That is the problem. I really do not know. However, I may be permitted to conjecture that, as the photographic plates have on rare occasions been affected by the power of thought exercised by experimenters in the flesh, they may be so affected by the greater power of thought said to be possessed by the departed. Why should not our departed friends be as well able by the power of thought to produce on a negative a picture of a person no longer in the flesh, as a French savant is to get the picture of a walking-stick? It is a suggestion merely. But it is quite possible, and something of the kind seems to me to have been employed in the "Hunter's Test." Whether this be so or not, we have undoubted evidence of an intelligent power producing chemical alterations in the silver salts of the plates outside all the known laws of photography.

While we do not know, and the spirit operators cannot tell through their mediums, how the supernormal pictures are produced, we have some solution of the difficulty—where the camera is employed—presented by what has the appearance of "double exposure." Indeed, were it not for strict scientific procedure, and the information gleaned therefrom, all psychic photographs presenting this appearance would be denounced as fraudulent. This was the case in the past when there came on the plate the form of a person living on earth. At once photographers raised the cry of fraud, and Spiritualists, too, got busy. Mumler had to leave Boston, owing to a charge of fraud. The psychic reproduction of the face of a person living at the time appeared on the glass negative. As people believed then that spirits only could appear as psychic portraits, and nothing was known of "the double," he had to flee. That was a good thing, however, as his work thereafter was subjected to scrutiny. Whether Hudson was tempted to be dishonest or not, he got into trouble through the bust of Herne, a physical medium then alive, appearing on

the negative and photograph. Hudson's mediumship certainly was well tested—not so much after the modern fashion, but from the fact that hundreds of identifiable psychic photographs of departed persons were produced, of whom he was wholly ignorant. Notwithstanding, he was charged with employing "double exposures" in the production of his work. We, of course, know this can be done, and might have been done. Still, when Mr. Hudson's mediumship was tested by Mr. Beattie, a retired photographer of Clifton, using his own camera and wet plates, which Mr. Beattie prepared, carrying out the whole operations himself, he obtained a portrait of a deceased nephew; Mr. Beattie not only acknowledged the facts by letter to Mr. Hudson, but sent a long article to the "British Journal of Photography" (August (?), 1873). This test was afterwards repeated by Mr. J. Traill Taylor, also with good results. Buguet was, I believe, a genuine medium, but a weak man. There can be little doubt he gave way to fraudulent procedure. I only mention these early instances to point out that the charge of "double exposure" is not new, but is not always either the only or the true explanation of the production of these psychic results.

With reference to Mr. Bournsnel, while the genuineness of his work has been abundantly testified, the fact remains that many of his pictures bore the appearance of "double exposures," and were readily condemned on sight by photographers as fraudulent. But were they? I am certain they were not. Mr. Gambier Bolton, late Hon. Secretary of the Psychological Society, London, informed me of his investigations into Mr. Bournsnel's photographic mediumship. This shrewd and cautious experimenter of physical phenomena testified to the genuineness of Mr. Bournsnel and his work at the very time that that medium was under a cloud, which ignorant Spiritualists—leading persons, too—had raised in London.

While Mr. Bolton was experimenting with Miss Earle, then associated with that Society, many extraordinary and interesting results were obtained. At 13a, Baker-street, many negatives were shown to me. One interested me exceedingly. On it there was striated and cloudy matter, a few high lights, etc. What interested me most was that, beyond the printing frame line, and, therefore, on the unexposed parts of the negative, the striated and cloudy effects were continued. This, Mr. Gambier Bolton accepted as being evidence of genuine psychic attempts. He was right. Yet that which was evidence to us would have been denounced as either photographic blundering or a fraudulent attempt which had miscarried. He and I knew better. It was a decided promise of fuller results to come. Unfortunately, Mr. Gambier Bolton, owing to ill-health, had to retire from work on psychical lines. This negative furnished the key to at least one of the modes employed by the spirit operators to produce psychic landscapes, portraits, etc., *i.e.*, work done on the negative independently of either lens or camera. The camera, however, is often used. One—the normal exposure—is that of the visible sitter or sitters, and the other—the supernormal—is the work done or produced on the negative, independently of the lens. Call it "double," or a "second" operation, if you like. It takes place.

The very first plate (mine) exposed—in September, 1909—in Glenbeg House, by the late Mr. Edward Wyllie, presented on development the evidence of this double operation. Hence, from study of the plates and photographs, one became alert to the two distinct operations.

Had I not known by personal and persistent study that the *double effect* in supernormal photography was not due to the action of the photographer, I should have dismissed one half of the psychic photographs I have examined as either due to double exposure or as the result of "assisted superimposing."

In conclusion, we have learned just sufficient to know that we do not know everything about the production of these supernormal pictures. We also know that the supposed method in which the spirit picture is taken, *i.e.*, by the supposed spirit standing before the camera, is not sustained by the evidence. The simple fact that the supernormal picture is obtained in one camera, and not in others operating synchronously should help to dissipate this erroneous conclusion. I have in these articles indicated several modes of procedure by which the psychic portraits are obtained. The later developments indicate that the intelligences are not tied down to any one method, but they must have suitable mediums to get the work accomplished. The quality of the mediumship is invariably evidenced in the quality of the work. Improve the mediumship and better results will be obtained.



## NOTES ON ILLUSTRATIONS.

In selecting suitable illustrations for these articles, I have chosen those of comparatively recent dates, but I have reserved these "Hunter's Tests" as being of great evidential value. Having known Mr. George Garscadden for many years, and interviewed Mr. James R. Hunter—a shrewd man of business, who is familiar with every phase of photography and a non-Spiritualist—I have no hesitation in presenting "Hunter's Test." Mr. Vearncombe is now a well-known professional photographer in Bridgewater. I do not know him, but as a member of the S.S.S.P. I am familiar with his work, and with the various tests—too many—to which he has been submitted. His work up to the present has been thoroughly substantiated by leading officials and qualified members of the S.S.S.P. I am not only prepared to accept their evidence, but to call attention to these illustrations.

Mr. George Garscadden, writing on December 15th, 1920, from the head office of the Rex Import Company, 202, Bath-street, Glasgow, says:—

"Dear Mr. Coates.—As promised, I herewith enclose you the prints of 'Hunter's Test.' Mr. Hunter expressed some scepticism regarding supernormal photos generally.

In addition to the evidence of Mr. George Garscadden, I present that of Mr. James Hunter, photographic expert, written from his place of business, 72, West Nile-street, Glasgow. He says:—

"I hereby certify that the box of plates, Batch No. 12,452, was purchased from me. The packet, as received from makers, was sealed by me, and also by Mr. Garscadden. The four seals were unbroken when returned. I opened the box, developed the plates and found, to my amazement, that plate No. 5 had one, No. 6 had one, and No. 8 had two distinct individual faces on them. I am satisfied that these results were not obtained by exposure through a camera.

"JAMES R. HUNTER.

"24th November, 1920."

I should have liked to present the original statements, with the photographs. However, the next best has been presented. There is not a single loop-hole of escape from the conclusions, viz., (a) That three plates were directly affected in the certified unopened box; (b) That two of these, viz., Nos. 5 and 6, notwithstanding being packed

## HUNTER'S TEST.

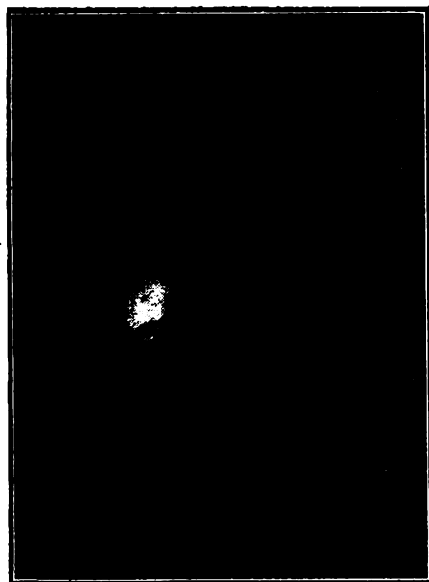


FIG. I.—Plate No. 5 from top of sealed packet. Experimenters: Messrs. George Garscadden and James R. Hunter. Psychic: Mr. Vearncombe, of Bridgewater.

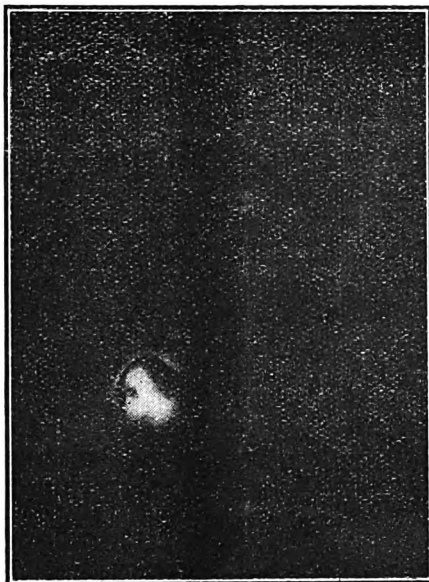


FIG. II.—Plate No. 6 from top of sealed packet, therefore packed face to face with No. 5. Experimenters: Messrs. George Garscadden and James R. Hunter. Psychic: Mr. Vearncombe, of Bridgewater.

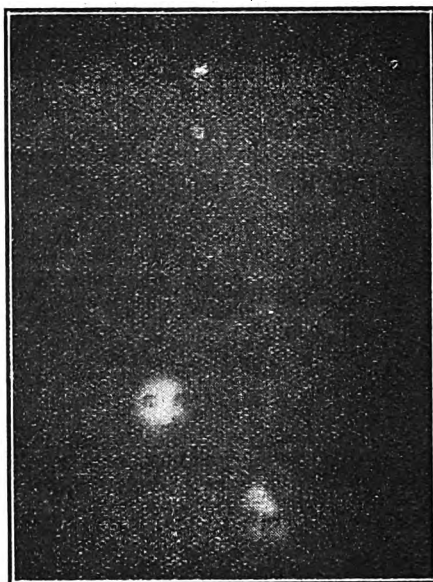


FIG. III.—Plate No. 8 in sealed packet. Two unknown faces. Messrs. George Garscadden and James R. Hunter, Experimenters. Mr. Vearncombe, Psychic.

At least, he was not sure of the matter. So I asked him to sell me one dozen plates and seal same with his own seal. I also sealed the packet. Mr. Hunter 'carried' his assistants with him to see the test was all right. I got the packet back from Mr. Vearncombe in about sixteen or seventeen days afterwards. The packet was delivered by me, as it came unopened, to Mr. Hunter, who examined the packet, opened and developed the plates himself, with the result you see.—Yours sincerely, GEO. GARSADDEN."

When the plates were developed the fifth, sixth, and eighth plates in the unopened test box were operated on. Fig. I, the fifth plate, showing the face of a man; Fig. II, the sixth plate, showing the face of a young woman; Fig. III, the eighth plate, presents two faces—a man and a woman. Please note that out of twelve plates, the fifth, sixth, and eighth were affected, or operated on, by some intelligent spirit operators. The results could not have been obtained by X-ray photography, or other normal or known methods. Reproduction—although good—does not do justice to the originals. The evidence has been reserved for *LIGHT* and published for the first time.

together—film to film—had on them distinctly different pictures; (c) That No. 8, although facing No. 7 plate in the packing, had two faces on it, but No. 7 was in no way affected; (d) That in the production of these we have the unique case of two plates, viz., Nos. 5 and 6, packed face to face, showing differing results: evidence that the intelligences in the Invisible had produced the psychic pictures by direct chemical operation on the plates, and not by any known or heretofore conjectured method; (e) Not only is the evidence of undoubted scientific value; it furnishes a further and most marked proof that the camera is not essential for the production of supernormal pictures.

When Mr. Vearncombe and other mediums for psychic photography are approached in a finer spirit and when Spiritualists and others are able to throw aside the suspicious testing spirit we are certain to obtain a much larger percentage of identifiable pictures or photographs of the departed, than are obtained by the present methods. That is another matter and may be dealt with more fully another time.

## TESTING THE ASTROLOGER.

It was the observation of a famous American financier that he was not interested in methods, but only in results. Perhaps some of our readers may like to apply this principle to the predictions in the current issue of an astrological journal, which makes forecasts for the current month (February).

We are to have (according to the seer) much sickness and mortality, accidents to warships, and insubordination in the national services. These we pass over as a little too general. So also with the prediction as to a brighter time in

foreign affairs, "many marriages of note," and to the promise of "much speculation and investigation" in regard to "the merits of psychical science and the question of the after life." The last is a very safe prophecy seeing that the condition described has been long prevalent. But we are told that "a great scientist or spiritualist" will die, and that is really the only specific and definite prediction that emerges from a cloud of generalities, which might apply at any time, as, for instance, "The Turkish Empire will be on the verge of ruin." But we shall watch the one distinct forecast with interest. If it does not happen, we shall be too relieved in mind to wish to condemn the astrologer. We cannot spare any great man just now.

## THAT REMINDS ME—

### POLTERGEISTS.

The story of the festive lumps of coal smashing the kitchen windows and ambling upstairs (p. 89) recalls to me the Cheriton Poltergeist in 1917. Near Folkestone at that time Mr. Rolfe, who was building a dug-out, was assailed by stones, sand, and other missiles apparently hurled by unseen hands. This went on for several weeks without intermission. Mr. Thomas Hesketh, the electrical engineer of Folkestone, was called in to see if he could explain the manifestations. He found that Mr. Rolfe's story was true. Things did fly about in a mysterious way, making the unfortunate Mr. Rolfe their target, often badly cutting and bruising him, though he wore an improvised armour to protect his head and back.

There is also a good story told by Bessie Williams (Mrs. Russell Davies) of her father, a natural psychic, who was the victim of stone throwing. It began one day when he was sitting fishing on the bank at a lonely spot on the river Dee. First, a small pebble struck his back, then a succession of small stones. He looked round to see who was playing this trick on him, but no one was in sight. "The stones increased now to almost a shower, but none struck him. Go where he would, sitting or standing, the shower continued, until at last he fairly took to his heels and bolted. He ran until he came to a large field, at one side of which there was a haystack, and under the shadow of this he sat down to rest. . . . presently the stone throwing again commenced, only this time they were large stones—no longer small, harmless pebbles. He got up, and once more took to his heels, and until he was well out in the main road the shower of stones did not cease." Throughout it all he received no injury, though he was greatly alarmed.

### CLAIRVOYANCE IN CHILDREN.

Dr. Ellis Powell makes a timely reference to the clairvoyant powers of young children. All of us know instances in proof of his statement. The literature of Spiritualism, too, is full of cases. There is, for instance, a story in Catherine Berry's fine book of reminiscences, "My Experiences in Spiritualism." Mrs. Berry had visited Mr. Hudson, and obtained through his and Mr. Herne's mediumship no less than five spirit photographs. Describing what occurred while she waited for prints to be taken, she says: "I took a chair and sat in the garden; and one of Hudson's children, a bright little fellow, came and stood at my side. I was looking at a copy of one of the photographs that had been handed to me, and, pointing to my own figure, asked him if he knew who it was. Without hesitation, he said it was me, and added, pointing to the spirit form, 'that is the ghost.' Mr. Herne, who was only about six feet from us, said, 'Don't show him that, Mrs. Berry, you will frighten him.' Scarcely had he spoken these words, when I saw a spirit appear at the side of him and strike him on the shoulder. Mr. Herne instantly turned to see where the blow came from, and was startled at seeing the spirit. They were face to face, and the spirit an exact likeness of Mr. Herne—in fact, his double. In a few seconds it faded away, and was no more seen. As soon as my surprise was over, I asked the little boy if he had seen anything. He replied, 'Yes, that was the ghost.'"

Most of the great psychics, we know, were intensely clairvoyant as children. Thus Madame d'Esperance tells how when she was considered to be a "decidedly queer" child, to her mind it was always the other people who were queer, because they would treat with incredulity what to her were trifling incidents of her every-day life. In the old house in which she lived she constantly saw strangers passing from room to room, some taking no notice of her, others nodding and smiling as she held up her doll for inspection. She says: "I did not know who the strangers were, but I grew to know them by sight, and look eagerly for them. I took my toys with me that I might show them, and a book of pictures that I prized above all the rest of my possessions. . . . Scarcely ever did I go into a room without looking round for some possible shadowy occupant, and seldom did I look in vain."

Both Mrs. Russell Davies (Bessie Williams) and Mrs. J. H. Couant had extraordinary mediumistic gifts when they were mere children. The latter tells us that at her mother's death she saw a brilliant emanation rise and stand over the body. "I thought it was an angel, but it looked just like my mother. When she turned to go away she appeared to know me, and gazed so kindly upon me. Yet she seemed anxious to go, and I was much frightened. The room was full of spirits—some strange faces, and some whom I had known while on earth."

THE VETERAN.

## SPIRITUALISM IN DUNFERMLINE.

BY HORACE LEAF.

My meetings in Dunfermline were held almost under the shadow of Dunfermline Abbey, a beautiful example of Norman architecture. Nearly a thousand years have elapsed since the foundations of the older portion of the present Abbey were laid; but long before that were laid the foundations of a still older Abbey, the remains of which were brought to light as recently as 1914. Surely to no scenes in Scotland can the shades of the great be more closely drawn than to Dunfermline Abbey, for there lie the remains of eleven Scottish kings and queens, each of whom made history. The most illustrious of them all is King Robert the Bruce, whose skull, carefully preserved, lies right beneath the altar in the new part of the Abbey, erected "in the fifty-eighth year of the reign of George III., king of Great Britain and Ireland," as the charter on the wall of one of the ante-rooms informs all and sundry. Add to these relics those of a few earls and the members of other noble and famous families, and the fact that the unfortunate Charles I. was born in the monastery adjoining, and what more exalted company can any lover of history desire?

Little did "Malcolm III. Canmore, king of Scotland," think that nearly ten centuries after he founded this famous Abbey, in the 11th century, a strange sect who believe in the possibility of communicating with the dead would enthusiastically advocate their cause so near to such a perfect model of religious orthodoxy. Yet they do, and they would not be surprised if this monarch came to them to tell them of the beauties and scope of the world of spirits to which he has departed.

The old Abbey is now deserted save for the feet of the curious and reverent sight-seer who gazes with interest upon the walls, stone coffins and old pillars, some of which are curiously carved, and all of them at unequal distance from each other. What tricks those old monks played with stone! Did they cut those zig-zag lines in the pillars for the purpose of impressing upon their fellows the uncertainty and illusive nature of this world? If so, they did their work well, for here in the twentieth century the minds of some have grasped the value of this lesson. Except with the aid of a measure none can be sure whether those pillars are straight, or whether the bases are broader than the tops. Clever old monks! Even now their shades seem to haunt the place, smiling solemnly at the results of their own innocent cunning. With all their attachment to narrow creeds, these monks are said to have been broadminded after their light. If so, then something of their spirit is still to be found among the inhabitants of this city of the hills.

It was a well-known Churchman who lent us the valuable Church magic lantern that we might exhibit spirit photographs before a deeply interested audience; and he meant to work the lantern, too, had not business compelled him to be absent from the town. That only let in two other Churchmen, who spent half a day fixing things up, and afterwards showed the pictures right well; and all this was done without thought of recompense, but just to help their neighbours and themselves to see these strange and wonderful pictures.

True, all the inhabitants of Dunfermline are not so generous as this, yet where is there another town which can surpass what Dunfermline has already done?

Spiritualist meetings were started in Dunfermline forty years ago, and, with perhaps occasional lapses, have continued ever since. Only those who have visited such towns in connection with the cause can appreciate the persistence and courage necessary to keep an unpopular flag flying in the field of religious controversy so long. The difficulties to be overcome are still very big, but so are the hearts of the Spiritualists; therefore they are conquerors constantly increasing their gains.

During my visit the largest meeting on record was held on the Sunday evening; and a more interested audience I have never had. The numerous strangers were eager to learn anything they could about the "New Revelation," which declares with complete assurance that there are no dead.

Scotland will always incline to outpace more southern portions of Britain, excluding perhaps Wales, because of its Celtic blood which seems to be a guarantee for more than average psychic force. Dunfermline is no exception. It is easy and a pleasure to give clairvoyant and psychometrical readings to these people, who were truly grateful for any information or sign showing the nearness of their loved ones who had crossed the Valley of the Shadow.

Dunfermline Spiritualists are playing their part well. They are wholehearted, disinterested, capable, and enthusiastic, and their work is greatly blessed.

THE L.S.A. MEMORIAL ENDOWMENT FUND.—The Council of the London Spiritualist Alliance and Light acknowledge, with thanks, the following donation: Mr. and Mrs. Basil F. Andrews, £5.

By urgent request the "Mother" who spoke to Mothers at the "W. T. Stead" Bureau at the request of her spirit sons will be "At Home" at the Bureau to talk further with Mothers on Friday, February 25th, from 3.30 to 5 o'clock.

"W. T. STEAD" LIBRARY AND BUREAU.—A conversazione in aid of this good object will be held at 6.30 p.m. on Monday next, the 21st inst., in Mortimer Hall, Mortimer-street, W. Mr. Vout Peters will relate some of his experiences, and several talented vocalists and instrumentalists have promised their services. Light refreshments will be provided during the evening. Tickets, 3/6 each, can be obtained in advance at the Bureau or the hall.

## PROFESSOR BRAGG AND PSYCHIC PHENOMENA.

The "Manchester Evening News" is publishing a series of articles on "Secrets of Nature," designed to deal with "the present vogue of Spiritualism." One of these articles takes the form of an interview with Professor Bragg, the brilliant lecturer in Physics at the Victoria University (Manchester).

The journal is evidently much impressed with one dictum of the Professor since it prints it in large type. We give it with the question to which it is a reply:—

"Why should the attempts to produce Spiritualistic phenomena in the presence of sceptical folk usually not 'come off'?" I asked.

"I can only reply to that question in relation to my own branch of research. If a scientific lecturer failed to repeat successfully an experiment for which he had claimed a particular result, I do not think his students would be willing to accept an excuse that their number contained an unsympathetic person."

Of course, we can only deal with the facts, which are presumably unknown to Professor Bragg.

In the first place, it is not true that the presence of sceptical folk in itself suffices to inhibit manifestations. Many very sceptical folk have been convinced of the reality of psychical phenomena by the occurrence of these things in their presence. *Per contra*, we know of persons who are not sceptical, who are indeed ardent followers of Spiritualism, whose presence in a circle seems to put such a damper on the proceedings that very often nothing in the way of evidence can be elicited. We observe that the "Manchester Evening News" refers to the "cold logic" of the Professor. We give them in return the "cold facts."

Then as to the Professor's statement regarding the science lecturer. The cold logic seems to be a little at fault here by the failure to recognise that the psychic realm goes rather beyond the physical one, and enters a region where thought and emotion are powerful forces, and further that the medium does not produce the phenomena in the same sense in which the science lecturer produces his experiment. The science lecturer is an *active* agent, the medium a *passive* one.

We might incidentally point out that carrying the consideration of the matter into the region of the emotions, it is conceivable that a science lecturer who happened to be a very shy and sensitive man might, if he were mentally hurt by the antagonism of one of his pupils, be baulked in his experiment, and either bungle it or fail—if it were a very delicate one.

So even there the emotional factor might come in.

For the rest, it is only sufficient to mention that in dealing with the question "Where does matter end and spirit begin?" the Professor said "that matter is still matter even in its ultimate form." And he proceeded:—

"The further we investigate it the more probable does it appear that what we call solid matter can best be explained as the inter-play of magnetic and electrical forces. This is not to deny its material nature. We are simply looking at it from a fresh point of view; we are simplifying our conception of it by identifying it with electricity. We may conceive it in its ultimate refinement as a vast series of electrical clusters."

If the question had been put to an intelligent Spiritualist he would doubtless reply that of Spirit we know nothing whatever, since it must always express itself to us in some form of matter or substance, leaving its existence to remain a conjecture, an unknown *x*.

The only way of apprehending Spirit seems to be through the spiritual nature, which is beyond science and all human understanding. We talk of spirits, spirit lands, and so forth, but that is simply for want of a more exact term. We claim the Universe to be an expression of Spirit, but again we have to admit that we do not know what Spirit really is, and we use the term mainly as the antithesis to matter, of which it is beginning to appear we know almost equally little.

D. G.

**ANNUAL SOCIAL AND DANCE.**—The annual social and dance of the London District Council of the Spiritualists' National Union was held at Holborn Hall on Tuesday, February 8th. It proved, as usual, a highly successful gathering, and upwards of three hundred enjoyed the good programme provided. Songs were contributed by Miss Doris Goode and Miss Gladys Cason, and recitations by Mr. Will Sims and Mr. H. A. Cowlam. Among those present were: Mr. R. Boddington (president), Mrs. Ensor (Hon. Secretary), Mr. C. J. Williams (Hon. Treasurer), Mrs. Mary Gordon, Mrs. Clempson, Mrs. Jamrach, Mr. and Mrs. H. Boddington, Mr. and Mrs. Barnard, Mr. and Mrs. Marriott, Mr. and Mrs. M. Clegg, Mrs. Crowder, Mrs. Podmore, Mrs. Graddon Kent, Mrs. Maunder, Mr. G. R. Symons, Mr. and Mrs. R. Ellis, Mr. and Mrs. Chandler, Mr. and Mrs. Nuttall, Mr. J. J. Vango, Mrs. L. Harvey, Mr. G. T. Brown, Nurse Graham, Mrs. Brownjohn, Mrs. Rose, Mrs. Adey, and Mr. and Mrs. A. Hough.

## "THE MIRACLES OF SUNDAR SINGH."

Under this title the current "Hibbert Journal" has an article that will deeply interest all who have been attracted by accounts of the Sadhu, the more so as it is written with sympathy and reverence by a hearer of the noble Sikh when he was in England. The writer, who is the well-known scholar, the Rev. C. W. Emmet, gives his readers the advantage of his acquaintance with two books, obtainable only in India, bearing on the subject ("A Lover of the Cross" and "Saved to Serve," by Alfred Zahir). A further volume, "The Sadhu," by Canon Streeter, will shortly be issued by Messrs. Macmillan.

The object of the essayist is not to discount the apparently miraculous element in Sundar Singh's experiences, but to discern in what it really consists. "Does God help a man of special sanctity," he asks, "by direct miraculous intervention, or by methods which are in harmony with general natural and psychological laws?" He takes for examination the story of the Sadhu being thrown by order of a Tibetan Lama into the horrible execution-well, full of dead men's bones, and closed above by a heavy padlocked iron gate. Here, faint with hunger and suffering from cruel blows, he lay for three days, but on the third night was mysteriously pulled up, though "with difficulty," to find the gate padlocked still and that his deliverer had disappeared, but not before touching his wounded arm and making it whole. The Sadhu was convinced that it was Jesus himself, or an angel, who had delivered him. Mr. Emmet surmises that it was the Lama who did it secretly, and only acted the furious part which became him when the re-arrested "heretic" was brought before him next day.

Whatever interpretation we like to give it, the point remains that over and over again in the extremity of need or danger, deliverance arose. When a man has renounced all that he has, and dedicated all that he is, though at the cost of constant hardships, peril, and often tortures by nature or man, giving "his utmost for the Highest," shall lesser men, his fellows, who never even contemplated such a choice, busy themselves with drawing hairlines between the human and the angelic ministry with which such a life is set about? "The choice is not," concludes the writer, "between chance and Providence, but between two ways in which God can be thought of as working. . . . For we do believe that 'there is Some One there,' and that as the original conversion is to be ascribed 'beyond cavil' to the living Spirit of Christ, so likewise may the lesser happenings be, whatever the agency employed.

F. E. L.

## PROFESSIONAL MEDIUMS.

With reference to the article some weeks ago as to the remuneration of professional mediums (page 30), the majority of Spiritualists seem to forget or ignore the fact that without mediums there would be no Spiritualism. They are the key-stone of the arch.

When the movement assumes its proper place, as immeasurably the most important factor in our earth life, then our sensitives will take their rightful rank—socially and otherwise.

They will not be required to have their wonderful gifts impaired by the sordid details of "making a living," and will have an ample and permanent income assured to them.

They will be freed from the often unpleasant indignity of collecting casual fees, and the monetary troubles that are so inimical to the best exercise of their peculiar powers.

Their status as an organised and specially trained profession will be above that of any other—not excepting the Church or Medicine.

Admission to their body will only be obtained after prolonged tests as to special qualifications, character, and education, but the diploma or degree once obtained will be the more valued, and they will have every incentive to preserve their gifts unsullied.

Mediumship will be the true philosopher's stone, transmuting the world's discords and materialism into the golden harmony of pure spiritual knowledge.

Until some movement is initiated to raise mediumship to its proper place, the glorious philosophy of Spiritualism cannot thoroughly set about its work of regeneration.

H. T. PEMBERTON.

"It is the mind that makes the body rich."—SHAKESPEARE.

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## A PROPHECY FULFILLED.

Mr. Percy Lee, hon. secretary of the Greenock Spiritualist Association, sends us the following account of the verification of a prophecy.

At the close of his lantern lecture held in the Ulatt Hall, Greenock, on the 11th November last, Mr. Horace Leaf answered questions, and finally left the platform the better to converse with a questioner of a critical disposition. Mr. Leaf urged this questioner to pursue his investigations of our subject, adding that he was confident that within a very short period from then he would receive a strikingly convincing test.

A few weeks later the questioner—a Mr. Thomas Yates—obtained a sitting with Mrs. Wreidt in Glasgow. The trumpet patted him on the shoulder, and a voice spoke through it, the speaker claiming to have been a teacher of Mr. Yates in his young days. Mr. Yates, whilst admitting the truth of many details supplied, stated that he did not know the name given by the communicator, who then gave the address—near Manchester—where he had resided when in the material body, and also an address at which information was obtainable which would prove the truth of claims made. Mr. Yates wrote three days later to the latter address, and received a reply verifying the accuracy of the statements made by the spirit. During the same sitting another voice addressed Mr. Yates through the trumpet, asking him whether he knew who was speaking. Upon Mr. Yates replying in the negative, the trumpet struck him sharply several times on the hand, the voice declaring, "I'll make you know me! I'm Bob Mayo! Bob Mayo! Bob Mayo! Do you know me now?" Mr. Yates admitted that he had known such a person, and the communicator went on to give accurately names and other facts concerning work-mates, foremen, etc., with whom he and Mr. Yates had worked about seven years ago. The result of this séance was, as Mr. Yates testified at a recent Sunday morning meeting of our Society, to bring him absolute conviction of the fact of spirit communication. But the accuracy of Mr. Leaf's prophecy was to be further strikingly demonstrated. On the Wednesday following the sitting Mr. Yates was at work in front of a large grindstone when one of the voices which had spoken through the trumpet the previous Saturday afternoon spoke in his ear saying, "Go and fetch a bucket of water." Mr. Yates had no need for water, but without a second's hesitation he obeyed the command, and the wisdom of his doing so was evidenced by his seeing while on his way back the grindstone fly up into the air in a thousand pieces.

Again, two days later, the same voice said, "Go to Manchester." Mr. Yates was quite comfortable in his situation, and had no idea of leaving, yet the following day, along with others, he received notice, and he has now left for Manchester in obedience to his guide's direction.

## PSYCHIC FORCE AND ELECTRICITY.

## A SUGGESTED LINE OF EXPERIMENT.

Mr. Edison is reported to have invented a machine so sensitive to pressure that it may be able to register psychic forces without any human medium. Whether this is so or not, time will show. As a human medium is certainly a necessary factor in most manifestations of mind, the line of experiment suggested does not seem very promising.

But if it is desired to obtain intelligent messages which do not come through an incarnate mind there is a line of experiment that might possibly be fruitful. We know that we, living in matter, can move matter to express our will. If the discarnate spirit lives in an etherial body, it can perhaps of its own initiative move etherial substance, such as an electric current. This, of course, is not certain, as there is probably a distinction between vitalised and unvitalised electricity; but perhaps it can. I would, therefore, suggest that some one with more opportunities than I have might try the experiment whether a current passing from one negative electrode in a solution of salt (for conductivity) to three positive electrodes, each connected to its own electro-magnet, can be deflected so as to concentrate its effect on one of the latter, and so strengthen the particular magnet as to depress a balanced armature. If this is successful it would be easy to split the current into twenty-four branches, providing each armature with a letter. Soft iron wire nails and a reel of No. 12 insulated wire would do quite well for the electro-magnets. All that is needed is a little ingenuity and plenty of time. In my own case the time is wanting, and personally I feel no need for this proof. But some may think the experiment worth trying either through a saline solution or over a selenium-coated plate.

V. C. D.

"INCARNATION."—F. H. writes:—"From the lucid account of the public ministry of Jesus recorded by Mr. Robert Lees in 'The Life Elysian,' I gather that there were two distinct personalities, viz., Jesus the exalted Seer, and a Mighty Angel from the Christ spheres, whose power descended visibly at the Baptism in the form of a dove. I think it possible that this great Christ Spirit Who spoke through and with Jesus for a period of three years, influenced Him from a distance of several planes, His ineffable glory being too great to allow of a nearer approach to the earth."

## BLIND CLAIRVOYANTS.

We recently answered a question on this subject (p. 47) relative to which Mr. H. Binder sends us an instance of the clairvoyant powers of Miss Anna Chapin, the blind medium, which came under his notice some years ago. He wrote a question on a card which he handed to a third person to give to the medium who, immediately on touching the card, accurately delineated the condition of the writer. Miss Chapin herself once narrated in the "Daily Mail" the following story of her clairvoyant experiences:—

"A kind friend, knowing my love of ancient castles, kindly undertook to describe the interior of one of these. Step by step he led me through the old rooms, telling of their contents as he had so lately seen them. Shortly after our conversation I had a very clear dream of being in this same old castle and seeing all that he had told me of, but on awaking I could distinctly remember a small chamber to the left of one of the large ones on the ground floor. I remembered, too, that this small room was full of what looked like odd guns and swords and other queer implements. When next I saw my friend I happened to mention my dream, and incidentally I spoke of the small chamber and laughingly teased him about forgetting to tell me of it. He seemed much astonished that I could have seen that, and said that he had not forgotten to mention it, but that he thought I should not care to hear about that room. He added, however, that the chamber and its contents were just what I had described, and that he doubted if he could describe it better than I had done."

Miss Chapin, in the course of her remarks on the story, expressed the view that the blind are generally aided by psychic powers developed through the absence of the physical faculty.

**BORDERLAND PHENOMENA.**—Miss Ida Wild (Axminster, South Devon) referring to the varying forms taken by consciousness of ghostly presences, writes that in her case this consciousness resides mainly in the sense of hearing. In her schoolgirl days the family lived for ten years at Clapham, S.W., and were haunted all the time. Her mother, a brother, and a sick-nurse, all felt the presence, and two saw it, but she heard it only, as a step or a rustle on the stairs. A similar experience occurred in another residence. In this case only a step was heard, but this was so distinct and near as to cause her to move out of the way. In the kitchen of her present residence—a venerable building which has a very uncanny reputation—she has repeatedly heard the sound of methodical sweeping, and once the faint movements as of slipped or bare feet across the floor.

In the first number of a new quarterly, "The Country Heart" (Messrs. Geo. Allen and Unwin, 1/- net), we welcome with pleasure an old friend in a new guise. As "The Vineyard," the organ of the Peasant Arts Guild, it proclaimed insistently the need to substitute for the soul-deadening influence of merely mechanical toil, the joy which belongs to the conscious production of objects of real beauty and use. We are promised that, like "The Vineyard," "The Country Heart" will "labour to strengthen the love of earth, alike for its spiritual and economic values, believing that the restoration of the land to fruitful uses and of the traditional crafts of the hand, is essential to normal life."

**THE DANGER FROM MATERIALISM.**—In the course of a trance address given on the morning of the 6th inst., before the Hastings and St. Leonards Christian Spiritualists' Society, by Mrs. S. G. Heath, of Brighton, the controlling spirit, who purported to be Mr. W. T. Stead, affirmed that there would shortly be a great output of literature of an atheistic and materialistic character, which would be circulated broadcast. He, therefore, urged all present to take the Bible and go through it carefully, studying it in relation to spirit return, angelic ministration, trances, spirit, voices, the transfiguration and resurrection of Jesus, and the many other psychic phenomena to be found in it.

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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.

## MEDIUMS AND MEDIUMSHIP.

"E" sends me a number of questions on this subject. They involve so many points of interest and importance that I can do little more than glance at them here, leaving a fuller treatment to be undertaken later in the form of an article, although the matter is one which has been dealt with several times before. As to the first question (1) What is the quality which constitutes a medium, I can only say briefly that it is an element of sensitiveness which in varying grades is found even in the most ruggedly healthy people as well as in those who are physically delicate. It seems to be a quality of nervous organisation, and to relate very closely to the psychical body and its connection with the physical form—the tie seems to be less close in mediums than in the non-mediumistic. (2) As to the development of mediumship there must be the gift to begin with. Mediums, like poets, are born, not made. Where the gift is strong it often unfolds spontaneously. (3) "Vitality," physical or mental, seems always to accompany mediumship. When the vitality is low the mediumship is poor or entirely suspended. (4) As to "personality," this is a varying quantity. Some mediums have it strongly marked, others are deficient. (5) In circles phenomena usually appear to be most conspicuous in the neighbourhood of the medium. (6) In people of sound health, successful mediumship is quite compatible with the ordinary daily work. It may suffer a little from the expenditure of energy on the latter, but on the other hand the medium benefits from the distribution of his powers. Concentration on one thing alone is always detrimental.

## "LIVES THAT SEEM FAILURES."

H. K. M. refers to the answer given to "Vetchling" on this subject (p. 15) and asks for fuller explanation of the fact that some people have fortune and success while others meet only with failure—their lives a long path of sorrow. That is not easily answered because it would mean tracing out all the causes which ultimate in these effects, and these would often be found in the heredity of the person concerned—as in the case of persons who are sickly from birth or the inheritors of some tendencies to disease, the result of ancestral faults. We are, in short, brought face to face with the fact that life is governed by law. Fire, earthquake, flood do not select their victims—they destroy good and bad alike. How could it be otherwise unless in a miraculous or supernatural state of being? But of one thing H. K. M. may rest assured. There is compensation for all the troubles and calamities of life, and it may even appear later that those who have suffered disciplinary pain here are really more fortunate than those who have lived untroubled lives on earth and learned no lessons. It may happen then that these people will complain of the injustice to them! They may wish that they had passed a less prosperous life on earth—a life of discipline—to gain the harvest reaped by the others.

## "LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Amount previously acknowledged	...	...	133 2 4
Rev. C. Drayton Thomas	...	...	9 5 0
			142 7 4

THE OCCULT ASPECTS OF ASTRONOMY.—On the 9th inst., at the British College of Psychic Science, Mr. A. P. Sinnett held the close attention of a large audience on the above subject. Good lantern views accompanied the lecture, and many thought-provoking theories were raised regarding the constitution of the earth. Mr. Sinnett claims that on this matter the Masters who have guided the Theosophical movement have given knowledge which is as yet sealed to astronomers, although with no science do the results of occult research agree so fully as with the conclusions of astronomy. Speaking of the influence of the planets on human life, as held by astrologists, the lecturer believed that immense vortices of force lay in the line of each planet and the earth, and that in so far as the individual, according to the date of his birth, came under the influence of these forces, so far might he be affected in particular directions in life, so astrology can be justified in some of its conclusions. On the proposal of Mr. J. Hewat McKenzie a hearty vote of thanks was accorded to the veteran lecturer.

## WHAT IS AN ELECTRON?

C. M. NELSON asks, "What is an electron?" and further refers to Lord Clifford of Chudleigh's statement that the investigations made by Professor Soddy and himself led to the conclusion that there were three electrons. Do these three electrons answer to the idea of the trinity—Father, Son and Holy Ghost? The latter is a theological rather than a scientific question. I cannot answer it, although it rather suggests the three Divine Hypostases of Plotinūs. But that is pure speculation. For the present my inquirer must be content with the following description of an electron which I cannot guarantee, since nowadays the science of one hour is not the science of the next: An electron, then, is a particle about one-thousandth of the mass of a hydrogen atom—one of the particles projected from the cathode of a vacuum tube as the cathode rays, and from radio-active substances as the beta rays. The electron is a natural unit of negative electricity, and probably the ultimate constituent of all atoms.

## THE SYMBOLISM OF A BADGE.

F. O. B.—There is more than one badge worn by Spiritualists, but the one to which you refer, circle, star and cross, seems to be now the standard emblem. I have never heard any "official" interpretation of its meaning, but on general principles we might take the circle as representing eternity, the star as the ideal, and the cross as signifying Christianity. If this is not correct perhaps those connected with the introduction of the badge will enlighten me.

## THE EFFICACY OF PRAYER.

To a question on this subject from "OUTIDANOS," I can only reply that prayer is one of the greatest forces in the world, however much its potency may be derided by unbelievers. And by this I do not mean merely labour, even though we are told that *Laborare est orare*—to labour is to pray. That is one form of prayer, of course. I mean the heartfelt longing and petition with faith behind it. George Müller, the Bristol philanthropist, sustained his orphanage by prayers of faith and had many wonderful, sometimes even apparently miraculous, answers to his appeals to the Divine Power. I believe that all true prayers are answered in one way or another—even though some may seem occasionally to meet with no response. And I believe, too, and my belief is widely shared amongst my friends and associates in this great movement, that prayer—united, sincere and unselfish—will be the great instrument by which the world will be safely carried through the great crisis which is now coming upon it.

## VALE OWEN SCRIPT.

E. D. PIDD.—Vols. 3 and 4 of the Vale Owen Script ("The Life Beyond the Veil") to be entitled respectively, "The Ministry of Heaven," and "The Battalions of Heaven," will be published this spring by Messrs. Thornton Butterworth, of 62, St. Martin's-lane, W.C.2.

## ANSWERS TO CORRESPONDENTS.

A. L. BEBBIE.—Thank you. We can use a portion of it in an appropriate form.

A. T. T.—Thanks. The message is instructive but not quite suitable for publication.

W. A. THOMSON.—The publishing and printing trades are now in such a condition that there is little room for any but work for which there is an imperative demand.

L. T.—Your question is hardly worth dealing with in "Questions and Answers." The optical symptoms you describe point rather to liver complaint than to clairvoyance.

G. G. HARRISON.—Thank you, the point is well taken, although we imagine that the statement was only a glancing allusion to a more important aspect of teaching. The author has himself been a preceptor, and has a wide experience of scholastic matters.

W. H. Y.—The question is rather an academic than a practical one. It seems to be a matter of whether we see a spirit as he actually is in his own state or only a "projection" adapted to our own plane of consciousness. For all practical purposes we may treat the "extras" (usually) as psychic photographs, representations of spirits sufficiently materialised to affect a photographic plate.

How should we bear our life  
Without the friendship of the happy dead?

—EVELYN UNDERHILL.

## "LIGHT" COVER DESIGN COMPETITION.

On Monday next, February 21st, the competition closes, and we trust that all the competitors will by that day send or deliver the designs that are to be submitted to the judges during the next week or so.

The announcement of the winning designs will be made in the issue of *LIGHT* dated March 19th. At the time of going to press for this issue a large number of competitors have sent in their designs, and in view of the importance to this journal of having a cover that will make history the judges have before them an extremely difficult task, but competitors can rest assured that the judges selected are in every way qualified to form a decision acceptable to every reader of *LIGHT*.

We believe that this is the first time in history that such a competition has been open to the public, and in view of the nature of our subject it is anticipated that some very unusual designs will be submitted.

## ANTI-SPIRITUALISM.

### A CUNNING DEVICE EXPOSED.

A pamphlet entitled "Spiritualism: Friend or Foe?" is being widely circulated. It claims to test the matter by the Bible. We can at least test one of the cunning methods employed to circulate the document by a reference to II. Corinthians, chapter iv., verse 2. "Not walking in craftiness, nor handling the word of God deceitfully."

We have received from a reader at Harrow a letter, from which we take the following statements:—

Yesterday morning a young woman knocked at my door, asked if I were Mrs. C—, and said she had been sent here to me by Mrs. —, mentioning the name of the founder of the Spiritualists' Society here in Harrow. She produced the enclosed pamphlet and asked me to buy it.

At 10 o'clock in the morning one is not disposed to give much time to such callers. I glanced at the book, saw the photograph of Sir A. Conan Doyle and the usual kind of illustrations that accompany this sort of literature, noted the words on the title page, "The claim of the spirits tested by the Bible," and thereupon took a copy. I afterwards realised how misleading a title can be. When I asked the distributor if she were a Spiritualist I got a non-committal sort of reply. This aroused my suspicions. I then asked if it were owing to Sir A. Conan Doyle's influence and work that this pamphlet was being circulated. She gave me to understand that that was the reason (of course she was right there—from her particular point of view) and also added that it was the expressed intention of the editor (or society) to visit every house in Great Britain to circulate the book.

I was asked (as the previous lady had been) to give names and addresses of friends who might like to buy the book. I gave two or three, with the following result:—

The first friend called upon is *not* a Spiritualist—though a thinker and a High Churchwoman.

The pamphlet-seller called, gave my name, and presented the book. My friend saw the misleading title and immediately said: "I am not at all partial to the teachings of Spiritualism, so do not care to buy a copy, thank you." "Oh, then," was the reply, "this book will just suit you, as it exposes Spiritualism." My friend then said, "How came Mrs. C— to buy it, if it is against that subject?" The reply was, "Oh, she doesn't know it is against Spiritualism."

Observe the subtlety of the method in selling the pamphlet! One certainly does not mind wasting the 1/6, but one would not knowingly send a doubtful book to a friend who is "beginning to see that there is something in this wonderful study of Spiritualism."

Also one occasionally rather enjoys a book expressing opposite views, but to have a book thrust one one (while all the time the impression is being given that it is the reverse of what it really is) is, to my mind, downright dishonest.

Another friend was called upon (a Theosophist this time) and the same method pursued as with myself. My name was given, and my friend said that the pamphlet-seller was really rather clever, as she did not give herself away by any direct statement, but managed to convey the idea that it was a new book on and for Spiritualism.

Knowing that this distribution is to continue all over the country, I felt bound to acquaint you with this, to my mind, deceitful method of circulating a pamphlet that can only do harm to the unstable of mind and thought.

"BIBBY'S ANNUAL."—We always hail the appearance of "Bibby's Annual" as a literary and artistic treat. The pictures, with the thoughtful comments attached to them, naturally attract our attention first, being beautifully reproduced and always representative of the highest types of art, but the letterpress falls little short. In the new number the Editor leads off with some "Musings on Social Welfare," and other contributions deal with "The Higher Patriotism," "What is Spirituality?" "The Message of Rabindranath Tagore to our Western Civilisation," "William Blake," "The Place of Poetry in Life," etc.

## 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 8d. for every additional line.

*Lewisham.*—*Limes Hall, Limes Grove.*—6.30, Mrs. Clare O. Hadley.

*Peckham.*—*Hausanne-road.*—Lyceum Anniversary Services: 11.30, 3 and 7, Visit of L.L.D.C. Thursday, 8.15, Mrs. Imison.

*Shepherd's Bush.*—73, *Becklow-road.*—11, Public circle; 7, Mr. Symons. Thursday, 8, Mrs. Brown.

*Croydon.*—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Mrs. Jeffreys; 6.30, Mr. Ernest Meads.

*Sutton.*—*Co-operative Hall, Benhill-street.*—6.30, Mrs. Podmore, address and clairvoyance.

*Holloway.*—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—11, Mr. Leslie Curnow; clairvoyance by Mrs. Annie Brittain; 7, Mr. Percy Smyth. Wednesday, at 8, Mrs. Edith Marriott.

*Brighton.*—*Athenæum Hall.*—11.15 and 7, Mr. Ronald Brailey, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. A. J. Howard Hulme; clairvoyance, Mrs. Ormerod.

**- LEWISHAM SPIRITUALIST CHURCH.**—The report presented at the annual general meeting of this society, held at Limes Hall on January 23rd, showed that during the three and a-quarter years in which it had been in existence satisfactory progress had been made. An additional expenditure of over £80 was incurred through the society's removal into a new hall in September, but in spite of this, there was a balance in hand of £70. The following officers were elected for the year: President, Mr. D. Leechman; Vice-President, Mr. F. L. Brown; Hon. Corresponding Secretary, Mr. A. L. Wilkins; Hon. Financial Secretary, Mr. S. Stennett; Librarian and Press Secretary, Mr. F. Symes; Assistant Librarian, Mr. J. H. Hellier; Organist, Mrs. Leechman; Assistant Organist, Mrs. Symes; Hon. Treasurer, Mr. W. Coleman; Committee, Mrs. Leechman and Mrs. Besan, and Messrs. Abethell and Young.

## THE NEW "LIGHT": CONGRATULATORY MESSAGES.

The improvement in *LIGHT* is remarkable, but I think you are right in altering the cover.—H. T. PEMBERTON.

*LIGHT* is a paper I much appreciate for its able and broadminded attitude towards the great subject of Spiritualism, and its sane and shrewd criticism—and acceptance of criticism—also not less for its good humour in face of hostility.—EVELYN GILROY.

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

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