

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

MEETINGS IN FEB.-MARCH.

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

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

TUESDAY, MAR. 1st, at 3.30 p.m.

Clairvoyant Descriptions by Mr. A. Vout Peters.

THURSDAY, MAR. 3rd, at 7.30 p.m.

Special Meeting will be held, and an Address given by Dr. W. J. Vanstone on "The Spiritualism of Paracelsus."

FRIDAY, MAR. 4th, at 3 p.m.

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

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

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

SUNDAY EVENING NEXT, AT 6.30, 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 27th.

At 11 a.m.	MR. G. PRIOR.
At 6.30 p.m.	MR. ERNEST HUNT.
Wednesday, Mar. 2nd	MR. ROBERT KING.

The "W. T. Stead" Library and Bureau,
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(Closed Saturdays and Sundays.)

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Tuesday, Mar. 1st, at 7 p.m.	DR. ELLIS T. POWELL.
Thursday, Mar. 3rd, at 3 p.m.	MISS FLORENCE MORSE.
Members Free. Visitors 1s.		
Devotional Group, Thursday, Mar. 3rd, at 6 o'clock, Miss Violet Burton.		

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, Feb. 27th, at 11 a.m.	MR. F. J. JONES.
" " " 6.30 p.m.	MISS FLORENCE MORSE.
Wednesday, Mar. 2nd, 3-5 p.m., Healing	MR. & MRS. LEWIS.
" " " 7.30 p.m., Annual General Meeting for Members only.	...	
Friday, Mar. 4th, at 7.30 p.m., Lecture by MR. H. E. HUNT, on "Thought and Concentration." 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
Sunday, 11.30 a.m. ... Spiritual Healing Service, conducted by the Leader.
" 7 p.m., Trance Address and Clairvoyance ... MR. R. BRAILEY.
Monday and Tuesday ... MR. RONALD BRAILEY.
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Delphic Club, 22a, Regent Street, S.W.1.

Wednesday, Mar. 2nd, at 5 p.m. ... RIGHT REV. ROBERT KING.
"The Human Auras."
Friday, March 4th, MR. JOHN DUNCAN, M.A., LL.B.
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.

SUNDAY AFTERNOON LECTURES
On the "HIGHER ASPECTS OF SPIRITUALISM."
22, Princes Street, Cavendish Square, W. London Academy of Music.
By J. HAROLD CARPENTER.

February 27th, at 3.15 p.m.: "The Aura." Part II.

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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Wednesday, March 2nd, at 8 p.m.—A Public Lecture by REV. C. DRAYTON THOMAS on "Problems and Possibilities of Trance Communication." Illustrated by Personal Experiences.

A series of four lectures by MR. PERCY R. STREET every THURSDAY in March, at 3.30 p.m.

March 3rd.—"Symbols and Their Meaning." Part I. Illustrated Course tickets: Members, 2s. 6d.; Non-Members, 5s.

Every Monday, 8 p.m.—A Discussion Class on the "Problems of Psychic Science." Leader: J. HEWAT MCKENZIE

Classes in Psychic Development, Photography, Healing and Concentration.

Public Clairvoyance.

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

Tuesday, March 1st, at 3.30 p.m.—MISS FLORENCE MORSE.

Friday, March 4th, at 8 p.m.—MRS. JAMRACH.

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

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PRELIMINARY ANNOUNCEMENT.

SOUTH LONDON SPIRITUALIST MISSION,
Lausanne Hall, Lausanne Road, Peckham, S.E.15.

A GRAND BAZAAR

will be held at the above hall on MARCH 10th, 11th, 12th, in aid of the Building Fund.

For further particulars see next week's "Light."

"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.

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?

Comfortable Furnished Bedroom and Sitting-room, with attendance, large and airy, in 'spiritualists' home; close to sea and town; highly recommended.—Nurse Rimbron-Jones, "Hilbre," 11, King's-road, Paignton. 3564.

Will readers having votes for the National Benevolent Institution kindly help a member of the Brighton Spiritualist Brotherhood for May election. Particulars J., c/o J. H. Goring, 3, Tudor Street, E.C.4. 3544.

Wanted, Lady Help or Nurse-Housemaid (two children, 5 and 8); help given.—Mrs. Rice, "Nara" Green Lane, Northwood, Middlesex. 3546.

Will Mrs. Miller, who lived at 1, Berkeley Gardens, Kensington, in 1912, and after at Bishop's Stortford, please write to Mrs. McCormack, 40, Broomhouse-road, New King's-road, Fulham (Mary the Maid asks.) 3542.

Married Couple, interested in Ouija Board messages, wish to have joint sittings with lady or gentleman already in communication by this method.—"O." 13, Wretham-road, Handsworth, Birmingham. 3558.

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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,094.—Vol. XLI.

[Registered as]

SATURDAY, FEBRUARY 26, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

In the course of his brilliant essay on "Incarnation," Dr. Ellis T. Powell referred to St. Thomas Aquinas as "one of the most acute minds which have ever been tabernacled in the flesh" (LIGHT, February 12th, p. 103). The "Angelical Doctor," as he was called, probed very deeply into the mysteries of life, and even in the thirteenth century he could discourse of many things which the theologians of to-day have still to learn. The materialisation of spirit forms is one of our own subjects, but even on that he has something illuminating to say. Let us quote the passage which many—even among psychical researchers—will read with surprise:—

The air in its tenuity presents neither form nor colour, but when condensed it can assume both, as seen in the clouds. In this way angels borrow the material of their bodies from the air which, by the power of God, they condense so far as may be necessary to form whatever body they desire to assume.

That is a very suggestive passage in the light of what we know of the process whereby spirits assume physical visibility.

Mr. Basil King continues his valuable series of articles on psychical phenomena in "Nash's Magazine" for March. These articles contain some striking messages from a communicator called "Henry Talbot," although Mr. King does not commit himself to any expression of opinion as to whether there is a real "Henry Talbot" at the back of the communications. But he does suggest that—

the means of communication with the plane next above us may be through the everlasting doors by which the subliminal opens upward. Through these doors the mind may go up and out; through these doors the light may come in and down. Just as prophets, palmists, poets, painters, musicians, explorers, scientists, all teachers and helpers of the human race have taken the inspiration caught through these doors from more celestial realms of God's universe . . . so we, in our smaller ways, may catch an occasional beam that may be worth turning into utterance.

That is excellent reasoning, and accords with all we know concerning what is called "revelation."

The unseen communicator from whose messages Mr. King quotes has his own word on this matter, and

we find him saying of the messages given through the medium (a young lady):—

They come by way of her subliminal mind, but their source is in us. Sometimes her mind may intervene and leave traces in the writing, and sometimes your own mind dictates to hers. But since your subliminal minds are in the light of truth, it matters little what source the mere words come from. Nevertheless, for purposes of communication between planes we beg you to think of us as personalities. I mean that when we write of abstract things, it matters little who we may be so long as you get truth; but as we wish to establish personal relations, we ask you, when you get our messages, to think of individuals here and to love them as much as you can. We do not want you, however, to do violence to your convictions.

That is a distinctly instructive message. We note with especial interest the allusion to "personalities." It suggests, however dimly, that "personality" in the next life may take a quite different aspect to the one we know here.

We would like to quote further from the messages of Henry Talbot—they are really valuable contributions to the literature of psychic messages. We must content ourselves with some excerpts from Mr. King's own comments:—

As a means to an end, the automatic pencil, the tipping table and the ouija board have no other value than that which belongs to any other instrument that will write or spell words. By what force they are moved I do not know, but I suppose that unconscious will must have something to do with the operation. Similarly I cannot tell why they will move for one and not for another, unless it is that unconscious will is not exerted with equal ease in all cases. In themselves and as themselves, they are all about as dangerous as a paint brush or a pen.

We commend that last observation to certain unbalanced people who are raging about the planchette as an instrument of the devil, showing in this respect far more superstition than the people they denounce as superstitious. On this question of superstition, by the way, we may quote once more from Mr. Basil King:—

Few forms of religion are free from it, few phases of scientific research, few philosophies or business undertakings. By superstition I do not, of course, mean the fear of walking under a ladder or of the number thirteen, but an excessive and ignorant trust to principles that have not been sufficiently tested. There is, too, a negative superstition as well as a positive, and incredulity may often proceed from the same kind of ignorance as the error it condemns. While the fact that a principle is avowedly tentative is not a reason for disregarding it; it is a reason for defending oneself against ignorance and excess.

We need add nothing to those entirely sensible observations.

JAPAN AND THE SPIRIT WORLD.

"The Times" of 15th inst. publishes a cablegram from its Tokyo correspondent showing that the Japanese have their own method of invoking spirit agency in a national crisis. It seems that the proposed betrothal of the Crown Prince to Princess Nazako, although opposed in powerful political quarters, was supported by popular opinion. At the great national holiday a dramatic call was made to the Japanese people to petition the spirits of departed Emperors, notably to appeal to the spirit of the Emperor Meiji, on behalf of the Crown Prince. Handbills making this proposal were also distributed. In the sequel the opposing forces gave in, and it was announced that there will be no further objection to the Crown Prince marrying the lady of his choice,

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

WHY WE SHOULD KEEP LENT.

BY MRS. F. E. LEANING.

The Christian religion, like the Hebrew and Mahomedan, enjoins the setting apart of certain times of the year for special religious practices. The characteristic note of the Lenten period is Repentance; its three features, Alms-giving, Prayer, and Fasting. The first is the one most in fashion, for to be generous is pleasurable. The second has also much support in practice, for it, too, is pleasurable to the devout, and often of great practical utility. But the last is largely ignored. We who have long since reached the level of habitual temperance in physical pleasures feel that it would be childish and unnecessary to leave the sugar out of the tea or the butter off the bread. Besides, why should we submit ourselves to any kind of privation, or go to the voluntary embrace of pain, when life will probably bring us our full share of it in any case? In fact, we think the instinct almost morbid. Yet it is one which stands out very prominently in the lives of the saints, and we are all "called to be saints." So let us look into the matter.

The actual objective of all discipline is spiritual efficiency, and its means, co-operation with the life-forces. What we want and love is Life, and "life more abundantly," as our Saviour tells us, is the aim of His own perpetual sacrifice. Yet pain is an evil, and to invite pain and inflict it on ourselves (even to the slight degree which we call inconvenience) is a thing we need good reasons for and can find plenty of excuses to avoid. But pain is everywhere in the world, and an inalienable element of life. It must therefore have some essential value in the eyes of the

day; until he repented and wrote with sincerity, when conditions slowly improved.

This brings us to the last point. In that world it seems to be a law that concealment is impossible: what a man is, is apparent. Not so here. Hence we find in the commandments of Christ the rule of secrecy laid down (Matt. vi., 1-18), that in alms-giving the left hand shall not know what the right does, that prayer shall be in the closet with shut door, that in fasting, or whatever practice we choose as its equivalent, we shall take precautions "that thou appear not unto men to fast." All this because our hearts are so frail that even the holiest acts may be a snare and the whitest deed be shadowed with the desire "to be seen of men." So that albeit we "must seek the soul in labyrinths of light," to quote once more Mr. Gow's unforgettable words, yet in this matter secrecy is the indispensable ally of sincerity of purpose. In heaven we shall know as we are known, but here—

"Meantime the silent lip,
Meantime the climbing feet."

—FRANCIS THOMPSON.

A "BIBLE TEST."

Mr. P. Ross (Golders Green) narrates a striking example of what answers in some degree to the idea of a "book-test." We give it below.

Fading Earth Life: From "Arnel."

THERE seems to be a great difficulty in the transmission of names, and also of dates of earth periods. Why is this, please?

I think you confuse the matter a little, do you not, my son? You speak of earth names once owned, and of earth periods once lived.

As to earth names, these are remembered for a time after transition by death; but new names are given here, to the exclusion of earth names.

This has the effect of the earth name fading, becoming dim, and at last almost, or quite, vanishing from the memory. Not so much while relatives are still on the earth, but after such time as they be all come over.

Then, as generations go by, the line becomes intermixed with other blood, and the connection is thinned in ratio, and at last is lost altogether. Exceptions there are, but few.

But most of all names fade from memory as interest in the earth period becomes of less account by its removal from the more immediate proximity of the present estate of a progressed spirit, and among the infinite variety of experience here it is forgotten.

The difficulty of remembering earth periods is a similar one, and as needless to our present concerns as to our future course.

There is also the fact of the continuous receding of our earth period, and the intervention of

event after event, in so long a line of links that it is difficult, on the moment, to pick out that particular link at the farther end and label it with earth time of day.

It is easy for one of you to spring a query on one of us whose will is all taut and strenuous and focussed on some message.

It is not so easy for us to make a sudden about-ship and sail for the one little section in our wake where a particular wavelet lapped our bow, and which has long ago flattened out upon the bosom of the waters, the while the ship still sped on, breasting swell after swell of the ocean.

Count each swell a century, and you will get at some idea of my meaning.

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

Divine wisdom which rules all things, and it is a striking fact, emphasised by the consensus of many spirit communications, that pain continues to be felt and is in many cases intensified in the "worlds to which we pass at death." Although the higher and highest spheres are conditions of bliss, there is no gospel of unalloyed happiness for the children of men until those spheres are reached. Why is this? Because purgation lies before every one of us; it is a cup which none may refuse and which it is wisdom to accept here as well as hereafter.

But a touching error is made by some eager souls in thinking that self-denial for its own sake effects a good, like the Eastern devotee who gives himself up to long torment, or the Catholic who produces the stigmata. Self-discipline must always have for its aim a greater gain in life, and not its decrease, nor should anything be sacrificed which makes for life. The "sin which doth so easily beset us" is the thing that lawfully calls for the scourge. But there comes into view here a close connection between the principle of Fasting and of Alms. Unless the sugar which I deny myself goes to sweeten someone else's cup, little benefit accrues to me and none to him. Let us remember this is our practices of Lenten piety, for in the Unseen, even the negative activities have a positive result. Swedenborg tells us of a famous Theologian whom he visited not long after the latter's death, that he was occupying a mean and bare room, and that what he wrote "without charity" was found to have become a blank page by the following

He tells us that his son died quite suddenly in his bed a year ago, and that for the last five months the family have had many communications from the young man in their home circle by means of an alphabetical method.

A short time ago, on the anniversary of the day of the son's sudden transition, our correspondent and his wife received a message commencing with the words, "Bible Test," and directing them to look at Ezekiel xxiv., 16. On making the reference desired they found the following appropriate text:—

"Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down."

The appropriateness of the words "with a stroke" to the circumstances of the son's sudden death is especially noticeable, and both the sitters were quite unfamiliar with the book of Ezekiel.

Mr. Ross gives another instance, curious, but of less significance, in which the sitters were told to look up the word "kibe"—misspelt in the message "kybe." To the sitters it was an entirely meaningless word, but the communicator said that it had allusion to a complaint from which his father was at the time suffering. And so it was, for "kibe"—not to be found in all dictionaries—means "a chap or crack in the skin caused by cold—an ulcerated chilblain"—a Shakespearean word probably unknown to all but those familiar with antique English phrases.

These "tests" may not pass the exceedingly rigorous standards of some psychical researchers, but they ring true humanly speaking, and will doubtless interest many to whom life is of more importance than the most "exact" of the sciences.

* 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.

PSYCHICAL RESEARCH IN ICELAND.

By A. VOUT PETERS.

When I received an invitation from the Society for Psychical Research of Iceland most of my friends pictured me as shivering there at midsummer, but although so far north the country receives the full benefit of the Gulf Stream, which really softens the climate. Readers of *LIGHT* will, no doubt, be attracted by the psychic side of Icelandic life, so these brief notes may be of interest.

The present inhabitants of Iceland are descended from Norwegians with a strong Celtic strain from Ireland, and the mixture of blood has given the race great physical vigour and active emotional and imaginative faculties. When I got into conversation with a friend who was not a Spiritualist, I heard this tale: "You know my grandfather had the same powers as you have; he saw the spirits of the dead, and used to tell us what was happening far away from the village where we lived. He would tell us, too, who was coming to see us, and although I and my brothers laughed, yet he was always right." My friend added that in the old days this was quite a common thing. Modern Spiritualism in Iceland started from Great Britain. During Mr. W. T. Stead's editorship of the "Review of Reviews," Mr. F. W. H. Myers' "Human Personality" was published, and Mr. Stead in his review called it the book for all time, not merely the book for the month. This attracted the notice of Professor Nielsson and a few young men, who started to investigate for themselves. The result was that a series of wonderful phenomena was obtained, accounts of which have already been published in *LIGHT*.

The Spiritualists of Iceland join hand in hand with the Theosophists, and work together to present an anti-materialistic philosophy to their countrymen, and the Theosophical Society have a most beautiful house and hall, where I had the honour of speaking. I was the first English-speaking person on their platform. My work created a great interest, and it was rather disconcerting as I could not walk through the streets of Reykjavik without being pointed at. Although the medium through whom the Icelandic people obtained such wonderful manifestations has now passed on to the spirit side there are still at least two mediums in the country. With one of the two, Mrs. Martha Jonsdottir, I had the pleasure of having a sitting. A simple peasant woman from a little village right in the country, she speaks no language but her own beautiful Icelandic, yet I obtained wonderful proofs of survival through her. She described to me very vividly three spirit persons, one of whom was Madame d'Esperance. I was connected with that lady during the latter part of her life. At this séance, as in the larger meetings, Professor Nielsson translated for me.

Iceland is also receiving the message of Spiritualism in another form. Professor Nielsson has preached a series of sermons which are Spiritualistic in their theme and interpenetrated with the truths of Christianity. A friend subscribed a sum of money towards their publication, and they are now in circulation. I saw books on occult subjects in Icelandic, Danish, and English, and a little magazine is being issued. All this work is not done without opposition, but the truth is still victorious.

Our friends are doing a very beautiful work in their own land—a land the history of which is the record of a great struggle for freedom and self-expression.

THE REALITY OF SUPERNORMAL PHENOMENA.

FROM AN ARTIST'S STANDPOINT.

By J. A. STEVENSON.

The consideration of portraiture arises in at least three of the many facets of Spiritualism—in "materialisation," in "spirit photography," or "psychic extras"—and in clairvoyant descriptions. As in all departments of knowledge, the study of portraiture reveals a complex set of problems which are involved in the "why" and "how" of likeness.

The first condition in making a portrait from life is the head, and the next a source of light to illumine the head. The rule is that this source is so limited that the rays of light come in one general direction only—as from the top-left side—from the front, the left, and so on. In this way an effect of light and shade in the head is obtained, and colour becomes visible. It may be remarked here that when we say we see a head, all that is meant is that we see light reflected from those parts of the head which are visible to us.

In a portrait made from memory such a condition of lighting is pre-supposed, and in this way the head becomes visible in the mind's eye before the memory-reproduction is made.

These two conditions given, there are revealed "form" and "colour." Form shows itself in different ways, some are (1) by contour or silhouette; (2) by "drawing"—in the technical sense of the defining of shapes indicated by tones, colours, and anatomical arrangements; (3) by tone values which speak of relative densities of shades and shadows

and degrees of light; (4) by proportions of different shapes in relation to each other and to the whole head (these proportions are not confined to so-called features of eyes, nose, mouth, etc., but refer to shapes which appear in other parts of the face and head). Under this heading of form comes also (5) the intelligent appreciation of the underlying anatomical structures of bone, muscle, cartilage, etc., and their influence upon the surface; (6) texture (a quite important aspect of form) and (7) the influence of age.

This quick survey by no means exhausts the points of view from which the form of a head may be considered, but it may be said that a number of underlying principal forms exist and are common to every head, and this realisation gives such an understanding that a student of portraiture is enabled quickly to grasp essential and characteristic forms in each and every head.

Colour further complicates the subject of portraiture, for it not only varies from day to day but from minute to minute, and flesh colours are far too complicated to be even named.

Interlocked with form and colour is "expression," that bugbear of all portraiture, whether painted, sculptured, or photographed. Nevertheless, the most delicate shades of expression of all kinds, as well as the most pronounced, are determined in portraiture entirely by the representation of form and colour—for every change of expression in a face is recognised only by changes of shape or colour, or both together, which a good portraitist can not only detect at once, but can predicate.

It is within literal truth to say that the range of form (seen by tone values—drawing, etc.) and colour in any one head is infinite, and the artist of greatest natural talent fortified by years of closest study is hard put to it not merely to portray but to discern what are the points which constitute a likeness, for he must see the essentials in all the ramifications in form and colour referred to, and their subtle combinations, and depict them in such a way as to convey that impression to the eye which carries with it the idea of a good likeness.

Photography has enabled us, by optical apparatus and chemical means, to produce in an easy way portraits which reproduce the subtle effects of form in a very wonderful manner. In a good photograph from life one may observe all the points spoken of, such as the effect on the surface form of the anatomical basis of bone, muscle, cartilage, veins, etc., the principal "accidental" forms shown by light and shade and shadow, the texture of surface, expression and much more, in spite of falsifying effects on form by the lens and the untruthful representation of tone values by the sensitised plate.

It needs no further emphasis to show what difficulties beset a clairvoyant in his praiseworthy attempts to give a verbal description of a face, and how inadequate such a description must necessarily be. Indeed, it is doubtful if any ordinary sitter would be able to recall to mind the details of a fuller description than an average clairvoyant gives. The need for a special training in facial descriptions applies to the would-be investigator no less than to the clairvoyant, if much is to be gained from such descriptions. Apropos of this, I recall an instance of a lady who forgot whether her living brother, whom she had recently seen, had a beard or not!

In the study of materialisation the student of portraiture can bring to bear upon the subject a fund of knowledge. If masks were fraudulently used he could spot them at a glance, the wax model or the *papier-mâché* face would declare itself in a moment. He could state in definite terms why a real materialisation resembled life.

The only materialised face which the present writer was enabled to examine closely with all the evidence such as has been detailed above, was one of a living head. One peculiarity associated with this instance was the unusually "well groomed" appearance of the face, perhaps more aptly described as having the effect of being made of *new* flesh.

"Spirit photography," which at the moment is being discussed in *LIGHT*, is a subject upon which a knowledge of portraiture may have some direct bearing. The faces of "spirits" depicted in the illustrations which have appeared recently in *LIGHT* have, from the point of view of portraiture, all the essential characteristics of photographs taken from life. Their appearance fulfils the first two conditions for a portrait mentioned at the beginning, namely, a head, illuminated by light from a definite direction. The other characteristics which refer to anatomy, subtleties of tone-effects, drawing, etc., easily recognised by a portraitist, show as much evidence in themselves of having been taken from life as any ordinary photograph.

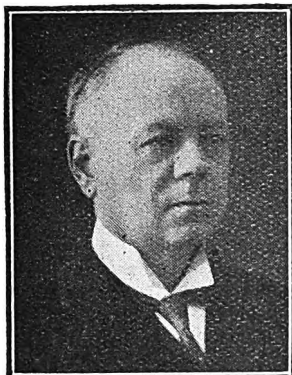
A theory is propounded of the employment of a psychic transparency, through which the plate is chemically affected. The problem now is, "How does this transparency come into being?" The solution which suggests itself is, that the transparency is made even as an ordinary photograph or lantern slide is made—by mechanical means, for the resultant photograph bears the impress of having been made by some such mechanical process from a living and illuminated original. Is this the spirit body?

[Mr. J. A. Stevenson is a member of the Royal Society of British Artists and an Associate of the Royal College of Art, London. He has been an exhibitor at the Royal Academy for many years, and is represented by a work at the National Gallery of British Art, Millbank.]

THE PURPOSE OF THE INCARNATION.

A CHRISTIAN VERITY IN THE LIGHT OF MODERN PSYCHIC SCIENCE.

By DR. ELLIS T. POWELL.



DR. ELLIS T. POWELL,
Author of several works
on Psychic Science.

In two recent studies, necessarily brief, we looked at the fact of the Incarnation, in a humble effort to understand something of its real character. We may now go on to ask ourselves what was the purpose of this sublime experiment? What was the character of the flesh in which God became manifest, when He dwelt among us? "Now the works of the flesh," says St. Paul, "are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." These are what St. Paul calls (Eph. iv., 22) the Old Man (*palaios anthropos*), or better and more accurately, the Ancient Man. We use St. Paul's very word *palaios* when we say that man, energised by the indwelling spark of the Godhead, has come up from the *palaeozoic* age. I do not mean, of course, that there were men in *palaeozoic* times: but there were the creatures from whom (through God alone knows what ages of struggle and agony, by what endless and complex evolutions and mutations), man has come to be what he is. The organism evolved from stage to stage, up to the point, misnamed the Fall, where it learns to distinguish good from evil, and at which it acquires a moral sense (one of the two most wonderful things in our universe), and so can even pass its censure upon animal propensities which were once its innate and unchallenged tendencies. Urged on by this dawning moral sense it seeks to suppress immoral or non-moral manifestations of its prehistoric identity, whose traces remain obvious in almost every organ of the body—as, for instance, in the gill-clefts which still mark, in the human foetus, its far-away amphibious ancestry. That is to say, *palaios anthropos*—the Ancient Man—in St. Paul's own graphic words, is of the earth, earthy, because the Divine Spark plunged deeply into matter and has a long, upward path to tread: while the New Man is to be of heaven. But how is the New Man to be introduced? Whence are his genesis and inspiration to come—for come they must, if progression is to go on from morality into spirituality. Christ Himself supplies the answer, in the course of His own dealing with an anxious inquirer. "Except a man be born from above" (not "again," as in our version) "he cannot see the Kingdom of God." The biological birth-process (from below) must be reinforced by the dynamical spirit-embodiment (from above) if the man is to be capable of entering into the whole of his heritage.

Throughout the prehistoric ages—the stone age, the bronze age, the iron age—and then throughout such historic periods as we glimpse in the Old Testament, the upward struggle had gone on. At length, in the fulness of time, the stage was reached beyond which the Old Man could not advance without such inspiration, stimulus, and guidance as could only be conferred by an actual visitant from the spirit spheres. The obsolete and clumsy moral law, largely framed by himself from his own experiences, gropings and questionings, had become like an unexpansive suit of mail riveted on a growing man. The Law was stifling the Ancient Man. In St. Paul's words (Gal. iv., 3, 4) we were slaves to the rudimentary principles (*stoicheia*) of the world, and these had become an anachronism in the presence of man's moral achievements, modest as they were: and thus when the fulness of time came, God sent forth His Son, born of a woman, born subject to Law, to redeem those who were subject to Law. How easily the great Apostle's words drop into their place in the argument! The first Adam—the Old Man in the general sense, not the legendary individual Adam—had succeeded in becoming a living soul (*psyche zosa*). The last Adam—the New Man—arrives at being a life-giving spirit (*pneuma zopoion*). The advent of the first Adam is the arrival of humanity in the flesh by the development of a living soul out of the original implanted spark of the divine; that of the second Adam is the indwelling of the supreme spirit in humanity.

It was to initiate the new stage of this progress—to show us the birth "from above"—that the Supreme Psychic, for the benefit of us men, and for the sake of our salvation, came down from heaven. For what is salvation? Much more than its technical theological significance, the fruit of ages of imperfect understanding, would lead us to suppose.

It is infinitely more than preservation from the wrath of a supposedly angry God, or safety from the consequences of some failure to understand a dogma in precisely the strict technical sense, required by an alleged jealous Deity. The Greek word used by the New Testament writers is *soteria*, which really means a "safe return." In fact an allied phrase is used by Demosthenes to signify a safe return home, while another is employed by Thucydides in the same sense of a return to one's own Fatherland. And while I am writing of this beautiful meaning of the Greek word which we imperfectly translate as "salvation," there has no doubt flashed across the reader's mind the memory of Tennyson's lines:—

Sunset and evening star
And one clear call for me,
And may there be no moaning at the bar
When I put out to sea;
But such a tide, as moving, seems asleep,
Too full for sound and foam;
When that which drew from out the boundless deep
Turns again home.

Of course the New Testament writers frequently utilise Greek words in technical senses of their own, quite different from that in which the classical Greek authors use them: but on the other hand this sense of *soteria* is so full of suggestiveness, and so utterly apt to our present line of thought, that I want to follow it a little further. I have, at all events, the excuse that in discussing the spirit's return home we are on comparatively familiar psychic ground, so to speak, and need take nothing dogmatically for granted. If, on the other hand, we find that science and the fundamentals of Christianity run on parallel lines, I for one should be most profoundly gratified at the discovery of another testimony to the soundness of my belief that in modern psychic investigation we have the most potent auxiliary yet allied with Christianity.

Now we have seen that the spirit living beyond the bounds of space, and time, and matter, takes upon itself the limitation of consciousness *within* those bounds. It flows into the mould of human form, but it can only manifest there under the existent conditions, and with the available instruments. Omniscience in the spirit spheres cannot subsist as such when the spirit is circumscribed by terrestrial limitations of sense and space and time. What it can do, and what it did do in the case of Christ, is to select the best available human personality through which it can find expression. The spark of the Divine is in us all, but in an infinitely smaller measure than in Him Who was the brightness of His Father's glory. It is remarkable that Christ always distinguishes between our relationship and His relationship to the Father, though He does it in so subtle a fashion that the distinction is frequently lost in the translation. He always uses the article in speaking of His Father, but omits it in reference to God's fatherhood of *mankind*. Thus, after the Resurrection, He says, "I go to the Father of me and Father of you" (John xx., 17). Our version, "I go to my Father and your Father," does not bring out the subtle but definite emphasis on His own peculiar sonship. So that we may say that neither our individual spark of the Divine, nor its manifestation through our human personality, attains the heights of development which we see in Christ. St. Paul explicitly declares that this is so. "In Him," says He, "dwelt all the fulness of the Divine Nature after a bodily fashion" (I. Cor. ii., 9)—not "In Him dwelt all the fulness of the Godhead bodily," as our translation rather misleadingly has it. And the Apostle does not hesitate to pray that a measure of this same fulness may be given to His disciples, "That ye may be filled," says he, "even unto the fulness of God" (Eph. iii., 19). He sees no reason why Christ, thus descended from spirit into matter for the benefit of us men and for the sake of our return home to the higher spheres—I say he sees no reason why this Christ should not evolve more Christs. That is to say, he desires that the vibratory responses of humanity to its innate spiritual promptings shall be quickened by this new influx of power, brought from the more exalted spheres by Christ, into a higher life and a safe return home. "He that raised up Christ Jesus from the dead shall quicken the life of your mortal bodies through His spirit that dwelleth in you" (Rom. viii., 11).

But no effort to attune the personality to higher things; or, in technical language, to raise the rate of vibrations; or, again, in St. Paul's words, to quicken our mortal bodies, can go on for long without producing an effect upon the body itself. If the conditions of physical health are available, the change may be in the direction of augmented vigour and beauty. If they are absent, the accelerated vibrations will show themselves in that peculiarly refined and spiritualised expression which one sees on the faces of saintly invalids, or of old people fast approaching their own

departure to the Summerland. It would be impossible to estimate the work done by the Incarnation, as the well-spring and sustenance of the devotion of nearly two thousand years, as a stimulus to this process of accelerating the human vibrations. The results are on record in twenty centuries of saints and martyrs, of every era and of every rank in life. If the descent of the greatest of Psychics into terrestrial limitation had no more than that, the Incarnation would have been a thousand times worth while, a thousand times justified by its results for our struggling humanity.

But this peremptory claim of Christianity upon the allegiance of the world has been based very largely indeed upon the spectacle of the Cross. It is by the picture of the Cross that we symbolise the whole stupendous transaction. And, unhappily, around the Cross has grown up a misapprehension, as crude as it is extensive, with regard to the real character of that epoch-making event. The traditional interpretation, which held its ground down to my own boyhood, and is still the faith of thousands, is that this death on the Cross was a bargain between Christ and God, or between God as Father and God as Judge, under which, in consideration of His Son dying a terrible death, God undertook to refrain from executing vengeance upon the human frailty which His own hand had made. Thus represented, the Atonement is not only brought down to the level of a piece of huckstering, but is set forth as huckstering of a singularly odious type, since there is no human Father who would make the forgiveness of a group of wretched offenders depend upon the sacrifice of his own son's life. Viewed in its cosmic aspect, viewed in the light of what we know (and it is little enough as yet) of the secrets of the spiritual planes, the transaction assumes another aspect altogether.

The basis of the Incarnation as a factor of the Atonement is to be found in that passage in which St. Paul declares that in Him (i.e., in Christ) "all things consist: of Him and to Him, and through Him, are all things" (Rom. xi., 36). St. John affirms that "apart from Him, nothing that exists came into being" (John i., 3). Evidently the Incarnation was the mode by which the Absolute entered the realm of time and space and matter. By the Absolute we understand—so far as we may understand—being apart from all relationships, being existent in and by itself, and altogether self-dependent. We cannot fully comprehend such a state of being seeing that we ourselves depend for our hourly and momentary existence upon relationships with the air we breathe, the earth we inhabit, and the fellow creatures who surround us. But we saw at the outset that man represented a plunge of the Divine spark into the depths of limited being. He was, in this view, the eternal Absolute seeking adequate expression in space, and time, and matter, and gradually evolving that self-expression into such a piece of work as man. If that be a sound view, we can discern a reason why the full perfection of expression should ultimately be sought by the sending to earth of the exalted spirit who had been what we may paradoxically call the intermediary between the Absolute and the Creation. God is now immanent in all life. To quote Miss Woods, a universal consciousness implies a universal sensitiveness, so that not even a sparrow falls to the ground without a thrill passing through that which was once the Absolute, but is now joined indissolubly with the things of time, and space, and matter. In a word, the Divine Nature descended into matter so that it might ultimately raise humanity into participation with the Divine Nature itself when the plunging spirit at last returned home. And He in Whom the descent took place is definitely characterised in the Revelation (Rom. xiii., 8) as the Lamb sacrificed from the time when the world was flung downwards. The Word "was made flesh and dwelt among us and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Even so we may say that the Logos died when He accepted the limitations of time, and space, and matter, veiling the supreme intelligence in the lower consciousness of humanity; and by His death when He was lifted up on the Cross He perfected the process, and set in motion those currents of devotion which, in His own words, were to draw all men unto Him.

Of the many questions which will have suggested themselves to our minds there is one which I cannot pass over in silence, partly because it is to me very attractive, and partly also because I am frequently asked for my opinion about it. I mean the question: Was there an Incarnation for the other worlds? As we look out at night upon the innumerable stars—all of them really mighty suns, far mightier than ours—which gem the midnight sky, and as we notice, here and there, the mere handful of planets belonging to our own solar system, it is hard to avoid the query: Was there an Incarnation for all these other worlds? Was there an Incarnation for every other planet which, like ours, rolls round a sun in the Milky Way? Was there an Incarnation for the planets that whirl round the suns in the Pleiades, which we see overhead every night, and in the Lyre, and in the Great Bear? Now we know that the laws of gravitation hold good in the other worlds. We have the best of reason for believing that they consist of the same chemical elements as this world of ours, with some possible additions. Further, we are aware that the physical conditions under which life would be lived in the

other worlds, supposing it to exist, would be very different from those to which we are accustomed. For instance, in our neighbour planet, Mercury, lead would be always in a melted state, owing to the intense heat: while in our other neighbour, Jupiter, our weight would be so huge that our legs would not support us. And yet, however widely variable the conditions of life on the various planets may be, I have never been able to see any reason why they should not be inhabited by beings whose evolution, like our own, has fitted them for the particular environment in which they live. But if that is so, then they also, like ourselves, doubtless enshrine a spark of the Divinity in a physical frame: and in that case also, there would be the same need for its sojourn, its safe return home to its native spirit plane, and consequently for the same guidance and inspiration which in our world the Incarnation has brought us. Ours is incarnation as *man*; theirs in whatever form conscious and rational life assumes in the respective planets:—

Not in our little day

May His devices with the stars be guessed,
His pilgrimage to thread the Milky Way
Or His bestowals *there* be manifest.

But in the eternities

Doubtless we shall compare together, hear
A million wondrous gospels—in what guise
He walked the Pleiades, the Lyre, the Bear.

O, be prepared, my soul,

To read the inconceivable, to scan,
The million forms of God those stars unroll
When in our turn we show to them a Man.

SIR OLIVER LODGE AND EINSTEIN THEORY.

In the February issue of "Nature," Sir Oliver Lodge is represented by an article on "The Geometrisation of Physics, and its Supposed Basis on the Michelson-Morley Experiment." It is far too abstruse a subject for the many, but we may note Sir Oliver's view that the geometry of Relativity, though described as a "natural" geometry free from metaphysics, might equally well be called an abstract sort of theoretical physics, and not geometry at all. Relativity, he thinks, is "not a Newtonian step; it is rather a blindfold method of investigation, like Entropy and Least Action." In his concluding sentence, after referring to the genius of Einstein in the application of Geometers, Sir Oliver writes:—

"But notwithstanding any temptation to idolatry, a physicist is bound in the long run to return to his right mind; he must cease to be influenced unduly by superficial appearances, impracticable measurements, geometrical devices, and weirdly ingenious modes of expression, and must remember that his real aim and object is absolute truth, however difficult of attainment that may be, that his function is to discover rather than to create, and that beneath and above and around all Appearances there exists a universe of full bodied, concrete, absolute Reality."

"THE LONDONER" AND THE POLTERGEIST.

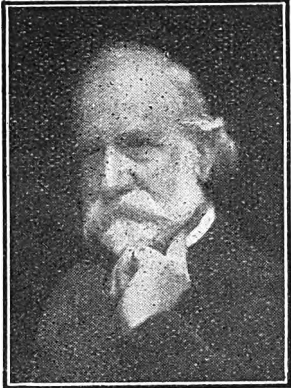
"The Londoner," of the "Evening News," whose appeal is to the intelligent newspaper reader, is properly contemptuous of the credulity which attributes all poltergeist phenomena to the pranks of mischievous boys. As an antiquary he knows that poltergeist phenomena are matters of historic record, and that the theory of human agency in every case is quite untenable. "The Londoner," in fact, believes in the reality of the poltergeist, but (as we know) his idea of ghosts is not ours. "The ghost," he tells us, "is a thin-witted creature who knows little about the world in which he flitters." Those who have studied the ghost intimately think differently. To us many forms of spirit activity are rather in the nature of a shadow pantomime. The shadows on the screen are flat, dark, impalpable, often grotesque in appearance—"The Londoner" could describe them admirably, but it would not sum up the matter. A peep behind the scenes would tell quite a different tale. It would reveal human life and activity only very faintly depicted by the moving shadows. A ghost may appear at times to be a half-witted fragmentary kind of being, because we can only see the impression he makes "on the screen." On his own plane of existence things are very different, how different we shall only know when our time comes to join the spiritual fellowship. Like the traveller (in Goldsmith's Essays) whose appearance was the subject of ridicule in a foreign country the ghost who visits the earth might well retort, "Good folks, I perceive that I am a very ridiculous figure here, but I assure you I am in no way reckoned deformed at Home."

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DISCOVERY OF A MISSING PERSON BY PSYCHIC MEANS.

BY ABRAHAM WALLACE, M.D.

A REMARKABLE CASE.



DR. ABRAHAM WALLACE.

In May, 1901, I read a paper before the members of the Society for Psychical Research, London, dealing with the case of the missing stock-broker, Mr. Percy L. Foxwell (*vide* "Journal of Society for Psychical Research," Vol. X.). Since that I have been interested in the elucidation, by practical psychical research, of several mysterious cases, but have considered it quite inadvisable to make public the details of many of these, such as several murder cases, the mysteries of which our police authorities have still to solve.

In the future, when capital punishment, which is really legalised murder, shall have been abolished—when we have advanced from the pre-Christian practice of demanding "an eye for an eye," and "a life for a life," towards the "seventy times seven" forgiveness, now regarded theoretically as the basis of our Christian ethics, but not yet unfortunately made practical in this year of our Lord 1921; and when the treatment of our criminals in our gaols and penitentiaries, now based on ignorance, error and superstitious prejudice, has been improved, and brought into conformity with Spiritual Science and Philosophy (*vide* "Spirit Teachings," by "M.A. (Oxon.)," p. 19), then we shall be able, with properly constituted circles, consisting of ethically evolved, high-minded, healthy men and women, in conjunction with a proper sensitive, to unravel nearly every case now beyond the ordinary detective methods of our criminal authorities. The first business of any group of persons anticipating such work is to ascertain from the guides of the sensitive the exact conditions under which to proceed with the investigation, and to know that all the persons will combine to make a really harmonious circle.

A PRACTICAL TEST.

The following case of psychic investigation entered upon to discover, if possible, the fate of a missing lady, is very interesting. I was one of a small circle, consisting of four investigators, with the medium, Mrs. Etta Wriedt, sitting "with one accord," on Christmas Eve last, to discover the whereabouts of a lady who disappeared on a foggy Sunday afternoon, 28th November last. The sum of £250 had been offered for her recovery, and advertisements inserted in numerous newspapers, but no trace of her had been discovered. Various mediums had been consulted, but without satisfactory result. The sitters on the occasion referred to were Mr. S., a relative of the missing lady; Mrs. D., a Scotch friend of hers, who knew her well; Mr. M., who was also well acquainted with her; and myself. Till the morning of the sitting, I did not know anything about the case, but having been helpful in many other cases, I joined the circle; doubtless each one contributed a certain psychic element required to give satisfactory conditions for our unseen helpers to use our splendid medium, Mrs. Wriedt.

I was told that Mr. S. and Mr. M., who belonged to a small home circle, had through the table, and by direct voice, received messages that she had suffered a watery death. I heard also that a trance medium on December 6th gave a message purporting to come from the brother of the lost lady, who passed away in the war in 1915: "Tell them I am looking after her. She could not help it. Something in her head told her to run away. She is in the water," etc. There were other sittings, with more or less indefinite results.

Our special sitting took place at the Stead Bureau at 6 p.m. on Christmas Eve, and a verbatim report was made, but I can only give now but an abstract of the investigation.

Dr. Sharp, Mrs. Wriedt's principal helper, came at once, indicating that he knew the reason for our sitting, and, addressing Mr. S., said: "Whatever happens is right—whatever you may think; this is so. Get that in your mind. When she left home she never intended to come back," etc. Here another voice, apparently a female voice, was heard addressing Mr. M. as "Daddie dear," and seeming very impatient to speak. He recognised his daughter, D., who had passed over at Easter, 1919. Dr. Sharp, in an abrupt tone, said: "What's that?" as he seemed to be quite unaware of her presence. Mr. M. replied: "Oh, my girlie was speaking, Doctor." Dr. Sharp continued: "I can only conclude, if she is out of the body, she must

be hovering near it on the earth plane. I am going on trying, and I'll find her dead or alive. I'll get it cleared up, if I can, whilst you are sitting." Then he gave us some details which, he said, he had learned from "the boy"—that is, her brother—as he seemed to have got into contact with him. Addressing Mrs. D., Dr. Sharp said: "She once told you she wished she was dead." Mrs. D.: "Yes, that is so."

Dr. Sharp then spoke of the conditions which had led to her worries, and subsequent disappearance, and made some interesting remarks to me as to the inherent constitutional qualities of women, and stated that "over-reaching (overstrain) must bring trouble, and affect the brain," and concluded by saying, "I'll see what I can do."

IN THE WATER.

There was silence for some three or four minutes, when a feeble, very doleful voice, as if struggling to speak, said: "Uncle, Uncle, dear. Uncle Robert!" Mr. S.: "Yes—is that for me? Is it Charlie?" The voice, in a greatly distressed tone, said: "Nellie" (the lost lady's Christian name). Mr. S.: "Oh, Nellie, dear! Where are you?" "Water," and a peculiar gurgling and choking sound was heard. Mr. S. said: "In the water, dear?" The voice said, with difficulty, addressing Mrs. D.: "Yes, oh Mrs. D—" (giving the lady's full name). Both Mrs. D. and Mr. S. begged her to speak again, but she did not.

It is interesting to note how the returning "Nellie" took on the physical conditions existing when she passed out of the body. This is the usual state of matters, either when an exanimate intelligence takes control of a trance medium, or when manifesting for the first time, as did "Nellie" in struggling for breath.

Very shortly thereafter the same sweet, girlish voice came again to Mr. M., saying: "Daddie, I'm here—give my love to mother and grannie," and kept up quite a long conversation with her father and Mr. S. Her father said: "You'll help Nellie, won't you?" She answered so sweetly: "The older spirits will help Nellie. Higher and stronger spirits will," etc.

Shortly after, a voice addressed Mrs. D., giving a name. Mrs. D.: "I can't make the name out—who is it?" "John—John McPherson," the voice said with a strong Scotch accent. Mrs. D. remarked: "Oh, Captain McPherson!" He told where he came from, and we learned that Mrs. D. knew him years ago on the Clyde, and also his brother. McPherson said: "Noo, about this lassie, I'm to help ye a bit. I've been trying for weeks to follow her about. She's in the water." I asked: "Captain, where is the body?" He told us that she had jumped from London Bridge about ten or fifteen minutes to three on the day she disappeared, that the body was held somewhere near the last bridge on the north side of the river. He said: "I've been pegging awa' at this matter," and further, "I know as much about watter as ony body. We do what we can to help one another."

After a short pause, Dr. Sharp returned, and started to speak to Mr. S., when suddenly he switched off, as if somebody had informed him of Nellie's visit. Then he said: "Oh! she's been here—what did she say? Did you ask her where her body was?" We indicated what we had learned from McPherson. He asked: "What are the police doing? They have not been very energetic about it."

After some further conversation, Dr. Sharp said: "We'll do all we can to help," and suggested that the river should be dragged near the place indicated by McPherson.

So terminated a most interesting and instructive seance, showing especially how those beyond the veil have different duties, and how they are fitted for varied occupations; how a spirit of great capacities like Dr. Sharp was unable to locate the missing lady, while McPherson, a spirit from a sphere nearer the earth plane, knew all about her.

THE SEQUEL.

Mr. S. soon afterwards visited the police, and told them where they might look for the body. They wanted to know who gave the information, and he said someone who knew about the tides and currents on the river.

I understand the river was dragged about the locality indicated without any immediate result.

The body, however, was discovered, as it was left by the ebb tide on the north bank of the river at Millwall, on the 6th January, and was identified by her uncle, Mr. S.

"Yes, as my swift days near their goal
Tis all that I implore,
In life and death a chainless soul,
With courage to endure."

—EMILY BRONTE.

SPIRITUAL GUIDANCE.

AN EXAMPLE OF INTELLIGENT CO-OPERATION.

BY ALAIN RAFFIN.

The article by Dr. J. Stenson Hooker in *LIGHT* of December 18th, 1920, calls to my mind a recent experience of my own, which may be of interest.

I am a medical masseur and psychic healer, and was recently recommended by Dr. Hooker to a Mr. S., who was seriously ill. He had a very rare form of paralysis, to which he succumbed a few days after I had been to see him. I was only able to afford him relief from pain. He bore his sufferings with noble fortitude, and was a considerate patient.

On Thursday, December 2nd, I called, as usual, in the afternoon, to find he had passed away that morning. After conversing for a time with the widow I went out and bought a few flowers. That night while praying in my room for the repose of his soul, I had a lovely vision of his spirit-form being led by two angels. Each held an arm and covered one of his eyes.

They led him to what looked to me like a large and spreading plane-tree. There they placed him against the trunk, and gave him a covering of leaves, fresh and green, perhaps for healing purposes.

Next morning I looked in on Mrs. S. to see if I could be of any assistance, and told her my vision, and that I considered the angels to be his and her guardian spirits.

As we sat talking she asked me if I could come to the funeral at Golders Green on Monday, the 6th, and also if I knew anyone who could or would sing "Oh for the wings of a dove," at the crematorium, as Mendelssohn's beautiful song was a great favourite with her husband. I had never heard it, nor did I know anyone who sang it, or who could sing it at the ceremony.

That evening I was sitting in a "circle" with a Mrs. B. as medium. At the close of the séance one of her controls asked the circle if they would like to hear her sing? There were ten of us, and we all said "yes." In a beautiful and powerful voice, to my intense surprise and delight, she sang "Oh for the wings of a dove"! I thanked her, and thought it was incumbent on me to relate to the other sitters the circumstances narrated above, including the request made by the widow for someone to sing. She quickly replied, "I am singing it for him: he's resting. You saw the tree, but you did not see the stream."

Now comes the intelligent perception and co-operation. After the séance one of the sitters, a Miss F., a total stranger to me, said, "I have a sister, a professional singer, who sings that song. But she does not live in London. She is in Carshalton, and, if not engaged, I am sure she will be glad to oblige."

So on Saturday morning I told Mrs. S. that her wish might be fulfilled, relating the above, but telling her not to be disappointed. She was able, however, to get the kindly services of Dr. Hooker's niece, who has a magnificent contralto voice.

When I arrived at the crematorium on Monday I met a lady coming away. She recognised me by the description her sister had given, and introduced herself as Mrs. R., Miss F.'s sister. She said, however, that as they had managed to get someone to sing, there was no need for her to stay, but she was happy to have come.

However, I persuaded her to come back as I was sure Mrs. S. would like to meet her. I then found that the other lady could not render the soprano "Oh for the wings of a dove," and had chosen two other pieces for the occasion. So Mrs. R. gave the desired solo, soothing the widowed heart, not only with its beauty, but with the knowledge that her prayers were heard and answered.

The chief feature that strikes all Mrs. S.'s friends, when she relates this, is the unselfishness of a total stranger coming all that distance just to oblige. But, as I say, if we do not learn service, then we labour in vain.

[Mr. Raffin encloses names and addresses of Mrs. S., Mrs. R., and Mrs. B., but not for publication.]

ANSWERS TO CORRESPONDENTS.

G.H.F.—As to paid mediumship we have already expressed our views. But, of course, opinions differ. There are some who maintain that mediumship should be placed at the service of the community without money and without price. That is, of course, an ideal state of things. But in this work-a-day world even the prophet and the poet have to look to their gifts for subsistence unless they have any other means of living. And to require a medium to give his time and strength to his gift without recompense does not strike us as a reasonable demand.

ENQUIRER.—We would recommend you to read both the articles appearing in *LIGHT* and some of the best books on the subject before entering seriously on the practical side of the question. It is just possible that the chimes you heard as described were the outcome of clairaudience, but this could only be determined by close examination of the matter and careful experiment.

THE Index of *LIGHT* for 1920 is now ready for binding with the volume, and can be had from this office price 6d.

"THE HUMAN ATMOSPHERE."

A patient brought me to-day (January 30th) a copy of *LIGHT* for the previous day, pleased that my work should be recognised and mentioned by F. E. Leaning (page 76), although nearly thirty years have passed since the series appeared in "The Provincial Medical Journal."

Some of your readers may be glad to see some of my more recent articles appearing monthly in "The Medical Times" dealing with these subjects as they affect the practice of medicine. However, it is the subject of my paper which I would bring under notice, especially as the "Aura" has been thought to be a product of the force or energy exteriorised by mediums. Dr. Walter J. Kilner's book bearing the above title, has just been republished by Kegan Paul, a book his friends have long been anxious to see reissued, and he succumbed to a cardiac affection in June last, immediately after correcting his last proof sheet.

Dr. Kilner demonstrated to me and a medical friend the human aura about eight years ago. I saw it as a luminosity running parallel with the extended arm of the nude woman, under just sufficient light to reveal the contour of her body; I saw her project it *at will* from her finger-tips, a foot or more, like faint steam issuing from a kettle, *en panache*. I saw the aura *at will* tinted a light azure and roseate, both from her hand and in the axilla. I saw also the aura emanating from the hands of Dr. Kilner himself, and further on moving the finger tips of both hands up and down a few inches apart I saw that it was *coherent*, i.e., *it held together*. It is only lately that I have regarded this appearance of cohesion or elasticity as important. At the time, Dr. Kilner was reticent with respect to the aura being associated with other similar appearances of energy. Again, his death has left workers much to do with respect to full interpretation of the aura as a means of medical diagnosis, apart from the aura as a possible indication of mediumistic potentiality. At present a good photograph cannot be obtained of the aura, and therefore it has not the medical scientific value of the skiogram afforded by the Röntgen Ray method. I have lately obtained a "Sthénomètre" from Paris, an instrument which measures in angular degrees the unknown force operating on a delicately poised indicator of large straw or reed. This force is named "exteriorised nervous force" by the inventor, Professor P. Joire, and is also supposed to be the same as that exteriorised by mediums. Here again is an almost unworked *terra incognita* for workers to explore, and it seems that "aura" and "exteriorised nervous force" may both relate to similar conditions. At all events the forearm moves the indicator of the dial the same as it is moved by the applied hand. Both methods are full of the deepest interest and possibilities for future development.

J. BARKER SMITH, L.R.C.P.

THE PROPHECIES OF FRANCIS GRIERSON.]

Mr. Francis Grierson, who is acclaimed in America as mystic, seer, and inspired musician, is, as many of our readers will know, the author of several books whose fine literary quality has given him a high place amongst authors. They have won the admiration of Maeterlinck, amongst others, as works of genius.

The American newspapers have just published some predictions made by Mr. Grierson, who, it is remembered, definitely predicted the Great War several years before-hand.

March is to be a specially troublous time in London and Paris, with serious reactions in the Balkans, Turkey, India, China and Japan. "Political confusion" will prevail in the United States.

In April he foresees panic in the American stock markets, for June adverse conditions for the great film industry. In July we are to have revolutionary disturbances all over the world. August is to see a great political split in America; and September to bring up in an acute form the question of the war indemnities due from Germany and Austria. October will witness a great exodus from Russia and Eastern Europe to South America and Mexico. December is to give us a "new political dispensation" beginning on the 22nd at 2 p.m.

Some of these predictions, it will be seen, are singularly definite, although they are not very cheerful. But the world somehow wins through the worst of its afflictions, which, of course, are disciplinary and prepare the way for the better times to come.

Just how Francis Grierson arrives at his prophetic conclusions we have no knowledge. It is known that he has an uncanny knowledge of the course of political and social history acquired during a long residence in Europe, where he met most of the leading figures in Art, Literature and Politics. It will be interesting to see how the prophecies eventuate.

As it did once, so shall it do again,
Still the new joy shall cancel the old pain.
What! are your roses dead? New ones shall blow,
The summer sun shall melt the winter's snow,
And this day's loss give birth to next day's gain.

—O. C.

LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

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CONCERNING THE "RACKETTY GHOST."

We have lately been regaled with accounts of "ghostly disturbances" at a house at Hornsey—a story of a type long familiar, for there are so many of these cases, although as regards the explanation of them the public are generally left completely in the dark or put off with some "explanation" that as a rule completely fails to explain anything.

The procedure in the Press is usually as follows, to put the matter in brief summary. A great daily paper comes out with a flaming account of strange manifestations in some particular place. Stones are thrown "by unseen hands," coals and clods of earth are hurled about, people in the vicinity are struck (in both senses) by flying missiles. Windows are broken, furniture tossed about; there are all kinds of weird and alarming manifestations. The story is told in a sensational way with flaring headlines.

For two or three days the accounts continue, the newspaper usually implying, in a protective sentence here and there, entire disbelief in the "supernatural" idea, and suggesting that the results are doubtless due to some human agent—preferably a mischievous small boy. At the end of a week the odds are that the boy is credited with the whole business and the matter is closed, the public being "switched off" on to some other sensation—a murder or a divorce case or perhaps a correspondence to discuss such momentous questions as "Do Madmen Eat Fat?" or "Who is the Prettiest Actress?"

But a large number of people being still deeply interested in the "ghost," the great paper receives shoals of letters from persons who desire to pursue the matter, and who protest that if the accounts originally given of the phenomena are true, the explanation that the boy did them all is simply absurd.

But the newspapers are now quite silent. The matter is done with. A few of the more tenacious correspondents persist in asking questions. The newspapers continue to maintain a masterly silence, and the subject "fizzles out," to the disgust of the inquisitive and the utter perplexity of the people who, having given the subject serious thought, are convinced that these things are really important in their bearing on the science of human life.

At the time of writing *LIGHT* has not—in spite of a visit to the afflicted house—sufficient information to enable it to arrive at any well-grounded opinion concerning the origin of the disturbances, for the "poltergeist" is always a baffling problem. Part of the difficulty arises from the fact that very much the same effects may arise from a variety of causes.

Poltergeist stories are many and various. Of those to which the explanation of trickery will best apply it is noticeable that the trickster is sometimes a boy or girl in an abnormal state of mind—a significant fact not without interest to psychologists and students of mediumship. So that while the question appears to be settled with the formula: The boy (or girl) did it, there is still a mystery left. Why did the mischief-maker behave in this extraordinary way, for no person in a normal state could or would obstinately persist in such pranks?

But there are many instances for which it is quite impossible to account on the ground of human agency. There is not the space here to give illustrations of these cases, but they may be divided roughly into three classes:—

(1) Cases in which there is no evidence of any "spiritual" agency, but rather a suggestion of the working of obscure electro-magnetic laws.

(2) Cases in which the manifestations indicate the activity of some kind of intelligence rather of the sub-human than the human order.

(3) Cases in which there are clear indications of a discarnate spirit behind the manifestations.

In the first group we place those instances in which the disturbance of material things (it was books in a bookseller's shop in one case) is sudden, temporary, and, from the human point of view, quite senseless and meaningless.

In the second group we class those cases, some of them in subterranean places (like the Cheriton dug-out), which seem of a wilful—sometimes malignant—character, and hence cannot be ascribed to purely "natural causes."

In the third group we put those examples in which, after careful inquiry, a human spirit—the "ghost"—emerges. It is usually a troubled spirit of the earth-bound variety with something on its conscience or with some overpowering anxiety to communicate with friends on earth. By some unusual circumstance—the proximity of a powerful medium, perhaps—it causes (unconsciously as a rule) all kinds of commotion and disturbance on our material plane. Nothing is further from the mind of such a spirit than the idea of spreading alarm and distress amongst its friends in the flesh. It is simply fumbling and blundering in a blind fashion in that region of the borderland between the two worlds, the mysteries of which we are trying to probe.

That, in a rough and necessarily imperfect fashion, is how we should classify the activities of the "poltergeist," incidentally thus justifying the quite reasonable contention that much the same effects may be produced by very different causes.

It remains to be proved to which of these classes the Hornsey poltergeist belongs. But on a general view, and relying on the accounts of the phenomena, it seems that we may rule out the human element in the way of trickery and also the "electro-magnetic" explanation. The idea that there are spirits at work seems to receive a considerable amount of justification, but it needs to be very thoroughly proved and tested before it can be offered as a matter for public consideration. Proof has frequently been gained of the reality of the human spirit behind such phenomena, but rarely has it been of a character that made it wise to set it before a world which would have none of it. For there is a superstition of Materialism and a bias against the idea of spirits, and these are nowhere so strong as amongst those who hurl right and left the words "Superstition!" and "Bias!" against all who contradict their views.

We see that one daily paper congratulates itself that on a nocturnal watching for the Hornsey ghost there were no Spiritualists present with their "bias" in favour of spirits. It is an odd circumstance that it was a Spiritualist who was also a clairvoyant who pronounced *against* the idea of spirits in some of the poltergeist cases he investigated. Not much "bias" there, surely!

It is rather a painful reflection to those who know the facts that the main reason why these poltergeist cases are never satisfactorily cleared up is that they are, so to speak, strangled at their birth. Where there is a human spirit at work he gets very little help, sympathy or understanding. The sceptic will not even give him the "benefit of the doubt" with a view to elicit some kind of proof. The procedure adopted is in fact rather like that of the press-gang sailor who, finding a countryman sitting by the roadside, ordered him to get up and show what kind of a man he was; and then, by way of assisting in the operation, proceeded to club him on the head with his musket.

FROM THE LIGHTHOUSE WINDOW.

Lady Glenconner, according to the "Daily Mirror," has been overwhelmed with correspondence from readers of her recent book, "The Earthen Vessel," who seek further information regarding "Spiritualism," and Book Tests in particular.

A mother, who signs herself "Spiritualist," in a letter to the "Blackpool Gazette and Herald," replying to a local critic, writes of Sir Arthur Conan Doyle: "I thank God there are such men who are not afraid to openly expound the truth, even to touring the world, as he is doing now, and taking comfort to the desolate on every side."

Dr. Ellis Powell, in his interesting series of articles in the "National News," has been discussing the wonders of psychometry. "There seems to be practically no limit to this faculty of psychometry," he says, "except, of course, the capacity of the medium. It really does seem as if every event of the past were indelibly photographed so that we can recover it provided we use the proper means. Notice what stupendous sources of information are thus opened up."

Looking forward to the time when psychometry will have attained to the level of an art widely practised by competent mediums, under the guidance of expert spirit controls, Dr. Powell remarks: "Then we shall be able not only to get into the 'surroundings' of recent events, but to carry back our inquiries to the most remote periods in the story of the earth. Think what it will mean to revisualise all the great episodes of the past, and in that way solve many most interesting problems hitherto regarded as insoluble mysteries!"

Mr. David Gow, in a recent issue of "Pearson's Weekly," discusses Edison's projected invention of a machine for establishing communication with the spirit world.

Mr. Gow writes: "In my many years' experience I have come into touch with the inventors of several ingenious contrivances for getting 'spirit messages,' and I have known of some that certainly 'picked up' communications which seemed to come from spirits. Some of these messages were quite sensible and evidential; others were rubbishy and meaningless, whatever their source may have been. But in every case I found that the machine would not work except in contact with its inventor or some other person whose presence seemed to be necessary to establish a connection."

He adds, "However, I had long known that spirit communications were dependent on a human being—man or woman—supplying some element that no lifeless mechanical apparatus possesses. This element appears to be some kind of emanation—gas or fluid—the possession of which makes what we call a medium. In my view, Mr. Edison must take this into account. If he can discover what this element is, draw it off, and charge his machine with it he will probably be successful."

The pleasant social atmosphere which characterises the gatherings at the Stead Boudoir was a feature of a successful Conversazione held on Monday last at Mortimer Hall in aid of the "W. T. Stead" Library and Bureau. There was a large assemblage of members and friends, who listened with keen enjoyment to the excellent programme which was presented. The artists included those gifted musicians, Miss Walenn and Mr. A. Weismann, whose selections were deeply appreciated. This was the case, too, with the songs by Miss Patty Hornsby, Miss Beatrice Morgan, and Mr. Henry D'Arcy. A very flattering reception was given to that well-known entertainer, Mr. Harrison Hill, whose piece, "The Bells," stirred all hearts. A strong programme was further enriched by a fine address from Mr. Alfred Vout Peters, which took the form of an account of the early experiences of his wonderful psychic career.

We have already alluded to the Poltergeist disturbances in the home of Mr. Frost, at No. 8, Ferrestone-road, Hornsey. For the past few weeks these manifestations have continued, apparently centring round one of the children, Gordon, a boy of eleven. The milder manifestations consist of the flight from shelf or table to floor of all sorts of crockery, brushes, food, and small objects; the more surprising are the sudden elevation from the floor of the child and his chair, or the raising 2ft. from the carpet of a mahogany table laid with breakfast things. The most terrifying experience the boy has had, and it was shared by his brother, aged nine, is stated to be the sudden appearance in the boy's bed-room of an apparition in which they recognised their mother, who died of consumption last April. Expert psychic researchers have now undertaken an investigation of the disturbances.

In a leader in the "Evening News" on the Hornsey ghost we are given the suggestion of a delightfully impartial method of procedure. "There is only one way of dealing with such a case as this. It should be patiently and carefully investigated by persons without prepossessions. Two classes of men should be equally excluded from such an investigation: those who believe and those who disbelieve in the marvellous, on general principles." Ignorance, apparently, is the qualification for the ideal psychic researcher in the opinion of our contemporary.

"The Londoner," in the "Evening News," in a causerie on what he describes as the "Racketty Ghost," writes: "Mr. Andrew Lang, who loved ghosts as I do, preserved a Gaelic hymn written by a Highlander of Lochaber, whose farm house was racketty for many a year. Donald Ban was a man with a dirk near his hand, a Scotsman who saw no joke in the troubles of his house. But he never caught and dorked the racketty ghost. He put his woes into a hymn, praying that an angel might be sent to take up his abode in Donald's dwelling. 'Always,' he wrote, 'at the time I go to bed the stones and clods will arise—how could a saint get sleep there?' Here are the coals at Hornsey behaving as the stones did in Lochaber: how can a respectable householder get sleep there? I could write a hymn for use in Hornsey more easily than I could explain away the racketty ghost."

The "Medical Times" (February), in a leading article on "Psychical Research," comments on the fact that "quite a number of people, including some distinguished scientists and members of the medical profession, have of late evinced more than a passing interest in spiritual phenomena." Notice is taken of the formation of the Glasgow Society for Psychic Research and of the recent publication of "The Earthen Vessel," and the translation of Schrenck-Notzing's book on materialisations. The article concludes: "We may say that, while we hold no brief for psychical research, we think that further investigation on scientific lines is indicated. To simply take up a negative attitude in the matter is, in our opinion, wholly wrong." A more liberal spirit seems to be gaining ground.

The Bishop of Ripon (Dr. Strong), in unveiling a war memorial at All Hallows, Leeds, on February 15th, referred to the post-war increase of interest in Spiritualism, and described it (as reported in the "Yorkshire Post") as "a very unfortunate development of modern thought prevalent among people who had got the old heathen view of life and death. A much better effect of the war is the erection of memorials of the fallen in or near churches all over the country."

We are glad to learn from Mr. J. B. McIndoe that Mr. Peter Galloway, the president of the Glasgow Association, is now making a steady recovery, and after a period of rest it is hoped that he may continue his useful work.

In "The Theosophist" (February) an explanation is given of how the Theosophical Society came to vacate its headquarters in Tavistock Square. The building was taken over by the War Office during the war, and the hold thus obtained was never relaxed. Mrs. Besant, on her visit to England in May next, intends to see if any redress is possible.

Mr. J. Cuming Walters, in a series of articles in the Manchester "Evening News," writes of "Spiritualism and the World Beyond," basing his opinions on the result of twenty-five years' experiment and investigation. For inquirers his remarks are likely to be helpful. He says: "I have attended hundreds of sances, in addition to taking part in the work of private circles. Excluding the paltry exhibitions by sixpenny practitioners, who no more concern us than a negro ranter would concern the Archbishop of Canterbury, I have never in all these years known anything of darkened rooms, hymn-singing, emotional speeches, hysterical prayers, or mysterious furniture. I have always sat in a well-lit room, often in daylight, and we have proceeded at once, without any talk, or music, or holding of hands, to await such manifestations as might come. This is the most effective reply I can give to the ridiculous argument of 'self-illusion.'"

Mr. Walters adds: "My sole motive is to ask for fair and unprejudiced judgment on this momentous subject. The cause for Spiritualism is as often spoilt by indiscriminate friends (more especially excitable beginners) as by undiscriminating foes. The treatment to which Spiritualists are exposed might lead anyone to infer that they are trying to rob the world of some precious hope, instead of trying to impart one. Their motive is to convince humankind that it will not perish, that we evolve and pass on from stage to stage, that we meet again those we love and admire, and that we proceed towards the Highest."

MULTIPLE PERSONALITY.

THE PROBLEMS OF HUMAN CONSCIOUSNESS.

ADDRESS BY MR. H. ERNEST HUNT.

The Hebrew Psalmist, in reflecting that we are "fearfully and wonderfully made," probably had in mind only his physical framework, but the phenomena of Multiple Personality, to which Mr. H. ERNEST HUNT invited attention in his interesting address on the 17th inst. in the hall of the London Spiritualist Alliance, prove the statement to be equally true of man's mental make-up. The latter would seem to be quite as complex as the former and, in its mysterious hidden working, even more difficult to comprehend. Mr. Hunt did not pretend to be able to solve the problems raised, some of which involve issues which are certainly "fearful" in the possibilities they contain.

After some preliminary remarks by Mr. H. W. ENGHOLM, the chairman, who referred to the minor changes of personality shown by the average man in his different spheres of life and occupation—one kind of man at his office and quite another character in his own home circle, Mr. Hunt delivered his address.

He said that the study of Spiritualism brought us up against many problems in the search for a solution of the questions, Whence we come, What we are, and Whither we are bound. Spiritualism threw open window after window, bringing us to the discovery of many subjects of collateral interest in regard to the problems of the human consciousness. One of these was the question of multiple personality. All Spiritualists were aware of the dual nature of man. The fact that a man was one person when awake and quite another when asleep was obvious. It seemed almost as though sleep were the process by which man was compulsorily spiritualised. Sleep brought with it a temporary expulsion from our material bodies. Generally we were compelled to leave our physical bodies for eight hours out of the twenty-four, and during that time we were compulsorily fed—that is to say compelled to take our necessary spiritual nourishment. This led us to the conception that besides our material bodies we possessed spiritual bodies functioning in an immaterial world. The idea was as old as the hills. We met with it in the "subtle body" of the ancients, in St. Paul's statement that "there is a natural body and there is a spiritual body," and in the teaching of Swedenborg, and our modern-day Spiritualism substantiated that position. This dual aspect of humanity was familiar to every one of us. But in addition, we were each of us mentally many-sided, consisting of a number of personalities grouped together. A man was one thing at the office and another at home; one thing on the stage, another off, one thing in his professional capacity and another romping with his children in the nursery. With some people we showed one aspect of our character, and quite a different aspect with others. Each of these personalities had its own intellectual functions, its own particular views and its own particular memory. When we rejoined a friend after a long absence the first thing we did was to resuscitate old memories connected with that friend, and with them we revived old feelings and affections and a whole stock of ideas. In the normal individual these varied personalities were grouped under a central control, but it might happen that for some reason or other they might lose this synthesis and split up into alternative personalities. There were very obvious causes which might lead to this splitting up. In the late war shell shock often brought about temporary gaps in the memory, with the result that the person seemed to have lost his identity and become someone else. The same thing might happen after injury or illness. Disappointment, again, might lead a man to retire from the actual world about him into an inner world of imagination which gradually became to him the real world; he had then crossed the line and definitely entered the ranks of the unbalanced. Alcoholic indulgence might induce a similar condition. A person was only sane and normal so long as all the personalities which composed his complete mentality were kept duly grouped and synthesised, none of them being permitted to escape from the central control.

Mr. HUNT proceeded to give examples of how this splitting up occurs, taking first

THE STRANGE CASE OF ANSEL BOURNE.

This was one of the cases studied by Professor James. Ansel Bourne was an itinerant preacher. One day, under some mysterious impulse, he drew a large sum of money from the bank, entered a street car and was not seen again by his friends for a period of eight weeks. In another name and apparently quite another person, he opened a shop in another part of the country, carried on a flourishing trade, no one who met him having the slightest suspicion that he was a "pathological case." There was nothing noticeably "queer" about the man or his methods as a tradesman until the "awakening" came. It occurred suddenly. He awoke in the night, remembering that he was the Rev. Ansel Bourne and quite unconscious of his

recent change of identity—another man with another name. All this intervening portion of his life was completely expunged from his memory.

We saw the same thing in hypnotism where the subject did not remember in the waking state his experience when hypnotised, but when once more under hypnotic influence he would readily recall the events in the previous hypnotic stage. Sometimes intoxication was marked by the same phenomenon, as when the hall porter was given a parcel to post, but getting drunk, forgot all about it. When sober he found he had lost it altogether, but, when once more in an inebriated state, he readily remembered where he had put the parcel.

THE SLAVE PHILOSOPHER.

Mr. HUNT adduced further illustrations, some of them well known to students of psychical research. There was the case (related by Du Prel) of the slave in the service of a foreign nobleman. The slave was feeble-minded, but through some accident he underwent one of these strange mutations of personality and became a philosopher. In this stage he gave remarkable discourses and was especially eloquent on the subject of political government. The nobleman was deeply interested in the philosophical teachings of his slave and derived no small instruction from them. But the doctors regarded the case as a pathological one, and one of them went to work and in the end triumphantly restored the patient to his original condition of feeble-mindedness—a great cure indeed!

THE CASES OF MISS BEAUCHAMP AND MARY BARNES.

Mr. HUNT next dealt with the historical case of Miss Christine Beauchamp and her four distinct personalities. They differed very much in characteristics, health, education and personal tastes. One of them (B1) was in poor health, while another (B3), known as "Sally," was a stranger to aches and pains. Sally was mischievous and spiteful, wrote insulting letters and played malicious tricks. The personality of Miss Beauchamp herself was temporarily submerged by the others. The case was recorded by Dr. Morton Prince, and would require a volume to relate in its entirety. In this case the theory of spirit control was found to be untenable. It seemed to be a clear case of split consciousness. The cure by reintegration of the "split" states of consciousness was eventually brought about by mental therapeutics.

That was an American case. An English case comparatively little known, but in some respects even more remarkable, was that of Mary Barnes, described by Dr. Wilson. In addition to her original personality Mary developed ten others, entirely different from the first and from one another. The trouble began when she was ten years old, and originated with an attack of influenza. In her normal state she was a highly moral girl, but in one of these abnormal conditions she was a criminal and was only just saved from committing a murder. In one personality she was highly educated; in another she was illiterate. In one she could draw well; in another she could barely scribble. In one she was weak and ill; in other perfectly well and strong. In one she knew how to swim; in another she could not swim. In one state she was having her dinner when another personality suddenly took control and remained in possession for weeks. When the previous personality returned she wanted to know where her dinner was! Incidents similar to this occurred in trance cases. A man went into trance in the middle of a sentence and finished it when he woke. Mary Barnes was now finally settled in one of her sub-personalities and showed no sign of resuming her original personality. This opened up a number of problems: Who was Mary Barnes? Was she really one of those ten personalities? Where had the original personality gone? For his own part Mr. Hunt did not think we ever manifested the whole of our personality. There was both a higher and a lower self than any we had yet shown. We only revealed a portion of our personality. Where was the rest? It might be said that it was in the sub-conscious, but where was that? Must we think of it as in a place? He remembered waking from a dream and recalling being simultaneously in three different places with three different people, and he had never since then felt bound down to explaining the subconscious mind in terms of topography. But the realisation of the fact that we only manifested a fraction of our personality suggested a parallel to the Theosophical idea that only a part of us was incarnated at any one time, leaving other portions to be incarnated later, and while he admitted that in this matter he was "sitting on the fence" he could not help being impressed by the volume of teaching in favour of reincarnation put forward in various books. He instanced the views of Dr. Goley and the teaching in "Our Unseen Guest," "Letters From a Living Dead Man," Claude's Books, etc. Suppose Mary Barnes died, what, in her new

stage of being, was the real self? The one fact of which we might be sure was that memory would not be lost.

SECONDARY PERSONALITY OR SPIRIT CONTROL?

Mr. Hunt here brought up the case of a person who was in the habit of speaking under control. The effect of the reiteration of that control was, he held, to build up a secondary personality which worked practically automatically. He did not doubt the existence of such a thing as spirit control, but he was convinced that in some cases in which it was assumed to exist it was lacking and that its place was taken by a secondary personality of the medium. He thought the best service one could do to Spiritualism was to rule out all doubtful cases. The speaker pointed out as a psychological consideration which should receive due weight that had the criminal personality of Mary Barnes actually succeeded in committing a murder, another personality, quite unaware and innocent of the crime, might have been called upon to expiate it. That, he thought, was surely an argument for the abolition of capital punishment. Again, some of the "personalities" associated with an individual might manifest abnormal symptoms. Were we going to look that individual up on the authority of some doctor who was prepared to class all cases of subconscious abnormality as manifestations of ordinary insanity? The questions of trance, of capital punishment and of insanity all arose in the consideration of this subject. Mr. Hunt closed by urging the supreme importance of not permitting the wits to go wool-gathering but of maintaining a strong central control.

An animated discussion followed.

POINTS AND COMMENTS.

ROBERT LOUIS STEVENSON.

Mr. Hunt mentioned the familiar case of the genesis of "Dr. Jekyll and Mr. Hyde" which was received by Robert Louis Stevenson in a dream in the same way as some of his other stories. Mr. Hunt suggested that Stevenson might have been familiar with the phenomena of multiple personality, as he was connected with a Scottish Spiritualist Society. This is correct—he was Secretary of the Psychological Society of Edinburgh. But whether his studies gave him any clear insight into the nature of the psychological states he experienced does not appear.

WHO ARE YOU?

Mr. Hunt's question was a striking one. We were many sided, constantly changing in our expressions of personality. No doubt the reply is that it is the individuality and not the mutable personality with which we are concerned, and it is this which persists beyond the change of death. An indication of this is seen, amongst others, in the fact that communications from "the other side" frequently make it clear that a progressive spirit after a time loses his earth name and all but the spiritual content of his earthly memories.

FAMOUS ACTORS AND PERSONALITY PROBLEMS.

The fact that over-concentration on his part extended over a long period may result in an actor developing a "psychosis" was referred to by Mr. Hunt, who instanced the case of Mr. W. S. Penley ("Charlie's Aunt"). This seemed to be rather a natural result in the case of an actor. By continually playing a part he would be predisposed to those complications of personality which undue attention to one particular thing in some other occupation might not produce. But, as was pointed out later in the meeting, the actual personality of the great actor usually shines through all his parts, showing that the dominant personality is never eclipsed.

MEMORY.

Mr. Hunt well accentuated the fact that all memories are indelibly recorded and can always be recalled, and that in the case of human personality the central stream of memories persists through all the changes and deflections of state in multiple personalities.

TRANCE PHENOMENA.

The lecturer noted that some cases of supposed mediumistic trance do not appeal to trained psychologists as showing any proof of "spirit control." This is true enough. There are pseudo-psychical states for which it is not necessary to look beyond the psychology of the supposed medium. These may have been from the start nothing but examples of the phenomenon of self-hypnosis. But we have noted other cases in which in the early stages clear evidence of independent control was apparent, and this after a time—it might be several years—was succeeded by a kind of automatic control. If we may accept the explanation given in these cases, the effect was due to a long and careful training of the medium in which his mental capacity was developed sufficiently to enable him to run alone, and the fact that he still continued to go through the form of entrancement was merely a helpful process enabling him to make the best use of his own personal gifts.

CRIMINAL PROPENSITIES.

The fact that cases of split identity might result in the appearance of a "personality" of criminal tendencies was

an alarming conclusion, unless we remember that many crimes may be the result of temporary conditions of "morbid psychology" of which the instance of multiple personality may be only an extreme grade. In the general light of criminal psychology there is nothing specially alarming in the idea that a case of split personality may result in the emergence of a form of "identity" which may commit a murder of which the central character—the man himself—may be entirely ignorant and for which he may be executed. There are some cases which point strongly to the idea that this may occasionally happen. More than one man or woman charged with a crime has appeared to be entirely unconscious of having committed the deed, and the evidence for "insanity" has not been sufficient to secure an acquittal. Clearly there is a vast amount for crime psychologists to learn. Mr. Hunt noted, by the way, that in the case of Mary Barnes one of her ten personalities came near to committing a murder, although in her normal state Mary was a highly moral girl. But this is simply a variant of cases in which drink or certain nervous disorders have resulted in a frenzy and criminal acts which would have been quite foreign to the subject in his normal condition.

SALUTARY ADVICE.

But although Mr. Hunt's statements are seen on reflection to be less alarming than at first sight they might have seemed, the advice he gave was sound and valuable, amply vindicating his claim (made in reply to criticism) that he was not an alarmist but really an optimist fixing his faith firmly in the spiritual order of life. He insisted on the supreme importance of maintaining the central control which he would doubtless hold is fixed in the centre of the individual being—the importance of building up a strong character by the cultivation of courage, self-possession and self-control.

IN LIGHTER VEIN.

RAYS AND REFLECTIONS.

New ideas are in the air, especially as regards this invaluable journal of ours. "Why not devote a page to the past history of Spiritualism?" says one. Well, *LIGHT* does dip into the past occasionally. But a very little retrospection is usually sufficient. One may easily make too much of it. We do not want to be a paper with a great future behind us. The small boy who was sent to school for the first time and was told by the teacher to "sit there for the present," complained afterwards that he did not get any present. That is not *LIGHT*'s view. It is not "waiting for the present." It has taken it as a gift from the gods, to be shaped into something more glorious in the future.

Another "merchant of ideas" wants more humour. But there are some good, serious souls who object to any lightness in *LIGHT*. To them any mirth here is trifling with a great and solemn subject. Alack! for to us it is the great things that are really the bright things. It is only the trivial affairs that are so serious and so deadly dull. It was Jove, the greatest of the gods, who conferred joviality on mankind. The suggestion is that there shall be a feature to be called, for instance, "Gleams and Sparkles of *LIGHT*." But that might commit us to too much. One cannot always sparkle to order. Hence the more modest title of this little causerie.

It is not merely our cover that excites comment. Some have been audacious enough to suggest another name. "Illumination" has been proposed as a more resounding title. Then, there are the Latin and Greek equivalents, "Lux" or "Phos." But, in any case, "Lux" has been already taken, and as for "Phos," although it is an intriguing title, calculated to excite wonder and curiosity—"Phos" is not beautiful, even if it is Greek. It has a vermicide flavour. No "Phos" for us! We remain *LIGHT*, even though with our present cover there is the suggestion of a dark lantern. But the cover is changing soon—we are coming out in a new dress.

An evening paper tells us of the family ghost at an old Irish house. Its appearance always means good fortune. Why not? Not all "haunting" ghosts are of evil omen, heralds of woe, "ancestral voices prophesying war." Some of them appear at rare intervals as messengers of coming happiness. There is one Scots family where the ghost—an ancestress—manifests activity before both good and evil fortune for her family, evidently to increase the one by anticipation and to lighten the shock of the other. Some haunting ghosts—they are all very human—seem to be animated by petty passions—revenge, jealousy and other very earthly emotions. But many of them are really inspired by Love in some form. They take an intense interest in the welfare of their descendants. They carry on the old human tradition of family pride and the "clan spirit."

THE PROBLEMS OF PSYCHIC PHOTOGRAPHY.

By H. A. DALLAS.

The problem of Psychic Photography is so obscure that any sidelight is worth considering, even suggestions from one who makes no claim to large experience in this branch of study may perhaps be of some use.

In one of his interesting articles, Mr. Coates says, "It is conceivable that the intense thought of the parents found a resting place in the sub-conscious stratum of Mrs. Buxton or Mr. Hope, or of both," and that "their guides operating in their aura became aware of what was sought, and produced the pictures." Every possible hypothesis should, of course, be explored, this one among others; but when we examine it we find that there are many psychic pictures to which it is not applicable. Photographs (subsequently recognised) of persons unknown both to sitters and mediums cannot thus be accounted for. It is necessary to seek some other explanation to account for these cases, and if it can be found it will, perhaps, account for all.

One thing is obvious: the presence of psychically gifted persons is necessary for the production of the phenomena. Can we form a reasonable hypothesis as to the cause for this? What is the contribution made by the medium towards the result? The receptivity of the sub-conscious stratum of the mind alone does not account for the appearance of portraits of persons unknown to anyone present. We must, therefore, explore in some other direction to discover the cause for the necessity of a medium's presence.

FROM KNOWN TO UNKNOWN.

Normal photography is, as we know, produced by the vibrations of light; if we proceed from the known to the unknown—that is to say, if we keep as nearly as possible to the laws of nature with which we are already familiar—we shall surmise that light is also a factor in the production of psychic photographs, but not, necessarily, solar light. It is well known to investigators that psychics emit radiations, and that some of these are luminous. Dr. Ochorowicz, of Warsaw University, spoke of visible and invisible rays, and he verified the reality of invisible rays proceeding from his medium by photographing material objects by their means. The record of his experiments was published in "Les Annales Psychiques" in 1912, and summarised by me in *LIGHT* the same year. In his experiments for the production of etheric hands and thought photography, he observed the appearance on the film of an egg-shaped luminosity, and after remarking that a light in the same form was observed by Sir William Crookes, he says:—

"It may be that it is not merely a concentration of light for photographic purposes, nor a mass of ordinary matter—a kind of reservoir for materialisation—it may be something intermediary between the two, the elements of matter and light at the same time, a mass of *pra-energy* capable of being transformed into luminous force or into matter." (See *LIGHT*, July 13th, 1912.)

He also says:—

"Materialised hands can be photographed, and invisible hands also produce a radiographic effect on the plate. The light by which this radiograph is produced is emitted sometimes from the hand of the medium, sometimes from the double itself." (*LIGHT*, June 22nd, 1912. See also Sept. 7th, 1912.)

He says that during these experiments he was conscious of a cold air passing between the medium and the film. The study of Dr. Ochorowicz's experiments reminds one that just as in ordinary photography two factors are always present, *e.g.*, light and matter, so the fact that psychic images are produced by light emanating from the organism of the medium does not preclude the probability that some quasi-material substance may also be requisite, and this may

be supplied by the medium. This new form of matter has, we know, been the subject of Dr. Crawford's careful experiments. In one of Dr. Ochorowicz's experiments he obtained a photograph of a thimble on the medium's finger; he called it "the soul of her thimble," for no thimble was visible on her finger, although the medium said she felt something pressing the tip of her finger.

WHAT IS THE ORIGINATING CAUSE?

These facts bear closely on the *modus operandi*, but they leave untouched the question of the originating cause of these photographs. They must originate in thought; in whose thought do they originate?

In some cases it may be reasonable to regard the thought and intense desire of the sitter as a potent factor; even in these cases it still remains a problem as to how this thought acts in conjunction with the radiation from the medium to effect these strange results, since the sitter is quite ignorant as to how to utilise the medium's forces. But when the portrait that appears has no connection with either sitter or photographer it seems that the originating impulse must be sought elsewhere.

In order to reach a reasonable solution of the problem as to the originating cause of these phenomena and to discover what is the nature of the intelligence at work, a careful and judicial consideration of attendant circumstances is necessary—in addition, of course, to strict supervision of experiments.

With the exception of mathematics, it is in this way that all truths are established: that is to say, by circumstantial evidence, by careful weighing of the *pros* and *cons*, and drawing conclusions as to the direction in which the weight of evidence lies.

If we find that the balance of the evidence is strongly in favour of the intervention of unseen intelligences in certain cases the probability is that this intervention occurs in other similar experiences, although the evidence for this intervention may not always be apparent.

To illustrate my point I will cite an instance (one of many of the kind) which will be found in an article by Rev. C. Hall Cook, B.D., Ph.D., published in 1916 in the U.S.A. Journal of Psychical Research; it is one of a series which makes a valuable contribution to the study of Psychic Photography. His experiments were carried out with every precaution he could think of, as he was fully alive to the importance of protecting the evidence at every point.

THE FLORA LOUDOUN CASE.

The experiments to which I wish here to draw attention are those in which a clear photograph appeared of a girl called Flora Loudoun, who had been a friend and class mate of Dr. Cook's in his student days, over thirty years previously. She passed into the other life some years after they had been associated together, in 1873. The psychic photograph was taken in 1901.

On the same plate with the face of the girl appear three symbols. In her hair is a five-starred flower, and below her face a cross and a heart. I cannot give in any detail the conditions under which the photograph was taken or the communications which claimed to come at various times from Flora Loudoun. I can only state, briefly, that *subsequently* a photograph was given to Dr. Cook which had been taken shortly before her death, and that in it she wears in her hair a five-starred flower; three years later he came across the photograph again, which he thought he had lost, and, scrutinising it carefully, he discovered for the first time that she was wearing a small cross on her breast of the same design as that in the psychic photograph, the only difference being that the latter was much larger. When the psychic photograph was taken Dr. Cook had no picture of her. He says, "There had never been in my possession

DO YOU RECOGNISE THIS "EXTRA?"



We wonder if any of our readers will be able to recognise the exceptionally clearly defined spirit "extra" which appears in the above photograph? This photograph was taken under strict test conditions, and has been shown to many people, but no one has yet been able to recognise it. It is seldom that an "extra" shows such distinct characteristics as this one does. It may be that amongst our readers will be found the relative or friend of this young man, and we shall be glad to receive any evidence of recognition, providing photographs are sent to us giving full name and address of sender and with necessary postage for our reply.

even a letter or word that might serve to hold her in my memory."

The first communication purporting to be from Flora Loudoun had come to him about a year before through a mediumistic stranger, afterwards through other channels he received many appropriate messages. If Flora Loudoun was in communication with her former comrade, as a perusal of these communications leads one to believe, it seems far more reasonable to believe that the photograph was effected intentionally by some unseen operators than to assume that Dr. Cook's subconscious memory of the girl he had not seen for over thirty years should not only have operated to produce her face, but should also have produced symbols with which she had appeared in a photograph taken before her death, which was quite unknown to Dr. Cook.

I refer to this case because it is a good instance of the kind of evidence which I think affords the clue which will ultimately lead to definite convictions as to the primary cause of these phenomena, and as to the nature of the purpose which the operators have in view.

It is not improbable that although the memory of the sitter is not an originating cause, it may assist in the production of likenesses. The operators seem to avail themselves of portraits already existing when portraying someone they wish to be recognised, and it may well be that the image held in the mind of a friend may assist in the same way. Something of this sort was intimated to a friend of mine in automatic writing—namely, that a friend who tried to materialise found that the memory picture which she had of him made it easier for him to manifest with the appearance she might recognise.

There is yet another experience which bears directly on the question whether some intelligence independent of the medium is at work.

Dr. Ochrowicz, as far as I know, never committed himself to the acceptance of the spirit hypothesis. The following statement is all the more valuable because he was quite unbiassed in making it. In December, 1909, in an article by him which appeared in the "Annals of Psychical Science" (English edition), he wrote respecting "La petite Stasia," who claimed to be a spirit acting through his medium:—

"A problem of the highest theoretic importance—that of the personality of little Stasia—remains unsolved. It appeared clear to me at first that it was a simple etheric psychical double. My later experiences have somewhat shaken this 'animic' point of view . . . and especially an unexpected phenomenon, the obtaining of little Stasia's photograph, as announced by her and realised in an empty room, with all light excluded, while the medium in a normal condition and myself were in an adjoining room. This phenomenon threw a new light—or rather new doubts—on the problem of this strange personification."

THE FAIRY PHOTOGRAPHS.

In view of the fact that psychic photographs are sometimes produced from already existing pictures it is obvious that the photographs taken in Cottingley by Miss E. Wright and Miss F. Ealing do not prove the existence of fairies, any more than do the prints by artists in Fairy tale books. If they are proved to be entirely genuine we are no nearer to the solution of the question: Do fairies exist? The fact that these pictures represent the little people dressed according to Parisian style should suffice to check us from jumping to hasty conclusions. We cannot too carefully lay to heart the wise injunction of F. W. H. Myers:—

"Let them follow fearlessly wherever truth may lead, and beware of pre-constructing from too few factors their formula for the Sum of Things."

ANNA KINGSFORD AS SEER AND MYSTIC.

Those who listened with such close attention to Miss Lind-af-Hageby's fine address to a large audience at the British College on February 16th, must have felt in her reasoned and yet impassioned plea for a fuller understanding of Anna Kingsford, how near to her heart lay the meaning and purpose of the life of this seer. This practical mystic, with her able co-worker, Edward Maitland, led the thought of many in the 'eighties of the last century by the "communicated" teachings which are now embodied in various books, "The Perfect Way," "Clothed with the Sun," etc. On the humanitarian side, in spite of the fact that she was passionately opposed to vivisection, Anna Kingsford managed to take her degree in medicine. Miss Lind stated that she had been fully and consciously inspired by Anna Kingsford in her humanitarian aims for the last twenty years, quite apart from the interest her teachings on deeper subjects had awakened. With the inner meaning of this body of "communicated" teaching, so little known to the present generation, Miss Lind promised to deal on a later occasion. Mr. Hopgood Hart, who has edited a new life of the seer (Watkins) showed many photographs, and the lecturer presented gratis a number of books to interested students.

B.

NEVER in this world does hatred cease by hatred.
Hatred ceases by love. This is nature.

—THE VEDAS.

"CLEAR VISION."

By LOUISE BERENS.

Clairvoyance in public is increasing by leaps and bounds. There can be no doubt of that. It is evolving slowly but surely into a national habit. There is scarcely a town in England where with a little trouble one cannot discover some modest hall filled to the threshold with a highly-strung audience. The attention of each individual is concentrated on the figure moving so restlessly to and fro on the platform. That commonplace figure is the wonder worker, possessing the gifts of clear sight and hearing. Most people would naturally prefer having descriptions and messages in private, but the majority have neither money nor opportunity to secure these advantages in a more exclusive fashion. Let us then beat down and conquer this selfish insularity.

We are frequently assured that mediumistic qualities are to be found in almost every family. This may be true, but the power is a question of degree. When so much depends on results, and we are hanging on every breath of the speaker, is it likely we should be satisfied with such psychic homespun?

The gift in its most perfect development is rare: granted to a favoured few. Those chosen ones are bound to administer joy and comfort to as many human creatures as possible; a fresh illustration of the hackneyed axiom "the greatest happiness to the greatest number."

The fact of being picked out and exhibited in nudity of soul to a greedily expectant crowd goes against the grain with the characteristically reserved Britisher. But every member of that particular audience is striving for a personal sign. The individual to whom the messages are directed counts for nothing. It is the proof and its acknowledgment that matters. The ordeal over, we stream from the building happy and elated. Self-consciousness is forgotten. In the joy of supernormal communion, sensibilities and trivialities are obliterated, and the warmth of that wondrous surprise fires one's whole being. The next Sunday and the next we find ourselves irresistibly drawn through the same portals—waiting—yearning—hoping.

The look of strained longing on those upturned faces is indeed pathetic. To a beginner the revelations seem wild, unbelievable, grotesque, ridiculous—and certain unfortunates never give themselves a second chance.

Let us simply exercise the elementary virtues of patience and open-minded toleration. Events gradually fit into the frame, and we realise the action of the play is as natural as falling asleep after a hard day's work. We grow accustomed to the weirdness of the performance—as eyes long blinded grow accustomed to the light—and observe that descriptions—personal or vicarious—are recognised and claimed on every side.

A congregation of liars is an unthinkable solution. Conviction dawns slowly on the stoniest sceptic. Suddenly—accentuated by a pointing finger—certain peculiarities are minutely described. A strange medium—often in different localities and widely separated communities—details trivial actions of long ago. Things buried in a dead past spring to vivid flame. It is driven into our dull brains that continuity of life and the survival of individuality is a homely fact; an eternal fixed truth.

Occasionally the whole outlook of life is revolutionised by a casual incursion into a Spiritualist meeting. Some thorny journalist—it may be—strays into the half hungry for "copy." His professional bristles stand erect. He listens contemptuously, and notes with amusement the infatuation of these extraordinary people. Suddenly he hears the name or nickname of a defunct relation. Against his inclination—whirled back to a forgotten childhood—he recognises the mannerisms of a long dead brother, or is brought face to face—in trick or phrase—with the father whose mortal remains were laid to rest in Brompton Cemetery. He is stunned—speechless.

When reality actually pierces his rhinoceros mentality, the man who has come to scathe returns to bless.

In seeking for this consolation and interest in our mundane lives, let us, above all, remember that there is a possibility of fraud in clairvoyance.

But if certain individuals use their supernormal gifts for mean and contemptible ends all the more reason to search for the true and genuine. There is nothing more depressing or more calculated to implant one of those cruel darts of doubt that momentarily afflict even the most convinced than failure from the platform.

The experienced Spiritualist is annoyed, but understands. The tyro, on the contrary, leaves the building full of contempt and wrath. He has been inveigled into this place by a credulous friend, and vows never to repeat the absurdity.

But is there not champagne and champagne? That fussy fizz—own sister to the gooseberry—is after all the poor relation of Veuve Cliquot Brut, elixir of connoisseur and gourmand. The inexperienced—and their name is legion—may find it helpful if I pass from the general to the particular.

On a Sunday evening not long ago I was at the Old Steine Hall; Brighton, with a friend. We sat in the centre of front row. It is well known that mediums are chary of giving messages to people in that particular place. They fear strangers and sceptics may jump to the conclusion

that those in such close proximity are friends and confederates. On the evening mentioned I had no expectation of a communication, so went straight to the front row, regarding it as a quiet spot for an unbiassed observer. Greatly to my surprise I received two clairvoyant descriptions almost immediately. An elder sister of mine passed away in a distant county in May, 1919, and Mrs. Nevill, the medium—a total stranger to me—gave a remarkably accurate portrait of her; a picture unlike the generality of old ladies on account of personal peculiarities.

"Your sister!" remarked Mrs. Nevill. "That's odd. I thought it was your mother. She looks old enough to be your mother. She seems to be fondling and 'mothering' you. By the way, what have you and she to do with books?"

This sister, ten years older than myself, was not only present at my christening, but—a most irregular proceeding—held me at the font as Godmother. Early in life she adopted the ugly cap and appearance of the elderly—the custom at that time—when vanity seems to have been left out of the picture, and the skittish grandmother had yet to be evolved.

My sister had marked literary tastes and plenty of this world's goods. She spent years in the formation of a fine library, and till incapacitated by her last illness, invariably sat in her study surrounded by books.

Unluckily, two spirits appeared simultaneously, and this involved a certain confusion. The second—a man—was distinguished, it was said, by "a beautiful, long white beard." I looked back through the crucial years, but was forced to acknowledge that I could recall neither relation nor friend answering to this description.

Mrs. Nevill stood very close to me on the tiny platform; not two yards away. She looked me straight in the face. "I can only tell you what I see," she murmured. "I see a fine old man very clearly. Such a beautiful white beard!"

Gazing into those clairvoyant eyes I sighed, but replied with equal firmness, "I am exceedingly sorry, but no one connected with me was the least like that."

Mrs. Nevill continued as though I had not spoken.

"I hear the words 'Uncle John or Joe,' I see a child sitting on a man's knee playing with his white beard. Cast your mind back to early childhood. You may perhaps remember later. I see the spirit too plainly to be mistaken."

I racked my brains, but, alas! no answering gleam.

The meeting broke up shortly, and we trailed out into the quaint Old Steyne lying there so peacefully under the stars. Judge of my surprise and pleasure when my friend and companion, Miss P., who had been sitting by my side, said suddenly, "I've been too stupid. My mind was fixed on your relations. My father answers exactly to the description. He had a long, exquisitely kept, white beard. His Christian name was James, and the medium said John or Joe. Stop," she added. "Now I remember a man who was no relation, only an intimate friend. He constantly ran in to play with us as children. He had a beautiful white beard rivaling my father's. I often sat on his knee and played with it, just as the medium said. He called himself 'Uncle Joe.' 'You won't forget your Uncle Joe, will you?' he used to say. With the literal truthfulness of childhood, I always answered, 'But you're not my 'Uncle Joe.' At his next visit there he was—'Uncle Joe' all the same."

The above is a specimen among thousands. I can only hope it may teach some not to reject instantly (as most feel inclined to do) when we cannot, at the burning moment, recall a person or a fact.

THE SURPRISES OF THE HEREAFTER.

The people whom I had naturally expected to meet earliest were often longest delayed from crossing my path; in some cases they were altogether missing. Again, I was startled by coming into contact with individuals that I had never associated in my conceptions of the future with a spiritual existence at all; in these cases I was sometimes humbled by discovering a type of spiritual character so far above my own that my fancies in their behalf proved to be of unwarrantable self-sufficiency. Social life in the heavenly world, I soon learned, was a series of subtle or acute surprises. It sometimes reminded me of a simile of George Eliot's, wherein she likened human existence to a game of chess in which each one of the pieces had intellect and passions, and the player might be beaten by his own pawns. The element of unexpectedness which constitutes the first and yet the most unreliable charm of earthly society had here acquired a permanent dignity. One of the most memorable things which I observed about heavenly relations was that people did not, in the degree or way to which I was accustomed, tire of each other. Attractions, to begin with, were less lightly experienced; their hold was deeper; their consequences more lasting. I had not been under my new conditions long before I learned that here genuine feeling was not suffered to fall a sacrifice to intellectual curiosity or emotional caprice; that here one had at last the stimulus of social attrition without its perils, its healthy pleasures without its pains. I learned, of course, much else which it is more than difficult, and some things which it is impossible, to explain. I testify to only what I am permitted.

—From "Beyond the Gates," by ELIZABETH STUART PHELPS.

AN APPARITION OF A LIVING PERSON.

By REGINALD B. SPAN.

The following strange case of the appearance of the astral form (or "double") of a living person is worth recording.

On a recent Friday night I retired to bed at a little after 10 p.m., and was soon fast asleep. My hostess, Miss Wilson, and her companion, Miss Avis (an ex-hospital nurse) sat up late, and did not retire to their rooms until after midnight. At about half past twelve Nurse Avis had occasion to go downstairs to fetch something she had forgotten from the drawing-room, and seeing a light in the hall below, she leaned over the balusters and observed someone walking quickly up and down the hall carrying a tall brass candlestick. On obtaining a better view she discovered that the person was myself. For a time she stood and watched the figure in astonishment, wondering what I was doing there, as she knew I had gone to bed more than two hours before.

The figure was fully dressed, and though it wore boots there was not the slightest sound of footsteps on the hard oil-cloth floor. The brass candlestick was held stiffly at arm's length, and the figure walked with great swiftness and long strides up and down the hall (which was remarkable, as I am only now recovering from a broken leg). The Nurse did not say anything, but went upstairs to Miss Wilson's room, and told that lady that Mr. Span was walking up and down the hall in a restless manner, and wondered if I could be ill. Miss Wilson said: "O, never mind, don't take any notice; perhaps he is suffering from insomnia, and if he likes to walk up and down, well, let him—it does not disturb anyone."

The next morning Miss Avis went into my room to see if the brass candlestick which she had seen me carrying required cleaning, as she thought naturally it would be spattered with candle grease, and to her great astonishment found the two tall brass candlesticks standing on the mantelpiece in their usual brightly polished, immaculate condition—not a speck of grease on them, and neither of the candles in them had even been lighted. She at once reported this mystery to Miss Wilson, who said that Nurse Avis must either have had an optical delusion, or seen my astral self. Miss Avis is, however, positive that she saw me, and that I carried a brass candlestick, exactly the same as one of those in my room. As a matter of fact, these candlesticks have never been touched since I have been in the house. They are not suitable for carrying about, and if carried would undoubtedly scatter candle-grease over the floor. I have never lighted a candle in my room as there is no necessity to do so. It is rather significant that shortly before retiring to bed that night I had been looking over some notes and MSS. concerning the projection of the astral form, and was contemplating an article on that subject for a magazine—and whilst I was undressing I wondered if I could project my astral form so as to appear to relations and friends. I thought of three persons living in different parts of England, on whom I might try the experiment of appearing to, but on second thoughts, feared that it might startle them. I was in this undecided mood when I fell asleep. It is also curious that whilst I was undressing, my eye fell on the brass candlesticks on the mantelpiece, and I thought "I am never likely to use one of these as the incandescent light in the room is so good, and they are quite unsuitable for carrying."

It was only by accident that I heard of this appearance of my astral form, during a conversation on sleeplessness and restlessness at night, when Miss Avis told me what she had seen with regard to myself.

We certify this to be an exact account of what occurred. —(Signed) MARGARET AVIS, MARIAN WILSON.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

LIGHT becomes ever more interesting and inspiring, and I would not be without it for worlds!—EDITH M. A. TAYLOR.

May I join with your many other appreciative readers and say what a wonderful paper yours has developed into. I have been a reader for fifteen years, and look with admiration and gratification at the advance in the power and influence of LIGHT. May LIGHT and the spiritual knowledge disseminated in its pages have overwhelming success.—MRS. RUTH M. FRITH.

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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.

DEVELOPMENT OF MEDIUMSHIP.

L. MADELY.—The usual method is to join a developing circle under the guidance of some experienced person. This applies especially to physical phenomena. But of course the gift must be there. It cannot be created. There are some books on the subject to be obtained from this office, on application to the manager of the Book Department, who would give you particulars.

COUNT CAGLIOSTRO.

"MORTON" wishes to know whether Cagliostro was really as black as he is usually painted. It is not easy to estimate the degree of his roguery, but there is no doubt that, a man of powerful mind and great audacity, he was associated with many disreputable adventures and shady intrigues. As for his being a "great occultist"—this is nonsense. He traded on his reputation as a "magician" and probably had some mediumistic power, as is often the case with charlatans. That is what makes it so difficult to deal with them. "The lie that is part a truth" has its expression as a personal problem in the case of the liar who is partly true. If you want to read a short sketch of this remarkable personage I would suggest an admirable little book, "Occultists and Mystics of All Ages," by the Hon. Ralph Shirley, which can be purchased at this office, 4/6 net, or seen in the L.S.A. Library.

"SPIRIT DRAPERIES."

F. A. H. asks why in some supernormal pictures the faces of the sitters have not obliterated the filmy matter—sometimes known as "wool"—around the psychic figures or faces. There are two explanations. In some instances material forms become apparently translucent and reveal things at the back of them. But the general explanation seems to lie in the supposition that many extras are superimposed—by what means we know not—on the physical portions of the picture—the bodies of the sitters, for example.

CRYSTAL GAZING.

B. SINCLAIR.—This is a subject that is a good deal tainted in the public mind by its association with fortune-telling and fraudulent clairvoyance. The mere mention of a crystal in a fortune-telling case usually makes the magistrate snort with indignation. So I must be careful. And yet crystal-gazing has been seriously investigated by many distinguished men—the late Andrew Lang amongst the number. Miss Goodrich Freer (better known as "Miss X.") describes some remarkably veridical experiences in crystal-gazing. But to gain full information on the question you should consult some good books on the subject. There are two volumes dealing with it in the L.S.A. Library, one by J. Melville, the other by Northcott W. Thomas, in addition to much other matter scattered through books on psychical research.

A STRANGE MEETING.

W. T. R. tells me that a dear friend of his once had the experience of meeting in the street a gentleman whom he knew well but whom he had not seen for a very long time. Accordingly he stopped to shake hands and say a few words

to him. But when W. T. R.'s friend returned home and mentioned the fact to his family he was astonished to learn that the man he had spoken to had been dead three days, and previously to his death had been in bed for three weeks. Can I explain it? Not in this particular case certainly, for these things need very careful investigation as it has been found that some of them are accounted for by mistaken identity. But there are many cases which it is impossible to explain except on the idea that in some mysterious fashion a spirit became temporarily visible and held converse in the everyday world with some person still in the flesh. There is a problem here, but I have only a theory to explain it. It is that the person "on this side" was temporarily clairvoyant and clairaudient—a slight change in his consciousness brought him into apparent contact with the spirit. But that explanation may not always apply.

PSYCHIC PAINTINGS.

PICTOR has seen some psychic drawings and paintings, and suggests that they are presumably to be judged by some other standard than that of normal art, for they are *not* art. This is true enough, but not always. I have seen paintings produced under psychic influence that attained very high artistic standard in the judgment of competent artists. For the rest, they seem designed chiefly to convey symbolical meanings at the expense of shocking the sensibilities of those who demand conformity with the canons of normal art. But even the crudest daubs of colour may convey a message and a meaning to those in sympathy with the underlying idea.

THE SYMBOLISM OF A BADGE.

In my reply to F. O. B. on this subject (p. 127) I suggested that those connected with the introduction of the badge might give me further information as to the meaning of the symbol. I have now heard from Mrs. Montgomery Irvine with the following interpretation: "The Cross, significant of love and sacrifice, is shown as the centre of our devotional aspiration, indicated by the blue tint of the five-pointed star—the age-long symbol of the Logos manifested in man. The circle is the emblem of Eternity." The badge was designed by the Rev. F. Fielding-Ould, and is to be obtained of Mrs. Montgomery Irvine, 115, Lad-broke Grove, W., as advertised. It will now include a printed explanation of the symbolism.

SPIRIT MESSAGES.

To F. MILLIGAN.—It was Mr. Edward Clodd who wrote that all spirit messages were "nauseating, frivolous, mischievous, spurious drivel"—a nice "derangement of epitaphs," as Mrs. Malaprop would say. It was a foolish statement and led to the production by Mr. Harold Bayley in 1918 of a valuable book, "The Undiscovered Country: A Sequence of Spirit Messages Describing Death and the After-World." In this volume we have in a handy form not only a collection of messages full of instruction and many of them of great beauty and interest, but a crushing refutation of Mr. Edward Clodd's utterly reckless statement. The book is published by Cassell & Co., Ltd.

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"LIGHT" COVER COMPETITION.

This competition closed on Monday last, and at the eleventh hour a very large number of designs were sent in. We are much gratified at the wonderful response which has been made by the readers of *LIGHT*, and the great artistic ability displayed by so many of them. The range of ideas has been truly remarkable, and after the judging and the announcement of the winners' names we are seriously considering the advisability of holding an exhibition at our offices at 6, Queen Square, for we feel that no more striking exhibition of symbolism in art could be imagined than the one which we may be able to announce in the course of the next week or so.

The proprietors of *LIGHT* wish to thank all the competitors for the great trouble they have taken, especially regarding the conditions which in all cases they have faithfully observed.

"WIRELESS OF THE WILD."

In a letter under this title in the "Daily Mail" of the 28th ult., Mr. Andrew W. Jack, of 10, Springwell-avenue, Harlesden, N.W., relates that while in West Africa he came across a wonderful instance of how news travels in the wilds:—"Our camp was over a hundred miles from the coast. One day we were astonished to be told by the natives that the 'Big White Woman of England' had died, and on questioning them we ascertained that they referred to the late Queen Victoria." The letter continues:—

"When our special runner from Cape Coast Castle arrived two or three days later with copies of Reuter's cables we found that the dates coincided.

"This is an instance where no prearranged signal could have been made, and goes to show that the natives had some system of code by means of their 'tom-toms.'"

This reminds one of a case related by an Engineer officer who called at *LIGHT* office some time ago. He said that while in West Africa, he was one of the guests at a dinner held by the white men in a remote settlement to celebrate the coronation of King Edward VII.

The natives regarded the proceedings with evident amusement, one of them explaining their attitude with the curt remark, "Your King be no crowned." This was puzzling until a telegram arrived on the following day announcing the King's illness and the postponement of the coronation ceremonies. Our informant added that although the natives were reticent as to how they knew, he traced the source of the news to the priest, or "medicine-man" of the tribe. But this dignitary would not reveal how he acquired the knowledge.

THE BRITTEN MEMORIAL.—Mr. A. W. Orr, the Hon. Secretary, asks us to state that the annual meeting of subscribers to the Britten Memorial will be held in the "Onward" Buildings, 207, Deansgate, Manchester, on Wednesday, March 9th, at 2.30 p.m.

"ALLEGED SPIRIT MESSAGES."—Under this title, the "Church Family Newspaper" of the 18th inst. discusses "The Earthen Vessel," by Lady Glenconner, the reviewer showing himself considerably impressed by the evidences for spirit communication adduced in the book. He is indeed considerably struck by the "Book Test" which deals with the ravages of the tree beetle, finding in the message a humorous touch "so natural and unaffected that it is extremely convincing." But it may be all due to "a new and mysterious Telepathy." Nevertheless, the review pleads that the whole subject shall be investigated with a reverent curiosity.

MINDS "IN ABEYANCE."—Writing of the shifting attitude of the Churches in regard to Spiritualism, Mr. W. Pollin (St. Leonards-on-Sea) deals with the Bishops' objection that in Spiritualism our minds have to be in abeyance (which is only very partially true, after all). Mr. Pollin says: "If you are receiving a message through the telephone from a friend at a distance, surely you must take up an attitude of receptivity and attention to what your friend is telling you. What other position did the Apostles take up? They listened, they heard, they even spake in tongues as the Spirit gave them utterance. If this was proper in their day why is it improper to-day?"

SOUTH LONDON SPIRITUALIST MISSION.—Mr. C. J. Williams, 115, Tanner's Hill, Deptford, S.E.8, writes: "May we appeal for our building fund and bazaar? It is now twenty years since the present South London Spiritualist Mission was founded, and we are faced with the necessity of purchasing Lausanne Hall or finding another home. We have agreed to purchase, and are holding a bazaar early in March to help to raise funds. During our existence many have gained help and comfort through the ministrations of the workers, and we appeal to all interested to show their gratitude by giving a donation to the building fund or gifts to the bazaar. A sum of £250 is needed to clear the hall from debt. Donations will be thankfully received and acknowledged by me, and gifts for the bazaar by Mr. H. Lister, 3, Crewys-road, Peckham, S.E.15."

WHAT THE CHURCHES CAN LEARN.

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

1920.
October 30th.—Rev. Chas. L. Tweedale.
November 6th.—Rev. F. Fielding-Ould, M.A.
13th.—Rev. Walter Wynn.
20th.—Rev. C. Drayton Thomas.
27th.—Rev. Clarence May.
December 4th.—Rev. Dr. W. F. Geikie-Cobb.
11th.—Rev. Prof. Geo. Henslow.
18th.—Rev. Ellis G. Roberts, M.A.
25th.—Rev. Ellis G. Roberts, M.A.
1921.
January 1st.—Rev. G. Vale Owen.
8th.—Rev. G. Vale Owen.
15th.—Rev. G. Vale Owen.
22nd.—Rev. G. Maurice Elliott.
29th.—Rev. S. S. Stitt, M.A.
February 5th.—Rev. W. B. Haynes.

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

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TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

- Jewisham.**—Limes Hall, Limes Grove.—6.30, Mr. George Prior.
Peckham.—Lausanne-road.—7, Mrs. M. Clempson.
Thursday, 8.15, Mrs. M. Gordon.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Brown.
Croydon.—Harewood Hall, 98, High-street.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Alderman D. J. Davis, J.P., Mayor of West Ham.
Sutton.—Co-operative Hall, Benhill-street.—6.30, Miss Violet Burton.
Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—11, Mrs. Mary Gordon; 7, Mrs. Podmore. Wednesday, 8, Mrs. Mary Gordon. Saturday, 7.30, Japanese Fairy Play by Lyceumists (repeat performance).
Brighton.—Athena Hall.—11.15 and 7; 3, Lyceum. Monday and Wednesday, at 8, healing services.
Richmond Spiritualists' Church, Ormond-road, Richmond.—7.30, Mrs. Graddon Kent, "Personal Prophecies Fulfilled."

THE GUILD OF SPIRITUAL UNITY.—The Guild held its fourth meeting at the Holborn Restaurant on Thursday, 17th inst., when some eighteen members were present, including on this occasion the official representative of the Spiritualists' National Union. Much useful work was done during the meeting to further the progress of the higher Spiritualism and Psychological Research.

"THE LYCEUM BANNER."—A copy of our little contemporary, "The Lyceum Banner," gives us the impression of warmth and sincerity, coupled with a very sound and healthy mode of instruction for the young. To the leaders of the Lyceum Union for juvenile training Spiritualism is more than a question of psychical inquiry—it is a spiritual movement touching life at every point. The Lyceum method was first outlined by Andrew Jackson Davis, and its chief representative in this country, Mr. Alfred Kitson, has devoted the best part of his life to what is undoubtedly a great and important work.

MR. H. W. ENGHOLM AT CHESHAM.—On Monday evening last Mr. Engholm delivered an address on the Vale Owen Scripts to the congregation of the Baptist Free Church at Chesham, of which the Rev. Walter Wynn is pastor. Mr. Engholm said that he spoke as a member of the Church of England, but he found a bond of unity with them in the fact that they all acknowledged the same leader and captain—Jesus Christ. Mr. Engholm had a most cordial reception, and his address was heard with the greatest attention and sympathy throughout. On Sunday evening next, the 27th inst., Mr. Engholm will give an address at the Steinway Hall (the Marylebone Spiritualist Association) on "The Christ in the Vale Owen Script."

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The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884 for the purpose of affording information to persons interested in psychical phenomena and the evidences for human survival of death.

The need of such a Society was never more pressing or important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into these objects and their relation to life and conduct, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

The Alliance has been carrying out its work conscientiously, honestly, and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

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The Members of this Society enjoy the use of the magnificent library of thousands of works, including

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In its beautiful home, in the centre of London, the comfort and convenience of its members are catered for with every care and thought. Attached to the offices and library is a well-appointed hall in which meetings of all kinds are held on certain afternoons and evenings during the week. Opportunity is given at these meetings for instructing members in all phases of Spiritualism and psychic science, and addresses are given by men and women famous for their knowledge and experience.

TERMS OF MEMBERSHIP.

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

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

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

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

Such a Society as the London Spiritualist Alliance is essential to all who have even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" And further, "What can we learn from those who have passed on which will help us to better ourselves here?"

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