

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

MEETINGS IN JUNE.

FRIDAY, JUNE 3rd, at 3 p.m.

A Conversational Gathering will be held in the Members' Room at No. 5, Queen Square. To be followed at 4 o'clock by "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

THURSDAY, JUNE 9th, at 7.30 p.m.

SPECIAL MEETING, when MISS ESTELLE STEAD will deliver an Address on "My Father's Messages in the 'Weekly Dispatch'."

FRIDAY, JUNE 10th, at 3 p.m.

A Conversational Gathering will be held in the Members' Room at No. 5, Queen Square. To be followed at 4 o'clock by a Trance Address on "Spiritual Values." Medium, Mrs. M. H. Wallis.

At the Friday meetings, tea and biscuits are provided at 3.30 p.m. at a moderate charge.

L.S.A. FETE AND GARDEN PARTY

will be held on the Afternoon of SATURDAY, JULY 2ND, in the grounds of Rosedene, Christchurch Avenue, Brondesbury Park, N.W., kindly lent by Dr. and Mrs. Ellis T. Powell.

Tickets for this Fete are on sale at the Offices of the L.S.A., price 2/-, which will include Tea and various amusements. The L.S.A. Orchestra will give selections during the afternoon. Full particulars will be found in forthcoming issues of "LIGHT."

Members and Friends.—Please note that the L.S.A. and Library are now in their New quarters, No. 5, Queen Square (next to their late offices).

Marylebone Spiritualist Association, Ltd.,

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SUNDAY NEXT ... MRS. M. H. WALLIS.
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The London Spiritual Mission,
13, Pembridge Place, Bayswater, W.

SUNDAY, JUNE 5th.

At 11 a.m. ...	DR. W. J. VANSTONE.
At 6.30 p.m. ...	MR. P. E. BEARD.
Wednesday, June 8th, 7.30 p.m. ...	MRS. E. A. CANNOCK.

The "W. T. Stead" Library and Bureau,
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Tuesday, June 7th, at 7 ...	MRS. MARRIOTT.
Thursday, June 9th, at 3.30 ...	MR. HORACE LEAF.
Devotional Group, Miss Stead, June 9th.	
Members Free. Visitors 1s.	

Wimbledon Spiritualist Mission.

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

Sunday, June 5th, at 11 a.m. ...	MR. A. J. MASKELL.
6.30 p.m. ...	MRS. M. CLEMPSON.
Wednesday, June 8th, 3 p.m., Healing Circle.	Treatment, 4 to 5.
7.30 ...	MR. & MRS. LEWIS.
	MRS. ORLOWSKI.

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

Sunday, June 5th, and Monday and Tuesday.
Speaker and Demonstrator—MRS. LAURA LEWIS (London Psychic College).

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Wednesday, June 8th, at 8 p.m., "How the world was prepared for the Vale Owen Scripts." (Inspirational address.) MISS V. BURTON.

Talks on "Practical Healing" every Tuesday, at 3 p.m. MR. W. S. HENDRY.

Public Clairvoyance.

Friday, June 3rd, at 8 p.m.—MR. & MRS. WHYMAN (Hanley), Psychometric Clairvoyance.

Tuesday, June 7th, at 3.30 p.m.—MRS. CANNOCK.

Friday, June 10th, at 8 p.m.—MRS. BRITTAIN.

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Worthing Spiritualist Mission,
St. Dunstan's Hall, Farring, W. Worthing.

Sunday, June 5th 6.30 p.m. ... MR. A. G. HOWARD HULME

Wednesday, June 8th, 3 p.m. & 6.30 p.m. ... MRS. S. G. HEATH.

SUNDAY AFTERNOON LECTURES

On the "HIGHER ASPECTS OF SPIRITUALISM."

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,108.—Vol. XLI. [Registered as]

SATURDAY, JUNE 4, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

There are times when the unknown reveals itself to the spirit of man in visions. Those that depart still remain with us; they are in a World of Light, but they as tender witnesses hover about our world of darkness. Though invisible to some, they are not absent. Sweet is their presence, holy is their converse with us.—VICTOR HUGO.

That was a wise thinker who said that it was dangerous to push any idea to its logical conclusions. Here, for instance, is a man who demands absolute honesty in all relations of life. He preaches the doctrine that if you dislike a man you must show it in your manner unmistakably, or you are not honest. He follows the rule himself, speaks the plain blunt truth about everyone he meets—straightforwardly to the person's face—and in a short time finds that his presence has become an offence to his fellows—he is cordially detested. But he has been quite honest and quite logical: Take another instance. The world beyond is, by all accounts, a far happier one than this. Logical conclusion: we should all get out of this world into the other with as little delay as possible. But, as every Spiritualist knows, it does not work out that way in practice. Yet another instance: We have been told that "Co-operation is the law of life, and Competition is the law of death." It sounds splendid until you examine it and learn from men well seasoned with practical experience that all institutions in which the competitive idea has been abolished become monuments of incompetence, wastefulness and utterly inefficient service.

* * * *

Now what is wrong in these things? The answer is quite simple. You can push one idea to its logical conclusions with disastrous effect. You cannot do this with two ideas which can correct each other. So that in the instances we have noted, to take them in order, if the honest man had united with his idea of honesty the idea of kindness he would have been saved from his excesses. If with the idea of happiness in the second case is united the idea of duty there will be no scuttling out of this world to escape its miseries. And, in the third instance, if the idea of co-operation is balanced by the idea of competition, then we may get

a sanely-ordered institution or community. We are so much under the bondage of words that we are frequently in the habit of denouncing materialism as though it were an evil in itself. But inasmuch as we are material beings so far as our earth lives are concerned, it is wise not to push that idea too far, just as on the other hand we may carry our Spiritualism to dangerous extremes by over-emphasis of the fact that in essence we are spiritual beings. So, again, in another case of which we are hearing much just now—the question of creeds. We can neither be utterly bound nor utterly free—one extreme being abject servitude, the other unbridled license.

* * * *

We therefore balance the idea of spiritual freedom for all with that of obedience by each to the laws of his own being, and escape from the tyranny of one idea, which would masquerade in the one case as religious democracy and in the other as religious despotism. Both these things, as we may now see, are essential. We want unity in Spiritualism, but we cannot have *absolute* unity. We can only unite on some great central principle. For us that principle is the spiritual nature of the universe and of mankind. It is the one basis, the only one so far as we have observed, upon which all Spiritualists can agree. Descending from that one principle, the diversities—a long and, unfortunately sometimes, a discordant train—inevitably come in. But we may rest assured that if we are not wise enough to adjust them ourselves they will be eventually adjusted for us, at our expense, by the operation of natural laws. The world at large can only be harmonised on the basis of its *common humanity*. That is a great palpable fact—divinely simple as all the divine things are. Indeed, as we have sometimes thought, it is too simple to be quickly understood in a world that is for ever looking in remote places for things which are immediately under its nose.

LEAFLETS IN "LIGHT."

AN INSOLENT AND INSIDIOUS DEVICE.

"A. R. S.," a Liverpool correspondent, informs us that in the copies of *LIGHT* purchased at his newsagent's, he finds leaflets directed against our subject on the lines of a little, narrow form of sectarianism. Our correspondent sends us a reply to the arguments (such as they are) contained in this scurrilous little tractate which traces spirit communications to devils. But this is not the main point for us. It is the tricky and utterly unwarrantable interference with our journal that concerns us at the moment, and we are taking immediate steps to stop this impudent and insidious manœuvre, thoroughly worthy of the kind of persons who would try to oppose us.

PREACHING at St. Jude on the Hill on Sunday last, the Rev. B. G. Bouchier laid stress upon the complete identity between the spirit which passes out from this side and that which wakes upon the other. The life to come might be divided into two periods. About the later, which might be called the Far Hereafter, we knew comparatively little, and it was open to doubt if any member of the human race had yet attained that state. But with regard to the earlier period, the Near Hereafter, we knew a great deal, and our knowledge was of such a character as to fill us with hope and with the certainty of reunion with those of our loved ones who had gone before.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

REALITY AT A SEANCE.

DESCRIBED BY H. W. ENGHOLM.

I speak for myself, and I feel that what I have to say will be borne out by the nine other people who were present with me in that darkened room a week ago at the British College of Psychic Science. There were ten of us who were invited by Mr. and Mrs. Hewat McKenzie to have a sitting with a medium, Miss Ada Bessinet. She had only just arrived from America and had brought with her great fame as one whose psychic gifts enabled the rare phenomena of materialisation to occur. In the lofty and spacious seance room we were each in turn introduced to the medium, whose appearance and manner inspired us at once with confidence. After seating ourselves round the large oval table, the medium in an arm chair forming one of the circle, we had time before the lights were extinguished to notice the serene calmness of Miss Bessinet and have from her one or two simple explanations in a gentle voice that was full of refinement. Needless to say, before we sat down a careful examination was made of the room, the doors were locked, and the keys handed into the custody of one of the sitters. On the table before us lay a small cardboard megaphone, two coils of white rope, and a tambourine, a pad of writing paper and a pencil. Mr. McKenzie sat near a large gramophone and a pile of records that were continuously used during the seance. The lights went out, we sat in inky darkness, and for a few moments there was silence.

Suddenly my reverie was broken by the sound of a child's voice requesting Mr. McKenzie to start the gramophone. The little voice belonged, so we were told, to "Pansy," a spirit child, who acted as a sort of M.C. The music from the gramophone seemed at once to start the necessary psychic vibrations, for light after light then appeared, often reflected in the polished surface of the table, a light, one may almost say, that was never seen on sea or land—fragments of the light of the spirit world. Then phenomena commenced. The playing of the tambourine, such perfect playing as positively thrilled one, brought vivid pictures of Spanish dancers from sunny Spain. Voice after voice then followed, soprano, contralto, tenor and baritone. What voices they were! No earthly singer has ever excelled the beauty or the technique of those spirit people who had come back for a few moments to entertain us. Then the thought, and a very human one, came for a moment into my mind, and it may doubtless have also come to my colleagues—the medium is untied, could not she play that tambourine? Everything on the table was within her reach, no one was holding her hands; there was nothing to prevent her, in the darkness, from running the whole show! My thought had hardly formed itself (I hated myself for harbouring such a thought at all), when a low, soft, but manly voice, proceeded from the direction of the medium, saying, "We will now tie the medium up." Instantly I heard the noise of lashing ropes, and a cry from the sitter next to the medium saying, "Why! they are tying me up as well." The same quiet, low voice then told Mr. McKenzie to turn on the red light. He did so, and behold, Miss Bessinet was found to be pinioned to her chair by the ropes, which were tied in a cunning and inexplicable manner! The sitter next to her was seen to have his arm and hand bound to her. Again we extinguished the light, and without the assistance of Mr. McKenzie, a gramophone record was placed on the instrument, which was started at once. The record which had been taken off was placed in the hands of one of the sitters, and then the tambourine played a fandango that filled everyone with wonder. Little Pansy informed us, in her baby voice, that a Spanish dancer was responsible for the playing, and that it was she who had manipulated the gramophone. When this delightful spirit "turn" had ceased, the low, quiet voice that we now understood was

that of the medium's control (the medium being in a deep trance), remarked to us, "The medium could not play the tambourine, for surely she is too well secured by the rope." The test had been made, but it had not been made by ourselves, but by those on the Other Side who wished to clear our minds of doubts and fancies and so prepare us for the more serious things that were to come. Regarding what followed I again repeat that I must speak for myself. The medium was now released from the ropes, again by spirit agency. I heard the cords being rapidly untied, and next moment a bundle of ropes was tossed into my lap. Again the still, low voice warning us that the hour had now arrived when our friends would show themselves. We were ordered to stand, keeping our hands on the table, when the signal came, and that signal was to be a tugging at my coat, pulling me towards the table. Soon the signal came to me. I stood there looking into the darkness, wondering what I would see, breathless with expectancy. Then a small

light appeared level with my face. I gazed at it intently for a moment and slowly it grew brighter, developing into a golden radiance. In that radiance was the form and face of my little son, the baby boy who had left us heartbroken ten years ago. There he was again, his head covered with delicate drapery, his golden curls and those lovely eyes of his, smiling an inexpressibly loving recognition. Then that golden light faded away, leaving me in that darkness with thoughts and emotions too sacred for me ever to express publicly. At last I had seen my boy, and he had heard my earthly voice telling him again of my undying love. Oh! the wonder of it all! There was no mistake about it, for that boy was never to be forgotten, and I, his father, would know him in a million. Then each in turn around that table saw and spoke to someone who was very dear to them. I paid but little heed to these lovely visions and sacred conversations. My heart was too full.

Then (wonder upon wonder), a pencil was heard guided by some unseen hand, writing rapidly upon the pad of paper which had been left on the table. There was a tearing sound, as the paper was detached from the pad, and next moment I felt the paper thrust into my hand, and at the same time my face and hair were gently stroked by a hand so delicate and soft that it must have been the

hand of that little one who had smiled at me.

The lights are turned up, the sitting is at an end, the medium, half dazed, is recovering in her chair, and I hastily smoothe out the crumpled paper and read—what? A message of some twenty words, a message from my little son, my little son Paddy. That piece of paper will for all time be the most precious thing to me, for it is priceless. When I got home that evening I hastened to the bedside of Paddy's little brother, and as I looked down upon the face of that other little son that God had given us to allay the pain that we had suffered after our angel boy had left us, there I saw in the face of that little man asleep, Paddy's little brother. Almost line for line are those two boys alike. In that recognition I doubly realised that I had seen my angel son just two short hours before. One of the most remarkable and comforting blessings that has been vouchsafed to my wife and myself lay in the fact that as our second little son grew up from babyhood he became more and more like his brother—in fact it almost seemed as though Paddy were still with us. As I have said, I have spoken to my son, but now having had that revelation made to me, that single confirmation that there is no death, my heart went out to the whole world with a prayer and a longing that everyone might have such an experience as had been granted to me, and how much we ought to reverence and guard those precious beings who have such a God-given gift as that possessed by Ada Bessinet.



[Amethyst.—Copyright.]

MISS ADA BESSINET.

The American medium for materialisations, now on a visit to London.

IS SPIRITUALISM A RELIGION?

ADDRESS BY MR. H. W. ENGHOLM.

At the usual Thursday meeting of the members and friends of the London Spiritualist Alliance, on Thursday evening, May 26th, at 6, Queen Square, Mr. H. W. Engholm delivered an address, taking for his subject, "Is Spiritualism a Religion?"

LIEUT.-COLONEL HARDWICK, who presided, in introducing the speaker, referred to his courage in taking so controversial a subject. There was no topic just now that the average person was more inclined to fight about than this.

MR. ENGHOLM said the question whether Spiritualism was a religion or not was being very seriously debated at present. Spiritualism, either in its broad or narrow sense, had one peculiarity, which, as a revelation of the life here and the life to come, made it differ from all other revelations. Many who absolutely believed in its revelations did not regard it as a religion, and others, equally sure of it, acclaimed it not only as a religion, but as the greatest of all. In the first place, what was Religion? In his view Religion was a man's belief in a Divine Power, and his endeavours to obtain personal relations with that Power. Mankind had at different periods adopted various methods of establishing that relation. Temperament and also environment had played essential parts in the selection of some method. All the great World Religions had practically come into being through the personal equation. There had always been a founder. The religious element was present in each case at their inception. With Modern Spiritualism, however, it was said to have started through the signals established between the little daughters of Mr. and Mrs. Fox, of Hydesville, and a murdered pedlar.

Since this strange beginning, the world had been rapidly establishing communication with its late inhabitants, who had passed into the invisible. To-day, there was a vast number of books packed with data on the subject of the life after death, stating the point of view of those people who had left this world for another. Out of this knowledge they had imparted to us, a great many people had started a religion based on a code of morals and a formula setting out the Divine method of our progression.

Spiritualism, then, as a religion was really an impersonal one as compared with other religions. The idea of those who were framing the religion of Spiritualism was to build that religion on the information obtained through communication with those who had passed on. That was where, he thought, a very real danger lay. It was necessary to have great souls here who could determine in the messages and the teachings that came through to us what was wheat and what was chaff.

One always had to remember that a very large number of people who had passed on were, for some time at any rate, very much the same sort of people as they were when here in the flesh. They might indeed tell us a great deal about their new life, but whether they could impart such vital matters as those that justified establishing a religion was another question.

Now, as regarded the Christian faith, its Founder pronounced a definite set of rules for mankind to follow. The Christian, that is the simple Christian, took the word of Jesus, and left it at that. Simple and direct as were those words of His they were soon embraced by a man-made theology that to-day had become a bewildering and amazing thing. Few could understand or get to the bottom of it. Complicated rules and regulations, customs and ceremonies were the result. Let them look to-day at what a tremendous edifice had been built up by the churches out of those simple but vital sayings of Jesus. Could anything be more wonderful or ceremonious than the celebration of High Mass at, say, St. Peter's at Rome, the basis of which Mass was that simple last supper in Jerusalem!

Was Spiritualism, simple and beautiful as it was to-day in many respects, going to follow this example? He believed it was. In two thousand years' time they would have a Spiritualistic religion quite as wonderful as that which the Church of Rome practised to-day!

He based this belief on what he knew of human nature. It never altered. Whenever man got hold of a simple truth he immediately sets to work with an inborn love of art and ceremony to frame it as some objective and wonderful spectacle. He framed it first with a creed, and then with a cathedral. He (the lecturer) could see the day when Spiritualism would have its cathedral, and its priests—they would be the mediums—and every Sunday before its altar the congregations would stand before the open doors of the other world. But the Spiritualism of those days would be nothing more nor less than a simplified Christianity with new and more glorious additions—a Divine reality in consequence of knowledge and faith being united.

A religion was born when it had a creed. Christianity, as the Churches knew it, was born at the Council of Nicæa. Before that time, as a religion, it was suffering the pains of child-birth. Spiritualism, as a religion, was not born yet. It was still in the womb of spiritual progress. Its time was near at hand, but it would not be delivered to mankind as a religion until its theological swaddling clothes were ready, and they were being made now.

To-day, amongst a considerable number of Spiritualists

there was a strong feeling of rebellion against orthodox religions. Those Spiritualists wanted to separate entirely from the Christian creed, and discard the Bible. They desired to frame the religion of the future with the help of the unseen guides and the Higher Angels, and in this way they would devise a creed. But those who wished to accomplish such a tremendous thing must remember that spiritual progress was won by evolution and not revolution. They must also remember that there was imbedded in the human race that important factor known as Tradition, which could not be overthrown in a moment. Everywhere he went in this country he found people asking "Can I be a Christian and a Spiritualist as well? I am told that if I declare myself a Spiritualist I must throw over my Christian beliefs. I am also told that I must accept the Seven Principles of Spiritualism, but I do not find the name of the Founder of Christianity mentioned in them, nor in the Spiritualist hymn-book." Such people were for the moment in a quandary. But if they would only consider Spiritualism in its essence and what it really proved, it would be discovered that the facts of Spiritualism were such all-embracing truth that it could be absorbed into practically all religions, and far from weakening them, give them additional life and strength by the very nature of its spirituality. Again, let them go back to the time before the Council of Nicæa, before the advent of creeds, theologies and dogmas, those things that were considered so necessary now for an organised religious body. He was certain they would find from the study of Early Christianity that they could not only be Spiritualists and Christians at one and the same time, but that the additional knowledge thus gained through Spiritualism was going to make their Christianity a living thing, and their belief doubly sure. (Hear, hear.)

Speaking personally about the matter he found, after years of study of Spiritualism, that the Christianity in which he had been bred and born became in consequence so all-important, so true a sign-post on the road of life that he should strive to be a Christian as long as he lived. (Hear, hear.) The truest Spiritualist, to his mind, was the one who was also a sound Christian. He believed that that type of Spiritualism was going to remodel the world. But it would be a very hard fight because it was at present a very materialistic world, and the Spiritualist had something to prove to it—to bring home the Truth not by faith, but by common sense demonstration that there was no death.

He had heard many of the clergy say that there was no need for Spiritualism—that one only need go to Church regularly, have a childlike faith, and one was then a true Christian, believe implicitly in all that was written in the New Testament, and leave it at that. This was sufficient. They knew, however, that something else was wanted. There were millions in this country to-day who never went near the churches. It was not because they had deserted them. Perhaps twice in their lives they used them—once to be baptized and once to get married. Their bodies were buried by the Church, but then they were not there in person! Let them look around the country and see that in the midst of a great industrial upheaval the Churches were empty, and the picture palaces full! There was obviously something more needed to stir the spirituality of the people into life. We were in a new age, a new phase of things. The something needed was outside the Churches at present. Slowly, and imperfectly as yet, a knowledge that there was a great spiritual realm controlling the forces of this world was coming to mankind. There was not the slightest doubt that this revelation was none other than Spiritualism, as yet scorned and abused by orthodoxy, reviled by the ignorant, and flatly denied by the materialist. Curiously enough history again repeated itself. It was largely through the wage-earning classes that this revelation was coming. One might almost say that Spiritualism started in the kitchen. Whilst the folks above stairs, afflicted with worldly discontent, were worrying to find a way out, meeting in endless discussions on thought-transference, telepathy, New Thought, old thought, and the subconscious mind, they little realised that below stairs the cook was perfectly happy, a simple Spiritualist.

The middle classes again lived very largely a vegetable life, and went to Church as a matter of form. He lived in a suburb and knew these people. If he approached the subject of life after death among them there was a horrified silence, and the topic was changed. He wanted to bring Spiritualism home to the middle classes, for, after all, they were a power in the land. He did not think they would ever make Spiritualism an actual religion. They had got Christianity of a sort in their very bones, largely, he feared, because it was regarded as respectable.

What was necessary to them was a spiritual awakening, and Spiritualism was going to bring that about.

Spiritualism had taught him one very practical thing, that every human being was building in this world a body to live in in the next. That was a natural and also a scientific fact. When we passed out of this body into the next life we stood in that etheric body which we had built. That body was really a character body. Spiritualism had proved that to him. When you stood up in that body you had built, you found yourself as you really were. Then it would be impossible to pretend or camouflage. No one else could build that body for you. You built it with your thoughts and your actions. That was where Spiritualism did become a real religion. It taught a man how to live and what he

was doing with his life. It taught him some very simple but vital facts about his spiritual natural history.

Of course, the greatest fact that Spiritualism was gradually bringing home to human beings was that they would never die. Once or twice he had had to address audiences who were not sure of that fact. That was a strange state of things in the year 1921! There was one blessing that those present could congratulate themselves upon—everyone of them knew, through Spiritualism, something of the country to which he or she was bound, knew that there was a landing stage, even if they did not know much about the country. They knew that there were people on that quay to welcome them at the end of this life's journey. Unfortunately the Churches of this country had not considered that this matter was sufficiently important to bring it home to the people. He regarded it as most vital knowledge because its realisation was the first step to making them religious. They could never bring this home by theological arguments. People could not grasp them. This knowledge could bring to them another important fact that they were spirits here and now, under the same spiritual laws in this body as they would be when out of it. We were told numberless times not only by Jesus, but by Paul and others of this fact of the reality and indestructibility of the spirit, but to-day the Churches seemed to ignore this. They seemed to think that we were separated by an impenetrable veil from the next sphere of existence. He hated that word—there was no veil, no separation at all. All of them at that moment were spiritually in the sphere which they would inhabit. Spiritualism proved that, and in that way it was a real religion when they applied it to those fundamental things. They could apply it as the great basis of religions.

The things we had learned through Spiritualism were going to be of the greatest use to us when we landed on the other side, because it gave us our first directions. Millions of people on passing to the other side did not realise at first that they had died, simply because they had either ignored or had never heard of Spiritualism. Some of the messages received from the other side also deserved to be seriously studied. They were of tremendous importance.

Here Mr. Engholm read extracts from "The Undiscovered Country." He said that the moment they realised that they were always in spiritual contact with their dear departed it must change their whole outlook. Christianity could not do that quite, as it was taught to-day, but Spiritualism could do it, and, having done it, could make the latent religion taught at their mother's knee awaken within them again, and become a real thing. That was what Spiritualism could do. That was why, in answer to the question, "Is Spiritualism a Religion?" he said yes, for it was the mother of all religions. It told them that great fact of nature that they were spirits here and now, and in so doing confirmed man's belief in the Divine Spirit, and helped him to realise his true personal relation with Almighty God. (Applause.)

SPIRITUALISM AND THE RELIGIOUS QUESTION.

This question of Spiritualism and Religion spreads itself far beyond the limits of the speeches and discussions at South Place. I feel convinced that it is a problem which might be easily settled by the application of a little right-thinking. Thus I have read countless diatribes by Church people against Spiritualism based on the view that its doctrines are heretical. Now, the Churches are not asked to accept any doctrines but only certain facts. And they are asked to accept those facts because they affect Theology as well as Science. What conclusions they may draw from these is their business and not ours. They have been divinely instructed to seek the truth. "Instead of which," as the magistrate observed in the old story, theologians go about raising a dust and clamour about "heretical doctrines." But a fact cannot be a heretical doctrine. A fact is a truer guide to the nature of life than any statement in any document, ancient or modern. And it is to be remembered that in any contest between a doctrine and a fact, it is always the doctrine that has had to

GO TO THE WALL.

A good bishop, a man of fine mind, once lamented to me that in the North of England (his diocese was there) Spiritualism was emptying the Churches. Well, that was a very natural complaint. Of course the glib retort would be that Spiritualism was giving the people what they sought for in vain in the Churches. But that argument would apply equally to cinemas, golf and cricket. The only test would be to ascertain just what sort of people were being drawn away from the Churches. If there were (as we know there are) intelligent men and women of devout life amongst them the inference would be clear and inevitable.

The little controversy at South Place made it quite plain that the facts of Spiritualism, while destructive of much ancient theology, do not in any way threaten the Church as an institution. It can never be destroyed by any discoveries in the realm of natural law, because these are outside its province. All such discoveries can do is to correct any errors of the Church as regards its position towards the natural world, as in the case of the discovery

that the earth is a planet in the Solar System instead of being the centre of the universe, a piece of information which it received from Science and was compelled to accept, willy nilly. On the other hand the Church held by the doctrine of a future life, which Science (of a sort) denied. The Church is now proved to be right and Science wrong by the discovery that

HUMAN SURVIVAL IS A FACT.

But to return to the Convention at South Place. At the evening meeting Mr. H. E. Hunt spoke wisely when he emphasised what he termed the "spirit of Spiritualism," because that aspect of the matter takes us high above the discords of its lower levels. Certainly if more attention is given to principles than to policy, to ideals than to opinions, the way will be more plain and peaceful than at present. Dr. Powell's address showed statesmanship and an invincible faith in the great part which Spiritualism is destined to play in social evolution. He emphasised the need for scientific caution and scientific tolerance. It is perhaps large and difficult counsel for those who have suffered from clerical bigotry, "the oppressor's wrong, the proud man's contumely." Some of those Dr. Powell addressed have borne many things from persons who officially represent Christianity, and whose actions in this case are louder than words. It is hardly to be wondered at that the sufferers found it difficult to discriminate between the Church and its ministers—or at least some of them. In the light of this treatment the "emptying of the Churches" is seen to have more than one cause.

Mr. George Berry's remarks which followed were perhaps needlessly self-depreciatory. The rough, self-taught man may be a graduate of Life if not of Letters. He certainly knows life at first hand and may even have a better appreciation of its true values than the Philosopher who has done little more than inspect it from a study-window or through the perusal of much abstruse literature. Of course that would not apply for a moment to Dr. Powell who knows his world thoroughly and has

TOUCHED LIFE AT MANY POINTS.

It has often seemed to me that many of the divisions in the ranks of Spiritualists are quite artificial, and should disappear when the deeper spiritual relationships are established. And with these should come a solvent of the religious, or rather theological, differences. These are clearly not *religious*, for if religion is not of the Spirit then it is nothing. The rest is merely leather and prunella. All the same these differences and disputes, as Mr. Oaten remarked, have their value. They show that minds and souls are at work, that there is no stagnation and no conformity founded on mere apathy.

One may study surfaces too intently. The really great changes are going on in the depths, and their signs are not revealed to the superficial gaze. Our divinity students should not overlook the "Divinity that shapes our ends" and knows its business much better than we are likely to do. That Divinity gave every one of us an interior body to carry on the living principle when the outer husk is shed, without distinction of

CLASS, COLOUR OR CREED,

and is concerned more with life than with labels. There are many "defenders of the Faith," who in their zeal may overlook the fact that a true Faith cannot be overthrown and may be safely trusted to defend itself. Something was said in disparagement of the people who have come in during the last few years as being responsible for attempts to set back the movement. But some of these people have done the most to bring it to the front. They were not hampered by over-much knowledge of the past; their very lack of experience led to their invading regions that the careful old campaigner would never have attempted. And some of these people were "raised up" as leaders and brought by a variety of carefully-designed "accidents" into their places. The Great Plan is much vaster than some people can easily conceive. It is worked out by unseen leaders with great sweeping minds and surveyed by "other, larger eyes than ours." Sectional views of it may be clear and definite but only in the particular section of it under review. There is a "composition of forces," some advancing and some apparently retarding, but they are all necessary and all working to one end.

I have received a manifesto from the Exeter Society, signed by Mr. Harold A. Grainger, the President, and other officers of the Society. It is a protest against the policy of *LIGHT* and expresses a fear that the journal has become the instrument of a clique which has for its sinister object the revival of the dead formalism in religion. I have every sympathy with the intentions of the subscribers to what is a well-expressed protest. Unhappily it is marked by a rather truculent note. If the protest is not published, the signatories say, they will be more strongly confirmed in what they have said. Well, it is not necessary to publish it, for their fears are quite groundless, as they should have seen by recent statements. I will say nothing about the desire apparent in some quarters to dictate the policy of a journal from the outside, because I recognise that the motives are good although the methods are not always tactful.

P. G.

HOW PROMISES ARE KEPT IN BOTH WORLDS.

By F. E. LEANING.

In the correspondence of a recent number of *LIGHT* (April 9th, p. 243) "Cloverdene" expressed the opinion that compacts to manifest at death were rarely kept, and some good reasons for the failure were offered in reply. It was an interesting statement, as implying that the enquirer was acquainted with several instances of non-fulfilment, which points to the fact of its being a fairly common practice. Probably it is, for it was found in taking the Census of Hallucinations that out of eighty cases of apparitions at death, as many as ten were connected with a promise, but, of course, no data exist to enable us to know the proportion of the kept to the unkept. As far as recorded cases go, however, the great majority seem to be kept. This kind of compact, whether mutual, or given only by one of those concerned, has the peculiar feature of being at once provisional in the making, but binding in the carrying out. Whether it be to satisfy the mind as to the fact of survival, when "if I can" is the main point, or to satisfy the craving for love's sake to comfort the lonely, when it is "if I am permitted," in either case the number of unknown factors as to time, circumstance, and possibility is great. Yet the records of Spiritualism and research alike seem to bear witness to the fact that the intention has the support of some intelligent Power in the Unseen, which not only notes it, but exacts and enforces its fulfilment. It does not matter whether the pact is made in youth and signed in blood, or made in old age with a favourite grandchild, or thrown out lightly as a challenge to a sceptical friend, it has equally been held to.

THE PACT FULFILLED.

Some of our most famous historical cases of apparitions have had this Pact, or Compact basis. The appearance to Lord Brougham in his bathroom of a newly deceased friend is perhaps one of the best known, and that of Lord Tyrone to Lady Beresford is another. This was in 1693, but has been the subject of searching examination by several writers of note in the last and the present century. The Deism of the eighteenth century had already cast its shadow before, and the two friends made a pact that the first who passed on should satisfy the survivor as to the credentials of Christianity. Lord Tyrone, therefore, not only announced his death, but stated dogmatically that the received religion of the day was "the true religion," and added, like a true seventeenth century ghost, an elaborate prediction as to the lady's matrimonial career. The interview was further enriched by the display of some astonishing physical activities on his part, by way of "test," and the tale is completed by the picturesque detail of Lady Beresford ever after wearing a black velvet band on her shrunken wrist, and being taken as a family portrait in it. Curiously enough, Miss Jessie Middleton, one of the latest tellers of the story in her "Grey Ghost Book," is able to match it with a modern instance known to her. Only a few years after the Tyrone-Beresford pact we get the famous appearance of Desfontaines to his youthful friend Bezuël, in the hay-field; and Glanvill is not behindhand in relating that of Major Sydenham's appearance to Captain Dyke, to tell him "That there is a God, and a very just and terrible one, and if you do not turn over a new leaf you shall find it so," and incidentally to see whether his sword were kept in properly polished condition. These older cases, though interesting, would not carry much conviction if they were not supported by a much larger number in the nineteenth century, for as in the case of other psychic phenomena, every well-attested and proved case strengthens all the members of its class, not intrinsically, but by an increase in the degree of their probability.

KEEPING THE TRYST.

Before the keen and critical methods of psychic research had arisen, it is natural to find that some of the stories have a tender, not to say sentimental, aspect. Thus James Hogg, the Ettrick shepherd, relates that a young farmer, David Hunter, of Clunkeigh, was courting "a very dear and lovely girl," Phemie Hewitt, and had trysted to meet her under a tree in Grennam Wood on a certain spring day. There, true to time, came Phemie, with her gown-skirt drawn over her lovely chestnut hair, but would not come under his plaid, nor suffer him to caress her, and while he puzzled over this strange denial, she parted from him. He followed fast and far without being able to over-

take her, till she entered the minister's house by the gate that led through the kirkyard, when suddenly, mad with suspicion, David rushed in and demanded his Phemie, nowhere visible now. He learned that she had been buried only two days previously, and within a few paces of where he stood. Another lovers' meeting was that of R. D'Onston and his Louise, on a starry August midnight in 1867. He was already, for purposes of expediency, betrothed to another lady, and this was a final farewell to the old love. But though he saw, and heard the well-known step, her form eluded him in passing; the Bridge lay deserted in the whole length of the flagged causeway. Louise had died three months before, but she had kept her last tryst. The story was told at first hand to Mr. Stead, who included it in his "More Ghost Stories," in 1892.

CONDITIONS OF FULFILMENT.

The value of the personal compact as affording evidence of survival early attracted the attention of the keen group of researchers who founded the S.P.R. in 1882. F. W. H. Myers, in his great work, "Human Personality," presents us with about twenty such instances, a dozen of which had already been given in "Phantasms of the Living." To these may be added a number of others recorded in the Society's "Proceedings," and thus it will be seen that a mass of good modern evidence is available. On these, as a whole, some interesting and significant conclusions can be based. Myers arranges his data according to the incidence of their fulfilment in time, and shows that they fall into a series which begins with the premature keeping of the pact during life, but under circumstances (such as unconsciousness caused by accident, etc.), which simulate death, passing on to those that are kept by the dying, those coinciding with actual death, then those occurring within a definite short time (twelve hours) after death, and so on by degrees to those deferred, as in one case, to five years after it. This time-element is, of course, to some extent dependent on the nature of the promise. Sometimes it is made definitely for the passing hour, as in the case recorded by Mrs. Bishop, of the appearance of Mountain Jim to her in Switzerland, when he died in Colorado. Pacts have been made for the third night after death, the day of the funeral, a period within a year of it, and so on. This is not a wise thing to do, because it focusses the expectation of the survivor in a way which is strongly deterrent to the deceased. Expectancy is so far from being a factor that produces the effect desired that it even acts to prevent it, by bringing about a positive and active state of the conscious mind, which makes the delicate manifestation impossible. This explains why in one case a lady who sat up all night, hoping earnestly that her friend would come as promised, saw nothing, while at home the husband and child and nurse, who had no such reason, perceived the visitor, weeping and wringing her hands.

If the compact is made, as it more usually is, without specified limits of time and simply for "after death," there is far more chance for the friend in the unseen to choose the suitable hour and condition when his "congenial activities" permit of his keeping his word. "The time and the place and the weather," on both sides, presumably, must harmonise, but as far as these externals go, it is observable that the pact has been kept under all sorts of conditions; in broad, bright summer noons, or on stormy shores, at dawn or at eventide, by night, by moonlight and firelight alike. It has been kept with the busy and the practical, going about their affairs, as well as with the quiet and solitary, or the sleeping, as when Mr. Bellamy, for instance, saw his wife's school friend, with whom she had had a compact, but she herself did not awake. The length of time that may have elapsed between the pact and its keeping also does not affect it; such promises are often made in youth and forgotten by both for years, but when the time comes the one on whom it devolves to carry it out is not allowed to forget. There is here perhaps something at work comparable to post-hypnotic suggestion, some inexorable automatism which does not depend on the conscious memory which serves for everyday affairs.

Furthermore, if any special undertaking is given, as, for instance, not to distress or frighten the living, as Countess Kapnist's friend promised; or not to appear, but only to "make a horrible noise in the house" rather a choice of

evils one would think, to a nervous person!—as was done by the Rev. Henry O'Donnell, all will be duly performed. But always the compact is kept.

THE GREAT COMPACT.

It is impossible to consider this subject without there arising in the mind the thought of the greatest compact that was ever made, the keeping of which has affected the whole world ever since, and the anniversary of which is kept by all Christendom. "I will not leave you comfortless. I will come to you," said the Maker of this pact to His little body of friends, in the simple words which all friends use, and individually and collectively the promise was made good. Through them it was made to the world; to all friends of His everywhere, as the beautiful testimony of saints and mystics proves, in our own day as well as in the past, it is fulfilled. The "coming," which scholars tell us should rather be translated "presence," is a continuous outpouring, in which the human consciousness lies bathed, as our world lies always in the full stream of light and warmth poured on it by the sun. Only the clouds of our own atmosphere, and the position on the spinning sphere, prevent us from enjoying it continuously, and just so the perceiver's own state of mind is calculated to cut him off entirely, or to enable him to receive all he desires. "According to your faith be it unto you." But faith is not good enough, it is not certainty; and, besides, we cannot "have faith" at will. How if one has no faith? "Ask, and ye shall receive," but if even faith like a little grain of mustard seed, enough for bare asking, be lacking, so that the poor soul cannot use this direct means of keeping pact with its great Friend, there is another way, a way made possible by the accumulated mass of the testimony of others. Let anyone, without prejudice, acquaint himself with all that has been witnessed to by those who have had faith, not since Pentecost, but since the beginning of this century, or even the last ten years, and have thereby added to their faith, knowledge; and he will soon find that his unfaith is a very difficult thing to keep hold of. It is, in fact, a thing born of sheer ignorance of what is happening in the world just now; and that ignorance is a thing of which it is within everyone's power to cure himself if he has the will to do so. Heaven most mightily helps those who thus attempt to help themselves, because it has a compact with us to do so, and the right books, the right people, the right opportunities, are sure to fall into the path of the honest and humble seeker.

This, however, is another issue. In a succeeding article it is intended to deal with the fulfilment of obligations as they affect those in the unseen, the sealed envelope tests, and similar matters.

THE CHURCH OF SCOTLAND AND SPIRITUALISM.

BY HORACE LEAF.

Some time ago I expressed the opinion that Scotland leads all other parts of Great Britain in the matter of Spiritualism. The last five years have seen an enormous increase in the interest shown in great Scottish towns in psychic phenomena, and better still, in the philosophy which springs from such supernormal happenings. The smaller towns, have fallen into line, for where Glasgow and Edinburgh, for instance, lead, Dumfermline, Alloa, and Kircaldy naturally follow.

At first one formed the impression that this growth of sympathy would be limited to the "man in the street," leaving the Church and Universities uninterested. The Scots are noted for their conservatism in religion and perhaps culture, even though they be progressive in politics. The stern adherence of the Scot to his Church, and of his Church to its tradition, seemed hardly likely to be weakened by a movement so unconventional and despised as Spiritualism was a few years ago. The unexpected, however, has happened. The Glasgow Society for Psychical Research has been formed, and includes among its members several well-known leaders in education in Scotland, as well as others of considerable business and social standing. Among the more active members are to be found ministers of religion.

When the General Assembly of the Church of Scotland of 1920 appointed a committee to inquire into Spiritualism, Spiritualists and Christians were alike surprised. No one seemed very hopeful about this new body. Christians generally seemed inclined to the point of view that it would soon relinquish its efforts, perhaps because they thought the committee had been called upon to tread unholy ground, and would soon shake its dust from off their shoes; while Spiritualists felt that the gentlemen comprising the committee were by education and tradition incapable of approaching the subject in a spirit sufficiently sympathetic and tolerant.

Twelve months have passed, and the committee has now laid its first report before the new General Assembly. It is very brief, but on the whole favourable and full of promise. Exactly what has been the extent of the work the committee

has achieved I am unable to say. As far as I can judge it has been very limited, but nevertheless enough to cause it to ask to be permitted to continue its labours for another term.

The committee pointed out in its report that there has prevailed in Scotland in recent years an unusual curiosity about the more mysterious capacities of the human soul; and that the desire of finding experimental proof for the doctrine of immortality, the effort to demonstrate the existence and activity of discarnate spirits, have inspired many forms of psychical research. This is, of course, an acknowledgment that the enquirers have not turned to the Church for guidance in these Spiritual yearnings, for the very obvious reason that the Church is unable to help them in the way desired.

The general Press, the committee remarks, takes frequent notice of such activities. It might have emphasized this point to advantage, as the Press is a fairly clear indicator of the Public Mind in all matters of this character. For months past leading daily and weekly journals have had something to say upon the subject, often in the most friendly spirit. One leading Scottish Sunday paper regularly makes Spiritualism one of its principal items. It is gratifying to note that the committee has discovered that there is a large literature also in periodicals and books, which it has found now amounts to about three thousand volumes. They have discovered in the many societies for psychical research in Scotland and abroad, evidence of a vigilant and not uncritical interest among highly educated enquirers. In the larger cities of Scotland they have found numerous groups meeting for "the practice and study of occult spiritual influences."

A particularly interesting part of the report is that which leads up to the request that the committee be permitted to continue its work.

It has considered the literature, ancient and modern, bearing on "Supernormal Psychic Phenomena," and made a survey of the attitude of the Christian faith as declared by other Churches, and has agreed that a merely literary study of the subject would be unsatisfactory unless supplemented by personal observation and direct examination of some of the alleged phenomena. For this end representatives of the committee have been admitted to several practical demonstrations arranged by members of Spiritualistic associations. It is a good sign that the committee should have decided that twelve months is not sufficient time for a critical appreciation of the observations that have been made, and that there is need for further study and experiments.

Now comes the more significant of all the committee's findings: It believes that the phenomena under investigation have a "bearing on the cure of souls," and, therefore, deserve the attention of the Church.

That a Church committee should at last admit that psychic phenomena have "a bearing on the cure of souls" is a distinct triumph for Spiritualism. It was the recognition of this fact that gave rise to Spiritualism as a religious organisation; but Spiritualists realised the spiritual significance of these strange happenings more than seventy years ago! As far as I remember, no committee ever appointed by a Christian Church to investigate the claims of Spiritualism has approached quite so near the truth as this one; so we may still confidently assert that "Scotland leads."

WHAT THE WORLD NEEDS.

The following is part of a message stated to have been received from the Rev. Arthur Chambers by a correspondent, E.A.L.:

In this crisis of the world's history, one fact stands out clear and straight, i.e., man is leaving God out of all his calculations. This is evident on every hand in every phase of life that faces mankind; the cry of self, the god of self, governing every thought of man. Where is God to be found upon the earth? The world has forgotten the one thing needful, it has left out the love of the Father, and until it returns, as the prodigal son, to the Father, there can be no peace.

In all these questions among the different classes of society, what is the main factor, the love of self, or the love of God? I think you will all answer me truthfully that the evil forces dominating the earth proceed entirely through that self governing the heart of man, so shutting out God entirely.

Has the world already forgotten the sacrifice of her sons? Is she prepared to see a greater war than the last? Where is the gratitude of a nation, or the promises fulfilled to a broken and disabled brother? Oh, men, and leaders of men, turn to the God you have forgotten, to the Father you have left out in all your calculations, and may the love of self give way before the stupendous knowledge of God's purpose in all questions of this day's need.

I call to you all across the thin line dividing us. I pray for you all from where I watch these great issues, and I send to you, dear friends, these few words, my message, so that peace may come, and man, pausing upon his road may repent, and return unto the love of the Father.

ECTOPLASMS.

BY "LIEUTENANT-COLONEL."

It is with diffidence that I comply with the editor's suggestion that I should indicate some possibilities of the nature of plasma, both on account of the status of the writers who have already dealt with the subject, and also because of the comparatively small amount of scientific investigation, considering the importance of the subject, that has as yet been made.

I must ask that any deductions shall be taken as purely hypothetical, and as being the result of philosophical considerations of such evidence as is available, compared with the assumptions generally accepted by students of psychical matters.

Plasma, or ectoplasm, as it is variously called, is the means by which certain physical effects are caused without the utilisation of any known form of the physical. Invisible in ordinary light, which appears to produce a deterrent effect, plasma appears to consolidate or concentrate best in total absence of light, while the red rays are less harmful than those at the other extreme of the spectrum.

The organism "homo" is assumed to consist of three distinct entities, popularly known as spirit, soul, and body; or more technically, ego, etherial body, and material body.

Spirit can only be conceived as an existing entity, without dimension, location, or quality; it simply is, and beyond the idea that it is an existence of the highest degree, and a necessity for existence under any condition, further conception of this entity is impossible.

The etherial body appears to be the *deus ex machina* of the material, or visible, body, without which the latter becomes inert or dead.

It can, apparently, be exteriorised from the material body, but in this case a connection of some nature must be retained. Complete separation results in an impossibility of return, otherwise permanent death.

The nature of this etherial body is unknown, but it is usually assumed to be composed of substance superior to, and therefore not subject to, the laws of our present space conditions, although it can only manifest itself to the material through material conditions.

Its connection with the spirit entity is beyond conception; inasmuch as that entity is beyond conception.

The material body is composed entirely of organic material: superior in its composition and capabilities to ordinary material, it can only exist permanently in connection with the etherial body; otherwise it disintegrates into the ordinary and simpler forms of matter.

Its components can be analysed, and found to consist of ordinary elemental materials, without residue, but all attempts at synthetic construction have failed, and such would only appear possible by organic action, under the control of the etherial body.

Plasma would appear to assume an intermediate position between the etherial and the material bodies—material in that it shows evidence of mass, is subject to the influence of gravity, and under certain conditions is both visible and tangible: etherial in that it shows a plasticity, and potentiality of construction into organisms or partial organisms in a manner inconceivable in the material.

All experience has shown that the construction or evolution of an organism through the medium of another organism is a slow and laborious process, with an invariable method and result; or, at least, the variation in result is so slight, and obtained with such difficulty, that individually it is practically negligible.

On the other hand, evolution of an organism through the medium of plasma is rapid, often to an amazing degree, and though the results vary from a shapeless protoplasmic structure, or even an apparently discontinuous stream of organic nature, to the perfect human structure (as shown by Sir William Crookes and others), these results are incomparably beyond any normal natural process, and it is inconceivable that the normal process could be so expedited or modified.

It is, therefore, reasonable to assume that the phenomena depend on the following conditions:—

1. Plasma has a less material and more tractable nature than ordinary organic material.
2. The entity has more control over plasma owing to the lower degree of permanence in its condition.
3. Entities in a higher plane of being have greater knowledge of natural processes, and under certain conditions can influence those processes.

Whether or not all or any of these postulates can be

accepted, it has been proved evidentially that plasma can assume organic formations more rapidly than is possible by any normal process—that it can assume perfect organic conditions if sufficient "power" is present for this purpose—that these conditions are transitory, and leave no permanent result.

Plasma emanates from, or is exteriorised by, the human organism (there is no evidence of such action by an inferior organism), and is accompanied by loss of weight and bulk, and apparently of energy on the part of the organism (medium) exteriorising the plasma. This action is coincident with muscular tension, although what connection the muscular tension has with the exteriorisation is not evident, but it is apparently more of the nature of reflex action than direct physical effort. This loss of weight and bulk is only temporary during the period of the phenomena, and varies in degree with the perfection of the phenomena, but the loss of energy, whether useful or not, is permanent.

It has been claimed that plasma is of cellular formation, as the result of experiments carried out by Dr. Schrenck Notzing, who attempted to capture a portion of this elusive substance, but this evidence is doubtful in comparison with the evidence of Dr. Crawford, where it was shown that plasma collects foreign matter in its passage to and from its destination, and the cells, etc., found in the box in which it was hoped to imprison the plasma would probably be of similar nature, collected from the body of the medium on passage. The infinitesimal amount recovered would incline to this view.

On the other hand it is of evidential importance to note that the violet rays of the spectrum have a deterrent or disorganising effect on the formation or utilisation of plasma, while the red rays have little influence: this is opposite to the effect on organic structure, where the violet rays are invigorating and the red rays have a dwarfing and cramping effect.

Another attribute which gives the impression of immateriality is the speed of return and absorption by the organism of the medium, as a result of unexpected shock: the effect on the medium is severe, for something does return, but similar action on the part of anything of a material nature would be disruptive, and yet a materialised entity can dissolve and return without such effect.

Is it possible that this plasma is not organic material as known to the biologist, but a more simple and elementary substance from which the other is formed, and that under certain conditions, imbued with the etherial personality of the medium, it can be temporarily materialised by entities with greater knowledge, and remain so while under their control, if the conditions of control are not interfered with?

Dissection and analysis would only give evidence of the "material," and they would fail to recognise any substance of this nature, and consequently ignore its existence.

This hypothesis would postulate the connection between mind and matter in plasma, a substance which is amenable to the control of the "etherial," and which is yet of a sufficiently "material" nature to be in contact with, and capable of transferring the impulse to, the material body.

GUESSES AND FACTS.—Mr. McCabe appears to think that his mere assertion, founded upon a wild guess or imaginary hypothesis, will always outweigh any records of facts, no matter how laborious the investigation, or how eminent the investigator. He is prepared at a moment's notice to tell Dr. Crawford what really happened in Belfast, to tell Lord Dufferin what happened in Ashley Place, to tell Sir William Crookes what happened in Mornington-road, to tell Prof. Schrenck-Notzing what happened in Munich, to tell Professor Zöllner what happened in Leipzig, to tell Dr. Geley what happened in Paris, and so *ad infinitum*. Talking of my own remarks about Madame Bisson, he says that my assertion that "the figure moulded itself, was gradually suffused with life, and on one occasion stepped into the room and embraced Madame Bisson, is a finer flight of fiction than any adventure of Sherlock Holmes." That is very crushing! But it happens that the last paragraph of the account of the experiments, written apparently by Dr. Bourbon, the observer, is: "Since these seances, and on several occasions, the entire figure showed itself: it has come out of the cabinet, has begun to speak, and has made its way up to Madame Bisson, whom it embraced on the cheek. The sound of the kiss was audible." Of course, this is only the evidence of those who conducted the experiment, and Mr. McCabe doubtless knows better.—From "Spiritualism and Rationalism," by SIR ARTHUR CONAN DOYLE.

LIGHT,

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REVOLUTION.

THE SEE-SAW AND THE PENDULUM.

We were lately reading Mr. J. D. Beresford's latest novel, "Revolution," a book which is making a great impression on the more thoughtful members of the reading world. It is a remarkable study of the conditions of England under revolution, the story, of course, revolving round the fortunes of the various characters in the book. In the end the revolution goes all to pieces through the lack of unity amongst the revolutionaries, some of whom are faint-hearted and others false to their principles, while still others, by their brutal and over-bearing methods provoke the resentment of their followers. There is a mystical note in the book, one of the characters being a well-drawn portrait of a man with many strange gleams of the spiritual order of life which is gradually and tumultuously making its entrance into the world to-day.

One of the lessons of the story is that the principle of the Pendulum and the See-Saw still rules us. Humanity is swung forward and back, it is carried up and down again—action and reaction—because it has not yet learned that as a Spiritual existence it can rise superior to the lower forces which sway things. But of course, just so long as we elect to remain subservient to such laws they will swing and sway us about at their pleasure.

Some of us proclaim the necessity of recognising and applying Spiritual Laws. But those laws are very practical, and they teach us that one of the prime necessities in the ordering of life is the necessity for *clear thinking*. Blind altruism is a great deal better than blind selfishness, but it is still blind; and if its stupidity is an amiable one, it is still stupidity.

Looking around us we see, or think we see, a certain subtle but significant phase of world-movement. It is the up-building, interlinking and concentration of an order of minds fitted to carry on the evolution of the race by the voluntary aid of human endeavour. For Nature is not something outside us. She works "within and without," operating through spiritual faculties as well as by mechanical forces. Those who are merely pawns in the game will of course be moved back and forth, regardless of their desires, but those who advance beyond the stage of dull acquiescence in what they call "Fate" will be trained and selected to co-operate as willing and intelligent agents in the great work. There are strong, self-centred souls who, having not yet awakened to the position, are using their personal forces with tremendous effect against the great Plan. These may delay the advance here and there, but in the end they will be drawn in to help on the work, or be swept off the field altogether. Nature is very indulgent to the fool—unless he stands in her way, and then he may be a very Napoleon, but he will none the less be hurled aside as by the flick of a mighty finger.

There are grey days ahead, but they will be shot through and through with many golden gleams. Those who follow the Spirit, consciously, actively, intelligently, riding inferior things instead of being ridden by them, clear of eye and mind, and going always with

the great set of the Universal life—these are they who will go happily, safely and triumphantly through all the ordeals that lie before us.

The end of the reign of the See-Saw and the Pendulum in human affairs is not yet, but it is not far away. They are oscillating each so rapidly now that the natural result is bound to follow. So long as Evolution can work only by Revolution, so long revolutions will continue—the due reward of a stupidity against which all the gods except the One Supreme contend in vain.

"THE RIDDLE OF PERSONALITY."

TELEPATHY, HYPNOTISM, AND SPIRITUALISM.

This book is not a new work. It was first published in March, 1909, and has already passed through five editions. Fully a third of the present edition consists of appendices devoted, among other matters, to recent explorations in the field of psycho-pathological research—especially those conducted by Professor Freud—to the question of Spiritism versus Telepathy; and to suggestions for further reading. Mr. Bruce commences his study by dealing with the early phases of the problem which he has set himself to consider—viz., the nature of personality. The phenomena, long neglected by science, which have proved the starting point for modern investigators into the subject, he divides into two groups, the spiritistic (as he prefers to call it) and the hypnotic. Taking us back to the days of Andrew Jackson Davis and the Fox sisters, he sketches the rapid rise and spread of the spiritistic movement—culminating in the levitations of Home, the automatic communications of Mrs. Piper, and such seemingly supernormal manifestations as clairvoyance, clairaudience and crystal gazing; then, passing on to his second group, he briefly reviews the work of Mesmer, Bertrand, Esdaile, Elliotson, and Baird. Next we come to the movement originated at Cambridge University to institute a systematic and scientific inquiry into the subject, and its outcome in the establishment in 1882 of the Society for Psychical Research. While the inception of that movement was largely attributable to the efforts of Professor Sidgwick and F. W. H. Myers, Mr. Bruce rightly points out that the leading spirit in organising the society was neither Sidgwick nor Myers, but Professor (now Sir William) Barrett. He alludes to the experiments conducted by Gurney, Myers, Barrett and Professor and Mrs. Sidgwick in telepathy and hypnotism, to the conclusion reached by Myers of the existence of a "subliminal self," and the final elaboration of this hypothesis in his "Human Personality and its Survival of Bodily Death." From England we are taken across the Channel to note the achievements of Liébault, Bernheim, Charcot, Pierre Janet, and others in the field of the experimental study of hypnotism and psycho-therapeutics, and then from France to America to sit at the feet of Professor William James, Dr. Hodgson, Dr. Hyslop, Dr. Morton Prince, and Dr. Boris Sidis. The book bristles with remarkable cases of amnesia, multiple personality, and other abnormal conditions, and the no less remarkable ways in which many of the sufferers were restored to their normal selves. It is consequently, as may be supposed, a work of intense interest. But in regard to our own subject Mr. Bruce's conclusions are far from satisfactory. While he dismisses the hypothesis of wholesale fraud and delusion as quite out of the question, he finds for all cases of supposed spirit communications a sufficient explanation in telepathy. The actuality of multiple telepathy has in his opinion been amply demonstrated by experiment, and he declares himself convinced "that once the psychologists as a body seriously attack the problem of apparitions and auditions the case for telepathy against Spiritism will be definitely proved." At the same time he is good enough to admit that the labours of the S.P.R., if they have not proved survival, have, by enlarging and ennobling the conception of personality, "given mankind new and forceful reasons for clinging to its ancient faith."

O LOVELY Earth! my form is thine,
Thy flowers shall cover it and all my shame,
So from the grave of those vain hopes of mine
Some rose may flame.

Oh Soul, thou quivering bird!
Wing from thy prison house: God bids thee speed.
Wisdom and love beyond the spoken word
Await thee, freed.

—OLIVER FOX (in the "Quest").

* "The Riddle of Personality," by H. Addington Bruce (Funk and Wagnalls Co., New York and London, \$1.50 net).

FROM THE LIGHTHOUSE WINDOW.

The first of the instalments from Sir Arthur Conan Doyle's forthcoming book which appeared in the "Weekly Dispatch" on Sunday last is evidence of the fine narrative to be developed. "I write these lines," says Sir Arthur in the opening paragraph, "with a pad upon my knee, heaving upon the long roll of the Indian Ocean running large and grey under a grey-streaked sky, with the rain-swept hills of Ceylon, just one shade greyer, lining the Eastern skyline. So under many difficulties the narrative will be carried on."

After describing meetings he held on board, Sir Arthur, referring to the departure of the Indian passengers, says, "Several pleased me by assuring me as they left that their views of life had been changed since they came on board the *Naldera*. To many I gave reading lists that they might look further into the matter for themselves." He adds: "A little leaven in the great lump, but how can we help leavening it all when we know that unlike other creeds no true Spiritualist can ever revert, so that while we continually gain we never lose? One hears of the converts to various sects, but one does not hear of those who are driven out by their narrow intolerant doctrines. You can change your mind about faiths, but not about facts, and hence our certain conquest."

We find this tribute to Lady Doyle: "As I am never aware of the presence of any individual when I am speaking on this subject I rely upon my wife's very quick and accurate feminine impressions. She sits always beside me, notes everything, gives me her sympathetic atmosphere, which is of such psychic importance, and finally reports the result. If any point of mine seems to her to miss its mark, I unhesitatingly take it out. It interests me to hear her tell of the half-concealed sneer with which men listen to me, and how it turns into interest, bewilderment, and finally something like reverence and awe as their brain gradually realises the proved truth of what I am saying, which upsets the whole philosophy on which their lives are built."

Mr. Horace Leaf writes from Belfast to say that the society there is in a good way. At his meeting on a recent Sunday evening scores of people were unable to obtain admission. Mr. Leaf was to lecture there this week on "The Psychological and Therapeutic Value of Hypnotism," with demonstrations. He expects to return to London on June 7th.

Mrs. Susanna Harris, the well-known trumpet medium, has been visiting Melbourne, and prior to her departure in March for Sydney she was presented with an address from the Melbourne Spiritualistic Lyceum.

The cinema correspondent of the "Daily Express" says that the question, "Can spirits be filmed?" is one which a group of French scientists, including M. Camille Flammarion, Mme. Curie, M. Edmund Perier, Sorbonne professors, and members of the Psychological Institute of France, have set out to solve.

The correspondent says: "The problem is almost entirely one of photo-chemistry, the truth being that no one knows precisely what a photograph contains. There are light rays which, though invisible to the naked eye, may be recorded in a photographic plate or film. Stars invisible to the eye are daily recorded by means of photography. The spirits of the dead may be present in every photograph, for aught that we know to the contrary. The question is whether chemical or optical means can be found to make visible whatever light-reflecting surface the spirits of the dead may possess, and whether such spirits can 'intensify' themselves to such a degree or for such a length of time as to enable their presence to be recorded by the cinematograph camera, or some special adaptation of it."

As an after-thought he adds, "The hard-shell doubter will say that even if these experiments are successful, it will simply mean that science has succeeded in filming 'thought forms' spun from the medium's brain, like the celebrated Yorkshire fairies, which, by the way, are also to be filmed."

Dr. Ellis Powell replied recently in the Birmingham "Sunday Mercury" to a correspondent, H. F. H., who had made a reference to the doctor in connection with alleged spirit delusions. Dr. Powell writes, "The delusions, however, are on his own side. He says, for instance, 'How can the spiritual lift the material? Can nothing raise something?' Well, your correspondent's own mind is wholly non-material. He cannot see it, touch it, or in any way come into tangible contact with it. But he will find that in response to a behest from the mind he can move his hand or his foot. So that evidently within the daily and hourly limits of his own

experience the spiritual does lift and manipulate the material, but what the point of contact is between the one and the other, and how the spiritual is able to convey its mandates to the material, no physiologist can tell us."

"These elementary facts," continues Dr. Powell, "furnish the reply to your correspondent's question, 'What part of the spirit can conceivably be hard enough to occasion a rap on impact with a table?' What part of H. F. H.'s spirit can conceivably be hard enough to kick a football? Obviously, no part; but the spirit is able to manipulate H. F. H.'s foot, and in that way to kick the football. In precisely the same manner the manifesting spirit manipulates matter and produces the raps."

Commenting on the consideration of Spiritualism by the General Assembly of the Church of Scotland, the "Glasgow News," in an editorial, says: "Many people have been inclined to regard it as amusing that they should do so. As a matter of fact, there is no current topic a General Assembly could more valuably discuss. For what does the popularity (if the word is permissible) of Spiritualism imply but that the old beliefs are not giving sufficient solace to a growing number of people. These seekers are asking more than the grace formal Christianity promises them through faith; they are demanding manifestations of a palpable kind."

The newspaper goes on: "The motive behind it all is fairly easily understood. People who lost friends in the war have been driven, in the extremity of natural distress, to seek comfort through tangible proof of the doctrine of immortality. The mere belief, the conviction, however deep, has not been quite enough; actual experience is being sought. Why, then, should the Assembly not very seriously discuss a tendency that implies the partial failure to satisfy humanity, or a part of it, of the Christian doctrine as set forth vicariously by the Churches just now? There is every sign in the Committee's report that the most vivid interest is being taken in the matter so far as the Church authorities are concerned."

The Rev. M. A. Bayfield, in a review of Lady Glenconner's book, "The Earthen Vessel," in the *Journal of the S.P.R.*, writes: "It seems at first blush as though the book-tests, of which we have now a considerable number, made the evidence for survival much more convincing than it was before. Yet on the other hand, it may be argued that the extraordinary clairvoyant power shown might possibly belong to the medium no less than to a discarnate spirit." At the same time he considers that "while the possession of the power by a spirit after death is hardly less wonderful than its possession by one still in the flesh, the evidence at present seems to point to the 'communicators' as authors of the tests far more strongly than to the medium."

The New York correspondent of the "Daily Express" describes what he calls one of the strangest ceremonies in Church history which took place at the Union Church, Ridgefield Park, New Jersey, recently. The Rev. Hallam B. MacNeill, the pastor, stood at the communion rail and read the Church ritual admitting to membership the spirit of Frederick Hofer, aged forty-one, who had died of pneumonia the previous day. This was carrying out the last wish Mr. Hofer had expressed to his wife.

Dr. Ellis Powell, in an article in the "National News" (May 29th), gives some hints for forming family circles for investigation.

Dr. W. J. Vanstone, in a recent address at the Middlesbrough Town Hall, said that some years ago Archdeacon Wilberforce wrote to him stating that there were not fewer than 30,000 members of the Christian Church who held seances for communication with the dead.

The "Harbinger of Light" states that as a sequel to the recent visit of Sir Arthur Conan Doyle to Brisbane, a Psychological Research Society has been formed in that city with a representative membership, including the professional, mercantile and religious sections of the community. Mr. T. W. Moss is the hon. secretary.

"A Reader" praises the concentration and finely expressed wisdom in Dr. Vanstone's address on "Natural Law in Supernormal Phenomena" (p. 311), and wishes that it could be published in pamphlet form. It was, indeed, a wise and valuable contribution to our subject, and only the present printing difficulties stand in the way of a separate publication.

DOCTORS AND SPIRITUALISM.

BY J. SCOTT BATTAMS, F.R.C.S.

I hold no brief for Spiritualism; indeed, as a student of the esoteric philosophy and occultism, and possibly because of a medico-scientific training, I am unable, with my present knowledge and experience, to see eye to eye with Spiritualists. Even in regard to fundamental claims, it is easier to admit survival of the personality than to allow the reliability, or even possibility, of communication between the living and the exanimate, and many who are able to go thus far with Spiritualists are by no means so ready to allow the desirability of such intercourse.

It is not my purpose to obtrude my own belief, or discuss these profoundly important questions, but rather to suggest what our attitude should be in regard to them.

Scientific men can hardly assume the attitude of those who with more vehemence than knowledge pour ridicule and contempt on the "cult." It is charitable to assume that even such opponents play some useful rôle in the scheme of things, if only that of drags, or brakes, on credulity and superstition.

Dr. Haydn Brown, some time ago, invited the medical profession to initiate a sort of co-operative crusade against the errors and dangers of Spiritualism. If he should lead the militant "medicos," no doubt his promised volume on the subject will form their text book, and some more prudent spirits may even wish to know the strength as well as the weakness of the enemy's position. It is not vital, as we learn daily, but even in bloodless warfare it would seem expedient. We, too, are evolving, and have not reached that summit where there is no more to learn; and we do well to remember the sobering fact that at every advance of human thought some of our most cherished theories and dogmas go pop like soap bubbles. Such considerations may well check temerity, and restrain that pride which so often precedes a fall. History, too, is full of warning, for it tells us of the withering scorn poured on the early Christians, and the teachings of their Master, by the haughty Romans. But their Rome perished, and the Christian faith has moulded, and still moulds, the mightiest civilisation the world has known.

A deep respect for the feelings of others forbids any reference to Christianity as it is to-day; but it is not—as I believe—even the shadow of what it will be in the ages yet unborn. And it may well be that in its slow evolving to meet the changing needs of man, Spiritualism may play a part undreamed of by theologians. And I, therefore, suggest that we should approach the subject with the open mind, for its claims are the result of prolonged study and research, and it is but just that we should at least grasp facts ere we start to criticise claims. He who criticises in order to elicit truth is likely to attain it; but it often escapes the man who is more intent on "scoring" than on seeking.

Theosophy is by no means in complete accord with Spiritualism, especially in regard to phenomena and their interpretation, the "make-up" and powers of the medium, and the life after death. But there are certain occult teachings which, if accepted, must influence our attitude towards Spiritualism, for if I interpret these teachings aright, they point to it as being part of a wider evolutionary movement, initiated on higher planes, against the spread of materialism. If this be so, no King Canute methods can avail to stem its advancing tide.

It is in the very nature of such a movement that errors, crudities, and dangers should accompany it; but to constantly magnify them is to run the risk of missing the wood because of the trees. Even scavengers, though intent on garbage, keep an open eye for any hidden treasure.

Now the esoteric-philosophy outlines a grandiose scheme of human evolution, an evolution not only of the form—where Darwin seems to have left it—but of the enduring life, which is ever moulding form to be the instrument of its expression on the physical plane. It teaches that each of the great races of mankind with their "Seed," or Root Races and sub-races, has its own distinct and definite evolutionary goal. Our fifth, or Aryan Race, is destined to bring the scientific, analytical, combative, concrete mind to uttermost perfection. We are to wrest from nature her inmost secrets, using her mighty forces for human needs, and, whilst the mad ambitions and warring passions of men hold sway, for mutual destruction also. The conquest of the air is the latest triumph, and others will follow.

In the sixth, or "Coming Race," the pure and compassionate reason is slowly to unfold, leading in the dim and far distant future to a more spiritual civilisation, in which self-seeking individualism—a necessary stage in evolution—will give place to altruism and brotherhood. In that day an extension of consciousness to planes beyond the physical

will neither be limited to the few, nor regarded with awe, much less as something dangerous or unholy.

And we are told that as one great race marches to its zenith of attainment, more and more individuals begin to show forth those germinal qualities which are slowly to ripen and bear fruit in the race that is to follow. And it would seem that Spiritualists, Theosophists, *et hoc genus omne*, are following this line of spiritual evolution. They very dimly and imperfectly foreshadow what the future holds for man. Such a prospect may not be alluring to materialists and rationalists, but even Mr. McCabe is evolving—if the passing from Rome to Rationalism may be so considered—and one so richly endowed may well reappear in that age as a Leader amongst those whom he now regards with pity and scorn.

I have scarcely touched the fringe of a great subject, and that imperfectly; but if these teachings be something more than crazy speculations, then it would seem the part of true wisdom to try and understand the Spirit of the Age, and the mighty forces that are moulding human destiny, alike in the spiritual and political spheres. But since man has a large measure of free will, he may work against evolution, but he cannot hinder its slow and ordered progress, and in the end it crushes him. But those who work with it, however humbly and imperfectly, are fellow workers with the Supreme in furthering His great plan and purposes. Light comes to them from its Eternal Source, and intuition guides, even though reason and intellect fail them.

When we consider the toilsome lives of medical men, the variety and extent of their beneficent activities, and the sacred and intimate relations existing between them and those they serve, one feels that only an imperious call should range them under the banner either of Dr. Haydn Brown or that of Sir Arthur Conan Doyle.

But since this movement holds certain dangers for the prurient, the emotional and unbalanced, which its leaders acknowledge and occultism emphasises, it behoves medical men, on whom this phase obtrudes itself in a practical shape, to approach it with a wider knowledge and a deeper understanding than most of us can claim.

THE VEILED EYES.

Mr. Duncan Campbell (Glasgow) relates the following experience:—

One afternoon some time ago I was reading, when I felt the pressure of a hand on my right shoulder from someone behind me.

Gradually the arm encircled my neck, and the other hand was placed over the hand on my shoulder, with the fingers touching me. This brought the face of the spirit directly opposite my own, and I then saw it was the face of a young lady, with a veil over it extending from above the eyes to just above the mouth.

"Don't you know me?" she asked. "I am your sister J——." I said, "Yes, I recognise you, but please raise your veil, so that I can see you clearly."

She then raised the veil a little, but still leaving her eyes covered.

I said to her, "J——, please raise your veil, as I should so much like to see your eyes."

She replied, "I must not do so, as I am so near you. My eyes are so bright that were I to raise the veil from before them your eyes would be blinded and destroyed by the light from mine. If I were at a little distance from you, there would be no danger."

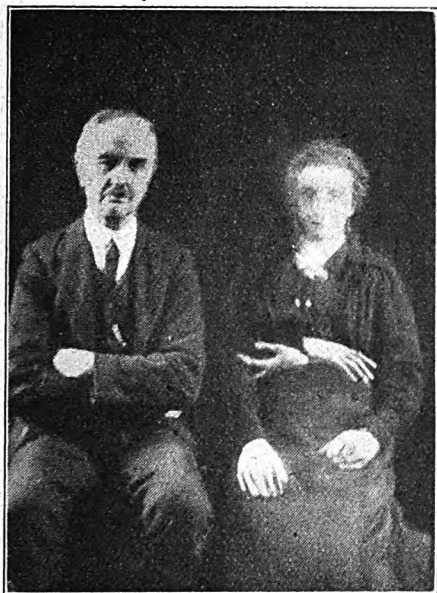
This experience is interesting on account of the spiritual light in the eyes. In the Old Testament, when Moses came down from Mount Sinai (Ex. xxxiv., 29) the children of Israel feared to approach him because his face shone, and in the New Testament we read of the Transfiguration of our Lord, when "His face did shine as the sun, and His raiment was white as the light."

It would be interesting to learn if anyone else has had a similar experience.

THE ODOUR OF ECTOPLASM.—Mr. F. R. Melton, B.Sc., writes that he observes no mention in any of the articles in *Light* on Ectoplasm of its peculiar smell. In his own experiments Mr. Melton says he has observed that its appearance is accompanied by a "damp earthy mustiness" which pervades the room. We should imagine that the explanation is that it does not always exude a perceptible odour, and that even its appearance may vary with the mental and physical conditions of the medium and the sitters. We may be wrong, but that is the conclusion to which our experience points.

A STRANGE PSYCHIC PHOTOGRAPH.

The genuineness of these supernormal effects is vouched for by Mr. and Mrs. Joseph Clarke, of Bradford, to whom we are indebted for this photograph. From their written statement to us it appears that their friends Mr. and Mrs. Clough, of Stoneleigh, near Keighley, who had lost their son Wilfred in the great war, called on Mr. Clarke, who is an amateur photographer. He offered to take their photographs, and, with Mrs. Clarke by his side, exposed the plate in his quarter-plate stand Thornton Pickard camera, using quarter-plate R.R. lens stopped to Focal 22, and exposure of 6½ seconds. The remarkable result shown was thus



A STRANGE EXTRA.

Are they the materialised hands of the sitter's son?

obtained. Mr. and Mrs. Clough (the sitters) are of opinion that the hands are those of their son Wilfred, materialised and placed round his mother's waist. On examining the photograph further Mrs. Clough discovered what appeared to be a bunch of flowers at her neck, and the two white marks on her bodice were, after careful scrutiny, found to be two daisies. We understand that Mr. Clarke, the photographer, a staunch Spiritualist, has been developing mediumistic powers in the direction of materialisations. He is also clairaudient, and was spoken to by the boy Wilfred whilst he was taking the above photograph.

RAYS AND REFLECTIONS.

The Literary Section of the Soviet Commissariat for Education in Russia is, we are told, making war on "fairies and angels." It recalls the campaign of Gradgrind and Bounderby, in Dickens' "Hard Times." Those worthies were severe on these superstitions so incompatible with the utilitarian ideas of the industrial era. It reminds one also of the "rationalistic" methods of the French Revolution. Of course, in the end the "fairies and angels" will have the best of it. "The poetry of earth is never dead."

"The Christian Faith and Some Alternatives," by Canon Darbyshire, is, so far as its attitude towards Spiritualism is concerned, quite easily summarised. It is clearly the work of a clergyman who lacks not only sympathy with the subject, but any real knowledge concerning it. That is quite evident in the remarks he makes. He does not want the scientific assurance of human survival. He does "not want to be convinced that the dead are alive." He knows it. Very good. What is good enough for him should be sufficient for everybody else! Of course if, as we claim, human survival is a fact in nature, it should be as much a subject of legitimate scientific inquiry as any other natural phenomenon. Theological disquisitions on the impossibility or improbability of the matter are beside the mark.

Referring to my note (p. 340) quoting Dr. Ellis Powell's statement that "six hundred years ago the Pope decreed that chemical research was contrary to the scriptures and diabolical," Mr. J. W. Poynter sends me a protest. He says that in the time of the Pontiff in question (Pope John XXII.) many impostors were going about swindling people by pretending to make these people rich by producing precious metals by alchemy. These rogues were condemned and excommunicated. He adds that John XXII. was the last man to condemn science or learning, being himself a learned

man who had studied at the University of Paris and also at Oxford. But the question of the general attitude of the Church of Rome towards science and discovery is hardly touched by a specific instance like this.

I have received a document which appears to have been sent to the newspapers generally. It is described as a "Message from the High Angels of Heaven to the People of Great Britain and Ireland." The writer of it says he received it by automatic writing, a gift bestowed upon him by God. It is quite a good message, and gives excellent advice, but there was really no occasion to put it forth in such a grandiloquent fashion. Truth should be its own authority, and the repeated references in it to the High Angels of Heaven is not so impressive as the recipient of the message supposes.

Take, for instance, this: "You are to be unselfish and do your duty to one another." As Shakespeare put it: "There needs no ghost, my lord, come from the grave to tell us this." Simple moral maxims gain nothing by being attributed to High Angels. Advice that comes in such a form does not awaken reverence or respect in the average man. Still, the document is a sign of the times, one of the many evidences that in one form or another show there are many agencies at work to bring about the religious awakening that alone can save the nation.

Here is an example of the kind of weary nonsense written by uninformed persons about psychic phenomena. It appears in a letter in the "Blackpool Gazette," of May 19th: "This influence—assuming it to be true—enables her [the medium] to call and materialise a wandering spirit, thus indicating her authority in the unseen world." How long will the public endure this kind of balderdash?

Count Miyatovich, I am told, is offered the opportunity of returning to Serbia, and taking a position in the Senate. It will be remembered that he has already held several high posts in the Serbian government. But this was, of course, before the war, and in the present chaotic state of Europe, the Count may elect to remain for some time longer in this, his adopted country.

Mr. A. W. Stables, a New Zealand visitor, kindly sends me a cutting from "The Otago Witness" concerning the amazing cures wrought by Ratani, the Maori faith healer, who is doing splendid work not only amongst his own people but the Europeans also. Ratani, who is a devout Christian, relies on faith and prayer, asserting that he simply follows the teachings of Jesus. He is a wealthy man and takes no fees; and his power over his own people has resulted in a great moral improvement of those who formerly were given to drink or gambling.

I see it is still necessary to point out that Mr. R. A. Bush, of Wimbledon, is emphatically not to be confounded with the unctuous gentleman of the same name, but quite different initials, who has acquired celebrity (of a sort) in the "Bush Case."

LUCIUS.

ANSWERS TO CORRESPONDENTS.

NEWCOMER.—Dangers? Of course, there are dangers in Spiritualism, or it would be supernatural. If you are afraid of them do not enter upon the subject; and in any case do not run any needless risks. If you have a good motive and a sufficient reason, they will justify a certain amount of risk. But there is an element of peril in every adventure.

W. L. K.—You tell us you will never accept the doctrines in question. Well, don't. There is no compulsion. And as to the others who want to "foist" dogmas upon you, they may be simply animated by a desire for your welfare. In that case, you can mix some kindness with your stern refusal to be coerced.

LUMEN SEQUOR.—Uneducated speakers and vulgar and credulous audiences, etc. We know all about it. The simple remedy is to stay away, or find some other meeting where the conditions are more congenial. There are such gatherings.

M. F.—The "messages" were wild and whirling nonsense, as the sequel proved, no matter from whom they came. That a great name should be attached to them only makes the affair worse. A little healthy scepticism in these matters is a good thing.

W. E. COBB (Vants Drift, Natal).—Thanks for your letter and the cutting. It is quite true that D. D. Home and the Rev. Wm. Stainton Moses went through many troubles and much suffering from the evil-disposed before they passed away. But just what this has to do with their Spiritualism is not apparent. Even Spiritualists are only human, and must suffer with the rest of humanity.

PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

(Continued from page 353.)

Lack of space this week prevents us from giving more than two of the letters we have recently received dealing with the mediumship of Mr. Gaulton. We hope next week to quote extracts from further letters, and at the same time to give a summing-up of the correspondence in the case, as we consider that there is now enough data for our readers to arrive at a definite conclusion. We must point out to some of our correspondents that, willing though we are to give their letters in full, the length of their statements would require a journal several times the size of *LIGHT* to contain them, and we must ask those who are intending to write to us to be as brief as possible.

We now give the two statements, one from Mr. J. G. McFarlane, and the other from Mrs. J. H. Wells. We ask readers to bear in mind the letters which have previously appeared, and in particular to keep an open mind concerning this case until we have given the whole of the evidence in our possession, both for and against Mr. Gaulton.

J. G. McFARLANE, hon. secretary, Southern District Council and Portsmouth Temple.

It is difficult to compress into the small space allowed anything like a detailed account of the séances conducted at Portsmouth in April, 1919, by Mr. Munnings, assisted by his daughter, as many trivial happenings before and during the séances were really important factors in our subsequent findings. It is necessary to say that they were met on arrival at Portsmouth, and kept under observation by the writer the whole time until the first séance was held. The séance-room had been prepared in accordance with their written instructions, but the chairs, etc., were placed just a sufficient distance from the mantel-shelf to prevent anything being moved without the medium leaving his seat. The medium was allowed to mingle and converse with sitters prior to entering the séance chamber. A very casual search was carried out prior to the séance, and nothing incriminating discovered.

After the usual preliminaries, a voice proceeding from the trumpet (which had been placed within reach of the medium in the circle) promised good results, and soon followed other voices in rapid succession, each claiming to be some discarnate notability. The news they proceeded to impart was "general knowledge," and was neither evidential of their separate identities or of spirit knowledge. Sitters were later on asked to name by Christian and surname those relations and friends they desired to "contact," and in all cases these were easily brought by the medium, but, strange to relate, in not one single instance did they stand a test for identity, and when asked a personal question flitted, while Miss Munnings begged for more singing or hand-rubbing for additional power.

As a test non-existent people were asked for, and were very soon in evidence according to the medium! Audible suggestions made with a distinct purpose were largely seized by the medium and retailed later as evidence of spirit agency, a distressing travesty of spirit-power. Towards the end of the séance, it was claimed to be possible for spirit people to materialise their hands (only), and to place them in the hands of, or touch, some of the sitters. This occurred, and a few folk within the range of the medium left the séance-chamber happy in the assurance that they had felt the presence of their loved ones.

The second séance was very similar to the first, except that Miss Munnings beforehand re-arranged the chairs, placing those upon which she and her father sat within reach of the mantel-shelf upon which rested vases containing flowers. These vases of flowers were very comfortably found near the feet of the medium at the conclusion of the sitting. No sitter was touched by the trumpet if he were out of the range of the medium's extended hands holding the trumpet.

For the third and last séance held, officers and ex-officers of the Church were the sitters, the necessity for this being an absolute test séance being made known to them; no converse with the Munnings was held beforehand. One lady in the house (a non-sitter) discussed a mutual friend who had passed on, but no sitter engaged the medium or his daughter in conversation.

A close search of Miss Munnings was satisfactorily conducted, and after she entered the séance-room, a strict search was made of Mr. Munnings, with the result that a pair of special indiarubber gloves were discovered in his undergarments. The writer's attention was drawn to this, and the weak explanation given that they were essential to the medium for cold hands, and a much weaker reason was given for the carrying in such an unorthodox position. I can positively swear that at no time during his visit while in the open air were these gloves worn for prevention of cold, and

as I had the medium under close observation from his arrival-time, this is an important factor.

These gloves were left in another room during the following séance, and their discovery was not known to any other than the medium, the searcher, and myself.

The sitting of father and daughter in adjacent chairs was challenged, but as they stated that "phenomena" were better when they were so placed, because of their sympathy and understanding, the change of seats was not forced. For the first half hour not a sound happened except those made by the sitters, but then a weak voice, claiming to be a guide, much changed from the two previous séances, said conditions were harder, but results would be all right.

The first voice in the trumpet claimed to be the friend who was discussed by the medium and the non-sitter prior to the sitting. It was stated that he was looking for her. When told of her proximity, and asked to go and bring back a report of her doings, he fled for good. The next voice claimed to be the father of the hostess of the Munnings, but he could not even substantiate his identity in one particular, and hastily fled, too. A voice claiming to be that of a monk came, and said nothing beyond the fact that he had embraced spirit-return since passing on. The usual plan then followed, Miss Munnings telling the sitters that their relatives would come if they asked for them. By pre-arrangement many were asked for, but in terms other than by naming and not one responded, greatly to the chagrin of the medium. The one claiming to be a guide, later on, in reply to a question said numbers of relatives were there, and he could talk to them; he could lead them all to the trumpet, but couldn't get them to speak by its agency. On being asked to interrogate them for messages or identity, he fled too, and could neither describe them, nor give one trifling evidence of their presence.

After this chapter of failures, Miss Munnings quite innocently suggested the materialised hands, but these being in india-rubber glove form in the other room, nothing happened, although some little while was spent in waiting for them. The farce ended, and contrary to his previous practice, the medium left the trumpet in the circle, and made haste to the other room for the gloves, which gave us the desired opportunity for a very simple test of the trumpet. This showed conclusively that the voice productions had been by human and not spirit agency. It is claimed that the voices heard at each séance were the medium's.

A fourth séance had been planned, but the medium acting on the suggestion given in an anonymous letter delivered at his hostess's house, pleaded indisposition, and returned to Bournemouth.

After their return they sent in a claim for fees and expenses, but in view of the very unsatisfactory results of their visit, a registered letter of complaint challenging their bona fides was sent, and gave them a reasonable chance to combat the findings. Six days later, Mr. Munnings again wrote, and said he had had no reply to his former letter, and as it had been a registered one, the matter was taken up with the Post Office, with the result that the Portsmouth Temple holds Mr. Munnings' written receipt of the said letter five days before he claimed not to have received it! Comment is unnecessary.

A test séance was subsequently held at Bournemouth; Mr. Munnings would not agree to my presence, but nothing happened during the whole séance, not even one voice.

We claim, Sir, that this man's mediumship (if he has any) is absolutely unreliable; that his actions have been open to the gravest suspicions (which he will not meet in open challenge); and that in the sacred cause of mediumship the best interests of the movement will be served by preventing him from doing any further work until the hall-mark of Truth can be stamped on all his actions.

Letter from Mrs. J. H. WELLS, of 114, Milward-road, Hastings.

Our acquaintance with Mr. Gaulton and his family began some time in September of last year, when he was brought to the house by the gentleman who is now the secretary of the Hastings Spiritualist Society, and asked permission to give a trumpet séance in our room. We readily gave our consent; for we had long been earnest seekers for the truth of Spiritualism, but had never sat in a proper circle or seen phenomena of any kind.

We prepared the room for a séance next day. As in the circle mentioned in *LIGHT* we did indeed have a mixed crowd of "spirit" visitors, including "Billie Carleton," "Dan Leno," the airman "Robinson" (loudly boasting of "the fireworks he had given them," etc., etc.), "John King," with his gargantuan voice; "Lord Kitchener," who bitterly complained of the way the Government had treated him in sending him to Russia to get rid of him; "Lord

Roberts," who endorsed all his friend had said; their nephew "Jack," of the "Crecy"; "General Booth," who joined lustily in the singing; and "Siras Reeves," who joined a lady in singing the "Nunc Dimittis," though we found he could only sing one tune. We were told we might ask the "Guide" for any spirit friend we wished to speak to. We were very anxious to communicate with a very dear friend who had passed over suddenly the previous February. After we had told the "Guide" who and what he was on this side he was very soon brought. Looking back, we see how lacking in evidence everything was in every case, but at the time we really did think it was genuine. You see, a voice comes near to a person; immediately the sitter says "Is that you?" calling the friend or relative by name, that gives something to begin on. (In all seven sances which I have attended it has been so.)

Then "Mr. Stead," who, according to the Gaultons, is always by their side guiding and advising (really, he must never leave them from what they tell us). He spoke at great length. Perfume was liberally wafted round the circle, as were cold breezes.

A writing pad and pencil had been placed in the centre of the circle before we began, and writing was distinctly heard where Mrs. Gaulton sat. After the sance was over we found "spirit writings," and among other messages our friend's name, but spelt wrongly. That was disappointing, but we made no comment. My young son sat between Mr. and Mrs. Gaulton, and he has always said he felt the pad flicked on his knee; I sat the other side of Mr. Gaulton, and feel certain he did not leave his chair, although after the sances he is invariably seen tying his boot-laces.

Naturally, among our Spiritualist friends we talked of the phenomena, and yielding to the desire of many, we wrote asking Mr. Gaulton when he would give us a return visit. (He had left Hastings after the first sance.)

He replied that he intended making a tour, and would include Hastings, but not just yet.

Imagine my surprise on being called to the door a day or two after the receipt of the letter to see both Mr. and Mrs. Gaulton standing there. They said Mr. Stead had sent them. You see how far they carry this thing!

After some conversation and consultation at the table, when Mr. Gaulton purported to have clairaudient messages (which we have proved are all wrong—just guesses), I asked if they had any apartments to go to. No, they had not! As it was raining in torrents and they did not arrive until about 7 p.m., the time was getting on, I felt I could not turn them out to find lodgings, so invited them to stay the night. They stayed four nights, and gave three sances. At the second sance the voice of a young girl came through the trumpet, and recognised my husband, saying she had seen him play a cello in Hastings. She begged us to go to her mother, giving a local address, and tell her she was "quite happy and resting in the arms of the Lord." She was very persistent, and came to every sance reminding us of our promise. I remembered reading of her death a short time before. Mr. Gaulton had borrowed the local paper before the sance. When we asked for it it was nowhere to be found.

However, we found the poor, sad mother after some little trouble, and for the rest of my days I shall regret meddling with so deep a wound (the young girl had only been buried a week), although I went with all love and kindness. We bought another paper after, which confirmed our suspicions. I hear that people lately reported to have passed over usually come through the trumpet.

We had spirit writings at all these sances; our friend's name always spelt wrongly, or only half written. Perhaps "the power had failed" or the "assistant medium" was not sure how to spell it! All this time we had the same perfume and breezes.

After the last sance Mr. Gaulton came hurriedly back into the sance room, and struck matches looking anxiously into the fireplace, which was behind his chair. On being asked what he was looking for he replied, "I have dropped a box of matches." We wondered at this as there were plenty of boxes about to which he had always helped himself.

After they had gone, my husband, Mr. Ward, and my son and daughter began to re-arrange the room, and to their surprise found a piece of rag strongly impregnated with the very perfume which we had been having at all the sances! We showed it to a Spiritualist friend that same day (so it was not an afterthought of ours, as the Gaultons imply). He and our friend had sat in a circle, and had asked the "Guide" whence came this perfume, to which he replied, "the spirit friends stew it out of the medium's body." (!) We all determined to lie low, and make observations, feeling that everyone is innocent until proved guilty.

At different times they continued to presume frequently on our hospitality until they came to live at Hastings. On Christmas night Mr. F. Ward and I attended a sance at Pelham Crescent, and for close upon four hours listened to voices purporting to be friends of the Gaultons, who, it seems, had kept a public-house in Poplar. One voice greeted Mrs. Gaulton with, "Got any empties, Missis?" and recalled the joy he had when he drank seventeen quarts of four-ale a day! Then, amid this crowd came "Professor Huxley," who brought a glass of water from the kitchen, took a flower from the mantelpiece of the sance-room, and placed it in the water! During the sance Mr. Ward says he plainly felt a material hoot on his foot!

My husband and I, still bent on investigation, attended one more sance at Pelham Crescent, when our dear spirit friend, who in the earth life was a well-known and highly respected clergyman and doctor of Music, purported to speak.

[We must condense our correspondent's account here. She makes it quite plain that the communications given were spurious.]

At this sance also "Joseph Chamberlain" purported to speak on his pet politics (which are also Mr. Gaulton's), followed by "Gladstone," who deplored the fact that he had not followed "his friend Chamberlain, as it would have been so much better for England!" I could not help observing that Chamberlain came after Gladstone. Both these great men spoke very ungrammatically. Then we had "King Edward," who spoke at great length; "Cecil Husk," "Professor Huxley," and numerous other celebrities!

I am positive Mrs. Gaulton can see quite well in the dark, for on several occasions I have quietly put out my foot, intending to kick anything that touched me; also my hands, and although I have not been near her, she quickly says, "Put your foot down, Mrs. Wells," or "Don't lean forward."

They are clever people, with wonderful memories, never forgetting the smallest detail. Mr. Gaulton, while pretending to be quite ignorant, knows a great deal more than people think. The daughter has passed medical examinations, and so when "Dr. Ransome" and "Sir Morell Mackenzie," etc., purport to speak through the trumpet, it is an easy matter for them to diagnose and prescribe. We feel that the whole thing is a brutal fraud, and that these people are thriving on the emotions of the bereaved. We have found them out in so many ways that we cannot believe in them at all. I apologise for my lengthy epistle, but as we have watched them closely for so long, you see there was a great deal to tell!

PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

MR. ENGHOLM'S REPLY TO MR. WHATELY SMITH.

To the Editor of LIGHT.

SIR,—My reason for writing as I did on Mr. Whately Smith's paper, published in the April issue of the "Psychic Research Quarterly," and to which remarks he replied in the issue of LIGHT for May 28th, was that I felt that I was not only speaking for myself but for a great number of men and women expert on the question of the genuineness of spirit photographs. I agree with Mr. Whately Smith that some witnesses of phenomena have been proved unreliable, but totally dissent from his view that the value of recognition has been proved to be small, or that the experts who have investigated this subject are not all aware of the possibilities of trickery. With regard to his and Mr. Patrick's sweeping indictment, I beg leave to quote a criticism that appeared in the "Warrington Examiner" of May 14th, and which expresses my point of view exactly, as follows:—

"It should be noted that what is not dealt with by the collaborators [Mr. Whately Smith and Mr. Patrick] is the exigent demand for an explanation of the readiness and facility with which operators like Mr. Hope and Mrs. Buxton, at Crewe, obtain "extras" of dead relatives while yet they have had no opportunity afforded them of ascertaining even the names and addresses of their sitters. To imagine that Mr. Hope is prepared in advance with the huge collection of negatives of the departed necessary to meet possible requirements is, of course, absurd."

I accept Mr. Whately Smith's rebuke that I was wrong in concluding that he had largely based his paper upon the pamphlet of Mr. Bush, of Wakefield. At the same time I feel my contention must be excused as the paper by Mr. Whately Smith and Mr. Patrick savoured so much of the Bush pamphlet in its attitude towards supernatural photography. I, personally, have experimented and tested not only the Crewe Circle but other mediums in connection with the supernatural, and I am perfectly satisfied that phenomena have occurred which cannot possibly be explained away as the result of trickery on the part of anyone. I have brought the whole of my knowledge of photography to bear upon these results, and there is only one answer left, that is that the faces on those negatives were those of my own relatives, and that although they were "dead," by some means they themselves must have put them there. I have great hopes of Mr. Whately Smith some day becoming an exponent in this deeply interesting branch of psychical research. Now that he is fully aware and alive to all the possibilities of trickery in this investigation, his next step should be to try an experiment first hand with a photographic medium. I shall be very pleased to assist him in this direction and show him some of the private results that I have obtained, which, as regards their authenticity, are quite water-tight.—Yours faithfully,

H. W. ENGHOLM.

THE MAY MEETINGS AT SOUTH PLACE.

THE EVENING ADDRESSES.

(Continued from page 344.)

The mass meeting in the evening drew an audience which completely filled the hall, and some were unable to gain admittance. Eloquent addresses were delivered which aroused considerable interest.

MR. RICHARD BODDINGTON, the chairman, said that while Spiritualists were willing to help the Churches to discover spiritual truth they were not willing that their truths should be swallowed up and made subservient to theological error. Their errand was not to rehabilitate the errors of the past but to bring back man to a fuller consciousness of spiritual life and the love of God. If the Church thought it could coerce the spirit world or the Spiritualist movement of this country into an alliance for the purpose of propping up its discredited dogmas and to control mediumship in its own interest, it was making a bigger mistake than it ever did. Never more would an enlightened people consent to revive the "Thus saith the Lord" through the lips of a State prophet or priest.

MR. H. ERNEST HUNT said that Origen, one of the early Christian Fathers, writing in the third century, put forward an interesting point with regard to the Scriptures. He said that in his opinion they had a threefold meaning which he likened to the body, soul and spirit of a man. The body of the Scriptures was the literal or surface meaning, plain to any reader of ordinary intelligence. Jesus said that He spoke in parables so that the most elementary intellect could understand some of what He said. But He explained that though He was speaking to the multitude in this way there was a secondary or underlying meaning for those who were privileged to understand it. This was what Origen termed the soul of the Scriptures. But he added that there was still another meaning which he called the spirit of the Scriptures, which only those who were spiritual could understand. The innermost mysteries were only revealed to those who fitted themselves to comprehend them by their life and spiritual development. So the Scriptures had their body, soul and spirit.

He would like to apply this analogy to Spiritualism. The body of Spiritualism was the phenomenal aspect which appealed to those who required a demonstration at their own material level. The phenomena were not an end in themselves, as some people seemed to think, but the signs of something which lay beyond. They were the forefront of the attack, so to speak, and upset the preconceived ideas of the materially minded, forcing them to think. There were many who came into the movement who imagined that when they had made acquaintance with the phenomena they understood Spiritualism. Some of them were so misguided that they kept revolving round the phenomena and never got any further. They did not realise that they had not got beyond the gateway of Spiritualism. The natural consequence was that in time they tired of the phenomena.

Then there was the soul of Spiritualism. We got at that by asking the same question as that asked by the Jews on witnessing the phenomena on the day of Pentecost, "What mean these things?" And if a man had a spark of intelligence he would say, "What are the agencies producing these results? If they are a stage further on than us, what lessons can we learn from them?" The world to-day was in a semi-moribund condition, steeped in materialism. The whole industrial world was trying to live by bread alone. It could not be done. Not until we introduced Spirit into our organisations should we ever secure stability. Let them look again at our social problems. Our English method was to tinker with the symptoms, or to put a veil over unpleasant events. It was absolutely useless to tinker; they must go straight to the heart of the matter, and the heart was spiritual. It was the same with our educational and national problems. The call for spiritual guidance was never more insistent than to-day, and it must be met. If not we should find ourselves travelling the broad and easy road that led to damnation and perdition. (Applause.) So they must go on to discover the full meaning of Spiritualism and apply it in their daily lives.

Then there was the spirit of Spiritualism. He thought this was very often overlooked. If Spiritualism did not stand for the spiritualisation of the individual he had no use for it. It was useless to have an academic knowledge unless they applied it. Spiritual things would only be discerned when the spiritual senses became alive and active, and they would only grow in the conditions of high thinking and plain living. That was what Spiritualism must stand for if it was to do its work in the world. (Applause.)

At the close of his address Mr. Hunt emphatically dissociated himself from the remarks made by Mr. Boddington.

DR. ELLIS POWELL said he wanted to congratulate them on the stage at which this great movement had arrived, and he did not want to limit his congratulations to themselves as a body, nor to the veteran pioneers he observed among them. He desired to include his invisible hearers and to felicitate them on the impregnable solidarity of the foundations which they had laid so wisely and well, so

firmly and strongly, bearing a structure that was becoming more gigantic every day. In that connection he did not mind venturing on a forecast. They saw from time to time in the daily newspapers accounts of the meetings of that great body, the British Association and its various sections, geological, astronomical, etc. Well, he was open to lay money that before (laughter—"Yes, that did slip out unawares"). He would withdraw the allusion to betting methods. (Laughter.) He was open to pledge his reputation (laughter) that before many years were over their heads, most of them would see similar reports of the annual reunions of the great Spiritualist bodies with their automatic writing section, psychometric section, clairvoyant section, etc.

Speaking in tones of conviction, Dr. Powell said: "Believe me, you have in your hands the control of the greatest scientific movement of to-day—incomparably great, because it removes the dead wall with which science is confronted, and places us in touch with supernatural sources of information which are going to be of greater value to the world as humanity progresses."

He asked them to remember that such knowledge brought with it corresponding responsibility. They could afford to play the fool on a punt in a duck pond, but not if they were in charge of the steering wheel of a great ocean liner. The more the movement progressed the greater was the burden of responsibility which fell upon their shoulders and the keener the need to go ahead with the greatest caution and circumspection. He wanted the movement to go ahead with quiet assurance, steady confidence, but always combined with the true humility of the scientific mind. There must be nothing in the nature of arrogant dogmatism. "Look for a moment at the mistakes of the past, and do not, in heaven's name, repeat those blunders." He referred to the persecution of Galileo, to the claim that the early alchemists were actuated by diabolic agency, and to the fact that sixty or seventy years ago the use of anaesthetics was denounced as contrary to the will of God. The alchemists tried to transmute everything into gold. They did not find the secret they sought, and premature critics said they were pursuing the impossible: but now twentieth century science was beginning to discover that the old alchemists might be right, that there was such a thing as the transmutation of metals, and that critics should have proceeded with scientific caution. So he asked them to observe a wise scientific tolerance and caution, and to be particularly careful with regard to their attitude towards Christianity. They must not identify Christianity with the Churches. The Churches were to a large extent the creation of scheming politicians of the middle ages, but directly they penetrated to the origin then they found themselves in contact with the finest body of psychic teaching the world had produced. In the New Testament there were inexhaustible riches, contained not only in every word but in every letter. Recent discoveries by Mr. F. Bligh Bond and Dr. Lea were calculated to revolutionise the whole aspect of the New Testament and place it upon a more impregnable basis than ever. If we considered it simply as a reservoir of psychic lore, we had only scratched the surface. Any day might bring the discovery of one of the lost Gospels, and if it should be found to contain a specific declaration by Jesus, wholly endorsing the claims made by psychic researchers, what would be their position if by rash dogmatism they had allowed themselves to assume an attitude of hostility to Christianity? It would be an extremely false position and one difficult to extricate themselves from. That was why he made an appeal for scientific caution and scientific tolerance. They could not ask for tolerance unless they gave tolerance. They had denounced those who refused to give them fair play, but now that they were beginning to get a larger measure of recognition it behoved them to set the example of a great scientific body by being humble, tolerant, large-hearted, charitable in the presence of knowledge, but never dogmatic and arrogant. (Applause.)

So, in the ancient words, he hoped that now and for all time it might be said, "Now abideth faith, hope and charity"—faith because they knew their great cause was surrounded by a myriad host in the unseen; many of them the greatest intellects that ever lived; hope because their movement had advanced at a speed and had attained a magnitude beyond their wildest anticipations ten or fifteen years ago; and charity lest in denouncing dogmatism and cocksureness in other people we be found dogmatic and cocksure ourselves. In adopting that attitude they would be commending themselves to their higher instincts and to the great souls who were watching their movement:—

Surely, 'neath the eternal eyes,

One human joy shall touch the just—

To see their spirits' heirs arise,

And lift their purpose from the dust:

The father's spirit arms the son,

And the great Cause goes on, goes on.

MR. GEO. BERRY welcomed the utterances of the previous speakers. It was good that the Spiritualist body should be made to take stock of their position, and he was sure that no soul among them need worry as to the result.

(Continued on page 372.)

QUESTIONS AND ANSWERS.

Conducted by H. W. Bagholm, 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.

DICKENS AND GRIMALDI.

M. B. (Eastbourne) has, she says, been told twice by the celebrated clown, Joe Grimaldi—speaking through a direct-voice medium—that Charles Dickens wrote a life of him. She has searched for the book but without success, and asks if *LIGHT* can supply her with any information on the matter. I am happy to assure her that the statement, whether emanating from its presumed source or not, is quite correct. The Library of the London Spiritualist Alliance contains an interesting volume, published in 1853 by Routledge, entitled "Memoirs of Joseph Grimaldi, edited by 'Boz': A New Edition with Notes and Additions Revised by Chas. Williams." The introduction to the work is dated as far back as February, 1838.

SPIRIT TRAVELLING.

In reply to R. DOWLING I may say that the question of spirit travelling is a rather wide and difficult one in so much as we are dealing with another order of reality which is not easy to be expressed in our own physical terms. We, of course, have to use those terms in order to express the idea with any clearness, and it is quite conceivable that it has a closer relation to fact than many people suppose. It is understood that spirits may walk the ground in their own regions as we do, or that they may, by an effort of will, travel through space at tremendous speed. Both these modes of travel are referred to in communications from the other side. The transcendental method of explaining spirit life, although it differs so widely from what is called the "materialistic," may be simply expressing the same thing in other terms.

HOW ARE SPIRITS CLOTHED?

"PERPLEXED" raises the old question of spirits' dress. He wants to know what it is they clothe themselves with. The matter has often been dealt with in *LIGHT* in the past. According to Swedenborg the garments of the spirits correspond to their intelligence. "The garments of some glow as with a flame, and those of others shine as with light, because flame corresponds to good, and light to truth from good. The garments of some are bright and white without luminosity, and those of others are of various colours." In introducing these remarks Swedenborg says that since angels are men, and live together in society, like men on earth they have garments. On the other hand, we get a note of modernity in the observations on this question by Raymond Lodge from the other side. He is talking about laboratories and the manufacture of all sorts of things in them, and goes on: "Some people here won't take this in even yet about the material cause of all these things. They go talking about spiritual robes made of light, built by the

thoughts on the earth plane. I don't believe it. They go about thinking it is a thought robe that they're wearing, resulting from the spiritual life they led, and when we try to tell them it is manufactured out of materials, they don't believe it." In such communications we have, as Sir Oliver Lodge points out, to beware of unintentional sophistication by the medium. Professor Hyslop says, too, that Raymond, being a physicist in earth life, would naturally enough revert to material causation for explanation and would be puzzled by any idealistic doctrine that appeared to contradict this view.

THE KILNER SCREEN.

Mr. Robert B. Walrond writes from New Zealand to say that he has a small quantity of Dicyanin, the coal tar dye used by Dr. Walter J. Kilner in the manufacture of screens for the purpose of seeing the human aura. My correspondent says: "I should esteem it a very great kindness if you would inform me as to the best way of making these screens. I thought of soaking gelatine-coated glass in a solution of the dye. Perhaps there is a better way known to you." Dr. Kilner, in his book, "The Human Atmosphere," condemns the process suggested. He says that glass screens coated with collodion or gelatine and stained with Dicyanin were made, but were found entirely useless as decomposition took place almost instantaneously. He tried several other methods, but the only one which gave really satisfactory results was glass cells filled with an alcoholic solution of Dicyanin. Even these, he says, after a time change their colour from chemical decomposition, and should be kept in the dark when not in use. I would advise my correspondent to study Dr. Kilner's book, where many interesting details will be found.

TELEPATHY AND SPIRIT AGENCY.

"Asclepios" asks me if what is termed telepathy may not in some cases be the result of a message carried by spirits. My correspondent raises an interesting point, but one that has been already considered by several investigators. If telepathy is the means by which spirits communicate with one another, and also the means by which they impress human beings, it might, of course, be the agency in instances of communication by supernatural means between the living. That is to say, apparent telepathy between the living does not exclude the possibility of spirit agency, though as Dr. Hyslop has pointed out, we are not permitted to claim such agency until we prove the presence and co-operation of such cause in the result. It is declared by some that in experiments in psychometry the results obtained have been traced to controls. This statement is definitely made, for instance, in a book entitled "Spirit Psychometry," which will be found in the L.S.A. Library.

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THE MAY MEETINGS AT SOUTH PLACE.

(Continued from page 370.)

He counted it as one of the greatest assets of his life that he had never been afraid to move away from old conditions. Recalling the New Testament parable of the talents, they could sympathise with the man with one talent in the discouragement he may have experienced in the consciousness of the lack of great capacity. Yet, looking back at the great reform movements of the past, we found that the ghastliest failures had been those of richly endowed men who had misused their great gifts and that the forward impulses invariably came from those who had no great outward advantages, but who possessed spiritual intuition. He was proud that he represented the ordinary man and woman in their movement. In his younger days he longed for the opportunities possessed by some of his friends and thought it a great mistake that they were denied him, but he learned later that there was nothing of spiritual intuition that could not come to him if he sought for it with wholehearted earnestness. Let, then, the men and women with small gifts take heart of courage. If they lived truly they would lack nothing of the gold of spiritual wisdom. It was never more necessary to remember that truth than at the present time.

He appreciated Mr. Hunt's references to present-day social and industrial problems. As a trades-union organiser he recognised, and felt perhaps more than most of them, the lack of spiritual vision on both sides in the industrial struggle. He knew the weakness of his own class, but he believed that it was possible in some measure for their souls to be awakened to spiritual things, even without the ability to read the New Testament in the original Greek! He could not help feeling when they were asked to be tolerant whether there was not more occasion to ask for tolerance from the other side. They were realising as never before that, at any rate, present theological dogmas could hardly be expected to embody the spiritual truths they were seeking. He would believe in the movement towards toleration when children were no longer taught these dogmas and expected to believe them literally.

There were many in their ranks who had been driven out of orthodoxy by the horrors of the old dogmas, and were they, after they had painfully reached at last some clear statement of the things they did believe in, to be charged with intolerance? When they had the particular corroborative evidence of which they had heard—which might or might not come—they would probably reconsider their attitude, but he did want it to be made absolutely clear that the S.N.U. were not going to be drawn in the trail of any dogma on the off chance of something turning up. They had not time for it! Whatever help he could get from authority he was glad of, but authority made too many mistakes to be blindly followed.

The S.N.U. did not say "Unless you come into our body you have no access to the spirit world and can possess no spiritual gifts." Not at all. If there was a body of Christians who wished to have psychic phenomena and wished also to retain dogmatic Christianity, let them do so by all means, but something more than this was being attempted. The trouble arose from people who had come in in the last few years and who expected the outlook of the S.N.U. to be changed for theirs. They did not intend to let these people capture the movement. If there needs must come a parting, he and his friends of the Union would shake hands with them, thank them for their company so far on the way, wish them God-speed, and ask the same tolerance for the Union to go its own way and work out its own destiny in God's own time. (Applause.)

SUNDAY SOCIETY MEETINGS.

- Lewisham.**—*Limes Hall, Limes Grove.*—6.30, Mr. G. R. Symons.
Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Miss F. R. Scatterd.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. John Osborn.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Miss Rotherham. Thursday, 8, Mr. Fielder.
Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), at 7, whist drive. Sunday, 11, Mr. Ernest Meads; 3, Lyceum; 7, Mrs. Mary Gordon. Wednesday, 8, Mr. T. W. Ella.
Brighton.—*Athenaeum Hall.*—11.15 and 7, Mme. De Beaurepaire; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Curry.
Sutton.—*Co-operative Hall, Benhill-street.*—6.30, speaker, Mrs. Worthington.
Peckham.—*Lausanne-road.*—11.30 and 7, Mrs. L. Harvey, also Monday at 3.

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