

A WONDERFUL PSYCHIC PHOTOGRAPH.

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LIGHT



A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, DEC. 3rd, 1921

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,134.—VOL. XLI. [Registered as] SATURDAY, DECEMBER 3, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

Influences gracious, inspirations bright,
Hover in the spacious reaches of the night,
Sable pall and cloudy bars
Give new radiance to the stars,
Fair fore-runners of the morning light.

G.

We have a letter from a certain celebrated novelist who is making inquiries into the proofs for human survival. He is much perplexed by "the inveterate tendency of mediumistic personalities to regard death from the mundane point of view." We note the term "mediumistic personalities," and make no objection to it, since in some cases it represents the fact. In others, as our experience proves, the term discarnate personalities would more justly apply, so distinct in character and outlook is the spirit from the medium. But that is by the way. This question of the outlook on death from the other side is an ancient tale. The puzzle came to us in our earlier years at the outset of our own investigations, and we referred it, as we referred most of our problems in those days, to the mediumistic personalities or discarnate intelligences (as the case might be). In every case, the reply was the same in essence. Put in more philosophical terms than some of the communicators employed, it amounted to this: Nearly always death comes too soon. In the ideal natural order man should pass through the whole series of earth experiences from birth to death, which should always be an *old age*, when he has become thoroughly matured and falls like a ripe fruit from the tree of life.

Every death before the full period of earth maturity, when all the lessons of life have been learned, and the spirit has, in Mrs. Browning's phrase, "ensphered itself," is an evil. At present an immature humanity, still in its childhood, has to be content with Matthew Arnold's "second best." Only here and there is the full span of life lived out—as it would be under a finer social order—and consequently it is to the advantage of every individual to live as long as possible and distil as much of earth experience as he can. The life after death, to be sure, is in some ways an improvement on earth-conditions, but in the main essential it is *not*, if the full round of physical life has not been run. The discarnate spirit has in

that case still to complete its earth schooling under conditions inferior to the direct contact with matter. (If the career is cut short by suicide the penalties are even more severe.) That explanation has been given countless times in a variety of forms from the spirit side of life. It has been dealt with many times in LIGHT. It may not be scientific but it has always struck us as common-sense, not to say philosophic. When we find an explanation, simple, natural and reasonable we accept it, quite indifferent as to whether it comes from spirits incarnate or discarnate or merely "mediumistic personalities."

* * * *

A Manchester correspondent, who is making serious inquiry into the evidences for human survival, writes: "I should imagine that no great belief in the world is harnessed with so many humbugs as yours." He has evidently had some experiences! All the same, we do not admit the soft impeachment even if it reflects merely on the "humbugs" and not on the true men. We could point to some other "beliefs" of which the statement could be more truly made. The deliberate humbug, so far as our experience in Spiritualism goes, is not plentiful. But there are several of the unconscious variety—self-deluded persons whose emotions outstrip their powers of reason and judgment. They make great pretensions to "occult powers," they launch wild statements and construct philosophical schemes so flimsy that they will not bear five minutes' cold analysis. It is this consideration which prompts us to patience with the onslaughts of the critics whose activities—sometimes quite as unreasoned—help to balance the extravagances of the emotional enthusiast whose utterances, especially when they appear in the Press, tend to make the subject very confusing to the thoughtful inquirer. He finds his way very perplexing at times until he has learned that this is eminently a subject in which to learn self-help and self-direction.

THE HIGHLANDS.

I know beyond the bounds of earth and time
They wait for me, and that I yet shall climb
The trail which winds above the valley land,
And feel again the clasping of a hand
As warm and tender as it used to be;
And once again the dear loved features see.

A Sharon rose is blooming sweet and pale
And tipping all its blossoms in the gale,
And all the table-land of God is fair,
And lo, the vanished ones of earth are there!
They walk the up-land paths and pluck the bloom
Pale-petalled in the haunts beyond the tomb!

And in their locks and in their reaching hands
The amaranths of glad eternal lands
Are white, and sweet, and cool with beaded dew;
And, ah, dear hearts, they twine a wreath for you,
A wreath whose fragrant bloom shall know no blight;
They, they who dwell beyond the morning light!

Oh, are your eyes too dim with tears to see
The white-clad forms from out eternity
Come down the high-land trail and signal there,
And smile to you upon the marble stair;
And kiss their finger-tips and softly wave
Their love from those far lands beyond the grave?

—LESLIE CLARE,

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and Newsagents; or by Subscription.
22/- per annum.

THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 759.)

February 13th, 1916.

THE MEANS FOR MENTAL IMPROVEMENT IN SPIRIT LIFE.

"All sorts and conditions of men come over, some cultured and some not. Many have no wish for mental improvement and are content to lead as far as possible the kind of life they led on earth. Others have always desired to cultivate knowledge, but from the circumstances of their earth-life, have not been able to do so. These have every facility given them here, and they can attend schools, lectures, and classes of all sorts."

[But if you can read thoughts, why lecture?]

"Because few would have the concentration to read so steadily in a person's mind as to make that take the place of a lecture, and so the viva voce method is followed, as on earth. Our minds are generally more receptive here, and we do not need to take notes; every word is impressed on our minds, and most of us could reproduce a lecture almost word for word. But again, those who have not been accustomed to use their mental powers have to be helped to comprehend what they hear. We are not all born scientists, but most of us would wish to know something of science. Those who are really fitted for this sort of work are soon taken into the scientists' section and aided to develop their talents. It was discovered that I had a gift for inventing improvements in mechanical piano-playing, and pianolas will be vastly altered when we can impress the earth with some of our inventions. I do not say that these will be my inventions, but I may possibly have helped others who were working at the same ideas. Here there are no patents. When once an invention is seen to be useful, it is at everyone's service. We do not have pianolas here, but we see that they may be a very valuable means of inculcating a taste for good music on earth."

February 20th, 1916.

THE INSTRUCTION OF NEW-COMERS.

"Sometimes new-comers may have to be brought to earth again to realise the different conditions there from those in the spirit world, of which they are now the inhabitants. Say one of the soldiers or sailors killed in the war has been brought to earth to learn the truth which he has not yet been able to grasp; namely, that his earth-body is dead, but that he is still alive. This makes him wonder what is to be the next experience of this true self, which he had never realised was apart from his old earth-body. He looks around for someone to teach him, and though he knows there are people about him, he hears their voices but vaguely, and sees them not at all. Then one of us is told off to help him, or volunteers to do so. Say it is I. I go up to him and grasp him firmly by the arm, so that he feels the pressure, and say: 'Friend, do you feel me?' 'Yes,' he will reply. 'Do you hear me distinctly?' 'Only faintly: your voice seems a long way off.' Then I come closer, but both my arms round him, and will strongly that he shall see and hear me, and presently he begins to struggle to free himself, and will say: 'I see you now, comrade; that will do.' Then I ask him what sort of work he wishes to do. If he is not prepared with an answer, I should take him about and show him the work that is being done by us, either on the battlefields, in the receiving-halls, or in other places. If he prefers not to enter upon any work at once, I take him possibly to a concert, or whatever will most rouse his interest; and so he begins to see that we have a very real world here, and usually it will not be long before he will want to join the workers. Many of those killed in the war, when they first come over, are restless and discontented at being taken from their active interests to begin what seems to them a very quiet sort of life: but they soon find there are more interests here than even on earth, and often these discontented ones make the best workers in the end."

February 27th, 1916.

"I often, think of the first day I came to your house and listened to the conversation between you and A., and I remember what nonsense I then thought it. I little imagined how soon I should learn to appreciate it at its

true value. Those who condemn and sneer at all that is beyond their comprehension are the ignorant only, and it is by painful experience alone that they grow wiser. Many even in our spirit-world would not learn if they could help it. They turn a deaf ear at first to those who would help them, and then have at last to come and beg for assistance, which whenever sought is never refused. If there were not the future life to which to look forward, the world would be a sad place at present, for great misery must accompany and follow this war, and there will be many aching hearts which yet will refuse to open to the truths which would make their grief so much less bitter and hard to bear. What is there in the human mind, I wonder, which makes mankind so utterly averse to learn the truth about a future life, when if it were anything connected with the earth-life they would only be too anxious to know it? Do you think men buoy themselves up by the fancy that there will be no penalty exacted for shortcomings; nothing to pay, as it were, as the cost of their treasured sins? I believe it must be so. I often think, too, that the guides and higher rulers here, who to a certain extent, under God, have the training of such people after they have passed over, must have abundant patience. To think that I, wilful, stubborn, selfish, and a bad friend, should have been helped as I have been, and should now be enjoying the inexpressible bliss of aiding others, amazes me! Is all punishment futile? Are the earth methods entirely wrong? Should prisons be closed, and men allowed to reform themselves by reaping the fruits of their evil deeds? I am a little given to speculation, and these thoughts obtrude themselves on my mind. I think I live mentally a good deal on the earth plane even yet. I am concerned about my old world, for which I did nothing in my earth life, and which I would fain help now. Would any writings from here be read, do you think, and would they be of use? Human nature is crude, but it has in it the power to learn and to understand the teaching of the present suffering. Surely all will not have been in vain; there must come a better time, when there will be more lofty ideals, less selfishness, and more united brotherly feeling amongst all classes. Out of the ruins of warfare a stately edifice may rise, and those who perished in the ruins may look on the new building and say: 'Into it was built my heart's blood, and I have given it gladly and willingly.' Amen! I pray that this may be so."

March 5th, 1916.

THE NECESSITY FOR SELF-SACRIFICE AS A MEANS OF PROGRESS.

"Coming from an admittedly selfish man, you may think this a queer subject to choose, but it is just because of my selfishness in earth life that I am particularly fitted to write upon it. First let us consider the case of an unselfish person. He comes over and finds everything in the spirit-world is in harmony with his own nature; the work, the helping of others, and the putting aside of self, are only what he has been accustomed to. The self-sacrifice he has always practised has been beneficial to him in the new life, and has enabled him to step into his niche at once. When the man who has, on the contrary, led a selfish life passes over, the necessity for self-sacrifice meets him at every turn, and there is always friction between his own desires and the unwritten rules of progress here. At first he declines to acknowledge these rules; he keeps apart from others; he helps no one; he lives his own life, as he thinks; but soon he finds it is not life, but stagnation. He sees others working and feels inclined to join them, but false pride holds him back and he is ready to curse the day when he put off his earth body. Gradually, however, the influences around him begin to have their effect, and he asks for something to do. His help is willingly and eagerly accepted. From that time he begins to go with the stream; but alas! there is many a backwater into which he strays, and from which he despairs of extricating himself. A life-long habit of selfishness is not corrected all at once, and many and painful are the lapses he experiences on his way to the higher ideal. You may wonder why such a nature cannot be automatically changed on arrival here. Because earth is the preparatory school for the upper school here, and the pupils, if they have not already pre-

pared themselves for entering the higher standards, must learn from the very beginning on their entrance into spirit-life. All this is gathered from my own most painful experience, yet now I am always happy, unless I begin to hug my old faults and find excuses for them. As long as I am tuned to the atmosphere here, there are no jarring notes; but when I find myself wishing to evade duties, or spend more of my time in pleasure than would be good for me, then it is that I get disheartened. But such backslidings are becoming rarer and rarer, and will soon, I hope, be finally conquered."

March 12th, 1916.

"I want to give you some more impressions of the life here. To commence then: there is no confusion; each one has a place and definite work to do. There is no rivalry, except in a perfectly friendly spirit of comradeship. There is love, deeper, stronger, purer than it can ever be on earth, but no passion. We feel that such love as this has been since the world began and will endure for all eternity. There is no jealousy. If anyone can do anything better than ourselves we are content, nay glad, to let him take the lead, and we humbly try to follow in his footsteps. You may think that the result must be a lack of emulation and therefore of progress. But no, we all want to improve, but we realise our limitations, and in copying a superior worker or artist, we get a fresh incentive to produce better work ourselves. It is the same in every art and science; we recognise superior attainments, and sit at the feet of the masters; but we do not therefore say: 'Oh! it's no use trying!' We do make an effort, and every little step forward is encouraged and assisted by those who are greater than ourselves. You may also wonder whether we do not find the existence rather tame here, after the excitements, the temptations, and even the miseries of earth life. Again I answer, No. We might, perhaps, had not our natures undergone a gradual change and become attuned to the better life. For instance, a drunkard does at first find the life very uncongenial, and takes every opportunity of getting back to earth and indulging his old craving by tempting others. But as he rises, his old sins have less and less hold on him; his earth-weakness is gradually cast off, and he finds pleasure in the life here, as well as profitable work which helps to banish his discontent and yearning for the old existence. We can select our employments as we wish; in fact, we need not work unless we please; it is the mental push which conscience gives which makes us choose to work. I am finding that the more I do for others, the more love comes into my heart for them, and the less repulsive does any task appear. At first I could not go on the battlefield and witness the dreadful sights, but now I hardly see them: I pass through, seeking a soul to help and rescue, and when I have found it all my work is with him and all else fades away. . . . once one has got one's mental glasses adjusted to the right vision, the rest is easy."

(To be Continued.)

TRANSITION OF MISS DAWSON ROGERS.

Early last Tuesday morning, at the age of seventy-five, Miss Dawson Rogers passed peacefully away at the residence of her brother-in-law and sister, Mr. and Mrs. Henry Withall, "Oakwood," Finchley. She was the eldest daughter of the second president of the London Spiritualist Alliance and Editor of *LIGHT*, Mr. Edmund Dawson Rogers.

Our friendship with Miss Rogers extended over many years. A lady of fine character and keen intelligence, she was her father's right hand in their home at Finchley, and all those who knew the late Mr. E. Dawson Rogers and his family will share the regret we feel and enter into our deep appreciation of the sterling worth of the late Miss Rogers, of whom we may have more to say next week.

"LIGHT" CONGRATULATIONS.

LIGHT is a great comfort to me. I read it from cover to cover and pass it on. It is both solace and support in these dark days.—E. ROSE GOODWIN.

I look forward to *LIGHT* every week with great interest. If there be food for the soul here on earth, your valuable paper certainly supplies it. Wishing it, and those who produce it, the best of success.—EDWARD LISTER (Basingstoke).

I feel that *LIGHT* has a unique quality, and appreciate its contents more than I can say. The editorials have always impressed me by their moderation and charm, their wide knowledge of the subject, and their insight and distinction. R. GOODWIN.

I am a sincere lover of *LIGHT* which teaches me many comforting and wonderful things.—A. H. LEEDS.

LIGHT is uniformly good. You have a message for the world to-day. Of that there can be no manner of doubt, and you are delivering it with fearless restraint.—W. CALVERT.

MRS. ROBERTS JOHNSON AND HER MEDIUMSHIP.

By J. W. MACDONALD.

As one of the sitters at one of the circles mentioned in the recent article in *LIGHT* (p. 750), I think the phenomena call for a more extended notice, especially with regard to the Ancient Egyptian and Gurkhali spirits who manifested.

One of the Egyptian spirits was that of a priestess at one of the old Egyptian temples (associated now with the ill-fated Mummy-case lid, in the British Museum). She chanted some of the old Egyptian temple hymns, which, of course, we could not make out, but it was most weird and solemn. Afterwards she was instructed by David Duguid to say in English that she could not manifest yet (i.e., in English), but hoped to be able to do so soon. The words were pronounced in the artificial and difficult way in which a foreigner articulates English words. The other Egyptian spirit who spoke was a guide of my own, with whom I have never been able to talk, except through a medium. He has been described several times during the past eight years: I have been told he is a very fine spirit belonging to the seventh sphere; that he passed over somewhere about 156 B.C. He always said he would not come to me in the circle, as the conditions were too earthly.

At a sitting with Mrs. Wriedt on May 31st, 1920, a spirit spoke to me through the trumpet who said he was an Egyptian, and, thinking it was the foregoing, I cross-examined him. He said he passed over 300 years ago; I asked him how he had learned such good English (his English, although good, had an accent which would be artificial in an Englishman). He replied that he had learnt it from me, that "we (i.e., spirits) learn a good deal by sound." I asked him about the old Egyptian priest connected with me. He replied, "He is here, but he cannot speak English." I said (more in a joke than in earnest), "Tell him to learn English, as I want to have a talk with him." This was the other Egyptian spirit who spoke at the sitting last month (October) in English to me, and I was so taken aback at the result of my suggestion that I could hardly ask him any questions, as I would have liked to do. He told me his name was Am-aratz, and the solemn and reverent way he spoke of the Holy Spirit and commended me to "the beautiful God" was most affecting. He spoke in a slow and measured style, as if he were picking his way with care—like one who is unfamiliar with the language. One of the sitters states that he promised to interpret for them in future the words of the Egyptian priestess, but I do not remember that.

As to the Gurkhali who manifested or spoke at a subsequent sitting, I arrived at the house about an hour before the sitting, and while waiting for other sitters, I noticed a strong smell of Oriental perfume, principally in the hall with the front door open. As our host was a retired Indian officer and the house had Indian curios about, I did not think much of it beyond noticing that it got stronger. At the sitting it seemed to disappear, and I did not observe it again at all. After we had sat about two hours, the Gurkhali spoke in his own language to both the host and hostess on each side of the circle. They were able to carry on a conversation with this friend, who in earth-life had been an officer under our host in India. His soft and musical language, and the ease with which the conversation was carried on by the three of them afforded the most convincing evidence of an independent entity manifesting in a foreign language that I have had.

One of the sitters said, "Do you smell the scent?" but no one did, and our hostess said there was none in the house. I then stated that I had experienced it before the sitting. Evidently the aura of the Gurkhali was impregnated with incense, and he had made his presence known in that way on his arrival.

On the morning of the same day we had an impromptu sitting, in the course of which a heavy oak table in the corner began to move, being pushed or lifted (we found the carpet upturned afterwards) about the room and against the sitters in succession; while flowers from the flower bowl on the table (which was not upset) were distributed to the sitters, as were also objects from the adjoining shelves. Voices without the trumpet were heard, and in answer to a question they said it took six spirit friends to operate the table.

These and many other items made these sittings most interesting. I have sat with Mrs. Johnson for about seven years; her wonderful mediumship seems to increase in its range of phenomena.

EINSTEIN AND THE ETHER.—In a letter to the "Times" of the 26th ult., Sir Oliver Lodge quotes from the conclusion and summing up of an address which Professor Einstein delivered in May, 1920, to the University of Leiden, in which he admits that "conformably with the general relativity theory, space without the ether is unthinkable. . . . This ether, however, must not be thought of as endowed with the characteristic properties of ponderable matter. . . . nor must the idea of motion be applied to it."

THIS WORLD AND OTHER WORLDS.

ADDRESS BY MISS LIND-ÅF-HAGEBY.

Miss Lind-Åf-Hageby addressed a large and greatly appreciative gathering of the members and friends of the Alliance on the above subject in the hall at 6, Queen Square, on the evening of November 24th.

In introducing the speaker of the evening, the Chairman, Mr. H. W. ENGHOLM, said that he knew of no one better fitted than Miss Lind to deal with the subject she had chosen for her address. There were some who thought this world alone was sufficient to concern themselves with. But to Spiritualists this world, though important, held only a secondary place. They were bound for another world, and like travellers on a journey they must needs gain what information they could about the country of their destination. Whether men found this present world a good or bad place to live in depended much on what they made of it. In this sad old earth spirituality was indeed at a low ebb. Yet they need not be unhappy. They had to remember that this was but the crèche, the nursery of humanity, the place of their spiritual and mental babyhood. Let them be childlike and simple in heart, content to know that here they were but starting on the career which lay before them.

MISS LIND, alluding to the chairman's reference to the low spiritual condition of society, recalled the observation of Mr. Bernard Shaw that he was becoming more and more convinced that our planet was the lunatic asylum for the other planets (laughter). She thought there might be something in that idea if we understood that a lunatic asylum should be curative. She was going to speak to them that night on our relation to other worlds whilst living in this world. It was a big subject, but the whole object of a lecture was to arouse criticism and possibly opposition, and by these means stimulate thought and interest in the subject. The solution of that problem had been the object of religion and psychology. We had in the teaching of Christ a very definite indication of how we were to deal with the problem in its simplest form. In the parable of the rich glutton (Luke xii., 16-21) He gave an unmistakable answer to the question, Which is of the greater value, this world or the next? God said unto the man in the parable "Thou fool." How many fools were there amongst humanity! They looked on what was called "success" in life as the first thing. But there were greater and more subtle questions involved, and the importance of giving thought to the subject was emphasised by the condition of the world and humanity to-day. That condition presented two outstanding features. First of all there was in the world generally, and in Europe especially, complete disorganisation. Look at the prevailing famines and bankruptcies in different parts of Europe. We had come out of one gigantic war, and as far as she could read the psychological tendencies we were preparing for another. It would come as surely as the sun would rise on the morrow, unless an entirely new moral outlook dominated the nations. There was ground for pessimism, but not for despair.

This was only one aspect of the world to-day. The other characteristic was the existence of a great spiritual stirring, a breaking away and coming out of new forces. Let them look at the growth of Spiritualism in its widest, deepest, most philosophic sense. Formalism was being shattered, and a wonderful spirituality was being manifested. They saw a new growth, a new demand, a new hope on the spiritual plane, in spite of the terrible failure of things on the physical plane. People were taking a deep interest in spiritual healing, faith healing, Christian Science. It did not matter by what names they were called, whether scientific or religious, the great thing was the recognition of the power of mind. If this was so, why were things not better? It was because of our inability to apply the knowledge we had gained and to materialise it; we did not apply it to our daily affairs, social conditions, and national and international politics. The Washington Conference, she feared, would do very little. Only people with illusions believed that as a result of the Conference there was going to be any serious limitation of armaments. She would give the delegates their due. No doubt within their hearts there were spiritual promptings, but they did not dare to put those stirrings into political action. So we had M. Briand telling the Conference that France could not possibly limit her army, and, as for ourselves, while we talked about doing away with large battle-ships (a safe proposal, as they were useless) we were preparing experiments with poison gas on a large scale on Salisbury Plain. Here we had an example of the difficulty of applying on the physical plane what we knew, and believed in on the spiritual plane.

She knew there were present some who were unacquainted with Spiritualism. Why did one enter upon the Spiritualistic quest? Why seek light through Spiritualism? There were a great many reasons. In many cases it was personal sorrow, in others it was intellectual dissatisfaction with what was offered in the Churches, but above all it was the desire to know and follow the one who had passed on, for the instinct was strong within us that death could not and did not end everything. Spiritualism even in its narrowest sense, in giving the assurance of survival after death, was revolutionary in its effects on character and mind. When we thought of the old idea of a long, long sleep in the grave and the awakening to a day of judgment, or of the terribly dull conceptions of conventional Christianity with its harp-playing among the clouds, we recognised the enormous change which the teaching of Spiritualism had brought about. Why did mere Christian goodness in the form in which it was generally put before us pall upon us? Why did the idea of perpetual peace from struggle not appeal to us? It was because it gave us no scope for intellectual exercise, but meant a stagnation which was absolutely unbearable to contemplate. Spiritualism taught, on the contrary, that there was infinite variety of condition after death, and an endless vista of progress.

What was the immediate effect of Spiritualism on human mentality? There were two types of mind which ran through every form of religious and philosophic thought. One type (the majority) neglected the world and thought only of the Summer Land where all longings would be satisfied. The other (the minority) realised the immense importance of this physical life. The great struggle of life in the human form was to keep all the windows of the soul open. Most people were willing to keep one window open, but if another was opened they were afraid of the draught. The great problem was to keep all open and not be blown away. We got hold of one little thread of truth and clung desperately to that. Hence the bitter feuds and intolerance of the past—the Inquisition, the religious wars, and witch burnings. Their explanation was to be found in our natural inability to take in more than one aspect of truth at a time.

Here Spiritualism differed from other teachings. It was a perpetual re-discovery, it was fluid, not static. It was the antithesis of orthodoxy. There was no supreme authority of one man or one woman in Spiritualism. It taught that there was no finality, evolution was going on all the time, new senses were being developed in us.

Yet was there not amongst Spiritualists the same tendency as with the orthodox to complacency and narrow self-satisfaction? Miss Lind deprecated the insistence on the idea that the next world was all joy and peace and harmony. On the contrary, there was much suffering and purgation to be gone through. There was a real danger of dwelling too much on the sweetness of the other world. Even the old "hell-fire" doctrine might be safer than that. Such an idea engendered indifference to the needs of others and a selfish pursuit of spiritual serenity. There was a greater danger of becoming indifferent to our duties in this world through too much spiritualistic satisfaction and certainty than there was through rank atheism. Some of the finest servants of humanity had been men and women who believed that this life was all.

Since no one could say why we were encased in the flesh we were sometimes tempted to ask ourselves why we should struggle, why trouble to keep alive stunted suffering children of the famine areas, why not let them slip over into the happier hereafter.

"Why not? Because we feel, we know, by spiritual intuition, that this life has to be lived for a purpose, that it carries a lesson that nothing else can supply, that we are not only spiritually, but physically, part of one another. The one thing we know is that we have to try to alleviate pain and to apply the forces that would be lost in despair and pessimism to service and work." (Applause.)

It could not be denied that people who were ruled by one idea only had accomplished great things in the world. In this singleness of aim lay their strength. Their weakness lay in their incapacity to understand others. Only slowly and painfully, by the ceaseless beating against our minds and souls of new ideas, did we advance. The object, so far as she could see, of life in this world and of the passage hence to another, was the withdrawing successively from one layer of consciousness into an inner and deeper one, till we came to innermost selfhood from which we could utilise all the experience of our being and be

master of all our powers. She believed in the persistence of the individual consciousness, that the consciousness, though merging with other consciousnesses, would yet retain its individuality and that through it all it would still be inspired by that Divine Presence and Power which we knew as God. The Einstein principle of relativity was doing immense good in breaking down the old notions of space and time and suggesting the infinite possibilities that awaited us. In coming closer to others we were bound to come closer to realisation of God. (Cheers.)

Mrs. CHAMPION DE CRESPIGNY, in a graceful little speech proposed a vote of thanks, which was carried with hearty acclamation.

POINTS FROM THE LECTURE.

Spiritualism differed from all other creeds or philosophies because it had a constantly widening horizon. It had no orthodoxy, and no authorities to impose doctrines. It stood not only as a bridge between the two worlds but also a bridge between minds of different outlook in religion. It was capable of continual expansion.

In bringing us into touch with other worlds, Spiritualism not only enlarged the borders of thought and liberalised our conceptions of religion. It revealed the presence and companionship of spirit helpers. It proclaimed that in our upward march, angelic guides were ready to aid and strengthen us in our warfare with the misery and disorder of earth in its present disorganised state.

Einstein's discoveries concerning relativity had a more than merely scientific value. They threw a new light not only on the relationship between suns and planets but on the relationship between human minds.

We might deplore the existence of the man with one idea. But all our experience showed that it was this very narrowness of outlook that gave the reformer his power. His idea was concentrated, and gained sharpness and effect because of the "one-pointedness" of his mind. Humanity as a rule was not large enough in comprehension to take in several ideas at once. The addition of these, while they might give proportion and balance to the central idea, seemed invariably to weaken its appeal to the general mind.

Miss Lind deprecated a too facile Spiritualism. It might be said that passage to the next world was a great and beautiful change for everyone. But this was not true. There were painful experiences in that next life for those who had abused their opportunities here, as all instructed Spiritualists well knew.

THE DIVINING ROD AND MINERAL FINDING.

Mrs. F. E. Leaning writes:—

Mr. Cushman remarks in his article on p. 767 that *LIGHT* "might well act as a medium for collecting more information on this subject." As it happens, this is a branch of Psychical Research which is unique in already possessing an overwhelming literature of its own. If he will procure the pamphlet "Water-Supply Paper 416," issued by the U.S. Geological Survey in his own city, Washington, in 1917 he will find in it a bibliography of over one thousand books, references, and articles dealing with the subject; and if any library in Washington contains the Proceedings of the Society for Psychical Research, he will find in volumes XIII. and XV. an exhaustive treatise by Sir William F. Barrett, detailing over one hundred cases and including those experimentally carried out under the author's supervision, besides an examination of the whole body of known results in connection with dowsing. I could supply many other references, but in view of the facts it is hardly necessary for *LIGHT* to "carry coals to Newcastle" when there are many other departments of our subject far more scantily investigated than this.

AN APPRECIATIVE READER.

Mr. C. Vernon (Rotherham) writes:—

May I congratulate you on the excellence of last week's November 12th) copy of *LIGHT*? I think myself it was the best that has appeared, and I wish everyone in England had a copy, especially those who are bereaved. I do my little bit to make the paper known by posting my copy to different people, not always known to me personally, but who I hear are suffering under the sting of Death. I think all your readers did the same it would do an immense amount of good as well as increase your sales. Personally, I would sooner go without my Sunday dinner than without *LIGHT*.

HEALING BY A SPIRIT DOCTOR.

In her new book, "Dr. Beale, or More About the Unseen" (J. M. Watkins, 3s. 6d.), E. M. S. has rendered a great service. All those who had read her former book, "One thing I know," were anxious to have a fuller account of the wonderful healing effected by Dr. Beale, and the present work will more than satisfy them. For the benefit of those who have not read the earlier book it may be explained that Dr. Beale, who describes himself as "a dead though very busy man," was once a medical practitioner on earth. He felt on passing over to the other side that he had not finished his work on earth, and his great desire was to continue it through a doctor on this side. Coming, however, in touch with a medium, whom the author speaks of as "Miss Rose," he found her an eminently suitable subject to work through, and this combination of medium and spirit doctor has been able to bring about many remarkable cures, especially in cases that had been regarded as hopeless by earth doctors. The method by which they work together is explained in detail in the book.

The author is frank and open-minded in her comments. She makes no claim to be able to explain all that she records. It may be the product of the subconscious mind, but for her own part "the simple hypothesis of survival given by Dr. Beale and other controls seems to be by far the most natural and probable."

For diagnosing anyone at a distance, Dr. Beale gets Miss Rose to hold in her hand and then place against her forehead some article belonging to the patient, preferably a piece of hair or an article which has been worn next to the skin. A detail which those who go in for psychometry should note is that he asks the sender to wrap the article in silk, in order to protect it from the counter vibrations of others who may handle it. The article provides the psychic link between him and his patient, whose physical condition he is able to sense and then prescribe for. In some cases this procedure was not sufficient, and the doctor was not able to proceed until he had had an interview with the patient through Miss Rose (in trance). When once he had established his link, or "line" as he calls it, with the patient, he could then in spirit visit him and make a psychic examination. Often this was done during the sleep state.

Here is an example of a case Dr. Beale treated, the Mrs. Fair mentioned being a psychic who figures prominently in the story:—

A small child, suffering from a very virulent form of influenza, had been given up by the earth doctor. He told her mother that she must be prepared for her death at any moment, and he left her to die, never coming near her again. The mother happened to be working for Mrs. Fair; she told her of her trouble, and Mrs. Fair took Miss Rose to see the child, in case Dr. Beale could do anything for her. He told her to administer a large dose of acid tincture of lobelia, in order to bring on violent sickness and clear the system of poison. (He said the contents of the stomach looked black to him). After severe vomiting, the child began to recover, and in a few days was out walking. In this case Dr. Beale's existence was quite unknown to mother and child. They only knew Miss Rose.

Another case of "rheumatic thumb," which had been treated by earth doctors for two or three years and pronounced incurable, was found by Dr. Beale to be simply dislocation, and in a few moments he cured the long-standing "rheumatism."

Many other instances of the doctor's splendid work might be quoted, but this is decidedly a book to read in full for oneself. It is of absorbing interest.

Mr. Stanley De Brath contributes a thoughtful and appreciative preface.

"LIGHT" DEVELOPMENT FUND.

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

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THE BRITISH COLLEGE.—Mrs. St. Clair Stobart, whose gallant work in Serbia during the war earned her great distinction, and who is so well known by many other social activities, is one of the able people who are to-day turning their attention to the facts of Spiritualism. Speaking at the College on November 23rd on "The Place of Spiritualism in Evolution," she expressed her belief that through the demonstration of continuity given by our phenomena a new light would come to mankind, which would redeem it from the social and spiritual chaos of the moment. She called on all who accepted the facts to be reasoners and not mere sentimentalists, and to put some constructive work in hand which would lead to a recognition of the dynamic power of those facts by others. An excellent discussion followed.—B.

THE RETURN OF ROBERT CRAIG.

PROOF OF IDENTITY: A REMARKABLE CASE.

Lovers of Dickens will remember the scene in "Our Mutual Friend" in which the police inspector accompanies John Rokesmith to a water-side tavern, known as "The Fellowships," on what the inspector called "a matter of identification," and in the business of which he explained that he would have to mix with the people inside in "a casual way."

It was "a matter of identification" which led me very recently to mix in a like casual way with the sitters at a private séance with a direct voice medium to whom I was personally unknown, my name being suppressed until it was "given away" by one of the spirit communicators who knew and hailed me loudly by name. The medium had reasons for not regarding me as a welcome sitter, and for a moment the disclosure made things a little awkward. However, the difficulty was smoothed over and the séance proceeded. That, however, is by the way.

It would be rather a long story if I went into all the facts which in a series of apparently strange coincidences led up to the event I am about to describe. If I omit these facts it will not be that I have "suppressed" them, because if they were included they would make the narrative still more remarkable. They are simply left out for the sake of brevity.

I will make a beginning by referring to the announcement of the death of Mr. Robert Craig, as recorded in *LIGHT* of July 30th, 1921 (p. 490). That was the first time his name had been mentioned in *LIGHT*, all his contributions having appeared under a pseudonym which was usually "A Member of the Scots Bar." In some personal notes in the issue of August 13th, I paid a little tribute to his memory, as a friend who had known him well. I take the following brief extracts from my remarks:—

"A rugged, stalwart Scot, who had found his way into Spiritualism under remarkable circumstances. . . . He was an Edinburgh graduate, and in his earlier days a fellow-advocate with Lord Dewar, the Scottish judge. . . . A literary man as well as a lawyer, he was the author of a volume on Thomas Carlyle. . . . He was a poet, too, and his stirring verses, 'A Dream of Flodden,' were recited with great effect at recruiting meetings during the war. . . . He was a typical Scot of the old school—shrewd, kindly, sagacious—with a penetrative mind and a dry and caustic humour."

I could say a great deal more about Mr. Craig, as we met and corresponded with each other frequently, having much in common besides our interest in psychical investigation. But this little pen-picture of him will be sufficient for present purposes.

After his passing I thought of him now and again, but the idea of his returning to give evidence of his continued existence never entered my mind, which was much too crowded with other matters. In short, I had no expectation of hearing of him again, in this life at least; I simply held him in affectionate remembrance.

A surprise awaited me, for one evening towards the end of October I received a visit from Mrs. X., a lady whom I knew very well. Only a short time before her visit, after much reading on the subject she had entered on the investigation of the evidences for human survival. I had taken a more than ordinary interest in her inquiries, as she was manifestly a woman of unusual ability with a mind trained by a long and successful career in great business organisations.

"Did you ever know a man named Robert Craig?" was her first question. I replied that I had known him well, both as a friend and as a contributor to this journal. She then proceeded to tell me that a short time previously she had been induced to attend a sitting with a direct voice medium in Hastings, to which she had gone incognito. She had convinced herself of the reality of the "voice" as a phenomenon, and was studying the evidences for spirit identity. Amongst the voices which had spoken to her was one with a broad Scotch accent, giving the name of Robert Craig, describing his personality in earth life, and adding, amongst other details, that he had been an Edinburgh advocate. He expressed great anxiety to be identified, and after leaving the circle, Mrs. X. instructed her solicitors to ascertain if there had ever been an advocate of that name in Edinburgh. Subsequently she visited a clairvoyant medium in London, with a view to investigating clairvoyance. The clairvoyant, amongst other descriptions, gave the name of Robert Craig with the message that he was very anxious to be identified and pressing Mrs. X. to continue her inquiries. This led her to another visit to the medium of the direct voice, when again Robert Craig "came through," and this time suggested as a happy thought that she should apply to me as one who knew all about him.

The account of the conversation with Robert Craig, the broad accent of the south of Scotland, certain phrases and the dry humour of some of his remarks, impressed me considerably. But I saw that the evidence was not watertight, for I knew that Mr. Craig had in his life-time sat with the same medium, receiving evidences, some of which he

found satisfactory, while others he regarded as distinctly "fishy." He told me a good deal about the matter at the time, both by letter and in our interviews, and did not feel altogether satisfied. The case, as it stood, therefore was decidedly incomplete.

Ultimately it was arranged that I should visit a circle held at Mrs. X.'s residence for the purpose of identifying Robert Craig. My name was to be unknown to the medium, and in these circumstances I formed one of a little circle consisting of Mrs. X. and her maid, Miss B., a friend of hers, Mrs. Johnson, a clairvoyant, and the medium and his wife, neither of whom I had ever previously seen.

It is unnecessary to give a full account of the sitting, which was held on the evening of Thursday, the 17th ult. I was accosted by several voices claiming to be those of people I had known or who knew me. The evidential material here was pretty good. But the essential matter in the séance was the return of Robert Craig. He spoke to me in his customary broad Scotch, but his voice at first was feeble and resembled that of a sick man—quite a usual feature in such cases as indicating the taking on temporarily of conditions which attended the passing from earth. But gradually the voice grew stronger and the old robust characteristics of the man re-asserted themselves. Our talk, which lasted for at least half an hour in the aggregate, was carried on at intervals and, so far as a conversation can carry evidence of identity in such conditions, he gave me a vivid and convincing representation of himself as I had known him. The old terms of speech, the vigour of personality, and the quiet drollery of the man were abundantly in evidence. True, he could not remember all the matters about which I asked him, but he was very emphatic about a conversation which we had once had in London concerning one of his more remarkable experiences in psychic investigation. In fact, he remembered it rather better than I did, for he refreshed my memory with some details.

But Robert Craig was a lawyer, with a lawyer's love of logical reasoning and conclusive proof. He was anxious to identify himself in the interests of psychical science, and he suggested what I should never have thought of, viz., that he should give me his signature—he thought he could do it.

"If you have any paper"—he said. I replied that I had only the little shorthand notebook I had been using. In the dark I could not pick out a blank page, but I laid it, open, on the ground at my feet with a pencil beside it and asked if it would do. "Aye," he responded, "the page is nearly blank, there's a little [writing] at the top of it, but room enough for my name." Clearly he could see as well in the dark as I could in the light—a common experience where spirits are concerned.

The voice of Robert Craig was now silent, and other conversations took place, during one of which I stooped over and fumbled on the floor to make sure that the pencil was lying handy to the book. And then a queer thing took place. The voice of Craig close by me sang out lustily, "Look out, man, don't knock me over!" It seems he was at that moment writing his name, and whatever the mysterious process is by which "direct writing" is done, I had evidently got in its way and incommoded the writer. A few moments later he announced that he had been successful. He had written his name in the book. The signature might not be perfect, but it was as good as he could manage in the difficult circumstances. "There's your book," he said, and tossed it into my lap.

When at the close of the séance the light was switched on I looked at my note book. On a page nearly blank—there was a little writing at the top exactly as Craig had said—appeared, neatly written, a signature which I recognised at once, knowing the writing well. Here it is:

The signature written in the notebook in lead pencil.

On reaching home I turned up a letter I had received from him in May, 1918 (the only letter within easy reach), and compared the signatures. I give the termination of the letter with the signature:—

The signature to a letter of 17th May, 1918.

It is a plain unvarnished tale; I give it without comment. The medium was Mr. Munnings (otherwise Galton). DAVID GOW.

NOTE.—I have had to omit the name of the lady principally concerned. She does not wish it to be published at the present moment in view of her current investigations into psychic phenomena, but it is at the service of anyone who wishes to inquire further into the matter.—D. G.

RAYS AND REFLECTIONS.

I have been reading a book on reincarnation which contradicts the idea that the spirits of human beings ever reincarnate in the lower animals. So that little problem is settled, not that I suppose any completely sane person ever entertained the notion. One is reminded of the remark of the indignant bystander described in "Little Dorrit," who, commenting on the reckless driving of the mail coaches, remarked: "I see one on 'em go over a cat, sir—and it might have been your own mother!" We now know, of course, on the authority of the reincarnation writer that it could not really have been anybody's mother.

An American newspaper has reached me giving some pictures of persons concerned in some "strange manifestations at Kennebunk," apparently a poltergeist case. I was rather struck with the portrait of Mr. Booth Tarkington, who took some interest in the matter. He is described as "America's foremost novelist, and Kennebunkport's foremost catch-as-catch-can spirit sleuth." It would be difficult to match the wild poetry of the latter part of this description.

On the occasion of Miss Lind-af-Hageby's address—reported on another page—a gentleman was much exercised in mind regarding Miss Lind's reference to Spiritualism and its influence on the world to-day. It appeared that his ideas of Spiritualism centred about the question of the materialisation of spirits, a possibility which he was inclined to dispute. It would be a sad business for us if that were the case. It is really rather a question of the spiritualisation of matter, a proposition which can only be advanced in the case of most people by a demonstration of the reverse process.

A correspondent does not agree with my attitude that results are much more important than methods. Now, this is a question that can easily be mis-stated to the point of being Jesuitical. I don't want to labour the point. Let me put it in a few sentences. We can only judge the efficacy of any method by the kind of result it yields. We may get a good result without knowing much about the method by which it was produced. If the result is good the method

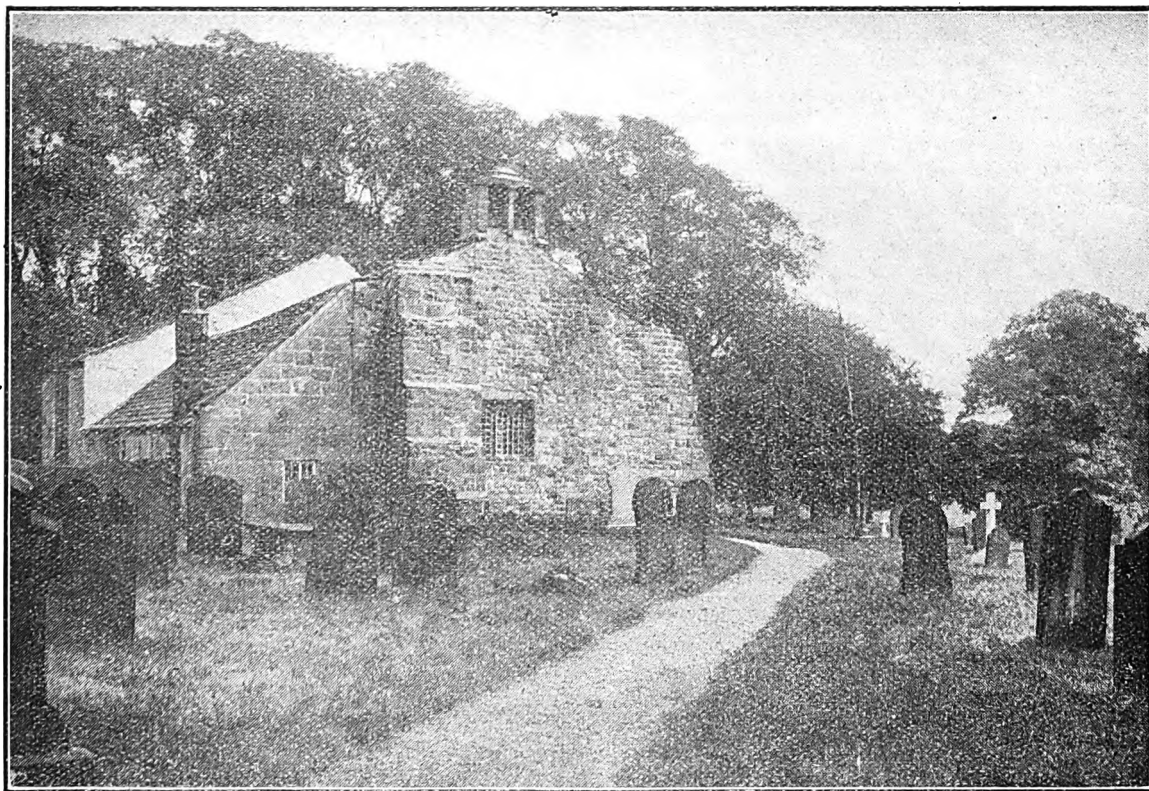
must be good. We may improve the method by study and practice, and get still better results. A bad tree will never yield good fruit, a tree yielding good fruit may be made to yield better. So I still think that, while methods are important, results are even more important, since they provide the only test of the methods.

Of the forces at work in "absent treatment," we have no very definite idea, but if we get results clearly traceable to that form of treatment, we may be sure there are forces at work, although we may know little about them. We know that faith, will and aspiration are potent amongst mental and spiritual forces. One of the tasks of the future will be to discover how far they can affect our material welfare, and whether they may not be able to deal as effectually with the problem of poverty as with the problem of pain. That is an experiment upon which the more ambitious minds amongst us might hopefully embark.

More than one candid critic coming to "look into" psychical phenomena has kindly informed me beforehand of his intention to expose and destroy the whole superstition of "spooks," and has been cordially invited to go ahead, since if he could show that we were the victims of a delusion he would be doing us a service and the public too. No sensible person wants to waste his life on delusions. But we are still waiting for evidence of the falsity of our case. The would-be exposers have retired either convinced or baffled.

A doctor who was treating a patient suffering from mental depression advised walking exercise. "Why, doctor, I already walk five or six miles every day to and from my work," was the reply. "That's not walking," said the doctor, "that is only routine. You must walk for health and put your heart into it." I am told it is much the same with the repetition of those phrases in auto-suggestion of which we are hearing so much now. To receive any lasting good the patient must do more than mechanically repeat them. He must put his heart into them and realise that they are only the outer side of an interior power.

D. G.



THE ANCIENT CHURCH. AT WESTON, OTLEY, YORKS.

[Interesting to all Spiritualists by reason of its Vicar's stand for Spiritualism.]

Nestling at the foot of a steep and densely wooded slope lies the ancient church of Weston—a venerable building shored up on the outside by enormous buttresses. In front, a field's length away, flows the river Wharfe, and for a mile above the church the river scenery is of the most romantic description. From the old three-decker pulpit of this ancient church—ancient in William the Norman's

time—the Rev. Charles L. Tweedale has fearlessly, in season and out of season, testified to the Fatherhood of God, the brotherhood of man, the mission of the Christ, the reality of the spirit world, the communion of saints, the immediate resurrection, and the life everlasting, giving not only the testimony of the Scriptures but also that of modern times and confirming the same by his own experiences.

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MR. JAMES DOUGLAS "GRAPPLING WITH THE UNKNOWN."

Mr. James Douglas, in his last article in the "Sunday Express," quotes Tennyson's aphorism, "Nothing worth proving ever can be proved." But surely that relates to things in the spiritual order—the inmost things. It does not at all apply to investigations into the physical phenomena of Spiritualism, which if they are to be proved, must be proved along the lines of material logic.

Mr. Douglas has gone into this inquiry with an ingenuousness that in other cases has often opened the door to very convincing results. For there are certain forms of hide-bound and armour-plated scepticism which appear to protect the man who says he wants proof from any possibility of ever receiving it. But there is a middle way, and Mr. Douglas does not appear to have taken it. He has a sitting with a lady with "large eager eyes and abundant bobbed hair," and he gets a "touch" and sees lights, and across his hand is drawn a soft piece of fabric. It is all in the dark and nothing is done that the medium herself could not have done. Really, really, if this actually happened, as described, where is the proof? There is none at all. We should certainly not accept the occurrences as proving anything. Any person who is convinced by such happenings is simply allowing himself to be humbugged. Several times in the past LIGHT has relentlessly exposed cases in which the "phenomena" produced in the presence of a medium were of such a character that the medium himself could have produced them. There are such things as "test conditions," as Mr. Douglas should have been informed. If these test conditions are not imposed, and the results are such as leave suspicion of the genuineness of the happenings, then it is folly to talk about proof. Mr. Douglas does us injustice if he supposes that we have the slightest desire to give countenance to anything that is not indubitably genuine in physical phenomena, which, after all, form only the ground floor and basement of the philosophy of Spiritualism. It is true that to some people these constitute the whole habitation, and they take it as their earthly paradise; but we are not specially concerned with this aspect of the matter.

Mr. Douglas speaks of "grappling with the unknown," but in the séance he describes there seems to have been very little to grapple with. If his account of the matter is to be relied upon he could have dismissed the whole thing summarily as "not proven," and very suspicious into the bargain. That is the direct way, and we prefer it to any beating about the bush. Mr. Douglas, doubtless in spite of himself, has been represented as carrying out an arduous and exciting quest into the dark mysteries of the "supernatural." We have found even darker mysteries in the present world, and as we have never met with anything supernatural—in the strict sense—we have never seen anything especially weird or dreadful in the exploration of the life coterminous with this. We have found it in essence sane, orderly and reasonable, all the insanity, disorder and unreason being in the minds of those who, from one side or the other, did

their little best, consciously or unconsciously, to render the straight path crooked and to obscure the light with the vapours of their own fears and dis-tempered imaginations.

It was the late Mr. Phineas T. Barnum's discovery that people like to be humbugged; and we have observed that if they cannot employ someone else to render them this service they will readily undertake it on their own account. That applies to life in general as well as to psychical research.

Spiritualism takes innumerable forms. There is a great volume of it which disdains humbug and illusion in any form. There is another section which appears to thrive and fatten on these things. Each attracts from the outside world its appropriate class of minds. It is an automatic process in which we can interfere but little, except by standing firmly for the Spiritualism that will be satisfied with nothing less than its highest conceptions of what is reasonable, honest and of good report. Where a thing is dubious we follow the good old maxim in journalism: "When in doubt strike out."

MR. EVAN POWELL IN DEVON.

Mr. Harold A. Grainger (Exeter) writes:—

Mr. Evan Powell has taken Devon by storm. Two great propaganda meetings have just been held, one at Newton Abbot and the other at Exeter. On Tuesday, November 22nd, in the Alexandra Hall, Newton Abbot, Mr. Powell lectured on "Do the Dead Return?" This is the first time a Spiritualistic public meeting has been held in Newton Abbot, and the packed audience of over 500 people which assembled was a great sign of the intense interest which everywhere exists in our cause. Questions were invited at the close of the lecture, and while some showed an intelligent grasp of the subject, others only betrayed the bigotry of narrow sectarians. Mr. E. R. S. Mundy, of Exeter, ably presided. It is hoped that as a result of this propaganda effort by Mr. Powell a society will shortly be founded in Newton Abbot. We are sending speakers there for a few Sundays to help in this work, and to support the splendid efforts of that fine local Spiritualist, Mr. Satterford.

On Wednesday, the 23rd, Mr. Powell spoke on the same subject in the large Barnfield Hall, Exeter. Crowds sought admission and many hundreds were unavoidably turned away. Mr. Powell had a magnificent reception and the audience frequently applauded his fine oration. He added some convincing clairvoyant descriptions and the meeting was voted by all to be an inspiration to the cause in Exeter.

THE LAMP OF POOR SOULS.

The following lines are by Marjorie Pickthall, a Canadian poetess. In explanation it may be mentioned that in many English Churches before the Reformation there was kept a little lamp continually burning, called the Lamp of Poor Souls. People were reminded thereby to pray for the souls of those dead whose kinfolk were too poor to pay for prayers and masses.

Above my head the shields are stained with rust,
 The wind has taken his spoil, the moth his part;
 Dust of dead men beneath my knees, and dust,
 Lord, in my heart.

Lay Thou the hand of faith upon my fears;
 The priest has prayed, the silver bell has rung,
 But not for him. O unforgotten tears,
 He was so young!

Shine, little lamp, nor let thy light grow dim.
 Into what vast, dread dreams, what lonely lands,
 Into what griefs hath death delivered him,
 Far from my hands?

Cradled is he, with half his prayers forgot.
 I cannot learn the level way he goes.
 He whom the harvest hath remembered not
 Sleeps with the rose.

Shine, little lamp, fed with sweet oil of prayers.
 Shine, little lamp, as God's own eyes may shine,
 When He treads softly down His starry stairs
 And whispers, "Thou art Mine."

Shine, little lamp, for love hath fed thy gleam.
 Sleep, little soul, by God's own hands set free.
 Cling to His arms and sleep, and sleeping, dream,
 And dreaming, look for me.

FROM THE LIGHTHOUSE WINDOW.

Miss Rogers, eldest daughter of the late Mr. Edmund Dawson Rogers (the second president of the London Spiritualist Alliance and for many years editor of *LIGHT*), passed away on Tuesday last at the residence of Mr. Henry Withall, Church End, Finchley. Miss Rogers' fine character endeared her to her many friends.

Miss Lind-af-Hageby's lecture to the members of the L.S.A. last week, a report of which appears in another column, was a welcome evidence of her recovery from her recent severe illness. Although she is not yet completely restored to her normal health, we are pleased to hear that she is progressing rapidly in that direction.

A recent Cambridge "rag" took the form of announcements that Sir Arthur Conan Doyle was to speak at the Cambridge Guildhall on "A Vindication of Materialisation." A large crowd gathered, and, after waiting for some time, were shown a poster bearing the words, "Sir Arthur has Failed to Materialise."

At the Wandsworth Parish Church a photograph was taken during the recent unveiling of two memorials to those who laid down their lives in the Great War. When the plate was developed it showed the whole chancel in a flood of light. Further experiments are being made with the same photographer.

Dr. Ellis Powell, in his first article in the Birmingham "Sunday Mercury" (November 20th), invites his readers to bring to him their difficulties in psychic research and he will do his best to solve them, "always with the proviso that we are as yet only at the beginning of psychic investigation, and that consequently we shall occasionally find ourselves up against a problem which is insoluble by any knowledge which we at present possess." Dr. Powell adds, "I know that the issue of such an invitation does, in fact, amount to an offer to stand up and be shot at. Nevertheless I do not shrink from the ordeal."

Speaking of the scene a fortnight previous when he presided at Sir Arthur Conan Doyle's lectures in Nottingham, Dr. Powell says, "Nobody who saw those audiences and witnessed their rapt attention to the addresses could doubt that the Spiritualist propaganda has gripped the public attention to an extent unprecedented in the history of any modern scientific inquiry."

The "Progressive Thinker" (Chicago), in its issue of November 12th, reprints Mr. James Douglas's excellent article in the "Sunday Express" entitled "Is Conan Doyle Mad?" It will be remembered that Sir Arthur Conan Doyle, on its appearance, at once wrote to Mr. Douglas offering to put him in the way of investigating Spiritualism. The results of that inquiry are now being published in the "Sunday Express."

Mr. Byron Rose, of North Attleborough, Massachusetts, U.S.A., in sending us a warm appreciation of *LIGHT*, mentions that he is an old American journalist who has been convinced of the truth of spirit communication nearly all his life—he is now seventy-seven. He was formerly a member of the American S.P.R. and a friend of Dr. Hodgson, to whom he pays a high tribute.

The Edinburgh "Evening Dispatch" of the 21st ult. contains a letter from the Editor of *LIGHT* answering the inquiry about Robert Louis Stevenson and his connection as secretary with the first Spiritualist Society in Edinburgh, as mentioned in "Notes by the Way" last week.

Prof. J. Arthur Thomson, who is one of the half dozen leading scientists of the day, in his lucid introduction to the "Outline of Science," a publication to which we have already referred, concludes with the following passage: "Fresh contacts between physiology and the study of man's mental life; precise studies of the days of children and wild peoples; and now methods like those of the psycho-analysts must also receive the attention they deserve, for they are giving us a 'New Psychology,' and the claims of psychical research must also be recognised by the open-minded." Prof. Thomson may be congratulated upon his scientific candour—and psychic researchers may also be congratulated upon another indication of the headway which their science is making.

Mr. W. H. Sherburn is doing good work by his letters in "The Warrington Examiner," to which also he contributes a series of articles on "The Future Life," in which the evidences for psychic faculty and spirit communication are ably set forth.

Roman Catholic prelates are keeping up their campaign against Spiritualism. At Glasgow recently Father Henry Day warned his hearers of the danger of the "revelations" of Spiritualism, "which substituted the lying voices of devils for the voice of God's truth." Father Pope, in Edinburgh, asked, "Could they believe it was in harmony with the goodness of God that souls in Purgatory should be summoned up by a paid agent in London?" And Father H. A. Hunt, in Nottingham, alluding to the approaching visit to that city of Sir Arthur Conan Doyle, said: "Although Catholics had no fear of such teaching they feared greatly for those outside the calm and placid waters of the Church."

We can but admire the persistency of these attacks, in view of their obvious failure. They have been maintained since the initiation of the Spiritualist movement, with the same arguments used again and again.

It is a sign of the times that an address delivered under spirit control should form the substance of a cabled message to England from America. And it is so for two reasons: first, that a daily newspaper should consider the incident of sufficient public interest; and second, the ignorance on the part of the newspaper people that this occurrence has been a commonplace of Spiritualist meetings for very many years. The occasion was a sermon preached by the Rev. F. A. Wiggins, at Unity Church, Boston, under the control of the Rev. George Lorimer, one of America's most famous clergymen, who died in 1904. The account was published in the "Daily Express" (November 8th) from its New York correspondent.

An example that might profitably be followed by others is that of Mr. J. A. Forbes, of Oamaru, New Zealand, who, we learn from the "Message of Life" (N.Z.), has chosen as his field of labour the supplying of books and papers on Spiritualism to those in outlying places, who are out of touch with the ordinary sources of supply. He says that he has thus reached people who had little or no knowledge of Spiritualism, and with whom interesting correspondence has resulted. His desire is to extend to others the consolation which Spiritualism has brought to him.

Another critic, we notice, has come forward to lead us out of the mists of error in which we have been groping. This time it is in France. A certain Dr. Ox, we learn from our contemporary, "Revue Scientifique et Morale du Spiritisme" (October), published in "Le Matin" of September 14th last, "quite seriously," a statement to the effect that the phenomena of raps were produced by insects in the wood. Our contemporary, enjoying the novelty of it all, describes the doctor's article as "a wonderful discovery."

At the house of Donald Mackenzie, postman of the hamlet of Ledaig, Argyllshire, remarkable noises and rappings have excited wide public interest. As frequently happens, the phenomena are connected with two young children of the household. It is stated that an inquiry into the manifestations is being held by members of the Society for Psychical Research.

To a newspaper interviewer Mr. Mackenzie said: "As long ago as January, 1920, we began to be disturbed by strange unaccountable rappings and noises. These, which grew in volume as time passed, were nearly always heard at night. For a time we lived in a kind of awed terror, but my boys, Malcolm and Ian, who slept in the room where the weird visitants made their presence felt in such amazing ways, did not appear to be as frightened as one might have expected. At times the rappings would grow faint, and sometimes, for a few nights, there would be absolute silence—a welcome change. Before very long, however, the invisible disturbers of our peace were back, and once for a period of fully fifteen weeks we did not know a single night of unbroken rest. Hard as it may be for you to believe, we gradually grew used to this, and, unless the ghosts actually became violent, we were able to sleep through many of their wild frolics."

Dr. James H. Hyslop closes a fine posthumous article on "The Method of Psychic Research" in the current number of "Psyche" with the following weighty words: "The investigator must learn that the qualities of patience and perseverance are the only key for unlocking the mysteries which would not yield to the confidence and arrogance of the conjurer. Years of time and thousands of experiments are necessary to decide even small questions or to make a very few steps in the progress of the work. The student who cannot face this fact may as well leave the subject alone. The discoverer of the future will be a man of infinite patience, and with this must have the character of a moralist in order to achieve his ends."

THE TWO MINUTES' SILENCE AT THE STEAD BUREAU. A Remarkable Psychic Photograph and How it was Obtained.

On Armistice Day this year a very beautiful service was held in the Lecture Room of the "W. T. Stead" Bureau. The service was conducted by Mr. Peters and myself, and many were present. The platform was banked with flowers, we felt the unseen hosts very near and the "power" present was truly wonderful. We had expected a beautiful meeting as those on the Other Side had told us they were preparing for it and how much they were looking forward to being with us. They wished, they said, that the service should be held in the Lecture Room and not in the Temple as I had contemplated as "so many would be present." They requested us to take a photograph during the "Silence" as they were "preparing something good."

We started our service at 10.30. Mrs. Deane had not arrived—she had been held up by the traffic and arrived about 10.45 and set up her camera in the centre aisle during the service.

The music ceased at two minutes to eleven. Mrs. Deane opened the shutter as the music ceased and kept it open until after the two minutes "Silence" was over, thus giving an exposure of four minutes in all.

After the service was over, Miss Sander, our Secretary, took charge of the slide containing the plate, and shortly after, Mrs. Deane, Miss Sander and I went into the dark room and developed it, when we discovered that our spirit friends had indeed achieved something wonderful.

Before leaving home Mrs. Deane's guide had told her to place a plate in the slide. She didn't understand why as we had arranged that the plate should be put in at the Bureau in my presence, but she obeyed. As she waited for her 'bus and realised it was getting later and later and that the meeting would have started before she could arrive, she understood why the guide had been so insistent that she should put in the plate before starting. This to some will be unsatisfactory, but if the photograph is carefully inspected it will be seen that the "extra" completely blocks out that part of the platform on which I am sitting, and against which certain of our members were standing. Mr. Peters can be seen sitting to the right. I am completely blotted out. Had the "extra" been put on before the exposure of the plate this could not have been possible,

therefore the "extra" must have been obtained during or after the exposure. If "faked" it must have been slipped on after the plate had been exposed, and from the moment the slide was taken from the camera it was in Miss Sander's possession until Mrs. Deane developed it whilst Miss Sander and I watched. Five of the faces have already been recognised, and I hope all will be recognised before very long.

Now follows the sequel: when I showed this photograph to Mr. H. W. Engholm and asked that it might be reproduced in *LIGHT*, he suggested that it would be interesting to have a snapshot of the platform with two sitters so that it might be possible to get an idea of what it looks like without the "extra." I arranged for Mrs. Deane to take a photograph on her arrival at the Bureau the following Friday, and particularly arranged that a non-magnetised plate should be used. Miss Sander took one from a packet which Mrs. Deane had never handled, and as Mr. Peters and I were unable to be present, she and Mrs. Mac, our housekeeper, sat on the platform to represent us. The photograph was taken, and on developing the plate it was found that there was an "extra" over Mrs. Mac, a clear face which completely blots her out. We tried again in the afternoon, but it was rather dark, and though we gave ten minutes' exposure the result is not sufficiently good to admit of reproduction. On this no "extra" appears.

On that same Friday we obtained a result on a plate which Mrs. Deane had merely had by her whilst she took her lunch, Miss Sander being present with her all the time. Miss Sander herself put the plate in the slide and developed it after it had been exposed on her. On this negative is the clear face of the Indian which appears on the top of the group. On that same afternoon a husband and wife had a sitting with Mrs. Deane. She had never seen them before, and they obtained two particular clear "extras," both recognised unmistakably by them. The negatives were developed in the presence of the husband, and he himself took a print of each before he left the Bureau that afternoon.

ESTELLE W. STEAD.

Copies of the group photograph can be obtained from the "W. T. Stead" Bureau, 30a, Baker Street, W.1., price 1s., by post 1s. 2d.



WHAT THE CAMERA RECORDED DURING THE SILENCE.

Can any of our readers recognise any of the above Extras? We are informed by Miss Stead that the following have been recognised so far: Top row reading from left to right, Nos. 3, 4 and 5. Bottom row, Nos. 9 and 12.

WALTER HOWELL: PIONEER.

AN APPRECIATION OF A GREAT SOUL.

BY THE REV. HENRY LENNARD.

When Walter Howell's body was laid to rest in Hands-worth Cemetery, the kindly Earth took to her bosom the remains of one who, for over forty years, had sown the seeds of light and healing in the minds of men. I, who had known him intimately for about twenty-five years, could hardly believe that he had gone. Human speech is after all but a poor beating of the air, and when death strikes our loved ones down, tears and the bowed head are more eloquent than all our words, and yet I would try to give, with such poor means as I possess, a picture of the man as I knew him.

About twenty-five years ago I was struggling with the great problems of Whence and Whither, and was seeking for myself one sure and certain ground whereon to rest my feet. I was working hard to equip myself for platform work, and was reading with omnivorous appetite everything I could lay my hands upon. Froude tells us how anxious Thomas Carlyle was to help young men: Walter Howell's desire was no less great, and I shall never forget the wise words of counsel and encouragement with which he inspired me in those early days. Many were the discussions we had on the relative excellence of Carlyle and Emerson, and when at a later stage I was on the flood-tide of evolutionary speculation I found his comment on, and criticism of, many of my positions invaluable. Over and above the desire to instruct was the wish to help and inspire.

As our intimacy deepened he would go with my wife and myself to the meetings of the Philosophical Society, which were held at the University: here he followed with unabated interest papers on all sorts of subjects, from Anthropology to Theology and Metaphysics. If Walter Howell was like Socrates in his desire to find a better and a wiser man than himself, he shared with Carlyle the hatred of cant and shams and unveracity, and I have met very few men who were his equal in detecting the weak point in an argument. Many a time we have come away from one of these meetings in a state of mental devastation, and I remember how on one occasion after a more than usually academic and dreary paper he turned to me and said, "Thank God for blinkers!" He had a certain respect for university education, but he could see, as I saw, that men in the full possession of their eyesight, and his was but a poor glimmering vision at the best, could read themselves almost blind along narrow and pedantic paths, whilst he to whom sight had been almost denied, possessed that insight and vision which are the inalienable right of the human spirit. Yet no man could be more modest than he: in later years when I asked his advice in intellectual matters, he would generally say, "It would only be presumption on my part to attempt to advise you in this matter: still if you want my opinion I believe, etc., etc."

Walter Howell could be very severe in his denunciation of humbugs and hypocrites, but he was peculiarly sensitive about appearing to force himself on other folks. I know that when he was in the United States, if he had cared to go out of his way he could have been introduced to Robert Ingersoll, and he expressed the opinion that it would have been presumption on his part to call on so great a man, but that if the meeting between them did come about without arrangement, it would have a greater spiritual significance. What a pity these two did not meet: how they would have exchanged stories! What Gargantuan laughter there would have been! They will meet now; one would like to be present at their meeting.

If he did not care to impose on others, neither did he desire to accept place and fame when these were to be gained by a violation of the great ideal of human service which he held. I do not wish to give any details, but I know that during his visit to the United States he refused more than one tempting offer of distinction as its acceptance meant a slight deviation from his principles and a desertion of his Spiritualist friends.

Walter Howell had but one aim, and that was to serve the cause of truth and justice with his whole might. He had a fine mind, and although he was inspired by spiritual intelligences who touched him to fine issues there was no trouble he would spare himself in the acquisition of knowledge. Mediumship with him was a high and sacred function, and if "plain living and high thinking" are the requisite conditions for the greatest possible results, one can easily understand why Walter Howell occupied such an outstanding position on our platform.

As an exponent of the philosophy of Spiritualism he stood alone. Whilst there might be other thinkers in the movement whose grip on the scientific side was firmer than his I knew of no speaker who possessed a surer insight into philosophical principles of human conduct; and in spite of his severe and sometimes biting criticism of certain objectionable forms of orthodox theological thought, I have met no man who had a larger charity so far as the fundamentals of religion are concerned, or who was more anxious to see what good there might be in another's creed.

To the very end it was a constant source of sorrow to

(Continued in next column.)

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WALTER HOWELL: PIONEER.

(Continued from previous column.)

him that he could not spare the time to read a great deal of that English literature on which I myself had been lecturing for many years. Reading was to him a very arduous task, and patient as a child he would listen for hours whilst my wife or myself read to him. For one thing, he was sorry he could not read more novels or give more time and attention to poetry and the drama. Of really great novels he was particularly fond, and Thomas Hardy's great and almost Aeschylean work, "Tess of the D'Urbervilles," he always mentioned with emotion.

The movement will miss this man with the heart of a child, and it may be long before we hear such eloquence as his again. No one can fill his place for he was unique, but the Spiritualist movement is cleaner and sweeter to-day as the result of his soaring inspiration, and in this country and in other lands beyond the seas there are many thousands to whom his spirit has been a beacon in the dark places of life.

MR. W. B. YEATS' FAIRY PLAY.—The "British Ballet" at the Kingsway Theatre is diversified by a fairy play, "The Land of Heart's Desire," by Mr. W. B. Yeats, whose name is well known in psychical and mystical circles. The play deals with an Irish family and an incursion from the elfin realms in which the aid of the crucifix as a protection against the elfin glamour is lost through the ill-timed benevolence of an old priest who is visiting the family, and who mistakes for a lost child the fairy guest exquisitely played by Miss Marion Wilson.

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COUÉ'S SYSTEM OF CONSCIOUS AUTO-SUGGESTION.

One reason why Emile Coué's method of healing through the action of the imagination upon the unconscious mind is proving popular is because his method is both non-sectarian and non-religious. (For the sense in which "Imagination" is used see the Glossary.) The average man fights shy of any healing system which appears to have either religious or spiritual associations. He likes to keep his daily life and thoughts in a watertight compartment entirely separated from what he feels may be dangerous metaphysical ideas or methods. The Coué system of healing through auto-suggestion should serve as a useful bridge between healing by physical methods (drugs, operations, dietetics, osteopathy, etc.) and purely metaphysical methods.

Coué and his school give almost unlimited therapeutic powers to the unconscious portion of the human mind. Coué teaches that by quieting the conscious mind, and by a process that could almost be described as hypnosis of the will, wonderful healing results can be obtained by inducing the imagination to radiate healing ideas and suggestions into the "unconscious mind." Without clearly defining his terms Coué insists that human actions spring from the imagination and not from the will. And so he uses the human imagination as the supreme therapeutic weapon, thereby securing very remarkable cures. Coué believes that the conscious human mind and the human will are allies who fight habitually on the side of ill health and belief in the power of human discord. He therefore employs methods of suggestion and auto-suggestion by which both the conscious mind and the will are brought into subjection. Then the power known as "imagination" is called into play for the purpose of impressing the depths of the unconscious mind with ideas of health and harmony. Coué cannot explain how or why this method heals his patients: He believes that the human unconscious mind can be utilised either for the highest good (harmony) or the greatest evil (discord). He says: "Consciousness governs the human will and unconsciousness governs the imagination." This is debateable ground because no one can delimit the frontier between the conscious and the unconscious.

At this point he stops. A more spiritual conception of life and mind would open out a wider realm of usefulness. The metaphysical student starts his healing work from a spiritual basis, when he postulates a God who is Infinite Good. He proceeds as follows: God the All Good cannot create discord; therefore God's creation, man, is a completely spiritual and harmonious creature. The human being who expresses discord therefore must be a misconception of God's man and not the Divine reality. But the real conception of man exists and can be reached and brought forth into harmonious manifestation through the powers of reason, imagination and prayer.

So far, the metaphysician has been working in thought from God to man, whereas Coué and his school work from man toward harmony through the "unconscious mind." Coué believes the latter to be a human condition, whereas this "unconscious mind" must surely contain Divine elements within itself? When the Coué school realise this fact they will more clearly understand the nature of the power which transmutates discordant human conditions into health and harmony. "Imagination" plays such a large part in the processes employed by the mental healer of the Coué school and the metaphysical healer of the Christ school, that the two systems (and many others like them) need not be antagonistic.

Coué's famous formula may be translated colloquially as follows: "Every day, in every way, I am growing better and better." (The French original is more euphonious:—"Tous les jours, à tous points de vue, je vais de mieux en mieux.") The patient is to repeat this continually until the conscious mind and the will are quiet, and the imagination has caught up the idea behind the phrase and allowed the unconscious mind to become permeated with it. The spiritual healer, starting from a conception of man as already Divinely whole, uses the same power of imagination with which to permeate both the conscious and the unconscious mind of his patient and of himself.

Does Coué realise that he is using a spiritual weapon when he insists upon his patients dwelling in imagination upon health and holiness? It is the Divine mind that heals, playing upon the unconscious mind through the action of imagination. Imagination is itself a Divine function.

The writer has no intention of criticising Coué's methods, or questioning his remarkable cures, indeed these notes may possibly prove of help to people using his methods of auto-suggestion. May I suggest, therefore, one or two ideas that might be employed in conjunction with the Coué formula?

When starting treatment by auto-suggestion, dwell for awhile in thought upon the idea of yourself, your real self, as God's creation, spirit, and therefore pure, harmonious and always free from discord. Then realise that the object of your mental work is to use the imagination for bridging the apparent chasm between your human and seemingly discordant conscious self and your true

Divine being. Not only your conscious mind, but your will, your reason and your unconscious mind can now all work together in unison. With due respect to the Coué teaching it must be remembered that the will can be as usefully employed as the imagination, but that they must both be working together in the light of Divine Reason if the best and most lasting results are to be obtained.

The student who is using the Coué method for the purpose of educating the human mind toward a realisation of man's wholeness and divinity, after meditating awhile on the ideas set down above, might use the Coué auto-suggestive affirmative formula in the following way:—

Every month, in every way I am growing better and better.		
Every week	do.	do.
Every day	do.	do.
Every hour	do.	do.
Every minute	do.	do.
Every second	do.	do.

Now and always, as God's Son, I am whole, divine, perfect.

The writer is well aware that the above auto-suggestions carry beyond the Coué limits into the Metaphysical realm of Spirit where the real and spiritual man dwells eternally harmonious. Surely we are justified in carrying the teaching forward toward its Divine and logical conclusion. Directly the imagination reaches out towards Divine Consciousness, the human beliefs in discord cease.

These discords never had any existence apart from the human mind's belief in their reality. Reverse that belief and the discord disappears. Reason tells us that a perfect God can only create a perfect spirit; and that the real man is that perfect spirit. If we utilise, therefore, all the forces of our will, imagination and mind (conscious and unconscious) for the purpose of reaching a true conception of what we really are, perfect spiritual beings, then our human discords will vanish.

Before leaving the subject it is well to remember how greatly the healer can be helped in his work by appeal to the countless spiritual unseen beings who surround us, and whose pleasure and duty consists in helping Humanity toward conditions of health and harmony. The Christian Churches are awakening gradually toward their responsibilities, and much good healing work is now going on with them through the sacrament of the Holy Eucharist, and by the "laying on of hands." The various systems of demonstrating the power of spirit over mind and of mind over matter need not work in antagonism one to another, and we are grateful to Emile Coué for coming to London to tell us about his fine self-sacrificing labours.

W. T. P.

GLOSSARY:

- AUTO-SUGGESTION:** An individual's effort to impress his own mind (conscious or unconscious) with a definite thought or idea.
- BASIS:** Foundation. Groundwork or first principle.
- BEING:** Existence. That which is. The "I am." The opposite of negation.
- CONSCIOUSNESS:** The faculty or state of being conscious of life. Properly, the power possessed by the human mind of knowing itself.
- HUMAN CONSCIOUS MIND:** A human being's thinking faculty.
- HUMAN UNCONSCIOUS MIND:** The faculty of a human soul to work beneath the surface of the conscious mind, independently of memory, will or normal consciousness.
- IMAGINATION:** The creative faculty of mind. The power to reflect images and ideas.
- INFINITE:** Boundless as to space. Limitless as to duration. Exhaustless as to number or variety. Universal as to substance.
- INTELLIGENCE:** The power to know and to understand.
- LIFE:** Eternal Consciousness of Being.
- MANIFESTATION:** The act of revealing, showing forth or expressing life or ideas.
- METAPHYSICS:** The science which deals with the laws of spiritual life or being.
- MIND:** That which knows.
- PRINCIPLE:** Metaphysically speaking: "The Infinite Spirit or Life containing and sustaining all that is."
- REALITY:** The spiritual essence underlying life and action. The final truth about anything.
- REASON:** The basic cause or principle underlying human acts and thoughts.
- SCIENCE:** Knowledge reduced to a system based on Law.
- SOURCE:** Origin, Cause, First Principle.
- SPIRIT:** Spiritual substance. Divine Life or Being.
- SUBSTANCE:** Metaphysically speaking: "That only which is eternal and incapable of discord or decay."
- UNIVERSAL:** Everywhere the same.
- WILL:** That faculty of the mind by which man determines either to act or not to act, to do or not to do.

THE HON. Mrs. H. L. Ames (Flora Hayter) begs to thank very sincerely those kind friends who regularly send to her copies of *LIGHT*. In acknowledging this kindness she thinks it may interest them to know that spare weekly copies have been sent to the soldiers in Mesopotamia and India.

THE AURA: THE THEOSOPHICAL VIEW.

In your issue of October 22nd, when reading the interesting article by J. Barker Smith on the Aura, it seemed to me that the only really decided teaching on the subject is given by Theosophy. It is probably from that very teaching that the idea of man having such a thing as an Aura came.

Man is possessed, according to Theosophical teaching, of four bodies in which he functions during this life, the physical, etheric, astral, and mental or spiritual body. The first two, physical and etheric, disintegrate at death, being composed of dense physical matter, the astral being the body in which the man functions immediately after death—the body of his desires and emotions.

Now the three bodies, etheric, astral and mental, not only interpenetrate the physical, but extrude beyond it, forming what is called the Aura, the appearance of which in beauty and size is largely due to the man's spiritual and mental development. The Aura of an undeveloped man or one of low moral character, is dark and forbidding in colour, while with one of high intellectual and spiritual aspirations, it shows only the purest colours. Of course it is affected by passing waves of feeling, any deep emotion showing its own corresponding colour.

Now the etheric body is the medium by which the life energy ("Prana") is supplied to the physical, and that life energy can be seen, clairvoyantly, passing up and down the etheric covering of the nerves in lovely globules of rosy light. Mr. Barker Smith speaks of seeing, when looking at the band of Aura between the thumbs, myriads of small glistening particles darting about, and, he says, they need elucidation. May it not be that these glistening particles are what Theosophy calls "Prana," the glowing life energy flowing through the etheric body and shown in the etheric portion of the Aura? Hence the necessity of purity of thought and life, the bodies we shall occupy after death being made beautiful or otherwise by our thoughts and actions here.

E. A. L.

THE DIRECT VOICE: A REMARKABLE EXPERIENCE.

We receive the following from F. H., whose full name and address are furnished to us privately:—

I have read with great interest your article on Mrs. Roberts Johnson's mediumship. May I add thereto an experience of my own. Some eighteen months ago I induced my wife, greatly against her inclinations, to attend one of Mrs. Johnson's circles in order to judge for herself whether Spiritualism was or was not worth while. We had lost our only child in the war. After several spirit voices had spoken, our boy—an airman in earth life—spoke a few words to his mother. In the middle of a sentence the power failed and we just got two words, "sing, sing." Mrs. Johnson at once said, "Sing his favourite song. What was it?" My wife replied, "Down Texas Way," but I can't sing: will someone in the circle sing it for me?" No one knew the tune. In an agony my wife cried, "Oh! can no one help me?" There was a short silence, and then from the trumpet came a beautiful baritone voice which sang the first verse, restored the power, and our boy was able to conclude his message of love and comfort.

My wife entered the sitting with repulsion and some amount of contempt and only did so at my earnest request to go, judge for herself, and let her intellect decide. She left it a firm Spiritualist and likely to remain so.

ANSWERS TO CORRESPONDENTS.

A. C. M.—We see your point, but cannot recur to the matter now. You may find in *LIGHT* shortly a matter relating to this aspect of psychic photography which may bring the question to the front again.

C. LT. C. GRAHAM.—Thank you very much for copying the lines and for the "continuation." But it is now too late to use them.

LILIAN WHITING.—Your welcome letter is received, and we have changed your address from Boston to Florence as desired. You will already have heard that the mistake in the mailing list was due to a printer's error, much regretted by the postal department.

O. BROOME.—Thank you, but the matter is past. Articles for publication should be written on one side only of the paper.

CLAUDE PIERS (Santa Barbara).—Your letter contains encouraging news of the activities of Spiritualism in California, and we note the existence of the First Spiritualist Temple and the various meetings and classes. Your work as a medium, after so much service as an engineer-soldier in the war, is very creditable. We give your address as desired: c/o William S. Porter, 1014, State Street, Santa Barbara, California.

PIERRE.—We have your letter and are sending *LIGHT* to the gentleman named as desired.

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PSYCHIC PHOTOGRAPHY.

MR. DINGWALL'S REPLY TO HIS CRITICS.

To the Editor of LIGHT.

SIR,—Before replying to the letters of my various critics, published by you in LIGHT of October 29th, 1921, may I say how much I deplore the personal tone of several of your correspondents. To say that I display "the conceit and arrogance of ignorance"; that I make "misstatements," show "perverted criticism, and narrowness of vision," does not help us to understand these important questions, and is wholly out of place in any serious discussion of a scientific subject. On the other hand if I have hurt anybody's feelings by the phrase, "devout Spiritualists," I will withdraw it unreservedly, although I cannot imagine how such words can be offensive.

Firstly then with regard to Mr. Gow's letter. The only point which requires any reply is the doubt that he expresses that there is any analogy between the Keeler slate-writings, and psychic photography, a point which is also brought out by Mr. Coates. The reasons for my comparison are simple. In the one case we have numbers of intelligent people—lawyers, astute business men and investigators like Admiral Moore and Dr. King (former President of the Canadian Society for Psychical Research)—who sit for slate-writing in full light at the same table with Keeler and who are completely deceived, even though they constantly aver that their eyes never left their slates for an instant. Nevertheless, writing is obtained which they recognise as that of their deceased friends and relatives. Sitting with Keeler requires no expert knowledge of anything except trickery, and slate-writing methods can be learnt by anyone who desires to do so. In psychic photography, besides the principles of trickery, the sitter has to know something of photography: some of the operations occur in a dim light, large cloths are used, and, instead of sitting at a table, many changes of position are made. Indeed, the chance of deception in psychic photography is much greater than in slate-writing by which, as I have said, hundreds of intelligent people are deceived every year and whose principal exponent conducts the Message Department of the "Progressive Thinker."

The next letter is that over the signature of Mr. H. W. Engholm and deserves careful consideration. I do not understand what his objection is to my stating who I am so as to allow readers to know that I speak with some responsibility and authority. To say that I write "on behalf of a Society . . . expressing opinions in its name" is quite unwarranted, especially as your correspondent shows in his letter that he is well aware that the Societies for Psychical Research cannot make any official declarations. When Dr. Wallace writes as President of the S.S.S.P., I presume he does not speak for that Society, since no official can speak for a whole society unless he be specially authorised to do so.

If Mr. Engholm had consulted my letter he would have seen that I had written October the 30th, and not October the 20th as he avers. I am not responsible for printers' errors in LIGHT. Anyone desiring accuracy would have consulted the original letter before he complained of an alleged mistake.

In his third paragraph Mr. Engholm challenges me to substantiate my statement about the errors in the transcription of the psychograph by pointing them out. I now have pleasure in doing so. Here is the transcription as published, and beneath is a list of 25 mistakes!

"Friends all (1). It is with the greatest pleasure (2) we greet you here again, and shall do (3) as we have done in the past, our very best to help you, so carry out our instructions (4) (5) and success shall attend your efforts (6). Do (7) otherwise and failure is certain. Seal (8) with wax the box, ask the two good people to witness it (9). Then (10) dip the box (11) quickly, very quickly, in water, dry, and hold on our lady medium's forehead (12). Then (13) let your absent friend develop the centre four, with a slow developer, and watch results (14). If (15) nothing appears develop the whole. God bless (16) you (17). "What (18) a double-harrelled (20) victory it will be! (21) — (22) T. (23) Colley." (24) (25).

- (1) Small *a* for capital *A* in All.
- (2) *Of* omitted before *pleasure*.
- (3) Comma omitted after *do*.
- (4) *instructions* written for *instr ns*.
- (5) Comma after *instr ns* omitted.
- (6) Full stop substituted for comma after *efforts*.
- (7) Capital *D* for small *d* in *do*.
- (8) Capital *S* for small *s* in *seal*.
- (9) Full stop substituted for comma after *it*.
- (10) Capital *T* for small *t* in *then*.
- (11) *the box* substituted for *it*.
- (12) Full stop for comma after *forehead*.
- (13) Capital *T* for small *t* in *then*.
- (14) Full stop inserted after *results*.
- (15) Capital *I* for small *i* in *if*.
- (16) Small *b* for capital *B* in *Bless*.
- (17) Small *y* for capital *Y* in *You*,

- (18) Inverted commas inserted before *What*.
- (19) Hyphen inserted after *double*.
- (20) *Barrelled* substituted for *barrelled* or *barerelled*.
- (21) Exclamation mark inserted after *be*.
- (22) Dash inserted after inserted exclamation mark.
- (23) Full stop inserted after *T*.
- (24) *Colley* substituted for *Colly*.
- (25) Full stop inserted after *Colly*.

To sum up the result, then, we get:—Mistakes in punctuation, 12; substitution of capital and small letters, 8; re-spelling of words, 2; insertion of extra word, 1; omission of word, 1; completion of word, 1.

The same gross carelessness is displayed by Mr. D. McAllister in the transcription of his psychograph published in LIGHT of January 1st, 1921, in which, on glancing over it, I note over a dozen errors, including the omission of a whole sentence!

It need hardly be said how important are these facts. It may be thought that dots, capitals and commas are small things. That is true, but that these details are not considered important indicates that the investigators lack the most elementary qualifications for the task they have set themselves. For if the transcription of a psychograph is "edited" in this manner by these investigators, how can we trust their reports of what takes place at their test sittings? Numberless minor details may be omitted and faulty memories may be assisted by insertions giving a totally wrong idea of what actually occurred.

The next point raised by your contributor is that "it is no longer necessary, nor is it advisable, for the S.P.R. to make an official investigation of the Crewe Circle, or any other." This is indeed curious. Here is the only well-recognised scientific society in Great Britain formed expressly for investigating psychical phenomena, and such investigations are considered neither necessary nor advisable. Why not advisable? Mr. Engholm says that "the mediums for Psychic Photography in this country are willing at any reasonable time to give their services to those anxious to test these matters for themselves." Does the next sentence mean that I am excluded? If not, I accept the invitation, and should be glad if six sittings can be arranged for me and one assistant with Mr. Hope and six with Mrs. Deane in April, 1922. The conditions can be arranged later, as I am quite sure that I shall not demand anything approaching the "third degree" examinations mentioned by Mr. Engholm.

I will close by giving a number of photographs published in LIGHT that I term "smudges," so that everyone can see what I mean by the term. No doubt some have been rendered still more obscure in reproduction, but the originals can not really be so very much better:—November 6th, 1920, page 365; November 13th, 1920, page 383 (recognised by five people!); November 20th, 1920, page 404; November 27th, 1920, page 420 (bottom right example); December 18th, 1920, pages 466, 467; January 22nd, 1921, page 58; April 2nd, 1921, page 223, Nos. 2, 3, 4, 5 and 10. Need I continue? If these pictures are not smudges then I do not know the meaning of words, and I presume they are supposed to be good specimens as they are considered worthy of publication.

Yours, etc.,
E. J. DINGWALL.

American Society for Psychical Research,
44, East 23rd Street,
New York City.

November 11th, 1921.

DEATH OF ABDUL BAHÁ ABBAS.

Major Tudor Pole informs us that he has learned by cablegram from Palestine of the decease of Abdul Baha Abbas, at Haifa, on Monday last. Abdul Baha Abbas was the head of the great Bahai movement, which numbers several millions of followers throughout the world, all workers for peace and human brotherhood. He was the third in succession of the leaders of the Bahai movement, which originated in Persia. It is believed that the government of the movement will now be carried on by a council of twelve.

We have received a copy of "The Friendly Road Calendar" for 1922 (G. Bell and Sons, Ltd., 3s. 6d. net), made up of aphorisms taken from Ralph Waldo Trine.

SOCIETY OF THE COMMUNION OF SAINTS.

"I believe . . . in the Communion of Saints, the Resurrection of the Dead, and the Life of the World to come."

All who earnestly believe the above clauses are invited to join the above Society, founded by the advertiser for study and correspondence of, and concerning, Psychic or Spiritual Phenomena, of which the modern evidence is of vital consequence to the Churches and can no longer be ignored. For particulars send stamped addressed envelope to Rev. Charles L. Tweedale, Weston Vicarage, near Otley, Yorks.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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.

FLOWERS IN SPIRIT LIFE.

K. M. L. (Edinburgh), writing of flowers in the next world, says, "It would interest me greatly to know whether any botanist who has passed over has told us anything about these." We have never heard of any botanist doing anything of the kind, and, indeed, we should suppose it would be a difficult task by reason of the fact that the botanist being out of the physical order of life would find physical terms entirely inadequate to the task. We have certainly read many descriptions of flowers in the next world, some being like our own and others unknown in the flora of earth. Frequently these are described as representing thoughts, ideas and emotions, and as being exquisitely sensitive to the influences of the people who came near them. This, you will see, is rather poetry than botany, but not any the less real on that account—perhaps only the more real. For it is to be remembered that taking the things of this life as our only standards of reality is the surest way to come to grief in the exploration of the things of the next world which do not answer to our laws. No doubt the botany of the next world has its "correspondence" with the botany of this. But it can be by no means the same thing except to those who realise that in the deep interior sense everything in this world expresses a thought or idea of some sort, and has a spiritual significance. The best way to understand the mysteries of the life to come is to widen one's conceptions of the life here and now. This will make many things besides extra-terrestrial flowers intelligible.

BIBLE STORIES OF SPIRIT INFLUENCE.

I. K. has read and heard it said that "there is no instance in the Bible of one good person putting himself under the control of another spirit; the prophets had their messages direct from God." It is true that no case of spiritual messages uttered under immediate control is mentioned in the Bible, though we are given many instances—notably in Isaiah, Ezekiel, Daniel and The Revelation—of angelic beings appearing to the authors of the narratives, imparting messages and revelations and showing them visions of "things which must shortly come to pass." In these cases the seer is often described as in a condition of trance—"I fell on my face," "I fell into a deep sleep with my face to the ground," "I was in the spirit." As to the source of the prophets' inspiration, our conception of the Supreme Being has progressed since Old Testament days. Few great theologians now hold that the tribal deity of the Hebrews, whom Moses and Aaron and the priests and elders of Israel saw on Sinai, with "under his feet as it were a paved work of sapphire stone," the vengeful deity who instructed the Israelites to destroy utterly their defeated enemies, men, women, and children, only reserving the young virgins for themselves; or even

the grander, holier Being of Isaiah's vision, that Lord of Hosts whose "train filled the Temple," is to be identified with the "Our Father" of Jesus, the Infinite and All-Loving One Whom no man hath seen at any time, and Whose presence was never confined to any one place or any temple made with hands.

APPARITIONS OF THE LIVING.

E. F. GREGORY, who states that she has been a reader of LIGHT for twelve years, relates that some time ago when looking through the window of her house, she saw approaching along the road a lady friend dressed in black and carrying a basket. Twice she looked at the figure, which momentarily disappeared behind some cottages. As the lady approached the house, Mrs. Gregory went to the door to meet her, and then heard footsteps which suddenly stopped when the door was opened—and there was no one there. Later on our correspondent again saw her friend approaching the house, and this time it was no vision but the lady herself, dressed exactly as she appeared in the vision. Told of her first appearance the lady asserted that she had come straight from her home to her friend's house. Both ladies were naturally perturbed by the mystery. Indeed, the visitor thought it might be a bad omen. We think not. Such cases are not at all uncommon. Mr. Andrew Lang tells some similar stories—in one case a personal experience—and we have quite a sheaf of cases of the kind on record. We can call them psychical phenomena or veridical hallucinations or phantasms of the living, but we do not thereby clear up the mystery, which probably relates to our imperfect acquaintance with the laws of time and space. We have dealt with such instances several times in LIGHT in the past. But so far we have only theories to explain them.

THE CAMERA AS A DARK CABINET.

H. K.—You are right. There is strong reason to believe that the camera acts as a miniature cabinet in the darkness of which ectoplasmic forms are built up in connection with experiments in psychic photography. This is a view taken by several of the leading experimenters, and it is one which sheds a good deal of light on some of the problems encountered in the matter. It might not be going too far to suggest that forms and faces to be photographed are in their super-physical form rendered sensitive to physical light by thin coatings of plasma or ectoplasm and thus made available as pictures. On this theory we can the more easily understand some of the results which, although we know them by experiment to be genuine, still have a suspicious appearance, as in the case of markings or lines which apparently denote fraud on the part of the psychic photographer. These markings have come upon pictures taken by private investigators without the presence of a professional medium.

Books for "Light" Readers

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SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—*Limes Hall, Limes Grove.*—To-day (Saturday), 7.30, social evening. Sunday, 11.15, public circle; 6.30, Mrs. Annie Boddington.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. G. R. Symons.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. J. Osborn. December 10th, social from 6 to 10.30 at Lausanne Hall. Tickets, 1/3, including tax.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Everleigh. Thursday, 8, Mr. and Mrs. Gribble.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday, Our Ladies' Effort, tea and social; tickets for tea, 1/- each. Sunday, 11, Mr. Smedley; 3, Lyceum; 7, Mr. and Mrs. Pulham, address and clairvoyance. Monday, 8, public circle (members only). Wednesday, 8, Mrs. L. Harvey, address and clairvoyance. Thursday, lantern lecture by Mr. H. J. Osborn, "Studies in Supernormal Pictures." Friday, 8, free healing.

Peckham.—*Lausanne-road.*—7, Mr. G. W. Sharpe. Thursday, 8.15, Mr. T. W. Ella.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. Laura Lewis. Wednesday, 8, Dr. Ellis Powell.

Worthing.—*Tarring Crossing.*—6.30, Alderman Davis.

"Home Circles" (3rd Thousand). "Just what is wanted at the present time."—Rev. Vale Owen. Post free 4d.

"The Larger Spiritualism" (4th Thousand). "The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issue of a subject as exhaustless as it is fascinating."—"Occult Review." Post free 5d.

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SURREY. Vegetarian Guest House, Hurstdene, Redhill. Winter and Summer Residence. Beautiful country walks—good train service from principal London stations. Up-to-date Anthracite stoves in halls and dining room, Good table and cheerful society. Moderate terms, and special arrangements for long stay.—Phone 454 Redhill. Miss Bardsley.

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"I Heard a Voice," 7/6 net post free & "So Saith the Spirit" 10/- net post free. Both by "A King's Counsel." Kegan Paul & Co., Ltd., Carter Lane, E.C.4.

The Richmond Spiritualist Church, Ormond Road. The Secretary will be pleased to hear from good speakers and demonstrators with dates for 1922. Services Sunday and Wednesdays at 7.30. Write, giving fees (if any) to Hartley W. Ford, 5, Park Road, Richmond.

To let for meetings, Entertainments, etc., Lee Hall, 38, Great Ormond Street, Southampton Row, W.C.

Forest Hill. Wanted General servant, 3 in family, light duties, comfortable home for middle-aged person.—Write "A" c/o J. H. Goring, 3, Tudor Street, London, E.C.4.

Sir Oliver Lodge's "Christopher," perfectly new, 4/- postage 6d. Vale Owen's "Lowlands of Heaven" new, 4/- Gurney and Podmore's "Phantasms of the Living" abridged, new, 12/- postage 8d. Dale Owen's "Footfalls on the Boundary of Another World," autographed 10/6, postage 6d. Spiritualistic books bought, sold and exchanged. Post parcels for cash or title list for fair offer. State wants, Raymond & Co., Occult Booksellers, 79, Lamb's Conduit Street, Bloomsbury, London, W.C.1

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