

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, DEC. 10th, 1921

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Next Session of Lectures and Meetings will commence on Thursday, Jan. 19th, 1922.

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

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—*Goethe*.

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

No. 2,135.—Vol. XLI. [Registered as] SATURDAY, DECEMBER 10, 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.

Out of ye slepe of mortal hevinesse
Awake anon, and loke upon ye light.
—JOHN LYDGATE (1370-1451).

Mr. G. K. Chesterton is not a Spiritualist in the popular sense, but he is always very fair to the facts of Spiritualism so far as he understands them. In his book on Browning, for instance, he will not have it that the poet was really hostile to Spiritualism. What Browning strongly disliked was the Bohemianism of some of the Spiritualists of his time. Their aims and methods offended his sense of decorum; they jarred his ideas of the dignity with which the other world should be approached. We meet that attitude of mind not infrequently to-day. It comes of the delusion that there is only one kind of "other world" and that it is utterly unrelated to this one. It is not perceived that even as in incarnate humanity one may touch very high and very low expressions of the human spirit, so it may be and is in the other world. There is a great deal of prepossession and prejudice to be broken down in this matter, and we know nothing more calculated to do it than some of the hard facts of Spiritualism. No amount of argument will either create or destroy a fact, although it may succeed—for a time—in holding it at arm's length.

But to return to Mr. Chesterton. In the "Illustrated London News" some time ago we found him discoursing on a favourite theme, Miracles. He affirms that there has been a "steady advance of the supernatural," a "triumphant march of miracles."

It is thinly disguised by the fact that science hastened to invent scientific names for the miracles which it had just been denying as unscientific.

He recalls that "mesmerism was called impossible because it was miraculous." But this ceased when the men of science found it was a fact. It was then accepted as "hypnotism." The communion of soul with soul was hastily dubbed telepathy "in the hope that it would be confused with telegraphy." Mind-healing and faith-healing, as we know, came in with the label of "suggestion." Mr. Chesterton is an acute observer. He may well live to see our fact of spirit communication, now so obstinately denied, found at last to be a "scientific fact" and added to the

general body of knowledge under some other name. It is always the name that is important and always the "face" of the sceptic has to be saved by some transparent device. But not for always will it be possible to hoodwink the intelligent public with names and labels.

A strange and moving little book is before us. It is "Conditioned Stature," by John Roebuck, containing a Foreword by the Rev. Richard Lee, M.A. (Lond.) and an appreciation by H. V. Smart. At first we were a little repelled by the title, which is not exactly inviting, and also by the style of the author, which is at times as obscure as George Meredith's philosophic reflections in his novels. But soon we saw that there was a deep meaning in the work; that the author saw the problems of everyday life from a new standpoint. It is in effect a wonderfully eloquent sermon on a text which might never have come into the author's mind: "Be still, and know that I am God." Directly we take up a distinctive attitude towards Life—by putting forth a doctrine or a philosophy—on the same instant we create its opposite (or opposition). We can never put our truth outside ourselves. Truth is propagated by interior methods—by influence, example, the touch of spirit with spirit rather than by "the dissemination of thought." So, in a rough way, we interpret and summarise some of our author's ideas. But valuable as such a book may be to the few, it is very much a counsel of perfection at present. It has some very apparent limits now. Still, the idea that a man should first live truly before seeking to communicate by any active method his ideas of what is true is good teaching.

The little book under notice contains some deep sayings, a few of which may be usefully transcribed here:—

But a light far more resplendent than the light of human reason, alone, alone can guide one whereso'er the need awaiteth, and the voice of One Great God than the "God" of creed far greater, alone, alone can instruct whereof the need consisteth. And multitudes will babble, and "friends" will intermeddle; yet strive men how they may . . . to answer truly for oneself one need not fail nor falter.

Anywhere on earth truth may be rejected, but nowhere is the power for its suppression; amidst the babble of incongruous tongues and confusion of earthly pursuits it will out in evidence of Omnipotence and Omniscience.

To despise the society of the abandoned is a moral obligation, but not to despise it is a finer potency.

"Social well-being" does not depend upon partisan citizenship but upon citizens realising the futility of partisanship.

Indeed the world is not truly worldly, and there's the trouble! It is rather too heavenish and hellish than intermediary.

That last quotation is not only significant; it also gives a clue to the author's main thought. He sees a world in which men are not being true to their natures or their essential selves. That is one aspect of the Truth and one that may well be emphasised. Emerson has dealt with that idea, but Mr. John Roebuck gives it fresh emphasis and strong thinking.

"Light" can be obtained at all Bookstalls
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 775.)

(Examples of later essays, after further progression.)

March 19th, 1916.

THE INTENSITY OF THE RELIGIOUS NATURE IN MAN, AND ITS DEVELOPMENT IN THE HEREAFTER.

"I mean by this the way in which this sensing of the spiritual increases after the change called death. There is in every man the germ of religion. He may not be conscious of it while on earth: he may call himself an atheist, if he will; but deep down in his heart there is the longing to look up to a nature higher and better than his own; to have some absolutely reliable judgment on all ethical subjects. In man this is conscience. But who supplies the conscience? Ah, there's the crux of the whole matter! A man may lead a seemingly unbelieving life on earth, but when he passes over and gains full consciousness of his surroundings he cannot but ask himself: 'Why am I not dead, as my body is? Who gives man another chance? Who has formed these worlds, from which we pass on one to another?' He begins to enquire, and though no one can tell him that he has personal knowledge of the Highest, yet down from more celestial spheres, passed on from mind to mind, comes the assurance that there is a Ruler and Judge though He is above our present comprehension. There are grades and gradations innumerable in the spirit-world, and some of the exalted ones can pass the tidings down even to the new dwellers in this wonderful world of ours, that there is a God, by whom the ruling of the universe is decreed; that by Him the scheme of its working is evolved; and that those who transgress His fixed laws do and must suffer. All this has been told me by the higher guides. Once in this world of spirit, and seeing how everything is orderly, and progression is the universal law, one ceases to doubt, but is convinced that this would be impossible were there not one grand ruling-power. I am not speaking of those who do not wish to progress: who remain in borderland and hover over their old haunts on earth, though even these will eventually rise and go forward; but of those who, like myself, were disbelievers, yet were only too glad to be convinced, and to accept the larger scheme of the Universe. We have but to listen to the teaching given, and we shall inevitably strive to model our conduct on spiritual lines. Above all, we shall take love for our rule: love, not only for our intellectual equals, but for those who are still sunk in their old earth-sins: the inhabitants of the lands of grey mists, and the earth-bound spirits. Many here go down to them and preach the good news that they can rise, and that out of the most wicked heart can spring the rose of love, transforming that heart into an abode of peace and bliss. I do not want you to think that I have got this rose of love yet. Many times I have to make myself do the various duties which are so foreign to the nature which has grown up with me. But through all, and above all, conscience speaks and says: 'There is a God; all-wise and all-powerful, but who in His wisdom will not interfere to save man from the consequences of his own errors and sins.' If I can thoroughly grasp this, and try to live the life fitted to those divine laws, then all impatience and discontent will cease, and I shall be at one with God and my fellow-beings, whether still in the body or out of the body; whether poor earth-bound spirits, or sin-bound, haunting the pathways of evil in the old life. We do not speak of 'religion' here, for on earth it has got to be synonymous with 'creeds'; but we live religion by ever striving upward, and trying to raise with us those who, left to themselves, would linger on the lower planes. Many would drift back through sheer want of will power, and these feeble ones are our especial care. We would almost rather have a sinner to deal with than these, for we cannot tell when they are safe and can be trusted to progress without our help, and we dread lest despair should again overwhelm them."

March 26th, 1916.

THE NEED FOR SPIRITUALITY IN EARTH-LIFE, AND ITS EFFECT UPON THE LIFE HERE.

"We see so much difference between the people who come over, having led a spiritual life upon earth, and those who have not; and by 'spiritual' we do not mean what is usually called a 'religious' life, and certainly not one of creeds; but we should rather describe it as a life whose outlook and aim are the upward trend in everything; the raising of the standard of morality and general conduct; and we should say that such a man or woman was living the higher life on earth. Such an outlook prepares for the life here; but he who has lived the material life of mere pleasure, of worldly success, or even of narrow creeds, has first to learn that the standard of conduct here is different, and then he has to be educated up to it. So it is that we should like to see the spiritual element brought more into earth life: in the teaching of children, in the dealings of business, in the relations of nations to each other, in fact, in all that makes up life on earth. Till earth has a higher standard, wars will never cease; and the unscrupulous will enrich themselves at the cost of the poverty of others."

"It is curious how, with its present standards of conduct, the nation has risen, during this war, to the heights of self-sacrifice and grandeur that it has; and we can only explain it by the fact that the world, and our nation in particular, is ready for the new teaching, and if that were forthcoming it would discard the old ways. Now is the nation's opportunity. It may never occur again in this generation or the next, but if only the educationalists and rulers would take this chance they might usher in a reign of moral good which would, in time, regenerate the world. Who am I, you may say, to preach thus? I, a sin-stained man, a repentant sinner! Dear friend, it is because I was what I was that I see so deeply into these things. Given my education and my nature, the result was bound to follow. Thousands are in like case, and thousands will come after them the same, unless measures be taken to prove the reality of the higher life, and the necessity for raising earth-ideals to meet the standard required here. Though we are leniently judged for our follies and errors, and even sins, yet we have to suffer the penalty, and if men knew what would automatically follow on wrong-doing they would look on their deeds with different eyes, and no longer say: 'I cannot help my nature.' The nature of a man can be changed if he wills that it shall be, and we must open the eyes of the indifferent and supine, as well as the actively wicked, to the dangers they are incurring, and the miseries they are heaping up for themselves. I have no doubt that the ancient idea of hell was an attempt to show that there will be punishment for sin. Men could not then have grasped the idea of conscience making the hell, and so the material and realistic hell was invented to meet the case. We find the materialistic attitude of mind the hardest to work upon. A man may sin yet genuinely repent and do good work here afterwards, but the materialist does not wish to develop spiritually, and his whole aim is to return to earth and its pleasures again."

April 2nd, 1916.

THE POWER OF LOVE WHICH IS ABOVE ALL.

"When we try to form a conception of love we naturally take the standard we have been accustomed to in earth life, and often in earthly love a good deal of selfishness is mingled. We have to realise that the pure love, the true love, is not like this; that it is unselfish; desires nothing for itself; has no ulterior motives; and though unappreciated by its object, is still sent forth undauntedly, unweariedly; and that it indeed 'never faileth.' Such is the love of the Great Ruler of the Universe, and such is the love of the angels for mankind, and for each other. But how can we attain to such perfection? Even we who have passed the veil are at first enveloped by old ideas, old desires, as by a cloud. The true love comes to us usually if we have a beloved one on earth to whom we have to act as a guide and guardian from the spirit-world. The earthly love is purified, and if it is for the good of the loved one we

are even content to see ourselves forgotten and our place taken by others. Or possibly the object of our love may join us in the spirit world. Then we may probably have to show our love by keeping away, by giving no assistance after the first meeting, in order that self-reliance may be taught. This is one of our hardest tasks, and one to which it takes us some time to become reconciled. Another thing which has struck me with surprise is that some who have been great sinners on earth develop into the noblest characters here. Is it because the 'good' have no temptations, and their natures are not active enough for anything but a mild degree of perfection? I do not mean to place in this class the men and women who have fought and conquered their sins on earth and attained the height of perfect selflessness. These will still find greater heights to climb in the spirit world and will never be content with a dead level of existence; but those who are often called 'good' in earth life, and have led a tame but harmless existence, seem to realise no need for a change on passing over, and have to be roused from their apathy.

The third subject I will speak of to-day is colour, which is too little considered in earth life. We do not know why some colours affect different people in various ways, but on our plane the subject is studied, and the colours are harmonious to the person employing them. In medicine, colour will soon play an important part on earth for the cure of disease; but far too little is as yet known, and if doctors would learn to base their diagnoses on the auras of their patients they would find this a valuable assistance."

FUNERAL OF MISS ROGERS.

The final rites in connection with the transition of Miss Rogers, daughter of the late Mr. Edmund Dawson Rogers, took place at the Golden Green Crematorium, last Saturday, in the presence of Mr. and Mrs. Henry Withall (brother-in-law and sister), Mr. Dawson Rogers (brother), and many other relatives and friends. The L.S.A. and LIGHT were represented by Miss Mercy Phillimore, Mr. F. W. South, and Mr. Leslie Curnow. The service was conducted by the Rev. Basil Martin, M.A., of North Finchley Unitarian Church, who delivered a beautiful and touching address in the course of which he said:—

"It is with no feelings of gloom that we meet here to-day, but rather in a spirit of triumph. Our friend, who has left us now for a time, was one who found peace in her renunciation of many of her desires, in giving up many of her interests. For many years she had been engaged in unselfish activities. She loved to think over the holidays she had enjoyed, for she had a very great love of nature. She took the greatest interest in her garden, she loved all things that were beautiful. Her interests were wide. When, owing to illness, she could not actively follow the pursuits in which she was formerly engaged, she still continued her interest in them. Such things as temperance reform, politics, the League of Nations, pictures and books claimed her attention. She was never a victim of self-absorption, and constantly dwelt upon the good, not the evil aspect of things. It might be said that she lived one day at a time. She had, indeed, feared that it might be hard to live a life of inaction, but when the time came when this had to be endured, she was ready to admit cheerfully that she had her sister (Mrs. Withall) to do things for her better than she could do them herself. She had a firm belief in the world of spirit and the communion of saints. She felt she was never far away from those who had gone before and whom she was quite sure of seeing again."

Mr. and Mrs. Withall have received so many letters of sympathy, witnessing to the widespread regard and affection inspired by the character of Miss Rogers, that they find it impossible to reply personally to all of them, and therefore take this opportunity of assuring the writers that their kind thoughts are fully recognised and appreciated.

Melissa Rogers was generally known as Mr. Rogers' eldest daughter (we so described her last week), but readers of her father's "Life and Experiences" will recall the remarkable circumstances in which he discovered that a little one practically still-born many years before was yet alive, and desirous that her place in the home group should not be overlooked, since when Grace (the name by which she wished to be known) has always been lovingly remembered as the true eldest born in the family.

THE UNFIT.—"I have descended into the first plane to see the wreckage of earth life to-day. . . . You ask 'Why are there such useless lives? How can God permit it?' It may seem incredible, but it is part of the scheme of evolution, and these unfit ones are necessary, as spirits here, to be a reproach to the persons responsible. Unfitness means someone's neglect, and those responsible must live amongst it here, and know more suffering than the unfit themselves do, for the sin of offence against a brother can only be wiped out by ministering to that brother whom their carelessness has condemned to such misery. The unfit are more easily evolved in this sphere than the careless and indifferent through whose fault they are made unfit."—COMMUNICATIONS THROUGH A. M. G.

THE REAL AIM OF SPIRITUALISM.

Mr. B. M. Godsall (San Diego, Cal.) writes:—

The remark in Notes by the Way in LIGHT of September 17th last, that Spiritualism does not rest upon its phenomena and that if it did its repose would be decidedly uneasy, seems to be very timely. None but the foolish deny our phenomena nowadays, and most men of goodwill start out with enthusiasm to investigate them. But it is not long before this early ardour receives a check.

The investigators soon arrive at a point beyond which the external phenomena fail to carry them. This point constitutes the goal of a few people of limited outlook, who are satisfied with witnessing phenomena, and who vaguely hope that the spirits will in some way bring heaven down to them. But is merely a halting-place for stronger souls who understand that the real aim of Spiritualism is not the materialising of spirit but the spiritualising of man—his science, his works, and his religion.

These self-reliant explorers recognise that the visible signs have served their purpose in giving them a right direction, and that thenceforward all seekers after truth must be guided from within by the invisible Spirit, of whose existence and power they have been made aware by the objective signs and wonders. Somewhat as voyagers after passing the last buoy and landmark must trust for guidance to the light of heavenly bodies and the immaterial magnetism of earth.

It is at this critical point in the soul's progress along the way of Spiritualism—the point where the "signs" cease—that many people declare "it takes us nowhere, we can get no farther," and others complain that the works of spirits "are of no practical use." In a sense it is true that Spiritualism "takes us nowhere"; for—to change the simile—it is a ladder and not an escalator, it will not carry us upwards and onwards whether we climb or sit. And as regards the plaint that the works are of no practical use, a little thought would show that if their purpose were what is meant by "practical" they would certainly work real harm. It might be said, with as much reason, that the works of Jesus were of no practical use. He raised the dead—but twice. He fed thousands—but for one meal. He turned water into wine—but did not make a practice of doing so. He did enough to prove his power—and no more. And so it is with the spirits commissioned to instruct us to-day. They do just enough to prove their existence by their power, and they do no more; and we may rest assured they will never permit us to exploit their power for any so-called "practical" advantages. The motto, "Ex luce lucellum," once used in advocacy of a tax on matches, is hardly applicable to "the light that lighteth every man."

Farther down you say "the spiritual nature of the universe is a principle to be accepted by the intuition." The most that psychic phenomena can do is to gain free play for the intuitions, by silencing the objections of the intellect, and by teaching it that there exist matters outside of its purview. Orthodox science would bind men's minds by the laws of matter, because it does not recognise any other law. But Spiritualism shows that man is a spirit, and that spirit can progress towards fuller life only by receiving from spirit of a higher grade. Therefore man, the highest intelligence in the visible world around him, cannot receive a further accession of truth except from a world above him—the invisible world of spirit. And this higher world is to be found within man himself, in contact with his deepest thought, in which it begets conscience, and intuition and inspiration. For the mind of man is a battleground (the present) where the spirit world (the future) contends with the external world (the past) which gains admittance through the senses. And the individual man is free to ally himself with either one of the contending parties.

He may range himself with the higher forces that are ever painfully striving to speed up the advent of a brighter day, or he may throw in his weight with the reactionary inertia of a dead past:—"For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit; etc." Romans viii, 5 and 6.

CHESHAM CHILDREN'S GUILD.—The proceeds of the Rev. Walter Wynn's recent lecture tour in South Africa, as already announced, were devoted to the Chesham Children's Guild, and on December 16th, at Chesham, there is to be a Prize-Giving, when Mr. Wynn will give 710 prizes to the children of the Guild. The leaders of the Guild desire to thank the many friends throughout South Africa who generously helped his work among the children.

"AUTUMN SONGS AMONGST THE LEAVES" (John Watkins, 2s. 6d. net), by Miss Elise Emmons, is a little volume of verses from a prolific pen. None of the lines has any special distinction, but the author has a gift of rhyme and metre and there is sparkle and buoyancy in many of the pieces. They are rather reminiscent of the homely poems of Eliza Cook, and consequently will have an appeal to lovers of simple animated verse.

"SOME REMINISCENCES AND CONVICTIONS."

ADDRESS BY THE REV. C. L. TWEEDALE.



THE REV. C. L. TWEEDALE,
Vicar of Weston, Yorks.

Notwithstanding the cold wet weather, a fair audience assembled at the meeting of the London Spiritualist Alliance, at 6, Queen Square, on Thursday, the 1st inst., when the Rev. C. L. TWEEDALE spoke on his experiences in Spiritualism and the conclusions he had drawn therefrom. His address, which was full of vigour and conviction and radiated an atmosphere of sincerity and goodwill, placed him quickly on good terms with his hearers, who were delighted with his remarks.

Mr. H. W. ENGHOLM, who presided, referred to the valiant stand Mr. Tweedale had made for the truth he had discovered. From his little Yorkshire church he had sent the news forth throughout the world by his writings. One of his pamphlets, "Present Day Spirit Phenomena and the Churches," had already attained a circulation of 40,000. His influence on the deliberations of the Lambeth Conference had been most valuable, for the Archbishop of Canterbury had ordered copies of the pamphlet to be given to all the Bishops who attended the Conference. The present would be the first occasion on which Mr. Tweedale had spoken on Spiritualism from a platform. Mr. Tweedale's value to the movement lay not only in the fact that he was an authority on the things of which he spoke and the sincerity of his convictions, but also in his strength of character, for it took far more courage for one inside the priesthood to make the stand he had made than for anyone amongst the laity. It was clear that no clergyman who showed such fidelity to such convictions would ever be made a Bishop. But they might be rather glad of that. He hoped Mr. Tweedale would never be made a Bishop. (Laughter). The function of a Bishop was to administer ecclesiastical law and to superintend the work of the Church. A Bishop could never (as such) be a leader of thought in the Church. His position forbade any such action.

Mr. TWEEDALE said that, though that was his first appearance on a public platform, his writings had appeared in *LIGHT* for many years. It was in Harrogate that he first became acquainted with that journal. He read it with feelings of indignation that there should be people who could read such stuff. So strong were his feelings that he stamped upon the paper and kicked it under the table—its proper place, he then thought. He did not dream that twenty years later the day would come when he would be prominently connected with that journal, or that he would address a gathering such as that before him.

It was not his intention to enter into any elaborate defence of the subject in which they were interested. Instead, he wished to dwell upon the influences which brought him into the movement, to narrate a few of the experiences which he had had on the Yorkshire Moorland side, and especially to touch on certain convictions which had arisen in his mind as the result of his acquaintance with modern Spiritualism.

He married more than twenty years ago, and this proved to have a potent influence on his career. He found that he had wedded a lady of an extraordinary type. As a curate he went to live a short distance out of Norwich. On his first night there marvellous psychic manifestations occurred, and he was thus suddenly introduced to the spiritual world. He realised that something very strange had come into his life, and he was totally unprepared for it. At first he thought people might be playing a joke, and before going to bed he discharged into the shrubbery several shots from a revolver as a warning. But that did not stop the occurrences, which gave him a great shock. From the time he and his wife left Norwich there was complete absence of manifestations for some four years. Then, after he had become Vicar of Weston, there was another sudden outburst of psychic phenomena. Loud blows

sounded on the door of the vicarage, lights appeared in the bedroom and figures began to appear. His wife reported that she had seen the apparition of a man walking about the house. At first he almost doubted his wife's sanity. Finally, he had to recognise that it was an irruption from the spiritual world into the material. The manifestations were so extraordinary and so prolonged that they were absolutely forced to understand that they were face to face with activities coming from a spiritual world. Mr. Tweedale related an impressive incident that occurred during a visit of some weeks by Mr. W. Baggally, a member of the Society for Psychical Research, who had come to make an investigation into the phenomena. On a certain Sunday evening he and his wife and Mr. Baggally, who had been attending church together, found, on their return, the house locked up and in darkness. A frightened maid who opened the door said that during their absence she and the other servants had all heard a wonderful voice humming the hymn, "Peace, Perfect Peace." This was followed by terrific crashes. He and Mr. Baggally went upstairs and found the wardrobe and washstand lying on the stairs. Mr. Baggally examined the wardrobe for finger prints, but found none. He also cross-examined the maids, who consistently stuck to their story and denied any complicity in the matter. Nothing further happened for some days, when he received a letter saying that his aunt had died at the exact time of the abnormal events. He found on inquiry that his aunt was very musical, that her favourite hymn was "Peace, Perfect Peace," and that she often sang this during her illness. At times she could not sing, and then she hummed the hymn, just as it had been heard by the servants.

He could talk to them for a week about the marvellous things which happened in his house. The dictionary described a spirit as an immaterial entity. He could assure them that they had not been long at Weston before they found that spirits were by no means immaterial, while as regards separate existence they were in every respect comparable to mortals. Describing certain manifestations, he said he had seen objects come through the ceiling and drop upon the breakfast table, or issue from the wall and drop at his feet. Details of some of these cases were given, and they will be found recorded in Mr. Tweedale's excellent book, "Man's Survival after Death," now in its second edition. He said that the incidents that happened in his house rivalled those which occurred in the home of the Wesleys. They were given, he thought, to show that spirits could control matter and could communicate with us. Also it became apparent that there were invisible beings helping us in our affairs, and reading our very thoughts—angel messengers counselling, guiding and comforting us through all the days of our life. Instances illustrative of this were given.

Dealing with some of his study and experience of psychic phenomena, Mr. Tweedale pointed out that these things were at the basis of the reality of the spiritual life, and, as facts, gave the Church warrant for all that it proclaimed concerning the life to come and the communion of Saints. The Bible was full of psychic happenings which could only be properly interpreted in the light of present-day experiences. Those experiences brought home to us the fact that the Unseen World was all around us, that we had about us a cloud of witnesses who could read our thoughts and some of whom could be our guides and friends along the troublous way of life. Angels, ministers of grace, and guardian spirits were ready to help us, if we were willing to be helped, on our pilgrimage to our Father's Eternal Kingdom.

As a clergyman he naturally realised the immense importance of this truth which had been brought home to him so practically and so fruitfully. He thought his brethren in the Church would likewise realise its importance, and tried to get them to understand it, only to find himself against a solid wall of obstruction and indifference. It was very strange, considering how great a part these instances of interposition from the spiritual world played in the sacred records upon which the Church was based. It was the stranger because these modern instances rehabilitated the Bible and vindicated the truthfulness of those who wrote the various books of which it was composed. The clergy did not realise that if the authenticity of the miracles of the Bible was destroyed the whole fabric of their faith went down. Ancient and modern spiritual or psychic phenomena must stand or fall together. (Applause).

A MORE EXCELLENT WAY.

SOME THOUGHTS ON DOCTRINAL DIFFERENCES.

By DR. J. SCOTT BATTAMS.

So long as she opposed or denied modern psychical phenomena the position of the Church was extremely vulnerable. Such arguments against present-day phenomena as that they were the results of imposture, hallucination or "diabolical agencies" told with deadly effect against the stories of similar happenings in the past. The problem was how we were to overcome the indifference of the official Church. He would emphasise the word "official" for he did not refer to the whole Church, since there was an increasing number of clergymen or church people who were beginning to realise the importance of these things.

Mr. Tweedale made an earnest protest against the aggressive anti-Christianism of some of the popular Spiritualistic Societies. He had attended "services" where Jesus was never named, and he had seen a Spiritualistic hymn-book in which the name was omitted or superseded by the use of another word. That was a perfectly suicidal policy, for Jesus was the great Master in things not only of the spiritual but the psychical order. Just as the Church needed psychic evidences so did some Spiritualists need the spirit of reverence, worship and devotion to that great spiritual ideal embodied for us in our Lord.

Mr. Tweedale strongly upheld the Church in regard to its position as a centre of spiritual and social influence in the community. It had stood for ideals of worship and service, and had been the stronghold of millions of human souls who had looked to it for comfort and sustenance. It had been a Light and a Power to them, and had acted as a healing, purifying agent in many of the dark and plague-smitten places of the moral life of the world. It had numbered many fine and self-sacrificing servants who had devoted themselves to the service of humanity. But to-day the official Church had begun to recognise that something was wrong. It had begun to lose some of its power and influence. One of the signs of this was the emptying of the Churches. Its teachings failed because they had shown no warrant by the intellectual and practical standards of the modern world.

Amongst his other points, Mr. Tweedale remarked that the great enemy to-day was not Materialism, for that was fighting a losing battle. It was not Roman Catholicism, although he had read many lurid denunciations of sinister Papal plots against liberty of conscience. In one of these it was represented that the fires of Smithfield would soon be lighted again. (Laughter). He did not believe that. People were not sufficiently interested in religion to employ the old arguments of the past, the stake, the faggot, and the thumb screw. Indeed it was this same indifference which was the real enemy.

In conclusion, Mr. Tweedale said: We are workers with God, God has put into every one of us a spark of His divinity. It is a glorious thought that He has called us to work together with Him in the advancement of human civilisation and the welfare of mankind. (Applause).

On the motion of the Chairman, seconded by Mr. J. A. France, a hearty vote of thanks was accorded to Mr. Tweedale for his eloquent address.

MR. G. E. WRIGHT AT GUILDFORD RURI-
DECANAL COUNCIL.

At the invitation of the Rev. Canon Kirwan, Rural Dean, Mr. George E. Wright delivered a short address, entitled "The Church and Psychical Research," before a meeting of the Ruri-Decanal Council, at Guildford, on Monday, the 28th ult. Mr. Wright began by stating that he would confine his remarks to one department of psychical research alone, namely, the great subject of communication with the departed. He went on to say that psychical research and Spiritualism were necessarily connected. The latter had been the subject of considerable clerical condemnation. Mr. Wright then read the definition of Spiritualism which is found on the front page of *LIGHT*, and pointed out that the beliefs therein stated were already covered by the Creeds of the Church. He proceeded to analyse briefly the possible objections of Churchmen to psychical research. First, the objection to the inquiry itself, which he answered by reference to Resolution 57 of the Lambeth Conference. Second, the objection to the evidence which psychical research had produced. Third, the argument that the research was unnecessary, which is refuted by the fact that tangible assurance of survival is man's greatest need to-day. The address was well received and given a very attentive hearing. Some questions were asked chiefly by the clerical members of the Council, which generally showed an intelligent interest in the subject, with the exception of the remarks of one cleric who said that he had often seen *LIGHT* and considered it was misnamed so, and should be called "Darkness." Mr. Wright answered this effectively by giving the names of a number of beneficed clergy of the Church of England who were contributors to this paper.

On the motion of the Rural Dean, a hearty vote of thanks was accorded to Mr. Wright for his paper.

I note, with a certain satisfaction, that Mr. Clodd's article, "Occultism," in "The Hibbert Journal," received but little attention from *LIGHT*, whilst another psychical journal dismissed it with curt contempt, thus: "It is to the manner born of Mr. Clodd, and there is not one word of consequence in anything that he thinks or says on the subject."

I venture to suggest reasons why it may often be wise to treat similar attacks with a dignified silence.

It is almost a truism to assert that a materialistic or rationalistic philosophy of life is wholly and for ever incompatible with any idealistic philosophy or spiritual religion. Moreover, Spiritualism, from its very nature, offers many points of attack, and invites the Clodd type of criticism, the easy jibe and shallow wit; certainly some of its protagonists advance claims too large for easy acceptance.

Again, amongst the rationalists are those distinguished in various fields of human activity—men and women of wide culture and great intellectual gifts; and some of them, as I know, possess many lovable human qualities, an absence of bitterness, and often a wider tolerance than some followers of the Master exhibit.

Now such personalities make a strong and wide appeal, both within and without the polemical field, and it may well be that they also play a useful, and possibly predestined, rôle in the divine plan and purpose. Charity demands that we should credit them with pure motives, in spite of the dubious methods of certain individuals. In the eternal values motives often outweigh actions. There are even those who contend that Judas betrayed his Master, not for the paltry shekels, but in order that He might be placed in such a position that He would be forced to show His divine powers! Can charity go further?

If these tactical disadvantages have any reality, Spiritualists must often face an unequal fight; and religionists of every name, whilst partly sharing them, have other sources of weakness. Their arsenals have been raided by Science, Modernism, and the Higher Criticism. Some of their weapons are rusty, or have lost their keen edge, whilst others are rather more dangerous to themselves than to their opponents. Truly the same banner waves over them, but they live in different, and often discordant camps.

The upward path is ever thus obstructed, and the spiritual forces would seem for the time to be outmatched, but the Spirit of the Age and the forces of evolution are with them and behind them, and the end is sure though distant. Better than embittered strife would be the striving towards unity and brotherhood.

I have thus far had journalistic polemics chiefly in mind, but I venture to put in a word in favour of public debate. The tactical disadvantages are less; the amenities of debate are mostly observed; offensive personalities would be resented, and opposing speakers seem to realise that the issues are not political. It seems also a great thing that they should meet on the same free platform. It makes for tolerance and mutual respect—a proper attitude in seekers after Truth, for it is an eternal quest.

It is, I believe, true to assert that in such an atmosphere and surroundings the spoken word assumes a potency and power of appeal often lacking in the printed page. Much that may be said, even on the life after death, will make but a transient and shallow impression on the waking consciousness of the many, yet we may well believe that all is indelibly recorded in the subconscious memory, and that from that vast storehouse words and teachings long forgotten will well up for our guidance and comfort in the new and bewildering experiences and conditions to which we are passing.

True, the mystery of death—and after—seems even less in these days than the mystery of life; still, millions are travelling, and mostly with "reluctant feet," to an uncharted country, and without any knowledge of the conditions awaiting them. And yet we are told that it must remain an "undiscovered country" that no glimpse of it is possible, and if possible it would be impious. We are to "wait and see." It might be wiser so, if naught that we learned there had power to direct and change life here. But it is not so.

The occultists assign to the subconscious a larger content and vaster potentialities than does material science. It is at once a perfect memory, the individual's *dossier*, and the book of the Recording Angels. It would, therefore, be strange if from its crowded contents nothing should emerge to help bewildered travellers on the plane where even thoughts are things.

If this be so, then they who present to the world some new revelation, or some new aspect of the old, may well weigh their words, whilst taking courage from the fact that, though forgotten here, they may become words of power hereafter.

"LIFE AND ITS MANIFESTATIONS."

A STUDY OF A REMARKABLE BOOK.

By J. P. C.

The memorable records of two series of séances (49 and 42) which took place between February, 1889 and June, 1891, printed under the title of "Life and its Manifestations, Past, Present and Future," appear to be little known to the ordinary reader of psychic literature.

In the Introductory Notice to the two volumes, it is particularly stated that it is "not issued for the purpose of gaining proselytes, but to assist the students of the Laws of Life and honest inquirers for Truth in their research." Moreover, the previous records entitled "Angelic Revelations," which were published in five volumes about seven years earlier, had apparently shown the mistake of putting such a work into the hands of the public, who were not at that time sufficiently prepared to receive the principles given out in these earlier records. It was, therefore, considered particularly desirable that these two volumes should not be exposed to the same fate. Consequently they were not made marketable but presented privately.

"Life and its Manifestations" is far superior to the earlier records, and the advance of Spiritualism has progressed so rapidly in the last thirty years that the irreverent attitude, which was apparently evinced towards those earlier records, would not now be shown towards the principles enunciated in these later records. These records are, it is stated in the Introduction, not issued in the interest of any particular religion, but the principles given out are universal, and based on

SCIENTIFIC AND SPIRITUAL LAWS.

These are not intended to be controversial, nor to come out into the battlefield of strife and conflict.

The fact that angels are responsible for what is demonstrated sounds formidable, but the claim is that the work is a Revelation. Moreover, it is stated again and again that angels are simply discarnate human beings who have advanced to higher spheres, and the objection to the impossibility of angels being the communicators ceases to be fatal. The quotations from the New and Old Testament are many, and the language used constantly portrays biblical and masonic phraseology, the answers to the questions put being often verbose and long. The ancient Egyptian religious ideas and thoughts would appear to be more prevalent than the Christian doctrine and creeds.

It is, moreover, a curious fact that, though Emanuel Swedenborg is the principal communicator throughout, and would appear to a great extent to be the controller, he refuses to recognise the Christian doctrines or creeds. This may possibly be because those persons who were present at the sittings were not influenced by these creeds, but were biased towards some other religious principles, and especially to those which were extant in Egypt when that country was the centre of civilisation.

The receptive powers of the subconscious minds of the medium and of the audience at any sitting must always be carefully studied, and also whether these powers remain active or passive during the séance, if one wishes to ascertain the truth of the communications which come through at the sitting. So many communications seem to be bent towards the views and ideals which are believed in by those who form the circle. Their views may often be too strong and active, and their minds may not have acquired the passive state, especially when religion is being discussed or dilated on. It is obvious that, if Emanuel Swedenborg is really the discarnate spirit, or angel, who is communicating, any statements which he might make ought to be of a very high nature and quality. But it is more than likely that throughout these communications, some of the statements do not give the actual truth which they are intended to portray, but only the truth warped towards the beliefs and hopes of those who receive the messages.

This is the one great reason why Spiritualism should not, and does not, belong to any particular sect, but is to stand as

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of all religions. To the student one of the great difficulties in dealing with communications of this nature, is what to reject and what to retain; and it is only by opening wide the portals of all religions that the truth can be let through. It may be unsatisfactory to some to learn that each must use his own judgment, in what he rejects and

what he retains of such communications, if he wishes to reach the approximate truth; but this is the only road which leads to progress, viz., it is for each individual to work out the truth, or approximate truth, for himself.

To many, a grave objection will be that some of the most distinguished human beings that have lived on this earth are reputed to have inspired these revelations. Confucius, Copernicus, Kepler, Dalton and Martin Luther are, with Emanuel Swedenborg, among the communicators. They are indeed a wonderful galaxy. But we are told that an innumerable band of discarnate spirits are endeavouring to explain and give out the grand principles upon which the human race was ultimated on this earth, and other planets belonging to this and other systems; and that those who are alleged to be giving out the truth appear only as representatives of a certain state or condition. They desire to give both a scientific and philosophic explanation of the universe and man's relation thereto. Each speaks only as a representative of a large class, and not in the character of his former personality.

Another class of discarnate spirits are brought forward as illustrations of some truths enunciated by the communicators. This latter class are human beings who have passed through the gate of death, and, for reasons therein explained, have not, until they are allowed to communicate at these sittings, been aware that they have passed on to the next sphere of existence. Some of them, too, are well-known persons. For instance, Beau Brummel recites, in poetry, how his only recollection of his passing over is of finding himself wandering through a city with beautiful mansions, places and theatres all lit up, and apparently full of magnificent furniture and equipments, but with no single living creature visible with whom to enjoy these fine scenes. He becomes weary and sick, and finding himself for the first time in the presence of some living being, asks how to escape from this desolate place. One of the audience addresses him, and he begins to realise that he has died. He is told that he is brought into contact with human beings so as to enable him to gain knowledge of his changeful condition. He now realises that he is alive again, resolves to live a life not centred on self, but for others, and thanks God and his audience for his deliverance, which he perceives is coming. Explanations are given why he speaks in poetry, and who is responsible for his coming. But we must pass these instances by, for they are not uncommon in modern psychic literature.

The scientific laws set out in these communications were apparently submitted for his opinion to the late

DR. ALFRED RUSSEL WALLACE,

who pronounced them to be "weak and palpably erroneous." This verdict was known to the communicating spirit on April 5th, 1891, whose reply at a sitting held on that occasion should, I think, be given in the actual words used, for they are full of interest and give the style and phraseology of the communicator:—

"Why should such a verdict be pronounced by so eminent a mind as the one to whom we refer, and who may be regarded as a good representative of his special order? When he enters upon the study of the Laws of Life, and when he is able to comprehend something of the 'science of the spirit,' he will more clearly understand how and why that which comes through such a channel is 'weak and palpably erroneous.'"

Let us pause here and ask whether this is not true. It always seems to be that the scientist must leave out or ignore the spiritual laws of which he can know nothing. The reply continues:—

"Granting the truth of this statement as made from the external scientific standpoint, there must be some defect either in the instrument, or in the operator who plays thereon. As you know, the instrument is affected by the mental states of those who supply the conditions for spiritual communications to be given. It is only on extremely rare occasion that scientific truths can be given accurately and in accord with that which is already attained by the so-called scientific discovery and research.

In all cases between mortals and disembodied spiritual beings, it must always be determined by the

action of what is termed the law of attraction. Like draws like. Hence the incongruities that are so apparent to those who are in possession of true knowledge in reference to communications from the internal plane of life, and the giving out of so much that has been correctly termed 'commonplace.' Why should this be so? Because the totality comprising embodied personalities is commonplace. It is the exception, and not the rule, where you find men of so-called scientific intellect, of commanding genius, of great powers of research into domains that are not open to the great mass."

This is, of course, verbose, but may be treated as an admission that the pure scientific laws propounded in these revelations are, to a certain extent, "weak and palpably erroneous," though the communicator later on refuses to accept the verdict. To give one example: It is prophesied that the asteroids which exist between the planets of Mars and Jupiter, will, in the future, be attracted together, and in the course of time form a new planet. This is quite contrary, as far as I know, to the views of any astronomers, and one can find nothing in the known laws of astronomy that can point to such a prophecy being realised.

(To be continued.)

A THEOSOPHICAL PARADISE.

That ardent apostle of anti-vivisection and anti-vaccination, Dr. Walter R. Hadwen, in giving an account in the September "Abolitionist" of his recent lecturing tour in the United States, describes in language calculated to make an English Theosophist green with envy a visit he paid to Mrs. Tingley's ("Madame Tingley," he calls her) Theosophical colony at Point Loma, San Diego, Cal. He says:—

"Twenty-one years ago Lomaland was a desert given up to sage-bush and chaparral; to-day, under the magic of Madame Tingley's æsthetic wand, it is a fairyland, where the Temples of Isis and of Music and other ornate structures lift their domes and cupolas from the midst of Oriental trees and gardens, canyons and woodland glens, and look out over the sparkling waters of the blue Pacific, which wash the feet of the Lomaland boundary for a distance of two miles. Among luxurious palm trees and every kind of sub-tropical vegetation rest the delightful bungalows of the colonists attached to Madame Tingley's home, and further afield are the wonderful workshops where the 'students,' as they are all called, are taught, and where they conduct every conceivable kind of handiwork—tailoring, dressmaking, forestry, carpentering, printing (the most beautiful illuminated engraving and printing is carried out here), gardening, agriculture, domestic duties, and so on. It is a communistic life, where all work for each and each for all, none of the craftsmen or women being paid, and from this centre the particular literature of the cult is supplied to the wide world."

On his arrival he found that an entertainment by a number of young children was awaiting him in the Isis Temple. "It was a wonderful performance. Madame Tingley educates some two hundred children; she has her own plan of education, that of drawing out the innate qualities of each individual child rather than driving the young minds into ruts formed for them by others, and the foundation of all teaching appears to be music." After dinner, Dr. Hadwen was taken to another large and beautiful temple, where a concert had been arranged by the "students." "A very large company was gathered within its charmingly decorated walls, and about fifty to one hundred performers, composed of thirty-eight nationalities, stood by their instruments. . . . Words could not express what the concert was like! I have heard a good deal of music in my time, but none like that; in a grandeur that was wild, rugged and impassioned, and yet harmonious, skilled and artistic, it was not to be surpassed."

THE ASCENT OF MAN.—Mr. H. W. Engholm gave a stimulating address at the British College on Wednesday, November 30th, on "The Ascent of Man." As an expositor of the beautiful and uplifting Vale Owen Script, Mr. Engholm has probably an unchallenged position. His subject dealt with the spiritual growth of man when he became aware of the fact that he was a spiritual being whether in or out of the body. The facts of Spiritualism should and did give us this knowledge while in the body, but many instances in the Scripts showed the complete ignorance of men and women who passed over unaware of this, and who had with slow and painful steps to win the onward way. The sincere and humble minded, whether poor or rich, learned or unlearned, were the people who seemed to make good and become of immediate service to others as soon as death had released them from the physical body. A sincere vote of thanks was accorded to Mr. Engholm by the chairman.—B.

RAYS AND REFLECTIONS.

In reading lately an old work containing an account of other-world conditions, I was interested to find the writer stating, on the authority of a spirit communicator, that certain words belonging to the languages of earth are used in the higher spheres. It seems that some words have a spiritual quality which qualifies them to persist. The communicator mentioned some Greek terms used in the "spheres" as place-names. I should be quite prepared also to find the particular spiritual quality in some Latin words—some of those beautiful and dignified vocables of which Virgil made such splendid use.

One may, of course, be met by the objection that the "tongue that spirits use" is not an articulate one, but a species of thought transference, so difficult is it for some people to understand that many apparently contradictory statements concerning other world conditions are quite compatible with each other when a sufficiently inclusive view is taken. There are doubtless there, as here, different modes of expression. The man who can only gain or impart information by speech or writing naturally feels that those are the only valid methods, and the idealist, considering these rather primitive, concludes that in any higher realm they must be necessarily outgrown and discarded. We know very little of the next life in its external aspects, but we may rest assured that it is a life of infinite variety.

I look back in the history of the movement on many hasty and ill-considered schemes for erecting this, founding that, or destroying something else, with the incidental object of reforming society and creating a new heaven and a new earth. A few of them still drag out a languishing existence, but the rest are as dead as the dodo. Yet below the surface, under the direction of slow impersonal forces, the real work went on, and the effects became visible in many directions. There was a silent permeation of influences which made themselves apparent in the Pulpit, the Press and the meeting places of Science.

Colonel Johnson was telling me the other day of a saying of the late Mr. A. P. Sinnett. It is that each new discovery has to pass through three stages: The first is "Pooh, pooh!"; the second is "Bow-wow!"; the third, "Why, we knew it all the time!"

I imagine we are now in the "Bow-wow" stage. There is not much biting, because the "old dogs" have not many fangs left. I hope they will not mind my throwing this in their teeth—in a rather literal sense—because I have a very great respect for the "old dogs," however inflamed they may be against psychic discoveries. They know a good deal more than the puppies, who can only "yap" their disapproval.

The papers, nowadays, are full of "bow-wow," not always, or even generally hostile. Frequently it is the honest bark of welcome and recognition. As for the other kind, it is quite useless for our friends to send us (for example) marked copies of the "Slocum-in-Pigwash Post Horn," containing articles (apparently written by the local grocer's assistant), recording his contemptuous opinion of some distinguished man associated with Psychic Science.

We are told that it is important that these things should be "answered." Well, there are two things to be said on that point. First, most of them are not worth attention. Second, an attack is best answered in the pages of the journal which gives it currency. Very few of the readers of LIGHT are even aware of the existence of the "Post Horn," and very few of the readers of the latter are likely to discover from LIGHT that there is any answer to the grave deliverances of their local journal.

For what may well be the thousandth time a philosophical friend has been trying to explain to me the true meaning of Reincarnation. It seems to have as many shapes as Proteus himself, and as many versions as a folklore story. On this occasion it took a metaphysical form, and as it was unfolded I felt, like Belinda in "Old Humphrey's Clock," as though I were being "precipitated into the abyss" and had "no power of self-snatchation (forgive me if I coin that phrase) from the yawning gulf before me." However, I got through it all right, comforted by the metaphysical reflection that many things are true and not true at the same time. Thus it is right to say that the sun rises and sets and it is also wrong. So with this particularly elusive question of re-embodiment.

D. G.

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MR. JAMES DOUGLAS'S LETTER-BAG.

We are indeed sorry to hear from the "Sunday Express" that Mr. James Douglas has contracted ptomaine poisoning as the result of lunching with a Spiritualist. It reminds us that some years ago we were prostrated by an attack of metallic poisoning after lunching with a Materialist, who persuaded us into eating canned green peas. We are told that sulphate of copper had something to do with it. No doubt these afflictions are sent for our good, but we condole with Mr. Douglas none the less. A fellow feeling makes us wondrous kind.

Unable to write his customary article on his researches into our dreadful mysteries, Mr. Douglas indulges us with an inspection of some of the contents of his letter-bag, and very entertaining we found them.

"Blasphemous trickery I call it," says one correspondent. Another gentleman, writing from peaceful and pastoral Wendover, remarks that "a more hellish, diabolical and fiendish doctrine was never propagated." We have become case-hardened to this sort of thing. It comes at its strongest and hottest when a Romish priest denounces us. Then truly we have thoughts that choke and words that scorch, and are reminded, sometimes, of Milton when that gentle poet was scarifying a religious opponent in his richest "Billingsgate," and sometimes, we fear, there arises in our mind the idea that the denunciations resemble nothing so much as the squawks of an infuriated cockatoo.

But some of the letters are admirable in their quiet reasoning. We select, for example, the letter of Mr. Robert A. Lyster, M.D., B.Sc., the Editor of "Public Health," who approves the inquiry, which, he rightly remarks, will have the "support of all who desire to learn the truth, so far as the truth is to be discovered by the application of our senses and our reasoning powers."

We would like to take further note of some of the letters, but have only room for a reference to the remarks of Mr. J. J. Holmes, of Crouch Hill, an opponent of Spiritualism, who points out that "the whole business is the work of the devil," and advises the test given in the first epistle of St. John, iv., 1-3 ("Beloved, believe not every spirit, but try the spirits whether they are of God"). It is a passage quite as familiar to every educated Spiritualist as to Mr. J. J. Holmes. Unhappily for Mr. Holmes's argument, the allusion to the text completely gives his case away. Because if "the whole business is of the devil" the injunction to "try the spirits" becomes superfluous. There is no sense in it. This critic belongs to that superficial order of minds which never probes below the surface of anything they hear or see. He has not only the facts but the logic also against him. Many spirits confess: Christ and preach His doctrine.

For the rest, we may allude to Mr. Douglas's statement that the volume of his correspondence testifies to the variety and intensity of the public interest in the problem.

Many of the letters are inexpressibly pathetic. The believers are, indeed, almost tragical in their fear lest their

belief should be shattered. The unbelievers, on the other hand, are equally tragical in their fear lest their disbelief should be shattered.

This is a pregnant and very accurate summary of the position, as we have often observed it. It is the fact that on both sides there are those who wish their own personal hopes and prejudices to prevail, and who tremble at any vigorous handling of the problem, as though what is true could possibly suffer or what is false conceivably survive.

We are all for strong and straight thinking, no matter who or what goes down. We do not want to build with rotten material. Meantime we watch with complete placidity the efforts of a few hundred Mrs. Partingtons, of both sexes, striving with might and main to hold back the Atlantic with their mops. If there were ten thousand at it we should be equally unperturbed. The man with the mop, like "the man with the hoe," has no concern with "Plato and the swing of Pleiades." He has not learned that the True is also the Good whatever it may be. That indeed is one of the things of which Mr. Douglas was really thinking when he wrote that "nothing worth proving ever can be proved." None the less we think that the proof of "psychic phenomena," which *can* be proved, may be at least worth the trouble of achieving.

UNCONSCIOUS WITNESSES.

Mr. J. D. Graham (Wolverhampton) writes:—

Quite frequently, when reading the autobiographies of various people, I have been struck by the fact that they are unconscious or unwilling witnesses of the truth of the phenomena connected with Spiritualism.

Below I give two instances taken from Dr. Ethel Smyth's book, "Impressions that Remained":—

Frau von Dohlen (a dear old lady whom one might call grandmother of Big Bertha, for her son married Krupp's heiress), once informed me that while nursing a niece she suddenly saw that the patient was sinking, and being at her wits' end knelt down and prayed as she had never prayed in her life for guidance. "And suddenly," she said, "from behind that screen, as plainly as I am speaking to you now, an unearthly voice uttered the words, 'Give her a glass of old brandy.'" Now, Mrs. Benson might possibly have found this remark rather crude, but it certainly would not have sent her into paroxysms of amused disgust as it did me, for her own sympathies were at that time strongly evangelical.

The Mrs. Benson referred to is the wife of the then Archbishop of Canterbury, and it gives an interesting side-light on all things appertaining to Spiritualism in High Church circles at that time.

The other extract I give is with reference to Miss Smyth's mother, who was lying "sick unto death":—

Towards 5 o'clock she (her mother) became terribly restless, and though she presently quieted down and declared she could now get some sleep, we did not like her looks, and it was decided to fetch the doctor. The coachman was ill in bed; someone helped me to put one of our irresponsible horses into the two-wheeled cart, and I set forth alone on the five-mile drive to Blackwater. It was a bitter star-lit night, the road was in places a sheet of ice, the horse not roughed, and the anguish of being unable to push along fast almost unbearable. Suddenly a faint flash of light shot across the sky, and I said to myself "She is dead." As far as could be calculated it must have been about that moment that her soul passed.

NO SEPARATENESS.—The dualism which has made a fairy-land out of our ideals and left this earth dead and Godless must be broken down. The material and spiritual are not two separate worlds. The spiritual is the recreation of the material into new unities, wider and higher syntheses. The seeming deadness of much of our earth is due to the separation of forces. A material element is but energy hide-bound with habit, pent up for future liberation. What mighty stores of energy are condensed in the humblest portion of matter can be seen in the light and heat of radium. How wonderful is the solvency of life compounds! What stores of energy they liberate and synthesise. And what shall we say of the spiritual relations of friendship and love? They disclose the potency of our earth in the choicest and purest ways. Spirituality is the distilled purified union of nature's energies in the most complex relations. Materiality is but inertia, particularity, separateness, isolation, externality. And so a materialistic man is a man with few and narrow wants, self-interested, self-centred. The spiritual man responds to myriad tones.—"The Hibbert Journal."

FROM THE LIGHTHOUSE WINDOW.

We gather that there is likely to be great discussion as the result of the experiment of Mr. William Marriott to obtain a psychic photograph in the same manner as Mr. Hope of the Crewe Circle.

A memorial tablet has been erected in Westminster Abbey to Lord Rayleigh, a former president of the Society for Psychical Research. It is inscribed with the words, "To an unerring leader in the advancement of natural knowledge."

It will be remembered that in his presidential address to the S.P.R. on April 11th, 1919, Lord Rayleigh, referring to the fact that a strong case had been made out for telepathy, said that to his mind telepathy with the dead would present comparatively little difficulty when it was admitted as regarded the living. If the apparatus of the senses was not used in one case, why, he asked, should it be needed in the other?

We have been informed of an interesting case of a psychometric reading effected by means of the ouija board. The article to be "sensed" was placed on the board, and the "carrier," after moving rapidly to it several times, as though (like the human sensitive) to establish contact, proceeded to give a rapid and accurate reading.

Sir Arthur Conan Doyle delivered two addresses in Sheffield last week to large audiences, a uniform feature now wherever he speaks. His visit also had the customary effect of promoting newspaper discussions.

The "Sheffield Telegraph," in announcing to its readers Sir Arthur's lecture to be held on the following night, said his subject was one on which "we retain an open mind." It added, possibly as proof of the open mind: "But we sincerely hope there is nothing in what is called Spiritualism. It would be impossible to imagine a more desolate or unengaging Heaven than the future with which the Spiritualists present us. Whether life is worth living here on earth we are not quite sure, but we have no doubt whatever about the Spiritualist future. It is drab, dreary, and dismal almost beyond expression." Thus the newspaper seeks to give a morsel of satisfaction to both classes of its readers.

The "Sheffield Daily Telegraph" confesses an attitude of disappointment towards Spiritualism. It writes: "The Spiritualists have had tremendous publicity accorded them, but they have given us absolutely nothing. They make huge claims, but they offer us no revelation; and when they come to details, they produce either trivialities, frequently comic and occasionally squalid, communications often totally lacking in dignity, or mere conjuring tricks." Evidently Dr. Ellis Powell's articles in the Birmingham "Sunday Mercury," to which we have already alluded, are needed to lighten the provincial darkness.

It is clear, however, that people are thinking for themselves on this question, and we know that as soon as they make their opinions sufficiently articulate, the timid Press will have to alter its tone. An indication that this change is coming about is afforded in the "Nottingham Guardian," which remarks (November 28th): "We are receiving letters every day in advocacy of Spiritism, and it is plain from this that the subject is attracting a good deal of attention." Of course, the letters were not about "Spiritism," but that is merely the kick of the dying mule.

To give one more instance of the change of tone now to be observed in some directions, we find the "Yorkshire Telegraph and Star" saying, in reference to Sir Arthur's visit to Sheffield, "The claims of Spiritualism are taken with tremendous earnestness by many people, and whether we agreed with their conclusion or not we should treat beliefs with the respect we owe to any sincere thinker."

An incident recently recorded in LIGHT of a table moving to the music from a piano is copied into the "Evening News" (November 26th) with the following headings: "Table Enjoys a Jolly Waltz," "High-spirited 'Partner' in a Bromley House," "Astonishing the Girls." That is the kind of "dressing" which some newspapers think a psychic happening needs.

The "Daily Mail," in recording the death of Sir Abdul Baha, announced in our last issue, writes: "The movement, originally known as Bahaism from its founder, the Bah (executed in Tabriz in 1850), is a kind of Oriental Quakerism, sprung from Islam. The Bahai claimed that

his faith expressed the essential truth of all the religions of the world. The Bahai came to London in 1911 and for some time preached the simple life from the Westminster Palace Hotel and a spacious, luxuriously furnished flat in Cadogan Gardens. A picturesque, venerable figure in Oriental robes, he attracted much attention as he went about the metropolis. . . . Returning to the Near East, the Bahai found himself in Palestine early in the war and had a narrow escape from death at the hands of the Turks when they were evacuating the country. Such was his undeniably salutary influence in the Holy Land that, at Lord Allenby's suggestion, he was knighted last year. A council of twelve will direct the affairs of the faith henceforward."

At a meeting of the Glasgow Society for Psychical Research on November 25th, Dr. James Knight, in an address on psychical phenomena, divided them into three classes—hypnoid, magnetoid, and spiritoid. The third, he said, included manifestations seeming to imply the intervention of forces not normally belonging to our three-dimensional world, but which in some way made an abrupt irruption into nature from some plane of existence foreign to that on which we moved, forces or agents yet unknown but intelligent. Owing to the absence of reliable data, and the difficulty of devising suitable physical tests, this group was unsuitable for ordinary investigation.

The articles appearing in the "Weekly Dispatch" from the Rev. G. Vale Owen are being highly appreciated by competent critics. In his last article, entitled "What Young Spirits Know," he gives some valuable and salutary information. Incidentally, he makes many brilliant asides. Here is one: "A clergyman writes to me complaining that Spiritualists at the present time are making an attack on Christianity. I was once asked, when addressing a meeting, how I accounted for the fact that so many Christians reviled Spiritualism. My reply was, 'The reason seems to me to be perfectly apparent; it is that they are not true Christians.' To my clerical correspondent I make the same answer, in inverted phrase 'Any Spiritualist who decries Christianity is no true Spiritualist.'"

Mr. Vale Owen writes: "Of the many questions raised by my correspondents those which touch religion go deepest of all. A series of spirit-messages which came through my hand began to appear in 'The Weekly Dispatch,' in February last year. Since that date I have received thousands of letters from all the five continents. They come from Canada, India and Ceylon, France, Egypt, United States, Czecho-Slovakia, Australia and New Zealand, and from the Isles of the Sea. They are written by Jews, Anglicans, Hindus, Wesleyans, Congregationalists, Mohammedans, Roman Catholics, and members of other denominations with weird titles and still more weird doctrines. And the two themes which run through them all are the possibilities of receiving communications from the spirit world, and how such communications affect that particular system of religion to which the writer belongs."

Mr. James Douglas in the "Sunday Express" gives a varied assortment of extracts from his voluminous correspondence on the subject of Spiritualism. Mr. R. Wolstenholme, the well-known veteran, of Blackburn, writes: "You are one of the latest searchers for truth. I am one of the oldest. I began my investigation in 1852. I do not know another person in England who attended a séance sixty-nine years ago. Spiritualism was introduced into England in 1852 by Mrs. Hayden, an American medium." A "Red-ruth reader" sends the following little bit of condensed wisdom: "It is foolish to condemn people who are trying to find direct evidence of man's survival. Surely, if we live again the proving of it cannot be a crime. There are many agnostics, even in the Churches."

The wireless message just sent by the "Daily Mail" direct from England to Australia is stated to have taken only one-sixteenth of a second to travel a distance of some 12,000 miles, and it is considered probable that the message could have been picked up at any part of the globe during its transmission. We are advancing rapidly, but as Sir Oliver Lodge reminded us, regarding the possibility of releasing the power of the atom, safety requires that spiritual advance shall keep pace with, or precede, scientific advance.

The whining, moaning, and strange movements of a cat which kept going to the door leading to the steps under the main entrance of a house in Bayswater led to the finding of the body of a 71-years-old widow, hanging from a gas pipe. At the inquest on December 4th, the coroner said the action of the cat was remarkable, and showed that animals were sometimes wiser than one thought. He might have added that it was psychic wisdom in this case.

THE STANDPOINT OF SPIRITUALISM.

AN INDEPENDENT STATEMENT.

[We have received the following from "Tertium Quid," the author of "The Verdict —?" a book known to many readers of *LIGHT* as giving the conclusions of an unbiased student of Spiritualism. He is well known to Miss H. A. Dallas, and is at present resident in the Transvaal. He tells us that the observations given below form a portion of a letter in which he gives in general outline some of the main ideas of Spiritualism, as he sees it, and as such we offer it without further comment as a matter of especial interest to those on the threshold of the subject.]

You invite me to explain the general idea of Spiritualism. Of course, you must bear in mind that I hold no brief whatever for these ideas. They are merely what I have gathered from reading and conversation. I attempt no pronouncement as to how far they may approximate to truth, though I incline to the opinion that a good deal of them is probably substantially true. I say "probably," because, although the masses of evidence for them in the matter of communication through mediums, the general consistency of these accounts, and their inherent probability from an abstract and philosophical point of view, are strongly in favour of the supposition that they are broadly true, on the other hand, the whole of this evidence is at present untestable by any means as yet known to us. It is vitiated as evidence from the legal point of view (which is on the whole the safest, because the most exacting, criterion of evidence), because it is in every case possible for these ideas to have been in the conscious, let alone the sub-conscious, mind of the medium of the moment, whether paid or unpaid, and genuine or otherwise. It is but fair to say, however, that in the case of a few mediums, like the Rev. Stainton Moses ("M.A., Oxon"), a clergyman, a lecturer at King's College, and never paid as a medium, the messages have conveyed ideas at first repugnant to the convictions of the medium himself. But even in his case, the operation of the ideas of a secondary personality of his own is a possible, if not very probable contingency, which, for that matter, the wording of the messages makes it exceedingly difficult to entertain.

Until, and unless, we can obtain an accumulation of evidence in the form of messages through savages or children who could not be supposed to have imagined such things or heard of them, or till we can photograph the invisible world, or construct an instrument which can respond to the ultra-physical vibrations emanating from a region which is non-physical in the terminology of modern Physics—in other words, till we can positively exclude the mind of the medium as a possible source of these doctrines regarding the future state, they must remain unvoiced-for scientifically. The point is, of course, that they differ from Test-messages, such as the Book-Test in "The Verdict —?" in that they do not exclude the operations of the mind of the medium, nor even that badly overworked hypothesis of telepathy from the living, as the Book-Test I refer to seems conclusively to do.

THE STRENGTH OF THE EVIDENCE.

But I should be doing less than justice to all this evidence did I not remind you that it is infinitely stronger from a scientific point of view than any evidence as to the future state furnished by the Bible. In other words, a person who considers the Biblical evidence satisfactory, either as regards the fact of survival or as regards the details of the discarnate existences, certainly surrenders his right to dispute the Spiritualist's evidence on these matters on scientific grounds. He is, in fact—shall we say?—straining at a camel but swallowing a super-Dreadnought. Of this you could convince yourself, unless prejudiced and illogical, by reading a couple of dozen books and subscribing for a year or two to *LIGHT*.

Now for these ideas themselves. (Again let me remind you that I am giving you my impression of those ideas, and write under correction from Spiritualists themselves.) For brevity, I shall formulate them as from the point of view of a convinced Spiritualist.

Every person has (as St. Paul said) a psychic body. This psychic body is a replica of his physical body, non-physical, as Science understands the domain of the physical but almost certainly physical in the sense that it is a form of matter and has weight. The experiments of Dr. MacDougal in ascertaining the loss of weight of human beings at the moment of death, of Dr. Baraduc in photographing the bodies which hung over the corpses of his wife and son for a short time after death, and of Dr. Kilner in rendering

visible the aura by means of a dicyanin screen, seem to prove both points.

This psychic body must not be understood as being the spirit, or even perhaps the soul, though the latter term is nearer the mark. But it is all that the departing spirit carries with him at death, and it is, moreover, the basis or foundation upon which he is able, with the help of certain physical conditions, occasionally to "build himself up" a body which is solid to the eye and visible to non-clairvoyant persons, or, if he cannot get so far as that, visible to clairvoyant persons, and, in fact, material in ordinary parlance, to some degree.

On leaving the body, the departing entity enters upon a fresh condition of existence. This is not a different *place* astronomically, or even geographically, but a condition of a different form of matter governed by different laws.

This new state of existence is so little different from the old that for a time he does not always even realise what has happened to him. In the case of persons who have been killed suddenly by accident, or on the field of battle, it is even difficult to convince them sometimes that they are dead at all in our sense of the word, and it is only when they find that they meet with persons whom they know to have died, and when they find that they cannot attract the attention of persons still living (in our sense) that the conviction is borne in upon them that they are really and truly dead.

SPIRITUAL STATES.

The more gross and physical the previous life has been, the more gross and material is the plane or state of the new existence in which they find themselves, and the more they are able to perceive what we call material objects, and know of the lives of incarnate persons in the more material details.

On the other hand, the more spiritual and the more refined and elevated the previous incarnate life, the less gross and, in our sense, material the state of existence in which they find themselves. In other words, the soul creates its own new surroundings, rather, I gather, not from any inherent difference in the surroundings themselves, as compared with those of other discarnate people, so much as from a different form and, above all, a different degree of perception of them by the individual, so that the same surroundings would be quite different to the spirit of General Gordon (say) from what they would appear to the spirit of Mr. X.; a selfish, rapacious, covetous, luxurious South African millionaire.

Generally speaking, birds of a spiritual feather flock together, whether the plumage is of the vulture or of the bird-of-paradise. So that the planes, of which we hear so much in Spiritualist and Theosophical circles, are rather subjective than objective or regional.

The spirit, in its new life, begins pretty much where it left off in the old. The new life is material, in a sense, but not in our sense. It would seem that the discarnate person can have pretty much what he desires if he is willing to take a certain amount of trouble, but that while he can have dwellings and pictures and music, etc., these are created by thought-energy, either of his own or someone else's, and are again, to a certain extent, subjective and illusory. He can even have food, which seems to him as real as our food, but as food is not necessary to the body of that state of life, he only desires that kind of thing if he has cultivated greediness for it, and he is gratifying *desire*, not conforming to *necessity*, if he seeks food. But other carnal pleasures, even vicious ones, are not denied him if he sufficiently desires them. Pre-created cravings of this kind remain with him, gratifiable at least to some extent, until he learns their uselessness and harmfulness.

The punishment of an evil and selfish life consists in the automatic relegation of himself by the individual to a thought-state in which the evil and the sensual are round him, and the only easily accessible companions are people of like tastes. The gradual realisation of this brings about a desire to escape from it. Then, according to Spiritualism, the real soul-agony commences. The struggle of the soul to escape from its surroundings entails the agony of soul-birth to higher things. But the greater the perception of its state the greater the perception that is entailed of the wrong that has been done, and still more the right that has not been done, and the realisation that, in order to progress—moral and spiritual progress is the key-note of Spiritualism's life after death—the effect of every wrong must be undone if possible, compensated for if that is impossible, atoned for by help given to others, especially to

the individuals wronged. Realisation of the consequences of wrong-doing, and of the impossibility of righting it, and the extreme difficulty of destroying its consequences, the necessity of going back and searching for lost opportunities in order to re-create them and use them better; remorse—the adverse conditions of their immediate surroundings—all these factors make up a state which varies in degree and in unhappiness with the degree of evilness of the previous incarnate existence.

MINISTERING SPIRITS.

On the other hand, those who have lived really unselfish and spiritual lives find themselves in a world of beauty resembling our own material universe in many ways, but with its beauties enhanced and spiritualised. They enjoy for a short time a period of rest, recuperation, and familiarisation with their surroundings, but soon desire, and are soon encouraged, to make themselves useful. Delivered from the cares of the body, freed from financial worries, physical sicknesses, the needs of clothing and food, as involving the best of a man's energies (as they too often do in this life), unfatigable physically and mentally, they are able really to "do noble things not dream them all day long." They are perhaps attached to living persons whom they love, as "guides," and while they try to influence these persons telepathically for their own good, they also gain experience telepathically of other difficulties and temptations and spiritual problems of which they had no particular experience themselves. If they have any special talents, say, of an artistic nature, they perhaps devote themselves on the one hand to the further study of this art under different conditions, and on the other hand to inspiring and guiding the efforts of persons who are similarly engaged here; or they are engaged in studies and training which will enable them to help persons in the unhappy state described above; or they are engaged in studying how to assist in bridging the gulf between the living and the dead, and in perfecting the means of communication, and devising phenomena and messages which will convince sceptical persons like you of the possibility and desirability of such communications.

Those who, like most of us, have much good in ourselves and lives, yet much to regret, have to learn by teaching and teach by learning, have to see ourselves as we are and have been, and strive to realise what we ought to be and would wish to be. The highest is out of our power for the present, and the lowest offers an unlimited field of labour wherein we can learn that he who would save himself must lose himself. We have to eradicate our faults and learn to be self-less; we have to suffer due sorrow for our many failures and wrongs done. We also have our little hell to carry about with us in our little heaven. And our hell, or our purgatory, which is the only real hell of the Spiritualist, means as much to us as to those others who had not perhaps our opportunities and advantages. At any rate, each one's state is exactly proportioned to his deserts. He is his own judge; his punishment is automatic and inevitable. Not one hair of its weight is escaped because the great Teacher was crucified, nor because we believe that 'ism or this, nor because we went to Mass or to Early Service, or confessed or were absolved by Pope or parson. We find, in fact, that whether or not we "obtain the forgiveness of God" or profit by the "intercession of Christ," or suppose that we obtain these things, there is just one merciless judge in all the universe whose forgiveness one cannot obtain, and that person is oneself. Until that judge has exacted the very uttermost farthing, no other judge or ecclesiastical authority has any interest for us; indeed, we possibly see him carrying about his own hell and his own court of justice and his own inexorable judge; and that judge has no mercy. That judge is the spirit of God within us.

I think I have given you a fair *resumé* of the broadest ideas of Spiritualism. I can but give you an outline, within the limits of a reasonable letter. I have not touched on the evidential aspect of the subject, which is fairly fully set out in "The Verdict—?" and many other books.

Honestly, now, does not this representation compare quite favourably with at least the exoteric teachings of any branches of the Christian Church with which you are acquainted?

HASTINGS.—We are informed that the new home of the Hastings Society will be at 2, Pelham Crescent, and that it will be organised on a substantial basis, with a hall to accommodate nearly 100 people. It will be conducted as a Psychic Centre.

WILL POWER.—At a meeting of the members of the Spiritualist Fellowship Centre held on the 10th ult. at Hendon Town Hall Library, the secretary, Mr. Thomas Blyton, read excerpts from interesting letters received from Mr. E. W. Collier, Mr. S. De Brath, Dr. Ellis T. Powell, Mr. F. Bligh Bond and Mr. Horace Leaf on the subject of "Will Power, the Method of its Use by both Incarnate and Discarnate Spirits, and its Possibilities and Limitations." A discussion followed.

AN ARMISTICE DAY SYMBOL.

Mr. Duncan Campbell writes:—

On the evening of Thursday, November 10th, at a meeting of the Christian Psychical Research Society, Glasgow, the following incident occurred:—

A black ebony cross was shown, with Jesus stretched thereon. The edges of the cross were encircled with a beautiful golden light. After a few seconds Jesus descended from the cross, and stooping, lifted up a little child, whom He held out to us. The vision then disappeared. Shortly afterwards a spirit spoke to us through the trumpet. He gave the name of a well-known minister, formerly of a church in Glasgow, and said the symbol was shown to remind us of Armistice Day which was on the morrow. The spirits of those killed during the war would, he said, on that day revisit their friends and the scenes which were familiar to them when on earth. They would endeavour to communicate with their friends, suggest thoughts to them, and where conditions were suitable, would show themselves. Christ would also be with them to bless and help those requiring help and guidance.

He also mentioned that Armistice Day was one of the most holy days in the year. It was not to be observed as a day of sorrow but one of rejoicing.

UNCONSCIOUS MUSCULAR ACTION.

Mr. D. M. Jones (p. 745) is puzzled as to the involuntary innervation of "voluntary" muscles. These are muscles which *can*—not which *can only*—be consciously directed. Take the muscles that control respiration: we can work them consciously when we like, but during most of waking life and all of sleeping life we work them unconsciously. The "involuntary" heart-muscle, on the other hand, we cannot work consciously—unless very indirectly, through auto-suggestion.

If Mr. Jones will experiment with the Chevreul pendulum (as described, for instance, in Baudouin's "Suggestion and Auto-Suggestion," pp. 209-217) he can find an excellent example. Let him "tell" the pendulum to swing round and round in a wide circle, and then "tell" it to become motionless without delay. Then let him note what his hand does, and see whether the phenomenon seems voluntary or not. Yet the Chevreul pendulum has produced supernormal results, through tapping or spelling.

It would be begging an unsolved question to say that supernormal manifestations can appear only through the unconscious processes of a terrestrial being; but it is important not to leave this consideration out. It explains much of the muddle and failure that we encounter.

K. R.

A PIONEER OF SPIRITUALISM IN HOLLAND.

"Elise van Calcar-Schiotting—her life, upbringing, and teaching (1822-1904)"—by J. H. Sikemeier, with a preface by Professor Dr. G. Kalf, of Leiden (H. D. Tjeek Willink and Zoon, Haarlem, f30), is a bulky Dutch work of nearly a thousand pages, beautifully printed and illustrated. It deals with the career, extending over a long vista of years, of a woman of outstanding character and personality, whose name is held in affectionate remembrance in Holland both in spiritualistic circles and outside, and whose influence extended well beyond the confines of her own country. Belonging to the highest Dutch aristocracy she gave up the position in society which she might have occupied, and incurred the severe displeasure of many of her friends and even some degree of social ostracism by devoting herself to the scientific investigation of psychical phenomena at a time when such investigation was rare. She was one of the group of spiritualists which included Mr. J. S. Gobel (founder and for some time editor of "The Future Life") and the noted novelist, Mr. H. J. Schimmel. Amongst the present workers for Spiritualism in Holland who are mentioned in the book are M. and Mme. Holte tot Echten (M. Holte is Chamberlain to Queen Wilhelmina), and the well-known poetess of Spiritualism, Frau van Rees. Mme van Calcar Schiotting visited Victor Hugo and corresponded with many of the leading social reformers in Europe. The book contains many portraits of people of note in the world of science, literature and education as well as reproductions of letters and much other interesting matter.

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THE RECOLLECTIONS OF A VETERAN.

PHENOMENAL SPIRITUALISM IN EARLIER DAYS.

Mr. Thomas Blyton, of Hendon, has many interesting memories of the past. He can recall the visit to England in 1868 of the Davenport Brothers, over whose exploits controversy has raged for many years. In the course of a paper read by him at the Hendon Spiritualist Fellowship Centre recently, Mr. Blyton gave a description of what he had then witnessed in the way of astonishing physical phenomena associated with the Davenports. He also knew Miss Florence Cook when she was at the beginning of her powers as a medium.

By Mr. Blyton's permission we take the following extracts from his paper:—

D. D. HOME AND THE EVERITTS.

At about this period (1868) the celebrated medium, Mr. D. D. Home, was giving a series of readings in London, and at the close of one of these he was good enough to give me an appointment at his chambers in Victoria Street, Westminster, in the course of which he told me some of his psychic experiences. His own circle for sésances being an exclusive one, he was only able to give me an introduction to the private family circle of his friends, Mr. and Mrs. Thos. Everitt, then resident in Pentonville and later in Hendon. In that circle I was most hospitably entertained, meeting therein, amongst others, Mrs. Floyd, Mrs. Emma Hardinge-Britten, Mr. and Miss Shorter, and Mr. J. C. Luxmore. In this and subsequent sésances with Mrs. Everitt, the converse with the spirits "John Watt" and "Znippy" in the direct voice impelled me to further extend experience with other well-established mediums, both private and public, eventually establishing a conviction of the thorough genuineness of the phenomena, with a strong presumptive feeling of an extraneous intelligence operating in their production.

KATIE KING.

I recall an occasion when "Katie King" asked to see my eldest daughter, then a mere babe, and, on the maid bringing the child into the sésance room, she was then handed to Mr. (afterwards Sir William) Crookes, who in turn placed her in the outstretched arms of "Katie King," who caressed the little one and shortly returned her to our charge after some slight trepidation of the mother present among the company. "Katie King's" drapery was often commented on, appearing brilliantly white at early manifesting, and gradually becoming dull and apparently soiled towards the close of a sésance. At one sésance on request "Katie King," with a pair of scissors, cut out a piece of the front portion of her drapery under close observation, handing the piece to one of the observers and exhibiting the hole in the drapery; then, directing careful observation while shaking out the drapery, the material was noticed to come or fall together until on close examination in our hands no trace of imperfection was discovered, yet the cut out portion remained in our possession. This was accomplished in ample light for clear observation, as were most of my experiences of so-called materialisation phenomena with Miss Florence Cook. This phase of manifestation is dwelt upon at length because it appears to me to be the climax of what is generally recognised as physical in its aspects, such as is at the present period scientifically observed in presence of other mediums and designated by the term "ectoplasm"—an extrusion from the human body. No definite knowledge has as yet, however, been obtained, so far as regards the *modus operandi*, or intelligent control, of this "ectoplasm" in building up a more or less temporarily complete living human form.

PSYCHIC PHOTOGRAPHY.

Psychic photography as first experienced by me in the year 1870 with Mr. Frederick A. Hudson at his studio at Highbury, and since obtained with other operators elsewhere, presents some very remarkable features. These results afford exceptional value as permanent records of psychic activities, as likewise do many specimens of direct drawings and paintings, writings, apports, etc.

TRANSPORTATION THROUGH THE AIR.

At a private family dark sésance with Miss Florence Cook at her parents' residence at Hackney, Mr. Frank Herne was suddenly and unexpectedly brought into the circle from the West End of London without hat or overcoat; and, after our recovering from the shock and surprise, the sésance was resumed with Mr. Herne included with a view to obtaining an explanation of the occurrence. Immediately on extinguishing the light, three articles were dropped on the table, and on lighting up were found Mr. Herne's hat, overcoat and umbrella! "John King," speaking with the direct voice, explained that the band of spirit workers had availed themselves of an opportunity for transporting the medium with his belongings across London in that remarkable manner.

Later enquiry showed that at about the time of the occurrence, Mr. Herne had been with a Dr. Clifford and a friend witnessing a theatrical play in the West End of London, during which Mr. Herne was suddenly missed from his seat in their midst. Similar instances of transportation have been recorded, amongst others Mrs. Guppy from Highbury to Lambs Conduit Street; Miss Lottie Fowler, and Miss Florence Cook.

DAVID DUGUID.

Among my souvenirs are specimens of direct miniature oil paintings obtained under absolute test conditions, some dozens being simultaneously produced, while singing a verse of song in a dark sésance with the well-known medium, Mr. David Duguid, of Glasgow. I have also witnessed the same medium, blind-folded and entranced, engaged in painting a large canvas oil picture in the light. In the dark sésance he was securely bound to his seat in such a manner as to render it impossible for him unaided to manipulate the painting tools, while the cards upon which the paintings were executed were in every instance treated or dealt with in a manner to prevent the possibility of any deception or substitution.

SOME CONCLUSIONS.

In the course of some concluding remarks in his paper, from which we are only able to take a few extracts, Mr. Blyton said:—

Beginning life with a very hazy, not to say indefinite, idea of its continuity, the pilgrimage of a spiritualist has at least in my own case afforded sufficient experience to substitute knowledge for more or less uncertain belief, enlarging the conception of the unseen forces of nature and giving a realisation of the reality and potency of the human soul. The as yet unsolved problems associated with Spiritualism press for a solution, and in the near future let us hope more light will be thrown on the *modus operandi* by which we ourselves as living souls function through the bodily organism, thus giving a clue to the operations of discarnate souls in manifesting through the same channel.

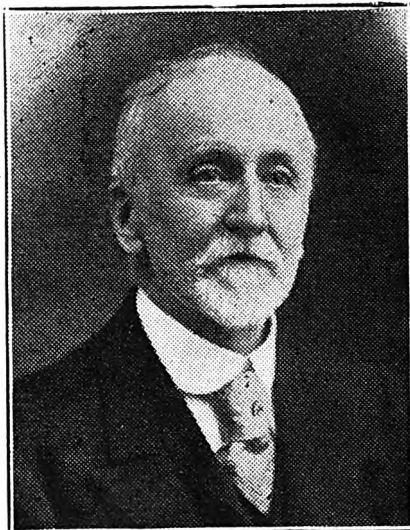
ACHIEVEMENT.

So, in my dream, I found myself in a vast valley, the sides rising above me up to the clouds. And, impelled, I knew not why, I laboured up the side till, weary to death, I stood on a flat top in the clouds.

And there I saw a great stone, and by it sat a man of huge stature. His attitude was of one hopeless, lost in despair. I asked his name. He was silent for a time. "I am Sisypheus," he replied. Then, his eyes staring blankly into space, he went on:—

"My past is blotted out. Till now I have lived in strenuous labour trying to roll that," he pointed to the great stone, "up the side of the valley. In the past I have always failed. But in the past I have been fulfilling man's supreme duty. If useless, still I have been striving for accomplishment. Now I have achieved my task. My past of labour is blotted out. A future of blank nothingness faces me."

—GERALD TULLY.



MR. THOMAS BLYTON.

THE GHOST WITH A WALKING STICK.

Mr. Albert Stuart (Southport) writes:—

The interesting experience of Major Fitzroy Gardner at the Haymarket Theatre, referred to in *LIGHT* of the 5th ult. (page 717), reminds me of a similar experience I had over twenty years ago. On my return from the Far East where I had been living, I had occasion to visit the old City of York for a few weeks. Desiring quietness in my work I found suitable rooms outside the city in a fine old Georgian house facing the river, away from the inhabited part of the city. The first night, on retiring to bed, within a few minutes of closing the door, I heard the sound of footsteps approaching my door, along the corridor. Three distinct knocks followed. I called out in answer, but having no response, I went to the door with my candle in my hand, when, to my surprise, no one was to be seen. As I heard no one walk away, I thought this somewhat strange, so I walked along the corridor, but could neither see anything nor hear any sound. Thinking someone might have made a mistake in coming to the wrong room, I turned in without giving the incident further thought. At 3 a.m. I was awakened by the same noise above my room; it sounded like an old gentleman with a walking stick, then it seemed to come into my room and became so unpleasantly loud, that I jumped out of bed, lit my candle and looked round the room, also in the dressing-room connected with it, but could see nothing. I noticed that the noise ceased as soon as I got out of bed, but recommenced when I got in it again, beginning again, as I thought, in the room above. I called out a request to the person to cease from disturbing me from my sleep, and immediately the walking and banging about with the stick stopped.

I forgot the incident in my hurry to catch a train next morning, and on returning late the following evening, I only remembered the matter as I entered my bedroom, when I had no sooner taken my coat off than I again heard the same heavy footfall coming along the passage. Not to be outdone on this occasion, I darted over to the door very quietly with my candle in one hand, my other holding the handle of the door, and without giving the stranger, whoever it was, an opportunity of knocking, I immediately opened the door as soon as I heard the footfall come right up to the door. To my utter astonishment there was not a soul to be seen. Again I walked along the passage but nothing could be seen or heard. I returned to my room somewhat puzzled, because at that period of my life I knew nothing of psychic matters. At 3 a.m. I was again awakened by the same continual walking and banging of a stick, and, to save getting out of bed, I called out very loudly asking the person to kindly let other people sleep and to stop walking about above me. The noise ceased immediately and I went to sleep again.

Next morning at breakfast I interviewed my landlady on the matter, asking her if she would kindly request the old gentleman who slept above my room not to make so much noise, and related what had taken place the previous two nights. Whilst reciting the incidents, I noticed she became very white and agitated; she replied that I must be mistaken as there was no room above mine, only the roof, and that she was the only person beside myself in the house at the time. I asked her, without knowing why, if anyone had died recently, and she replied pathetically that her father had died in my bedroom a month previous to my coming. On hearing this I at once asked to be put into another room away from that part of the house. I stayed there for six weeks without ever being disturbed again.

Having been deeply interested in psychic subjects the past 15 years, I can now understand that the disturbance was caused, no doubt, by the lady's father being earth-bound and greatly troubled at my using the room he was still attached to. Had I known then what I have learned since on these interesting phenomena, I might have been able to help him. Since then I have visited haunted rooms, and being slightly clairvoyant have been able to verify for myself the existence of earth-bound spirits and to help them.

We understand that the price of the reprints of a "Prayer for a Friend out of Sight" (to which allusion was recently made in a lecture by Dr. Powell) is now 10d. per dozen instead of 7d. per dozen, as originally stated.

THE UNITED CHARITIES FÊTE at the Hotel Cecil, held under the patronage of H.R.H. The Princess Beatrice on Wednesday, 30th ult., and Thursday, 1st inst., was devoted to the benefit of many hospitals, charities and missions, amongst them the Queen's Hospital for Children, the Church Army and the Actors' Benevolent Fund. Many distinguished people took part in the Fête, which owed a great deal to the initiative of Princess Karadjia. The Duchess of Abercorn opened the Fête on the second day, and the proceedings included orchestral and vocal concerts. Clairvoyance, palmistry and "sand divining" were amongst the "side shows," and these were immensely popular.

MATERIALISATIONS AND LUMINOUS FORMS.

By J. W. MACDONALD.

In October last, I had a sitting with Miss Bessinet, at the British College of Psychic Science, for Materialisation, a phenomenon I had seen with Mrs. Mellon over nineteen years ago and with Potts, another medium.

With Mrs. Mellon the figures were formed outside of the cabinet in a red light, the medium being in the cabinet at first, subsequently emerging and appearing alongside the spirit form. In Potts' sitting the figure was formed inside the cabinet but did not emerge.

Miss Bessinet's materialisation was quite different, and consisted only of the materialised face, which was illuminated (the room being dark) by a beautiful spirit flash light. I have been much exercised as to what this "flash light" is. In Robert Dale Owen's work, "The Debatable Land" (1871), there is a passage bearing on this phenomenon. Owen describes a sitting with the Fox sisters, when he saw a luminous appearance "not more than four or five inches from my face," which is just about the same distance I noticed at the Bessinet sitting: he proceeds:

"It resembled a cylinder, illuminated from within: its length being about five or six inches, and its apparent calibre about one inch."

He supplements his own observation with an account by Dr. Gray, one of the sitters at the famous three years' sittings with Mr. Livermore, described in the same book.

"At one of these [sittings] there was laid on the table before them a cylinder about the same size as that I saw, but more fortunate than I, they had an opportunity of handling it. It seemed, Dr. Gray said, to be of rock crystal or some similar hard, perfectly transparent material, and to be filled with some incandescent fluid, which was only faintly glowing when at rest: but when the cylinder was agitated the light shone out brightly. During the time they saw and examined it, there was no other light in the room except that which it emitted. By the raps it was stated that the cylinder was the light vehicle employed by the attendant spirits to illuminate their ephemeral productions: being itself as ephemeral as the rest." (pp. 405, 406.)

This seems to be an explanation of the phenomena at the Bessinet sitting.

Dale Owen has some speculations as to the substance of the materialisation, which in the light of the phenomena with Eva C., in Paris, exhibit good prescience. He says:—

"All that one seems justified in surmising is that there are invisible exudations from the human organisation—more or less from all persons, but especially from the bodies of spiritual sensitives—which spirits can condense or otherwise modify, so as to produce not only what to the senses of human beings is a visible and tangible form, but also substances resembling earthly clothing and other inanimate objects."

He also states that Dr. Wilson, of New York, told him that he had been one of a committee of six persons, who, during a carefully conducted experiment, where the strictest precautions against deception were taken, obtained from the tips of the fingers of a well-known medium, phosphorus, slightly varying from the phosphorus of commerce. He showed Mr. Owen a small quantity of this, which he had preserved as evidence of the result. (p. 404.)

In the Bessinet sitting one could not see how the face was formed, but in the Mellon sittings the figure was made before one's eyes. The atmosphere of the room became opaque, evidently with the emanations from the sitters—that these emanations were of a phosphorus nature appeared likely and different, I should say, from the ectoplasm of Eva C.

When this emanated material was gathered up and condensed into the spirit form, which moved about and spoke, the atmosphere of the room became clear again. Ultimately the form disappeared through the floor, talking all the time of going down, and left a round mark of phosphorus on the floor, which ultimately melted away.

MR. HORACE LEAF delivered his well-known lecture on Materialisation at Mortimer Hall on November 30th before a large audience. The chair was occupied by Mr. Leslie Ournow. Mr. Leaf, who showed some new slides, gave a very interesting address, and the fine collection of pictures of ectoplasm and full-form materialisations excited keen interest.

A MISSING SOLDIER'S GRAVE IDENTIFIED.

By M. T. CADELL.

It is always a satisfaction when evidence comes through from the Other Side which is helpful to others. The following instance seems to be a case in point.

I give the real name of the soldier, but have altered the names of the places where his relations live.

Early in the year 1919, in a communication from my son, through pointer and alphabet, came this sentence, apparently irrelevant, among other matter: "I have visited Robert Atkinson." I knew no one of that name, so asked, "Who is he?" "A man in my regiment." The word "regiment" was obviously not the right one, as my son had belonged to a field company of sappers attached to a division; but, as in writing of this kind the precise words do not always come through correctly, I gathered that Atkinson must have been a sapper attached to the same division or possibly even one of the same company.

Unfamiliar names are rarely mentioned, but about this time another name unknown to me previously was given, which I was able to link up successfully. Nothing more, however, was heard of Atkinson for a year and a-half. My husband and I were then in France trying to locate our son's grave. We were successful in this, and were leaving the village that afternoon, when the idea came to me to look among the Records of the French war graves office and jot down any names of sappers buried in this very remote little graveyard. I thought perhaps it might have been overlooked and that the relatives of those buried there might not all have been informed.

I took down seven names, only two of which had their numbers attached; among these was one "Atkinson, R.E.," no Christian name or number, but with date of death.

On my return home I wrote to the Record Office of the Corps of Royal Engineers, and asked to be put in touch with the next of kin of those on my list. The Record office sent copies of my letter to the relatives and I had four replies, all anxiously enquiring for any news I could give. "Missing, believed killed" on such-and-such a date was all the unhappy mothers and wives knew up to this time. One of the replies came from a Mr. Atkinson, whose brother, Sapper Thomas Henry Atkinson, had been reported as "Missing, believed killed," six months later; but by that time the division was in quite a different part of France. Obviously this was not the Atkinson who had been killed in the battle, lasting two days, in which all those buried in this cemetery had lost their lives.

I was undecided whether to let the matter drop or to make a further effort through the Record Office. A few days passed, then the following "message" was received in the usual way: "Robert Atkinson was killed fighting when I was; he says his mother grieves not to know where the grave is." I asked, "Was the man in your company?" "No," he says "Rochdale."

Still I did nothing. Again I received a "message," "Get his name, it does not mean much trouble." "Is his Christian name Robert?" "Am not now sure."

Urged by this, I wrote once more to the Record Office, and this time I received a letter from the mother of Sapper Albert Atkinson who, she said, had been in a signal company attached to the same division as my son's company. All she knew of her son's fate up to the time she received my letter was that he was "missing near Rheims," the date being the same as that on the other crosses in the graveyard. Mrs. Atkinson had made every effort in her power to get information as to her son's fate; she could not hear if he had been taken prisoner and died in Germany, or if he had been killed on the date he was reported "missing." She wrote, "This news has taken a great burden off my mind, the anxiety of the last two years."

The letter was dated from Knutsford, a place about twenty miles from Rochdale. I wrote to ask her if her son had any connection with the last place; she replied that he had; both she and her husband had relations there.

It seems to the writer that these incidents, when taken together, show more than chance coincidence or telepathy from the living. The names Robert and Albert are much alike, and the surname had been given a year and a-half before I knew of the existence of such a person. Also the name of the place with which he was connected came correctly. Curiously, I had to look it up in the map to find where it was, while Wilmslow, the place where his parents lived I had visited and knew quite well. Possibly or that very reason the unknown and unusual name was given in preference, as it struck me much more than a well-known name would have done.

I should add that I had an unofficial letter from the War Graves Commission informing me that the place of burial of this Atkinson was considered to be correctly proved. Since then both his mother and I have received from the Commission an official notification of the exact location of the grave.

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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.

THE PROOF OF HUMAN SURVIVAL.

W. J. FARMER.—You set us a very long and complicated problem, an adequate answer to which would cover several columns of *LIGHT*. However, it all comes down to the question of proof of survival. What constitutes this proof? Shortly, we suppose all those things which tend to establish the idea of the return of some departed person as we knew him—what has been called, in fact, a dramatisation of personality. Some of us have received this kind of proof to our complete satisfaction. People differ very much in their ideas of what constitutes proof. Some are contented with a clairvoyant description and a message or two. Others call for “absolute proof,” not recognising that there is no absolute proof of anything outside of mathematics. You are rightly rigorous in your standards of evidence, and in your case we should imagine the proof will be cumulative, going on for perhaps years by the collection of pieces of evidence which in the end will build up a body of proof sufficient for your purposes. It has been so in many other cases. But it does not at all follow that because some people seem to be contented with very scanty material they are necessarily deceived. Many persons have an interior sense of perception. They are conscious of the reality through other avenues than that of the intellect. That is to say they are intuitive, and see clearly what to the logical mind can only be conveyed by close investigation and the weighing of evidence.

FAIRIES AND PIXIES.

L. ABRAHAMS.—This is a question we have answered before. All we can say is that we are in no position at present to make any definite statement on the subject of fairies. There is a great deal of literature on the subject, including such books as those of Mr. Evans Wentz and Mr. Maurice Hewlett on what may be called the literary side of the matter. Also there is much literature of an occult kind which treats the fairies as real beings, and describes them with much circumstance. We have met several people of good intelligence who maintain that they have seen fairies. The question then arises (as an eminent psychic researcher pointed out) as to what they actually did see. You write of the “spirits of flowers,” and that raises another question concerning what are called “elementals,” into which it would take too long to enter here. However, we regard these questions as side-issues in relation to the fundamental subject of human survival. As we advance in knowledge on that subject we may incidentally gain explanations of fairies and other matters in the region of psychology, which at present we have to treat as rather speculative.

MEDIUMSHIP AND MORALITY.

PUZZLED.—Although it may be said that mediumship is not necessarily associated with morality we can only say that it ought to be. It has been said that a bad man who is a good builder may build a good house. We say that a good man who is a good builder will *always* build a good house. There will be no doubt about his conscientiousness at all times. In his book on “The Wonders of the Saints,” the Rev. F. Fielding-Ould deals with this question and points out that the character and quality of the spirit will depend on the character and purpose of the medium. Mr. Fielding-Ould quotes a sentence to the effect that, “mathematicians, musicians and mediums may be very excellent demonstrators of their arts without being saints,” and he very justly takes exception to such a loose generalisation. It is not merely a question of phenomena—which may be very powerful through a medium of gross life and character—but their moral and spiritual quality and purpose. So although we may say that a medium is not necessarily a man of good life, the conclusion is that he ought to be, and that unless he is, any reliance upon him is very insecurely based.

SPIRITS AND EARTH MEMORIES.

ARTHUR B.—If you assume the actual presence of a spirit communicator endeavouring to talk to his friends on this side, you will readily see how much turns on the methods of communication and the character and abilities of the spirit who, as a human being, may on his return to earth conditions be very much at their mercy. We can quite imagine him feeling, when in some very inquisitorial circles, like a nervous witness under cross-examination by a keen counsel. He may lose his self-control and be unable to recall much that would come readily to his mind in more genial surroundings. But there is another consideration in this question of earth memories, and it is only one of many. There is every reason to suppose that, with some spirits, the memory of their lives on earth is so dimmed by time that they have to refresh their minds by collecting the information in some fashion on earth. It may be by psychometrical methods, for even here we know that by coming into certain surroundings once familiar to us, we recall many things that otherwise we should not remember. And there is no doubt, too, that spirits whose memories of earth are not clear refer to records about themselves, just as we do when we consult an old diary we have kept or have recourse to a parish register. But we should be very suspicious of any alleged spirit communicator who could say nothing about himself except that which was recorded in an obituary notice to which the medium might have had access.

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A VISION OF THE FUTURE.

The following encouraging prediction occurs in the course of one of the Messages from the Beyond received since November, 1919, by Miss Anne Abbott, and recorded in her book, "The Two Worlds of Attraction" (Christopher Publishing House, Boston, U.S.A., 1 dol. 50 c. net):—

"Little by little the realisation of the interpenetration of all worlds will become an established fact, and when the knowledge is universal that all denizens of higher worlds than our own can avail themselves at any time of the privilege they have of coming into the vibrations of more dense matter than the plane upon which they dwell themselves, those of us who still dwell upon the earth plane to whom this great truth has been revealed will hesitate to organise our lives and to carry them out upon a sense basis, such as has been prevalent upon earth to so marked a degree that it took a world war to awaken the children of earth to a higher standard of living.

"There will come with this knowledge a deeper sense of the need of making this little span of life a beautiful and an ennobling thing rather than a trivial and transitory one, and the viewpoint of the world will be changed so much from the old-world one of the days gone by, that it will be indeed a new world and there will be a new conception of heaven.

"The tongues of all nations and of all peoples will be more nearly one universal language, and the kingdom of earth will be changed to a garden of beauty resembling the world beyond the veil more nearly with each successive generation. Sadness and weeping will gradually cease from being a factor of life as they are to-day."

FAITH AND KNOWLEDGE.

A FRENCH VIEW.

I believe in the existence of the rings of Saturn and the satellites of Jupiter. Nevertheless I have never set foot in an astronomical observatory. If I went there I should not know how to make use of the instruments. I believe in the ætheric vibrations of the universe, but I have never seen them.

I believe in the marvellous powers of radium. Nevertheless I have never seen radium. But I rely on the experiences of Curie and his successors.

I believe in haunted houses. I have never seen any haunted houses, but the 532 cases studied by Bozzano are sufficient for me.

I believe in materialisations. Although I have never seen a materialisation, men like Sir William Crookes, Professor Richet and Dr. Geley have seen them, and that suffices me.

If human science were based solely on the knowledge that we are able to acquire by our personal means, it would not go far. . . . All belief, even scientific belief, is an act of faith.

—LOUIS LORMEL in "La Revue Spirite," Sept., 1921.

ANSWERS TO CORRESPONDENTS.

C. W. F.—Thanks for cutting. Mr. Rouse, one of whose meetings is referred to on page 770, has always consistently declined to reply to questions from his audiences except in one instance in which the Spiritualists, turning up in strong force, would not permit him to speak till he had pledged himself beforehand to reply to questions at the close of his lecture, when they gave him a very unpleasant quarter of an hour.

W. REDFERN KELLY.—You should write to Mr. Vale Owen direct. We can hardly be expected to explain expressions in articles contributed to another paper. But we should imagine that Mr. Vale Owen simply meant to suggest that the nature of the Deity was far beyond verbal definition.

A NOVICE.—For table manifestations direct contact with the wood is more favourable than operating with any covering on the table. Of course sceptics can get results in psychic phenomena if they supply the power, just as, on the other hand, believers may fail if the mediumistic quality is not present.

L. L. SHARP.—Thank you for the account of the experiences in spiritual consciousness. As you suggest we have plenty of cases, but they are all interesting and suggestive, even if we cannot use them. They are to us far more helpful than the physical evidences, however necessary the latter may be.

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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.—11.15, open circle, Mr. Cowlam; 6.30, Mrs. Mary Clempson. Wednesday, Mr. Abethell.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. Woodford Saunders.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Kingstone; 6.30, Miss Violet Burton. Decr. 10th, social from 6 to 10.30 at Lausanne Hall. Tickets, 1/3.

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

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), whist drive in aid of Building Fund. Sunday, 11 and 7, Mr. A. Punter (Luton), address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Graddon Kent, address and clairvoyance. Friday, 8, free healing.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. G. Taylor Gwinn. Monday, 8, healing. Wednesday, 8, Mr. S. W. Roe.

Peckham.—Lausanne-road.—7, Mrs. L. Lewis. Thursday, 8.15, Mr. and Mrs. Brownjohn.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. and Mrs. Pulham. Wednesday, 8, Mr. J. Harold Carpenter.

Worthing.—Tarring Crossing.—6.30, Mrs. Heath.

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