



**London Spiritualist Alliance, Ltd.,**  
8, QUEEN SQUARE, SOUTHAMPTON ROW, W.O. 1.  
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### MEETINGS IN MARCH.

**FRIDAY, MAR. 18th, at 3 p.m.**

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

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

Clairvoyant Descriptions by Mrs. E. A. Cannock.

**THURSDAY, MAR. 31st, at 7.30 p.m.**

Special Meeting and Address by Mr. H. W. Engholm on the Vale Owen Scripts.

#### Special Notice—Easter Holidays.

The L.S.A. and Library will be closed from Thursday, March 24th, until Tuesday, March 29th.

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

**SUBSCRIPTIONS FOR 1921 ARE NOW DUE.**

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

**SUNDAY EVENING NEXT, at 6.30, DR. ELLIS T. POWELL.**  
March 27th, To be announced.

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**The London Spiritual Mission,**  
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**SUNDAY, MARCH 20th.**

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At 6.30 p.m. ... MR. WILLIAM FORD.

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The Stead Bureau will be closed for the Easter Holidays from March 23rd until March 29th.

#### Wimbledon Spiritualist Mission.

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

**Sunday, Mar. 20th, at 11 a.m.** ... MISS WELLBELOVE and MR. J. W. HUMPHRIES.

**Wednesday, Mar. 23, 3-5 p.m., Healing** MR. & MRS. LEWIS.  
" " 7.30 p.m. ... MRS. L. HARVEY.

(N.B.—Lectures discontinued.)

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Sunday, 11.30 a.m. ... DR. W. J. VANSTONE.  
" 7 p.m. ...

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Tuesday, March 22nd, at 3.30 p.m.—MRS. BRITAIN.

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# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,097.—Vol. XLI.

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SATURDAY, MARCH 19, 1921.

[a Newspaper]

PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits 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.

Mr. W. G. Hooper, in his address on "The Einstein Theory and Psychic Science," confined himself mainly to the statement of principles, avoiding as far as possible the technical side of his subject. We found especial interest in his suggestion that in the Einstein theory the Universe was being looked at from another angle—that of the law of repulsion as opposed to attraction. He claimed that thitherto Science had been mainly concerned with the latter. However this may be, it is certainly a reasonable proposition that every system of thought stands in need of correction at the end of a certain period and that this often takes the revolutionary form of completely reversing the original idea. The process is seen in operation not only in Science but in Religion, as in the two instances of the Roman Catholic and the Protestant Churches. The career of the former has centred mainly about the attractive or centripetal principle. The latter was built up, so to speak, on repulsion or the centrifugal force. It was based on a Protest.

\* \* \* \*

Now it is evident that any single principle, followed to the exclusion or partial exclusion of the others, will call sooner or later for adjustment. The system founded on the law of repulsion will find that it has been driving away to such an extent as to leave itself barren and lifeless. The system founded on the attractive principle will find itself clogged with effete matter, the accumulations of ages which will need a drastic process of expulsion to disperse them. That is what we are seeing to-day, not only in religion but in Science. We have noted the process especially in medicine, in which the process of expulsion is illustrated by the various systems—notably the Handcock system—which aim at expelling accretions from the body, clearing its passages and ducts of clogging matter and giving the system free play along natural lines. It means, in effect, in the various instances a reversing of the engines—a positive system being followed by a negative one alternately, so that the balance of Nature may be maintained.

\* \* \* \*

When Büchner, the German philosopher and materialist, was writing "Force and Matter," he is said to have derived great assistance from the "Arcana of Nature," and quoted from it on several occasions. He was in complete and happy ignorance of the fact that it was a piece of inspirational writing given through an uneducated boy of seventeen in the person of Hudson

Tuttle! Probably had he been acquainted with the source of the work, he would have thought it unworthy of his attention. Certainly having found the work so helpful to him and made quotations from it, he could not have declared, like certain very stupid critics of Spiritualism in the Press and elsewhere, that inspirational writing is always nonsensical, and that no information of any consequence reaches us from the other world. As we have said, in effect, on previous occasions, so strange are the workings of prejudice that the finest piece of work in literature, science or art would lose half its value in the eyes of the critical fraternity if it were put forward as being of supernatural origin. It would be "tainted" at once, and placed below productions which, although of inferior quality, were achieved by ordinary methods. We have seen instances of the fact in the past, an evidence of the extent to which unregulated emotion may affect the judgment of the coldest critic.

## THE CHURCH AND SPIRITUALISM.

In a lecture on this subject, given at Bedford College to members of the University of London Catholic Students' Society, Father Thurston, S.J., showed that the Church had been consistently uncompromising in her opposition to Spiritualistic practices. He also referred to the decrees issued by the Papal authority against the subject, forbidding all attempts to communicate with the dead. In short, he gave a summary of the Roman Church's position, which is quite familiar to most of us.

One or two points in the reported address struck us as worthy of comment, and with these we deal.

We note an allusion to "calling up the dead," and are disposed to ask whether the dead are "down" and, if so, where? Further, what are we to do when the dead call us up, for that is, so to speak, a frequent experience?

Of course we have not much time for medieval conceptions of the world. Humanity has advanced considerably in its knowledge of things since the Middle Ages, and in this subject amongst others. Sir Oliver Lodge, who is quoted by Father Thurston, once said that Science could not take notice of theological sign-boards.

Father Thurston, it is observable, speaks of the unhealthy physical effects which result from Spiritualism. Yes, it is like athletics. Unhealthy physical effects equally follow undue devotion to athletics both in the case of athletes and people of poor physique. Well, what of it? There are thousands of Spiritualists healthy in body and mind in spite of (and sometimes because of) their heresy. Is nothing to be said about these? We have little time to waste on statements the one-sidedness of which is apparent to the simplest reader with an unsophisticated mind.

## LIFE AND LOVELESSNESS.

### A RIDDLE AND ITS SOLUTION.

A correspondent who is troubled by the question of evil and injustice in the world asks why the great gift of love is so indiscriminately distributed. The point is dealt with in a letter from Mr. Stanley Do Brath, who writes:—

This is essentially the same question as "Why was not the world created perfect?" But it may be more simply answered in the one particular case: "Why are some so loveless?" Because crude humanity from childhood upwards will put aside the lessons of love and joy: because children are brought up in many cases lovelessly: because those who can love often find no response: because of the tendency to take physical gratification as real, and love as sentimental: because men and women do not heed the lesson of Christ, till the rod of spiritual consequence drives it home. These are a few of the reasons for the fact that competitive selfishness is the usual practice. There is a very distinct chain of cause and effect. Evolution, as has been proved, is in process of developing consciousness, and till organic matter has been highly refined by long evolution it cannot have the consciousness known as love, which is really the highest consciousness we can have.

"Light" can be obtained at all Bookstalls  
and Newsagents; or by Subscription,  
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# THE COUNSELS OF CLAUDE.

Further Messages Recently Received by Mrs. Kelway-Bamber

From Her Son, Claude, Killed in France, November 11th, 1915.

(Continued from page 163.)

## THE BALANCE-SHEET.

In the course of man's evolution he progresses in cycles. I have explained something of this before.\* He touches the same people, places, and conditions at intervals of time through the law of cause and effect. He returns to run the gamut of emotion and feeling from every side, to balance up, as it were, and so learn his lesson. Unfortunately many people can only learn through personal experience; they have not sufficient imagination to benefit through other people's. As you learn or otherwise you hasten or retard your spirit's progress. It sometimes happens that a man, though he has not suffered that particular form of it, sympathises with and does all he can to relieve the pain, sorrow, and trouble of others. He would not, therefore, require to undergo the discipline of experience in this respect. The majority of people, however, even if they do not actively cause it, do very little or nothing to help

from evil; you must actively do good. There are many people who confine their interests to theorising and dreaming of great schemes for the improvement of mankind on a vast scale. An ounce of practical good work is worth many pounds of it in mere theory. I will try and explain how the law of reaction of cause and effect works. I have told you that every thought and deed is registered in the atmosphere round you. The Ether is God's photographic plate, and up on to it you are continually impressing your contribution of good and evil. This, with all the contributions of the world's other myriads of minds, forms the universal consciousness. The great God-consciousness contains this world consciousness which is the lowest stratum of it, the fringe, as it were, but because it is the lowest layer and nearest to Man the Great God-consciousness behind is pressing it, almost forcing it, back to Earth, where it re-manifests and develops the images with which you have impressed it. Good comes back good, evil evil inexorably. (Therefore always try to do and think beautiful things.) This causes the circular effect of which I have

## The Betrayer: From "Leader."

HE told us that when Jesus of Nazareth was upon the Holy Rood there stood among those who beheld Him the one who had sold Him to His death.

*Do you mean he stood there in the flesh?*

Yes, in the flesh. He could not bring himself to keep away, and stood, not very near, but near enough to see the features of the dying Man, the Man of Sorrows. The Crown had been removed but the blood drops were upon His forehead, and His hair was here and there stained with blood.

And as the betrayer looked upon the face and form of Him, there came into his soul a voice which mocked and said: "As you would have gone with Him into His Kingdom and there have taken high place of power, go now into the Kingdom of His adversary; there you may have power for the asking. He has failed you. Go now where He will not be at hand to reward you as you have served Him."

So voices came about him and he strove to believe them and to look into the face of the One on the Cross. He was eager, and yet in

fear of those eyes into which he never had been able to look with comfort at any time. But the sight of the dying Christ was all too dim and He did not see Judah there.

And still the voices hummed on and taunted him and cajoled him more gently; and at length, in the gloom about the place, he rushed away, and let out his life in a place where he found solitude and a tree. He took off his girdle and hung himself to death on a tree.

So they two died on a tree both on the same day, and the light of earth went out for them both at the same hour.

When they entered the spirit-spheres both were conscious and they met there once again. But neither spoke then; only, as He had looked on Peter, so He looked on Judah now and left him for a time in his sorrow and anguish till that should do its work, when He might come again with pardon.

As He did with Simon when He went forth into the night to weep, so He did now with Judah, who turned and stumbled away from Him with his hands to his eyes into the night of the hells.

And as He did with Simon in his penitence and sorrow and his sore need, so He did with the one who had failed Him in His loneliness, as Simon also did. He did not leave him comfortless all his days, but sought him out and gave to him the blessing of His pardon in the bitter anguish of his sorrow.

### TO TELL OTHERS.

This was what the Seer told us, and more than this withal.

And he bade us stay awhile in the Temple and Shrine and meditate on the things he had told us, and also gather power to go forth at length with the story, telling it, with others which he told us, wherever it were needful that sinners should hear of it who in the darkness of despair had lost hope of the forgiveness of their Master betrayed. For all sin is betrayal.

But in what manner our task was done we will tell you at another time, for you now grow spent and we have had some ado to carry you on even thus far.

So may the Saviour of sinners, the Compassionate One, be with all who are in the darkness, brother.

† Judas Iscariot.

‡ From the Vale Owen Script.—Weekly Dispatch, July 14th, 1920.

others who are suffering, this is the passive attitude and is wrong also. Every day of life we are adding to a score that we have to pay off eventually. The total increases on the wrong side of the balance more rapidly in the case of active misdoing, but in either case the law of reaction will work. Through our inertia we permit evils which increase in consequence, and we will have, therefore, in common with others, to suffer the effects of these evils later. It's the unimaginative, passive sinner that makes the active one flourish. If all were active they would teach each other necessary lessons. The passive ones who say, "It's all right, it does not affect me, nor interfere with my profit, nor pleasure, etc., why should I trouble?" are condoning the wrong. It is no use praying later, "Lord, forgive me for my sins of omission as well as those of commission," for till man can forgive himself there is no forgiveness. He can only do this by learning what he has to forgive which he does by experiencing what others have suffered. Only thus can he square up the balance sheet of this life's account. Selfishness and lack of active sympathy are two cardinal sins which flourish through lack of proper imagination. Rightly controlled this might be the saviour of the world. In order to progress it is not enough to refrain

spoken. You continually throw up in front of you new thought impressions, those you have thus previously registered return to Earth behind you, forced back to the world by the God-consciousness pressing earthward. Your balance sheet is made up not of numerical figures, but images. You cannot omit or erase one item. They are imprinted in indelible ink by a greater hand than yours.

## THE LIFTED MASK.

True is it that Death's face seems stern and cold  
When he is sent to summon those we love,  
But all God's angels come to us disguised:  
Sorrow and sickness, poverty and death,  
One after other lift their frowning masks,  
And we behold the seraph's face beneath,  
All radiant with the glory and the calm  
Of having looked upon the front of God.  
With every anguish of our earthly part  
The spirit's sight grows clearer.

—JAMES RUSSELL LOWELL.

It is right to think and meditate often and profoundly upon things spiritual and heavenly. But it is dangerous to keep your mind concentrated upon any subject so steadily and so protractedly that you cannot think of anything else.

—ANDREW JACKSON DAVIS.

\* Claude's Second Book.

† From Vol. III. of "The Life Beyond the Veil," entitled, "The Ministry of Heaven." Ready early in April. Published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. or from the Offices of "Light."

## SPIRITUALISM IN SCOTLAND.

## A NOTE ON A GLASGOW WORTHY.

BY HORACE LEAF.

Mr. Peter Galloway's popularity among Glasgow Spiritualists is unsurpassed. To know him is to like him. There is something about his personality indescribably friendly and cheerful, inspiring confidence. Forty-five years of business life in a great city have not sufficed to eliminate the air of the countryman about him. This is probably owing to his being a member of a family which has for many generations lived on the land. It was in Alwyth, Perthshire, in 1853, that he first made his entry into this world, and for many years his father followed agricultural pursuits.

Religious influences have always been powerful in his life. From childhood he was brought up in the dour and rigid conditions of Scottish religious life. To use his own words, he was "born into the Free Church of Scotland" shortly after the disruption which gave rise to so much bitter feeling and ultimately in the union of the Free Church with the United Presbyterian Church under the title of the United Free Church of Scotland.

How seriously Mr. Galloway took his religion is revealed by the important services he rendered the various churches to which he belonged. For seventeen years he was an elder in one of them; while for twenty-five years he was a Sunday school teacher. In course of time he occupied every position open to laymen in the United Free Church of Scotland; and in addition conducted one of the largest Bands of Hope in Glasgow. Indeed, for more than a quarter of a century he voluntarily identified himself in his religious work with the young life of the City of Glasgow. One church is actually indebted to him for its continued existence, as, but for his efforts in raising funds for it, extinction would have been its inevitable fate.

In all probability Mr. Galloway would have continued his good offices in the Church but for a terrible tragedy which befell him twelve years ago.

In the autumn of 1909 two of his sons, twins, embarked as passengers on the S.S. "Hestia," taking with them, for their brother's farming in America, six fine pedigree Clydesdale horses. The ill-fated vessel struck a rock between St. John's, Newfoundland, and New York, and the two boys were drowned.

Now came the supreme trial of his religious faith. Could it support him confidently through the agony of his terrible calamity? "I had been brought up to believe that God did everything right," said Mr. Galloway, "but I could not understand how He could give me my fatherly love for my children and then snatch them so suddenly and ruthlessly away."

One day, when in the very depths of despair, there came into his place of business a man whom he had long regarded as a fool because of his belief in Spiritualism.

"Mr. Galloway," said he, "I am deeply sorry for you in your loss. Can Spiritualism do nothing to help you?"

"My feelings," replied Mr. Galloway half angrily, "are too sacred for you to banter with."

"I would not do that," said the Spiritualist. "I want to tell you that the night after your boys were drowned they came to a séance and brought a message for you."

Mr. Galloway was incredulous. "Why," said he, "how could that be when no one in Great Britain could have known of the shipwreck so soon?"

Nevertheless, it proved to be the fact. The spirits of his two sons, he discovered, had actually gone to a medium previously totally unknown to him and to them, and had given a message for their father, accompanied with abso-



MR. PETER GALLOWAY.  
President of Glasgow Spiritualist Association.

lutely satisfactory evidence of their identity, which, except for supernormal means, could not possibly have been known to anyone present on the occasion!

Here at last was hope. A gleam had come through the apparently impenetrable darkness; his sons were living, although "dead," and, according to their message, all was well with them and their father should try not to fret!

"After that," Mr. Galloway told me, "I attended Spiritualist meetings, and eventually got in touch with a remarkably fine medium, with the result that I finally became convinced of the reality of survival. My boys, I got to know, were

only in the Beyond."

Few people have been more fortunate than Mr. Galloway in witnessing high-class psychic phenomena; nor can many have had more evidence of survival. I have myself been present with him at various séances when conclusive evidence of spirit intercourse has been obtained, and these have constituted only a tithe of the evidence he has been privileged to witness. Nor has anyone that I know more stories to recount showing how marvellous are some of the results and proofs obtained through mediumistic channels. It is not too much to say that, if after his unique experiences, Mr. Galloway, so eminently well-balanced and sane in his outlook, were not convinced of the truth of Spiritualism, then it is practically impossible to conceive what would constitute proof.

Mr. Galloway almost immediately identified himself with the Spiritualist movement, and found it in a very bad state. The Glasgow Association of Spiritualists, then about thirty years old, was conducting its meetings in a room capable of holding only about forty people. Something, he felt, ought to be done to alter such a state of affairs. The change came when the late Mr. James Robertson consented to become president, Mr. Galloway promising to give him all the support he could.

The history of the Association has since become one of the most interesting in the story of Modern Spiritualism. From an insignificant struggling society, torn by internal dissensions, it has literally sprung to the front rank among Spiritualist organisations. Much of this, declares Mr. Galloway, is owing to the sterling work of Mr. James Robertson; but much, too, is owing to Mr. Galloway and the forward policy he has advocated. Nothing can testify to his merits more than the phenomenal growth of the Glasgow Association during the four years that he has been its President. It is to-day the largest and probably the most influential Spiritualist society in Great Britain. For organisation and progress it is unsurpassed. It has compelled Glasgow to respect Spiritualism, and bids fair to do the same throughout Scotland.

Its activities are numerous; its results excellent. Every Sunday evening from six hundred to twelve hundred people gather in its spacious hall to listen to the best platform talent procurable. Another important feature of its work is the immense "open circle" held under its auspices every Sunday afternoon. About three hundred people, many of them Church members, who come straight from their pews, meet to witness and encourage spirit control and messages through whoever the unseen entities may select from among the audience for the purpose. In this way valuable spontaneous phenomena have been obtained and new mediums discovered. The fact that this has been going on regularly for several years testifies to the high quality of the results and the wisdom of the methods adopted by Mr. Galloway and his fellow officials.

## OUR EASTER NUMBER.

ORDER YOUR COPY TO-DAY.

There will be many special features in the issue of *Light* dated March 26th. This Easter Number will herald the new Cover Design, and special Easter articles by famous men and women will form a part of the many attractive and important features. This issue will, as usual, contain illustrations of a deeply interesting character. These will include a whole-page reproduction of Tissot's beautiful picture of a Materialisation, with a full description of the remarkable seance which inspired this masterpiece. Our Easter Number will be on sale on Thursday next, March the 24th. To make sure of obtaining a copy we advise all our readers to place their orders with their newsagents or bookstalls at once, as a large demand is anticipated, and the number printed will be limited.

## THE IRRESISTIBLE CALL.

Whose hath felt the Spirit of the Highest  
Cannot confound nor doubt him nor deny:  
Yea, with one voice, O world, tho' thou deniest,  
Stand thou on that side, for on this am I.

Rather the earth shall doubt when her retrieving  
Pours in the rain and rushes from the sod,  
Rather than he for whom the great conceiving  
Stirs in his soul to quicken into God.

Ay, tho' Thou then shouldst strike him from his glory  
Blind and tormented, maddened and alone,  
Even on the cross would he maintain his story,  
Yes, and in hell would whisper, I have known.

—F. W. H. MYERS ("St. Paul").



## WHAT DOES EASTER MEAN TO US?

By MRS. F. E. LEANING.

"Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women!" So ran the words, according to tradition, of the Angel's greeting to that Jewish maiden, as she stood among the lilies on a spring day many hundreds of years ago. Little did she think that an Empire yet unborn would name it Lady Day in the centuries to come, in honour of her! And by a coincidence which happens once in a long period only, but happens this year, we hold in remembrance on the very same day the hour of her darkest anguish, when as the Mother of Sorrows she stood to witness the torment and death-agony of her first-born. The Cross, ancient pre-Christian symbol, "which Time in mists confounds," has ever since been the recognised sign of the religion there re-born in time. Lovers of this symbol of self-giving love will call to mind just now the fact that this grain of solar dust on which we children of eternity make our temporary home, as it flies for ever on its sun-lit path, traces in the greater and the lesser axes of its orbit the same great sign. The cross is part of the furniture of our home in space.

The Crucifixion, as an historical event, has become to many only an "old, unhappy, far-off thing," a dark image of ancient pain, standing out on the hills of time against a darker sky; but what we need to nail to that cross once and for ever is the past tense that dominates our thought of it. For it was not the end. When the chimes ring from a thousand spires on Easter morning they will carry a message which, if understood, would make this earth as gay a place as Heaven. For if Spiritualism be not "a fond thing, vainly invented," and if Browning's words are true, that "all that is at all. Lasts ever past recall," and if, as we believe, every humble spirit that ever lived, lives now; how much more must that "Man with eyes majestic after death" live to-day in the heavenly places; and we may also rightly ask, what it is that He lives for. What was it that that mighty and dear Servant of God was willing to pass through the narrow and terrible gateway of the Cross to achieve? If all the meaning and the purpose lay in the life itself, as ethicists would hold, then it would have sufficed to leave the quiet body and the holy memory as a heritage to the disciples. But the vast perspective of two thousand years shows us how much more transcendent a purpose was behind, and when Christendom grasps that less dimly than she does to-day, she will do more than ring her bells and pile her altars with flowers.

For that purpose reveals itself as the founding of a Kingdom, and all the power and the glory of it lies in Service, the supreme degree of spiritual service. "I am among you as He that serveth," and "I am with you always." Through Him, therefore, pours constantly the wondrous power, royal and far-reaching and Divine, to be all that they need to his loved and struggling creatures. The primary service that we need before we can become worth anything, is redemption. "Thou shalt call His name Jesus (that is, a Deliverer)," said the Angel, "for He shall save His people from their sins." And that great salvation is in kind like the lesser, which is often given us by God's grace through our fellows, whenever the beauty of holiness wins us from hardness of heart, which feels not, or from blindness of heart, which sees not. In "Visions of Christ," by a Quaker Mystic, the writer has a spirit-friend, who, on one occasion, reproved him for a fault. He defended himself by saying that he had a reputation for its opposite. "Ah, but I can see your heart," said she. Does not the Master of men the same? This alone would not save us, for every true soul knows hours of self-searching and shame which cleanse, but do not of themselves make whole again. But when Robert was humble, the word of comfort and encouragement given to him was, "I see the glorious best in you." The great Lover of all souls can certainly say that more truly than any friend, and is there not salvation in it? "If each had faith for and in another, all would be blessed," said a Note by the Way recently (LIGHT, March 5th), and this is the way by love to serve one another.

Easter means to us, therefore, that the strongest and greatest Helper which humanity has can be reached and found by even the least of these His little ones who truly seek Him. He is not so great that he cannot "smile with kind eyes and be a Man with men," as many of those who have known Him can testify. What would be the value to us of a sanctity which could only over-awe and terrify? It is so easy for any greater being to do that. But the loving, intimately knowing sympathy which comes down to "the level of every day's most quiet need," "peopling the lonely places," as Emerson says the thought of God does, "effacing the scars of our mistakes and disappointments," raising the fallen, healing the sick in spirit, helping at every turn, this is the gift of Himself that the world needs, and has, if it only knew. "The Lord is with thee: blessed art thou!" There is very abundant witness to His intercourse with us, and one of the most beautiful is to be found in the "Revelations of Divine Love" recorded by Julian, of Norwich, who knew what it was both to seek and to find; and she found Him "full gracious and homely," worthy of being trusted in "mightily, of full assured faith," and "the finding pleaseth the soul and filleth it with joy."

## THE MYSTICISM OF MAETERLINCK.

AS HINTED IN "THE BETROTHAL."

I have just seen Maeterlinck's sequel to "The Blue Bird" now being given at the Gaiety Theatre. It is effectively mounted and very well acted. "The Betrothal" resembles its predecessor in two respects—the cottage interior in which the opening and closing scenes take place is the same in both plays, and the intermediate scenes are the dream or vision experiences of one night. In "The Blue Bird" they are shared in by a small boy and his smaller sister; but an interval of five or six years has elapsed. The girl has now a room of her own, and the visit of the Fairy Berylune on Christmas Eve, and all that follows, are for Tyltil alone. The story has less of poetical suggestiveness and charm than "The Blue Bird," but it is still charged with the author's peculiar and unconventional fancy. Tyltil's bride that is to be is chosen for him by his ancestors and his unborn children. The oldest ancestor, who though closely resembling an ape in feature, is of grave and dignified bearing, overcomes the lad's natural repugnance to a near acquaintance by assuring him that he is not the savage creature he appears to be; he has had to put on that semblance to make himself visible (a Spiritualist would say he has had to come back into his former earth conditions). Tyltil is also repeatedly told, much to his bewilderment, that the whole panorama among which he moves—its personages and scenes—is all within him, and not outside. Again, it is suggested that evil is but an ugly veil hiding the true self. When Tyltil is distressed at discovering his sweethearts in the midst of a violent quarrel, the fairy tells him that he is not seeing them as they really are. He has but to turn the sapphire in his cap, when in its pure radiance the whole sordid scene is transfigured, and the girls are at once their former lovable selves. Under the same spell, the miser, waking as from a dream, forgets his gold, as a child the toys which he has outgrown. Two incidents in the book, omitted in the stage version, should appeal to Mr. H. Ernest Hunt. Twice, while alone with his guardian, Light, Tyltil, in mistake, turns the sapphire the wrong way. On the first occasion monsters emerge from the ground and hustle him; on the second he is surrounded by little creatures, like himself in nearly every respect, who try to drag him in different directions. The former, Light tells him, are some of his secret thoughts, the latter a few of his other personalities whom he has unintentionally released. He presses the sapphire and they disappear. He is advised that there are some of them in every man. "One must learn how to choose the best and avoid the worst." But what exactly does Maeterlinck mean by making Destiny—a gigantic and terrifying figure in the first scene—gradually shrink till at the end (though he still insists that he is unchangeable, immovable) he has dwindled down to a tired, fretful infant who has to be carried? Is it that our author regards Destiny as a mere bugbear of the imagination, or only that in the presence of Light—for it is with her first appearance that the shrinking begins—the idea of Destiny becomes less and less awe-inspiring? And will our poet-dramatist add a third to the series? For Light, in saying farewell to Tyltil, does so with the promise: "We shall meet once again to take another and a longer journey—the last, the happiest, and the most beautiful." No, we can guess what that journey is, but it is beyond even Maeterlinck's art to picture it for us. D. R.

## GHOSTS AND SENSATIONALISM.

"Haunted Church—Monk at the Altar Scares Rector's Wife—The Ghostly Voice—The Sad Ghost—The Dead Verger." These are a choice selection of headings under which the alleged haunting of the Church of St. Bartholomew's the Great is described in an evening paper. If all the authentic hauntings of churches and houses were dealt with in the Press we imagine that the resources of sensationalism would be exhausted and the writer of "scare lines" would find matters "past all whooping." Ghosts would become quite commonplace. There would be a glut in the market. But for the present we think the materialist is reasonably safe. These items of news in the popular Press are severely rationed. The real battle for the recognition of psychical facts is being fought elsewhere, amongst the thoughtful and intelligent members of the community—that "little public" of which Voltaire wrote, and which is so much more powerful than the great mass because it is intelligent.

MISS SCATCHERD ON PSYCHIC PHOTOGRAPHY.—The Council Chamber at the Hendon Town Hall on Thursday evening, the 10th inst., was the scene of an interesting educational and scientific lantern lecture by Miss Felicia R. Scatcherd on "Psychic Photography or Supernormal Pictures," given under the auspices of the Spiritualist Fellowship Centre. In the unavoidable absence of Dr. Abraham Wallace, M.D., Mr. Richard Boddington took the chair. Miss Scatcherd narrated many striking experiences, illustrated by unique screen pictures, of psychic photography both in our own country and on the Continent. The conditions under which the psychic pictures were obtained were briefly stated by the lecturer, and enabled the audience to realise the conclusive proof furnished by the experiments.

# THE EINSTEIN THEORY AND PSYCHIC SCIENCE.

LECTURE BY MR. W. G. HOOPER, F.R.A.S., F.S.S.

"One life, one law, one element,  
And one far-off divine event  
To which the whole creation moves."

The thought embodied in Tennyson's words was the thought which Mr. W. G. Hooper, in his lecture in the hall of the London Spiritualist Alliance, on the 10th inst., endeavoured to drive home to the reason and imagination of his hearers. After a few introductory remarks from the Chairman, Col. C. E. Baddeley, Mr. Hooper started with some interesting personal reminiscences of the circumstances that led him to take up the subject on which he was to speak that evening. He said that twenty years ago when he was first brought in contact with psychic science he knew little about it, but determined to investigate it and discover if possible what truth there was in it. On one occasion he attended a meeting at the Nottingham Institute at which Mrs. M. H. Wallis was announced to speak. Before he started his thoughts turned to his departed father in the hope that he would get a message. At the end of her address Mrs. Wallis gave clairvoyant descriptions, in the course of which she described his father so exactly that he at once acknowledged the correctness of the delineation. His father in his earth life had a theory of his own regarding the universe, and when he was passing away he gave utterance to his regret that he had been unable to complete it, to which Mr. Hooper had responded, "Never mind, I may finish it for you." After the incident with Mrs. Wallis he began to get messages from his father, together with the suggestion that he should write a book. Gradually there came to him in sleep certain knowledge which eventuated in his issuing in 1903 a work of four hundred pages dealing with the inner forces of the universe. The marvellous thing was that he did not know at the time what he had written, except that many of the statements were those which his father used to discuss with him.

With regard to the Einstein theory, he was not there to attempt to explain it, but rather to give hints which might enable his hearers to grasp some of the fundamental principles of the universe. In dealing with those principles the one thing we wanted was unity. Not being able, in the course of his studies, to find any scheme which embodied all the fundamental facts, he started to work out one for himself, with the result that he found to his astonishment that the scheme which he had elaborated ran on similar lines to that of Einstein. His theory related not only to the natural forces of the universe but to spiritual science, and suggested that "all are but parts of one stupendous whole." Mr. Hooper here quoted the lines from Tennyson given above, and asked what was the "one law" to which the poet referred? He suggested that it was the law of attraction, and that that law was a spiritual, not a material, law. He suggested further that the "one life" was the universal life. Einstein's theory implied one great law of life filling all space. If that were so, we came to the great conclusion that there was no such thing in the universe as death. The "one element," he wanted to suggest, was spirit; the substance of the universe was a spiritual substance made manifest through the ether of space.

Mr. Hooper showed a chart from his book drawn two years before Einstein dealt with his great mathematical theory, but which led along the same lines. The present conception of space was most illogical and unscientific. It formulated space as filled with ether which had inertia but no mass. It was made up of particles of matter which violated the fundamental law of gravity. It had density and different degrees of density, yet the density was subject to no known law—not subject to universal gravity. Einstein scrapped that illogical conception of space, and gave us light matter subject to gravity. Mr. Hooper quoted a passage from a book by Lorentz which he had met with in New York, to the effect that "Einstein's contribution amounts to this. The central fact which has been proved is that all natural phenomena involving gravitation and inertia, the motion of the planets and the phenomena of electricity and magnetism, including the motion of light, are not independent of one another but are intimately related, so that both sets of phenomena should be regarded as parts of one system embracing all nature."

All laws were only departments of the great truth on which the universe was built. He pointed out that the Einstein theory did not do away with gravitational force. Throughout the ages we had only been dealing with one-half of the theory of gravitation, that of attraction, but there was also the law of repulsion. That, he ventured to say, was what Einstein was working on. He was introducing no new factor but only a new interpretation. In the "Secret Doctrine" Madame Blavatsky hinted at the same idea. She stated that "Life currents in ether have their origin in the sun and flow out through the canals by which the vital principle of the ether (the blood of the

cosmic body) passes out to nourish everything on the earth and planets."

In discussing the ideas of time and space Mr. Hooper quoted Lorentz as saying: "The vague word space, of which we must honestly confess we cannot form the slightest conception, is replaced by motion relative to a practically rigid body of reference. In order to have a complete description of the motion we must specify how the body alters its position with time for every point of the line of motion. It must be stated at what time the body is situated there." There, said the speaker, we came to the application of the general principle of relativity. Einstein pointed out that time was a relative thing, that time was due to motion and space moved. We had not been thinking of space as in any sense having motion.

Scientists for twenty or thirty years had been discussing the relative motion of ether, and what the ether did when the world revolved. Professor Challis had postulated a theory similar to that of Einstein. He (the speaker) had been reading what he described as the wonderful series of books containing the Valo Owen Script. He had not found there a single statement which was upset by the scientific truths recently given to the world.

Mr. Hooper said that around the sun Einstein conceived the existence of great concentric spheres—he might call them shells—of electricity, magnetism and ether. Those shells gave us gravitational fields, yet some people said the Einstein theory destroyed gravitation. How could that be if there were gravitational fields? The speaker then went on to consider the new theory of space, and the Electromagnetic theory of Light, and showed how some of our most advanced scientists had already worked along these lines, quoting Silberstein and others in proof. The moment a body was set in motion it affected every other body throughout the solar system. When the sun moved, when the earth moved, every other planet was affected in some way.

In answer to his mental query, What is the omnipresent ether? the thought had come to him that it was the primary form of matter, that all forms came out of it. As Newton said, nature was simple, it did not abound in superfluous causes of things, and always agreed with itself.

The lecturer made an interesting reference to Mr. W. T. Stead, saying that he was the only man who in reviewing his book seemed to be aware of the possibilities contained in the theory it enunciated. Mr. Stead said that if that theory was right Mr. Hooper was the first man to give a correct explanation of the law of gravitation.

Mr. Hooper declared that he was coming more and more to the conclusion that the whole solar system corresponded with the whole of a man's physical body. Just as the spirit in the body held together every part of the body, so in the solar system there was the same spiritual force binding the whole together. But there was also something else, there was a repulsive force in the body, a repulsive force due to the life currents. When Einstein talked about relativity he was speaking of principles of motion which corresponded to the functions in the human body. All space was a living organism, and the life of that organism was our life. All life was one. That was the theory to which he (the speaker) was trying to lead them. He believed that they were going to see science come along and say that man was a spiritual being, that we were living in eternity now. It might be found that ether was the garment of spirit.

At the close of his most interesting address Mr. Hooper answered a number of questions, and on the motion of the chairman he was given a very cordial vote of thanks.

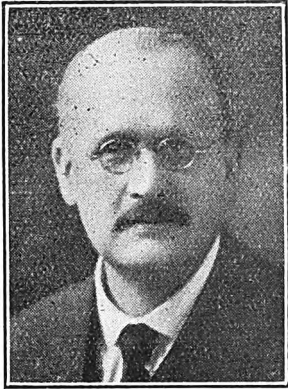
## THE NEW DISCOVERY.

I look upon Christ as a Revealer of immortality absolutely unique, as the incomparable Pioneer of all wisdom that shall be learnt concerning unseen things. But, like the Norsemen's discovery of America, his work grows more and more remote, and there are no sure sea-marks for others to follow along that legendary way. A new discovery is needed—to be made by no single Columbus, but by the whole set and strain of humanity; by the devotion of a world-wide labour to the deciphering of that open secret which has baffled the too hasty or too self-centred wonder and wish of men. And such an inquiry must be in the first instance a scientific, and only in the second instance a religious one. Religion, in its most permanent sense, is the adjustment of our emotions to the structure of the Universe; and what we now most need is to discover what that cosmic structure is. I believe, then, that science is now succeeding in penetrating certain cosmical facts which she has not reached till now. The first, of course, is the fact of man's survival.

—F. W. H. MYERS.

# A REPLY TO DR. SCHOFIELD.

THE REV. WALTER WYNN AND MR. H. W. ENGHOLM AT CROYDON



REV. WALTER WYNN.  
(Author of "Rupert Lives!"  
etc.).

human survival. It was not a theological doctrine.

In the Gospels they had the greatest work on Spiritualism ever written, and those who said that Spiritualism destroyed the divinity of Christ were talking nonsense; it was not true. (Applause.)

## THE FOE OF MATERIALISM.

To-day the world was steeped in materialism, congregations were turning away from the Churches, and science was upsetting things, but the great truths of Spiritualism slowly percolating through the world showed that it was of Divine origin to crush materialism.

He went on to say it was most peculiar that many people possessed the idea that because one had a natural desire to know a little of the life to which one was destined, to look into the matter was doing something contrary to ones faith, and breaking the commands of God.

The REV. WALTER WYNN, who is a Baptist minister at Chesham, opened his address with a series of "parallels" to Dr. Schofield's lecture in which he showed what the Doctor's arguments looked like supposing they were applied to Christianity. For example, he took Dr. Schofield's remark: "I can't tell you the truth about Spiritualism because it is not fully known. But we do know its horrible and disreputable history." "Suppose," said the speaker, "I am come to Croydon to condemn Christianity and the Churches, and said, 'I can't tell you the truth about Christianity; the truth is not yet fully known, especially the phenomena of the Day of Pentecost, but we do know that certain aspects in its history have been horrible. We know that Judas, the first Christian treasurer, was a betrayer and committed suicide, that Peter cursed and swore, that in the days of Paul Christians got drunk at the communion table, that the Roman Catholics killed half a million people and ran the Inquisition. Then we know that the asylums are full of people suffering from religious mania, due to horrible sermons, and only this week two clergymen committed suicide. Therefore Croydon people are warned not to go to the Church of England or to have anything to do with Christianity.' And what would be said if I came to Croydon and spoke like that? You would say that I was talking unadulterated piffle—a voice chimed in 'No'—but that I affirm is an exact parallel to Dr. Schofield's first point against Spiritualism." (Hear, hear, and applause.)

In the same manner, the speaker dealt with the allegation that Spiritualism was the enemy of truth, and he demonstrated by the experience of Savonarola, John Huss, Bunyan, Galileo, and Darwin it would be just as logical to argue that Christianity was the enemy of truth, and that people ought never to enter a Christian Church. Dr. Schofield's assertion that Spiritualism was of demoniacal origin, the Rev. Walter Wynn characterised as unutterable twaddle, and touching upon the opposition of orthodox Christianity to the Spiritualist movement, he declared: "A musty old trust deed of a Baptist Church is far more important than a lightning flash of truth by an Archangel from the throne of God," and he spoke vehemently against "the abusive and cruel libels on our faith by Baptists and Bible Students."

Dealing with Dr. Schofield's fourth point, that spirit communication has not been proved scientifically, "That gives us a direct issue," declared Mr. Wynn; "it goes to the heart of the problem, and when a man begins to talk sense we can deal with him. I affirm that communication with the dead has been proved scientifically, and I am going to prove it. (Loud applause.)

## A QUESTION OF FACT.

Part of Mr. Wynn's proof consisted in confronting Dr. Schofield's statement with statements from distinguished scholars: Dr. Lyttelton, Professor Hare, of Philadelphia, Professor De Morgan, President of the Mathematical Society, Professor Mayo, of King's College, London, Professor Challis, of Cambridge, Professor Hyslop, Sir Wm. Crookes, Dr. Alfred Russel Wallace, Dr. Charles Richet, Professor Camille Flammarion, Sir Oliver Lodge, Sir Wm. Barrett, and Professor Crawford.

"This is a scientific problem," declared the speaker. "It's a question of science and fact, and not of theology or pre-conception or prejudice.

"It is a question of fact or no fact, and these gentlemen, after exact scientific examination, say, every one of them, that communication with the dead is a scientific reality. And who are you going to believe, them or Dr. Schofield?" (Hear, hear.) "The biggest sceptics and atheists," interpolated Mr. Wynn, "are among the most orthodox people in the most orthodox churches."

"Can we communicate with the dead?" proceeded the lecturer.

"I answer, Yes, and I should not dare, as a servant of Jesus Christ and as an evangelical preacher of the Gospel, to make that statement or to contradict such a statement unless I had gone into the facts.

"And if the Churches know nothing at all about the subject, let them have sense enough to keep quiet. We don't want ministers and deacons who have not studied the problem to go to a little Book and then think their heads are revolving lighthouses. (Hear, hear, and laughter.) These poor little people cuddling a Book under their arms think they know all about it."

## A SPIRIT PHOTOGRAPH.

Mr. Wynn told how he obtained a spirit photograph of his elder brother, a Baptist minister who would have nothing to do with Spiritualism. He was disappointed with the portrait because there appeared to be only half the face, but when he showed it to his brother's family, they all exclaimed that the picture was exactly like he appeared just before he died. The speaker also narrated the details of the séance at Merthyr with the medium Evan Powell, whom he bound with a rope. He heard the voice of his son Rupert, who told him to look into a corner of the room. Obeying, Mr. Wynn saw a wonderful glow of light more beautiful than any colouring on earth, which became bigger and bigger.

Ten times he endeavoured to see above the light, and at last caught a glimpse of a figure and immediately cried, "Oh, Rupert, my boy." Instantly, however, the form disappeared.

## A QUESTION AND ITS RESULT.

One question put by Rupert, however, made him think there was a mistake. His boy asked whether Phillips still attended Church. There was nobody named Phillips who had attended Mr. Wynn's Church, and he travelled from Merthyr to Chesham very despondent. However, he happened to ask one of his deacons if he could recollect a member named Phillips.

"And what did you say?" inquired Mr. Wynn, turning dramatically to one of three gentlemen occupying seats together on the platform.

The gentleman replied: I said, Do you mean Ralph Phillips, the boy who used to go to school with Rupert?

The same question was put to one of the other gentlemen, whose answer was that Ralph was one of Rupert's chums at the Bible Class!

"What has Dr. Schofield got to say to that? I have seen, spoken to, and touched my boy, and the theological inference is that the evil doctrines of the Church of Rome which consign people in their millions to a Hell of blazing torments are all lies. The inference is that there is no magical heaven in which we are going to play on harps, but the next life is a natural evolution of this one."

## THE LUNACY MYTH.

Mr. Wynn also referred to the statement that the asylums were filled with people whose brains had been turned by Spiritualism. He gave the reasons why people were in asylums: Lust, drink, disappointment in love and religious mania. "And," emphasised the speaker, "for every Spiritualist who has madness, I promise Dr. Schofield to produce two Baptists! (Laughter.) I mean, I have never had a Church yet without a member who was mentally afflicted. I have two cases now."

To an inquirer who asked if Spiritualists acknowledged the authority of the Scriptures, or whether they degraded Christ to the level of a medium.

"There are some ignorant people among Spiritualists,"



answered Mr. Wynn, "who, goaded by the persecution from the churches, actually, I believe, hate the name of Christ. They have been driven by that persecution to take the most ridiculous views of Christ."

[We acknowledge our indebtedness to the "Croydon Times" and the "Croydon Advertiser" for portions of the above report.]

## THE USE OF AUTO-SUGGESTION.

MR. ERNEST HUNT'S REPLY TO MR. STANLEY DE BRATH.

"Spiritual growth is no more possible by the auto-suggestions advocated in the form of goody-goody little books than for a man to raise himself by a pull on his braces. The spirit draws its strength from God; it must use that channel continuously and consciously."

—Stanley De Brath, in *LIGHT*, February 12th, 1921.

I find myself, as a rule, in such cordial agreement with Mr. Stanley De Brath that I feel moved, by contrast, to join issue with him over this somewhat sweeping condemnation of auto-suggestion. It would be a thousand pities for a subject of such intense practical importance to be discredited in the eyes of those who accept Mr. De Brath as one of the leading teachers of the day.

In Dr. Geley's book, "From the Unconscious to the Conscious," of which Mr. De Brath has furnished us with such a lucid translation, great stress is laid upon the unforgetting memory of the subconscious. On this fact auto-suggestion is based. An idea entertained in the mind is recorded; if it be reiterated and repeated, its record necessarily develops in depth and intensity; and, if the process be carried sufficiently far, such an idea must logically become the dominant idea. When it is the dominant idea it bespeaks the characteristic, and in appropriate circumstances will issue in action.

It is difficult to find a flaw in this as an argument. In practice it works as if it were true. As a general principle I am convinced that it is true. But how Mr. De Brath can liken this to a man raising himself by pulling at his braces I am at a loss to understand. The simile is picturesque, graphic, and perhaps amusing; but somehow it seems inapt.

I imagine that Mr. De Brath will concede the point that spiritual growth is only possible through the exercise of spiritual thought; but if so, why should it be rendered impossible because the particular thoughts may have been outlined in a "new form of goody-goody little book"?

Nobody has stated that auto-suggestion is, of itself, going to raise a man without his own efforts. I am in cordial agreement that the spirit draws its strength from God. But inasmuch as it is necessary for a man to fit himself to receive that strength, and to maintain a mental attitude in tune with the divine purposes, why should he not use auto-suggestion, thought-control, or any other means in order to assist him?

A helpful thought is a helpful thought whether it comes out of the Bible, whether it has the weight of centuries behind it and is translated from the original Greek, or whether it is extracted from a modern book, goody-goody or otherwise. A repeated and reiterated thought of such a type is an asset in the mind and in the character; and this auto-suggestion, which is so derided, is simply a method of harnessing and directing the thoughts and actions to finer ends. My personal view is that spiritual growth without this, or some other method of thought direction, is impossible.

If one end of these illustrative braces were hitched on to something secure it is even possible that a man might pull himself up by them.

## ANSWERS TO CORRESPONDENTS.

H. K. M.—We regret you are disappointed with the answer. We will make another effort and deal with it as a general question in another part of *LIGHT*.

V. A. F.—We have dealt with some of your questions in "Questions and Answers." They suggest that you have not yet grasped the fact that you are dealing with a mode of being which does not exactly conform to physical laws. A little more study would remove some of your difficulties. Meantime, in regard to your last question as to forms in the spirit world, we would point out that we do not yet know all the infinite variety of forms in the physical world.

M. B. J.—The lines, Dr. Powell tells us, are by Alice Meynell, and appeared in the "Fortnightly" about twenty years ago.

F. BRISCOE.—Some books of automatic writing are very "inferior Dosset," as Mr. Butterwick would say, but there is apparently a demand for such books or they would not be published. Until there is a higher standard of evidential quality and general excellence we must bear with inferiority.

## THE HIDDEN LIFE OF SLEEP.

"I have an exposition of sleep come upon me."  
—"*MIDSUMMER NIGHT'S DREAM*."

*LIGHT* referred briefly last week to the address on "Life in Sleep," by Mrs. Yates, of the Theosophical Society (p. 174).

It is a subject fertile of interest, but one which yet needs to be approached carefully, so much of its material is unverifiable and so much related as dream experience having no apparent basis in incarnate experience.

A favourite story told by a distinguished minister who occasionally spoke at Spiritualistic meetings related to the fact that in dreams he carried on an argument with people whose retorts were so original and unexpected that he was convinced they could not have been originated by himself—therefore, they must have been real personages, and not dream creations. One saw the possibility, but disputed the conclusion. Our minds hold so many surprising possibilities, and we need more positive evidence than our clerical friend found sufficient.

We have gained such evidence, as Mrs. Yates clearly showed, of real activity during sleep. That evidence is growing all the time, and we learn how the soul in the night season goes forth on many errands—to heal or to be healed, to give or gain instruction, and to engage in many other kinds of activity either as benefactor or beneficiary—blessing or blessed.

It is the Romance of Reality. In the future the story will be told in great books. Life will have a new, or rather newly recognised, arena, and the drama will be gradually shifted from the sad and sometimes rather sordid levels of physical action to the superphysical with its greater freedom and greater beauty.

We shall move towards it through much of crudity and error and illusion which must be cleared aside by careful and critical methods, until we stand on a perfectly tested groundwork of facts rather than the multitude of speculations and theories which are so often put forward as actual certainties. It is a new Land of Promise, howbeit the sleep life at best represents but the Hinterland—the border region between the two worlds of normal activity—the actual physical world, the actual spiritual one. But it may be and is none-the-less a region of inspiration, consolation, and beneficence from which the spirit may gain nightly strength for the daily ordeal.

Here is a theme for the thinker, the poet, and—in a measure—for the scientist. May we hear more of it!

D. G.

## PEPYS AND PSYCHIC PHENOMENA.

We once in an article in this journal, "The Later Pepys," gave an imaginary diary extract describing the spirit of Pepys and its return to earth. At that time we had no idea that Pepys, in his earth life, had even the remotest notion of supernormal phenomena. Lately we came across the following copy of a letter from John Gibbon to Samuel Pepys quoted by Rev. John Smith in his "Life and Correspondence of Pepys," Vol. I., p. 169:—

"SIR,—A gentlewoman of my acquaintance told me she had it for a great certainty from the family of the Montagues, that as you were one night playing late upon some musical instrument, together with your friends, there suddenly appeared a human feminine shape and vanished, and after that continued.

"Walking in the garden, you espied the appearing person, demanded of her if, at such a time, she was not in such a place. She answered no; but she dreamed she was, and heard excellent music. Sir, satisfaction is to you my humble request. And if it be so, it confirms the opinions of the ancient Romans concerning their genii, and confutes those of the Sadducees and Epicures (*sic.*).—Sir, your most humble servant,

"JOHN GIBBON."

We do not know whether Pepys ever satisfied the curiosity of his correspondent.

A SCEPTIC CONVERTED.—It is well known that Dr. Hodgson, Secretary of the American Society for Psychical Research, first visited Mrs. Piper with the intention of exposing the falsity of her claims to mediumistic powers, and that he was transformed from a sceptic to an ardent convert to the reality of psychic phenomena and the possibility of communication by his conversations with the discarnate spirit of his friend George Pelham. These communications in Mr. Pelham's own voice speaking through Mrs. Piper's entranced organism, were of such startling naturalness and proffered such indubitable evidence of his identity, that they not only served to convert Dr. Hodgson, but remain as classic evidence of the power of the discarnate spirit to speak through borrowed vocal organs. They may be compared in their evidentiality with the records of Sir William Crookes in regard to the phenomena of materialisation. From "A Cloud of Witnesses," by ANNA DE KOVEN.

## LIGHT,

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## THE CONSOLATIONS OF THE SPIRIT.

Into a world in which the old material supports are breaking down comes the message of the new Spiritual Order. It was inevitable, for life everywhere is full of compensations. It works as a famous novelist once remarked, "on a compensation balance."

Privation has come for many of us—material comforts are hard to come at. The world made too much of them while they were abundant. The feast of the body made a famine for the soul. There will be those who will see in the reverse of this condition but poor consolation. Quite naturally, because the soul for them had become a mere phantom, a shadow—if its existence were recognised at all. They will scornfully denounce "sentiment" and "romance," they will tell us that "a grain of fact is worth a ton of theory." Just so, but let us pause to examine the meaning of these glib phrases.

In the old days before the war there was a doctrine that you should get all you could out of mortal life because (so the saying ran) "you will be dead a long time." What was that opinion in the light of our spiritual revelation to-day?

It was *sentiment*—and false sentiment at that.

Then there was a doctrine preached by certain poets and philosophers. It was that matter was everything. It held all that there was or could be in life of joy, and beauty, and achievement. One poet, whose name many will remember, died by suicide after defiantly proclaiming the idea.

What was that? That was *Romance*, and false Romance after all.

Many thousands accepted these doctrines and lived their lives in conscious or unconscious recognition of them. That is to say that they lived on a Theory, and the theory has broken down. It has broken down because the idea of a Spiritual Universe which is now coming into life has brought with it a "grain of fact," which enables us completely to reverse the position of affairs, and retort the phrases upon those who use them.

It is the materialistic mind, and not the spiritualist one that is really the victim of sentiment, of romantic speculation, of theory.

We have certain facts—some of them admittedly rather in the stage of raw material, unshapely; here and there, it may be, a little unlovely; but they are facts, and they make the materialistic theory look very blank and inadequate.

We have begun to build on these facts, and gather our experiences from them. They have given us hints and clues. They have opened the door of our minds to new vistas of life. They have shown us that material things, important as they are, are not all-important. They have shown us that our true lives are not of the body, and not dependent on bodily satisfactions. They have rather reversed the idea—it was a delusion—of what is substantial and what is not. They have shown us that the figments and shadows and phantoms belong to the material order and not to the spiritual one. "Everything passes, everything perishes, everything palls," said a French wit, summing up the only world he knew—the world of the senses. That, indeed, is the "shadow-world," and that is the only verdict to be passed upon it by those for whom it is

not informed and illuminated by the life and light that come from the spiritual world—the world of Reality. For the troubled and distraught souls in this wintry darkness it holds comfort, and courage and consolation. It is the world from which Jesus drew His teaching, and of which He spoke, how truly only now are we able to realise. It holds food for the famishing soul, light for those in darkness, and new life for those who have found the resources of the life of the flesh at their bitter end.

## THE RETURN OF SIR ARTHUR CONAN DOYLE.

By the time these lines appear Sir Arthur Conan Doyle and his party will have returned home, after fulfilling a mission of service to humanity as splendid in conception as it has been rich and successful in its results.

As already announced, Sir Arthur intends to deliver three lectures in the large Queen's Hall on the evenings of April 11th, 12th and 15th under the general title, "Death and the Hereafter; or the New Revelation," the individual lectures being: (1) "The Human Argument"; (2) "The Religious Argument"; (3) "Summary and General Conclusions."

Very naturally his innumerable friends and admirers have desired to signalise Sir Arthur's return by some public demonstration, but there is also a feeling that after his long and arduous work at the Antipodes he should be allowed a period of quiet to rest and recuperate in preparation for a fresh outburst of activity. He is bound to be engaged, on his return home, by a host of visitors and an immense budget of letters, to say nothing of the mass of other business needing his personal attention. In these circumstances we thought it wiser to project nothing in the way of a public reception, until we had an opportunity to consult his own wishes in the matter, and we find that he has decided against any public reception for the present, although recognising with the warmest appreciation the spirit of gratitude and admiration for his work which prompted the proposal.

Doubtless there will be occasions in the near future which may be appropriately taken to recognise in a public way the devoted services to our movement and to the world at large rendered by Sir Arthur and Lady Conan Doyle.

## THE NATURE OF THE ETHER.

"Lieutenant-Colonel" writes:—

May I refer to the question which I put to Mr. Hooper at the close of his very interesting lecture on the Einstein Theory. "If Ether were atomic, what substance contained the atoms and filled the interstices?" It was inopportune to stress this point at the time, but the importance of the subject must be my excuse for drawing further attention to it.

If Ether is the material ultimate of matter, it certainly cannot be a homogeneous, elastic substance, for the two terms are contradictory, and with all due respect to certain scientists, a truly homogeneous substance would not vary, as implied by elasticity, for it would cease to be homogeneous. Also, if homogeneous it must be of absolute density, and nothing could move in it, but only with it—that is to say, in the same direction and at the same speed. We know that this is not so, therefore Ether cannot be the above. But Ether cannot be atomic, if it is the material ultimate, for the interstices between the atoms must be filled by something. It cannot be nothing, for absolute nothingness is an impossibility, finality, a boundary to infinity, in one direction. The atomic assumption, therefore, assumes an ultimate beyond the ultimate, containing it and filling the interspace. But as matter must be either atomic or non-atomic, the deduction is obvious, Ether must be non-material, and not subject to material laws.

I would suggest that mind (spirit) cannot apparently act directly on matter, but it can act on the non-material, producing the electron, which is not formed by electricity as often incorrectly stated, but is electricity, the basis of all force and matter, and consequently subject to the laws of matter; ergo, Ether is non-material, but the electron is material.

*Ex nihilo nihil fit.* Ether is not nothing; it is substance beyond the boundary of material laws, and consequently beyond our perception.

Referring to another part of Mr. Hooper's lecture, the great dual balance of Attraction (Gravity) and Repulsion (Centrifugal Action), may I suggest another version: Gravity the inherent tendency of matter to unity, and Energy (the perceptible evidence of Spirit)—the influence operating for diversity.

In a letter accompanying the above our correspondent notes that Sir Ernest Rutherford has just informed the Royal Institution that electricity is atomic.

## FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle has reached Paris, on his return journey from Australia, and will remain there for a few days before coming to England.

On Palm Sunday evening, at Steinway Hall, Dr. Ellis Powell will speak on the Secret of the Holy Eucharist. He will endeavour to elucidate the nature and operation of the Sacrament, confirming his reasoning by means of the definite and conclusive pronouncement, in occult form, bequeathed by Christ Himself.

Mr. A. Vout Peters is making a short tour in Denmark and Norway, in which latter country he will open up new centres of psychic work.

It might have been supposed that Einstein was caviare to the general, but Mr. W. G. Hooper's address on "The Einstein Theory and Psychic Science" before the members of the L.S.A. on Thursday, March 10th, a report of which appears elsewhere in this issue, was listened to by a large audience with the keenest interest.

"The world as it is and as it might be" was the subject of an address delivered to the Birmingham Guild of Under-graduates on March 8th by Sir Oliver Lodge, who is warden of the guild. In what he termed a "prelude perhaps appropriate to the times," Sir Oliver said we lived in strenuous days. The state of the world was not satisfactory. The task of seeing it through and setting it right must fall largely upon the present generation.

Sir Oliver devoted himself principally (says the "Birmingham Post") to "the world as it is," remarking that when he looked around on the universe he was continually impressed with two things—the persistence of existence and the infinitude of time. After a reference to the advent of life on the earth, he said people often asked if the planets were inhabited. He believed they were capable of habitation, and that many of them were inhabited.

They should not be discouraged, he proceeded, by the fact that the condition of the world to-day was unsatisfactory. We were such recent comers on the earth that it was unlikely we had attained to anything like perfection yet. We might be on the way towards it, but we were a long way from it. There was a struggle, but the struggle was conducive to development. So we need not be depressed. All this gave an opportunity for spiritual development. Man had already shown what he could be; already the human race had produced Plato, Newton, and Shakespeare. What we had to do was to raise the average standard; the peaks of the race would then be higher than we could now imagine. He did not see what was to prevent the average standard rising nearer to the peaks. The omens were favourable. In our hands it rested, and this must be part of the destiny of man. We had risen to consciousness; our privilege was to help and guide, and that of itself was a sufficient reward. The soul had an innate nobility; an infinite destiny lay before it which it could work for and achieve.

In the course of the "pulpit dialogue" at St. Paul's, Covent Garden, reference to which was made in our columns last week, Canon Adderley argued that a great number of Spiritualistic messages were due to telepathy. The Rev. Clarence May, of St. Thomas's, Regent-street, replied that there were cases which this explanation would not meet, and related the following incident.

He said: "Exactly a year ago, in the early morning, I went into St. Thomas's to celebrate. As I began to walk up the church on my way to the sacristy I saw a figure kneeling before the altar in the side chapel, to the right. The figure appeared to be in a cassock. I was not particularly surprised. I supposed that this was, very possibly, a priest who had formerly been connected with the church. I rather expected that he would offer to serve my Mass. I passed the central aisle and turned to the left to go up to the sacristy to get on my vestments. As I did so, the figure rose from the side altar, passed in front of the high altar, bowed, and disappeared in the direction of the sacristy. When I got to the sacristy there was nobody there. The door was locked. There was no possible way by which any living man could have escaped from the church or could have avoided meeting me. I noticed that the figure limped as it passed before the high altar. The late rector, Mr. Bainbrigg, had lumbago, and limped slightly."

The Bishop of Southwark (Dr. C. F. Garbett) had something to say about Spiritualism in a sermon he preached at St. Michael's, Cornhill, on March 9th, taking for his text, "If a man die, shall he live again?"

Prefacing his remarks with the statement that many people were at present taking an interest in Spiritualism who never before thought of anything beyond earthly life, he added that it was impossible to regard Spiritualism as confined to a few fanatical people.

The Bishop instanced the fact that now and again a man would take a pencil and write thoughts which did not seem to be his. He would at once say, genuinely believing what he said to be true, that they were spirit messages from "Beyond the Veil." He was bound to say that, when all that could be said against Spiritualism had been said, there remained a residue which could only be accounted for at the present time by the hypothesis that there was some communication with those who were not of this world. That was only a hypothesis which might be disproved. There was a strong case for investigation; but, said the speaker, it must be an investigation by competent people. He deprecated what he termed "dabbling in Spiritualism."

In the "Occult Review" for March a correspondent relates a good story of a child's clairvoyance and clair-audience. A little girl aged five went, with her father, mother and brother, to see the flowers on the newly-made grave of her grandmother's devoted maid, and lingering a moment after they had left, troubled her parents on joining them by remaining silent and distraught, till late in the evening, when being asked what was the matter, refused to give any reason, and unlike herself cried hysterically. Later, when saying good-night to her mother, she said, "Mummie, I must tell you, when I was looking at the dillies (flowers) this afternoon, I saw Mitchell (the maid), but another Mitchell. She was all in white, and had no hat on, and she said, 'Tell Grannie I am coming to-night to speak to her.'"

The correspondent proceeds: "The child's grandmother has been an automatic writer for some years, a fact well known to her departed maid, and she had been told she was being cared for and helped in the new life, but had had no direct message from her up to that time. On hearing of the child's experience, she tried and succeeded in getting into touch with her maid, and was comforted to learn from her of her continued love and devotion to her mistress, and her gratitude for all the care and attention she received during her illness, adding, 'I showed myself to the child in the place where you had me laid.'"

The Bishop of London, in a sermon at St. Olave's, the old City church, on March 10th, told a touching story of a young Girl Guide's death vision. He said (as reported in the "Daily Chronicle") that the girl was the idol of the Guides in the town in which she lived. She had always been haunted by the fear of death, and when it came to her, at the age of 22, she sat up in bed, stretched out her hands, exclaimed "How lovely!" and died. There was no doubt, said the Bishop, that the Great Companion, who had been with her through life, had suddenly appeared to her, and was now showing her all the glories of His heavenly home. She had walked with God.

Newspapers throughout the country have given publicity to efforts on the part of psychic researchers in Nottingham to solve the mystery of the "ghost" at Nottingham Castle, in the dungeon of which a séance was recently held.

This event has evoked a spasm of ire in the leading columns of the "Pall Mall Gazette," the newspaper which so recently devoted great space to a discussion on Spiritualism. Our contemporary writes: "Is it not a sign and a symbol of the wave of credulous stupidity that is sweeping over the country? Day by day Spiritualist nonsense has been poured out in a continuous stream and swallowed greedily by a gaping public. Upon this outbreak of folly a curb has to be set or there will be a moral and intellectual debasement which will affect the national character for years." This comes strangely from a journal of which Mr. Stead was once Editor. It reads like the fulminations of fifty years ago.

Dr. Ellis Powell in the last issue of the "National News" (March 13th) continues his remarks on psychometry, and gives particulars of another case in which thoroughly evidential details, afterwards corroborated, were supplied. Dr. Powell now makes public the fact that these splendid tests were obtained through the mediumship of Mrs. Warren Elliott, better known to us as Miss Violet Ortner.

The article to be sensed belonged to a dog, and a very good description of the animal was given, together with an account of those in whose surroundings it had lived. Dr. Powell writes: "I have known animals to materialise in the séance room. They were not visible, but the patter of their feet could be distinctly heard, and by permission of the control they have been stroked by the sitters. As for their being clairvoyantly seen, that is not at all an unusual occurrence."

## FROM A CLERGYMAN'S NOTE-BOOK.

## AN INITIAL EXPERIENCE IN PSYCHIC PHENOMENA.

It is only reasonable to expect that a parish priest of thirty years' standing, who has kept eyes and ears open, and tried to win the confidence of parishioners, should have found many opportunities of observing the presence and effect of psychic power amid the regular currents of human life. One of these happened soon after my interest in psychic research had been aroused.

I was spending the evening with a parishioner who, I believed, had some knowledge of Spiritualism, and after a while the conversation turned in that direction. We had discussed the subject for a time when I remarked, "If Spiritualism has something more attractive to offer us than the athletics of chairs and tables, if it has, for example, something to tell us of the future life, I should welcome an opportunity of investigating its claims." It was a winter evening and my host and I were seated on either side of the fire. I noticed that he seemed to go into a kind of doze, and thought he was in for forty winks, but in a few seconds he apparently woke up, and said, "Would you object to come to my room?" I replied, "Certainly not," but I had not the faintest idea what he meant by his room. We went to a part of the house in which I had never been before, to a small room plainly, but comfortably, furnished and well lighted. My host placed two chairs near the fire, and a small table between them, and invited me to occupy the one, while he took the other. We put our hands very lightly on the table—I did exactly as I was told, and closely watched results, though somewhat conscious of my clerical coat and collar, but I had put my hand to the plough, and there was to be no looking back for the present.

I soon became aware that there was something different about that room from other rooms; but I had no fear or apprehension, and simply wondered what was going to happen. In two or three minutes the table began to quiver and rock gently, and eventually tipped itself over against my host's waistcoat. The drowsy condition again came over him, and in a moment or so he began to speak, but it was not exactly his voice or usual manner of speech. That evening I listened to three excellent addresses, and one was especially so. They were all beyond the normal ability of my host, and averaged about ten minutes each. The proceedings closed with a personal address to myself explaining that what had taken place had been arranged for my benefit, to show me that there was much more in Spiritualism than I had hitherto thought, and that if I would take the matter up and study it seriously I should have ample evidence of the fact. I was then allowed to ask several questions, all of which were answered in the same way. Eventually my host became his normal self again, and the table resumed its normal position.

I went home that night full of thought and I have thought much upon the matter since. Had conditions been different my natural scepticism might have prevailed, but as it was, all the usual objections had been anticipated, and had to be ruled out in every direction. I was never more acute or on the alert in my life. I had seen strange things that day, and felt confident that I stood at the entrance of new avenues of thought and experience hitherto unknown to me. Of these I hope to tell more later on.

R.

## "THE TRUE NATURE OF SPIRIT LIFE."

The Rev. Ellis G. Roberts writes:—

Mr. Constable (page 149) has to a certain extent misunderstood my intention in writing the article to which he refers. In reading this over when it appeared I noticed a little ambiguity which it was too late to correct. But I do not regret the ambiguity since it has called forth a contribution from Mr. Constable on a matter of the profoundest interest, and this may possibly elicit others. Should any such discussion arise it would necessarily enter into matters as to which I am not entitled to offer an opinion.

My article was intended simply as a protest against the unfairness of certain clerical opponents. They consider that any stick is good enough to use in the castigation of the Spiritualist. It is, for example, fashionable among the more advanced of these opponents to denounce Sir Oliver Lodge and others for holding "materialistic conceptions" of a future life. Such denunciations do not come with good grace from gentlemen who have accepted high office in the Church, and in doing so committed themselves to an "unfeigned belief" in the Creeds and Articles which I mentioned. According to my standard of equity such conduct is unfair, and I am sure it is impolitic. Let them first cast the beam out of their eyes and then—

My reference to the "bankruptcy of human hope" was irony pure and simple," but not, I think, undeserved by the Canon.

## NATURE, MIRACLES AND MIND.

Mr. Stanley De Brath some time ago referred to Dean Inge's conviction that "miracles must be relegated to the sphere of pious opinion." And yet the Dean seems quite willing to hold on to the broken spar, while at the same time half leaning to the general scientific view which considers miracles a most unsatisfactory creed, as they thwart or obstruct the uniformity of Nature. But is Nature, after all, so uniform and precise in all its workings? In his presidential address on "Continuity" to the British Association (page 29), Sir Oliver Lodge says that "undoubtedly continuity is the backbone of evolution, as taught by all biologists." Yet he affirms that "so far from Nature not making jumps, it becomes doubtful if she does anything else. Her hitherto placid course, more closely examined, is beginning to look like a kind of steeplechase." So our faith, and even intellect (this limited part of our conscious knowledge) need not become shipwrecked on the rock of "missing links." Sir Oliver Lodge, at least, is convinced that continuity proceeds apart from a strict uniformity of method or plan.

In the Vale Owen script ("The Highlands of Heaven," p. 93) Zabdriel tells us that creative plans were (and possibly are now) drawn up by Great Intelligences, but that these plans were not always of "absolute perfection," yet sufficiently so to receive the imprimatur of the All Father. Whose Divine Mind pronounced a general approval—"very good," as given in the Bible—and allowed them to pass. The not quite perfect work (or imperfect calculations), however, made by these Great Angelic Biologists did not always work out satisfactorily in the varying grades of spirit, and could not be altogether controlled "because the ordering of the universe was very great and wide in extent." Imperfections became magnified, while the real initial good was obscured to lower minds. This explains much, and may throw some light on Sir Oliver Lodge's "jumps." It also confirms what John Stuart Mill has said—that "if God is all good, He is not all powerful." Just so. God is not omnipotent in the way we have been led to suppose. He is omnipotent only in a co-operative sense, and is "a Unity co-operatively expressed," as A. J. Davis puts it. The Absolute is dependent on Cosmic co-operation, and on all the degrees of angels and archangels, and even man. It is all a wonderful and immensely big thing, this living Cosmic Mechanism, directed, kept in order by hierarchies of beings possessing higher and ever higher minds in the Beyond, all passing down knowledge for the guidance of those coming on and up from below.

We are never left alone, but are under a constant supervision by the great creative lords, and their agents. Kingsley said, "the Great Mother helps us to grow ourselves." Yes. To a certain extent we are controlled, and to a certain extent we are uncontrolled, so that Darwin was partly right in his theory of Natural Selection. We choose instinctively by means of that gift of "directive life" working within and through our microcosm, from out our plane of things, and we are guided to choose from a higher plane, and so get lifted up out of the otherwise confined rut.

The superior physical mechanism of the human allows of reason and intellect, as well as love, to guide us. We can analyse, sympathise, compare, calculate results, and so on, and gain experience, which will send us forward and upward. The simpler and unfinished mechanism of the lower animals forbids this kind of self-guidance, which is needed on the more complex planes of life.

Whether we will or no, we are either co-operating with the Great Hierarchy of minds above, or we are negators of these minds, each in his own small way. There is still hope of Mr. McCabe's ascension to a higher plane of thought.

In "Mind and Matter" Sir Oliver Lodge quotes the following from an article written by him:—"There remains the great question whether this mechanical evolution of the universe needed intelligent control, and whether the mind of man stands out as imperishable amidst the wreck of worlds. These constitute the serious controversy of our times in the region of cosmic philosophy or science. These are the rocks which will divide the stream of higher scientific thought for long years to come. To many of us it seems that a concentration on these issues is as much to be desired as sympathy and mutual appreciation."

In his book, "Twelve Years in a Monastery" (p. 64), Mr. McCabe uses this phrase: "As far as mere reasoning will avail," which would seem to imply that he is ready to admit the fact that human reasoning, or "mortal mind," has its limitations.

F. H.

"SOLAR INFLUENCES," by Caxton Hall (Page and Co., Blackpool, 1/-), is a little book at the commencement of which the reader will find a sun-table indicating the name of the sign of the Zodiac in which the sun was on his birth date. He is then recommended to turn to those paragraphs in the book dealing with the character, habits, temperament, occupation, health, etc., which come under the name of that sign. Such a method seems to have only a very general application, for, from the astrological point of view, there must be many cross-influences of modifying factors. However, many readers will find the book interesting in studying themselves and their friends.

THE index of LIGHT for 1920 is now ready, and can be obtained at this office, price 6d. post free.

## THE EQUIPMENT FOR PSYCHIC RESEARCH.

Mr. W. Whately Smith, Editor of the "Psychic Research Quarterly," writes:—

I must thank you for the friendly references to my notes on the proper equipment for Psychic Research, which appeared in your issue of March 5th.

Your summary perfectly represents my views with regard to "physical" phenomena, but I think that you have misunderstood me in the matter of those strictly psychical or psychological phenomena from which the evidence for survival is derived. This matter of survival is, as you rightly imply, the most important problem in psychical research, and I wholly agree with you that when we are studying automatic speech or writing obtained from reputable sources we may safely dispense with that knowledge of fraudulent methods and the like which is essential in other cases.

But it is just here—as I hoped I had made clear—that psychological difficulties come in. Our problem is to decide whether certain *prima facie* evidential matter really emanates from its ostensible source (from a discarnate intelligence in fact), or whether it may possibly be due to some concatenation of obscure mental processes in the living. I do not see how we can hope to do this without a thorough knowledge of the human mind and how it works. Surely you would not maintain that this can be supplied, or its deficiency made good, by "common sense"?

This phrase—"common sense"—is, I feel, very dangerous: we all think we know what we mean by it, but it is not at all easy to define exactly. I shall not attempt to do so here, but it seems pretty clear that—on any reasonable definition—it is *not* "common sense" to ignore any evidence relevant to a problem, and psychological research into the phenomena of alternating personalities, trance states, suggestion, and the symbolic fulfilment of repressed desires in hysteria, is certainly relevant to the problem of mediumship.

Let us have "common sense" by all means—with the emphasis on "*sense*"—but do not let us pretend that it is a sort of mystical gift which will enable us to dispense with close study of difficult problems. Every sane man will agree with this: the point which I, as a psychologist, wish to make is that the human mind is capable, on occasion, of such astounding performances of one kind and another that it is very rash to accept the *prima facie* interpretation of an apparently "supernormal" phenomenon until we have exhausted all possible "normal" explanations in terms of obscure, but still mundane, mental processes. And this we can only do by detailed study.

## TELEPATHY BETWEEN MAN AND ANIMALS.

Mr. F. W. Percival writes:—

There are a few cases recorded on really good authority of telepathic communication between dogs and human beings, but I know of no instance in which a horse has been the agent and a man the percipient. The following case may, therefore, be of interest to many of your readers, and especially to those who are lovers of animals. I take it from Mr. Everard Calthrop's latest work, "The Horse as Comrade and Friend," which was published last year by Hutchinson and Co. Mr. Calthrop is a well-known breeder of horses, and he owned a mare named Windermere, to which he was very much attached, while she, on her part, developed an intensity of affection for him which was quite pathetic. She was drowned in a pond near Mr. Calthrop's house, and his account of what occurred at the time of her death is as follows:—

"In the early morning of March 18th, 1913, at 3.20 a.m., I was awakened from the most dense sleep, not by any noise or neighing, but by a call conveyed to me—I know not how—from Windermere. I could hear nothing—not a sound outside, although it was a perfectly still night—but as I became fully conscious I *felt* the call in my brain and nerves, and I knew that Windermere was in direst extremity and was entreating me to come instantly to her aid. I threw a coat over my pyjamas, pulled on my boots, and ran across the garden for all I was worth. There was no cry, but in some extraordinary way I could tell exactly from what direction this soundless S.O.S. call was coming, although it was perceptibly feebler than when it awoke me. As soon as I left the house I realised to my horror that the call came from the direction of the pond. I ran on, but the S.O.S. became fainter and fainter, and had ceased altogether before I could get to the pond. As I came near I could just make out the surface of the water covered with ripples, which had not yet subsided, and in the centre a dark mass silhouetted against the reflection of the dim light of the sky. I knew that it was the body of poor Windermere, and that she was dead."

It will be noted that Mr. Calthrop is our sole authority for his own experience, but the three canons of evidence in the case of telepathy laid down by Mr. Myers (see "Human Personality," Vol. I., p. 638) are satisfied:—(1) That the agent has had an unusual experience—say, has died. (2) That the percipient has had an unusual experience, including a certain impression of the agent. (3) That the two events coincided in time.

## THE PHENOMENA OF HAUNTING.

PROFESSOR BOZZANO'S NEW BOOK.

REVIEWED BY STANLEY DE BRATH.

"*Les Phénomènes de Hantise*" (Haunting), par E. BOZZANO. Traduit de l'italien (en français) par C. de Vesme. Preface by Dr. J. Maxwell. (Alcan, Paris, 10fr.)

The long and patient labours of the Society for Psychical Research are now bearing fruit. It is, however, to some extent a matter of regret that so much of these fruits should be garnered abroad; it is too often the fate of English discoveries and inventions. Hale in 1727, and Priestley in 1774, discovered oxygen; but it was reserved to the genius of Lavoisier to make it the key to a system that has remained to this day. Faraday discovered the principle of the electric generator, but Gramme started the industry that has sprung from it. The coal-tar industry in Germany is another case in point. The material synthesised by Prof. Bozzano is very largely taken from the Proceedings of the S.P.R.; usually classed as "hallucinations," "phantasms of the living," and telepathic occurrences. His survey is wide, and includes some recent quotations from LIGHT (1915).

He has collected 532 cases which he considers sufficiently substantiated. Of these, 491 are more connected with houses than with persons, and 41 with localities. By another classification 374 are telepathic and subjective, including as telepathic those from discarnate minds (which he considers proved), and 158 are objective, of the poltergeist type; though he notices that each kind seldom quite excludes the other. Of this total only a selection of typical cases is given, but the book is far more than a collection of such happenings; it is a criticism of the theories of d'Assier, Podmore, Myers, and others in the light of facts selected to give fair examples of *all* the various phenomena without eliminating any which can be called well-substantiated, either by the direct testimony of several eyewitnesses, or by the number of parallel cases in which cumulative evidence fairly balances inadequate documentation.

Analysing the examples given in each class, he observes that those which are *mainly* subjective persist for long periods, generally coincide with a death in the haunted place, and are marked by phantom appearances; while those which are *mainly* objective are short in duration, rarely are connected with a death, are scarcely ever associated with phantasms, and are generally found to be connected with the presence of a "psychic," and probably always are so if we could get at the facts. He concludes that it is impossible to evade the inference from obvious *intention* in the vast majority of cases that the factor common to all of them is discarnate agency; yet this does not involve the supposition that the phantasmic appearances or the physical phenomena produced represent the actual Self of the personality that is nevertheless their prime cause. The one class indicates (on the whole and with certain exceptions), the discarnate mind acting through the psychometric or telepathic faculties of a percipient, and the other the same mind using the unconsciously exteriorised power of some person present. He traces a gradation of the phenomena up from the deliberately willed phantasmal appearance of one living person to another (which is conclusive on the possibility of a transmitted image, however rare it may be), through death-bed telepathy prolonged to post-mortem experiences, up to long-continued "hauntings" properly so called, in which latter he perceives some characteristic dominant idea (such as revenge, sense of injury, grief, avarice, wrong done, etc.), as primary cause. He regards the monotonous repetition of some one incident representing a single idea as probably due to a limitation of power to the production of that one effect and no other—the discarnate intelligence taking the line of least resistance among possible phenomena—and he points out that this method, crude and even vulgar as it may be, does in fact often succeed in the end presumably desired; and in other cases does result in awaking the belief in super-sensuous realities.

An explanation of the long continuance of such single manifestations may perhaps be that Time in one sense of the word does not exist to the discarnate, the continuance of the manifestation depending on continuance of a *state*.

The chief conclusion in the book is that the spiritist hypothesis, under the two forms of telepathic transmission between discarnate and incarnate minds, on the one hand, and manifestation of the former through emission of telekinetic power from a medium on the other, are alone equal to explain the great bulk of the facts, though telepathy from the living, psychometry, and animism may be supplementary in some cases (p. 309).

The conclusion differs but little from that which most Spiritualists have come to from personal experience, and cannot be said greatly to advance our knowledge. The synthesis is, however, valuable as showing that critical observers are more and more driven by purely scientific inferences to conclude that the phenomena do prove survival, even though a very limited part of the personality may be able to manifest itself. The book ought to have an index. It deserves an English version.



# PROBLEMS OF PSYCHIC PHOTOGRAPHY.

## NO. 2.—THE BUSH CASE.

In presenting this case to our readers, in the hope that they may solve the problem we are about to set forth, we are confronted at the outset with a difficulty, as Mr. Bush, one of the principals in this case, has already prejudged it.

Our attention was first called to this problem through a pamphlet published by a Mr. Edward Bush, who is a member of the Society for Psychical Research, entitled, "Spirit Photography Exposed." This pamphlet of some forty pages has been widely sold at the price of 1/6, and contains an advertisement offering the public a complete outfit for producing "extras" and "psychographs" at the price of 21/-. From time to time we have of course seen many pamphlets of this character, but the fact that Mr. Bush was a member of the S.P.R., qualified him at once as an investigator into psychical research, and therefore claimed our serious attention. Some correspondence has already passed between us and Mr. Bush, who has courteously offered us every facility for laying his case before our readers. The reproductions of photographs that we will give in the course of this article are in each case from the originals, which have not been retouched or amplified by us in any way in the process of block-making or otherwise.

We will now endeavour to give the facts of the case, and in the first place we will deal with the viewpoint and statements of Mr. Bush. In a letter from him to us we read the following: "I may say that I visited Mr. Hope with a strong desire that I might meet genuine phenomena, and as a sensitive Mr. Hope must have felt that I was an honest seeker for truth." The above statement from Mr. Bush we must ask our readers to bear in mind throughout their perusal of this interesting case. We now give the following series of incidents which we have taken word for word from Mr. Bush's pamphlet, "Spirit Photography Exposed."

I wrote Mr. Hope, of Crewe, on February 21st, 1920, asking for a sitting for Spirit photography.

I enclosed with the letter a little photo of Mr. Vaudreuil, my son-in-law, who was staying with us at Wakefield.

The following words were written on the back of the photo:—

"Tell Dad, if anything happens to me, I will try and let him have a Spirit photo. Tell him to shout up to let me know where he goes to.—John Ackroyd."

Instead of signing my own name at the end of my letter to Mr. Hope, I signed the assumed name—D. Wood.

It will be noticed that for some reason which Mr. Bush has not made very clear, he adopted the *nom de plume* of "D. Wood," and at the same time sent Mr. Hope a photograph with a statement written on the back of it that would lead everyone to suppose that the portrait was that of someone who had passed beyond the veil. Mr. Hope, on returning the photograph to Mr. Bush, replied as follows:—

"Dear Mr. Wood,

"In answer to your letter, we are quite willing to give you a sitting and to do what we can for you.

"You ask what our fees are, and say you don't want to pay an exorbitant fee. As a matter of fact, we have no fees and never had; we never charged one penny in our lives for any sitting. We do this sort of thing because we love the work, and not to make our living with it. Now, I am sorry you sent along the photo of the one you would like to get an 'extra' of, because if he happens to come on the plate, the people would think it had been copied, but still, if you wish to come and try, you may do so, and also you may bring your own plates, but if you do, we stipulate that they must be brought in an unopened packet, just as bought from the shop. We use 1-plate Sovereign or Imperial brand.

"Now, as to time, we have the 5th of March, at half-past two, we can offer you.

"Kindly let us know if coming as early as possible.

—Yours respectfully,

"W. HOPE."

To continue Mr. Bush's story:—

Being unable to visit Crewe on March 5th I did so on March 25th, 1920.

Notwithstanding the ugly fact that the "spirit

guides" had failed to inform the Circle of my real name, the name of Mr. Vaudreuil, the fact that he was still in the flesh, and the ruse which I had adopted for the purpose of arriving at the truth, I still hoped that our four famous witnesses might prove correct, and that I might have a rude but withal joyous awakening when I arrived at Crewe.

I got to 144, Market-street, about 3.30 p.m. Mrs. Buxton informed me that Mr. Hope was engaged with other sitters. After waiting awhile I was introduced to Mr. Hope as Mr. Wood from Wakefield.

The two mediums made a good impression upon me, and the thermometer of my expectations went up several degrees. An arrangement was made for a séance at six o'clock.

Mr. Hope asked me to procure a box of quarter dry plates which I did, and we met for the sitting at six o'clock.

This was preceded by a short séance. Mrs. Buxton, Mr. Hope and myself sat around a small table, in the centre of which I placed the packet of plates, we linked or touched hands—forming thus a closed circuit. A hymn was sung, and prayer was offered by Mr. Hope, who then went under control and instructed me how to manipulate the plates. I was to take the top four from my box. Nos. 1 and 4 were for exposures while Nos. 2 and 3 were reserved for psychographs. The séance lasted about fifteen minutes. Mr. Hope and I then entered the dark room. My hour had now come.

Well, I was not very critical with the medium, but allowed him plenty of rope. When about to mark the plates for identification I fumbled in my pocket for my pencil. Mr. Hope instantly gave me his. The light is necessarily poor when rapid plates are used, but the shelf upon which the ruby lamp stood was inconveniently small and high, and while, under these conditions, I was inscribing the plates, Mr. Hope offered his assistance—just to steady the plate—and suiting the action to the word, placed his hand, for perhaps three seconds, upon the plate. There were four plates to mark and it was only in the case of one of them that he offered his assistance. I carried the slide out of the dark room.

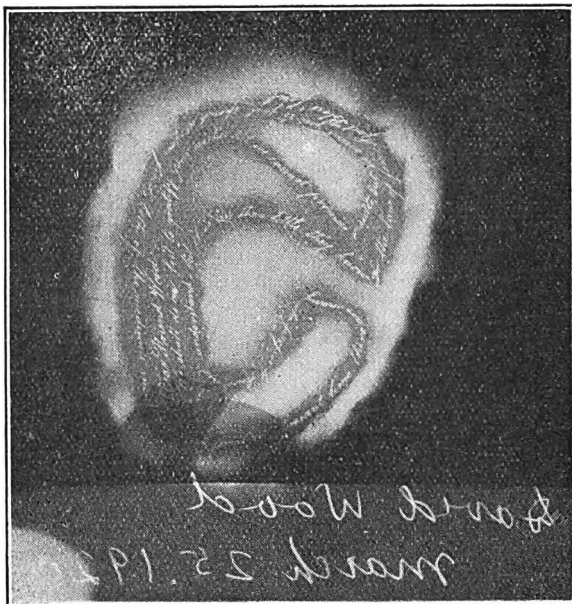
Exposure was made by magnesium ribbon.

On returning to develop the four plates it was found that no extras were on the two plates exposed in the camera, so we discarded them. On one of the two plates reserved for psychographs we got results, for there came up a clearly written message, as follows:

"Dear Friend Wood,—We shall do our best to gratify your wishes, but we cannot promise results, but we want you to just speak as you find both of the mediums and their work, for at the present (sic) time there are many who profess to know and understand, but it is less than little they know of the Law of force. God bless you.

The writing being very small I had some difficulty in reading it. Mrs. Buxton came to my relief and read it straight off. When she had done so, she remarked that I might regard myself lucky to get a message, as few were so highly favoured. "They must know you, Mr. Wood," said she, "for they have got your name right." I made no reply. The unfortunate two words "Friend Wood" seemed to stick in my throat.

We give on this page a half-tone reproduction made from the original photograph of the psychograph, and in this we are at once confronted with the first problem in this case. It will be noticed that Mr. Bush had signed the negative with the name "David Wood," and by that name he is addressed in the message on the psychograph. This apparent mistake on the part of Mr. Hope's "spirit guides" immediately aroused a grave suspicion in the mind of Mr. Bush, who is as yet unable to account for the mistake made, if it is assumed that the spirit people were responsible for the message, for, as he asserts in his pamphlet, the beings beyond the veil ought to have immediately seen through his deception and confounded him with his real name. With the production of the psychograph the first phase of this case is concluded, and in our next week's issue we will give the story of all that took place at the second



Reproduction of the original Psychograph, in which Mr. Bush is addressed as Mr. Wood.

# TOWARDS UNSEEN WORLDS.

## THE SIDERIC PENDULUM AND STELLAR MOVEMENTS.

By C. V. W. TARR.

The great French Positivist, Auguste Comte (1798-1857) once made the acute observation that man's knowledge of the sciences was inversely proportional to their nearness to human life. That is to say that man has attained, apparently, the most perfect degree of knowledge in those sciences which are the most remote from human life, and of which we may select astronomy as an example, while those nearer to human life, such as psychology, are practically in their infancy. An observation similar in kind may be made when the sciences are taken individually and analysed to their foundations, in the light of the psychic principle of knowledge and interpretation, revealed by modern Spiritualism and Psychic Science. We discover the paradox of elaborate systems of theoretical and applied science undeniably truth-revealing and also of enormous practical utility, resting on *Nothing* or *Nescience*. For while it is true that one main result of the development of modern science has been to revolutionise or rather to create civilisation in a form separate from all preceding cultures; while it has forced the modern mind in every realm of knowledge and research to substitute dynamic for static ideas and attitudes, and while it has enlarged the limits of the known material universe, both in the realms of the infinitely little and the infinitely great, almost inconceivably, the vital and fundamental factors, causing universal movement, development and progression are still unknown. We have seen from time to time disjointed attempts to apply the principle of psychic interpretation to the problems of science, but as yet we are presented with an astonishing situation in which we see the great body of orthodox scientific opinion, methods and work almost wholly uninfluenced by the most wonderful discoveries of the nineteenth and twentieth centuries, namely the facts of human survival and the existence of a psychic order of creation.

The remarkable experiments conducted with the sideric pendulum are so profoundly suggestive, when viewed in the light of the foregoing, that the writer can scarcely resist the conclusion that its phenomena will eventually lead to extremely important and far-reaching discoveries, which must enlarge the sphere of scientific investigations so that it will definitely include the psychic and invisible world of causes.

Andrew Jackson Davis, in his work, "Views of our Heavenly Home," has the following striking observations on the invisible factors in world-development:—

"The incessant formation of countless streams of ribbon-like rivers of electricity in the air, and from three to ten miles above the heads of mankind all over the round world, is in itself a scientific wonder, and is the cause of more things (sights and signs) than are written in any philosopher's volume. It is an invisible, natural fact at the basis of all atmospheric motions; it causes all electric variations; and explains the dipping and fluttering freaks of the magnetic needle—the cause in connection with the voluminous streams of terrestrial magnetism, of a certain proportion of the motion of the tides, of the alterations of the zones and of changes in inhabitable regions; and finally and most remarkable of all, these mighty streams and rivers of electricity and magnetism, which are evolved from the inexhaustible fountains of the globe, have much to accomplish in promoting and maintaining the *revolution* of the globe itself, regulated by the universal law of compensation and equivalents."

The orthodox scientist is bound to take these statements of the Seer very cautiously, for though lucidity is a scientifically attested fact, it by no means follows that subjects who exercise this marvellous faculty interpret correctly the psychic facts of life and nature which they may observe from time to time. It is highly suggestive, however, though very speculative, to consider this explanation of the inner cause of the axial revolution of the globe, which logically we may apply to the whole of the sidereal universe in all its marvellous and harmonious movements—in relation to the phenomena of motion presented by the sideric pendulum. Now, we have here phenomena of a different class from ordinary movements and levitations of physical objects in the seance room, for we notice the relationship of certain forms of motion to sex and other characteristics. If, then,

(Continued from opposite page.)

séance that Mr. Bush attended on the morning of the following day, when the results were even more surprising to him than those he obtained at his first investigation as a psychical researcher and an honest seeker for the truth of Spirit Photography. H. W. E.

(To be continued.)

N.B.—To those of our readers who are as yet unfamiliar with the names of the two mediums referred to above, we may state that Mr. Hope and Mrs. Buxton are the two well-known mediums for Psychic Photography who have given demonstrations of their gifts in this direction for over seventeen years. During the whole of that time they have resided at Crewe.

it should be demonstrated in the future that mathematically determinable motions of the sideric pendulum are caused by "auric emanation" or some form of psychic energy connected with material objects such as is revealed by psychometric phenomena, it seems that we may possess a clue to the understanding of the profounder miracles of stellar movement. The Hermetic axiom so often quoted, "as above, so below," comes up again for vindication, for physical science itself sees the indestructible link between the higher and lower forms of matter and energy throughout the universe. Yet the psychic personality of man and the psychic order of the Universe are alike unrecognised by the orthodox science of our time, and though, here and there, scientific men of eminence have testified to the reality of these stupendous facts, there seems to be no definite movement to incorporate the knowledge gained with the general body of scientific thought. We now know that man has a second biological or psychical body, yet orthodox biological science remains largely indifferent to the fact and its meaning, and the same tendency is still strong in the other great divisions of human knowledge. Science, with the eye of intellect, sees only the matter-side of creation and logically seeks for the causes of universal life and movement in matter itself. But the hidden senses of man discover worlds to which the intellect, bound to the physical world alone, would be for ever blind. The foundations of the sidereal system lie in the Invisible Being of Nature; and just as we know that the material body of man and all its wonderful movements depend wholly upon an invisible and death-surviving organism, so the material universe, in its inconceivable immensity, is formed and moved by the Invisible and Formative Forces of Nature.

Death cannot stop the progress of man. The ruins of the ancient civilisations bear witness to Time's destroying power, but the foundations of Nature were so laid from the beginning that the races of mankind should triumph over material death and decay and live to serve the future races. So we see the profounder depths of anthropological science, awaiting future recognition. The ancient races guide the destinies of modern peoples. The Past and the Present unite in the Spirit of Immortality.

## A THEOSOPHIST ON MR. McCABE.

In the second number of "Theosophy," the interesting periodical which has taken the place of "The Vahan," there appears an excellent review of Mr. Joseph McCabe's recent book, "Spiritualism, a Popular History from 1847." The writer, Mr. Clifford S. Best, has little patience with Mr. McCabe's pretentious farrago, which, he says, is not Spiritualism, cannot be called popular, and is not history. He writes:—

"Out of the mass of dates and names quoted only those which suit the purpose of the author are used or commented upon extensively, others are passed 'airily' by. Dr. Crawford, for instance, is dismissed in six lines, Mme. Bisson and Baron von Schrenck Notzing in three-quarters of a page, Stainton Moses in one page; but wherever there is any doubt of the genuineness or honesty of mediums considerable space has been devoted to proving them frauds. Another way in which the author endeavours to 'grind his axe' is to state in the early part of the book that Dr. Hodgson was a 'very clever detective,' when Dr. Hodgson was an anti-spiritualist, but later on when he has to show that Dr. Hodgson has accepted the fact that phenomena are possible without fraud, he is then stated to be 'more zealous than accurate,' (page 188). Huxley and Lewis when they would not join a committee of research are 'capable and critical men,' but Crookes and Wallace who did become members of that committee and as a result were convinced, as Dr. Hodgson was, are accused of 'not observing the strict methods of scientific enquiry.'"

The most crude and superficial blunder, however, is that of declaring that when a conjurer imitates some phenomenon, the original must of necessity be fraudulent. We have yet to be convinced that an imitation (fraudulent) half-crown condemns all genuine coins. This line of argument is surely below the intellectual capacity of the author, but he descends to this and other unpleasant methods to support his case. Another trick is to quote a letter (page 147) of Sir W. Crookes, written in 1900, which suits his purpose, and on a later page is a footnote, one written in 1916, in which Sir William says 'he reaffirms' his belief. This letter, being against the author, he places it in an obscure footnote."

Mr. Best's conclusion is that Mr. McCabe obviously knows the true facts, because otherwise he could not have discriminated with such partisan subtlety and ability.

**ERRATUM.**—In the article, "An Open Letter to Materialists," in LIGHT for the 5th inst. (p. 157) the twenty-first and twenty-second lines are duplications of two lines which occur a little lower down, and consequently make nonsense of the sentence. They ought to read, "But if you take the meaning of the words as used, it would read 'When the vital spark, the something that . . .'" We much regret this "mix," which must have caused equal annoyance to our contributor and puzzlement to his readers.

## BORN "FROM ABOVE" OR "BORN AGAIN."

DR. POWELL REPLIES TO AN INQUIRER.

In the course of a letter received from Mr. G. F. Oldham (of Old Hill, Staffs.) he raises a question concerning Dr. Powell's translation of the Greek text of the New Testament, as follows:—

"I have often wondered whether Dr. Ellis T. Powell's translations would meet the approval of other scholars, or whether they were just a little biassed by preconceived ideas. In last week's *LIGHT* (p. 132), he says, 'Except a man be born from above' (not 'again' as in our version), etc. How can he reconcile this translation with the rejoinder of the disciple who asked, 'Can a man enter a second time into his mother's womb and be born?'"

We thought it right to send our correspondent's letter to Dr. Powell in order that he might have an opportunity of replying. He writes:—

"The Greek word *anōthen* is one of a group of adverbs formed by means of the suffix *then*, which signifies the place or direction from which a movement takes place. Thus, we get *anōthen* itself (from above), together with *eothen* (from the morn, or from break of day), and *oikōthen* (from home). Now, *anōthen* itself occurs thirteen times in the text of the Greek Testament. I append a list of these thirteen occurrences, together with the translation of the passage as it appears in the Authorised Version. I have put in italics the English words which represent *anōthen* in the original:—

Matt. xxvii, 51, in twain *from the top* to the bottom.

Mar. xv., 38, in twain *from the top* to the bottom.

Luke i., 3, of all things *from the very first*.

John iii., 3, Except a man be born *again*.

John iii., 7, Ye must be born *again*.

John iii., 31, He that cometh *from above* is

John xix., 11, Except it were given thee *from above*.

John xix., 23, woven *from the top* throughout.

Acts xxvi., 5, knew me *from the beginning*.

Gal. iv., 9, ye desire *again* to be in bondage?

Jas. i., 17, every perfect gift is *from above*.

Jas. iii., 15, descendeth not *from above*, but

Jas. iii., 17, the wisdom that is *from above* is

It will be seen that two of these thirteen cases are those under immediate discussion. In eight instances of the remaining eleven *anōthen* is rendered "from the top" or "from above." If we add the cases where *anōthen* is rendered "from the first" or "from the beginning," then we can see that in ten instances out of the remaining eleven *anōthen* is rendered as I have rendered it. Moreover, it will be noticed that one of these renderings is from the thirty-first verse of the very chapter in St. John's Gospel which contains the misleading translation "again." The fact is that the sense of "again" did attach in rare instances to the word *anōthen*, and for that reason, no doubt, Nicodemus misunderstood what was said, and made the answer to which my critic alludes. In fact, the whole of the rest of the conversation goes to support this view of the proper rendering of *anōthen*.

### A SPONTANEOUS SPIRIT PHOTOGRAPH.

Now that the subject of spirit photography is so much to the fore, the following story related to us by Vice-Admiral Fleet, and given in *LIGHT* some years ago, may appropriately be re-told. It illustrates some remarks we made lately on the subject of "chance" examples of supernatural pictures.

Admiral Fleet tells of a visit paid by him to the West Indies. On board the steamer on which he went out was a nurse in attendance on a young lady who was travelling for her health.

The narrative proceeds:—

"This nurse told me that she was with Mr. F. W. H. Myers when he died, and I had some interesting conversations with her about that notable man. After Myers' death, she told me, she went to attend a boy who was dying of pneumonia. He was a choirboy, and a favourite of the clergyman, who was with him constantly. The boy's whole idea was that he might miss the choir treat, and he kept appealing to the clergyman not to leave him out of it. 'You will take me to the choir treat, won't you, Mr. A——?' Naturally the clergyman promised he would. The boy passed over, and in about a fortnight's time the choir went on their annual treat. The usual photograph was taken, and the clergyman showed the proof to the nurse. Pointing to one figure he enquired, 'Who is that?' 'Why,' she replied, 'Willie C——!' He was standing behind one of the boys who was a great friend of his, and the nurse recognised him at once. She asked the clergyman for a copy of the photograph, but he refused, tore up the proof and destroyed the negative. It seems to me an extraordinary thing to do, especially as—I believe—the boy's mother had also asked for a copy. Was it bigotry—or what?"

"I can give you the names of the clergyman, the boy, and the nurse (who is a Roman Catholic, but a broad-minded woman)."

## MISS SCATCHERD'S PSYCHIC EXPERIENCES.

Everyone in circles connected with psychic research knows Miss Felicia R. Scatcherd—writer, lecturer and brilliant personality—but few know the story of the personal psychic experiences associated with her earlier years. This privilege was afforded to an appreciative audience at the British College, Holland Park, on the evening of March 9th.

As a young girl, when between four and five years of age, Miss Scatcherd, it appears, had the strange mystical experience of realising herself as a point of consciousness poised in space. Never as a child had she felt fear, but then, she confesses, she felt awe. She was not allowed to read much, because she was thought to be too highly imaginative. Thus it was not due to reading that at the age of nine years she suddenly began to realise that nothing in the universe was firm, that everything was in a state of flux. It was an awful feeling, said she, to look at loved ones and feel that they were only appearances, and had no reality. This extraordinary child, at that tender age, argued with herself about the difference between the relative and the absolute. Her joy was unbounded when she reached the conclusion that things were real after their own kind—on the physical plane things were real to the physical, and so with regard to the moral and mental planes. After this precocious outburst Miss Scatcherd had a psychic relapse into quietude. "Practically I went to sleep until I was twenty-five," she said. Passing in her recital from her mystical to what she described as her veridical experiences, Miss Scatcherd told of incidents on the supernormal plane of life. There was, for instance, a dramatic story of what she called "feeling a thought." She had made the acquaintance of a London Editor. One night she was awakened with the shock of a blow inside her head, and the name of this man pervading her thoughts. Her immediate thought was the hope that there was nothing wrong with him. She learned next day that the gentleman in question had been expressing the opinion that, if the truth of survival was established, who could blame a man for putting a bullet through his brain? The Editor's thought, apparently, had reached her.

The possibility of thought objectifying itself was touched on in another striking case where one night, when stopping with a friend, Miss Scatcherd heard her hostess unlock her bedroom door and descend the stairs. Not hearing her return, Miss Scatcherd went down to see what was the matter, only to find the house below in darkness. On coming upstairs again she tried her hostess's door and found that it was locked. Next morning her hostess, in reply to questions, said that on going to bed she had felt a strong desire to go downstairs to see if the windows were securely fastened, but had been too tired to do so. Miss Scatcherd closed with a description of political affairs in the Far East, where important results of international moment followed from her telepathic vision.

This brief outline cannot give the detail and colour which made Miss Scatcherd's talk so fascinating to her audience.

L. C.

QUEEN'S HALL, Langham Place, W. 1.

### Three Lectures

Will be given by

Sir A. CONAN DOYLE

ON

"Death and the Hereafter"

or "THE NEW REVELATION."

Monday Evening, April 11th, at 8.

"THE HUMAN ARGUMENT."

Tuesday Evening, April 12th, at 8.

"THE RELIGIOUS ARGUMENT."

Friday Evening, April 15th, at 8.

"SUMMARY and GENERAL CONCLUSIONS."

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# QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

## EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

M. R. F., who contemplates experiments in psychic photography, asks whether the experiments could be made in the garden in a good light, or whether indoors would be better, and in what light. I have put the questions to a leading authority on the subject, who replies that outdoors would be quite suitable in the summer, after some indications of the necessary mediumship have been obtained indoors. For the winter it would be better to experiment indoors either with exposures in the dark by the aid of a nine to ten inch magnesium tape or wire, or in a good light with time exposure. As to plates, any good plate would be sufficient, such as Imperial Rapid, with the same exposure—according to the light—as would be required for registering visible persons or objects.

## METHODS OF INVESTIGATION.

"LAKESIDE" asks, "Is it necessary to visit mediums in order to gain evidence of the claims of Spiritualism?" It all depends on the investigator. Some people are willing to accept the testimony of others; others insist on seeing things for themselves. And of course it is necessary continually to point out that visits to a medium are not essential if the investigator happens himself to be a medium. The standpoint of LIGHT on the subject is that while not presuming to dictate the course to be adopted by inquirers, the recorded evidence is abundantly sufficient to demonstrate to the thinking mind the reality of an unseen world and the possibility of entering into communication with its inhabitants—discarnate humanity.

## CLAIRVOYANCE.

F. TURNER—An excellent clairvoyant, now "passed on," Miss A. Rowan Vincent, always saw mentally, but there are several kinds of clairvoyance, not the less real because they take different forms. In some clairvoyants the visions seen may be sometimes "mental" and sometimes "visual." I have heard some say that they see a spirit person exactly as though he were in the physical world. Occasionally a clairvoyant will see a person or a scene as though it were something outside the seer but "in miniature," like an object or view seen through an inverted telescope. Clairvoyance is a wide term, and it does not follow that a vision or impression is not clairvoyance because it is seen in the "mind's eye."

## ASTROLOGY.

To "COMET."—I really do not feel competent to decide on the question of astrology. It is not our main issue, but rather what one would call one of the by-paths. I know several people, whose judgment I respect, who are firmly convinced of the truth of the subject. Many of the great minds of the past have been believers, and astrology has certainly a classical standing. There are several astrological journals, and it is to these I would refer you for information, as it is not a subject with which we can deal in LIGHT.

## ATLANTIS AND THE ATLANTEANS.

V. A. F. (who sends several questions) asks whether the Atlanteans arrived at the ability to raise 100-ton blocks

by psychic powers without having gone through all the processes of utilising Nature's forces by ordinary methods, such as are now employed. Before we can account for a fact we must be sure that it is a fact. If the "Atlanteans" did lift 100-ton blocks we certainly do not know that their mechanism was not gradually perfected. Their lines of inventiveness might be different from ours. Hydraulic power would answer the purpose. It is all quite speculative, and the method of assuming a theory to be a fact and then reasoning upon it is rather an unprofitable task.

## METHODS OF COMMUNICATION.

V. A. F., in another of his several questions, asks, "Why are communications only by words and pictures (orally or by writing—by hand design or photography)? Why do we not have appeals to Beethoven to write his projected tenth symphony?" And V. A. F. goes on to give other instances of what he thinks ought to be possible. As a musician his examples are all of a musical character. But it should surely be time enough to ask, "Why do we not" have these things when we know exactly how what we actually do get is produced. We can guess several reasons why Beethoven cannot reveal his musical ideas to people devoid of his inspiration, e.g., perhaps Beethoven was inspired and the principle of music in the Universe awaits another genius like Beethoven. But these are only conjectures. To put the matter in homely fashion, we must not expect that even the power of spirit can put a quart into a pint measure.

## ALCHEMY.

To AGAMEMNON.—The earliest extant work connecting with Alchemy is known as the Leyden Papyrus which was discovered at Thebes and which is referred to the third century A.D. It contains seventy-five metallurgical formulæ for the composition of alloys, the surface colouration of metals, etc. The operations include tingeing with gold, gilding silver, and superficial aureation of copper by the process of varnishing. The greatest authorities on Alchemy assert that in essence it is a spiritual or occult matter, and is only incidentally related to the production by chemical synthesis of material gold. But, of course, the secret of gaining wealth by manufacturing gold has a tremendous fascination. There have been modern alchemists—there may be even some to-day who with crucible and furnace are endeavouring to arrive at the secret of the transmutation of metals. The present scarcity of the precious metal is perhaps sufficient evidence that the secret has not been discovered. It is certainly difficult to suppose that, if it had, its discoverers would refrain from putting their knowledge to practical account.

## PROPHETIC DREAMS.

PROGRESS writes me of prophetic dreams, and asks if they have any psychic significance. If they are really prophetic, being followed by well-defined verifications to an extent that negatives the idea of coincidence, the facts would certainly seem to point in that direction. Such experiences are not uncommon, and point to the activities of the spirit in the sleep state. There is sufficient evidence of this to make the investigation of the matter a profitable line of study.

## WHAT THE CHURCHES CAN LEARN.

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

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

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I am, with many others, proud of the present position and contents of LIGHT.—J. SUTTON.

I find LIGHT most interesting and illuminating, and its sale here (Durban) is increasing.—DR. LINDSAY JOHNSON.

Permit me to tender to you my appreciation and gratitude for the high standard of LIGHT. The improvement is wonderful, and it is a pleasure to lend it to friends and recommend it wherever I go. Surely such progress will inevitably meet with a vastly increased circulation. It is a journal to be proud of.—H. DODWELL.

Allow me to congratulate you most heartily on the change in LIGHT. It is excellent in every way, with the exception of the cover, which, I am glad to see, you propose changing.—O. TAYLOR.

# "LIGHT" COVER DESIGN COMPETITION.

## NAMES OF PRIZE WINNERS.

### FREE EXHIBITION TO BE HELD OF ALL DESIGNS.

The nine judges who met last week at the offices of *LIGHT* for the purpose of selecting the design that will once and for all grace the cover of this journal were unanimous not only in their selection of the winning design but in their praise for the wonderful artistic merit of a very large proportion of the designs they had to scrutinise. It was originally intended that two prizes only should be offered, viz., a first prize and a consolation prize, but, at the suggestion of the judges, it was agreed to select a third drawing, making three prizes in all. The names of the successful competitors are as follows:—

#### First Prize £10.

J. E. TASKER,  
29, Theckerford Road,  
Bolton, Lancs.

The design sent in by this competitor will be used as the cover for *LIGHT*, and will appear on our next week's issue.

#### Second Prize £2.

CHAS. F. AUGRAVE,  
45, Egerton Gardens,  
Ealing, London, W.

#### Third Prize £1.

A. LEFFLER,  
School of Art,  
Vernon Street, Leeds.

We intend giving all our readers an opportunity of seeing both the second and third winning designs. These will be reproduced in our special Easter Number, which will be on sale next Thursday, March the 24th.

#### Free Exhibition of Designs.

We feel sure that our readers and many of their friends, especially those living in or near London, will welcome the opportunity of seeing the whole of the designs.

An Exhibition of these designs will be held at No. 5, Queen Square, Southampton Row, London, W.C.1 (next door to the offices of *LIGHT*), from March 29th (Easter Tuesday), until Saturday, April 2nd. The Exhibition will

be open free to all readers of *LIGHT* and their friends for the five days between the hours of 11 a.m. and 4 p.m.

#### Three More Prizes to be Allotted.

So many of the designs, although unsuitable for one reason or another, for the cover of *LIGHT*, are, at the same time, of high artistic merit; much labour and many hours have obviously been expended in producing them. The proprietors of *LIGHT*, deeply appreciating this, have decided to offer three consolation prizes, but are leaving the judging to the readers of *LIGHT* and their friends at the coming Exhibition.

The Prizes will be as follows:—

A Year's Subscription to "*Light*";

or

A Membership Ticket for 1921 for the London Spiritualist Alliance, Limited;

or

Any book advertised on the page in "*Light*" entitled "*The Books That Will Help You.*"

#### Selecting the Prize Winners.

Visitors to the Exhibition are invited to vote for three further prize winners. Three voting cards, numbered respectively 1st, 2nd, and 3rd, will be handed to each visitor, and as each design is numbered all that is required is the writing down on the three voting cards the numbers of the three selected designs. These cards are then to be placed by the visitor in a sealed box which will be opened after the Exhibition in the presence of the Editor and of the Council of the London Spiritualist Alliance, Ltd., who will then make the awards according to the numbers voted for.

The names of the successful competitors selected in this way will be announced in the issue of *LIGHT* dated April 9th.

#### Return of Designs.

As already announced we shall return all designs to competitors with the exception of those to which prizes have been allotted. These we reserve the right to use and publish. Any unsuccessful competitors who do not wish us to return their designs will please send us a post-card to that effect on or before April 9th.

## TO-MORROW'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—6.30, Rev. Robert King.

Peckham.—Lausanne-road.—7, Mr. G. Prior. Thursday, 8.15, Mrs. M. M. Maunder.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. Podmore.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. A. Boddington.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Jeffreys; 6.30, Mrs. Worthington.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mr. P. Scholey.

Holloway.—Grove-dale Hall, Grove-dale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, Whist Drive. Sunday, 11, Mr. Smedley; 3, Lyceum; 7, to arrange. Wednesday, 8, Mrs. M. Crowder.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. G. Tayler Gwinn; 3, Lyceum. Monday, 8, Healing Circle. Wednesday, 8, Mr. Ernest C. Cager.

THE LEWISHAM SPIRITUALIST CHURCH.—On Tuesday, March 8th, three little plays were given in connection with the Lewisham Spiritualist Church at Limes Hall, Lewisham. The plays, entitled "Between the Soup and the Savoury" (Gertrude Jennings), "Treasures in Heaven" (Edith Carter), and "The Mere Man" (Herbert Swears) were very capably produced and stage-managed by Miss Nancy Leo (Mrs. Leechman), the proceeds being given to the church funds. The actors are to be congratulated on their very excellent rendering of the various parts, which were highly appreciated by a large audience.—F. S.

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