

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

TELEPHONE: MUSEUM 5106.

MEETINGS IN EASTER WEEK.

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

SPECIAL MEETING and Address by Mr. H. W. Engholm on "Who Wrote the Vale Owen Scripts." The chair will be taken by Mr. Henry Withall.

N.B.—Members are specially invited to bring their Friends, who will be admitted free to this meeting.

FRIDAY, APRIL 1st, at 3 p.m.

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

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

SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

Marylebone Spiritualist Association, Ltd

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SUNDAY EVENING NEXT, AT 6.30, Easter Service.
April 3rd, Mrs. M. H. Wallis.

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The London Spiritual Mission,

18, Pembridge Place, Bayswater, W.

SUNDAY, MARCH 27TH.

At 11 a.m.	MR. G. PRIOR.
At 6.30 p.m.	MR. ERNEST HUNT.
Wednesday, Mar. 30th, 7.30 p.m.	MR. THOMAS ELLA.
Thursday, Mar. 31st, 4 p.m.	Open Meeting.

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Spring Session commences Monday, April 4th.
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BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, Mar. 27th, at 11 a.m.	MR. R. A. BUSH.
"The Power of Hell and its Impotence."	
6.30 p.m.	MR. G. R. SYMONS.
Wednesday, Mar. 30, 3-5 p.m., Healing	MR. & MRS. LEWIS.
7.30 p.m.	MRS. A. JAMRACH.
(N.B.—Lectures discontinued.)	

Brighton Spiritualist Brotherhood,

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SERVICES—Sunday, 11.30 and 7; Monday and Thursdays, 7.15 p.m.; Tuesday, 3 p.m. A hearty welcome at all meetings.

Lecture, Sunday, March 27th, at 11.30 a.m., MRS. FLORENCE EVERETT.
7 p.m., MR. RONALD BRAILEY.
Monday, March 28th, at 7.15 p.m., MRS. FLORENCE EVERETT.
Tuesday, March 29th, at 3 p.m. & 7.15 p.m., MR. RONALD BRAILEY.

Worthing Branch—West Street Hall, Worthing, every Sunday, 6. Wednesday, 3 and 6.

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Tuesday, April 5th, at 8 p.m.—MRS. PODMORE.

Friday, April 8th, at 3.30 p.m.—MRS. ANNIE BRITAIN.

Special Lecture on Thursday, April 7th, at 5.30 p.m., by MR. ROBERT KING, on the "Human Aura."

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,098.—VOL. XLI.

[Registered as]

SATURDAY, MARCH 26, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

The night is dark.
Light and spirits will become it well.

—SHAKESPEARE.

Those who have studied the history of the Christian Church will know how many questions concerning the faith were matters of dissension for centuries. Much of this was due to the tyranny of the letter, and many of the disputes turned on relatively small matters. The date of Easter was one of these—it was the subject of obstinate contention between the Eastern and Western branches of the Church. It was all a matter of the Calendar, and the beautiful message and meaning of Easter were lost sight of in the quarrel over the date when it should properly be celebrated. To-day these things are forgotten, and in the spiritual revival that is upon us attention is more concentrated upon vital matters. Many times has LIGHT recorded the views of thinking Spiritualists as to the true meaning of the Resurrection, and although these may differ from the tenets of many Church authorities, the many Churchmen and Churchwomen amongst us will celebrate the festival at least as devoutly and ardently as those who still cling to the ancient literalism. And they will have the more reason, having added knowledge to their faith.

Writing in the "Spectator" of the 13th inst. on the subject of "Spirit Communications," Mr. H. J. Aylliffe (of 2, New Steine, Brighton) suggests the following as a test that will exclude telepathy:—

... that the spirit present at the séance should be asked to reproduce, through the agency of the medium, by automatic writing or by any other means, the contents of the opened page of a book placed within view of the spirit, but without the possibility of its being seen by any person present. With the simplest precautions, fraud on the part of the medium would be rendered impossible, while the theory of telepathy would be absolutely excluded.

Mr. Aylliffe, by the way, has already made the same suggestion to LIGHT, but while we are all in favour of crucial tests we have never seen the possi-

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bility of gaining what some of our more exacting inquirers demand. They call it absolute proof.

* * * *

As to excluding Telepathy, or rather theories of telepathy, that is almost hopeless. The "hard-shell" exponent of the telepathic theory will tell you (he has already told us) that so long as the information given by a spirit is within the knowledge of some living person—who might be at the North Pole at the time—there is no certainty that the medium did not tap his brain. We have before remarked that if all the world's business were conducted on these lines that business would soon have to stop. We can only proceed through life on a basis of *reasonable assurance*, since there is no absolute certainty of anything. As to Mr. Aylliffe's proposed test, fully as remarkable things were accomplished in the book tests described by the Rev. C. Drayton Thomas. And we wonder whether Mr. Aylliffe takes sufficiently into account that spirits do not see earth-scenes directly but only through the intermediary of some human being, and as for reading a book in this fashion it is clearly a most difficult thing for them to read a page of a book and then transmit to a human consciousness more than a few words of what they have read. Suppose the medium in Mr. Aylliffe's experiment could make a copy of a page, what guarantee should we have that it was not done by the medium's own clairvoyance? Not that such clairvoyance is common.

* * * *

All the leading writers and speakers on our subject find it necessary to utter warnings from time to time on the dangers of rash experimentation or frivolous dabbling with the subject. And in their cautionary attitude LIGHT fully shares. But we would not have it supposed that spirit intercourse, wisely and reverently undertaken, has any dangers which such an attitude of mind is not sufficient to overcome. Moreover, the position of craven fear taken up in some quarters is neither dignified nor manly. The coward is not an inspiring figure. We have been reading some "scare" articles not only by enemies of the subject, but those who are in some way associated with it. They talk of tragedies in connection with commerce with the unseen world, and we doubt not there have been some. But some of the gloomiest tragedies of horror and despair we ever met with had no connection with any form of occultism—they came from persistent disobedience to *physiological* laws. They were decidedly more terrible than anything we have heard of in connection with purely psychical experiences.

LIFE! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time,
Say not "Good Night," but in some brighter clime
Bid me "Good Morning."

—MRS. BARBAULD.

THE MESSAGE OF BEAUTY.

OF the divinity of Life Beauty is one of the principal witnesses, although some of us may need to check the truth of her message by an appeal to science or life experiences. The poets were naturally the first to realise the meaning of the message, and to them much was conveyed by the flowers—the alphabet of natural beauty on earth.

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears,

said Wordsworth. And he was followed by Tennyson who in a flash of

When you ponder on it, much is wrought by signs,
not because those signs have aught of dynamic value
in and of themselves, but by reason of the potency
of those persons or forces they represent.

POWER OF SYMBOLS.

For example?

For example, the letters which you are at the moment writing are but signs, yet they who read them with sympathy and love will lay by a store of fitness is themselves to progress the more readily when they come here than had they not seen those signs at all.

The name of a king is but a sign of him for whom it stands. Yet he who lightly uses it upon his lips, as also he who disregards a command written under that name, is not lightly to be dealt with in any orderly State. Otherwise the progress of that State

insight saw that the "flower in the crannied wall" carried a tremendous secret. Keats, however, with even deeper vision, expressed the meaning of Beauty in one of his undying Odes:—

Beauty is truth, truth beauty—
that is all
Ye know on earth and all ye need to know.

It is a great saying, but it is not sufficient merely to accept it as such, and pass on. It means so much; it throws such a vivid light on the great problems. Beauty is truth, therefore its message must be true. It speaks to us of a realm beyond that of the senses. In its essence the Beautiful is indescribable in words. It transcends the highest powers of human speech, so that those who most truly discern it find themselves utterly baffled in the attempt to convey the vision in words. It has its dwelling not only in "the light of setting suns," in trees and skies and "the round ocean and the living air," but in the humblest circumstances of human life. Beauty of thought, of action and character reveal its influence, and there it is most deeply present. It is eternal in its expression and its appeal.

Its loveliness increases—it will never Sink into nothingness.

They who have once realised its existence, even though they do not seek to read all its message, find

Sign of the Cross.

—From Leader.

MAKE the sign of the Cross when you feel at all doubtful of our presence with you.

It will help you to realise both our protection and your own freedom from all intrusion of those who would prevent us by coming in between; not bodily, but by the projection of their thought influences, which make a mist to obscure

You will mind, friend, that in degree they come nearer to you than we do, and have therefore a vantage ground which we want.

How does this sign help?

Because of the reality it signifies.

would be much hindered because of the disorder and lack of unity ensuing.

Names are, therefore, had in reverence, not alone in economics of earth, but in these heavenly realms also. For he who names a great Angel Lord compromises that person with whatever work he has adopted to do. This is so ordained.

And the highest of all, His name must be had in deepest reverence, as in your own sacred law it is also enjoined.

GREATEST IN THIS AGE.

The sign of the Cross is but one of the signs of Holiness which we knew and have in past and present made known to the children of earth.

But it is, at the present stage of evolution, the sign more powerful than any else. For it is the sign of Life from the Living One poured out for earth's progression.

And, as other ages have been periods of God manifest by other

— write it, friend; do not hesitate —

Christ of God His Majesty, so this age is a peculiar of that Christ of God who, coming last of that high band, is Prince of All, Son both of God and Man.

They, therefore, who use that sign use His Sign-manual writ in blood which is the life, and before it even those our brethren who do not own his Sovereignty nor understand His Love must bow, because they know and fear His Power.

EFFECT IN THE HELLS.

Even those in the hells know Him and His sign? Is that so?

Most truly and terribly so.

I have been in the darker regions times and oft; but when I go there—I have not just of late been there, having other business toward—I use that sign most sparingly, knowing the agony it flings upon those poor souls who have agony within themselves more than a little already.

* From the Vale Owen Script.

—Weekly Dispatch, May 9th, 1920.

* 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."

that life for them has taken on a new significance. It reveals an infinite Hope, for they perceive that loveliness persists—only the evil and the ugly things are evanescent.

The One remains, the many change and pass,
Heaven's light for ever shines,
Earth's shadows fly.

It gives us more than a message of Hope. It reveals the existence of a world of beauty no less real than this—rather more real, perhaps, for so much here, lacking the vital soul of beauty, "hastens to decay." And as beauty dwells in the soul of the beholder, it bears a

message of immortality for the soul, a message that outweighs all the proofs of logic, all the revelations expressed in human words, all the evidences of phenomena, though each and all of these may corroborate its testimony.

The witness of Beauty, then, is to the permanence of the beautiful in human life. Its message needs no deep learning to interpret, for it is expressed in a universal speech, universally intelligible. It tells of the ultimate triumph of Truth over Error, of the ultimate coming of Human Brotherhood, of the establishment on earth of the Kingdom of God. It gives, at first in hints and clues, and, finally, in a revelation of clear assurance, a solution of the mystery of Death as the passing of Life to a higher and grander expression of the Divine. Divine in itself, it is the messenger of Deity. No jangle of creeds can entirely drown its voice, or cloudy metaphysics utterly obscure its light. Facts are true or false accordingly as they are in harmony with or opposed to its manifestation. Being Truth (as the poet saw) it convinces by its presence. To the soul filled with its inspiration, science and experience may bring riches of knowledge to fill the treasure-houses of the mind, but for its deepest convictions of the essential Divinity of life it will rely on its vision of Beauty:—

Serene and inaccessibly secure.

D. G.

THE SECRET OF THE EUCHARIST.

THE SUPREME CHRISTIAN SACRAMENT FROM THE PSYCHIC POINT OF VIEW, WITH A NEW OCCULT DEMONSTRATION.

BY ELLIS T. POWELL, LL.B., D.Sc.

The following is an address given by Dr. Powell at Steinway Hall on Palm Sunday, 1921:—

A couple of years ago, when I had the privilege of speaking in this hall, I had something to say about the deep psychic significance of Palm Sunday, and especially of the ever-memorable procession into Jerusalem, which is commemorated on this day. I think we may honestly affirm, as Spiritualists, that the Hosanna episode means more, in the light of psychic research, than when it is regarded from any other aspect whatsoever. To-night I want to follow the same line of investigation with regard to the institution of the Holy Communion, or the Eucharist, as I prefer to call it, (for reasons which I will give in due course. But let me say, with all appropriate emphasis, at the very outset, that my analysis makes no pretence to be either exhaustive or final. The consciousness, as it functions through a physical vehicle, is not capable of grasping either the full meaning of the Eucharist itself, or the totality of the implications which arise, indirectly, so to speak, from its reverent study. But we can go part of the way, in humble confidence that in another life, and on another plane, we shall travel yet further towards a complete understanding.

The transcendent interest of the subject arises from two main considerations. In the first place the Eucharist is the Supreme Sacrament of the Church, and has been so in all ages. The Holy Communion is the service, above all others, where devotion reaches its climax in the knowledge, which the service itself is designedly framed to produce and justify, that our worship is shared by our enfranchised brethren on the Other Side. It is the expression, the articulated affirmation, of the Communion of Saints. And it is so because (and this is the second of the two reasons for its supremacy) its institution took place at the most solemn moment in the career of the loftiest of all those who have ever worn the garments of mortality. What has the greatest mind of our own nation to tell us of such moments as this?

"O but they say the tongues of dying men
Enforce attention like deep harmony."

The words are put by Shakespeare into the mouth of the dying John of Gaunt. How much more tremendously true are they of the closing utterances in the life of the Highest of all the Adepts who has ever yet visited this earthly sphere! When He speaks, on the verge of the transaction upon which untold and immeasurable destinies depended, may not we, as Spiritualists, be perfectly certain of the unfathomable pregnancy of His words? And we shall not be disappointed in our expectation.

We need not review the whole story of the institution of the Eucharist. Let it suffice for us to take the utterances which form the nucleus of the whole ceremonial, the words whose interpretation will easily occupy the whole of the time at our disposal. According to St. Luke, Christ "took bread, and when he had given thanks he brake it, and gave it to his disciples, saying, This is my organism which is given for your sake." It is remarkable, however, that when St. Paul is giving his account of the transaction (I. Cor. xi. 23) his words are, "This is my organism which is broken for you." As he declares that he received this version from the Lord Himself, it is entitled, from that fact alone, to our careful consideration. But it is also supported by a whole army of ancient manuscript authorities, and was, indeed, incorporated in the original Authorised Version of the Bible, though dropped out by our Revisers. And it is in such complete accord with the whole spirit and tendency of the transaction, as we shall see, that I have no hesitation in adopting it and using it for the purpose of my elucidation.

Now the expression, "when He had given thanks," is the translation of a single word—*eucharistesas*—in the original. From this word, of course, we get the name of the Sacrament itself—the Eucharist. But this verb is built up from the Greek noun *charis*, translated "grace"



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

in New Testament English, and here signifying the influence which God pours down upon the struggling spirit to help and sustain it upon the upward path. *Charis* itself is a Greek word adapted for their own purposes by the New Testament writers, in this sense of "grace," though its native meaning is rather the sweetness or charm which overcomes all opposition, and conquers all hearts, by a power as irresistible as it is indefinable. So that I cannot help thinking that there is a deeper significance in *eucharistesas* than merely giving thanks. I fancy the writers of the New Testament meant this word to carry the sense of an invocation, a charm if you like. I think they meant it to allude to the utterance of a Word of Power which released, directed and controlled forces of tremendous potency—something which endowed the bread with characteristics and capabilities that it did not possess before. For let us bear in mind (if it be not superfluous to say such a thing to a spiritualist audience) that grace is a real thing, not a mere theological figment, being indeed

as real as electricity, and not improbably a higher form thereof, used by the Holy Ghost as the spiritual energy by which every soul in the universe is nourished and sustained.

You will notice that I have rendered the original as "This is my organism," instead of the familiar, "This is my Body." The Greek here means the body as an organism, not in the sense of flesh. If Christ had meant flesh He would not have used *soma*, as He does. He would have employed *sarx*. For *soma* is the skilful combination of related parts which makes up an organism, whereas *sarx* is just the animal substance. So it is that *sarx* is used of the earthly nature of man apart from divine influence, while *soma*, when employed figuratively in the New Testament, stands for a social, ethical, mystical body, and especially for the Church—the Church which is His *soma*. His body, His organism (Eph. i. 23). It is quite true that in some passages Christ uses *sarx* with reference to Himself, apparently because it was the word employed by the Jews in their disputation about Him: but in the passage we are considering, and at the most solemn moment of His career, He selects *soma*, for a reason which will become overwhelmingly apparent as we go on. He took one of the round and thin flat bread cakes which were before Him, and having broken it He said, "Take, eat, this is my organism, which is broken for you."

Whose was this organism, thus destined to be brought for all time, and without intermission, into contact with His Church? The answer to that question will carry us into some of the loftiest regions of psychic research, be it ancient or modern. God, in His existence before the worlds, and since, is invisible, incomprehensible, and absolute. He is beyond our knowledge, and out of our reach. When it is said that He is absolute, what is meant is that He is entirely self-existent and self-dependent. In that respect He is the very antithesis of ourselves, since we are dependent upon other people and upon a multitude of agencies, for the food we eat, the air we breathe, and a thousand other necessities of existence. So far from being self-existent, our removal a few miles upwards, into the air, would kill us almost instantly. But the Absolute has none of our limitations. The gulf that separated Him from the world, however, was so vast and so wide, that it must be bridged by some mediator, some intermediate Being between us and Him; and so we are told of the Logos. In the beginning was the Logos, and the Logos was in personal intercourse with God, and the Logos was God (John i. 1).

In the beginning, before time began, the Logos simply was with God. Then came the divine desire for manifestation in, and for active connection with, a creation which the divine will had resolved to produce. And so the Logos became flesh, and pitched His tent among us (v. 14). That is to say, He passed into the limits of space and time, and we saw His glory, full of grace and truth; or, better still, full of charm and reality. St. John designedly emphasises the unimaginable width of the gulf that was crossed, when he declares that the Logos became flesh. He might have said "man," not flesh; but he chose the term which would

indicate the gigantic character of the sacrifice, and also lay stress upon the visibility of the manifestation. Still, in order that we should not minimise in any degree the real character of the transaction, he reminds us (v. 3) that no existence came into being apart from the Logos, and that in fact (v. 10) the world existed through Him. By Him (v. 18) the knowledge of God was unfolded to the world. In order that He might unfold it, He broke the endless circle of His eternal existence before the ages. His timeless and spaceless organism was broken for us men, and for the sake of our safe return home (as the Nicene Creed declares). And it was in telling symbolism thereof that He broke the round cake when He instituted the highest of the Sacraments on the very eve of His return to the exalted sphere whence He had come.

And from that hour to the present moment He has never ceased being broken. Abiding in the heavenly sphere to which He has returned, the Founder of the Sacrament has been, if one may say so with the profoundest reverence, a species of central generating station, whence currents of grace—a real and ever potent force—have been radiating throughout the Church Militant and the Church Triumphant. Why is it that art and devotion have surrounded this Sacrament so frequently with all that is best in music, in ceremonial, in colour, and in the odour of incense? Simply because those to whom the early tradition descended knew well that all these things make for the uplifting of the spirit, increasing the rapidity of its vibrations, and so bringing it into harmony with the personalities and instruments by means of which the highest organism in the Universe—at all events within the Universe that is within our cognisance—touches, uplifts, stimulates, and sustains the myriads for whom it is broken, century after century, and age after age. From the instant of its first celebration by its risen Founder in the house at Emmaus, down to this very moment, the stream of vivifying grace has never ceased. The breaking of the organism was not the momentary incident of the Last Supper. The words, "This is my organism, which is broken for your sake," signify a breaking which has been a present event ever since, and will continue so to be until some mighty consummation terminates the need for the Divine grace to re-invigorate this physical world. Christ our Passover is sacrificed for us; therefore let us keep the feast"—as we shall do, in a very special sense next Sunday: as we do whenever the Eucharist is celebrated.

In what sense, then, is the Eucharist a sacrifice? Not, surely, in the sense of being a repetition of the sacrifice of Calvary. Whatever was the real nature of that offering—and it is to us the profoundest of mysteries—it was final, done once for all. It was a "full, perfect and sufficient sacrifice for the sin of the whole world." If that interpretation be excluded, as it must be, then the Eucharistic oblation must be that of an eternal Being offering Himself as a sacrifice in time, and space, and matter, when His normal existence would be outside these categories altogether. The organism is broken from the timeless into time, from the spaceless into space, from the sublimest ethereal existence into contact with the coarse matter of the world—for us men, and for the sake of our safe return home. And perhaps we may reverently conjecture that it is not broken for us men alone, but also for that whole creation which, as St. Paul says (Rom. viii. 22) sighs and throbs with pain, up to this very moment. Surely that is the meaning of Christ's own saying, which has come down to us in the Oxyrhynchus papyri—"Raise the stone and there thou shalt find me; cleave the wood, and there am I." And of all the innumerable entities, at every stage of evolution, at every point of developing consciousness, who are thus energised by Him, either through the Eucharist or in some other way, it may be said, in His own vivid words, "He that is near me is near the fire."

"In flower and dust, in chaff and grain,
He binds Himself and dies!
We live by His eternal pain,
His hourly sacrifice:
The limits of our mortal life
Are His. The whisper thrills
Under the sea's perpetual strife,
And through the sunburnt hills.

Darkly, as in a glass, our sight
Still gropes thro' Time and Space:
We cannot see the Light of Light
With angels, face to face:
Only the tale His martyrs tell
Around the dark earth rings,
He died and He went down to hell,
And lives—the King of Kings!"*

The bread, then, is only the medium by which, in some subtle fashion, the spiritual tonic supplied from the broken organism of the Logos is conveyed to the receptive spirit. As our Anglican rubric quite properly says, there is no corporeal presence of Christ's flesh and blood, for, as I have shown, His language referred to His organism, and not to His body in the fleshly sense. Still less is there any con-

version of the bread into flesh and blood, as the doctrine of Transubstantiation teaches. But there is a change in the Elements, due to the operation of the potent force to which the Sacrament subjects them. On a higher plane of existence, where matter is instantly plastic to thought, this change would be at once apparent: but the coarse matter of our physical sphere does not respond instantly to the influence of thought. There is a slow transformation, as in the human countenance, which changes for the better or the worse under the influence of sanctity or the reverse: but in the Sacrament there is no time for this change to be produced so as to be observed by the normal eyesight. To the eye of the clairvoyant, however, the change is clearly observable at the moment of consecration. The consecrated bread, now impregnated from the broken organism of the Founder of the Sacrament, glows with a dazzling brightness, as of the sun shining in his strength. Two streams of spiritual energy flow from it—one radiating out in all directions, without distinction, among the participants in the ceremony: the other limited in scope to those who, in true and sincere devotion, seek to bring their spirits into affinity with the Source from whence these forces emanate.

But this is not the only breaking of the organism of the Founder of the Eucharist. It is broken in another way, and in a manner which emphasises, as nothing else could do, the reality of His words, "Lo, I am with you all the days, even unto the consummation of the age" (Matt. xxviii., 20). For every celebration of the Eucharist is dignified and directed (so far as the unseen assistants are concerned) by the Angel of the Presence, whose glorious aspect is plainly visible to the clairvoyant vision. Yet the Angel of the Presence is not an Angel at all in the proper sense of the words. He is a thought-form of Christ Himself, projected downwards with infinite condescension through plane after plane of the other worlds, so that a hundred thousand altars may be blessed and glorified by this wonderful manifestation of the Divine consciousness, the Divine solicitude, and the Divine blessing, as poured down, age after age, from the inexhaustible reservoirs of grace. Even the spirit of the Divine organism is broken and sacrificed.

After thus venturing into a psychic reinterpretation of the supreme Sacrament of Christianity I shall certainly be asked whether I can cite any proof of the soundness of my argument. Well, no doubt it will be possible to bring forward texts from the New Testament and various Christian authorities in support of the view I have expounded. I would prefer, however, to demonstrate that this interpretation of the Sacrament was that which Christ Himself intended to be accepted, and that in order to bequeath the key of the truth He left the solemn and emphatic facts mathematically enshrined in the very language which He used when He instituted the Sacrament. The expression "mathematically" will astonish you. People will say, "Is it possible that there can be a mathematical proof of a great spiritual doctrine?" The truth is that a mathematical and geometrical system underlies, in occult fashion, the whole fabric of Christian truth. It appears to have been placed there for the purpose of ultimately furnishing conclusive demonstration of the Divine origin of the faith because mathematical truths are not open to challenge. This amazing discovery of a mathematical underpinning of Christianity has been discovered, or perhaps one ought to say rediscovered, by my friends Mr. Bligh Bond and Dr. Simcox Lea, Vicar of St. Austell.

It is, however, occult in character, and to explain it I must ask for your very close attention. You are aware that the Latin numbers were expressed by figures. We use them for chapter headings and the like, and as you know, V. stands for 5, X. for 10, L. for 50, and so on. Now the Greek numerical system was even more detailed. In Greek every letter has a numerical value. The first letter, *alpha*, is 1, *beta* is 2, *gamma* 3, and *delta* 4. So we go on until at a later stage the hundreds begin to be expressed, the Greek *rho* being 100, the Greek *sigma* 200, the Greek *tau* 300, until finally the last letter of the Greek alphabet, *omega*, stands for 800. Consequently, every name and every sentence in the Greek language has a numerical value. You have only to take the separate letters of the name or the sentence, add up their separate values, and make your total. Thus the name of Jesus, which is *Iesous* in Greek, has a value of 888, a number of immense occult significance, which, however, I must not pause now to elucidate.

Now the formula in which the institution of the Eucharist took place (so far as the bread was concerned) was "This is my organism," which in Greek is "*Touto estin to soma mou.*" The formula is repeated identically in each of the three gospel accounts of the Last Supper, and also in the version given by St. Paul, which he declares he received from the Lord Himself. St. Paul varies the order of the words, but the words themselves are the same. Adding up the numerical value of the Greek letters in this formula, so as to investigate its occult meaning, we find it to be 3,626. Now if the Eucharist was in fact a sacrifice there must have been (and there must still be, if the efficacy of the Sacrament is perpetual) there must have been two elements thereof—the Minister and the Thing Sacrificed. What is the most exalted Greek word for "minister"? Surely that used (Heb. i. 7) where it is said that "He

* The verses are from a poem by Mr. Alfred Noyes.

DO CHRISTIANS DOUBT THE RESURRECTION?

BY THE REV. G. VALE OWEN.

A FEW evenings ago I stood outside a great London church. It was a cold evening and dark. There was just a glimmer of light from the lamp over the door. I pushed the door open and found myself in the vestibule. Before me was another door with glass panes in it through which I could see a portion of the interior. I swung this open and found myself in a beautiful sanctuary. There were people kneeling in meditation and prayer. The Altar was illuminated by screened lights. It was very beautiful and restful and I felt, "Surely this is the House of God; this is the Gate of Heaven." It was much better to be here than in the vestibule, and a thousand times better than the wind-swept street without.

"Which things are an allegory." They seem to me to typify the approach of the acquisition of knowledge generally, and the knowledge of the Resurrection in particular. At least that is the way I myself came.

When I sat down to write this article I intended to employ the usual third-personal form of writing. But, pausing here, I find I have started straight away with the first person singular. Now what am I to do? Well, it seems to me that whatever deflected my pen into this channel was a natural impulse; and what is truly natural must be right. And after all, the Resurrection is a personal matter. Indeed, it is the most important of all things to me personally that I should be able to believe that I shall die only to rise to life again. So I will throw myself upon the mercy of my readers and ask them to bear with me if I continue as I began and make this a personal confession of belief. For I think that what has been my own experience will perchance, on general lines, be identical with that of others.

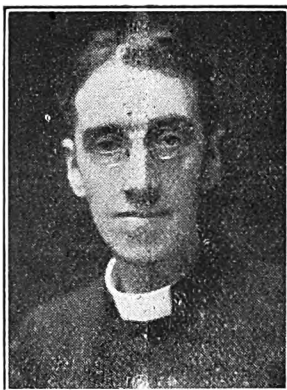
THE OLD-TIME VIEW.

The first phase I was taught in my childhood. It was quite the proper thing then to speak of the Resurrection as Spurgeon, for instance, used to preach it. This is how he put the matter in his truly eloquent way:—

"If this earth could but have its mantle torn away for a little while, if the green sod could be cut from it, and we could look about six feet deep into its bowels, what a world it would seem! What should we see? Bones, carcasses, rottenness, worms, corruption. And you would say, Can these dry bones live? Can they start up? Yes! 'In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised.' He speaks: They are alive. See them scattered! Bone comes to his bone. See them naked! Flesh comes upon them. See them still lifeless! 'Come from the four winds, O breath and breathe upon these slain!' When the wind of the Holy Spirit comes, they live; and they stand upon their feet, an exceeding great army."

This is what I was taught. To-day it is strange reading. I am led to ask myself whether I did really believe in a future life because of such teaching or in spite of it. The latter, I think. It seems, in the light of present knowledge, no true faith at all but rather that blind unreasoned faith which is just credulity. Of one thing I am sure: Whatever kind of faith it be, or no faith at all, I could not live by it now. It feels too much like the cold wind-swept street. It is not the inner sanctuary.

This kind of teaching could not, of course, stand before the advancing spirit of scientific analysis which characterises the age. It became necessary to adapt the belief of Christians to such an extent that it should not repel those who were beginning to claim the right to think out their belief for themselves irrespective of traditional orthodoxy or of ecclesiastical sanction. It was done in the usual English way of solving a difficulty and saving one's face at the same time. The method used was that of compromise; thus: "What we gather as to the nature of Christ's resurrection-body throws light upon the change in ours, which will be conformed to the body of His glory. It was a real body, bearing the marks of His former 'natural' body; capable of receiving food, and of being



THE REV. G. VALE OWEN.
Vicar of Orford, Lancs.

recognised by those who had formerly known Him, though apparently only when He willed to be recognised. Yet it could be transported mysteriously from place to place, passing even through the closed doors." (One Volume Commentary, J. R. Dumelow, Ed.) But this teaching has been developed a step further:—

"Now we can see what St. Paul taught about our resurrection-body. It is fashioned for us by holy living. It is already in course of formation within. He that is leading the spiritual life is having prepared for him gradually a spiritual body. Then, when the 'natural' body is finally cast aside, the glorious 'spiritual' body will leap out, as the fitting organ of a soul which has become predominantly spiritual, and death will be swallowed up in life." (Gt. Texts, J. Hastings, D.D. Ed.) And, "when we read that the Lord shall raise our vile bodies at the last, so that they may be fashioned like his own body of glory, we have

at once a type of the glorified humanity that shall stand on the earth at the last day." (Gt. Texts.)

This carries us a long way. It is the extreme limit to which the orthodox teachers of the Church have advanced.

But such teaching is still based on the supposition that the body in which Jesus appeared during the Great Forty Days between Easter and the Ascension was the same kind of body which will be ours at the Resurrection. That Resurrection will be a "General Resurrection," when all men will rise again simultaneously at the "Last Day" and the place of the Resurrection is localised on this material planet, Earth.

IN THE VESTIBULE.

No, we are not yet within the Sanctuary where the calm quiet light shines. This is just the Vestibule. There are still many difficulties which perplex. It is still a matter of faith in the old sense of the word and not of knowledge. Our body of the Resurrection will be a kind of material body spiritualised—whatever that may mean. We cannot know exactly what kind of body it will be. We must wait and see.

Can we go no further? Can we not show to the satisfaction of the somewhat exacting modern man and woman that the old Faith was true in all essentials and that those essentials can be proved by scientific investigation? In order to be definite I will mention what appear to me to be these essentials. They are these: that my loved ones, who have passed on out of my sight, have not passed away into oblivion; that they have already passed through the Gate of Death into the Resurrection Life Beyond; that they are alive as much and as really as I am alive; that I can speak to them from time to time, and they to me, so that I know that they are alive; that I also know, beyond any possible doubt, that it is really they who speak to me and I to them; that I am going to join them when my day's work is over here, and that the meeting will not be deferred until some indefinite future period but, as they were met and welcomed into the new resurrection life on passing hence by death, so will they meet and welcome me.

I have proved beyond a shadow of doubt, and to my own entire satisfaction, each one of these very important personal matters. And, having done so, I have entered into the Sanctuary indeed and, in its glow, earth has become for me the House of God, in the fulness of its meaning, and the very Gate of Heaven. Within this Sanctuary I do my daily work and retire at night to rest. I cannot get out of it, for wherever I go there I find my arisen friends helping me, cheering me, speaking to me their sweet words of love. I have no need any more for that blind acceptance, misnamed faith, which once was mine. It was a little helpful once when it was the only light I had, the little jet above the outer door. But it is not needful any longer now that I have fully entered within.

And if anyone tells me that I am deceived; that it is not my friend or my mother or my child who speaks to me, then I reply that there is no one in this wide world who should be a better judge than I as to the identity of any of

these. Also—what is sometimes strangely inverted in argument by those who, perhaps, think not very deeply—I loved my friend and my mother and my child so well that I cannot risk a mistake here. It is much too serious a matter to me. That is what makes me so excessively critical when one or other of them professes to be speaking to me. It may not matter so very much, perhaps, to others who happen to be present; but it is all important to me. It is a matter of life and death to me.

THE CLEARER VISION.

Well, here I am arrived at this sure conviction. And I came here by way of Spiritualism and Psychic Research. I am sorry it was not the teaching of my own Church which led me hither. I know this knowledge has not weakened my faith in anything which is essential. I still believe in the Fatherhood of God and in His great love. But I see now that that Love is greater than I had thought it was—much greater and, indeed, much more fatherly. For He, I find, enters into my own family affairs and affections and irradiates these with the blessing of reality. I still believe in the Christ, that He is my Saviour. But I now think I understand His salvation a little better than when I first was taught it as an article of faith. His Divinity I also believe; but it is a much greater and grander Divinity than I learned in my childhood. His Resurrection is a unique miracle no longer, but exemplifies the process by which my loved ones have passed from this earth life into the fulness of the life eternal, and the process by which they are enabled to come back and tell me of their present radiant joy of life—as He also did once in Jerusalem and in Galilee.

And yet I see in every town, and in many villages also, churches well-nigh empty; and I cannot but feel that the reason why is that the teachers in charge of those churches

are back-numbers. People want to hear about these things as much as ever they did. They are as important as ever they were to them. But the people of to-day cannot accept a dogma merely on the *ipse dixit*, "the Church teaches this or that." They want their teacher to speak with authority out of the fulness of his own knowledge, and not as the old scribes who used to say, "Rabbi Hillel says this, but Rabbi Ben Ezra says that, and the Church sums up the matter thus." True, there are a few who are content that this should be so, that they should have their thinking done for them, pressed and ironed stiff like a starched shirt. But those other stronger ones are not content. They prefer to think out a matter before giving it acceptance. And they stay away from church because their minister has no real first-hand knowledge, gained in his own special line of study for which he has been set aside, to help them in their quest. Hence their empty pews.

The wonderful power wielded by the early preachers of our Faith lay here, in this self-same thing. The people got wind that there was news abroad, news direct from the Land of their destiny. They left their old vague systems and sought out those who could say, "We know, for we have spoken to those who live there. They have returned to tell us of their present abode, whither we ourselves are bound. And the first Who thus returned is the Master Himself." And the people heard them gladly for they knew their words rang true.

To-day the people have again got wind that there is such news abroad. They look to those who lead them heavenward to tell them news of heaven. They want first-hand testimony of this renewed revelation of God's own Summerland. They will be satisfied with nothing less. They are travelling through a perilous country, with many a ravine, many a morass and hidden danger. "I think" will not suffice them. The guide they want is one who can say, "I know."

(Continued from page 197.)

maketh His angels spirits, and His ministers a flame of fire." This, in Greek, is "*Leitourgos*," the word from which our term "liturgy" is derived. High over all these ministers is One who (Heb. viii., 1) "has taken His seat at the right hand of the throne of God's majesty in the Heavens"—that is to say, He has returned to the sphere whence He descended when He was made flesh, and dwelt among us. And being there He is, as the writer goes on to say, a Minister of Holy things, at the very Holy of Holies of the entire universe. Here, then, is the Minister of the supreme Sacrifice: in Greek *Ho Leitourgos*, a name which has the numerical, or occult, value of 1,258. We saw that the mystic formula had the occult value of 3,626. Therefore what remains, when the Minister—1,258—is subtracted should yield the occult value of 2,368, and tell us upon the authority of the greatest of all Adepts, occultly expressed, the exact identity and nature of the Sacrifice. And the value 2,368, in Greek, is exactly that of the name Jesus Christ.

No theory of coincidence, no theory of chance, will account for a stupendous fact like that, even if it stood alone, which it does not, as I shall go on to show. But if it did, how magnificently it would justify the psychic presence of the Angelic Doctor, Thomas Aquinas, whose wonderful hymn expresses just the fact which Christ Himself enshrined in the amazing occult formula, "This is my organism":—

"That last night, at supper lying,
With the twelve, His chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then, more precious Food supplying,
Gives Himself with His own hand."

When once we see the occult significance of the language, chosen by the exalted speaker, at the supreme moment of His earthly life, for the express purpose of transmitting this tremendous truth to all future ages, we can understand how impossible is the idea that the Eucharist is only a memorial, and nothing more. A mere memorial would have no such majestic nucleus as we have found. No, the Eucharist is here declared to be a sacrifice: but it is not a sacrifice sent up by us to the Throne of Grace: rather it is of the very Godhead itself, continually descending into the limits of space and time and matter, "for us men and for the sake of our return home," by every means which the Sacrament itself provides. On our part we are to offer the sacrifice of a contrite spirit: but that is not the aspect of the Sacrament with which I am just now concerned.

One step further on this mystic path, and I have done. We saw that the number 2,368 was the aggregate of the values of the letters in the name of Jesus Christ. That is the name upon that which the whole fabric of Christianity is reared, the name which is above every name. And the number, 2,368, is the number above all numbers in the wonderful occult scheme which underlies the entire structure of the Faith. My friends Bligh Bond and Dr. Lea have given us 500 separate names or descriptions of Christ, or definitions of the Faith, every one of which, in Greek, possesses this occult numerical value of 2,368. I select a few of these for your information, only asking you to bear in mind, as I read them, that each has the value of 2,368,

and that each is the answer to the question—Of what does the Eucharistic sacrifice consist? What is it that is perpetually sacrificed, at every celebration, for us men, and for the sake of our return on the homeward way—

"When that which drew from out the boundless deep
Turns again home."

What, then, according to the greatest of all the Intelligences Who have ever descended to this physical plane, is the Sacrifice which is ministered by the *Leitourgos*?

Jesus Christ.
The Immortal Bread of Life.
The Bread: Word of God.
Meat Indeed.
The Majesty of the Lord Jesus.
The New Covenant: the Salvation of the World.
Jesus: the True Passover.
Jesus, the Resurrection from God.
Jesus: the Truth: the Spiritual Rock.
The Hope: the Mystical Flesh of Jesus.
The Hope: the Manna of Life.
The Whole Church: the River of Life.
Godhead: Father, Son, and Spirit.
Godhead: the Messiah from the Dead.
The God over All: the Mystic Sun.
The Powerful Word: Immortality of All.

It would be superfluous, surely, to point out how the whole conception of the Sacrament is widened and exalted when it is viewed in this way. I repeat that I am not suggesting for a moment the adequacy of my explanation or elucidation. I have only touched the fringe of a vast subject, but even the fringe is beautiful enough to suggest that in the fuller life of the next plane the Sacrament will display itself even more radiantly than it does to us in our world.

Consider, moreover, the immeasurable suggestiveness of these facts as indicating the operation behind the scenes of invisible strategists who are directing the whole course of human affairs towards some unknown but magnificent end. It was long ago pointed out that Greek was originally chosen as the organ of the spirit of Christ, and that in the fulfilment of its mission the expressions of the language received a new meaning, while terms hackneyed and worn out by the current misuse of daily talk were endowed with a new impress of a fresh power. So that, as Rothe said, "we may appropriately speak of a language of the Holy Ghost." But, as a matter of fact, the investigation upon which we have been engaged this evening goes far beyond the condition of things which is postulated by these ideas, for it is perfectly clear that from its very earliest beginnings far back in the pre-historic times, the Greek language was being moulded for its ultimate use as the depository of the sublimest Christian truths. The Logos and His agents had shaped the tongue of Homer, of Plato, of Socrates and Demosthenes for ages before His own advent into flesh, so that it might serve the purpose of an occult casket for the revelation which He came to bring. There must have been this age-long shaping of the language. In no other way could the pronouncement, "This is my organism," be made to enshrine in a combined psychological and mathematical manner the sublime truths which we have seen to be involved in it.

PERSONAL REACTIONS TO SPIRITUALISM.

ADDRESS BY MR. J. D. BERESFORD.

MR. J. D. BERESFORD, the well-known novelist and litterateur, gave a thoughtful address to the members of the London Spiritualist Alliance at 6, Queen Square, on Thursday, March 17th. His discourse was of a different type from those usually heard at these gatherings. It brought vividly before the mind of the audience the problems with which the purely intellectual investigator is faced on this all-important question of the proof of human survival. The proof that Mr. Beresford has courageously set out to discover is not, as he put it, of a personal character, but one that would be so universal that the hardest-headed materialist would be obliged to acknowledge it. There was a large audience, who followed the speaker's remarks with the keenest interest.

Viscount Molesworth, who presided, in introducing Mr. Beresford, said that the latter had been investigating the subject for many years. He understood that Mr.

Beresford was not yet entirely convinced, but he hoped that when he did arrive at a favourable conclusion he would come before them again.

In his introductory remarks, Mr. Beresford said he would like his hearers to realise that he represented a body of criticism that was not without weight in guiding public opinion. "I come before you in this connection as a representative of the average intelligent man or woman who has been deeply interested both by the phenomena of modern psychical research and by the occult and Theosophical interpretations that have been put upon those phenomena." He asked them to regard his explanations not alone as a personal confession, but also as typical of the mentality of a great number of thinking men and women in all parts of the world. The speaker described his early orthodox upbringing, followed by the inevitable reaction to a fierce denial of the creed in which he had been reared. For a time he plunged deeply into materialism. The book which definitely started him upon a new line of thought was Myers' "Human Personality," which he read somewhere about the spring of 1903, soon after its first publication. "I had agreed sadly with the Materialists, and had been unable to refute them out of my own knowledge and imagination. Myers gave me a new instrument, and helped me to realise that the way of my search might be that way of empiricism which so greatly appealed to me. I had not until then fully understood, perhaps, how urgently my intelligence craved for facts." He could not be content with less than the reconciliation of Religion and Science. "For which reason, having acknowledged that I am with you in your aims, I will come to an examination of present-day Spiritualism in its various aspects.

"Naturally enough, I began where so many people end, by the desire for some assurance of survival after bodily death. This assurance was promised me by Myers, and for a time I had a tendency to concentrate on that issue only. Within the last few years, however, I have realised that the proof of immortality is not to be demonstrated by the evidence of one or of a hundred witnesses. But when I say 'proof' I have in mind something more than a mere personal satisfaction. If I had had the evidence enjoyed by Sir Arthur Conan Doyle, if I had been convinced that I had, indeed, spoken with the dead, heard the very voice of my own son addressing me in its familiar tones and phrases from another plane of being, I should undoubtedly have accepted that as sufficient proof so far as I was concerned. But just as the world at large—and not only the indifferent, but also the interested world at large—cannot be converted by a single instance, however well authenticated, so I feel, too, that these facts must be related to all our knowledge of the phenomena before they can be adduced as proof. Indeed, I admit quite willingly that I am glad that I have had no personal experience of this kind. If I had, I should no doubt have been instantly converted to a belief in the survival of the consciousness and the personality after death. And if I had been so converted, any work that I can do in this connection would have lost the greater part of its value. Because my ambition in this connection is a



MR. J. D. BERESFORD.
The Novelist.

very great one: nothing less than a scientific and philosophical demonstration of a probability so overwhelming that the materialists will have no logical case against us.

"But already your case is becoming a very strong one, though not strong enough yet to satisfy both sides of my own mind, and therefore certainly not strong enough to overthrow the academic scientist or philosopher.

THE CASE FOR THE EXISTENCE OF THE "PLASMA."

"This case, as I see it, rests on various sources of evidence, and I will begin with the best modern instance of what we may call the mechanical evidence, by some consideration of the phenomenon of the plasma, otherwise known as the ectoplasm or teleplasm. Now, in this sphere, I personally am convinced of the genuineness of the phenomena. The Schrenck-Notzing monograph did not fully satisfy me even when backed by the further

experiments of Dr. Geley and the Society for Psychical Research. Dr. Crawford's last book, however, seems to me irrefutable. I have but one criticism to offer, and that is upon his omission to make Miss Goligher sit with bare feet after he had found the marks of what looked like the impress of a stocking in the soft clay he used for his purpose. The point is that if his theory of the cause for this marking were true, one would not find the marking of the skin when the medium sat with bare feet—a point that was certainly worth proving. I hope you will not get impatient with me for insisting on these details. . . . But if our case, even in this particular of the plasma, were absolutely flawless, we could influence a large body of scientific opinion to examine the evidence and so put the facts on record beyond any dispute."

"And apropos of this, I may tell you that I hope very soon to attempt further experiments in this research with the aid of ultra-violet rays, invisible to the human eye, but so strongly actinic that by their aid a cinematograph film may be taken of the movements and development of the plasma—and taken in what appears to the sitters as absolute darkness. It is impossible, of course, to say whether the extruded plasma may not be exceedingly sensitive to these rays. There is some ground for supposing that they may be. But if we succeed we shall have immensely strengthened the evidence, and even if we fail to obtain the desired photographs we shall have added one or two important facts to our knowledge—chief among them, the fact that the apprehension of the medium herself is in no way responsible for the sensitiveness of the plasma; since I hope that the experiment may be so arranged that the medium will be unaware when the photographs are actually being taken. She will, at least, get no information through the eye, and the ear may be deceived.

"I do feel, however, to sum up this consideration of one of the mechanical aspects of psychical research, that we are almost within sight of scientific proof of the existence and amazing functions of this 'plasma.' And I submit, from the standpoint of the unprejudiced enquirer, that when that phenomenon is proved, we shall have taken a tremendous step towards the undermining of the whole materialist position, even though we disregard—as I wish at present to disregard—the difficult question of whether or not this plasma can be extruded without the agency of discarnate spirits."

TELEPATHY AS AN EXPLANATION OF SPIRIT MESSAGES.

The next body of evidence to which Mr. Beresford referred as having influenced him was that provided by automatic writing, and evidential messages given through the mouth of a medium. He specially alluded to the various

*Dr. Woolley, of the S.P.R., who has been present at these sittings and knew Crawford, has told me since I read this paper that bare feet were impossible, as the operators would not allow any white objects in the neighbourhood of the plasma.—J. D. B.

cross-correspondences provided by the Society for Psychical Research.

"Now, evidence of this kind, however startling, is of very little use in our argument with that stubborn sceptic I have posited, unless we can somehow get rid of the theory of telepathy in relation to the unconscious mind. Personally, I admit willingly enough that the theory of telepathy seems to me to have been already strained beyond the breaking point. At the same time there is still one presentation of it—an explanation verging on the occult—that still baffles me in any controversy. This presentation is as follows:—We are surrounded by what has been called the 'universal content,' that is to say, at every moment we may under certain conditions get into touch with the sum of all human knowledge; the resultant, as it were, of every thought, feeling, and experience that has come to the entire world of life up to the present moment. This content, if I may call it so, is, of course, spaceless and timeless. It has neither mass nor movement. It is with one exception, a highly important one, the equivalent of what some people might regard as God. The important difference is that although timeless in the ordinary sense, it is in fact confined by one human, time limitation; that is to say, its content at any moment cannot be greater than the sum of human experience at the same moment. In other words this universal content does not contain the future.

"Now, this theory will account for practically all the phenomena I have instanced under this head.

"There is, however, one point that is worth a little more consideration in connection with this theory of the Universal Content, and this is that even if we admit it, we have still failed entirely to account for the wonderful entity that the psychologist misleadingly refers to as the 'unconscious mind.' This unconscious is, of course, another version of Myers' Subliminal Self; but it is another version. The unconscious, for example, is not endowed with those powers over the material organs of the body without which the greater part of Myers' argument would fall to the ground. Also the unconscious differs from the Subliminal Self, inasmuch as it is a reflex or complement of the conscious rather than a larger aspect of it. Nevertheless, although the 'unconscious' has not been credited with any transcendental powers, it still remains as an entity beyond the explanation of the materialist on any purely physiological basis. It is not cognisable by any of the senses, and in effect we are almost granted the probability that it is separable from the physical body. Also, our friends the psycho-analysts—or a certain section of them—have been driven to posit a third person of the Trinity in what they call the pre-conscious or the super-conscious; a further concession that leaves us almost in sight of a psychological theory of the Soul."

(To be continued.)

MEMORY AND PERSONALITY.

By H. ERNEST HUNT.

It is common ground that we have many sides to our natures, and that these sides represent our normal reactions to differing circumstances, situations, and individuals. They may offer widely varying characteristics, but at heart we recognise that these characteristics are part and parcel of the self. We are all things to all men perhaps, but through each aspect there runs, along with the fresh expression, the golden thread of character. It is as if these rays of personality were represented by the spokes of a wheel; while memory—the centre to which all converge—is the hub.

Here, again, is the prime consideration that, without memory to make continuous and exact record, these varied personalities of the self would have no particular object, and would serve no useful end. But directly we realise that memory is always at work, it becomes obvious that our latent capacities and activities are being brought into action by the various individuals with whom we come in contact, and by the sundry circumstances in which we find ourselves placed. Furthermore, the very expression of these faculties is returned to us in the shape of added wealth to the store of the central personality. It is entirely insufficient that a quality should be latent within us, for it does not thereby grow or increase; it is only as it finds expression that the depth of its own record is increased, and it links itself more firmly in the network of associations in the mind.

PENALTIES OF SELF ABSORPTION.

The effect of selfishness or self-centred interests is to reduce these points of contact with other people and with the outside world of affairs, and thus to minimise the growth of balanced traits by expression and action. It is true that characteristics are developing, but they merely represent the reactions to some selfish stimulus. Many-sided contact with the outer world makes us grow, and it is with the frequent influx of fresh ideas to the stream of consciousness that its waters are kept sweet and clean. Solitary confinement reduces this inflow of impression to zero, and thus the mind is turned in upon itself, and may easily lose its balance. So, in degree, the selfish person suffers from solitary confinement of ideas and interests, his outlook becomes distorted; and memory records the distortion and further warps his char-

acter and growth. Instead of calling into action the good and fine things that are latent within, he leaves these to languish, and re-invigorates the crude, the selfish, and the anti-spiritual. Thus memory is plainly the Nemesis of the selfish individual.

In all the spice and variety of adventure, meeting difficulty, and quest, there is purpose working quite definitely for the one great end—that of spiritual progress. What we think upon, that we become. Our interests grow part of our very selves. Thus do broad interests amplify the measure of the mind and character to a like breadth. We work for others, think for them, and pray for them, and memory inscribes them in our book of friendship, and to that extent we are they, and they are ourselves. Our contact with them calls up our sympathy, and our sympathy is by that fact increased in the record of the self. They earn our pity, and we are at once more pitiful. They stimulate our thinking, and henceforth we think by so much the better. Nothing is lost, and the conservation of our mental and spiritual energy is for all time assured.

SOURCES OF STRENGTH.

The responsibility of parentage calls out the sleeping strength of motherhood and fatherhood, and thus our children help us to grow. Our dangers cause us to call upon the full extent of our resources. Our failures reveal our strength or else our weakness. Nothing is purposeless; and while all these serve to stretch the span of our virtues and capacities, memory records their action, and so they never revert to their former narrower limits. Something has been added, and retained. The machinery of self records the expansion, and in the absence of any means of obliteration, though the virtues may perhaps contract again, yet the high-water mark of achievement is there to point the level we have already once attained, and shall—please God—attain once more.

Even those people who provoke in us negative reactions—who make us cross or angry—are doing us a service in pointing out the tendencies which are detrimental to our highest interest. These defects are memory's record of our past bad thinking, and as such to be outweighed and overcome with good. They represent the lesser selves we must outgrow, and these people who apparently so afflict us are agencies to foster that greater growth. So all these multiple sides to our individuality—these personalities which are indeed so many masks—are rays of learning which speed their spiritual lore to the unforgetting self at the centre. They make us wider and wiser through kaleidoscopic contact with life at many angles.

MR. J. D. BERESFORD ON DR. CRAWFORD'S EXPERIMENTS.

Mr. J. D. Beresford, in the course of a long review in the "Westminster Gazette" (March 12th), of Dr. Crawford's last book, "The Psychic Structures of the Goligher Circle," writes:—

Our choice, then, lies among three hypotheses.

The first is that the late Dr. Crawford spent many years of his life, and an immense amount of energy and ingenuity, in perpetrating a deliberate fraud.

The second is that over the same period, he was consistently fooled and deceived by the Goligher family.

The third is that his theory of the "plasma" is a true one.

On the evidence now before us I can find no fourth explanation.

After discussing these hypotheses in detail, Mr. Beresford says:—

To sum up, it seems to me that on the evidence now before us we have sufficient grounds for a provisional acceptance of the plasma hypothesis as a basis for further experiment whenever opportunity offers; and I submit that such opportunity should be definitely and eagerly sought. For if this hypothesis is confirmed it must very radically alter our conceptions not only of the functions of the human body but also of the constitution of all living matter.

ANCIENT TACTICS.—Mr. McCabe's favourite argument seems to be that because a thing is strange, therefore it is impossible, no matter what the evidence. This he employs again and again. It was used in the old days against mesmerism, and the sceptics made very merry over the poor credulous folk who believed that a subject could really have his whole mind affected by a few passes over his face. The scientific papers of seventy years ago are full of sarcasms from the superior brain, and Dr. Braid, one of the first surgeons in England, was refused permission to read a paper upon it by the British Association. Now there is no child who does not know that these things are true, but the sceptics, unabashed, take the very same tone towards Spiritualism which their fathers did to mesmerism. If wireless telegraphy had not happened to be self-proving how convincingly these people would have written it down!—From "Spiritualism and Rationalism," by SIR ARTHUR CONAN DOYLE.

LIGHT,

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LIGHT FOR THE WORLD.

Long years ago, on our first inquiry into Spiritualism, we thought (being very young) that we had caught out a medium who described the colours of the human aura as being visible in the dark. To our objection that colour being derived from light was non-existent in darkness, he replied that there were other forms of light besides that which Science recognised—there was, for instance, psychic light, which was the agent in the appearance of psychic colours. We saw we were entering upon a new world—a world in which there was new light as well as many other new things strange to us.

Later we saw what an immense meaning dwelt in that word "Light," and how much it entered into the thoughts of the old writers on spiritual mysteries. Even in its physical aspects it was full of poetry, a delight to the artist and a never-ending wonder to the scientist. We found the old mystical writers claiming that the spirit was a thing of light in a more than figurative sense. It was increasingly clear that modern thinkers had missed a universe of meaning by taking these ideas as merely symbols, when they were of the essence of reality. We saw a new significance in the countless references to light in the Bible and other volumes that deal with mystical and psychical states of being. And in the intervening years we saw science discovering many things, some of which seemed to threaten a complete overturn of its system of thought—and amongst them was this question of the nature of light. We had a notable example in the Einstein Theory.

God, the "Father of Lights," the light of angelic faces, the light of the celestial city; the spirit body as being composed of "a most rare light"—we moved mentally in a region in which shining splendours and radiances betrayed their presence even though it were but in the form of gleams and pencils of luminosity. "Let there be Light," was the first fiat of the Elohim, to be sniggered at in later years by critics in whom there was no light at all, except the steely glow of intellect. What! light before the sun was made—absurd. But it was doubtless so. There are more kinds of light than one.

To-day we are witnessing the birth of a new dispensation of light. The sun brought light to the body, Science brought light to the intellect. And now we have the deeper wonder of psychical light and spiritual illumination breaking on the world as in the circumstances of a cold and stormy dawn.

New light on the world—in more than one sense. Light on the riddle of existence, light on the dark places of the earth and on "the great secret." Science has given us a great deal but it was dealing with the surface of things. Yet even Science has been teaching for years that things cannot be regarded as non-existent merely because they cannot be seen, heard or touched—the ordinary man's notion of what constitutes reality.

Science unfolded to us new worlds of which we gained hints and clues, but on which it could throw no light. That light is now coming to us from the worlds of light. It is bursting through millions of cracks and crannies in a physical order that is beginning to fray and wear thin. Here and there some lover of the darkness essays to stop a crevice to keep out a light that threatens to make him very uncomfortable. But

it is a vain attempt. There are too many crannies, and too many dwellers in the dark are yearning for a light better and more lasting than that of the torches and candles of creeds and philosophies. The light is coming and we are among the Watchers of the Dawn.

THE VALE OWEN SCRIPTS CONCLUDED.

On Sunday last the "Weekly Dispatch" printed the final instalment for the present of the remarkable series of messages received through the Rev. G. Vale Owen.

"Thus they came within by way of the Great Gate."

So the story concludes in a way that reminds one of the ending of some great adventure as recounted by one of the great masters of English in ancient days.

It is doubtful whether the significance of the Scripts and their appearance in a great London newspaper with a circulation of three-quarters of a million can be fully realised except by those with an intimate knowledge of modern journalism and its attitude towards the Spiritual Movement. The publication of the Scripts was followed by an immense increase in the circulation of the journal, and of the thousands of letters received the great bulk have been grateful and appreciative.

Opinions may, and do, vary widely regarding the merits and authority of the Script. But the great fact is that it has appeared and has changed the attitude of multitudes of men and women who aforetime were hostile or indifferent. They are now prepared to hear more. It must have been obvious that whatever form psychic communications may take in the Press they will not be universally suitable, but the fact remains that the Vale Owen Scripts were selected by men who know their public and stand pre-eminent for their ability as literary caterers for the community.

The Vale Owen Scripts will be followed next Sunday by a series of communications purporting to come from the late Mr. W. T. Stead, whose personality, as the principal inspirer of the documents, has satisfied those best able to judge. They are of a completely different tone to the messages previously given, and their strong practical note of warning and guidance will be immensely valuable in clearing the air on the subject of spirit communications—a subject upon which there is more ignorance and confusion of mind than upon any other subject of public importance.

As to the Vale Owen Scripts, we are glad to be able to announce that Mr. H. W. Engholm will give a lecture, for the first time, at the London Spiritualist Alliance, on Thursday, 31st inst., at 7.30 p.m., when he will tell the story of the origin of the Scripts and who wrote them. Mr. Henry Withall will preside.

"GHOSTS" AT THE WRITERS' CLUB.

It was not Ibsen's play but the ghosts of psychical research that occupied the attention of the members of the Writers' Club on Tuesday evening, the 15th inst. The meeting followed a dinner to members and guests.

Mrs. Philip Ch. de Crespigny presided and gave a short preliminary address outlining the subject as a question for serious study and investigation. She had never found it possible to settle the question satisfactorily by debate, because as a general rule it was regarded as an absurdity—an immense joke. And there were always people who denied the reality of spirits, adding that they had never investigated the matter and had no inclination to do so. But if it were true then it was a most important thing, and if it were not true then it had better be left alone.

Proceeding, Mrs. De Crespigny gave some of her own experiences and conclusions. Her address was admirably tactful and temperate, and she succeeded in accomplishing what is always a difficult task—to present the subject in a suitable fashion for the consideration of those who know little or nothing of the matter and require to be familiarised with the rudiments of a subject that on one side, at least, is a highly complex one.

The discussion and exchange of experiences which followed was gratifying by reason of the sympathy shown, and the complete absence of any hostile criticism. On the contrary, the meeting listened with interest to many stories of psychic experiences.

A MYSTERIOUS CAT.

One of the most striking of the stories narrated was given by two ladies who testified to the "re-appearance" of a pet cat after its death and burial. The cat—a grey one—had been seen about the house by visitors, and had actually been stroked and even nursed by persons who were unaware that they were handling a "ghost cat" invisible to others, including its mistress. It had even been seen and handled by the fishmonger's boy! The story led to many questions, the two ladies testifying that although to them the animal was invisible they sometimes heard its footsteps. The account, which had both its humorous and its serious aspects, made a great impression, being the less incredible to the experienced psychical researchers present as having some parallels, although none so striking, as this particular case.

Amongst the other speakers Mr. H. W. Engholm gave an account of some remarkable experiences in psychic photography and materialisation.

FROM THE LIGHTHOUSE WINDOW.

The Vale Owen Script terminated in the "Weekly Dispatch" on Sunday last. In the same issue it was announced that the publication of a series of spirit messages from W. T. Stead, received in France, will be begun on April 3rd.

Mr. Ernest Hunt is to deliver a number of addresses in Glasgow and Edinburgh, opening in Glasgow on April 10th. He speaks before the Glasgow Society for Psychical Research on April 25th, and follows with a week in Belfast. Our friends in the North are looking forward to hearing Mr. Hunt, with whose reputation as a speaker and thinker they are already acquainted.

Mr. George H. Lethem has an article in the "London Magazine" for April, entitled "The Spirit Telephone," in which he describes (with photographs) the Psychophone, an instrument for receiving the Direct Voice under test conditions. Mr. Horace Leaf furnished us with an account of the instrument some months ago, but in the present article Mr. Lethem gives particulars of sittings in Glasgow at which he was present. The inventor of the Psychophone is Mr. George Garscadden, a well-known Glasgow business man.

The apparatus consists of a locked box inside which is a transmitter, in front of which small "trumpets" have been fixed. There is a battery and the sitters use ordinary telephone receivers. So far, the voices heard have not risen above a whisper, except on one occasion. Better success has been achieved in hearing singing, tenor and bass voices coming, as well as a number of voices singing together in harmony. Mr. Lethem says: "Writing with a full sense of responsibility, I affirm there was no fraud and no possibility of fraud."

The regular sitters were Mr. McCreadie and his two sons (all of whom are possessed of psychic powers) and Mr. Garscadden. Mr. Lethem points out that they do not share the idea of Edison that a machine can be provided which spirits will be able to operate without the presence and help of a human sensitive. He says: "Investigation has made it plain to them, as to many others, that no psychic phenomenon of an objective nature is likely to be obtained without the help, conscious or unconscious, of a medium through whom the psychic power can be operated."

The Crewe Circle has paid another visit to the British College, and have obtained excellent results in psychic photography. On several occasions members were allowed to bring their own cameras, and under their close personal supervision "extras" were obtained.

Those who have had any experience in psychic photography will have noticed that in some "extras" the forms are draped, others appear with a cloud aura, while some show simply a bare face. Mrs. McKenzie sends us some interesting observations regarding these varieties gathered from conversations with the mediums concerned. She says: "They attribute the draped figures to good spiritual development in the sitter who probably draws someone as a friend or a guide who has progressed in the spiritual state. The cloudy aura is also a good condition brought by the sitter, but of more ordinary progression; many of this type are recognised. The bare face, without drapery or cloud, is usually indicative of some coldness of temperament or lack of power in either sitters or mediums, and is often found with the more mental type of investigator."

Here is how a legal correspondent puts "into a nutshell" what for him constitute the purposes of Spiritualism. "It gives a knowledge of certain facts which the Christian Church asks us to believe and which materialists tell us it is unreasonable to believe."

The Court of Appeal, Lords Justices Bankes, Warrington, and Atkin, on March 16th, allowed the appeal of Mr. St. George Lane Fox-Pitt from the judgment of Lord Reading and the verdict of the special jury awarding £500 damages to Miss Marguerite Radclyffe-Hall for alleged slander. The litigation arose out of a paper which Miss Radclyffe-Hall read before the Society for Psychical Research, and her case was that Mr. Fox-Pitt afterwards made statements to the secretary of the society and to the editor of the journal which the society publishes to the effect that Miss Radclyffe-Hall was a thoroughly immoral woman and unfit to be on the council of the society. A new trial has been ordered.

Mr. Basil King, in the concluding article of his present series, which appears in "Nash's Magazine" for April, incidentally remarks that in nearly all investigations side issues have proved as interesting as the main objective. Applying this to psychic research, he says, "Much that some

people consider communication with the plane above them is ascribed by others to telepathy, mind-reading, and suggestion, as if this ascription cleared all questions up. But it does not; it only raises more."

Mr. King continues: "Suggestion, mind-reading, and telepathy are still mysteries. That they exist as forces, most thinkers and observers concede; but by what law do they operate? By what law does a table tip when the fingers rest upon it? By what law does the automatic pencil bring out thoughts beyond the conscious mental reach of the nominal transmitter? Why does the tiny tripod of the ouija-board obey the touch of one, while that of another leaves it motionless? As a spark is an evidence of the existence of fire, so any of these effects, if traced to its source, might easily lead to a vast enlargement of knowledge."

Clarice O. Taylor writes to us from Coventry to remind us that among the sectional meetings announced to be held during the Thirteenth International Congress of Esperantists at Prague, Czecho-Slovakia, in August next, is one for Spiritualists. We learn that the Spiritualist movement is spreading rapidly in Czecho-Slovakia.

The Rev. Canon d'Arcy, Vicar of Workop, a member of the Society for Psychical Research, suggests in the "Yorkshire Telegraph and Star" that all mediums should be required by law to produce certificates of good faith, and credentials from some well-known scientist who is also an expert investigator.

The daily Press is publishing stories of ghostly visitations at old London churches. The "Daily Chronicle" has given prominence to the ghost said to walk the church of All-hallows, Barking-by-the-Tower. This story was published in our columns some time ago.

"Hambletonian," writing in the "Yorkshire Post" on Yorkshire Fairylure, states that he has in his possession a number of old Yorkshire manuscripts and diaries in which there is much evidence of the important part fairies played in the lives of our forbears. "Joys, sorrows, fears, hopes, the influence of signs and omens—apparently insignificant in themselves—upon the mind and actions of rural folks are all unconsciously, yet obviously, apparent, and the fairy-folk play no insignificant part in all this. They were to be propitiated; there were certain offerings to be made to them by those who would beg favours, and there was a certain code of etiquette to be observed in regard to those particular localities in which they were known to disport themselves."

Dr. Walter Prince has the following in the February number of the Journal of the American Society for Psychical Research: "If one broaches the subject of psychical research in a small company, and the members of it regard each other as 'safe and sane,' there will almost always be several who have experiences, either of their own or of someone whose testimony they credit, to relate, and this holds true whether the company is composed of doctors, college professors, clergymen, business men, or almost any other class."

Dr. Prince continues: "I recently spoke by invitation to a body of clergymen on the subject of the scientific evidence for the continuance of the spirit after bodily death, the subject having been selected by the clergymen themselves. After most had departed, eight or ten lingered to relate experiences. They were all asked to write out the incidents which they had related with so much interest, and to send them to the Society, but not a soul did so. I ought to add that they did not all promise." Many of us in England have had this experience.

The London "Spectator," in a long and intelligent review of Lady Glenconner's book, "The Earthen Vessel," makes an illuminating comment. The writer says: "Our view is a really neutral view and not, as so often is the case, merely a view of determined opposition expressed in neutral language."

He goes on: "Is it possible to arrange a test which will exclude telepathy—assuming telepathy to be as potent as the anti-Spiritualists seem bound to believe it? The water-tight test, curiously enough, has never been thought out as it ought to be by the anti-Spiritualists. Still more curious, it appears to have been left for Mrs. Leonard, Feda, Edward Tennant, and his cousin, to make the best test that has yet been devised."

A correspondent in France writes as follows: "In Paris the spiritual has grown, and I find myself there surrounded by helpful forces working for those who are seeking light. What a transformed world we are now in! I feel that these last years have jumped us over centuries."

WHO AM I?

PROBLEMS OF MULTIPLE PERSONALITY.

BY MRS. F. E. LEANING.

The study of dual or multiple personality is one which is calculated more than any other to shock and disturb the newcomer into the province of psychic research, and to leave him with a profound sense of gratitude that his own consciousness has never known any other oscillation than the normal one between sleeping and waking. For the phenomena presented seem to menace as nothing else does the belief, more or less consciously held, that each of us is a single unit of being. The great majority of men are unconscious Cartesians, acting on the practical self-evident dictum of that philosophy: "I think, therefore I am." And they may question what they will, but it does not occur to them to question the validity of that regnant synthetic principle which is the "I" that does the thinking.

But the psychological student brings to our notice an unhappy minority who are not in this simple state. These, if asked, as medical science does ask of them, Which of you is thinking and how many are there of you, would be constrained to give the answer of Wordsworth's cottage girl: "How many? We are seven," or more, or less, or even "legion," as the case may be. And then a nightmare of humanity seems to unfold before us. Here is, for instance, a person whose right arm is the only sane part of her and is regarded by her as an enemy, though it does its best to prevent the mischief which the rest of her is bent upon; here is another who fights violently with himself, the right and left sides of his body being of different politics; here is a mouth which pours out blasphemies while the hand engages quietly in (written) conversation as to its powers. Or, to take a different group, here is a man of culture and education, a clergyman, who has forgotten how to read and write and even has to re-learn his native language, word by word; or a girl who repudiates her mother and home as entirely unknown to her, or even connected with her; or a man who finds himself in a strange place with fellow-workmen whom he has never seen till that moment, and learns that two years have been cut out of his life. He had only strolled out on a Sunday afternoon at dusk, promising not to keep the family meal waiting, but two years had elapsed before they heard of him again. What does it all mean, and what criterion of personality can we find that will stand the solvent of such facts as these? And then there comes a more bewildering procession still in which each is not merely two alternating personalities but several. Mollie Fancher, Dr. Azam's Félicité, Mary Barnes, the famous Louis Vivé, Prof. Janet's Léonie, the Beauchamp case, and Doris Fischer, all famous as the patients of great investigators and the subjects of prolonged study and discussion.

Among the inherent difficulties of the subject are the facts that the data not only vary widely in quantity, and accessibility, but the reports reflect the different methods of approach according to the intellectual standpoint of authorities. All are not agreed, and some of the most experienced confess themselves baffled and unable to reach any definite conclusion. Where so much obscurity still abounds, it is not possible in a slight sketch to do more than indicate one or two principles which may perhaps serve as starting-points in examining the problem.

THE GREATER SELF.

It has always been known to some in each race and age that man has his being on more than one level of consciousness, and that though these levels co-exist, he can only experience them successively, as an owner may move about on the different floors of a great mansion, but when in one cannot simultaneously be in any other. He can also learn to shift his intelligent centre of gravity by various means, such as the use of drugs, the whirling dance, or fixation of gaze; or to get it shifted for him by suggestion; or it may come about accidentally, by injury from without or disease arising from within; or by high contemplation he may pass into ecstasy. Even within the limits of everyday consciousness we know what it is to have the attention narrowed to a pin point by some acute physical sensation, or widened to its utmost stretch in the grasp of some great generalisation. So much for the empirical aspect; but thinkers of old, Platonists and Neoplatonists, and, in modern times, Kant and others, had reached by high philosophic paths a similar conclusion, namely, that there dwells in man another and a greater being than he seems to himself to be, and that his ordinary waking self is only a reflection, limited and distorted and at best fragmentary, of that greater and truer Self that he is. Circumstances may present us with more than one such fragment, each with its own characteristic make-up, and each claiming to be the whole. Sharply marked off from each other by discontinuity of memory, they are mutually ignorant of one another, and only the bewildered onlooker is aware that what was Smith yesterday seems to be Jones to-day, and if

he is a scientist he will say that part of the total Smith complex has split off, and must be put together again by cunningly devised "suggestions." The view of a single underlying individuality offering manifestations of itself at higher or lower levels of character, talents, health, and so on, finds much support in the modern evidence for a sub-conscious mind. The fact that under hypnotism a normally unified person can be split into layers of consciousness, to use a spatial metaphor, and that these layers are unrelated to each other, and also that where such splitting has taken place spontaneously, they can be unified by the same method, seems to confirm it also. Some of the cases of dual or multiple personality can certainly be resolved into "dissociations of personality." When R. L. Stevenson marked off all a man's good qualities as the benevolent Dr. Jekyll, and all his bad ones as the villainous Edward Hyde, he gave a dramatic form to a possible fate for all of us.

THE GROUP SELF.

It may be noticed in these group personalities that we get an embodiment of a mood in them, and of contrasting moods. One is sad, dull, and feeble; another gay, social, and able-bodied. One is sometimes a mischievous child, playing tricks on the solemn, conscientious No. 1, biting and sliding down the banisters like Mary Barnes when she was "Old Nick"; or he may be a lively thief, decamping with a nurse's money from the place where the day before he was a perfectly honest and industrious young tailor (Louis Vivé), who could not leave his place because he was half paralysed. Often the secondary personality is an improvement on the first, however; for Félicité was wooed and married in her second state, and Mary Reynolds became a successful and popular teacher in hers. Ansel Bourne, on the other hand, when he became A. J. Brown, though retaining sufficient intelligence and probity to establish his little shop, seems to have developed a taciturn and generally diminished mental state, and was found in very poor health at the end of his two months' change. Yet the physical condition was not the clue, apparently, for many years before he had suffered becoming suddenly deaf, dumb, blind and helpless, but retained full consciousness of his identity and of the moral crisis which accompanied his physical affliction.

The stronghold of the Monistic theory, formulated by Du Prel and so ably extended by Myers, lies to a large extent in the fact of cure or unification having taken place in some well-studied and complex instances. Where the change accompanies the breaking of an abscess, or dates from an emotional shock, and similar events, it is also easy to accept; but there is every degree "from the simplest cases of sleep-walking to the most extraordinary phenomena of divided consciousness," says de Manacéine, and refers to a case of Bourru and Burol's which gave "six successive states of consciousness, each with its own tastes, inclinations, knowledge, memory, character, and physical symptoms."

MORE EXPLANATIONS THAN ONE.

Now this naturally suggests to the reader acquainted with the intricacies of mediumship and psychic research generally, an alternative largely ignored by official science. He knows from a multiplicity of evidences that persons of psychic temperament are liable to the displacement of the real ruler, and the usurpation of their physical mechanism by others, sometimes in the body, more frequently out of it. He is familiar with the well-established phenomena of "control" in an orderly and regulated medium, and knows how massively based it is on strict observation, and how strongly supported by various classes of evidential communications. In the light of all this he will have his eyes open to the possibility of unrecognised and sporadic mediumship as playing some part in the production of "multiple personalities." The case of Lurancy Vennum, for example, is clearly such. This girl declared herself to be Mary Roff, a neighbour's daughter who had died twelve years before, when Lurancy was an infant. She ceased to recognise her own mother, wept with joy at the sight of Mrs. Roff, and was so homesick that she was sent to stay with the Roffs, where for four months she gave numberless proofs of having Mary's memory and knowledge and no other. We have this case in full detail and well attested, and it cannot possibly be ascribed to "dissociation" merely. Again, the claim to be a distinct person is a feature in some "multiple" cases; there may be hatred to the primary person, as in the case of "Sally" and BL in the Beauchamp case; or contempt, as of Léonie II. for Léonie I.; or friendship, as of Sleeping Margaret for Real Doris; but there is a marked disclaiming of identity and an habitual use of the third person in speaking of each other, by the varied personalities. All this must be taken into account.

Nevertheless, we must beware of trying to unlock all doors with the same key. It is probable, as Binet says,

that we have to deal with a mass of irregular phenomena which resemble one another in appearance only, being really quite distinct in nature. Schopenhauer warns us that "a framed hypothesis makes us lynx-eyed for all that confirms it, and blind for all that contradicts it," and we find an illustration of this in the way in which new knowledge has to fight its way in every department of science, only to become in turn the jealous opponent of the newer still. The same individual may be the highly-prized psychic of the L.S.A., the rogue of the S.P.R., the "patient" of the Asylum Doctor, and the interesting "subject" of the psychological or psycho-analytic student. It all depends upon the point of view. What is of urgent importance is that we should use all the means in our power to attain sound knowledge and a right judgment, and so promote the holding of balanced opinions, as far as possible, on this very intricate and perplexing subject of the real constitution of our being.

THE RESURRECTION BODY OF JESUS.

Mr. Stanley De Brath replies below to some problems raised by a correspondent, P. C. C.:—

"The Resurrection of the (spiritual) body": On what authority do you use the word "spiritual"?

On the authority of the Revisers of the New Testament, who so translate the Greek "pneumatikos" in contradistinction to *psyché* and *soma*, or "soul" and "body"; and in agreement with all languages, which express a living soul as *psyché plus pneuma*. But all such terms are figurative, not literal or scientific.

Can you give me an authority on Spiritualism on the subject?

There is no Pontifex Maximus or any other "authority" on Spiritualism. All the most distinguished researchers are but explorers of a world which lies outside our relativity, whose fringe we are just beginning to be aware of from the scientific point of view. From that of Love and Mortality we have always known of it, but that does not help to define it.

"Astral, spiritual, and ethereal bodies?"
I have never come across any valid evidence for these distinctions. The spirits themselves from the time of Allan Kardec onwards insist that they have ethereal bodies which contain or express the spirit or real Self. Sir Oliver Lodge implies, though he does not definitely state ("Survival of Man," ch. viii.) that he considers this hypothesis reasonable on scientific grounds. Oriental intuitive methods have reached the same conclusion, and there is a great mass of concurrent evidence. Such bodies could "clasp hands" because their relativity to one another would be parallel to the relativity of our fleshly bodies to one another.

The Resurrection body of Jesus Christ was the same as the materialised forms of the seance room?

The only evidence we have permits the hypothesis that its manifestation was of this kind: but the reality is as hidden from us as is the essence which provokes the materialised manifestation and presents itself for a few brief moments to sight and touch. We are entitled to conclude no more.

What became of the corpse that was laid in the grave?

We don't know; but we have St. John's statement that he saw the grave-clothes lying undisturbed (as the original Greek has it) and his plain, common-sense came to the conclusion that something miraculous had happened. We do know that living flesh, and perhaps inorganic matter, can be dematerialised; and it is not unreasonable to infer (as I do) that in this case the body may have been dematerialised and remained so; becoming visible occasionally under the same laws as govern such appearances nowadays.

But as a sincere believer in the sacredness and spirituality of the Scriptures, I deprecate arguments which are based on the implication that its language to be true must be accurately scientific. We know that the Greek textus receptus was compiled by Jerome from differing MSS. of which two only—the Vaticanus and the Sinaiticus—date from his time and have survived. We know also that the shadows of meaning conveyed by words alter, and that what seems literal truth to one generation (e.g., the rising and setting of the sun) is figurative to another. We know also that our comprehension of the supersensuous world must be expressed in the language of Time, Space, and Matter, as we know these. Therefore, all such questions as assume that St. Paul or anyone else must be speaking with scientific exactitude, must be ruled out. *Cadit quæstio*. There ought to be an end of quoting the New Testament as "authority" on scientific questions, just as Genesis is no longer quoted. The Scriptures express an undefined Reality, and their purpose is to enforce the obligations of Righteousness because God and a spirit-world really exist; not to define either. They no more teach psychology than Genesis teaches geology.

These questions really turn on a comparison between the relativity of the spirit-world and ours. Einstein (among others) has shown that (chemical) Matter, Energy, Space and Time as known to us are co-relatives. The abolition of one would alter all the others. At death we pass into a new relativity. All that the spirits say (assuming for the moment that these messages come through fairly correctly)

shows that, to them, our "Time" scarcely exists, that our "Matter" is shadowy, and that "Space" does not limit them as it does us. That is, they are in a new relativity where our "natural laws" do not apply. We get some hints in the electro-ionic theory of matter, and from the immense speeds of light, electricity, and magnetism, that there are forms of matter which are quite distinct from our chemical atoms, though the latter may have been formed from the former. Even if this is so, it does not alter the fact that when this formation has taken place the chemical matter is of a quite different category than the undifferentiated electrons. Perhaps the only language in which these things can be at all expressed is the language of pure mathematics involving "imaginary" qualities and the $\sqrt{-1}$. See "A Mathematical Theory of Spirit," H. S. Redgrove (Riders, 1919), and an able article by the same writer in a recent number of the "Psychic Research Quarterly."

Leibnitz, following a similar line of reasoning, defined Divinity as "The Infinite Differential"—a concept which, however it may satisfy or solace a devote mathematician, is clearly not suited to the plain man!

I humbly submit that we have not yet enough data to solve the questions asked; but that if Humanity as a whole were to carry into practice the belief in God and a future life, to which the Scriptures bear witness, and for which the Spiritualist phenomena give scientific grounds, by far the greater part of our social problems would be solved.

CLAIRVOYANCE AND PSYCHIC PHOTOGRAPHY

EXTRA-OCULAR AND INTER-OCULAR; EXTRA-CAMERA AND INTER-CAMERA.

BY THE REV. CHARLES L. TWEEDALE, Vicar of Weston.

In a recent letter (January 22nd) I alluded to the test for clairvoyance which I devised some considerable time ago, and have used for some time in the clairvoyance in my own family with results of great interest. The test, which is a very simple one, consists in shutting the eyes, and covering them with the hand during the clairvoyant vision, and ascertaining whether the eyelids or the hand shut the vision out, and cause it to become invisible to the observer. When this happens, as it very often does, it shows conclusively that the figure which is seen is external to the person seeing it, and does not consist of some image or transparency projected into the eye, or upon the retina of that person. If, on the contrary, the closed eyelid or the intervening hand makes no difference, and the person seeing the vision still continues to perceive it, with eyes closed, or covered by the hand or other opaque object, it is conclusively shown that the vision is not external, and has not an external objectivity, but is being produced by the projection of an image on the retina of the eye, probably by the materialisation of a minute transparency within the eye.

I strongly advise all those who see clairvoyantly to make this test constantly, and record the results.

Exactly the same principle applies to Psychic Photography. Some of the pictures obtained are of figures having an objectivity exterior to the camera. Others are produced by the materialisation of a psychic transparency within the camera or dark slide, or within the sealed packet of plates.

In cases where the clairvoyant perceives the figure by external or extra-ocular clairvoyance at the same time as the camera records the figure on the plate, this is proof that the figure has an objectivity exterior both to the observer and to the camera, whereas when the clairvoyant perceives the figure by internal or inter-ocular clairvoyance at the same time as the camera records the figure on the plate, it is proof that the psychic transparency is being projected or materialised both within the eye of the observer and within the camera or dark slide.

The Weston psychic photo of a figure clairvoyantly seen by my wife and photographed by me (December 20th, 1915), was probably produced in this way, though as the nature of the clairvoyance was not tested on that occasion, I am unable to speak positively on this point, but it is probable, as the double edge of the psychic transparency can be clearly seen.

PSYCHICAL AND MYSTICAL PICTURES.—The pictures exhibited by Miss Evelyn G. A. Pierce at Mortimer Hall last week gave pleasure to those who accepted the invitation to view. Especially interesting were the delicate-toned pictures of "Apple Fairies," and others of the elves, while the convincingly real faces of the Atlanteans, and the ethereal creatures of "angel evolution" gave food for speculation as to the Past and the Future. The "Music-forms" showed grace of line and beauty of colour each in strict correspondence to the given theme. The "music-forms," we are told, are not affected by the temperaments of the different players of the same theme except as to a stronger or fainter impression. Many charming pictures of normal subjects were on view, notably "A Somerset Interior" and a "Street in Glastonbury." The fairy pictures are apparently portraits, for Miss Pierce states she has actually seen the little creatures at their various occupations—though seemingly they never observed her.—E. K. G.

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 189.)

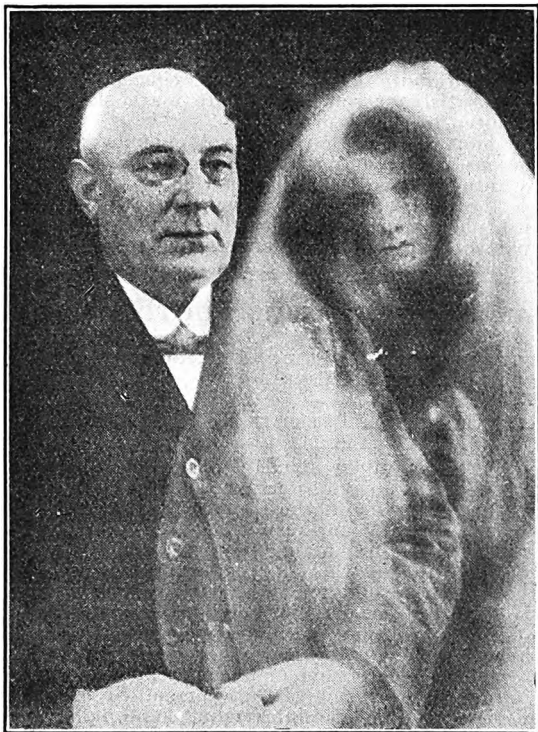


Photo of Mr. Bush, with extra.

Taken by Mr. W. Hope, of Crewe, on Saturday, March 27th, 1920.

The following is a statement which Mr. Bush stipulated we must print under the illustrations:—

On receiving above on April 10th, 1920, Mr. Vaudreuil at once recognised the extra as a photograph of himself. Mrs. Vaudreuil also felt sure that it was her husband.

Mr. and Mrs. Schofield, another son-in-law and daughter, immediately recognised the likeness.

Rev. J. W. Cotton, who knows Mr. Vaudreuil well, said as soon as he saw the extra, "It's David."

Mrs. Bush and myself are quite sure that the extra is our son-in-law, not merely because we have the original photo, but because we see in the "extra" the features of our son-in-law.

Mr. Hope, in his letter to me, does not deny that the "extra" is the photograph of my son-in-law. Mr. Hope says: "When you have studied the subject a little more, you may find, as we have done in more than one case, that a man still in the body has been obtained as an extra under strict test conditions."

Such is Mr. Hope's explanation as to how my son-in-law's photograph got upon the plate. Let me tell Mr. Hope that it is useless for him to try to practise such "tomfoolery" on me.

I know that it is just as easy to get an extra of a living person as one dead, but no extra can be produced under strict test conditions. If it can be done, then let Mr. Hope accept my challenge, and produce an extra on my plate without touching it.

Otherwise let him shut down, and, as he says in his letter to me, "Never take another psychic picture as long as he lives."

I can myself produce these extras and skotographs, while my hands and feet are held, or while I remain outside the dark room, but I plainly saw that Mr. Hope, in March, could not do this.

Mr. Hope employed his hand, and there was nothing to prevent his hand being equipped with what Professor Henslow calls a "tablet" for producing these frauds.

E. Bush.



The above is a reproduction of the original damaged photo sent by Mr. Bush to Mr. Hope and on the back of which a message had been written (see p. 188).

TO continue the sequence of events that occurred at Crewe during the visit of Mr. Bush to Mr. Hope and Mrs. Buxton. We come to the second séance at which an apparently astonishing result in "spirit photography" was obtained. We now give the following details, as set forth by Mr. Bush in his pamphlet, "Spirit Photography Exposed":—

My second séance took place on Saturday, March 26th, 1920, at 11 a.m. It was preceded by the same blasphemy of hymns and prayer.

Mr. Hope once more, in an apparently careless manner, touched one of the plates when pointing out to me the exact place at which to make identifying marks.

Exposure was in the wash-house, by daylight. When the plates were developed, there came out on one of them, in addition to a portrait of myself—the sitter—a distinct "extra."

We carried it to the light when fixed and examined it. A portion of the face seemed very clear and distinct, but the Spirit robe obscured so much of it that I suggested it was the photo of a lady.

"Oh no," said Mrs. Buxton, "it is that of a young man."

I asked Mr. Hope to print a dozen each of the "psychograph" and "extra," and post them on to me.

I signed the form which had been obtained to give legal protection to the Crewe Circle.

My mission to Crewe was over.

After about ten days the cards came to hand. The verdict was that the so-called Spirit beside me on the photograph was no other than my living son-in-law, Mr. David Vaudreuil. He himself identified it. I sent one of the cards to a friend who knows Mr. Vaudreuil well, and he said, "it's David."

I then cut out the spirit face from one of the cards but allowed the shroud of cloud to remain. Behind the opening in the card I placed the corresponding part of the original photograph which I had sent to Mr. Hope. There could now be no two opinions as to whose face was on the "extra" and whence it had been obtained.

It will be obvious to our readers that this "spirit extra" presented no problem whatever to Mr. Bush, and without referring any further to his pamphlet or stating his conclusions therein, we prefer to give his later and probably more mature opinion of the whole matter which is conveyed in two letters he favoured us with in answer to our inquiries respecting this case. In the first letter, dated February 2nd, 1921, he wrote as follows:—

There were not less than three junctures in my case at which the trick could be perpetrated. (I take it for granted, here, that a trick was performed.) First, while the plates were being marked. Secondly, during a space of some thirty seconds when Mr. Hope went into the kitchen for water or developer, having in his possession the dark slide. Third, at the time of development. Mr. Hope held in his hand a half plate developing dish, he asked me to tumble the two plates from dark slide into it, which I did, at this point he held the dish for about thirty seconds below the light line, while I got from my pocket box containing the two plates reserved for skotos. He then placed a second half plate dish upon the first and I placed in this dish two plates for skotos. While I prepared the developer, Hope held both dishes below the light line, quite advisedly, for, say, another thirty seconds,

which gave him ample time to place skoto on plate. But while there were all these loopholes for fraud, I maintain that he performed the trick in my case, while the plates were being marked for identification. I do so because he deliberately placed his hand upon the plates, when or after I had told him I could manage without his help. On the Saturday morning, after he had, as no doubt he thought, successfully negotiated his last trick, he told me to watch his hands. "They say," said he, "that I have radium or something on my fingers." Hope admitted to me in writing that he could not produce the phenomena if his hand were controlled. He admitted also that he could not produce them in a hand or magazine camera, either on plates or films. I am sorry for this dirty work. I love LIGHT. I was for many years a personal friend of Mr. Wallis, its late editor.

In respect to the second letter, dated February 21st, 1921, in which Mr. Bush replied to our request for the loan of the actual photograph of Mr. David Vaudreuil sent to Mr. Hope and for permission to reproduce it, he informed us that this photograph had unfortunately been damaged and the original negative mislaid. He went on to state that he had sent this damaged photograph to Mrs. Salter, Editor of the Society for Psychical Research, and he would ask her to send it on to us. Mrs. Salter eventually did so, together with the following letter: "At Mr. Bush's request I send you the original photograph sent by him to Mr. Hope." Further, in this letter to us, Mr. Bush, in granting us permission to reproduce this original photograph in LIGHT, laid down two stipulations. The first one was to the effect that we were to reproduce side by side three photographs: First, the photograph showing the extra; Second, the photo of Mr. Vaudreuil sent to Mr. Hope (referred to above), and third, the photograph of Mr. Vaudreuil printed on page 27 of the pamphlet, "Spirit Photography Exposed," and which is the only photograph of Mr. Vaudreuil reproduced by Mr. Bush in the pamphlet for comparison with the "spirit extra." We, however, fail entirely to see the object of reproducing this photograph of Mr. Vaudreuil for the reason that it was not the one Mr. Bush sent to Mr. Hope, and therefore does not enter into this case as evidence either for or against Mr. Hope, nor would it assist our readers in any way at arriving at a solution of this problem. The photograph Mr. Bush sent in the first place to Mr. Hope, and on the back of which was a written message, is the one that Mr. Bush alleges Mr. Hope copied before returning, and by means of a trick transferred the copy on to the negative in the dark room just before the photograph of Mr. Bush was taken (see description under illustration opposite).

So with due apologies to Mr. Bush for not complying with the whole of this first stipulation, and with all due deference to him, we refrain from introducing a photograph that is in no way connected with the actual evidence for our readers' consideration.

The second condition that Mr. Bush stipulated was that we were to publish under these photographs his own statement and comments. This we have accordingly done (see illustrations). In the pamphlet, "Spirit Photography Exposed," Mr. Bush makes many comments on what he considers is the *modus operandi* of Mr. Hope and Mrs. Buxton in producing these alleged fraudulent spirit extras. In reference to the remark made by Mrs. Buxton, "It is that of a young man" (quoted above), Mr. Bush observes, "It struck me that she ought to know, for most likely her own hand had painted in that lovely spirit robe. Oh, how these textureless robes have taxed scientists."

As to the features of the "spirit extra," Mr. Bush suggests that Mr. Hope's part of the operation consists of imprinting the face required by means of a tablet, apparently concealed in his hand, during the moments in the dark occupied in transferring the negative from the packet of plates to the camera slide. Between them, Mrs. Buxton and Mr. Hope, so Mr. Bush asserts, manage by this simple means to palm off on an unsuspecting sitter these "wonderful spirit extras."

These are the main features of this interesting case. Mr. Bush, of the S.P.R., and his friends being absolutely convinced that Mr. Hope and Mrs. Buxton produced the psychograph and the spirit extra by trickery and fraud, are confident that neither Mr. Hope nor Mrs. Buxton is a medium at all, at any rate in connection with psychic photography. From such a deduction it would appear that for years apparently people of all classes, including Sir Arthur Conan Doyle, Sir Oliver Lodge, Lady Glenconner, the Rev. Professor G. Henslow, the Rev. Walter Wynn, Miss F. R. Scatcherd, and a number of other psychical researchers, not to mention the Editor of LIGHT, have been the dupes of the Crewe Circle.

We have endeavoured to present to our readers as fairly and as briefly as possible the evidence submitted to us by Mr. Edward Bush in support of his conclusions in this case. Our readers, however, to whom we look eventually to pronounce an unbiased judgment, can hardly be expected to do so in this matter without having the evidence from the other side. Mr. Hope and Mrs. Buxton, in view of the serious nature of the charges made against them, have the right to state their case and produce their witnesses. We ask our readers to withhold their judgment for the

time being. In the next issue of this journal we are giving the Crewe Circle the opportunity of proving, if they can, that Mr. Bush is entirely mistaken and his charges of fraud and trickery against this circle are completely unfounded. Let us hope that this case may prove, after all, to be another of the many unsolved problems of psychic photography.

H. W. E.

(To be continued.)

PRAYERS FOR THE DEAD.

Writing on "Our Attitude to the Departed," in a recent issue of the "Church Family Newspaper," the Rev. R. J. Campbell quotes from some letters received by him from troubled correspondents. One asks whether prayers for the dead are really necessary. He can find no "explicit New Testament authority for such prayers." No, we can find no explicit New Testament authority for many other things which we do, and find right and useful. If the Creator gave us the New Testament he also gave us brains and reasoning faculties. Of course, if we do not use them that is our fault. It is rather absurd to take to a minister of the Church questions which we should be able to settle for ourselves.

Another of Mr. Campbell's correspondents asks, "Shall we be able to enjoy the intensely longed-for reunion (with departed friends) without its interfering with our relationship to God? This question shows more piety than intelligence, since in our everyday life we are able to love our friends without detriment to our duty to God. The question doubtless arises as a result of the great division which Theology has drawn between humanity in and out of the flesh. It has a great deal to unlearn.

Mr. Campbell deals with his correspondents with the air of a man a little reserving himself. He quotes Sir Oliver Lodge. He refers to the revulsion against prayers for the dead at the Reformation, which, he thinks, went too far. He points out that is neither prohibited nor enjoined by the Church of England. He thinks our Lord would have expressly forbidden the practice if He had disapproved of it, and he adds "At the very lowest estimate, such a natural impulse of a loving human heart could do no harm." It is rather a tepid attitude and suggests that the letter still holds the spirit in bondage.

THE BRITISH COLLEGE.

Mr. H. W. Engholm greatly interested a gathering at the British College on the 16th instant, which appreciated the confidence with which he treated them in dealing with some of the difficulties which faced Mr. Vale Owen and himself in preparing the script for public use. Some passages which had not been published had apparently been communicated by lofty intelligences interested in the universe and its constitution, and dealt with matters which the man in the street would not appreciate at the moment. Other communications dealt with lower astral conditions, which were presented in such a way as to astonish the one who received them. Throughout the lecture, indications were given of the simplicity and purity which made Mr. Vale Owen the channel for these great communications.

A stimulating address, illustrated by many charts showing the auras of various animals, was given by Mr. Percy Street at the College on the 17th inst. Mr. Street stated that he had not always believed in the continuance of the spirits of animals, but evidence of a kind which could not be ignored had gathered as time went on, and of this he was now certain.

LIFE'S ESSENCE.

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rosebud of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ but the meaning outmasters the metre.
Never a daisy that grows but a mystery guideth the growing;
Never a river that flows but a majesty sceptres the flowing;
Never a Shakespeare that soared but a stronger than he did unfold him,
Nor ever a prophet foretells but a mightier seer hath foretold him.
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.
Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine.

—RICHARD REALF.

WHAT IS THE USE OF SPIRITUALISM.

By MRS. L. KELWAY-BAMBER.

The spirit grows through service—not by the ascetic's road of retirement, introspection, self-mortification, which concentrates attention and turns thought and feeling inward, and thus narrows and limits consciousness to the self, but by the greater way of unselfishness of turning thought and feeling outward. It grows by realising the relationship to ourselves of all that lives, through the unity of our common origin and our eventual destiny, thus constantly enlarging the circle of our consciousness till it grows and glows beyond the narrow limits of self and its interests, and reaches and touches eventually the transcendence of the God-consciousness. Then it understands all things.

We are in a physical world, and even the most beautiful thinking counts for very little unless it is materialised in action. Only by serving and giving always can we progress. In these hard times it is difficult for many to give money, but there are other things quite as essential, and he who can give nothing is poor indeed. Prayer, practical sympathy, time, study, and work are required.

There are now such a number of Spiritualists in the United Kingdom that if each individual proved his or her sense of responsibility towards others, gained through his greater knowledge, it ought to make a practical, appreciable difference in the general outlook of this country. There are many societies* for the direct and indirect amelioration of mankind which ought to receive our active support and sympathy, among others, notably those that work to promote goodwill between men and nations. This is the only hope of peace for the future.

Even now in the laboratories of Europe scientists are working to discover more deadly and powerful poison gases and other horrible methods of torturing, killing, and mutilating men so as to be ready for the next war. It has been stated that something so effective has already been discovered on those lines that only a few bombs would be required to annihilate the inhabitants of a large city. Comment is superfluous. We have all sufficient imagination to understand what this would mean. In the past, doubtless,

* The League of Nations, the English Speaking Union, The Victoria League, etc.

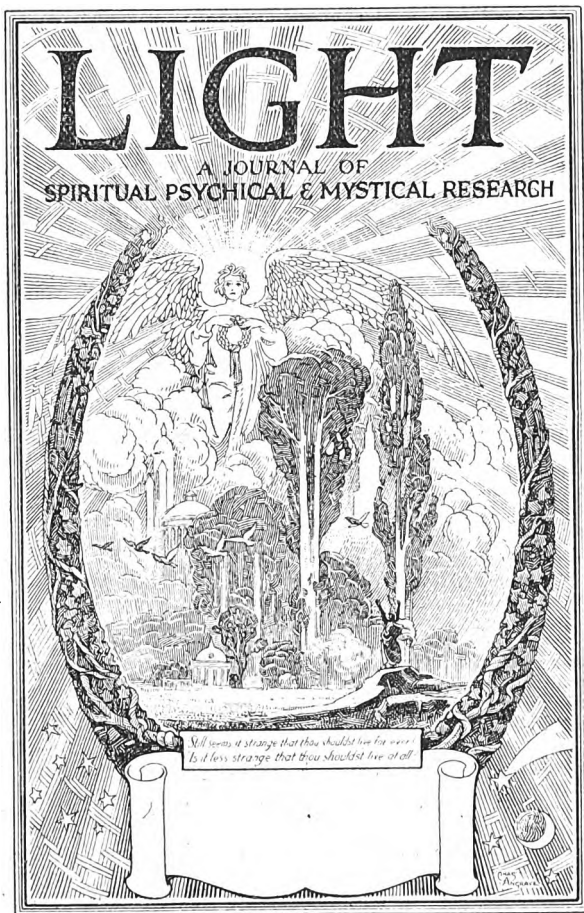
many considered we could do so little that it was not worth while trying to do anything at all, but now, especially since women, no longer classed with infants and imbeciles, have the privilege of the vote, our opinion as a body is of considerable value, and there are many non-political, non-controversial, local, municipal, and parliamentary measures in which we can use the weight of our influence for good.

In this connection I would especially plead for those who are unable to appeal to man's justice themselves—for the most desolate and oppressed of all God's creatures, the dumb and helpless animals who are entirely at our mercy, and on that account have a claim on us we cannot disregard for our honour's sake. There is needless brutality and unnecessary pain inflicted on many in our country to-day. If we condone wrong we encourage it by silent acquiescence, and in the end we shall have to pay. The nefarious worn-out horse traffic is a case in point. After a life of toil these old, worn-out, often suffering creatures are shipped under cruel, brutal conditions to Belgium to be slaughtered there for food. We can arrange that these unfortunate animals shall be painlessly killed in England under suitable conditions before their bodies are sent abroad. Surely, after a life of toil a merciful death is not too much to demand of our charity?

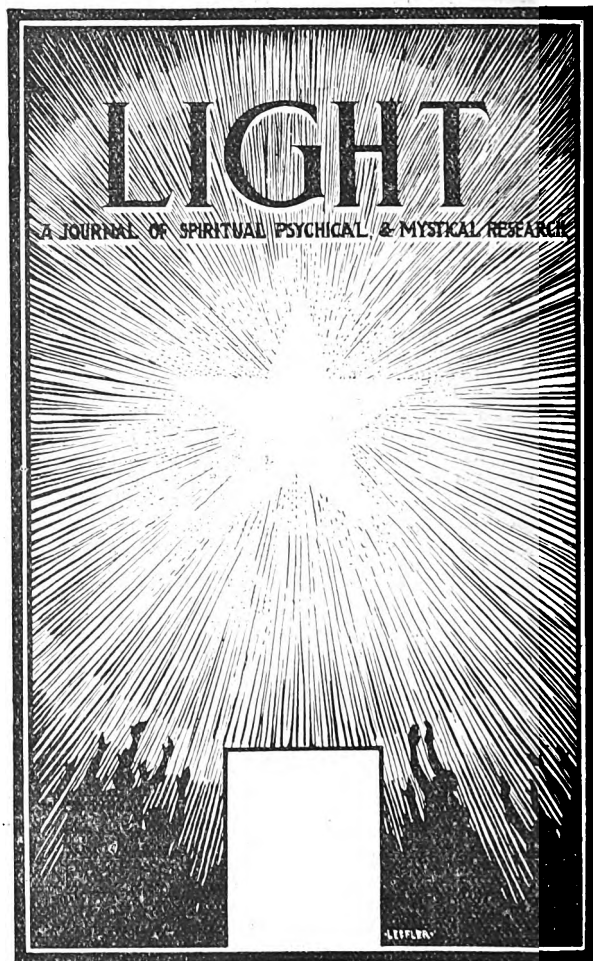
Another urgent matter requiring attention is the humane killing of animals for food. We should insist that all animals required for human consumption are killed only in municipal slaughter houses under the surveillance of qualified inspectors by painless methods. This is the law in Scandinavia, here it is a matter of local decision. As an immediate means every householder should refuse to deal with any butcher who does not use the humane killer, and display a notice to that effect in his shop. Because spiritual good always brings material good eventually, as "the highest morality and the highest science are one at base, for they have a common origin in truth and goodness," this measure would be attended by improved health for the nation. It would ensure, as far as possible, the slaughter of only healthy animals for food, and, as death would be quick and painless it would prevent the formation in the bodies of these creatures of poisonous toxins which result from the fear and agony they often have to endure at present. It is impossible and unnecessary to enter into particulars here.

To theorise only is to waste time. This article is merely to suggest some avenues for useful and required work. Full details and all information will be willingly supplied by the various societies working for these reforms.

"LIGHT" COVER DESIGN COMPETITION.



Second Prize Design.
CHAS. F. ANGRAVE.



Third Prize Design.
A. LEFFLER.

"THE NATURE OF THE ETHER."

In reply to the article on the above subject on page 184, Mr. W. G. Hooper writes:—

I agree that "ether is not nothing," but when "Lieut.-Colonel" states that "ether is the substance beyond the boundary of material laws," I join issue with him. The Hindus postulate four ethers to explain all the phenomena of this world, *viz.*, a sound ether, a light ether, a scent ether, and a life ether; and all these ethers are made up of atoms of different shapes (see "Nature's Finer Forces," by Rama Prasad). All occult books, as far as I have read, give us more than one ether of space, which become finer and finer and interpenetrate each other.

Prof. Osborne Reynolds, after twenty years' experiments, gave us an "Inversion of Ideas as to the Structure of the Universe," in which he mathematically demonstrates that space is filled with light grains which possess mass and are subject to gravity, while the greatest physicist of modern times has given us the weight of an ether atom. The greatest psychologist of modern times, F. W. H. Myers, in "Human Personality," writing on this very subject of ether and spirit, says: "Within and beyond the world of ether must lie, as I believe, the world of spiritual life. That it is in some way continuous with the world of ether I can well suppose. So that the world where life and thought are carried on must rank as a new, a metetherial environment. I can well believe that beyond the ether there must be not one stage only, but countless stages in the infinity of things." This seems to support the Hindu philosophy of several ethers.

In "The Message of the Sun," by one of the greatest mystics I know, he writes: "Ether is composed of a combination of the most rarefied cell atoms contained in primordial light, and can only just be said to possess the quality of materiality." I look upon an ether atom as a life cell, or corpuscle in the solar circulatory system, which possesses distinct shape and form, and takes part in the circulation of life and light in the solar body. This circulation is synonymous with the centrifugal force of Einstein, and its return flow gives rise to the bending of light (or life waves) in space around the sun. It is significant that Einstein has suggested that light particles must return to the sun, otherwise, as you so truly point out, we should ultimately have a barren and lifeless system.

In the Vale Owen Script we are told that the ether atom is shaped like a heart, and is formed of spirals of electricity. This corresponds with the statements in "Occult Chemistry." Yet electricity, which composes the ether atom, is made up of atoms, while the ether atom itself is not made up of atoms. Will someone explain that paradox?

Sitting with my son the other Sunday night we got into touch with a spirit who wrote a book called "La Raison De la Vie" in 1825. I asked him what an ether atom was. The reply came: "An ether atom is an atom of God's life, clothed in an earthly garb." To me that was absolutely correct, and shows that light atoms are life cells of Universal Being, in whom verily we live and move and have our being.

CREATIVE THOUGHT.

Mr. F. C. Constable writes:—

In *Light* for the 12th inst. (p. 162) I find reference to the power of thought as creative in itself. Little harm, if any, results when thought is treated by Sir William Barrett as creative. But it must never be forgotten that it is man, as a self-conscious subject, who uses thought for creation. Thought is necessary for creation, as Sir William points out. But creation only follows when man uses it. Thought, for creation, must be my thought on your thought before creation can result. Herein I find, following Kant, one of the strongest arguments for all creation, before man appears, being effected by a Transcendental Being.

The theory that thought is, in itself, a force, still obtains. But, if the theory be sound, thought remains no more than a tool that man uses for creation: the self-conscious subject is at the back, always, of creation.

I would suggest that the statement, so often made, that thought is, in itself, creative, is derived from Kant's proof that the objective universe is subject to the intelligible universe. It is perhaps forgotten that the very existence of the intelligible universe infers the existence of man as a self-conscious subject.

"LIGHT" DEVELOPMENT FUND.

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

Amount previously acknowledged	£	s.	d.
Edward A. Sutton	158 14 9
Mrs. Bisset	3 19 0
	0 15 0
	£163	8	9

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Monday Evening, April 11th, at 8.

"The Human Argument."

Chairman:—Sir E. MARSHALL-HALL, K.C.

Tuesday Evening, April 12th, at 8.

"The Religious Argument."

Chairman:—Rt. Hon. Viscount MOLESWORTH.

Friday Evening, April 15th, at 8.

**"Summary and General
Conclusions."**

Chairman:—Dr. ELLIS POWELL.

Sir Arthur Conan Doyle has just returned from a Lecture Tour through Australia and New Zealand during which he has addressed immense audiences. The Lecturer will deal with the very latest phases of opinion and thought on the Subject. The proceeds of the lectures will be devoted to a special fund for the furtherance of the work.

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FROM A CLERGYMAN'S NOTEBOOK.

In my last paper I described what to me was a very convincing experience in which everything was apparently arranged, and well arranged, by those in the state beyond, and carried through with conspicuous success. On another occasion and under very different conditions, the result was equally different. I was asked to join a circle composed of members of two families in no way related. I was told that there was a fear that the sitting might not be ideal because it was impossible to exclude a visitor whose influence might not be conducive to the best results. I took the risk, and am glad I did, for it showed me an altogether different phase of the subject.

Things were tolerable for a while, and then the medium, who never consented to be absolutely controlled, was apparently seized by a most powerful, malignant entity, vulgar, degraded, blasphemous. There was a sharp struggle for the mastery and after much exhausting the strength of the medium, the undesirable visitor was got rid of, but the effect was depressing, and I fear we became a somewhat solemn company, except perhaps the unwanted member of the circle who, to say the least, was cynical and unsympathetic to a degree with everything. After a while, however, a new element was introduced, or introduced himself, the medium became controlled, and in a very peculiar and unusual accent exclaimed, "Hello, what a solemn lot you are! You look just like a funeral; wake up!" and forthwith he began to sing one of the most ridiculous improvisations that could be imagined. While no one was actually touching the table, though the medium's hands were held about a foot above it, it began to dance, to stand first on one leg, and then on another; it poised itself on one leg at an angle of forty-five degrees for some seconds without falling, and then returned to its activity. At other times it seemed to find distinct pleasure in making a sudden dart with one or other leg at the feet of a sitter, and it was highly amusing to see how the sitters tucked their feet away beneath their chairs. I have enjoyed many a good joke, but I have never laughed more heartily than while watching the capers of that table. It was broad daylight and the room was not darkened. The performance lasted several minutes, and to this day I cannot think of it seriously, so absolutely ridiculous were the words, the tune, and the table gymnastics.

Though my life has been full of psychic experiences of various kinds I do not think I have been present at a circle since, but I do not consider that it was time wasted. From my first experience, and a few others of a like kind, I might have thought there was no danger attached to communication by control, but my last experience served as a warning as to what might happen, and also revealed the danger of admitting to a circle one who attracts entities from a low plane, who may be vicious or merely frivolous.

A grave responsibility, but one not always realised, rests upon those who organise circles, or other means of investigation, and as a result of my last circle I have often warned people whom I considered to be unsuitable to leave the matter severely alone lest they should release forces which they would be unable to control. R.

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, Mr. Abethell.

Peckham.—Lausanne-road.—7, Mrs. L. Lewis. Thursday, 8.15, Mrs. Mary Crowder.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Prof. James Coates.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Church Service.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Podmore, address and clairvoyance.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate Tube Station).—Good Friday, at 7, public circle. Saturday, at 7.30, social. Sunday, 11, Mrs. Redfern; 3, Lyceum; 7, Mrs. Mary Gordon. Easter Monday, Tea and Social; tea at 4.30; tickets 1/- each. Collection taken during evening in aid of Building Fund. Wednesday, 8, Mr. and Mrs. A. W. Jones.

Brighton.—Athenaeum Hall.—11.15, public circle; 3, Lyceum; 7, Mr. A. J. Howard Hume on "Dr. Crawford's Contributions to Psychic Science," with diagrams; clairvoyance by Mrs. Ormerod. Monday and Wednesday, 8, Mrs. Curry.

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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.

INSPIRATION OR COMMUNICATION.

W. DALGLISH.—Yes, I have written that spirit inspiration and influence are more natural methods of intercourse than communications by physical methods. But that is not to deprecate the value of the latter in their own place. Some people are blind and deaf to the subtler side of spirit intercourse—they must hear a voice or see the written word. But I have always felt that if we held ourselves receptive to the monitions from the unseen, we should get a continual stream of advice, guidance and encouragement. This is the ideal towards which all Spiritualists should strive. It should be a matter of reaching up to the higher levels of life, and not requiring that they should bend down to us. All the same, as I have indicated, the phenomenal side of Spiritualism has its important place and purpose. It has opened the door for thousands to the knowledge that there is a spirit world, and so helped them to place themselves in a true relationship to it.

METHODS OF SPIRIT COMMUNICATION.

To DAISY M.—While we know many facts connected with spirit intercourse, of the precise methods by which spirits communicate with us or affect material objects we are still in considerable ignorance. Requests for explanation usually result in the discovery that there is a good deal of ignorance amongst those on the other side as to how the results are accomplished. Some spirits seem to affect earthly conditions without being always aware that they are doing so. But with regard to methods of mental control, about which you specially ask, we understand that this is always effected by methods much the same as hypnotism in this world. The mind of the medium is influenced by the guide, but just as with hypnotism here, the subject is not completely at the mercy of the operator. If the medium refuses for any reason to submit to control there can be no compulsion. Individual freedom is safe. It is a question of co-operation between the medium and the spirit. It is too large a subject to be covered in a few lines, however.

THEOSOPHY AND SPIRITUALISM.

H. H.—In discussing the relationship between these two subjects we must put aside the question of personal authorities and opinions because these differ widely even amongst the followers of each of the two systems. I mean that they differ amongst themselves on various points. Theosophy, as you doubtless know, means Divine Wisdom, and deals with the great principles of life. It has done a valuable work in promulgating some of these. It is not the fact

that Spiritualism and Theosophy are incompatible, because there are many Spiritualists who are also Theosophists and vice versa. Such differences of view as may exist relate mainly to matters of opinion and theory. Along the main issues they are generally in agreement. You instance reincarnation as a dividing question. But there are Theosophists who do not accept the idea, just as there are some Spiritualists who are believers in it. There are, however, no creeds in either camp, and Theosophists and Spiritualists are allowed the fullest liberty of judgment on all questions of doctrine arising out of the fundamental idea of the Universe as a spiritual manifestation.

THE DENSITY OF A SPIRIT.

V. A. F.—I have put your questions on this point to Mr. Stanley De Brath, who writes: "The density of a spirit seems to be a confusion of idea between the material and the spiritual. 'Density' is only a figure of speech as applied to psychic or etherial matters. Relationship of density to gravitation and 'levels' is a purely physical idea. As to the question of rarefaction, or rather vaporization, this results in loss of form, but not of identity. The difficulty here is that a term used for want of a better is treated as if it expressed a scientific fact. All we are entitled to say is that the higher the development of the immaterial spirit proper, the more tenuous its embodiment is said to be."

SPIRITS WHO DO NOT WISH TO COMMUNICATE.

HATHERLEIGH's question on this subject raises some points that may be new to many. In the first place, we have no reason to suppose a general wish on the part of our friends in the beyond to come again into contact with the earth. It depends on the temperament. We can well imagine the case of those who are sceptical regarding the possibility—they disbelieved here, and they disbelieve there. Why not? For human limitations continue on the other side. And as to those who have discovered the possibility some of them will not feel peculiarly anxious. It is only a few years' waiting at most (they will say), and we shall meet our friends, and then they will know all about it. But there is yet another consideration. There is a great amount of communication or communion with spirits which does not, so to speak, come into the world of concrete experience at all. Thousands of us are aware of the fact in our inmost being, although outwardly we may have no more than a faint impression of it. Not all spirit communication is a matter of written or spoken messages.

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BID US DO?**

**Remember HIS Sacred Injunction
FEED MY LAMBS.**

DO WHAT YOU CAN AND ALL YOU CAN TO-DAY

AT this solemn moment our minds are fixed on Him who sacrificed Himself for the Sins of the World—whose Divine Compassion on Calvary found its crowning expression in ignominious Death that we might live.

He it was who, throughout His earthly mission—always had the tenderest thoughts for little children and He it is who to-day would rejoice that His followers did the same—and who can do the same by rescuing from lingering and long-drawn out death, the millions of innocent infants who throughout the Famine Areas have “no place to lay their heads” who are destitute of bodily covering, and who “perish by the way” for lack of food sustenance.

WE MUST NOT PASS THEM BY FOR HE BIDS US TO SUCCOUR THEM. Not in scores of thousands but in literal millions these poor unfortunates of fate are—in the plainest of words—**STARVING TO DEATH** under conditions and in circumstances which must not be described or penned. The most vivid imagination cannot depict the horrors daily taking place in a million homes.

Would to heaven all of us could see for

To meet the temporary distress in this country the Save the Children Fund is helping a number of British Institutions for child relief as well as various Mayor's Funds. All donations ear-marked “British Relief” will be applied for the benefit of British children.

ourselves the magnitude, immensity and incalculable nature and extent of this martyrdom of children, could see the tiny human skeletons crawling in their dying misery without strength even to moan for the food that their attenuated bodies so piteously plead for.

**An Unbelievable Awful Fact
Children under Three Abandoned to
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WHY?—Because there is not food for them. **PROOF**—in the following official report from one of the Famine and Death Centres;—

“News is to hand that only those children between three and five can be helped; the mites under three must be abandoned to starvation, for there will not be enough food to go round if these are included.”

In these civilised times, in this Christian age, at this present Easter-tide, myriads of mites veritably “Condemned to death”, because you and I failed to find them food.

**Will You Evade Your Duty and Let Them
Perish when Your Easter Offering Can
at least Save One.**

Continued to page iii.

continued from page 212.

"Inasmuch as Ye Did It Unto One of These the Least of My Children, Ye Did It Unto Me."

A duty, nay more and better than that, for no sweeter or more gracious privilege can be yours than to strengthen the hands of those who are willingly giving not only their money but their time and labour in acts of Divine ministration.

In the name of Christian Conscience can any of us profess to be followers of Christ, to bow our heads and bend our knees in reverent regard of His immortal Easter Sacrifice unless we offer a sacrifice, nay, a Thank-offering for His mercies toward us.

Think of it, whole districts, whole towns, whole communities in which there are no milk, no fats and no meats, in which crops have failed, where no wheat or vegetables are obtainable and where practically the whole population is dependent upon your pity, charity and instant assistance.

Lest the real and terrible urgency of this Appeal should escape us, think well of this Awful Fact.

FOR EACH ONE who says to himself or herself, "I will leave it until after the Holidays," TWO, THREE or FOUR CHILDREN MAY DIE because succour has not reached them in time.

THINK OF YOUR RESPONSIBILITY. IT IS IN YOUR POWER TO SAVE SOME OF THESE MITES FROM A LINGERING AND AGONISING DEATH.

Can you for one moment neglect this grandest of opportunities to manifest your love of children.



Can YOU approach the Coming Festival, with ALL its significance, without having responded, to the uttermost of your capacity, to the frantic appeal made by Mothers in the Famine Areas for their surviving children. Remember the ghastly sufferings of these Innocent Little Ones, Without Food, without Shelter and with only the flimsiest shreds for Clothing. Think of the unendurable agony of thousands of Mothers who are fighting with desperate self-denial against the gaunt death which awaits their surviving offspring. At this time of all times of the year, it is our Sacred Duty to make a Sacrifice so that Helpless Little Ones may Live. Send what YOU can and ALL you can TO-DAY—NOW—for even while you read Children are dying in indescribable agony. While you Hesitate Famine is working fast and furiously on new graves. It is a race against Time. Will you allow Time to beat you?

Why not be a Good Samaritan.

Time is too precious to waste in this holy and righteous cause, for whilst you wait and delay in forwarding your subscription, little lives are flickering out like expiring candle-lights.

The opportunity is NOW and the time is NOW, for the need is NOW. Would you have it said of you, would you care to recall throughout your life, that when the voices of the desolate, the starving children ascended to the High Heavens, you paid no heed to their agonising call for help. It is unthinkable. Give freely, FREELY FREELY and AT ONCE

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Chairman of Committee of "Save the Children Fund" (Room 116)
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