

London Spiritualist Alliance, Ltd.,

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

TELEPHONE: MUSEUM 5106.

MEETINGS IN APRIL.

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

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

TUESDAY, APRIL 5th, at 3.30 p.m.

Clairvoyant Descriptions by Mrs. E. A. Cannock.

THURSDAY, APRIL 7th, at 7.30 p.m.

SPECIAL MEETING, when an Address will be given by the Rev. G. Vale Owen on His Experiences. The chair will be taken by Mr. H. W. Engholm.

FRIDAY, APRIL 8th, at 3 p.m.

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

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

SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

Marylebone Spiritualist Association, Ltd.,

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April 10th, Mr. Robert King.

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At 11 a.m.

At 6.30 p.m.

Wednesday, April 6th, 7.30 p.m.

Thursday April 7th, 4 p.m. ...

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6.30 p.m. **MRS. WORTHINGTON.**

Wednesday, April 6th, Healing **MR. & MRS. LEWIS.**

7.30 p.m. **MRS. M. O. GORDON.**

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,099.—VOL. XLI. [Registered as]

SATURDAY, APRIL 2, 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.

"The Sound Mind" is the title of that instalment of Mr. Basil King's series of articles on the Unseen World which appears in "Nash's Magazine" for April. The communications from "Henry Talbot" are really useful and instructive, from whatever source they may actually derive.

"Fear," writes Henry Talbot, "is a man-made evil, foreign to infants or the young of animals. It is only after God's creatures have been influenced by man that they become a prey to this emotion. Man's mistaken beliefs make it appear necessary to him to instruct his offspring in the laws of fear; and until these beliefs are corrected fear will be taught."

Much the same teaching has been frequently given from the Unseen World during the last generation. It was, as one communicator put it, forethought and not fearthought that we should cultivate. It was neatly put, and when we reflect upon the great part which fear plays in the great comedy of life and how often it brings about the very conditions from which it shrinks, we see how true is the counsel.

"Henry Talbot" discourses also on Time, and here again he is worth quotation:—

"Time is one of God's loveliest creations; and has been misunderstood by men who describe it as inexorable, an ally of death. In reality, time is music, a progression of harmonies based on rhythm. It is a gentle assuaging influence, an expression of divine passion. It prevents congestion of action as the flow of a river prevents congestion of water. The conception of time as a force causing degeneration and decay and hurrying us on to the grave is as ludicrous as it is hideous. Time is the fertiliser of the tree of Life, that which enriches it with last year's leaves to make the next year's more luxuriant. Age is richness of beauty. Decrepitude is only the climax wrought by misunderstanding God's laws. We should be more beautiful in face and more powerful in body at eighty than at eighteen.

So it might be in a humanity more obedient to

Nature than is the present one. We like especially the saying that Time "prevents congestion of action." It does. It carries us through "the roughest day" and past all seeming barriers.

Those who are aware of the militant activities of the Reading Society, under the captaincy of that old soldier, Mr. Percy Street, will probably give it the palm amongst the forward and fighting bodies of Spiritualism. Its enemies pay it the high compliment of denouncing it as especially bad, on the same principle, we suppose, as Buffon's description of the animal (we do not remember which one it was) that would not submit to any indignity: *Cet animal est très méchant, si on l'attaque, il se défend.* It is indeed a wicked animal that when it is attacked defends itself so vigorously.

But this is very much the position of Spiritualism at large to-day. It has developed a militant side. It will not eat the leek, and is given to offering the thistle to its enemies, as appropriate food. That is to say nothing of the motto attached to the thistle (of the Scottish variety) "*Nemo me impune lacessit.*" The anti-Spiritualist who is "on the stump," if instructed in the ways of men, however uninstructed in the true meaning of Spiritualism, is apt to give Reading a wide berth. He knows that if he appears there—or even within a few miles of the place—he will have to run the gauntlet of a body of antagonists not only numerous but intelligent, who, when question time arrives, can give him a very bad quarter of an hour.

The mischief done by malicious gossip of which we hear from time to time, is deplorable enough. Scandal-mongering, indeed, is a very evil thing, and yet we are sometimes disposed to wonder whether it is worse than cold, callous indifference. It is at least a sign of life of a kind. After all, the passions are forces—life in action—and where they are present there is the assurance of power which needs only to be rightly directed. To the penetrating observer the passionless type of man seldom makes a sustained appeal, for although utter quietude of mind has a certain attractiveness it is seldom the outcome of complete balance of character. Too often it is the result of apathy, or of cunning self-restraint for personal ends. The man who is never moved himself can never move others. And there is an anger that has a moral power and justification. Who was it who wept over the death of a friend, who denounced the Pharisees in stinging phrases, and who with a "scourge of small cords" drove the money-changers out of the Temple? No Exemplar of the Peace-at-any-price school, whether it be peace for fear or peace for policy. No Pattern here of cold and stony stoicism or tame submission to wrong.

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You think it "of the Devil." That is odd.
Are you quite sure you did not fear 'twas God?

SPIRITS HERE AND NOW.

CARLYLE SAYS "WE ARE IN VERY DEED GHOSTS."

Could anything be more miraculous than an actual authentic Ghost? The English Johnson longed, all his life, to see one; but could not, though he went to Cock Lane, and thence to the church-vaults, and tapped on coffins. Foolish Doctor! Did he never, with the mind's eye as well as with the body's, look round him into that full tide of human Life he so loved; did he never so much as look into Himself? The good Doctor was a Ghost, as actual and authentic as heart could wish; well-nigh a million of Ghosts were travelling the streets by his side. Once more I say, sweep away the illusion of Time; compress the threescore years into three minutes: what else was he, what else are we? Are we not Spirits, that are shaped into a body, into an Appearance; and that fade away again into air and Invisibility? This is no metaphor, it is a simple scientific fact: we start out of Nothingness, take figure, and are Apparitions; round

at noontide; some half-hundred have vanished from it, some half-hundred have arisen in it, ere thy watch ticks once.

O Heaven, it is mysterious, it is awful to consider that we not only carry each a future Ghost within him; but are, in very deed, Ghosts! These Limbs, whence had we them; this stormy Force; this life-blood with its burning Passion? They are dust and shadow; a Shadow-system gathered round our Me; wherein, through some moments or years, the Divine Essence is to be revealed in the Flesh. That warrior on his strong war-horse, fire flashes through his eyes; force dwells in his arm and heart; but warrior and war-horse are a vision; a revealed Force, nothing more. Stately they tread the Earth, as if it were a firm substance: fool! the Earth is but a film; it cracks in twain, and warrior and war-horse sink beyond plummet's sounding. Plummet's? Fantasy herself will not follow them. A little while ago, they were not; a little while, and they are not, their very ashes are not.

The Effect of Prayer: From "Astriel."

BY the aid of others, who are with us now for the first time, we are going to try to give you a little instruction in the verities of the Faith as they appear to us on this side of the Veil.

In regard to those truths which men have embodied in the Creeds we have little to say, for so much has been said already that, until much has been unsaid once again, men are ill-prepared to receive what we should have to say.

We, therefore, prefer, for the present, to leave you to look out for yourselves such truths as you find there, merely observing, as in passing, that all the Articles are true if rightly interpreted.

We would pass on, therefore, to speak of things of which men do not consider so much at the present time.

One thing it may be well to notice is the efficacy of prayer and mediation. You have already received some instruction on this subject, and we would add to it.

Prayer is not merely the asking for something you wish to attain. It is much more than that, and, because it is so, it should receive more careful consideration than it has yet received.

What you have to do in order to make prayer a power is to cast aside the temporal and fix your mind and spirit on the eternal. When you do that you find that

many items you would have included in your prayer drop out from the very incongruity of their presence, and the greater and wider issues become to you the focus of your creative powers.

For prayer is really creative, as the exercise of will, as seen in our Lord's miracles, such as the Feeding of the Five Thousand. And when prayer is offered with this conviction, then the object is created and the prayer is answered.

That is, the objective answers to the subjective in such a way that an actual creation has taken place.

This does not happen when the prayer is wrongly directed. Then the projection of the will glances off at a tangent, and the effect is only proportionate to the scattered rays by which the objective is touched.

Also, when a prayer is mixed with motives unworthy, it is proportionately weakened, and also meets with opposing or regulating wills on this side, as the case may require; and so the effect is not attained as desired.

CLASSIFIED PETITIONS.

Now all this may sound rather vague, but it is by no means vague to us. For you must know that there are appointed guardians of prayer here whose duty is to analyse and sift prayers offered by those on earth, and separate them

into divisions and departments, and pass them on to be examined by others, and dealt with according to their merit and power.

In order that this may be done perfectly it is necessary that we study the vibrations of prayer as your scientists study the vibrations of sound and light. As they are able to study and classify the rays of light, so are we able to deal with your prayers.

And as there are light-rays with which they are confessedly unable to deal, so many prayers present to us those deeper tones which are beyond the range of our study and knowledge. These we pass on to those of higher grade to be dealt with in their greater wisdom.

SOLIDITY OF HATE.

What applies to prayer also may be applied to the exercise of the will in directions not so legitimate.

Hate and impurity and greed and other sins of the spirit and mind take on here a solidity which is not seen or realised in your sphere; and these also are dealt with according to their merits.

Alas! those who say that angels cannot grieve know little of our love for our brethren still battling on earth. Could they see us dealing with some of these misusings of the Father's great gift they would probably love us more and exalt us less.

* From the Vale Owen Script.—Weekly Dispatch, Feb. 22nd, 1920.

- us, as round the veriest spectre, is Eternity; and to Eternity minutes are as years and aeons. Come there not tones of Love and Faith, as from celestial harp-strings, like the Song of beatified Souls? And again, do not we squeak and jibber (in our discordant, screech-owl-like debatings and re-criminatings); and glide bodeful, and feeble, and fearful; or uproar (*poltern*), and revel in our mad Dance of the Dead—till the scent of the morning air summons us to our still Home; and dreamy Night becomes awake and Day? Where now is Alexander of Macedon: does the steel Host, that yelled in fierce battle shouts at Issus and Arbela, remain behind him; or have they all vanished utterly, even as perturbed Goblins must? Napoleon, too, and his Moscow Retreats and Austerlitz Campaigns! Was it all other than the veriest Spectre-hunt: which has now, with its howling tumult that made Night hideous, flittered away?—Ghosts! There are nigh a thousand-million walking the Earth openly

So has it been from the beginning, so will it be to the end. Generation after generation takes to itself the Form of a Body; and forth-issuing from Cimmerian Night, on Heaven's mission APPEARS. What Force and Fire is in each he expends: one grinding in the mill of Industry; one hunter-like climbing the giddy Alpine heights of Science; one madly dashed in pieces on the rocks of Strife, in war with his fellow:—and then the Heaven-sent is recalled; his earthly Vesture falls away, and soon even to Sense becomes a vanished Shadow. Thus, like some wild-flaming, wild-thundering train of Heaven's Artillery, does this mysterious MANKIND thunder and flame, in long-drawn, quick-succeeding grandeur, through the unknown Deep. Thus, like a God-created, fire-breathing Spirit-host, we emerge from the Inane; haste stormfully across the astonished Earth; then plunge again into the Inane. Earth's mountains are levelled, and her seas filled up, in our passage: can the Earth, which is but dead and a vision, resist Spirits which have a reality and are alive? THOMAS CARLYLE ("Sartor Resartus").

THE PHYSICAL PHENOMENA OF SPIRITUALISM.

SUGGESTIONS FOR OVERCOMING DIFFICULTIES.

BY ERNEST C. CRAVEN.

The subject of the physical phenomena of Spiritualism is one of intense interest. The recent work of the late Dr. Crawford must awaken all students of the subject to the immense possibilities before us—possibilities of any amount of further profitable research. In the past we have been perhaps too ready to accept the marvels of the séance-room without being willing to assist in the large amount of spade work which is always necessary to establish any new branch of science on a solid foundation. Now that the first sods have been turned for us by the distinguished investigator just mentioned, surely it behoves us not to let the matter sink into oblivion, but to carry on the great work so ably commenced. It is hoped that the following notes may be of some assistance in this direction.

THE EFFECT OF LIGHT.

One of the first difficulties we come up against in the obtaining of phenomena is the effect of light. It is well known that very powerful results may be obtained in a completely darkened room, but that a bright light will inhibit them. The consensus of opinion is that it is the violet end of the spectrum which is responsible for the inhibiting effect, though this is not a matter which can be regarded as completely established. In consequence of this inhibiting effect the following courses are open to us in regard to the lighting employed: (1) to reduce the quantity; (2) to arrange its character. The result to be aimed at is, of course, to secure maximum visibility with the least deterrent effect on the phenomena. It has been shown by Clerk-Maxwell and others that the yellow-green region of the spectrum is that of the greatest visual efficiency, as is very well known to those who practise the art of colour photography. It would therefore appear *a priori* that this is the colour of the light which should be employed in the séance room. It is noteworthy that it is precisely this kind of light which is emitted by fireflies and phosphorescent creatures in general. It has been stated that the firefly's light consists of ninety-five per cent. of visual rays which is vastly beyond the efficiency we can attain in artificial lighting. In order to obtain light of this character in the séance room we should employ colour screens to absorb from a more or less white source of illumination all those parts of the spectrum not required. Light approximating to the maximum visual efficiency is emitted by some phosphorescent sulphides after exposure to sunlight, but the phosphorescence is not entirely free from the violet and the ultra violet. It is interesting to note that according to Dr. Crawford's work, the plasmic structures were able to bear the light emitted by sheets of phosphorescent cardboard. This seems to show that the yellow-green region of the spectrum is in fact suitable for séance work. It will be noticed further that the plasmic structures which were invisible by the red light employed became visible when the cardboard was used. The diffuse character of this light must be borne in mind, as it is undoubtedly a great advantage. There is a great opportunity for somebody to carry this idea to its logical conclusion by making experiments in a room the walls and ceiling of which have been coated with a suitable phosphorescent paint.

Like Dr. Crawford a great many observers have found a red light to be suitable. There are two comments which might be made on this. Red light is of very poor visual efficiency and is fatiguing to the eyes. This may account to some extent for the invisibility of the plasmic structures. Secondly, a great many so-called red glasses pass very much violet and ultra-violet light. This may be cured by the use of a second screen, yellow in colour, but this leads, of course, to even dimmer lighting than before.

In some experiments made a few years ago we tried the yellow light of the sodium flame. Levitation and other physical phenomena could be observed by it very clearly, and a small table levitated with a one-hand contact could be brought within a yard of the light before dropping. The light used was probably about $\frac{1}{4}$ candle power, and as no screen was used a little ultra violet light may have been present. Most people are familiar with the effect of burning spirits containing common salt (sodium chloride) so that it is hardly necessary to remark that the use of the sodium flame imparts a peculiarly ghastly effect to the proceedings.

To sum up these remarks on lighting it may be said that research is needed in the direction of determining the character of the light which is best for the séance room. It is suggested that light of a diffuse character be tried. This is best attained by reflection from a whitewashed ceiling. Various screens might then be tried, each passing some definite portion of the spectrum and the effect noted on some standard experiment. For the latter perhaps the measurement of the force exerted on a spring balance would be suitable. The mean of several measures taken at frequent intervals would of course have to be taken, and the experiments repeated several times in order to get some idea of the accuracy of the results. A research of this kind could not fail to be of the utmost value and would fulfil a long felt want.

Dr. Crawford's work on the flash-light photography of the plasmic cantilevers is not yet quite complete owing to the fact that it was not possible to record the stressed structures. When the psychic structure is under stress, as during the levitation of a table, the reaction on the medium from a sudden bright light would appear to be very great, possibly dangerous. There is just a possibility that by making use of Le Bon's method of infra-red photography, the whole processes of levitation and rapping could be photographed or even cinematographed. Possibly the method might be extended to give visual observations, but this is unlikely. The infra-red method is thus probably confined to photography, but in view of the lack of experimental information in regard to the visual portion of the spectrum it cannot yet be said that this restriction is of any importance.

THE EFFECT OF MOISTURE.

Besides the effect of ultra violet light a second inhibiting factor comes into play in the obtaining of manifestations. This is the effect of atmospheric moisture. In a general way it appears to be fairly certain that wet weather is unfavourable to the phenomena, which only become really powerful in clear dry weather. Here, again, we are short of any records of a quantitative character. In the course of my own experiments, already referred to, some readings of wet and dry bulb thermometers were taken and the results seemed to indicate that when the relative humidity* of the air exceeded seventy per cent. no phenomena, or at the most very weak ones, were ever obtained. As the average humidity of the atmosphere of the British Isles is about eighty per cent., it follows that only on somewhat rare occasions do we get really good conditions. Much further work on this point is necessary. Results of the utmost value would be obtained if all those who are carrying out a regular series of séances would take and record readings of wet and dry bulb thermometers both in the open air and in the séance room during the sitting. The results can be tabulated with a note as to the character of the phenomena obtained, *i.e.*, whether results were obtained or not, and if results were obtained state if strong or weak, etc. A scale might be adopted, say, for example: + 2, very powerful; + 1, good; 0, moderate; - 1, weak; - 2, no results. This line of work may be highly recommended as the instruments required are cheap and the readings may be taken by anybody with very little practice. The more information which can be collected on this point the quicker we shall settle definitely a matter which is at present quite empirical. Should it be definitely proven that a dry atmosphere is favourable to the phenomena, it only remains for future experimenters to try the effect of drying the air in, and admitted to, the séance room. On these lines the conditions would soon be established, the observance of which would ensure that strong phenomena could be obtained without risk of failure.

(To be continued.)

LORD NORTHCLIFFE'S "PREVISION."

During the war we printed in a perfectly non-committal spirit a number of prophecies regarding the time of its end and events which would accompany its course. Other prophecies we refused to print as being utterly at variance with reason and experience, although in all the cases those who sent the prophecies were pathetically confident that they would be fulfilled. Looking back we can recall none of them that stood the test of time. The Kaiser was to have died in battle, to have been assassinated or to have committed suicide before the war closed. Also the British fleet was to have sailed through the Dardanelles and taken Constantinople, thus fulfilling several ancient prophecies, notably one by Nostradamus.

Mrs. Stuart Menzies, in a sketch of Lord Northcliffe (quoted in "John O' London's Weekly"), tells how during the war Sir Edwin Pears, who had lived for forty years in Constantinople, told Lord Northcliffe that we should undoubtedly be through the Dardanelles in a few months at most.

"Lord Northcliffe shook a dubious head, but with such conviction that my friend [Mrs. Menzies is referring to a friend of hers who was present] came away with gloomy forebodings in his heart.

"Four years later that friend reminded Lord Northcliffe of his 'prevision.'

"'Prevision!' cried Lord Northcliffe; 'I haven't got prevision. Any fool could have foreseen that. . . . Leaning forward in his chair with one of those eager, vital movements of his, he added: 'I'm no more a prophet than I'm a business man (I pay Scotsmen to do that, and they do it very well). What I have got, however, is a news sense.'"

That "news sense," it may be added, however, answers very well to what we know as prevision. It is the prophetic faculty checked by common sense.

* By relative humidity is meant the amount of moisture in the atmosphere expressed as the percentage of the maximum which the air could take up at the temperature it possesses.—E. C. C.

"PUNCH" AND PUBLIC CLAIRVOYANCE.

We reprint the following from a recent skit, entitled "Earthly Matter," in "Punch," by the special permission of the proprietors of that journal. If it has the effect of improving the quality of the "clairvoyant delineations" given at some public halls, it will do us valuable service. We do not, of course, suggest that all public clairvoyance is of the character satirised by the "Punch" writer:—

A bleak bare hall, rendered visible rather than illuminated by half-a-dozen nude gas-jets imprisoned in globes of wire netting. Hanging at wide intervals round the walls are a few framed illustrations from spiritualistic periodicals; these form the sole attempt at decoration. Massed together at one end several rows of people sit gazing with a marked absence of excitement at the platform, where a bald-headed man with a pronounced Cockney accent is engaged in deploring the subservience of the majority of mankind to the bonds of earthly matter.

A gaunt individual by the door—in whom traces of the earthly still linger in the form of a strong smell of onions—calls my attention as I enter to an offertory plate on a small table. Satisfied with the material nature of my contribution he ushers me to a seat and removes himself from my neighbourhood, to my intense relief.

"And now," concludes the speaker, "I will not detain you any longer from being carried to 'igher spheres by the lady at my side."

A rustle of expectation passes through the assembly as the bald-headed man sits down and a stout lady with untidy hair rises slowly from beside him. For some appreciable time she stands with closed eyes while a series of mysterious shivers pass through her, then fixes a glassy stare on a woman in black in the front row.

"Standing behind your shoulder," she states, "is the spirit-figure of a man whose age, I should say, was about sixty when he terminated the earth experience."

Various members of the audience stir in their seats and gaze with ghoulish interest at the space behind the woman's seat.

"The eyes are blue," continues the medium rapidly, "the hair grey, the nose prominent, the face clean-shaven. Accompanying him seems to be the figure of a large collie-dog. Does the description apply to anyone you have lost?"

The woman hesitates.

"More or less," she replies doubtfully. "Part of it might be my 'usband. 'E certainly 'ad blue eyes."

"Does not the rest of the description apply?" inquires the medium in surprise.

"Well, not exactly," she admits with reluctant candour. "The bit about the grey 'air an' the nose sounds as though it might be my Uncle Joe. But then 'e wore whiskers—leastways 'e used to when 'e was alive."

There is a brief silence, broken only by a loud whisper from a lady in front of me, who states positively that the whole description exactly fits her own late father-in-law, and who seems to take it very much amiss that his spirit should be detected hobnobbing in this way with a perfect stranger.

"Perhaps your husband was clean-shaven," suggests the medium.

"Well, not what you might call clean-shaved," confesses the woman in black deprecatingly. "'E 'ad a longish brown beard. But 'is eyes were blue all right, jest as you said."

The medium makes no comment on this somewhat qualified tribute to her powers.

"But 'e didn't never 'ave any collie dog," adds her subject frankly. "I s'pose you're sure it is a collie dog with 'im an' not a small-sized tabby cat?"

The medium somewhat coldly disclaims any such trifling error.

"The spirit gives me a message for you," she resumes impressively. "He tells me that you have been much worried lately by one thing and another."

"Well, an' that's quite true," declares the woman with conviction.

"He says that you are not to worry," pursues the medium. "He and his fellows on the other plane are working for you and all will be well."

There is a murmur of approval from sundry members of the assembly, who seem to feel that the message does the spirit great credit and more than compensates for any inconsistencies in his personal appearance. With a renewal of the shivering symptoms the medium passes to another subject and in due course has dealt with some six or seven members of the audience with varying degrees of success, when something in the nature of a disturbance breaks out from somewhere near the front,

"Why don't she give me a turn?" demands a dissatisfied voice. By half rising I obtain a glimpse of a small man in a dirty collar whom his neighbours are attempting in vain to suppress.

"No, I won't keep quiet," he declares resentfully. "I paid my money same as the others. Why can't she give me a turn?"

The president rises with dignity.

"I must hask our friend to restrine 'is comments," he observes. "Nachurally the medium cannot deal with heverybody."

"She keeps doin' people all round me," retorts the objector in injured tones. "Why can't she do me same as the others?"

At this point the medium addresses the president in an undertone.

"The medium will take you next," he announces, turning to the small man, who subsides, for the time being pacified. In a short space the medium turns her glassy stare upon him.

"Standing with one hand upon your shoulder," she asserts, "is the spirit figure of an elderly lady. The hair is grey, the forehead high, the expression serene and peaceful. She wears a dress of some dark material and a white lace cap. Do you recognise anybody?"

The small man ponders. "Any scars?" he inquires thoughtfully.

"Scars?" queries the medium.

"That's right," he assents, "Any scars on the face wot might 'ave bin done with a beer-glass?"

The disconcerted medium confesses that she has not detected anything of this sort.

"Then it ain't my old aunt," he says definitely. "Don't she give no name?"

The medium closes her eyes.

"Somehow the name 'Clara' seems to be passed to me," she says dreamily.

The small man ponders again. "I've known a lot o' Claras," he remarks. "Wot's 'er surname?"

"I can give you no other name," replies the medium firmly.

"Why not?" he inquires in surprise.

The medium hesitates. "'Clara' is the only name I get," she explains. "No other is passed to me."

"Well, then, ask 'er for it," he rejoins easily.

The medium wavers and throws a glance towards the president, who rises with the same dignity.

"Our friend fails to reelise," he observes, "that communication with the discarnate still 'as its limitations. The medium cannot obtine all the hinformation that she would wish from the spirit world."

"Why not?" says the sceptic. "Surely she can put 'em a civil queschun?"

"She may put it," explains the president, "but it does not follow that it will be hanswered."

"Ho, don't it?" retorts the other. "Then wot's the good of 'er pretendin' to be so thick with 'em?"

The president smiles patiently.

"'Ere we get a linstance," he informs the assembly, "of the mistaken view of so many of the public. Our friend 'ere, being clothed in earthly matter —"

"Never mind my clothes," suddenly interrupts the small man with heat. "If you did the work I do p'r'aps your clothes 'd be the same."

Various persons join their voices to the president's in attempts to explain, but the incensed small man refuses to listen to them.

"I didn't come in 'ere to 'ave no personal remarks made," he protests loudly. "I come 'ere to see some spirits. That's wot I paid my money for, an' you ain't shown me none."

"If our friend," begins the president, striving to make himself heard, "'as come 'ere expecting to see discarnate spirits with 'is own heyes—"

"Yes, that's jest wot I do expect," cries the small man, who seems suddenly to have been converted into a violent opponent of the whole movement. "If there's discarded spirits standin' all round the 'all, as you pretend, 'ow is it I don't see 'em? Tell me that."

The president smiles in a superior way. "Of course," he explains patiently, "it is not given to heverybody to penetrate the veil. Only those moving at a certain rate of vibration are able to—"

"Never mind vibration," interposes the sceptic bitterly. "You don't mind vibratin' people's money into yer plate—I know that. Fat lot o' spirits you're acquainted with; why, they wouldn't associate with people like you;" and, rising noisily, he makes his way in great disgust to the door.

[THE REAL VALUE OF TELEPATHY.]

POSSIBLE MEANS OF PROVING SURVIVAL SCIENTIFICALLY.

BY HUBERT WALES.

Whether or not there be in man an immaterial something, constituting his essential self and capable of surviving physical death, is, I suppose, the most momentous question that has ever confronted, or can confront, the human mind.

Theology has always asserted the existence of this something, which it calls the soul; but it has never been proved; and science has flatly denied it. For my part, as between the two, if there were nothing else, I would back the scientific man, for I have a far greater respect for his intellect. But I think there is something else.

I do not mean the experiments which have been carried out in the so-called "photographing and weighing the soul." Bodies have been photographed immediately after death, and a cloudy substance, invisible to the eye, hovering above them, is stated to have been impressed upon the plates. Dying people have been placed upon beds which were really delicately poised scales; and a loss of weight of about an ounce, for which no physical cause could account, is stated invariably to have occurred at the moment of death.

Such experiments, however, even though carried to the point of demonstration, would not prove the existence of the soul. They would prove merely that something ponderable left the body at death. That "something" need not be conscious or be a seat of consciousness. The soul or ego, in any true sense of the term, is immaterial, and therefore incapable of being either photographed or weighed.

Most of my life I have looked upon this immaterial soul, conceived as an independent entity, as probably a will-o'-the-wisp, springing from man's desire for immortality; but during the last few years I have been moving slowly, but fairly surely, towards the opposite opinion. It now appears to me to be no chimerical dream that the existence of the soul may ultimately become a matter of scientific certainty.

This modification of a view so long previously held has been brought about—and now we come to the "something else"—by telepathy, or the transference of thought by means other than the known channels of sense.

In one of my last books, "Blue Flame," published in 1918, I made great fun of telepathy. It is easy and tempting to make fun of anything "spooky." I am not the first writer, by many hundreds, who has slid into that seductive trap. To-day I am as convinced that telepathy is a fact in nature as I am that the earth moves round the sun; indeed, far more so, for the latter I have only on hearsay, whereas telepathy I know by personal experiment.

It would be impossible to give here any detailed account of these experiments, which were continued over a period of eight months, till the last flicker of doubt was removed. Anyone interested can read my Report in the recently issued Part LXXX. of the *Proceedings of the Society for Psychical Research*, available to the general public through any bookseller.* I will say only that, during those eight months, a woman in London—an honest business woman, with no connection with professional psychics—obtained in her sleep, night after night, impressions corresponding with incidents affecting my thoughts, to a degree of particularity and exactitude which no one in his senses could attribute to chance. I, all the time, was living at my home at Hindhead, forty miles away; and she knew nothing either of my family or surroundings.

These personal experiences are absolute proof, of course, only to me. To others they add but another small brick to the growing edifice of evidence.

Now, most people, when they hear of telepathy, immediately think of "waves" and "wireless," of some physical or mechanistic process. It does not occur to them as possible that it can be anything else, if it be a fact at all: the association of ideas is almost inevitable.

If that should prove to be the explanation, it would not appear to me that we had added anything of special interest or value to our knowledge. For I do not think telepathy is at all likely to prove of practical service in the world's affairs—to displace telegraphs and telephones. Probably it works through the subconscious mental strata: at all events, the conscious mind appears to have very little control over it.

What gives telepathy its intense interest is the fact that there are reasons which make it very difficult to suppose that it is a physical process at all, that there is any actual passage of a message, occupying time, through space.

These reasons it is again impracticable to go into here. I will merely roughly indicate two.

When you listen at the receiver of a wireless apparatus, you hear a series of slight sounds like musical notes. That is a message coming through. But it is absolutely meaning-

less to you, unless you know the code. And even if you know the code, it is still meaningless to you unless you know the language from which the sender is translating into code.

Now, if telepathy were a matter of "brain waves," these "waves" could, similarly, only impinge on the receiver's brain as a series of faint taps, or in some such way. They would convey nothing to him whatever, not even that a message was being sent, unless he had previously arranged a code with the sender.

The second reason I will mention is that, if telepathy were a physical process, we should expect the messages to become more and more feeble as they got further from their source, to decline in exact ratio to the distance, according to what is known as "the law of the inverse square." The telepathic records, however, indicate no such attenuation: on the contrary, they suggest emphatically that distance has no influence whatever upon the occurrence and the clarity of communications.

Well, but if it be not a physical process, you may ask, what is it? It would seem—let us whisper it, for it is a frightful scientific heresy—that the brain can have nothing at all to do with it. It would seem that there must be something in man—call it mind, call it soul, call it what you will—which is not confined to the physical organism, which is free, for which space has no existence, which, in some sense, can be a thousand miles away and also here.

It is a staggering hypothesis; but it is one which no one who has looked into the facts can avoid at least facing. Science, indeed, will not officially do so. In the course of a comparatively few years, it will be obliged, I think, to recognise telepathy as a fact: the pressure of evidence will probably become so great, that it could ignore it only at the price of allowing itself to be side-tracked, as effete and incapable of further advance—a contingency in the last degree unlikely.

But having recognised it, scientific men will undoubtedly assume that it is a physical process operating between brain and brain, and base their investigations into its nature rigidly and solidly upon that assumption. They will not allow themselves (officially) to entertain the hint of a suggestion of a possibility of any other explanation.

It will be interesting to watch them trying to make it fit into their laws. They may succeed. Unlikely as it seems, he would be a bold man who would assert that there are no unsuspected secrets in the treasure-chest of nature, which would disperse what seem at present insuperable difficulties. If they succeed, then an interesting little oddment of no practical value—"brain waves"—will have been added to our knowledge of things.

On the other hand, they may fail. If they fail—but they will not admit failure without a prolonged and terrific struggle—then the existence of the soul will have been demonstrated, and materialism will have received a *coup de grâce* from which it can never rise.

And that, no one, probably, will deny, would be a result incomparably more momentous than any so far achieved in the history of science or the world.

BUILDING THE BRIDGE.

A PARABLE.

Once upon a time in a certain bleak country, cut off from a more fertile and sunny region by a ravine through which flowed a dangerous torrent, there arose amongst some of the inhabitants an ambition that the torrent should be bridged. But the mass of the people, dull and acquiescent in their conditions, were more or less apathetic, and nothing was done. The skilled artificers and engineers were of much the same mind, saying they had other things to think about, for the task was regarded by some as impossible. But there came a day when a blacksmith with a few rough labourers, impatient of the dull inaction of their fellows, set about the task themselves to the wonder and amusement of many idle onlookers. Even the skilled engineers and craftsmen spared a few moments from their work to watch the spectacle; and many were their jibes at the uncouthness of the blacksmith and his motley helpers. They were clumsy; they were awkward in their movements; they made ludicrous blunders in their workmanship, and the like. There would have been no end to the fire of criticism and ridicule, but that a great voice spoke from amongst the crowd, the voice of one whom the populace knew and received as a prophet. Said he, "Cease this foolish babbling. These men whom ye despise have been chosen by the Gods not because of their gifts but because of their courage, their devotion and their spirit of unselfish service. Ye who mock at them should rather think shame that they have had to take the place of those who having the ability to build the bridge had not the same spirit; having the gifts, but not the willingness to use them worthily. These men will succeed, and the bridge will be a monument to their self-denying work so far as it is useful. So far as it is botched and clumsy because of their unskillfulness it will be a record of the selfishness of those who could have made the bridge noble and handsome, but who held their hand and only mocked at the workers and their work."

D. G.

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PERSONAL REACTIONS TO SPIRITUALISM.

ADDRESS BY MR. J. D. BERESFORD.

(Continued from page 201.)

THE SPIRITUALIST PICTURE OF A FUTURE STATE.

Mr. Beresford next came to the general evidence concerning the future state of existence and the influence of Spiritualism as a religion. "With regard to the former I may take three examples as more or less representative, though I believe I must have read nearly a hundred. These examples are 'Raymond,' Vale Owen's revelations, and two books by J. S. M. Ward. Now, I must begin this part of my address to you with the confession that no material has so shaken my faith in the truth of spirit messages as these revelations. I tell you quite candidly that Vale Owen's Heaven would be hell to me. It may be that the violence of my re-action from orthodoxy has not yet spent itself, but the Sunday School piety of the picture I have cited (I speak of the general effect produced on me) is, to my mind, intolerable as a vision of a future life. I, personally, would choose any alternative to escape it. The revelations of Raymond Lodge seem to me little better. On the 'material' side I find nothing to attract me save the ideal of service. I do not, like the sceptical critics of Sir Oliver Lodge, find anything ridiculous in the idea of creating an appearance of reality out of the essences of human thought and experience. I see no reason why, given the conditions described by Raymond, a spirit in that phase of being should not re-create the illusion of smoking an actual cigar. That seems to me probable enough on general principles. No, what repels me is the general picture of a future state as set out in these communications. My third instance is that of Mr. Ward's two books, and these come into another category. I had an innate sense of the 'truth' of much of his material. Nevertheless, I was not greatly attracted by his vision.

"This brief résumé, however, by no means exhausts my personal reactions to this branch of the subject. I have been, for instance, considerably influenced by certain agreements common to nearly all the accounts I have read of a future state—such a general consensus of opinion, for example, as that relating to the perplexity of the newly released spirit when physical death has come very suddenly.

"Returning, then, to my attitude towards the revelations that have so far been received of the life on the next plane of existence, I am willing to concede that in a few particulars these revelations appear to me logical and consistent; but when in the course of my study of this question I had admitted that to myself, I was faced by the blank wall of having to conceive a future state that appeared to me infinitely less desirable than my present one. Naturally, I had to find a way of escape, and the first sketch plan of that way was recently published in Huntley Carter's Symposium: a reprint of two articles from the 'Westminster Gazette.' Briefly, what I have there indicated, with a view to convincing myself rather than any of my readers, was a thing for which I can find certain justification in the record of spirit communications. My theory is, in fact, that immediately after death the overwhelming majority of us may pass into what I will call the realm of specialised illusion. In that realm we re-create from our earthly thoughts and experiences the desires and tendencies of our earth life, much as we now create those desires and tendencies in fantasy or day-dream. The difference between these two forms of fantasy, however, is very considerable. Here we are surrounded by gross and relatively unpliable matter, in this other sphere I imagine that the form of matter by which we shall be surrounded will be as plastic, as easily moulded by thought and desire as, say, the plasma I was discussing earlier in this paper, or as the ethereal bodies of the fairies. Thus, I posit that the newly released spirit will in effect create its own surroundings, and if it be able to communicate with this plane of being will describe those surroundings as having an absolute reality, whereas their reality can only be relative, dependent upon its own thought and expectation. Furthermore, I assume, and for this I have strong evidence from my reading of spirit communications, that like will draw to like in this phase of being, and will thereby, by a confluence of similar thoughts, expectations, and desires, tend to create a still greater appearance of reality in the surrounding thought forms. In these communities, then, I imagine that the illusion of reality will be a dominant one, and that any messages they can get through to us will represent this reality of theirs as an absolute, and will reject any other as false. These communications, in short, will represent dogmatic pronouncements upon subjects that are in fact only known to the communicators from one very limited aspect. Finally, therefore, I hold myself at liberty to reject any or all of these anticipations as representing a foretaste of what I, myself, may expect when I pass over.

"If this theory of the state of illusion following death

could be given validity and accepted as a general tenet, it would have a very considerable influence on the minds of a certain set among what is called the intelligentsia, and thus on a body of thought that would be a very valuable asset in relation to general Spiritualistic teaching.

SPIRITUALISM IN ITS RELIGIOUS ASPECT.

"I come, now, to my last reaction to what I may call Spiritualistic teachings, and that is my reaction to its religious aspect. I am, of course, prejudiced in this connection, as you will have gathered from my earlier confessions. At the same time I can at least endorse most heartily what I conceive to be the main principle of Spiritualistic teaching, namely, the supreme power of Love and its manifestation in personal service. This principle, I am convinced, is the basis of all religion, however perverted it has become in the practice of sectarian religions. And it is here, primarily that I look forward to seeing not only a new faith but, with even greater eagerness, a new practice developing from Spiritualistic teachings. In a sense, Theosophy may prove to be the forerunner, the John the Baptist of a Spiritualistic creed. The main principles of Theosophy seem to me to be sound. Their ideal of universal brotherhood, without respect to race, language or colour, is beyond criticism. Yet I feel that the Theosophical Church has somehow failed to influence the imagination of the mass of people generally. For one thing it has produced no very admirable leader. I believe that Theosophy, as a whole, has failed, or partly failed, because its philosophy and practice were too deeply tinged with Eastern occultism. It has seemed to me that the manifestation of the spirit has taken two distinct courses. One of these is by way of Eastern occultism which looks inward, the other by way of Western science which looks outward. (The method of a true Christianity, it may be noted, follows the latter course.) Now these two methods I believe to be the two halves of a perfect whole which must be united before we can have a complete world religion. Science is a part of the great scheme that is implied by the almost universal religious symbol of the incarnated God. For if this God, the Immanent Spirit of the Universe (or it may be that we know only the immanent spirit of the solar system), if He has entered matter in order that His knowledge of matter may be perfected by the sacrifice, then all ways must be known, the objective way of science and intellect as well as the subjective way of occultism and intuition. And, indeed, is it not true that in the last few years the investigations of the scientist have tended to confirm and to meet the knowledge of the mystics? For instance, the physicists pushing their researches deeper and deeper into the investigation of matter have found, by actual observation and experiment, the ultimate molecule becoming more and more remote, dissolving, as it were, in their grasp into a mere abstraction so infinitely tenuous that it has ceased to be material and is evident only as force. And on another side I find something very splendid and uplifting in the latest inferences of the astronomers, who, as you no doubt know, are inclined now to regard our immense universe, containing some three thousand million stars, as being merely one nebula among the thousands of nebulae that are visible in the sky.

"I have cited these stupendous instances of scientific discovery because I have felt it necessary to confirm my claim that science must be satisfied no less than the religious instinct in the world religion of the future. But along with our theory of being, of the universe and of the Immanent Spirit, we must have practice also, because in this thing the practice of religion is the way of our development in knowledge.

"And if the Spiritualist religion is to permeate the whole mass of mankind, it must first and foremost avoid the snares of sectarianism and of policies. Those are the snares that have so far tripped the Churches which have preached love and practised hate, which have held up a wonderful symbol of the forgiveness of all sin in the Atonement and at the same moment coupled their symbol with the threat of eternal punishment; and have done these things because they insisted that their way of salvation was the only way, because they were incapable of charity towards those who disagreed with them on insignificant points of doctrine.

"I have insisted, perhaps, rather too warmly on this point, because I know that it is a very vital one. The public Press has done so much harm to the cause of Spiritualism this winter by its publication of, and comments upon, revelations of the Vale Owen type. For even if the theory of the state of temporary illusion is fallacious, we

must certainly believe that no single report of life on the next plane can be an exclusive one. There must unquestionably be an immense range of experience on the next plane of being; a range probably far more diverse than in this various world of ours. Yet the general public is asked to accept, and does accept without the least thought, any one report as being *typical* of the life immediately after death.

"I began by asking you to realise as fully as you are able what reasonably intelligent men and women are thinking to-day about Spiritualism and Psychical Research. Those who are in the movement—the Spiritualist movement, at least—are fully convinced of the truth of their beliefs. But I feel that it is their duty to convert the whole world. (It is so terribly in need of conversion just now.) And to do that I want in the first instance material proofs sufficient to shake the scepticism of the Royal Society—not proofs of our survival after death in this instance, but of the facts of mediumship, of powers hitherto regarded as supernatural, of the existence in the human body of matter that cannot be reached—in a living state—by the microscope or the scalpel. And in the second instance I want to see the foundation of a Spiritualist religion founded on the unshakable principle of universal brotherhood and the service of humanity, a religion of altruism and love that will make war impossible and inaugurate here on earth those thousand years of peace in the course of which mankind shall prepare the way for the coming of the new race." (Applause.)

The lecturer having invited discussion, Lord Molesworth said that he had no doubt that Mr. Beresford's investigations were on the right lines, and would ultimately bring him to the goal he was working for—the utter annihilation of sceptics and materialists.

Mr. Engholm asked, as the lecturer had expressed his dislike to the Vale Owen picture of the world to which we were destined to go, had he conceived in his own mind the kind of world to which he would like to go? (Laughter.)

Mr. Beresford said his first desire, on leaving this world, would be to investigate the solar system. His great aim would be the acquisition of knowledge.

Mr. Engholm said the speaker appeared to think that in the Vale Owen script there was a dogmatic assumption regarding the next life, but as a matter of fact the communicators again and again pointed out that they were only referring to the one small facet of that life, the tiny orbit in which they moved. If the newspaper presentation gave any other impression he was afraid that he was largely to blame. The public needed to be awakened, and when it was considered how little they knew of these things, it was decided, in order to arouse their interest, to call the articles the *Life Beyond the Veil*.

Dr. Abraham Wallace desired to know whether Mr. Beresford in his investigations had studied the records of the wonderful phenomena of some forty years ago when many mediums seemed to be possessed of powers exceeding those of to-day. What occurred with them had been thoroughly attested by many scientifically trained observers. He had found recently in an interview that Schrenck-Notzing knew nothing of phenomena similar to those which he had investigated with the medium Eva C. Dr. Wallace instanced the wonderful materialisations with Mr. George Spriggs, where forms were seen in broad daylight. In this case, he suggested, Mr. Beresford would have had no doubt of the ectoplasmic form being moulded by spirits. Mr. F. W. H. Myers had an equal difficulty in coming to a full belief until, through a certain medium, he saw in a crystal the face of a close intimate friend, long deceased.

"THE NATURE OF THE ETHER."

Lieut.-Colonel writes:—

I am afraid Mr. Hooper misses the point in his reply on page 209 to my letter.

The original reference to *nothing* in the argument did not imply ether, but the interspace between electrons, which I assume to be immaterial ether. The expression, later in the letter, which he quotes, is not an assertion, but an argument based on the preceding quotation.

He also pins me down to a statement which I did not make, that ether is the substance beyond the boundary of material laws: my deduction was that ether was (a) substance, etc.

The electron may be the ultimate substance *subject to material law*, but to assert that ether is the *ultimate substance* would be to imply that ether was the First Cause. Does Mr. Hooper suspect me of materialism?

There must be substance beyond substance *ad infinitum*, whether of ethereal nature (if that can be specified) or not, even as there is spirit beyond spirit. But I prefer to deduce the point from reason, rather than rely on mysticism.

The paradox offered for solution appears to "give away" his own contention, but if we recognise that the electron is ultimate *matter* (matter being but perceptible force), and the electron is electricity, then electricity, in the bulk, is atomic, or to be exact, electronic.

A strong mind is greater than a strong hand. The clear thinker will always have a greater influence than the man who wields the bludgeon of force and coercion.—E. P. G.

FESTIVALS OF THE VIRGIN.

A SERMONETTE ON THE LARGER ASPECTS OF THE INCARNATION.

By DR. ELLIS POWELL.

Last week the Church celebrated Lady Day. I have never been able to understand why a section of the Christian world should condemn these recurring anniversaries dedicated to the memory of the simple Maid who was selected, by inscrutable Wisdom, to be the channel through whom the Word should be made flesh, and dwell among us. Mariolatry some people call it. They forget that the honour done to Mary was so conspicuous as to render the news fit message for an archangel to convey. Yet some of the Higher Critics have not stopped at criticism and reprehension. They have gone on to tell us that the whole story of the Virgin Birth is a fond thing, vainly invented—a pretty legend, if you like, but utterly foreign to human experience.

Unfortunately for the Higher Critics, the advance of science is for ever (and never so rapidly as nowadays) demonstrating the "impossible" to be a fact, and bringing within the range of actual experience things which we had been told could never happen. The Resurrection is to-day a great Fact with scientific endorsement behind it. Not that it wanted such support, as far as the faithful were concerned. But anyhow, the proof has come. I venture to forecast that many readers of these lines will not taste of death till they see the Virgin Birth as much a fact of science as the Resurrection. The basic truths of Christianity are borne onwards upon the advancing tide of human knowledge, instead of being found repugnant to them.

Doubtless one inspiration of the endeavour to belittle the story of the Virgin Birth is a misapprehension of its significance. Misguided men have sought to use it as a means of discrediting wholesome and fruitful marriage. If that view had found universal acceptance the earth would long ago have been depopulated. The truth is that Christ was not born of a virgin to signalise the divine regret that other people were generated in a different way, but in order that He might be the universal Man, free from the racial exclusiveness which ordinary human paternity would have stamped upon Him. In Him shall all the families of the earth be blessed: but no race may claim Him as a product of its own. Of a rational soul and human flesh subsisting, the human Maid was the channel of His advent, but He is Cosmic, not merely Terrestrial, Man.

Contemplated in this light how immensely the whole Scheme of the Incarnation, sublime as it already is, gains in breadth and glory. We know (for we have it on St. Paul's authority) that Christ is in some mysterious way the means by which the whole universe is sustained in being. Not only our little wayside planet, but all the gigantic worlds that make the glory of the midnight sky, are held upon their pathless tracks by His power and influence. Can we doubt that He has manifested Himself to these, as to us? Can we hesitate to believe that the revelation which we have received has also been bestowed upon our fellow creatures far away in other planets of this system, as well as upon those who have for neighbours the clustering orbs of the Pleiades, and the scintillating radiance of Orion?

To them the Cosmic Man, the Eternal Son of Him who brought the cosmos into being, might well come, as He has come to us, with tidings of great joy, fitted to the stage at which their spiritual and intellectual evolution had arrived. They would be joined to us in some vast project of all-embracing love. There must be a myriad obstacles to the fulfilment of such a task by offspring of Terrestrial parentage, conditioned by human generation, and stamped with a racial brand. But if in each whizzing sphere the Incarnation is repeated—if to some gracious Maid in every world there is brought, as to Mary, the solemn message of Annunciation—then each Manifestation is apt to the world which it gladdens, and precisely adapted to the denizens thereof:—

"Not in our little day
May His devices with the stars be guessed,
His pilgrimage to thread the Milky Way,
Or His bestowals there be manifest.

But in the eternities
Doubtless we shall compare together, hear
A million gracious gospels—in what guise
He walked the Pleiades, the Lyre, the Bear.

O be prepared, my soul!
To read the inconceivable, to scan
The myriad forms of God those stars unroll
When, in our turn, we show to them a Man."

But when we think of the application of this gigantic and beneficent scheme to our earth and its teeming and toiling millions, can we withhold our reverence and honour from the lowly Maid of Nazareth, who was chosen to be its human instrument? To remember her, on days which recall her share in the great drama of the universe, is not Mariolatry, but simply honour where honour is due.

LIGHT,

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IDEAS OF HEAVEN.

Mr. J. D. Beresford, in his recent address to the Alliance, said that the heaven depicted in the Vale Owen Scripts would be to him a sort of hell. Well, every man to his taste, or, to adopt a variation of the French proverb suggested by a witty poet, *Chacun à son dégoût!* "Views of Paradise differ," as a recent writer in the Press put it.

To us Heaven suggests the idea that it is the place where one is most at home—it may be either an humble or an exalted sphere, but it is Paradise to the person principally concerned.

To the tired old charwoman, in the well-known verses, Heaven was the place where she was "going to do nothing for ever and ever." But that, of course, is a state of mind soon to be outgrown when the subject of it has been sufficiently rested.

Some would find a Heaven after their own hearts in a place where everybody and everything was in a state of furious and unceasing activity, wheels turning, machinery rattling, and people rushing incessantly in and out all the time, engaged apparently in seeing that all the other "heavens" were stirred up and kept equally busy. That also, we think, is an ideal to be left behind with further experience. It is so clear that a true life is a condition of alternate rest and activity, and also that the highest states of activity are those of quiet power.

The fact is that our ideas of Heaven, like our other ideals, are liable to continual change and also depend on a given condition. The tired man wants rest, the bored man change, the diseased man health; and their ideal heavens are constructed accordingly.

We have known people so utterly wearied of life that they have announced that the Heaven they would most enjoy would be complete annihilation. It was illogical but intelligible.

But beyond all these aberrations of sentiment and ambition, which belong simply to time and the hour, is there any definite and permanent idea of Heaven, generally and not personally and partially applicable?

Surely there is, and as surely it is a reality. It is *Harmony*, not merely concordant with some passing mood or temporary state of the soul, but with its deepest needs and its truest consciousness. It is that state in which the spirit feels that at last it is at home after a long travail "on the homeward way."

BORN "FROM ABOVE" OR BORN "AGAIN."

(FROM SIR OLIVER LODGE.)

To the Editor of LIGHT.

SIR,—Allow me to congratulate Dr. Ellis Powell on his singularly complete answer, on page 190 of your issue of March 19th, to a very natural and legitimate enquiry addressed to him from Old Hill, Staffordshire, about the correctness of his emendation of a New Testament passage about being "born again."

And the point is worth emphasising; for the Revisers of the New Testament, evidently through some compromise, have in this instance failed to carry out their usual principle of translating the same word in the same way, and have merely modified "again" into "anew," which gives no satisfactory clue to the real meaning. They were doubtless influenced by Nicodemus's rather silly question which follows, and may have doubted the popular interpretation of some Aramaic word presumably used. But the Greek is as

clear as possible; and it is not all modified in Westcott and Hort's most accurate modern version of the Greek Testament.

It may be worth while to add that the word, *anō* whence the word under consideration *anōthen*, is derived, is full of the significance of "upwards"; and is equivalent to the Latin *sursum* (in, for instance, *sursum corda*, "up with your hearts"), it is also used for "above," and "on high," like the Latin *supra*. Moreover, *hoi anō* meant in old time "the living," as opposed to *hoi kato* "the dead." But, inasmuch as the word *anō* is occasionally applied to time instead of space, and since a reckoning of time "upwards," "up the stream of time," may reach the date of something which happened "formerly," it is just possible to get from *anōthen* the idea of "anew."

But I find that those learned and quite unprejudiced scholars, Liddell and Scott, in their smaller dictionary at any rate, attach no such meaning even as "anew" to *anōthen*. The first and chief meanings which they give are "above," "from heaven," "on high"; or, prefixed to *gē*, "above ground"; while the second and much less usual connotation is "from the beginning." No suggestion of "again" is attributed to this word by these authorities.—Yours faithfully,

OLIVER LODGE.

Mr. A. C. March (East Finchley) writes:—

With reference to the correspondence (page 190) on the translation of the Greek *anōthen*, it might interest your correspondent, Mr. Oldham, who questions Dr. Ellis Powell's translation "from above," to know that I have a copy, dated 1885, of the Gospel of St. John in Greek, with literal, interlineal and analytical translation by James Hamilton (author of the Hamiltonian Language System), which gives the following as translations of the passage under discussion, and of others quoted by the doctor:—

"Verily, verily, I say to thee, if any one might be born not from above, he can not see the kingdom of the God."—John iii., 3.

"It behoves you to have been born from above."—John iii., 7.

"The coming from above is above of all: the being out of the earth, is out of the earth, and speaks out of the earth: the coming out of the heaven, is above of all."—John iii., 31.

"... if it was not having been given to thee from above."—John xix., 11.

"... from of the from above woven through of whole."—John xix., 23.

It is interesting to note how this version supports Dr. Powell.

THE FAITH OF HARRY LAUDER.

"A Minstrel in France," by Sir Harry Lauder, is a book the perusal of which cannot fail to increase any affection and regard its reader may have already felt for that lovable personality. Of especial interest is the passage in which the author describes how, in answer to prayer, he was able to overcome the first passion of grief and resentment aroused by the news that his boy had fallen in the war. It will appeal to every father and mother heart:—

"But God came to me and slowly His peace entered my soul. And He made me see, as in a vision, that some things that I had said and that I had believed, were not so. He made me know, and I learned, straight from Him, that our boy had not been taken from us for ever as I had said to myself so often since that telegram came.

"He is gone from this life, but he is waiting for us beyond this life. He is waiting beyond this life and this wicked world of war and wanton cruelty and slaughter. And we shall come, some day, his mother and I, to the place where he is waiting for us, and we shall all be as happy there as we were on this earth in the happy days before the war.

"My eyes will rest again upon his face. I will hear his fresh young voice again as he sees me, and cries out his greeting. I know what he will say. He will spy me, and his voice will ring out as it used to do. "Hello, Dad!" he will call, as he sees me. And I will feel the grip of his young, strong arms about me, just as in the happy days before that day that is of all the days of my life the most terrible and the most hateful in my memory—the day when they told me that he had been killed.

"That is my belief. That is the comfort that God has given me in my grief and my sorrow. There is a God, Ah, yes, there is a God! . . . I have seen the stark horror of war. I know, as none can know until he has seen it at close quarters, what a thing war is as it is fought to-day. And I believe as I do believe, and as I shall believe until the end, because I know God's comfort and His grace. I know that my boy is waiting for me."

"God's plans, like lilies, pure and white unfold;
We cannot tear the close-shut leaves apart,
Time will reveal their calyxes of gold."

FROM THE LIGHTHOUSE WINDOW.

From the moment of opening the Exhibition of the **LACRT** Cover Designs on Tuesday morning last, visitors started to stream in, and the interest has been sustained throughout the week. Special interest has been taken in the voting scheme, and the competition for the three prizes to be awarded has been very keen, practically every visitor recording his or her vote.

We offer our condolences to Sir Arthur Conan Doyle on the death of his brother-in-law, Mr. E. W. Hornung, the well-known author of "Raffles."

The renowned photographs of fairies in Yorkshire are to be shown in a series of afternoon lantern lectures for children at the Brompton Rooms, 153, Brompton-road, on April 12th, and following days. The proceeds are to be devoted to the Brackenhill Home School, Letchworth.

We have received the first number of a new French psychic monthly called "Psychica," the director of which is Madame Carita Borderieux. Madame Bisson writes an interesting account of her investigations, under the title "The Phenomena of Materialisation," and among other readable contributions there is a sketch of M. Camille Flammarion, with a portrait.

An article, entitled "The Message of Easter," by "A Churchman," in the "Daily Mail" (March 26th) contains this passage: "While there are numbers groping painfully and bewilderingly to discover the great truth which Easter enshrines, the true believer has it. He needs no Spiritualistic séance, no message from the dead to bring him conviction. He wants no scientific proof. He has that serene inner consciousness of certitude which nothing can shake. His belief in immortality rests, as Dean Inge has pointed out, on faith 'in supra-temporal absolute values' which has nothing in common with the 'revelation' on which Spiritualists base their belief." We may merely add in comment that Christ appears to have thought differently. He was not content to leave it to faith in "supra-temporal absolute values," but gave to his followers what Dr. Ellis Powell has pointed out was in many respects similar to a modern Spiritualistic demonstration.

The Chicago journal, "The Hamiltonian," which deals with political, scientific and social subjects, prints as its motto the following lines from a poem by Sir Arthur Conan Doyle:—

"Trace my pathway among men,
Show me how to strike, and when:
Take me to the fight and then
Oh, be nigh!"

"The Spectator" recently published an article entitled "A Clearing House and Central Bureau for Mediums," in which the writer says that at one time he tried to calculate the kind of intelligence department which Mrs. Piper would have had to establish throughout America in order to enable her to find out the kind of things she used to tell her sitters about their private lives. In the end he decided that such an idea was not workable.

He writes:—"No doubt a great deal of the information could have been obtained after patient investigation by a staff of highly trained detectives, but it would have been an expensive job. Even the picturesque notion that the mediums all over the world pool their information will not work. If there may be combination of this kind there can also be competition, and of a very fierce kind, which would soon lead to somebody giving the whole show away, or else blackmailing the organisation in such a way as to drive it into bankruptcy."

All those who encounter baffling experiences in the course of their psychic research, and all those who want enlightenment on any point, or additional information, are invited to send their queries for answer in our Question and Answer page.

There seems to be a fashion now with some clergymen to admit the truth of Spiritualism, but to advise their hearers to have nothing to do with it. The Bishop of Wakefield (Dr. Eden), at the Huddersfield Parish Church, on March 18th, delivered the concluding address on subjects raised at the Lambeth Conference, the topic being "Christian Faith in Relation to Spiritualism, Christian Science, and Theosophy." He said they must recognise what was true in every system of thought, however wrong its ultimate tendency might be. There were elements of truth in all three systems and honest minds concerned in their investigation. He urged ordinary Churchpeople, however, to leave them alone. Anything which approached the occult was fraught with manifest dangers.

Hypnotism and the sub-conscious mind were referred to in a case before the Court of Criminal Appeal last week, where a man sentenced for murder, hypnotised after the crime, told the same story as he had done when in his normal state. Doctors for the defence put forward the theory that when the crime was committed the man's sub-conscious mind was actuating him.

Mr. Justice Darling, in dismissing the appeal, said that the law of England did not recognise the theory of slabs of intelligence, beginning with the subconscious base, and finishing with the conscious mind.

In the "Colne Times" (March 18th), a correspondent, "J. N.," relates this incident concerning a Major in the British Army: "He was just a plain, everyday man, with nothing of the mystic about him. Not long ago he took a house for a short time in one of the Channel Islands. He, and his whole household, heard, on various occasions, a motor car drive up to the door. The servants often had to go to the hall door, and throw it open, expecting to find a visitor, but they never found a trace of either car or people. My friend noticed that the invisible motor car had a distinct puffing noise, such as is made by a certain type of old-fashioned car. Then he found that the motor was only heard on certain days of the week. He made inquiries, and discovered that the former owner of the house, recently dead, had used just such an old-fashioned car, and that on certain days of the week he drove down to port, to meet the steamer which brought the mails. The motor was only heard on the days when the mail steamer arrived."

We lately had an application from a gentleman who is compiling a hymn book and wished for advice. We suggested a resort to "Hymns that Have Helped," Mr. W. T. Stead's compilation. Those who are looking for hymns of inspiration or comfort will find in this book much that is helpful.

The Journal of the American Society for Psychical Research, reviewing Dr. A. T. Schofield's book, "Modern Spiritism: Its Science and Religion" points out that he "talks of 'telepathy and allied processes' as though these constituted an unquestioned and explored field, which is far from being the case. And he often starts a paragraph by intimations of the explanatory efficacy of telepathy, the subconscious mind, etc., and then brings in an instance which admittedly cannot be so explained. He believes in communicating spirits, but seems to think that evil ones are either vastly in the majority or that the Deity favours them in the granting of passports."

Mr. Alfred Rowe, in the "Two Worlds," in paying tribute to the memory of his friend Mr. J. J. H. B. Moss, who passed away on March 7th, describes him as probably the most remarkable spiritual healer produced by the Spiritualist movement in the North of England. He says: "A peculiar thing about Mr. Moss's healing power is that it did not become first noticeable in the circle itself. It first came, he assured me, in visiting, whilst on his way to work one night, an old woman who was supposed to be dying. In shaking hands with her as he believed for the last time, he felt a virtue go out of him, and instead of dying, she recovered. That was the beginning, and from that his fame began to spread with every new recovery, so that in a little time his name was almost a household word in the North, and no complaint was thought by people too stubborn or hopeless for Mr. Moss to heal."

He adds: "How many and how varied the cures affected by Mr. Moss it would be impossible to say, they were practically innumerable, and their variety embraced nearly every complaint from tumours and paralysis to colds and catarrh. Some years ago a Newcastle editor verified a great number of cases, and wrote a pamphlet about them, and these, together with others I know of, have heard of and referred to, numerous letters I have seen and which are held by his family, would make a large volume. Some of them are so remarkable that if Mr. Moss had lived in medieval times or in Palestine 2,000 years ago, he would assuredly have excited wonder and the query, 'What manner of man is this?'"

In a recent article in "Answers" dealing with ghosts of the British Museum, the writer says: "One of the best authenticated was the apparition of Dr. Wynn Westcott, the famous London coroner. On Friday, April 13th, 1888, Dr. Wynn Westcott was confined to bed with a feverish catarrh. He was much annoyed, because he had promised to meet two friends of his at a quarter to eleven that morning in the library of the British Museum. Judge of his astonishment, however, when, on going to the Museum several days later, he was greeted by a lady with the remark: 'Is it really you to-day, or is it not?' He naturally asked her what she meant, and in reply learned that at the very time he was lying ill at home, fretting at not being able to keep his appointment, he had been seen by several people, including one of the officials, walking round and round the library as if in search of someone."

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 207.)

IN the two previous issues of *LIGHT* we have confined ourselves entirely to the evidence set down by Mr. Edward Bush as proof that Mr. Hope and Mrs. Buxton, of the Crewe Circle, do not produce spirit photographs by psychic means at all, but by fraud and trickery, and that of a very simple character, this being Mr. Bush's explanation of the psychograph and spirit extra we have under consideration. We have refrained from making any comments nor do we intend to do so until the evidence of both sides is before our readers. Any names that have been mentioned in these articles occur in the Bush pamphlet, "Spirit Photography Exposed," and with the exception of the two letters we have received from Mr. Bush and quoted in our last issue, no evidence other than this has been given.

We have received numerous letters commenting on Mr. Bush's side of this case, but we do not intend referring to these until all the essential data have been set before our readers. Now, what have Mr. Hope and Mrs. Buxton to say about Mr. Bush's "exposure" and the "dark room trick" that he asserts was perpetrated on him by the Crewe Circle?

Although we are dealing strictly with the photographic results of the visit of Mr. Bush to Crewe on March 25th and 26th, 1920, and the problems presented thereby, it will be obvious that Mr. Bush does not intend to imply that the Crewe Circle practised a fraud on him on this particular visit but that only on this occasion was trickery ever introduced by the Crewe Circle. He makes it quite clear that both Mr. Hope and Mrs. Buxton have throughout their career performed "the dark room trick," as he calls it. In view of this the character and general bearing of the two mediums rather enters into this investigation, and before giving Mr. Hope and Mrs. Buxton a hearing we may at this point give Mr. Bush's views on this question. In his pamphlet he says: "Mr. Hope and Mrs. Buxton are very affable people. Surface appearances would suggest that they were honest and truthful, and I have no doubt that that is so outside of the 'spirit photography' profession."

Before hearing Mr. Hope's views on the "Bush Case" our readers will probably desire to have from him some particulars about himself and Mrs. Buxton and their antecedents.

In an interview we recently had with them we gleaned that it is over thirty years ago since Mr. Hope discovered his gift of mediumship and obtained a spirit extra, and between sixteen and seventeen years ago that he first met Mrs. Buxton and her husband. This meeting with Mrs. Buxton took place about a year after Mr. Hope had taken up his residence at Crewe, and it came about at a Spiritualists' meeting held in that town.

Since those days Mr. Hope has laboured in his little workshop at Crewe making picture frames, and at the same time supervising a drapery business. This is his sole means of earning a livelihood, for he emphatically denies that he has ever accepted fees for his services as a psychic photographer.

It was in 1908 that Archdeacon Colley visited the Crewe Circle, and later presented Mr. Hope with the camera, a simple Lancaster $\frac{1}{4}$ plate, that the Crewe circle have used ever since.

It appears, so Mr. Hope tells us, that the mediumistic gift for producing these "extras" has been intermittent and has sometimes been lost for quite a long period. During the last six years, however, the gift has been almost constant.

In reply to our questions as to his possession of any technical knowledge of photography, Mr. Hope stated he had none. He could take a photograph and develop it, and that was all.

With regard to extras appearing on sitters' own plates when the sitters brought their own cameras, Mr. Hope informed us that splendid examples of spirit extras had been obtained by that means. Mr. Hope mentioned the names of a number of persons who had obtained satisfactory results with their own cameras and plates. We have made inquiries in one or two directions and found Mr. Hope's statements to be correct. During the seventeen years' partnership of Mr. Hope and Mrs. Buxton, they informed us they have given sittings to many hundreds of people of all classes and that recognition of the extras amounted to about four in twenty.

Many other particulars of their career and views on psychic photography were freely given us by Mr. Hope and Mrs. Buxton, and we will deal with these another time. The Bush Case and their reply to the charges made against them were, after all, the primary object of our interview,

so we cannot do better than now give in full the contents of a letter Mr. Hope sent to Mr. Bush as soon as he had seen the pamphlet, "Spirit Photography Exposed".

"Mr. Wood, or Bush, or whatever you may call yourself, just a word in protest in regard to your small booklet which you have put before the public. When you came to see us we accepted you thinking you were what you pretended to be, an honest investigator. We treated you with all the kindness we possibly could. Let us see how we have been repaid. Now you say there were four plates to be marked with your name on, and you say I only offered assistance on one. You know perfectly well that when I offered my assistance it was to steady the slide, for I thought at the time you were very clumsy, but I see now why you acted so, just to influence my actions. Then again you tell the people nothing was obtained on the ones exposed through the camera, so therefore you got a genuine psychograph, and as to its reading 'Friend Wood,' it's only natural to expect it to do so, as that was the name you were known by to both me and the invisible ones.

And regarding the photo, why have you not been honest and told the people that as it was rather late at night when you had your first sitting, you stayed over night, and it was only because of your trains not being convenient that you got another sitting in the morning?

Then, again, when you sent the photo of your living son-in-law, I sent it straight back, and I was really sorry you had sent it, for it just happened as I told you in my letter I was afraid it might.

And 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, and with people that understood the work much better than I find you do; in fact, to be candid, in my opinion you know very little more about this subject than a pig knows about astronomy; then, again, why have you raked up the past affairs? They were settled long ago in our favour.

To sum up, you must admit you have made a dirty piece of business of it, for it contains very little more than dirty suggestions, such as the following: You say it is most likely Mrs. Buxton's own hand had painted in that lovely spirit robe. This is one of the most filthy, damnable suggestions you could have made. If you were half as pure in thought and actions as she is, you would not be able to stoop to such meanness you have shown yourself capable of, but, believe me, I could express myself better on this point were I face to face with you than I can on paper.

Then, again, you turn and show your hypocrisy by saying you love us. If the teachings of the Bible are right Judas said the same, and to show how much he loved Jesus, he even kissed him, but as following events proved, he did this for one purpose only, which you know—he sold a better man than himself for money—and I guess your blacking box inventions at £1 ls. are on the same lines. Now you say you will give £100 for a genuine spirit photo. £5 is to me, I daresay, as much value as £100 to you, but if you will produce for me what we produced for you, and under the same conditions, I will give you £5 and meet you anywhere or any time you wish, and you may use any invention you have ever made. I'll go farther; I'll lend you the very camera we used upon you; do this, and I'll not only give you £5, but I'll give you my word I'll never take another psychic picture as long as I live.

Yours respectfully,

(Signed) W. HOPE.

On February 15th, 1921, in reply to the above letter, Mr. Bush wrote to Mr. Hope as follows:—

MY DEAR FRIEND HOPE,—

I have been ill in bed or would have written you before.

Your letter indicates that you are much hurt by my exposure, and I knew it would be so, that's why I had to be compelled to lay bare these sad things in Spiritism. Unfortunately I cannot hit the fraud without hurting the perpetrator, but the day will soon dawn when you will grip my hand as one of your best friends, and look me in the eyes and tell me I did the right thing; nay, the only thing an honest man could do.

I was lecturing in the city of Bradford on these questions. Next day a medium called to see me privately; he told me that for many years he had practised fraud as

a medium and had resolved to quit the whole thing and take his stand by my side for truth and God. He delivered up to me several books on conjuring which are now before me. Ten years have passed, but he is delighted that he got clear of the "fowler's net," although he was receiving from business men ten shillings per sitting.

Well, now I suppose you will call together a few friends and will give them a test séance, and every one of them will sign a declaration that there was no trick in your work. Well, if they do, God and you will know that it is a lie, and as you get older you will find lies won't make a comfortable pillow.

I would ask you to come on to my side and let us, together with the help of Mrs. Buxton, give this hydra-headed delusion a hard knock all over England, Scotland, Canada, and the States. I believe the world is hungering for the bread of life and truth.

In my case I have resolved on such a fight and shall do the spirit photography upon the public platform. I expect I shall bungle at first; you could beat me hollow, but I must do my best to undeceive the people.

Let not the mere financial aspect of the question trouble you. God will see to it that you are well paid for speaking the truth.

Of course you must know that I could easily accept your challenge, but the real thing is for you to accept mine as offered in the book.*

I am sorry if I have imputed to Mrs. Buxton the painting of the spirit robe if she did not do it. She may, for aught I know, have clean hands in the whole matter.

What you wrote fraudulently upon my skotograph I can write from the deepest feeling of my heart, "God bless you both."

Don't be afraid to write me a line. Hit me hard if I am guilty of wrong.

Yours only for the Truth,

(Signed) E. Bush.

Whether or no these two letters help to throw any light on the case at this juncture we leave it to our readers to decide. We think it more to the point, however, that as the real issue is to settle whether the photograph of Mr. David Vaudreuil sent to Mr. Hope and the "spirit extra" are one and the same, and if so was the extra produced by trickery, that a few examples of spirit photographs taken by Mr. Hope and Mrs. Buxton will better assist our readers at arriving at a verdict.

On the preceding page will be found nine photographs showing spirit extras and one photograph on which appears the handwriting of a lady's husband taken after his death and certified by her to be in her husband's writing. We chose these photographs from a large number offered us by Mr. Hope, selecting those, of course, that would reproduce in our journal. He gave us full particulars of each, and only for obvious reasons do we refrain from giving the names of the sitters. This page of illustrations, Mr. Hope declares is his reply to the charges made against him and Mrs. Buxton by Mr. Bush.

Mr. Hope informed us that he has many hundreds more, no two being alike, and proof of identity has been established in dozens of cases.

We have spent many hours examining a portion of this amazing collection. We are told that in every case the sitter brought his own packet of sealed plates. In some cases the sitter not only used his own camera, but carried through the whole process of development, Mr. Hope and Mrs. Buxton being present, of course, when the photograph was taken, and their part of the operation being simply to expose the plate by the lifting of the cloth that covered the lens.

We have now given the case, to put it in legal phraseology, for the prosecution and the case for the defence. Next week we intend giving the summing up, and by that means we may possibly discover, if after all, Mr. Bush is not only mistaken in his opinion of Mr. Hope and Mrs. Buxton, but that his "spirit extra" is not, as he thinks, Mr. David Vaudreuil at all. If, however, after careful consideration of the evidence for both sides we find that Mr. Hope and Mrs. Buxton have been detected in fraud and trickery we shall have no hesitation in saying so.

We will at this stage welcome from our readers any correspondence on this case. There are no doubt many who would like to offer not only their views on the evidence we have already given, but any proof they may possess, in favour or otherwise, of the Crewe Circle.

H. W. E.

(To be continued.)

N.B.—All correspondence on this case must be addressed to the Editor, and the words "Bush Case" written on the top left corner of the envelope. Stamps must accompany all letters when a reply is requested.

Sir Oliver Lodge writes:—

SIR,—I see on page 207 of to-day's issue of LIGHT that—

* "I will pay any medium £100 if he can produce an "extra" in a hand camera charged in my dark room with twelve plates for exposure."—"Spirit Photography Exposed."

H. W. E. cites me, among others, as having borne testimony to the genuineness of psychic photography.

I have never done so, either generally or specifically. Moreover, I have never had a sitting with the Crewe circle; nor to my knowledge have I ever seen either Mr. Hope or Mrs. Buxton. When, if ever, I do become convinced about photographic evidence, I shall not hesitate to say so, but under the circumstances this casual citation of names is an offence.

Yours faithfully,

OLIVER LODGE.

March 26th, 1921.

[Perhaps H. W. E. did not make it quite clear that the names used, including that of Sir Oliver Lodge, were given by Mr. Bush in his pamphlet.—Ed.]

LONDON SPIRITUALIST ALLIANCE, LIMITED.

ANNUAL GENERAL MEETING.

The twenty-fifth annual general meeting of the London Spiritualist Alliance was held in the hall at 6, Queen Square, on Tuesday, March 22nd. The Secretary having read the notice convening the meeting,

VISCOUNT MOLESWORTH, who presided, in moving the adoption of the report and balance sheet for the past year, said that it was the first time he had had the pleasure of meeting them in the capacity of chairman. Next year, he hoped Sir Arthur Conan Doyle might be induced to take his place.

INCREASED ACTIVITY AND INFLUENCE.

He thought the L.S.A. might congratulate itself on the result of its efforts during the past year. They had certainly made progress in getting their work more widely known. It was pleasing to find that additional correspondence was coming from foreign countries. Membership had increased, and notices in the Press had been more favourable. The former hostile tone seemed to be dying out gradually. That was evidence of the way in which their work was being recognised in outside circles, and it was a reason why they should be careful to leave no target at which stones could be thrown. Some members were interested in the psychic research side of the movement, and others in the religious side. The latter was the aspect to which he himself was sympathetic.

He did not think there was much room for criticism or cavilling. The only fact he deplored was that their activities were restricted through want of funds. The balance sheet showed that while they paid their way they had no surplus for necessary expansion and development. He would like to see every member introduce another member. In the library of the London Spiritualist Alliance there were over three thousand books, and their variety was so great that they must provide interest in some way for all types of mind. It was a gratifying fact that membership had increased, but the increase was not rapid enough. He would remind them that membership was at present their sole source of revenue.

THE NEW OFFICES.

When they got into their new house at No. 5, Queen Square, the more spacious premises would give better accommodation and greater facilities for their activities.

Referring to LIGHT and its reconstruction, he said that last year Mr. Withall had been good enough to hand over the management to the Council of the L.S.A., and in order that they might have someone to see to its development they had made over to Mr. Engholm this important work. Later on, Mr. Engholm would give figures showing an increase in circulation during the past six months. He (the speaker) had always held the idea that the L.S.A. should be a world centre of Spiritualism. He was always opposed to amalgamation with other societies. He wanted their organisation to always retain its individuality. The ultimate aim of the London Spiritualist Alliance was spiritual service, and it was a lofty aim. Theirs was not a profit-making concern. He hoped that all the members would do what they could to make the Alliance strong by adding to its roll of members. Thus they would help to spread the truths of spiritual science. When he said that the Alliance should be a centre for Spiritualism he was not only referring to this country, but to the universe at large. He was optimistic enough to think that the outlook for the future was most hopeful, but to realise their aims everyone must play his part. (Applause.)

MR. WITHALL, in seconding the adoption of the report, urged the importance of obtaining increased subscriptions to the Memorial Endowment Fund, without which it would be absolutely impossible to carry out much of the work in contemplation. There was an enormous scope in psychic photography. It might be discovered that messages could be got by its means more correctly than through any other medium. Experiments could also be made to find out how far our own thoughts could be impressed on a sensitive plate. But apart from such research work it had to be borne in mind that the general expenses of the Alliance would be much more in the coming year than in the past. With regard to LIGHT everybody knew that it was a very splendid paper. Thanks to the energy of the managing director, Mr.

Engholm, its circulation had been largely increased; but to bring the circulation up to anything like the figure it ought to be extensive advertisement would be needed, which again would mean a considerable outlay.

Mrs. Florence Finlay, the retiring member of the Council, was unanimously re-elected.

THE PROGRESS OF "LIGHT."

Mr. H. W. ENGHOLM, on the invitation of the Chairman, made a few remarks on the position of the L.S.A. and LIGHT. He said that in the middle of September last when LIGHT, to a large extent, had become his province, he was very optimistic about it. He was even more optimistic to-day than when he started. There were two sound reasons why LIGHT was bound to succeed—for forty years it had had a clean record, and it had supporting it the best brains and thought in the Spiritualist movement. All it now wanted was to increase its circulation, and to get more into the highways and by-ways of the world. His other reason was that they had tried the experiment of getting the paper on to the bookstalls with the result that there was an immediate increase of sales, and this was maintained, and instead of the increased price causing a loss of subscribers, the circulation had increased, and was increasing all the time. Many old subscribers sent in, unsolicited, the difference in price at once. This was a great compliment. Not a penny had yet been spent in advertising LIGHT, but it was certain that if it was advertised in papers with large circulations, it would soon become known and appreciated all over the country. At present there were districts where, unfortunately, it was quite unknown. If it were possible to lay out, say, the comparatively small sum of £2,000 in publicity he felt sure that in a very short time that expenditure would be justified.

Letters of congratulation regarding LIGHT were being received from all over the world, and satisfaction was expressed at the religious stand that it was taking. There was a hunger throughout this country for something that would stimulate the stagnant religious condition which to many thinking people was the true cause of the present troubles. That was the real motive at the back of our movement—the awakening of the people to a deeper religious sense. He spoke in high praise of the editorial articles in LIGHT, many of which were copied into other journals. He also paid a tribute to the staff of LIGHT and the Alliance. Regarding the L.S.A. its whole ideal was one of service. He was glad to say that Mr. Henry Withall was still associated with them on the Council, just as he used to be, and his rich experience and valuable advice were thus still at their service. (Applause.)

The report was adopted unanimously.

On Mr. Withall's suggestion, a vote of thanks was passed to the Unseen Helpers.

The following are some points from the Report:—

The Council records with satisfaction a remarkable advance in public interest in the subject of Spiritualism, an advance registered not only by its enlarged activities and innumerable Press references, but by the increased vigour of its opposition, which has tremendously developed in energy and virulence.

These things severely taxed the resources of all the centres of information and inquiry, and the Alliance has found increased scope for its work. As in the previous year it has been greatly hampered by the economic conditions, and has had again to face the position of a tremendous field of work with severely restricted office accommodation and a scarcity of helpers, a condition which indeed has overtaken all the other societies. Nevertheless, the Alliance has accomplished a vast amount of work, and assisted a host of inquirers.

During the year some changes were made in the Council and a number of alterations carried out in connection with the office work designed to bring it more up-to-date in its methods. These changes have not yet been fully carried out, partly owing to the limited office accommodation. Mr. Howard Mundy was in July appointed Secretary to the Alliance, and Mr. Bernard Godfrey, after long and honourable service, retired in October on a pension. It should be mentioned that the Alliance having in the year under review acquired, by purchase, the adjoining house, No. 5, Queen Square, it will shortly be removing there and occupying more rooms, some of which will be used for the editorial offices of LIGHT. A contract has also been signed for the acquisition of No. 4, Queen Square.

DR. FOURNIER D'ALBE.—After his adventure with the fairies, Bottom the weaver, in "A Midsummer Night's Dream," declared, "The eye of man hath not heard, the ear of man hath not seen . . . what my dream was." This comical transposition of the functions of ear and eye loses some of its absurdity since the advent of Dr. Fournier D'Albe's remarkable invention, the Optophone, for, by means of this device, light is converted into sound, and the blind man is enabled, in a sense, to see with his ears. Dr. Fournier D'Albe, by the way, is no stranger to psychical research. He is the author of "A New Light on Immortality," has translated Schrenck-Notzing's famous book on Materialisation, and has lectured before the London Spiritualist Alliance,

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ON

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Tuesday Evening, April 12th, at 8.

"The Religious Argument."

Chairman:—Rt. Hon. Viscount MOLESWORTH.

Friday Evening, April 15th, at 8.

**"Summary and General
Conclusions."**

ILLUSTRATED WITH LANTERN SLIDES.

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.

Stalls and Grand Circle (Reserved), 5/-; Area Stalls and Balcony (Unreserved), 3/-; Area, 1/- (Free of Entertainment Tax).

Tickets may be obtained at Queen's Hall Box Office, Langham Place, W. (Phone: Langham 2824); London Spiritualist Alliance, 6, Queen Square, London, W.C.1; and of usual Agents.

FROM A CLERGYMAN'S NOTE-BOOK.

One of the great attractions of a town parish is the large number of people we meet, who always awaken such varied interests, and among whom some stray remark may lead to a discovery valuable at least to the one who has made it.

So far as I know I have never seen a genuine "spirit photograph." I have seen fakes, and pictures presumably of genuine cases, in *LIGHT* and elsewhere, but I have never seen a negative or direct print from one, and yet I firmly believe such things exist.

I had among my chronic sick cases, some years ago, a young photographer who for years had been slowly dying of an incurable disease. He could not follow his employment but continued to take a keen interest in it, and as he often liked to talk to me about it I used to let him do so. One day I asked him if he had ever seen a "spirit photograph." He had never heard of such a thing, and I said no more. Some weeks later, on calling to see him, I saw he had something special to tell me. He produced an evening paper and showed me a long account of a strange photo taken in a small country town about sixteen miles from the city in which we were living. The paper stated that a client had called to be photographed, and as the photographer had no plates of the required size he went to a chemist's shop opposite and bought a packet of half-plate size, returned immediately, and exposed the first plate from the packet. On developing it he found a very decided "extra" upon it, which he tried in vain to touch out, but it kept reappearing, so he had to give his client another sitting. The "extra," so far as I remember, was the form of a woman of repulsive appearance standing behind the one who sat to be photographed. The matter aroused a passing interest, which soon died down, and my young friend not long after passed peacefully into the higher state.

We had a large hospital partly in the parish, and I used to give two or three mornings a week to visiting the patients. One day, when visiting every bed in one of the women's wards, I came to one in which a fair-haired girl of somewhat attractive appearance was fast asleep. I saw she was a new patient, and before passing on, looked at her chart, and was surprised and interested to see that she came from the place where the "spirit photograph" was taken. A week or so later I was again in that ward, and this time she was awake, and I made her acquaintance. She remained in the hospital for many weeks, so I was able to win her confidence, and the more so as she was of a deeply

religious mind with a keen interest in anything relating to the spirit life. Her blue eyes would steadily look up into the blue sky with an expression that might easily suggest that her mind and soul had already passed beyond the hospital walls to where she was destined soon to go. I well remember how on one occasion as I came to her bedside she turned her gaze fully upon me, and said, "Do you not think, sir, the spiritual world is very near to us? Our Vicar says it is." I waited my opportunity for some weeks, and then, when I felt it would not be injudicious to ask, I enquired about the "spirit photograph." "Do you know the photographer?" I said. "Yes," she replied, "I was his assistant at the time." She told me all the particulars in an open, natural, candid manner that carried conviction with every word she spoke. She described the house, an old one, in which strange noises were frequently heard; she also dwelt upon the peculiar consciousness she often had of the presence of an altogether unseen, but decidedly unpleasant, personality.

I have never spoken with anyone whose words seemed more true, or whose manner seemed more sincere, and the young photographer's newspaper account, supplemented by what this girl told me, gave me a deeper conviction as to the reality of "spirit photographs" than anything else I have ever heard or read.

R.

THE GARDEN OF DREAMS.

Sad is the plight of the garden

You planted with rarest of seeds.

For fools (Heaven help you to pardon!)

Have sown it with wildings and weeds.

You said, "Here the spirit reposes

Of beauty awaiting its dawn";

But robbers have ravished the roses,

And vandals have trampled the lawn.

Give thanks - you've a garden whose borders

And blossoms, unblemished and pure,

Are safe from the hands of marauders

And the feet of the clown and the boor.

D. G.

It should be pointed out, to avoid confusion, that Mr. R. A. Bush (President of the Wimbledon Society) is in no way connected with Mr. E. Bush, whose charges against the Crew mediums are the subject of articles in *LIGHT*.

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QUESTIONS AND ANSWERS.

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

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

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

THE NEGLECT OF CONDITIONS.

F. W. S.—You are right. As the old-fashioned Spiritualists used to say, it is entirely a question of right conditions. M.A. (Oxon) in his work on "Spirit Identity," puts the matter so well that I may suitably quote his remarks on a séance which is typical of many: "A number of persons assemble, most of them densely ignorant of any conditions to be observed; some animated by mere curiosity, a few by a dumb desire to see what can be had through the only source open to them as evidence of a future life; all, in nine cases out of ten, unfit, for one or more of many causes, for the solemn work they have undertaken. The link between the two worlds, the line that the Intelligent Operator must use, is out of order, overwrought, in anything but a satisfactory condition. How should it be otherwise? Anyone who can spare five shillings runs to him for proof of immortality! The burden is more than he can bear; and if he be a model of integrity, a very storehouse of psychic power, he becomes distressed and broken down." There is much more I would like to quote, but this is enough to show that we are well aware of the evil which we are endeavouring to purge out of the movement.

VIOLENT PHYSICAL MANIFESTATIONS.

A. MILLER.—In cases where physical phenomena take a violent form and the manifestations are disorderly, I would advise that the sitting be suspended until you can obtain the presence in the circle of an experienced investigator. It does not follow that because the results of a sitting are disorderly or even intimidating, that ill-disposed agencies are at work. The unseen operators may have difficulties in "getting through" without a certain amount of friction. But I advise no one to sit for any form of manifestation without making a careful study of the subject to commence with. To have present a person experienced in phenomena is another excellent safeguard, and I need hardly add that all enquiries should be conducted in a serious and reverent frame of mind (not a gloomy one), and with a full consciousness of responsibility. Frivolous experiments are dangerous in the extreme.

BOOKS FOR BEGINNERS.

"Beginner" asks me what are the best books for a person entirely new to Spiritualism. Of course, this will depend to some extent on what the mental grade of the inquirer is. But the problem is a little more complex than this. Some types of mind require accounts of phenomena by competent scientific researchers, with thoroughly evidential results. To such we might recommend Sir William Crookes' "Researches," yet have we not Mr. J. Arthur Hill's confession in his book, "Spiritualism, its History, Phenomena, and Doctrine," that in the early days of his investigations, when he read Crookes, the effect on him was almost nil? The facts narrated were too marvellous for his mind to take in. Looking back, he says that our part should be to prepare

the fresh mind for the reception of new truth by gently breaking down its negative presumptions, and "by presenting the sort of psychical facts that are most easily linked up with the fact-furniture already possessed." Bearing this in mind, I would say to my correspondent that he should read Mr. Arthur Hill's "Spiritualism" (People's Books), Sir William Barrett's "Psychical Research," and E. W. and M. H. Wallis's "Guide to Mediumship." These should form a good starting point.

SPIRIT PHOTOGRAPHS.

RUDOLPHE.—It should be always remembered that the genuineness of any kind of psychic photograph cannot be determined by any examination—no matter how minute—of either print or plate. You must know the history of the experiment and even then you cannot always be quite sure. There have been spirit photographs of which the genuineness was absolute; yet the photographer could find on the plate signs that suggested a "fake" of some kind, and for a long time this was the accepted method of determining the point. Nowadays we are beginning to understand that spirits may have their own photographic methods not unlike some of ours, and in that way what are regarded as suspicious appearances are capable of explanation. As to what constitutes an absolute test I can hardly think of anything better than such a case as that in which the spirit promises to show himself on a photographic plate holding up some pre-arranged symbol—say a rose or a cross. Then the experimenters going to a photographic medium to whom they are strangers, and saying nothing of what they are in quest, obtain a photograph of the spirit recognisable to them holding the agreed upon symbol. Such things have been done; but they are not always feasible. There are more difficulties in the way on the other side than we can easily imagine.

BOOKS ON HEALING.

If G. K. S. will consult the rich storehouse of the library of the L.S.A. he will come across a number of books dealing with Healing. I cannot supply him with a full list, but he will find the work in this direction of an earlier generation set out in "Healing by Laying-on of Hands," by James Mack (Dr. James McGeary). Among the more modern books I would recommend him to consult "Spiritual Healing" by the Rev. W. F. Cobb, D.D., and "My Experiences in Spiritual Healing" by the Earl of Sandwich. This latter writer, referring to the fact that it was generally recognised in ancient times that the power of healing was exercised by many men and was vouched for by the Church, says that he believes that it is not so uncommon at the present day as some suppose. Two books devoted to stories of wonderful cases of spiritual healing are "One Thing I Know," by E. M. S., and "The Living Touch" by Dorothy Kerin. Finally, I may mention "Spiritual Healing: A Report of a Clerical and Medical Committee of Inquiry into Spiritual, Faith, and Mental Healing," and "The Hidden Life Spring" by Major Hilder Daw.

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A VISIT TO THE "INSTITUT METAPSYCHIQUE."

By "PAX."

Readers of *LIGHT* will already have heard of the "Institut Metapsychique," founded in 1919 at Paris by the great generosity of M. Jean Meyer. The names on its Committee, such as Professors Richet and Santoliquido, Camille Flammarion, Gabriel Delanne, and last, but not least, its famous Director, Dr. Gustave Geley, will confirm the opinion of Anglo-Saxon psychical researchers as to the enormous value of this highly equipped Institute as regards the advance of psychological knowledge. Would that some rich American or Englishman could see his way to follow the generous example of M. Meyer in New York or London.

I had the great privilege on March 2nd of being invited to meet Dr. Geley at a well-known mansion in Paris, where our host showed us innumerable communications, obtained through the mediumship of an uneducated cook. Napoleon I., Rostand, etc., as well as an uncle of the doctor, purported to be the controlling intelligences, and we were assured that, though the caligraphy varied only slightly, the internal evidence convinced our host of the authenticity of the communications. Spirit drawings he also showed us, done by a youth in his presence while under control, and although both the faces and expressions struck me as extremely painful and unpleasant; they showed great force. These are all done in circles, and we were assured that in his normal condition the artist is quite incapable of such strong work, although he has learnt drawing.

The next day, by the doctor's most kind invitation, we visited the "Institut Metapsychique" in the Avenue Nice, Place Pereire, and were all astonished at the grandeur as well as comfort of the rooms. In these, Parisian taste and elegance reigns supreme. The library, private room of the director, as well as the séance room and laboratory are complete in every respect. Dr. Geley, with great kindness, showed us the original photographs of "Eva," which most of us have seen reproduced in Baron von Schrenck-Notzing's elaborate work on "Phenomena of Materialisation," and gave us his own impression of this medium, and the "teleplastic" substance that issues from all her organs. Dr. Geley asserted, over and over again, his certitude of "Eva's" passivity as regards her conscious personality, and also affirmed that this thick gelatinous substance that mysteriously issues from and returns into her body, is of the same nature as are the "mists," "vapours," and even more refined cloudy effects that are so well-known to ordinary clairvoyants. Another point the doctor laid great stress on is that such mediums as "Eva" and Franck Kluski, the present materialising medium at the Institute must not use the slightest degree of psychic power in other ways. All the "force" must enter into this particular phenomenon; and he deplors greatly the waste of power by psychics in allowing more than one form of physical or impressional control to affect them. "Let all be inhibited for the cause of science, that cannot be demonstrated before a committee of leading men such as we have here," is a summing up of his impassioned appeal to all those who, he considers, are not working for the future of the human race.

I ventured, with great timidity, to express the feelings of comfort, support and "larger hope" that clairvoyants, clairaudients, and "impressional" writers are able to receive and impart, but this side of psychic phenomena does not appeal to such a devoted man of science as is Dr. Geley. He does not disbelieve in such powers, but "do they help on scientific discovery?" is the question to which he answers "No!"

In the séance room all is arranged with most perfect inhibition of fraud; lights, fan shaped from above, and a very curious apparatus of a red lamp at the corner of the cabinet. This I entered and examined carefully and felt assured that no medium dressed and tied up as are those who sit in the wicker chair, could possibly perform any tricks. The Director showed us marvellous waxen and plaster of Paris casts of the "teleplastic" hands, so perfectly formed, with finger nails, knuckles and wrists absolutely natural. The waxen cast being hollow, we could imagine how the gelatinous substance flowed through it back into the medium, who, we were told, suffers great pain during this process.

Dr. Geley was asked if the phenomena given through Florence Cook, Home, and Mme. d'Esperance were produced by this same "teleplastic" medium, and answered in the affirmative, regretting only that at present such great mediums do not exist. With the bright intelligence and devotion of M. Franck Kluski, who for eighteen months has given his wonderful powers to be tested by the Committee great advances may be expected in this department of research, and in the March-April number of the "Bulletin de l'Institut Metapsychique International" (Librairie Felix Alcan, 108, Boulevard Saint Germaine (VI.), Paris), an account of his phenomena will be given.

SUNDAY 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, Mrs. Harvey.

Peckham.—*Lausanne-road.*—7, Mrs. E. Marriott, Thursday, 8.15, Mrs. Mary Gordon.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Rev. George Ward.

Shepherd's Bush.—73, Becklow-road.—11, circle; 7, Mrs. Goode. Thursday, 8, Mr. Sturdy.

Sutton.—*Co-operative Hall, Benhill-street.*—6.30, Mr. and Mrs. Muspratt, address and clairvoyance. Friday, 8, Mrs. Mary Crowder, address and clairvoyance.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), at 7.30, whilst drive. Sunday, 11, Mr. G. A. Sharpe; 3, Lyceum; at 7, Mr. and Mrs. Brownjohn. Wednesday, 8, Mrs. L. Harvey.

Brighton.—*Athenæum Hall.*—11.15 and 8.7, and throughout the week, Mr. Walter Howell (on S.N.U. tour); 3, Lyceum.

MR. HARRY FIELD'S SECOND RECITAL.—Mr. Harry Field, the Canadian pianist, well known to members of the L.S.A. as a player of distinction, gave a most enjoyable Chopin recital at the Æolian Hall on Friday, March 18th. Mr. Field showed a fine sense of restrained power in the B minor Sonata, and his artistic rendering of several shorter pieces also marked him as a musician of refinement.

EASTER AT GROVEDALE HALL.—Mrs. Mary Gordon delivered an eloquent address on the Resurrection at Grovedale Hall on Sunday evening last. There was a large audience, and some were unable to obtain admission. This is becoming a common experience at this hall, and the committee of management have for some time been looking for larger premises. On Good Friday a service was held at which members of the church gave clairvoyance and addresses under control. There was a very large attendance.

THE REV. G. VALE OWEN is speaking on Tuesday evening next at the Chesham United Free Church, Bucks., where the Rev. Walter Wynn is preparing for him a great reception. He will first of all speak to about a thousand children at 6 o'clock, and address a similar number of adults at 7.30. Mr. H. W. Engholm will also speak. Mr. Wynn will be the first Nonconformist Minister to welcome Mr. Vale Owen to his church. Mr. Vale Owen is breaking his rule in this matter in order that he may wish Mr. Wynn success on his South African tour. Admission is by ticket up to 7.20 p.m.

"TRY THE SPIRITS."—A remarkable book by a Baptist Minister. By the Rev. W. Bickle Haines, of Chudleigh, Devon. With Forewords by the Rev. T. E. Ruth, of Melbourne, and Robert James Lees. This book should be read by every Baptist and all Free Churchmen throughout the country. It is an astonishing and bewilderingly interesting comment on Modern Spiritualism. Price 5/-; post free, 5/6. Can be obtained through any bookseller, at any railway bookstall, or direct by return of post from The Kingsley Press, Ltd., 31, Temple House, Tallis-street, London.

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