



**London Spiritualist Alliance, Ltd.,**  
6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.  
TELEPHONE: MUSEUM 5106.

### MEETINGS IN APRIL.

**FRIDAY, APRIL 15th, at 3 p.m.**

Conversational Gathering. At 4 p.m., Trance Address on "Impressional and Test Mediumship." Medium, Mrs. M. H. Wallis.

**TUESDAY, APRIL 19th, at 3.30 p.m.**

Clairvoyant Descriptions by Mrs. Marriott.

**THURSDAY, APRIL 21st, at 7.30 p.m.**

SPECIAL MEETING, when an Address will be given by the Rev. F. Fielding-Ould, on "The Relation of Spiritualism to Christianity and of Spiritualism to Christ." The chair will be taken by Mr H. W. Engholm.

**FRIDAY, APRIL 22nd, 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 24th ... MRS. B. MCKENZIE.

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**The London Spiritual Mission,**  
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SUNDAY, APRIL 17TH.

At 11 a.m. ... MR. ERNEST MEADS.  
At 6.30 p.m. ... MRS. WORTHINGTON.  
Wednesday, April 20th, 7.30 p.m. ... MR. ROBERT KING.

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Tuesday, April 19th, at 7 ... MRS. MARY GORDON.  
Thursday, April 21st, at 3.30 ... MRS. WRIGHT.

Members Free. Visitors 1s.

Devotional Group, Thursday, April 21st, at 6, Dr. Vanstone.

**Wimbledon Spiritualist Mission.**

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

Sunday, April 17, at 11 a.m. ... MRS. M. E. SUTTON.  
6.30 p.m. ... MR. ERNEST MEADS.  
Wednesday, April 20th, 3-5, Healing ... MR. & MRS. LEWIS.

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Wednesday, April 13th ... MRS. STUART EVERETT,  
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Special Lecture, Thursday, April 21st, at 5.30 p.m., by MR. ROBERT  
KING, "Spirit Control."

Public Clairvoyance.

Tuesday, April 19th, at 3.30 p.m.—MRS. BRITAIN.

Friday, April 22nd, at 8 p.m.—MRS. CANNOCK.

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Doors open 7 p.m.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,101.—VOL. XLI. [Registered as]

SATURDAY, APRIL 16, 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.

A light for after times.

—SOUTHEY.

The messages purporting to come from Mr. W. T. Stead and others which are now being published in the "Weekly Dispatch" will be of especial value in clearing the air on the subject of spirit intercourse, its possibilities, its limitations, its uses and its dangers. The public will now learn that it is by no means easy for spirits to return and manifest themselves in physical conditions, and we may hope we shall hear less in future of "calling up" spirits and of that peculiarly nonsensical objection that after death we are liable to be summoned to circles of objectionable people to amuse them by performing fantastic tricks. That, it has often been said, in a parrot phrase, would "add a new terror to death." It would, indeed—if it were true. The people will also learn that the truest and most natural means of spirit intercourse is along interior lines. "It is man who ought to go to the spirits by developing in himself his spiritual faculties." That has long been the attitude we have taken in LIGHT, recognising the dangers of supposing that spirit communications, to be valid, must always be translated into physical forms.

\* \* \* \*

The stream of books, pamphlets and articles purporting to "expose" Spiritualism grows apace, and although we find in these attacks an atrocious amount of ignorant misrepresentation and sometimes a cunning distortion of facts, we do not regard them with dismay, feeling that their net result will be rather beneficial than otherwise. The number and virulence of the attacks is a measure of the advance made by the subject, and the fact that the objections to it are set forth in a manner involving such a mixture of truth and error acts as a salutary protection against the "fatal facility" with which many would pursue the matter if there were no such obstacles. It is well that people should have to show qualities of persistence and discrimination in their quest of truth. As to "exposing" Spiritualism, why we want it "exposed" in the sense that it should be openly revealed to all men for what it is. It can bear analysis and survive all the calumny and misrepresentation with which its foes mistakenly endeavour to arrest its career. It must run

its gauntlet like all other great movements for human welfare. And the nature of its testing seems to be proportioned to its vast importance. All we can do is to affirm our truth strongly and constantly and make no compromise with those who adopt dishonest methods of attack, remembering, however, that it is they and not we who will suffer in the end.

\* \* \* \*

Those who have become conscious of that "bouquet and ichor of eternity" which belongs to the higher and finer associations between this world and the realm of spiritual life must often have felt it to be something like sacrilege to confess publicly all that they have known or experienced. Many spiritual experiences are, as an old friend of ours expressed it, "exotics"—they undergo sad metamorphosis when removed from that inner region of the mind to which they naturally belong. And so it comes that some of the highest and rarest evidences of spiritual power and influence are evidences to the recipient alone, not to be narrated to the crowd, or, indeed, to any but the nearest and most understanding friends—perhaps not even to these. For there is in some of us that particular quality of reserve alluded to in the old Scots saying, "Aye be keepin' something to yoursel'." And so some of the rarer flowers of the Spirit are left unplucked, and the man or woman who could tell us much of unseen guidance and direction, of things of mystery and vision, is silent—not out of self-regard but of reverence.

## THE BIAS OF THE SCEPTIC.

Some observations on Sir Arthur Conan Doyle's criticism of Mr. Joseph McCabe's dialectical methods recall to mind Mr. G. K. Chesterton's essay on "The Error of Impartiality," in which we read the following caustic remarks on similar tactics:—

It is assumed that the sceptic has no bias, whereas he has a very obvious bias in favour of scepticism. I remember once arguing with an honest young atheist, who was very much shocked at my disputing some of the assumptions which were absolute sanctities to him (such as the quite unproved proposition of the independence of matter, and the quite improbable proposition of its power to originate mind) and he at length fell back upon this question, which he delivered with an honorable heat of defiance and indignation, "Well, can you tell me of any man of intellect, great in science or philosophy, who accepted the miraculous?" I said, "With pleasure—Descartes, Dr. Johnson, Newton, Faraday, Newman, Gladstone, Pasteur, Browning, Brunetiere—as many more as you please." To which that quite admirable and idealistic young man made this astonishing reply: "Oh, but, of course, they had to say that; they were Christians." First he had challenged me to find a black swan, and then he ruled out all my swans because they were black. The fact that all these great intellects had come to the Christian view was somehow or other a proof either that they were not great intellects or that they had not really come to that view. The argument thus stood in a charmingly convenient form: "All men that count have come to my conclusion; for if they come to your conclusion they do not count."

How well this fits Mr. McCabe's method of rejecting the authority of any scientific man who has found in favour of the reality of psychic phenomena!

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

"We have made mistakes, but what of it? They put us in possession largely of what sense we have now,"—I. G. P.

# THE REV. G. VALE OWEN ADDRESSES THE L.S.A.

## HIS FIRST PERSONAL STATEMENT ON THE SCRIPT.

### HOW HE VERIFIED THE MESSAGES.

ON no previous evening have we witnessed such a gathering in the hall of the L.S.A. in Queen-square as on the occasion of the visit of the Rev. G. Vale Owen, on the 7th inst. Not only was the hall itself packed, but crowds thronged the ante-room and the entrance lobby, and when the door was closed numbers who had sought in vain to gain admission had to be turned away. Hearty cheers greeted the speaker of the evening as, accompanied by Mr. H. W. Engholm, he made his way to the platform. It is safe to say that all those in the assembly who had not seen Mr. Vale Owen before, at once received the impression that the man whose name has become a "household word" in so many homes throughout the country, was a man as transparently honest as he was modest and unassuming—an impression which every word which subsequently fell from his lips tended to confirm and strengthen.

In opening the meeting Mr. ENGHOLM said that it was a great moment to him—the culmination of the work in which he had been engaged. It was a fit and proper thing that Mr. Vale Owen's first appearance on a platform associated with this movement should be before the London Spiritualist Alliance, a body which had had a great deal to do with bringing the Script before the world. It was to the office of *LIGHT* that Mr. Vale Owen sent the earlier portions of the Script. It was here he met Mr. Vale Owen for the first time, and in that first handshake they became linked together for all time. Further, it was to the office of *LIGHT* that he hastened in a taxi after his momentous interview with the Editor of the "Weekly Dispatch" to tell the news of the assignment of the copyright of the Script and its immediate publication. It was a serious moment, and for this reason—that this country for the first time was going to have a very important message given to it from the Other Side, through a great Sunday newspaper. They also realised Mr. Vale Owen's position. He had burnt his boats, and it would make all the difference to him; and it did, for it brought him the largest congregation in the world. (Applause.) He had now more friends than he could number, but during the whole of that year he kept patiently at his task, looking after his little parish as though nothing had happened. But it would be obvious that through this upheaval of his otherwise quiet life things would never be quite the same again for him. Beginning with that week he had entered on a new and most important phase of his work, for he was there that night to speak of the things which he had got to know, and to speak of them personally. It was important because the Script contained many things that were not clear. He (the speaker) knew that in everything which he had done and would do, Mr. Vale Owen had the guidance of angel friends who were helping him. He was perfectly certain that the time would come when the Script would be fully interpreted, and that gradually the whole world would realise that it was in possession of a divinely inspired gospel on the life to which we were all inevitably destined.

Mr. VALE OWEN said he was not going to deliver an address; he had come among friends to have a chat, and they would not mind if he made a few suggestions. Truth was not static nor final, it was evolutionary and progressive. If they took their minds back, say, for three hundred years,

they would find several questions that at the time exercised almost the whole thinking powers of the Christian community. For instance, at one time Predestination was the only thing that mattered. They never heard anything about that now. A few years ago it was the Virgin Birth, but they heard very little about it now. Underneath Predestination and the Virgin Birth there were, no doubt, great truths. The mistake was to regard any of the definitions given as final. Now there were other phases of truth that were being put forward and emphasized, and there was no harm in this so long as it was understood that we were searching for truth, and had not yet found it all.

Reincarnation, for instance, had, he believed, a great truth underlying it, but that full truth when discovered would be very different from what many supposed. Another idea that was being much exploited was the subconscious mind. It used to be said "when in doubt say Telepathy"; now for "Telepathy" they substituted "Subconscious Mind." For his own part, he was not clear what the Subconscious Mind really was, but he believed that as we worked towards the great principle which Myers dug out we should find that the Subconscious Mind was nothing more nor less than the brain of the spiritual body, and that the brain of the physical body was not a reservoir of accumulated knowledge but a vestibule, or clearing-house, by which the cognisance of material things passed to the brain of the spiritual body. He threw that out as a suggestion; if not the real truth, it might be a help towards it.

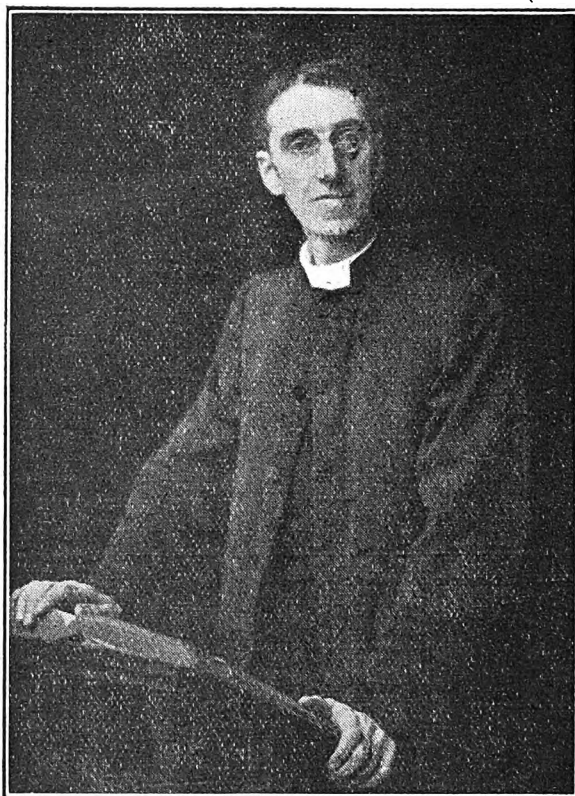
Another matter on which he asked them to keep an open mind was the relation between Jesus and the Christ. Christ, as understood by the Church, was the illimitable, the only Supreme, yet when Christians came to make their own statements and dogmas they imagined that the Christ could be confined within the limits of Christendom. Such a Christ would not be worth following. The Christ he had before his mind was a Christ Who would carry into action the words He said: "No man cometh to the Father but through Me." Not only Christians, but Confucians, Buddhists, Hindus, and Jews were inspired by Him. If all inspiration came from the Christ Sphere no one could do a good action or think a right thought unless it came from the Father through the Christ. That was the Christ that to his mind would be slowly accepted in the future. Unless they enlarged their idea of the Christ He would not be large enough for their world.

He felt they had a great work before them. When Jesus was a wandering preacher in Palestine He drew all classes to Him because He spoke with knowledge. He did not tell them what the Rabbis said, but what He Himself knew, and that was the secret of His power. So he asked his hearers not to conceal the great truths which had come to their knowledge, but to be quite outspoken about them. (Hear, hear.)

Mr. Vale Owen then expressed his willingness to answer any questions within his power. He hoped they would not ask him to interpret the Script which bore his name, for he might find himself floundering if he attempted to do that.

#### REPLIES TO QUESTIONS.

The Chairman asked how Mr. Vale Owen himself was



THE REV. G. VALE OWEN.  
Vicar of Orford Lincs.

sure that the messages were not from his own mind, but from some source beyond it.

Mr. VALE OWEN said it was a straight question, and deserved a straight answer. That was one of the things he knew. He was thinking of the great number of letters he had received putting that question in various ways. It had been put to him many times during the past year, sometimes cynically, but now and then in a very different spirit. He did not think that many of those who asked it realised one simple fact—that there was no one in the whole wide world whom the answer could affect so deeply as Mr. Engholm and himself. He could assure his hearers that before consenting to make the messages public he had proved up to the hilt that they did not emanate from his own mind. He said to himself "I believe in a future life. My father, mother, and little child have passed into that life, and I am going there—it can only be a few years before I join them. Now, G. V. O., suppose you go over there and your mother says, 'I am so glad to have you here. With regard to those messages, they did not come from us.' " That would be hell to him, a hell that he could not face. The messages came from his mother and those on the Other Side. He made himself quite sure of it in more ways than one. He was quite sure, first of all, that they could not have come from his own subconscious mind, or if they did they must have been put there. He wrote twenty-four words a minute on an average. That was not a quick speed if one knew what one was writing about, but he made it a rule not to think of the sittings beforehand. The people who came through were quite unknown to him, except his mother. When he had written, say, on Monday, on Tuesday he put the question, "Is the writing correct?" More than once he had put the question, and had been stopped. Once his mother had come through by the planchette in terrible trouble. He asked what was the matter, and she said, "I am in great distress. You have done nothing; but the writing, that is the matter. For the last fortnight it has not come from us. Do not tear it up. It has been given for some purpose. It is not bad, but it is not from us. Wait a fortnight." Later on she said "The way is clear now."

Mr. Henry Blackwell asked if the lecturer had ever seen the communicators while he was receiving the messages.

Mr. Vale Owen said he had not, and there was never anyone else present while he was writing. On other occasions when his wife had been using the planchette they had been seen.

A member of the audience raised the question whether Darwin's writings could be considered to be inspired in the same way as the Bible.

Mr. Vale Owen said that when they spoke of the Bible they were not speaking of a book, but of a library extending over many hundreds of years, and written on very different levels. Would his inquirer hold that such an injunction as that of St. Paul to Timothy to take a little wine for his stomach's sake, or his message asking that his parchment and his cloak should be brought to him were inspired? He believed the writers of the Bible were inspired on different levels, and it was conceivable that some degree of inspiration was given to Darwin, his work being of such immense value to humanity.

Another asked whether Mr. Vale Owen saw any of the beautiful scenes he had described in his writings.

Mr. Vale Owen replied that he did, in a way, but not externally. When a city was described he could see it in his mental vision. If he were an artist he could paint the scenes except for some of the details. He asked his mother, when she was communicating, how he could know that it was not his imagination. She said: "My dear boy, it is your imagination; what else can it be? We have trained you for many years, before you knew, so that we can use not only your hand but the whole of you, including your imagination, and by that imagination we have built up the images that you see."

To the query whether he had had experiences like the old mystics,

Mr. Vale Owen said he had not. He rather shrank from seeking anything of the kind. When Zabdriel was giving his messages he could feel his presence in a warm, beautiful glow throughout his physical frame, but he had had no visions like the old mystics. Once when he had finished celebrating Holy Communion and was kneeling, he saw a flash of light, and he requested that he might not be brought so close to angel presences.

A lady asked whether the communicators were actually present.

Mr. Vale Owen said that sometimes they were present, but at other times they were rather at a distance. It all depended on the messages. Sometimes they were so near as to seem to envelop him, but in such cases those from whom the messages originated might be at some distance away. It had been asked why he could not see and hear, clairvoyantly and clairaudiently. The reason explained to him was that they had found out how best to use his mental equipment; they had concentrated on one thing only, and that was writing.

Dr. Abraham Wallace asked if the handwriting ever resembled that of the person in earth-life.

Mr. Vale Owen said that when he first began to use the planchette the writing did resemble that of friends in earth life, but the communicators told him that they declined to

use his hand automatically, feeling they could get the best results by using his whole mentality.

Mr. R. A. Bush asked the lecturer to describe his sensations when writing.

Mr. Vale Owen said that was difficult for him to do. Many of his hearers who had read the Script would know that they went right from regions of light to those of darkness. Angels could not always come right down to him, and he had to lift himself to them. That had at times been a great effort, especially when the messages were ethical and philosophical. He felt as if he was scarcely on earth. When the hells were described he felt that he had been through them, and he could now understand the look on Dante's face.

Mr. Engholm said that what made him so happy that night was the fact that those present were sharing the good things he had had with his colleagues. He asked them to accord a hearty vote of thanks to Mr. Vale Owen.

Dr. Ellis Powell, who seconded the vote of thanks, said that to such an audience it was a mere truism that nothing happened in this world by chance. All that came was the work of mighty strategists in the background who were preparing their plan of campaign. He was more and more impressed with the idea that all around them they could see the devices of those strategists laying down the machinery of the great movement which was growing day by day before their eyes. If that were so, then it followed that they would choose their instrument for such a revelation with more than ordinary skill and care, and consequently the fact that they had chosen the man who had addressed them that evening to convey to the world the amazing revelations that came through him, made it a unique privilege to be present.

A hearty vote of thanks to Mr. Vale Owen was carried by acclamation.

## SOME IMPRESSIONS OF THE VALE OWEN MEETING.

(Thursday, April 7th, 1921.)

A hall densely-packed and overflowing into lobbies and the adjoining room; many eager applicants turned away for lack of even the scantiest standing space; an air at first tense with expectancy, mellowing later into a pervasive atmosphere of harmony and kinship—it was indeed an impressive occasion, when George Vale Owen, modest and simple-minded for all that he is a centre of world-wide interest, stood for the first time on the platform of the London Spiritualist Alliance.

For a few moments the tall figure of the Chairman, Mr. H. W. ENGHOLM, dominated the proceedings. Masterful of face, assured in manner, yet always with an invincible enthusiasm and devotion, he told the audience how the meeting seemed to him the culmination of his labours with Mr. Vale Owen. Every ringing sentence he spoke went home as he testified to his friend's loyalty to truth, his heroism and his humility, and related the strange and moving story of how the message of which Vale Owen was the bearer was brought to the forefront of the world's news-tidings.

The address—it was, as he said, rather a "conversation"—of Mr. Vale Owen himself was at once instructive and inspiring. His frank, easy and unaffected style of speech made him at once at home with his hearers. The tall, thin figure of the minister, his pale, ascetic face lit by large eyes, luminous with tenderness and humour, his modest bearing, his quiet words charged with the magnetism of sympathy—all these revealed in full measure what manner of man he is. They disclosed a soul of rare devotion, kept sane and sweet by a kindly, humorous sense and a practical outlook on the world. He seemed to be charged more with the spirit of Erasmus or Melancthon than of the bluff Luther. Perhaps the Church needs no Luthers to-day.

His words were heard with rapt attention throughout, little flashes of fun evoked instant response, and at every stage some fresh facet of the speaker's character came to light. Here and there something he said was marked with deep spiritual insight, and never failed of its impression.

When it came to replying to questions, most of them relating to the famous Script, his frank and direct answers made a renewed appeal, and he delighted the more critical by the clearness and precision of his replies to questions that might be regarded as "ticklish." There was room for intellectual adroitness here, but the simple sincerity and courage of the man are combined with that clearness of perception which marks the higher measure of logic. His is a mind against which casuistry and mere cleverness might contend in vain. He had no "case" to present, no argument to bolster up. He had given forth what he had received, and if it were the truth it could well defend itself.

The full significance of the occasion was ably summed up by Dr. ELLIS POWELL in the masterly little speech in which he supported the resolution of thanks. He regarded it as an unique privilege for all those present that they were able to be there. Many men and women of the future would look back upon the modern Revelation at this stage in its history, as we look back upon the great Psychic Revelation contained in the Epistles of St. Paul. He could imagine some



of those men and women of future times saying, "I would have given anything to be living in those days and heard the very man through whom these things came."

"I congratulate myself and I congratulate you," said Dr. Powell.

With Mr. Vale Owen's acknowledgment of the resolution in a few words, simple and sincere as coming straight from the heart, an event destined to be historical in the spiritual annals of the age came to a fitting close.

D. G.

## PSYCHIC SCIENCE AND THE CHURCH.

### THE PRESENT SITUATION.

St. Anne's, Soho, was crowded to its utmost capacity on Thursday evening, April 6th, when the Rev. G. Vale Owen gave the first of a series of addresses on "The Life Beyond the Grave."

He said that at the outset he wished to "clear the decks." From time immemorial science had always had a spiritual content; it had been informed from the spiritual side. But from the time of Copernicus science and theology had been drawing apart. Scientific men neglected everything not cognisable by science. God was left out, not denied, but disregarded. So science and theology became each self-contained. But a strange thing had happened to science. The study of the atom, of radium, and the X rays had given a shock to a faith based on material things, for the atom had been resolved into what was certainly not material. The atom was something that had more likeness to what we understood by spirit than to anything material, and it was found that the old rule which governed science would no longer stand the strain. Marconi, pursuing the old materialistic lines, had toppled over from the material into the spiritual realm. Ether was non-material, and was, at least, the vestibule of the spiritual sphere. So science had gone right through into the spiritual world, into the realm of faith, for science had become based upon the evidence of things not seen, that which could not be cognised by any one of our five senses. Science had not only invaded the realm which was not material, but had brought about a reaction which had been felt in theology, affecting even the Apostles' Creed, and had a great effect on the Christian faith. We no longer spoke of the resurrection of the body in the sense that we spoke of it fifty years ago. The body was no longer regarded as a dense material thing, and the resurrection of the body was not believed in as the resurrection of the material body.

Orthodoxy was not a static thing. It was (or should be) progressive. The old orthodoxy of science, on the one hand, had failed, and religious orthodoxy, on the other hand, had failed. There was need for a science which should be a nexus between the two. He wanted to tell them that night that such a science had been established, and a great deal of scientific research had been accomplished. The Church had come to such catastrophes by its opposition to the progress of humanity in the past, that if they could possibly obviate such another catastrophe it would be well worth while.

## THE RESURRECTION OF THE BODY.

Dr. Ellis Powell writes:—

I see that Miss Dallas says (page 233) that she finds no difficulty in saying the clause in the Apostles' Creed, "I believe in the Resurrection of the body." She thinks that although the mode of resurrection has often been misunderstood this clause in the Creed has witnessed through the centuries to the truth that it is an embodied spirit that man passes into a higher state, not as wraith or phantom. These views with regard to the embodiment of man's spirit are, of course, absolutely sound and unchallengeable. The intelligence must be embodied in some locus or nucleus if it is to survive at all. But Miss Dallas must not suppose that she is reciting the Apostles' Creed when she attaches this sense to the words of its English version. The words translated "Resurrection of the Body" are in the original *carnis resurrectio*, which, of course, mean, and can mean, only the resurrection of the flesh. In the rare cases where *caro* is used in the sense of the body it always means the fleshly body in contrast with the spirit.

It is quite possible that the explanation of this phrase, *carnis resurrectio*, may lie in the familiarity of the early Church with the phenomena of materialisation. The early Christians saw materialisation constantly taking place. They knew that it involved the building up of a body possessing many of the characteristics of the original organism which had been the vehicle of their departed friends on this plane. They were aware, however, that the materialisation was transitory in the extreme and that its creation always involved the presence of a sensitive. But they may have imagined that the resurrection to which they looked forward would be of a permanent materialisation, when the organism would be able to maintain itself in unbroken physical re-embodiment without the intervention and assistance of the sensitive. This mistake, a very natural one, may have given rise to the idea about the *carnis resurrectio*.

## "BORN FROM ABOVE" OR "BORN AGAIN"?

### THE MEANING OF "ANOTHEN."

This question continues to excite wide interest, and we give below a selection of letters from correspondents:—

THE REV. CHAS. L. TWEEDALE (Vicar of Weston, Otley, Yorks.)

Undoubtedly the correct meaning of anathen is "from above," and is akin to the "born of God" of John i., 13. It has nothing to do with the idea of repetition, as usually interpreted. I remember threshing this point out long ago with my Divinity Professor at college. The reading in the Revised Version is erroneous, and obviously a concession to orthodoxy. Christ is undoubtedly referring to the coming upon a man of an external spiritual power or influence, akin to that given on the day of Pentecost (which might literally and with peculiar appropriateness be described as anathen—from above), and on other occasions related in the book of the Acts of the Apostles, and very similar to the coming of "the hand of the Lord" upon seer and prophet in Old Testament times.

Nicodemus, in his dramatic interview with Christ, expresses the opinion that the "signs" done by Christ are evidence of the accompanying power or presence of God. Christ immediately says: "Except anyone be born from above he cannot see the Kingdom of God." This statement does not primarily refer to a changed life, following on repentance and amendment, as the Church has erroneously hitherto supposed, but sets forth the fact that until a man has experienced the results of psychic or spiritual powers (the spiritual gifts), he is unable to see, or otherwise have personal knowledge of the Spirit World (the Kingdom of God—the Kingdom of the Heavens). This statement is purely psychic, as apart from the doctrine of repentance and amendment elsewhere set forth by Christ. That this statement refers to psychic experiences is borne out by Christ's words in verses 11 and 12. Repentance (metanoia)—a change of mind—is another thing altogether. It refers to that change of mind, and consequent change of conduct, which wins God's approval, and which by inducing right living and striving after that which is good, brings reward and happiness in the future life. Metanoia (repentance), however, is distinct from genesis or anathen (birth from above), each term indicating experiences of an entirely different order. The vast majority of Christians who have dwelt upon this planet since the days of the Early Christian Church, and who have experienced all that is comprised under the term metanoia, have known little or nothing of those experiences which are indicated by the term genesis and anathen, and this is especially true of the Christians of modern times.

NEWELL EVANS (MERTHYR TYDFIL).

Having followed with interest Dr. Ellis Powell's articles in LIGHT, and especially the discussion anent his interpretation of the Greek word anathen as meaning "born from above," I have been impressed with the manner in which this translation agrees with Professor Drummond's conclusion as expressed in the following passage from the Chapter on Biogenesis in that remarkable book, "Natural Law in the Spiritual World":—

"Except a mineral be born 'from above,' from the kingdom just above it—it cannot enter the kingdom just above it. And except a man be born 'from above,' by the same law he cannot enter the kingdom just above him. There being no passage from one kingdom to another, whether from inorganic to organic, or from organic to spiritual, the intervention of life is a scientific necessity, if a stone or a plant or an animal or a man is to enter from a lower to a higher sphere, etc."

B. STEVENS.

Dr. Ellis Powell seems to assume that Jesus spoke in Greek, whereas he spoke in Aramaic. So whilst there would have been some excuse for Nicodemus misunderstanding the significance of the Greek anathen, there could be none for his ignorance of the meaning of a common word of his own mother tongue. Indeed, there is nothing in Christ's reply inconsistent with his having used the Aramaic equivalent of "born again." That anathen meant "from above" is no new discovery. As long ago as 1868 Dr. Tischendorf, in his "Origin of the Four Gospels," points out that many commentators, ancient as well as modern, prefer "from above." "Born again" is in agreement with the Vulgate Justin Martyr and the author of the Clementine Homilies and Recognitions in supposedly quoting this text from John's Gospel, agree in using the expression, "Anagnēthē "born again." There is also a fragment of Irenæus in which the same phrase is used.

The bare phrase, "Ye must be born from above," would have conveyed no intelligible meaning to the listener; but "born again" was a phrase in common use in Rabbinical Judaism, and its connotations were precisely those employed by Jesus in countering the colossal stupidity of Nicodemus's question.

# SIR ARTHUR CONAN DOYLE

## AT QUEEN'S HALL, LONDON.

1st Address: "The Human Argument."

"WE have listened to a beautiful gospel preached by a sincere apostle," said Sir Ernest Wild in dismissing the vast assembly over which he had been presiding last Monday night in the Queen's Hall; and the statement expressed the consensus of opinion of his hearers. The occasion that had brought them together was the delivery by Sir Arthur Conan Doyle of the first of a series of three lectures, announced for this week, on "Death and the Hereafter," the special subject for the evening being "The Human Argument" (the others will be reported in our next issue). Sir Edward Marshall Hall had been regretfully compelled to cancel his engagement to take the chair, and Sir Ernest had kindly stepped into the breach. In a happily phrased introductory speech he said that he did not regard the presence of his audience, any more than that of himself, as involving necessarily a belief either in Spiritualism or in the wisdom of its practice, save by experts, but he took it that their presence did signify that they were not mere materialists, and were ready to approach the question with open minds and in the solemn belief that the things that were not seen were the eternal things. That evening it would be their privilege to listen to the words and appraise the arguments of a big (in a double sense) public spirited man, than whom no cause could have a better or saner advocate. (Applause.)



SIR A. CONAN DOYLE,  
M.D., LL.D.

SIR ARTHUR CONAN DOYLE said:—  
The question which I am about to discuss to-night is far the most important question in the world. It is one in which the future of everyone is intimately involved. There is a certain not unnatural impatience just now when we have so many pressing worldly questions upon us, that our attention should be diverted into so tremendous a question and so contentious a question as this. But I think it can be very easily justified. In the first place, those of us who consider that the spiritual lesson of the war lies in that direction must necessarily strike while the public mind is still malleable under that tremendous influence. A second point is that I do not believe you will ever get any social thing right until it is built upon religion, and I do not think you will ever get religion right until it is built upon the true facts of spirituality. I speak to you to-night with all humility, and for myself alone. I am no high priest of any movement, but for thirty-four years I have studied this question, and if a man is not an idiot he must in thirty-four years acquire some special knowledge. During the last six or eight years I have worked hard in the direction of experiment, and altogether have accumulated an amount of knowledge which I think justifies me in trying to communicate to you those things which are to me not mere fictions or matters of faith, but matters of absolute knowledge.

Sir Arthur then recounted the story of the Hydesville manifestation, which played so great a part in the genesis of Modern Spiritualism, and dealt with the investigations of Professor Hare, of the University of Pennsylvania, the inventor of the oxyhydrogen blowpipe. Hare commenced his investigations in an unreasonable and unscientific frame of mind, feeling called upon to "stem the tide of popular madness in regard to Spiritualism," but after a year's investigation he had to admit the reality of the subject. The lecturer next cited Professor De Morgan, the great mathematician and head of the Mathematical Society, who said, "The Spiritualists, beyond all doubt, are in the track which is leading to all advance in physical science. Their opponents are the representatives of those who have striven against progress." Professor Mayo, Professor Challis, Alfred Russel Wallace, and Lombroso were also cited, and Sir Arthur referred to the list of forty-three professors who had testified to the reality of the phenomena and whose names he had published. He also alluded to the declaration of Sir Oliver Lodge in the United States. Sir Oliver was the most cautious of men, but he had said, "I tell you with all the strength and conviction I can muster, that we do persist, that the dead still continue to take an interest in what is going on, and that they are able from time to time to communicate with us. Why do I say that? I say it on scientific grounds. I say that certain dead friends of mine exist because I have talked with them." (Cheers.) A little afterwards Sir Oliver Lodge said: "The world war has sent millions of young men out of life. I have talked to a number of them. They still exist. They cannot go out of existence.

They are all eager to let their friends on this side know that they are happy."

Professor Hyslop had said, "Any man who does not accept the existence of spirits and their power of communication is either ignorant or else he is a moral coward."

No man could be fairly blamed for being ignorant. But where his blame did to the full rest, was in the case of those men who had admittedly never examined the matter, almost boasting that they had never been to a séance, but who none the less poured words of scorn and contempt upon the results reached by those great men who had gone thoroughly into the matter. They had to make out a case by pointing to all those real or alleged weaknesses which the movement, like every other movement, had shown.

In his travels over the world he had lectured to over 200,000 people, meeting everywhere with courtesy and acceptance. But he found the people were interested not in a new force, not the science of the subject, but its religious side. That was the driving force of the whole movement. It was the thing in which the movement was taking a practical form and supplying the spiritual needs of humanity. What the people wanted to know about was not the scientific value of the forces at work, but their results.

Referring to the general ignorance of the subject he alluded to the demands in the Press that a committee should be appointed to consider the evidence. That had been done again and again. It was done, for instance, by the Dialectical Society in 1869, when the forty men chosen pronounced a unanimous verdict in favour of the phenomena.

Mr. McCabe had said that Professor Crookes had written a letter to a Russian lady in 1874 in which he had said he was not sure whether the spirits of our beloved ones survived. He (Sir Arthur) had taken the trouble to look up that letter, which began: "All that I am convinced of is that invisible and intelligent beings do exist who say that they are the spirits of dead persons." Imagine a man quoting a letter like that against Spiritualism. It gave them all they could possibly ask as to what the communicating spirits were. For the rest, it was for every Spiritualist to judge and find out, to decide by his own experience. And in the course of his address Sir Arthur adduced from his own experiences and those of others cases in which the reality of the claim that these invisible and intelligent beings were exactly what they claimed to be—our departed friends—was overwhelmingly proved.

Dealing with the more scientific aspects of the question the speaker went very fully into the question of plasma, the substance radiated by mediums and used by spirits in the production of phenomena, including materialisation, with special reference to the experiments and conclusions of Dr. Crawford, Baron Schrenck Notzing, Mme. Bisson and others. This substance was known to Thomas Vaughan, the alchemist, and other alchemists, who described it as "the first matter."

In the course of his concluding remarks, Sir Arthur said: "Shall I discard all this evidence of positive results? If I did I should be false to everything in my nature. You know what a boon this thing is. With it the whole darkness of death becomes a rosy-tinted mist, which thins very easily before you. If you realise how that darkness fades into the most lovely dawn, how you can see that dawn waiting behind the momentary darkness, you can realise the enormous benefit which a knowledge of these facts brings home to everyone." Their movement was gaining strength in all lands. When they went into the religious side of the question they found how a due sense of proportion was restored to human life, and in the relative values of things they realised how absurd it was to worry over the acquisition of wealth and those other earthly ambitions, which took up the attention of so many in this world. It was only in that reformed and renewed land which we could dimly see coming in the distance that our successors looking back upon the dawn, and the early days of the Spiritual Movement would realise to the full how gigantic that movement was, and what great things were those which to-day we were endeavouring to carry across to the human race. (Loud and prolonged applause.)

The Rev. G. Vale Owen, in proposing a vote of thanks, said that the first time he met Sir Arthur was on the platform at a meeting in Liverpool twenty-five years ago.

He was not then aware that Sir Arthur was a student of psychical research. He (the speaker) was at that time an uncompromising opponent. Since then he had altered his views, and now his verdict was "emphatically proven." He had, to his own satisfaction, proved two things. First, that survival was real and communication real, and secondly that it was good. What struck him as so valuable in Sir Arthur's address was its eminently human touch and its common sense. The lecturer had spoken of raps, and some people thought that method of communication undignified. A short time ago he was in the office of the Atlantic Cable Company in Liverpool. A message was sent to New York asking what the weather was like, and the answer came back that it was cloudy with a little rain. The message was trivial, but the wonderful thing was that in a few minutes they had communicated with New York. No one considered the raps by which this message was brought at all undignified. He could testify that, like Sir Arthur, he had spoken face to face with his own departed loved ones, with his mother and his daughter. He knew there were some who would say that he was hallucinated, but if there was anyone who should be able to recognise a mother or daughter it was that mother's son and that daughter's father. (Hear, hear.)

Mr. H. W. Engholm, managing director of LIGHT, seconding the vote of thanks, said he had been privileged to be associated with Sir Arthur on more than one occasion, when he had been in touch with those beyond the veil. "I will never forget the sitting that we had when his son came through and spoke to him. I heard the conversation, which was very sacred. I did not like to pay too much attention to it, but suddenly during that conversation my own attention was taken altogether away because a dear colleague of mine, a well-known Fleet-street journalist who had been over there about a year, came through and welcomed me in his dear old voice, and then I heard no more of what was passing between Sir Arthur and his boy.

"Last night I was in a little room in Merthyr, South Wales. There were eleven of us. Ten of them were dear, good Welsh people, good souls, and there was a medium, just an honest mining man, and in that darkened room each one of us present heard voices of those we knew, and at one time there were nine people from the other side speaking at the same time. It was with difficulty that I got in touch really with the man speaking to me—it was such a babel. And then last night linked me up with that occasion when Sir Arthur's son came through to me, for suddenly I heard a voice last night say to me, 'Engholm, Kingsley's here. I want you to give my father a message to-morrow evening, as you will see him. Tell father I am proud of him' (cheers), and then I suddenly felt a hand on the top of my head, just like a human hand, and it pressed my head, and as it was pressing it a voice said to me, 'Tell father that this hand is the one I placed on his head at Southsea when I first spoke to him.' And I was only too happy to hurry back from Wales to-day to be able to tell Sir Arthur that beautiful message from his boy before he came on this platform to-night. (Cheers.) Sir Arthur and I are very much linked together in these things. There is a sort of brotherhood between us. Sir Arthur stands on exactly the same platform as I do because he knows he could no more deny these things than deny his own existence. And so when he gives you sidelights of a scientific character, do not confuse the main issue by getting too scientific. Just remember that Sir Arthur speaks from his heart because it is a simple homely thing that has come to him. It can come to everyone of you, and there is no reason why it should not." (Cheers.)

Replying to the vote of thanks Sir Arthur Conan Doyle said:—

If you go further into the matter I strongly recommend you to go into the literature first and to leave actual experiment to follow knowledge. I am quite sure when the order is reversed it is evil because you are dabbling with matters which you will certainly find rather difficult unless you have some experienced guide to find a true path. We all have those difficulties of deception which are almost like that guardian of the gate who turns people back. They are given us as a trial and test of our resolution and perseverance, and it is only by having people with you who know something of the matter or knowing through literature what other people have gone through, that you can meet those difficulties.

Sir Arthur expressed thanks to the chairman.

Sir Ernest Wild, in reply, said that Sir Arthur would stand cross-examination in any witness box. They had listened to a beautiful gospel preached by a sincere apostle.

### "LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Amount previously acknowledged	...	...	169 9 9
"A Pilgrim" .....	...	...	5 0 0
Peter Trolove (New Zealand) .....	...	...	2 0 0
	£176	9	9

## GRIM PROPHECIES FULFILLED.

### A NEWSPAPER EDITOR'S EXPERIENCES.

Mr. H. J. Jennings, the well-known journalist and author, recalls in his entertaining volume of reminiscences entitled "Chestnuts and Small Beer" a remarkable series of predictions that were made to him during his editorship of the Birmingham "Daily Mail." He writes:—

One morning I was sitting in my office when a message was delivered that a gentleman wanted to see me on urgent business. When he was shown in I was confronted by an elderly man of quiet manner and refined appearance who, after apologising for his intrusion, said he had a very important communication to make. This information, I gathered, had been given to him in a sort of revelation; nothing Spiritualistic, but direct and in the nature of an inspired vision. It was to the effect that a great calamity would happen the next day to Birmingham involving a terrible loss of life. Ninety-nine editors out of a hundred would have formed the same opinion as I did, namely, that my visitor was a harmless lunatic. I humoured him—told him that I was much obliged and wished him "Good-morning" and then dismissed the matter from my mind.

Now, the remarkable thing is that on the following day there occurred a great explosion at Kynoch's ammunition works at Aston, in which many lives were lost, the whole district being thrown into mourning. Still, I put no other construction upon this prediction than that it was one more example of the curiosities of coincidence, and the subject was soon forgotten. Some considerable time after this, my visitor came again, this time with the announcement that one of Birmingham's most famous men would die suddenly within a day or two. I was a little more deferential than on the former occasion, but in vain tried to get a more definite statement.

Now came another startling coincidence. Two days later the famous preacher and publicist, George Dawson, died suddenly. And once again the prophet of evil came with ill-tidings, and foretold a disastrous fire and destruction of valuable property. That was the day before the burning of the Free Library, and I then began to think that these strange fulfillments of prophecy would have to be accounted for on some other hypothesis than that of coincidence. But whatever the explanation, the mysterious visitor did not again visit the offices of the "Mail." Whether he died or was discouraged because I had taken no public notice of him I cannot tell.

These are interesting instances of prevision, and it is to be regretted that steps were not taken at the time to ascertain the identity of the mysterious prophet.

A. B.

## MYSTERIES OF MUSIC.

Schumann, while playing a Schubert march, suddenly asked a friend who was present if he did not see strange shapes before him. "Of a truth, I did," he replied. "I found myself in Seville, but more than a hundred years ago—among promenading Dons and Donnas, with trains, pointed shoes, poniards, etc."

"Strange," remarked Schumann; "our visions were identical to the very city!"

Dr. Pedrone, of Padua, notes that one of his patients not only saw separate keys as of different colours, which is not an uncommon occurrence, but that every instrument appeared as a different colour. Thus, he heard the piano as blue, the clarinet as red, the saxophone as yellow, the guitar as a golden yellow, the kettle drum as a chocolate brown.

Heine, the poet, was very susceptible to the appearance of "music phantoms," which is the name given by scientists to such visions as are evoked by the agency of music. In his "Florentine Nights" he gives the following graphic description of the sensations awakened by the playing of Paganini:—

"So far as I am concerned, you know my musical second sight—the gift that I possess with every tone I hear to see a corresponding tonal figure; thus it happened that with every stroke of his bow Paganini brought before my eyes visible forms and situations which were like a coloured shadow play, in which by virtue of his violin playing he enacted the chief rôle. Even with the first stroke of his bow on the strings the coulisses around him changed; he suddenly stood alone with his music-stand in a cheerful room that was decorated in a taste particularly gay; with highly ornamented furniture à la pompadour; everywhere were to be seen small mirrors, gilded cherubs, Chinese porcelains, a delightful chaos of ribbons, garlands, white gloves, tattered tulle, false pearls, diadems, and such adornments as one finds in the boudoir of a prima donna. Paganini had changed his appearance, and much for the better; he wore knee-breeches of lilac satin and a white waistcoat embroidered in silver, a coat of light blue velvet with gold buttons, etc."

Hoffmann describes how he was transported by Haydn's symphonies into green lands, where he saw "youths and maidens sweep by in circling dances, laughing children spying behind trees, behind rose bushes, pelting each other with flowers."



# THE STORY OF THE FALL OF MAN.

BY STANLEY DE BRATH.

It is a long time since Origen, "the most distinguished and influential of all the theologians of the ancient Church, with the possible exception of Augustine," as Harnack calls him, expressed his surprise, about A.D. 250, that any Christian should take the first chapter of Genesis literally. That Father of the Church treated the Scriptures "on the basis of a matured theory of inspiration of a kind such that all their facts appear as the vehicles of ideas and have their highest value only in this aspect."

This is to say that the Old Testament consists of dramatised episodes, sometimes legendary, sometimes allegorical, and sometimes actual, but always selected for their spiritual meanings and content. They do not belong to Time, but express spiritual facts which are permanent verities. This is to lift such an account as that we are now contemplating from the lowest form of truth—physical actuality—through the second form—the scientific abstract—to the highest plane—dramatic representation of moral verities.

## THE MEDIEVAL VIEW.

For many centuries this perception has been unknown, or almost unknown, to those who have been the guardians of the Scriptures. They insisted on the relative as if it were the absolute truth, the garment as if it were the essence, and maintained that if it were not historical it could not be true at all. Biology and Geology have now revealed to the comprehension of the average educated man the truth that Origen reached through philosophy, or perhaps through faith in the enlightening Spirit. Since Protestantism substituted the infallible Bible for the infallible Church, up to the time of Lyell and Darwin, the Edenic story was held to be historical. It is not worth while to recall the disputes of the early nineteenth century, in which one side went so far as to assert that the Devil put fossils in the rocks to discredit the book of Genesis, but it is only reasonable to remember that this attitude was perhaps less due to the human vanity which could not stomach an animal ancestry, or even to a notion of the sacro-sanct letter of Scripture, than to the perception that somehow or other man has acquired faculties of which the animal is destitute, and to the intuition that the result of admitting such ancestry would be that the physical notion of the "struggle for existence and survival of the fittest" would be transferred to the social and political world, and would issue in the inference—no God, no sin, and no future life—as has in fact occurred.

## SIR RICHARD BURTON'S SOLUTION.

Those who still feel a reluctance to acknowledge the physical descent, and cannot as yet see that there is an internal spiritual transformism, may take heart from Sir Richard Burton's reply to the bishop who was his fellow passenger in the Straits of Gibraltar. Waving his hand towards the apes on the rock, the prelate observed, "Your ancestors, Sir Richard?" "Well," he replied, "I may at least take credit for having improved on them somewhat, but how about your lordship, who is descended from the angels?"

## RECENT INTERPRETATIONS.

Many attempts have been made to drag the surface meaning of Genesis into conformity with Science, but though no presentment of Evolution adapted to all types of mind, the simplest and the most learned alike, could possibly be devised which would in the same compass contain so much scientific truth and spiritual meaning as the Edenic story, yet nevertheless all endeavours to make the "evening-mornings" fit the geological record have been conspicuous failures.

## GUESSES AT TRUTH.

But the influence of that sublime account has been such that no serious student has been able to pass it by. Some have endeavoured to explain it as the descent of Spirit into Matter; of a pre-existent soul, perfect of its kind, into the limitations of earthly life. Some have regarded it as a purely allegorical fancy of the post-exilic scribe (whoever he may have been) seeking a solution acceptable to his age and nation of the still unsolved problem of the nature and origin of evil. Others again, accepting the tradition of Mosaic origin, have seen in it a vision of the actual geologic history, mutilated in course of transmission. None of these have commanded general assent and some of them raise more difficulties than they allay.

## EFFECT OF PSYCHIC KNOWLEDGE.

But if, while accepting fully the evolutionary theory of physical transformism, we revert to Origen's idea of inspiration, we may find in the New Psychology a light which reconciles both. That psychology refers the new variations

transformed by adaptation and selection into permanent species, to a psychic power in vital contact with the Immanent Life of the Universe, i.e., with God. It regards Consciousness as the purpose of evolution, and body as the mechanism making consciousness possible. The important development is the development of Consciousness. Each advance, from the inorganic to the organic, from the fish to the reptile, from the reptile to the bird and the mammal, from the Pithecanthropus to the man, would therefore be the result of a fresh spiritual influx, a fresh Directive Idea—moulding living matter by Mind. This mind is obviously unconscious in its created forms, and we are ourselves sub-conscious of it, and therefore call it Subconscious Mind, but we are in no way entitled to assume that It is in Itself unconscious, as Schopenhauer and von Hartmann state.

## THE FRUIT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

Of all the many changes in that long evolution, the greatest was the development of moral consciousness—the knowledge of Good and Evil symbolised by the Fall.

The "instincts" of animals are now admitted to be neither more nor less than the workings of the subconscious mind. There is no scientific proof that acquired knowledge is transmitted by heredity, nor are these instincts the result of imitation. The adult cuckoos leave us in July; the young birds follow later, but infallibly find their way to Egypt across the trackless sea. No young eel has ever accompanied its parents to the deep seas where the full-grown spawn and die. None of them guide the young glass fishes back to the rivers. The nestling bird takes no lesson how to build the nests which are such miracles of construction; and the marvellous complexity of some of the instincts of animal parasites are known only to biologists. Within the limits of the natural environment all these instincts may fairly be called infallible, but in new surroundings they conspicuously fail to adapt themselves to the new conditions by any process of reason. As one biologist remarked, we may "consider the ant and be wise," but until the ant learns that the shortest way round a post is not over the top and down the other side, it can scarcely be accused even of common-sense. Instinct is quite different from reason.

## HUMAN SUBCONSCIOUSNESS.

That human subconsciousness resembles animal instinct, Bergson admits. It is in the knowledge of Good and Evil that it becomes conscious. If we human creatures had always obeyed that "moral imperative" to do as we would be done by and to maintain contact with the Divine Spirit, now made consciously accessible, Man might truly have "walked with God in the garden" of life and would never have "fallen." But we yielded, and still yield, to the desires of the Persona, that mask put on by the Self to meet material conditions, and that "personality" is the Fallen Man. We still regard the person as the Self, and labour for the things which perish. Thus "the Fall" is scarcely a historical event, though the departure from the guiding subconsciousness must have taken place in Time; it is an eternal truth, independent of all time—as true at the remote beginning of our race as it is to-day when strife takes the place of co-operation. For when the mutation took place which transformed the Pithecanthropus it was, theoretically at least, open to him to follow the higher prompting.

That man should have followed the lower course and set what he is pleased to call Reason above the moral intuition, was perhaps inevitable, but it is not inevitable now. Christ showed what the man is like when he maintains his essential union with God and combines reason and intuition. This is Redemption—the return of the prodigal to the Father, by obedience to the subconscious spiritual impulse rising into consciousness. This is that "doing the Will" which brings the knowledge of Good, as well as the knowledge of the evil which still dominates the world, and would, if it had its way, overwhelm civilisation in senseless conflicts of class against class and nation against nation.

## THE PSYCHOLOGICAL SOCIETY.

Dr. Abraham Wallace presided at a meeting of the Psychological Society held at the Stead Bureau on April 11th, when Dr. Mansfield Robinson gave a lantern lecture with slides showing pictures obtained by supernormal agency. It appears that attempts have been made to photograph by colour process, and certain results obtained. Though these are interesting they are not yet sufficiently matured for public announcement. The Hon. Secretary, Colonel J. W. Cowley, was congratulated on the work he had achieved during the past year.

## LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,  
W.6.1. Tel: Museum 5106.

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## SCIENCE AND THEOLOGY.

## A SERMON AND SOME COMMENTS.

In his address at St. Anne's, Soho, on the evening of the 6th inst., the Rev. G. Vale Owen outlined in simple but effective fashion the main issues as regards the present situation of the Church in relation to Psychical Science. It was the opening discourse of a series of three under the general title, "The Life Beyond the Grave," and he devoted it to what he described as "clearing the decks." It certainly cleared the air for some of his congregation.

That Science has always had a "spiritual content" there is no gainsaying. That there came in a process of segregation in which the study of Life as a whole was split up into departments was doubtless necessary for the sake of convenience and classification; but it was purely an intellectual process. The more aspiring minds looked always for ultimate synthesis—the solution of the various separated things in Unity. How far we have proceeded towards that goal Mr. Vale Owen showed in a few graphic words when he dealt with the way in which Science has passed beyond its old material boundaries—the "five sense universe"—into those immaterial regions which, if not Spirit, are at least its borderlands.

A point well taken by the preacher was the extent to which the invasion of Science into the immaterial side of things had produced a reaction on Theology, evident in many ways. The old-time Theologian looked upon the body as something dense and material. Science had shown by its discovery of the electron and in other ways that the body of flesh, being composed of atoms ethereal in their essential nature, might be very closely related to what old Theology regarded as spirit. In the light of such discoveries the interpretation put upon the Creed by enlightened Churchmen had changed tremendously during the last fifty years.

Science and Theology, although apparently warring factions, had been unconsciously growing towards each other, and to-day we were able to see that in the providence of life the particular science needed to form the nexus between them had already taken shape.

Mr. Vale Owen justly deplored that with some few exceptions theologians had not yet awakened to the fact. Much the same might, of course, be said of scientists. In each case doubtless the same cause is at work—not so much, perhaps, the inertia of custom and conservatism, but that very human element, prejudice, a habit of mind as old as humanity, valuable, to a certain degree, as tending to restrict the incursion of dubious and untried things, but carried beyond the point of reasonable doubt, something wearisome, even exasperating, to the pioneers in new ways.

We were glad to hear Mr. Vale Owen vindicate the Bishops from many aspersions regarding their suitability to lead the Church. As he showed, the Bishops were never intended to lead the Church, their function being that of overseers or supervisors. They occupied a judicial position which they could not abrogate. This was illustrated by the nugatory results of the Lambeth Conference when Spiritualism and cognate matters were under consideration. If the Church is to move with the procession of Life it was clear that the lead must come from the minor clergy and the

laity, as in the great Wesleyan and Oxford movements. True enough, although the major stimulus undoubtedly proceeds from those outside the Church altogether—those progressive but not altogether well-advised people who, finding that theological thought has fallen behind the times, have left the religious community in order to proceed on adventures on their own. This is a tactical error since the true interests of a community are always best advanced from within. There are many in the Church to-day who, seeing this, remain in the fold, suffering for their loyalty only when, obedient to the truth they perceive, they tell it forth. They are not orthodox—no, a truth is never orthodox until it has been generally accepted and received an official *imprimatur*. But the supposed new truth may be a pernicious error. What then? Why, we must prove the truths as well as "the spirits." If they survive all the tests and endure every ordeal to which they can be subjected, then they have established at least a *prima facie* case for their acceptance—they have shown a quality peculiar to truth—vitality.

Truth crushed to earth shall rise again:

The eternal years of God are hers;

But Error, wounded, writhes with pain,

And dies among his worshippers.

Truth has had her martyrs all through the ages, but that fashion of things, we believe, is passing away. The great wheel has been turning in the meanwhile. The time is coming when those who resist the light, who combat the advance of the new order, will find themselves in the position to which they have hitherto relegated the seer and the prophet—outcasts and pariahs. It was always so, but only in the long run. Truth had its revenges but they were long and slow. To-day the Spirit of Life moves swiftly—brute matter is more plastic than of old—it is being made ductile by much purging and its recoils are rapid. The time is coming when the defenders of ancient error who are moved by no noble motives, will find their position as unenviable as that of the lone champions of Truth in the past. That is obviously not a gauntlet which a mere obscurantist or a bigot will care to run, and the trying and testing of new truth will be the task of reasoning minds impartial as Truth itself.

## MY DREAM OF COMFORT.

My dear one was killed in action on Easter Sunday. Like so many other bereaved women, I could not realise I should see him again in the next life—though in theory I had always believed in "the life everlasting," it is a very difficult thing to put that belief into practice. I could not forget what seemed to me the pathos of a young life cut short with all before him. Every time I called to remembrance the last time I saw him alive, full of health and spirits, overflowing with fun, it was like a knife through my heart—the awful contrast between all that youth and vivacity and the shattered body lying in a French grave.

One night I went to bed with my usual aching heart and such an overwhelming longing—oh! just to see him—only for two minutes, just to hear his voice once more. Finally I fell into a deep sleep of utter exhaustion and then my dream of comfort (*was it only a dream?*) came to me.

I dreamt I was standing in a soldiers' cemetery in France, and some yards in front of me was my dear one's grave. I could distinctly read the name, regiment and date, followed by the text, "Peace, Perfect Peace" on the cross at the head of the grave. I was conscious of no active feeling of grief, but a quiet expectancy seemed to pervade my whole being and, as I gazed, suddenly I saw him walking towards me. With outstretched arms I ran to meet him and, as his closed round me in a gentle embrace, I gazed rapturously up at him, thirstily drinking in every line of the dear, dear face. He looked extraordinarily young, much younger than when I had said good-bye to him a few weeks before—and so well and happy. A radiance of youth and health seemed to emanate from him, and as I gazed a great tide of thankfulness and joy rose within me.

"Oh, my darling! who sent you to me?" I murmured.

"God sent me to comfort you," he replied gently.

I awoke with his words ringing in my ears and a deep peace and happiness enfolding me content to wait till my own name sounds forth from the great Roll-call of Death.

When I received the photograph of the grave from the Graves Commission the shape of the cross and the inscription were exactly the same as in my dream.

EVELYN MARSHALL ALLEN.

## FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle's opening lecture at the Queen's Hall on Monday night last attracted a splendid audience, and the speaker's remarks were listened to with the deepest interest. A report appears elsewhere in this issue, but we are compelled to hold over till next week our accounts of the other two lectures.

Mr. Vale Owen, at the close of his address to the members of the L.S.A. last week, was besieged with requests for his autograph, and in many cases he was asked to sign a copy of *LIGHT*. Many strangers were present on this occasion.

Writing from Christiania, Mr. A. V. Peters tells of his work in that city, and the sympathetic audiences which attended his lectures and demonstrations. Spiritualism, he says, is winning its way into popular favour, and the Press is more sympathetic than of old. Mr. Peters is the first English public clairvoyant and speaker who has undertaken such a work in Norway, and at his first meeting the hall, which holds 900 people, was packed. In Denmark the conditions were not so good owing to an outbreak of "strike fever."

Those critics of our subject who are fond of trotting out the lunacy bogey may find what comfort they can from the statistics published last week by the London County Council. The report says: "Since the beginning of 1915 the number of lunatics in London dropped from 31,000 to 25,000 in 1919. The lunacy records are to-day the lowest since 1892."

Sir Arthur Conan Doyle has consented to preside at Mr. Horace Leaf's lantern lecture on Materialisations, at Mortimer Hall, on Thursday, April 21st, when a number of highly interesting pictures will be shown.

Dr. Ellis Powell, in his article in the "National News" last Sunday, gives a splendid story of a recognised spirit photograph he obtained from the Crewe Circle under conditions which he describes as "absolutely watertight."

In the last instalment of the "W. T. Stead Messages" in the "Weekly Dispatch," much valuable information is given regarding mediumship. Here is an example: "As soon as a medium is seen to cover sheets of paper with ease, people suppose they have only to put questions to him, no matter how disconnected or ridiculous these may be, to get answers. They imagine that he can get into touch with any and every spirit, that no subject is beyond him, and that he can give money-making hints in business affairs. If he fails to meet these varied requirements people deny that he is a medium and ascribe what he has written to his imagination. That is false and unjust."

The message continues: "An 'intuitive' medium, even an excellent one, can give only one category of phenomena. He may be excellent for metaphysics, but inapt for music. He may feel a vibration arrive, his spiritual being may be conscious of it, but the vibration remains without form; it creates no image in his mind. Good 'intuitive' mediums are very rare—that is why the greater part of the messages received from spirits are banal in form and matter when written out. A medium must be highly sensitive and predisposed to the spiritual before he can receive the echoes of the spirit world. It is equally necessary that experimenters should not ask him to try to obtain phenomena which he is not adapted to transmit and that he be left to his speciality. Then messages of great value may be obtained."

Dr. Ellis Powell tells us that he recently received a request from a correspondent to answer nineteen "simple questions" which were sent for that purpose. The correspondent strongly impressed upon Dr. Powell the extreme simplicity of the queries which, as he suggested, could be settled in a very brief reply. One of them was, What is the only true religion? Another asked for an explanation of the exact nature of the Trinity. As Dr. Powell says, if these are "simple" questions, may the good powers preserve us from anything in the nature of complexity.

The "Popular Science Monthly" gives an account of a new form of ouija board invented by a Hindu named Sunker Abaji Bisey. It is designed to eliminate conscious or subconscious operations in the working of this instrument, the present adaptation of which is called a "spirit typewriter." The operator does not see what he is writing until he has finished.

In our Questions and Answers page last week we gave particulars of experiments designed to weigh the spirit body. To these we may add the attempts of two Dutch scientists, Dr. J. L. W. P. Matla and Dr. G. J. Zaalberg van Zeist. They contended that the spirit of a dead human being is composed of molecules, that it is possible to communicate with a spirit and, by means of the "dynamistograph," a highly complicated machine invented by them, register the presence of the spirit and also to weigh it. The device consists of a cylindrical chamber to concentrate the atomic particles assumed to compose the spirit. A cylinder corresponding to the size of an adult was used. The structure housing the machine was constructed to avoid the possibility of earth vibrations interfering with the experiment, and the cylinder was hermetically sealed. It was fitted with an instrument like a thermometer and filled with alcohol, which, it is said, recorded when something other than air was inside the hermetically sealed cylinder. A séance was held and, according to the two scientists, a spirit was called upon to occupy the cylinder. Its presence was indicated by the movement of the alcohol in the thermometer. The cylinder was weighed and found to be about two and a quarter ounces heavier than when "unoccupied."

From New York comes a "hair-raising" ghost story of the type which delights the heart of the newspaper Press. It concerns the appearance at Ferry Ford, a little village in New Jersey, of a spectral figure which nightly stalks about accompanied by a large white cat, striking terror into the villagers. We have no means of telling whether the apparition is a fact or the creation of some "live-wire" American journalist in search of "copy."

The Rev. C. Drayton Thomas, in a recent address at Bromley, dealt with a question, "Is it right to communicate with the dead?" He said the dead would not let them do so unless they wished it, and the question should therefore be, "Is it right that the dead should communicate with us?" They could not evoke or compel spirits. The only thing they knew was that if they fulfilled certain conditions and so opened the door to their friends on the other side they would find them quite willing and eager to communicate with those in this world, who could, in turn, communicate with their friends. Further, he would say, it was not only permissible to do that, but also highly desirable. Certainly, it was permissible. Our Lord did it, St. Paul did it, and most of the New Testament writers did it, so they were following a safe lead. He (the speaker) had been doing it for four years, and he was never happier or healthier or more in love with God and his fellow-men than he was at present.

Mr. A. C. March forwards us a copy of "Novy Duch Casu," the organ of the Spiritualist movement in Czechoslovakia. It contains a report of the fairy photographs in Yorkshire, translated into Czech from an Esperanto report furnished by Mr. March. At the Thirteenth Congress at Prague, the matter of an Esperanto vocabulary of technical words relating to Psychic Research and kindred subjects, is to have attention, and Mr. March is now working on this matter with Mr. Otto Sklencka, the Esperanto Editor of the "Novy Duch Casu." It is hoped eventually to publish a magazine devoted to the subject of Psychic Research entirely in Esperanto.

The Rev. J. Broadhurst Nichols, at the West Ealing Congregational Church on a recent Sunday evening, in the course of his remarks, said: "During the war there was a recrudescence of spiritualistic speculation. People were not satisfied with the reticence of Scripture, they demanded palpable evidence that the dead existed, and, more than that, that their connection with earth should be proved by actual communication being established. With regard to that, whilst the results reached by the Psychical Research Society—a society consisting largely of able and honest inquirers—were often so well attested that it would be foolish to deny the evidence they yielded its value, yet a good deal of mere conjecture and surmise was inevitably bound up with them. We could not in the nature of things, explore a realm for the investigation of which we had not the apparatus. But we did know, and it should be enough for faith, that life persisted through death, and that the personality and the character we had built up on earth remained ourselves permanently and for ever."

There was a large assemblage of friends at Grovedale Hall, Holloway, on April 2nd, on the occasion of a Spiritualist wedding. The bride was Miss May George and the bridegroom Mr. Harry Pryor, both of whom are popular members of the North London Society, the former being the church treasurer, and the latter a prominent member of the Lyceum. The ceremony was performed by the President, Mr. E. J. Culham. The bride was attended by her brother, Mr. Robert George, and the bridegroom by Mr. Claude Losack. The musical part of the ceremony was conducted by Mr. W. W. Drinkwater, President of the Lyceum. After an impressive service the happy couple departed by motor for Brighton for the honeymoon.

# PROBLEMS of PSYCHIC PHOTOGRAPHY

## NO. 2.—THE BUSH CASE.

(Continued from page 239.)

One may now consider the possible motives that might have induced Mr. Hope and Mrs. Buxton to perpetrate the trick of the "spirit extra" that Mr. Bush, of Wakefield, asserts they did when he visited them in the assumed character of a bereaved man seeking for proof of human survival after death. Four motives at once suggest themselves. The first and most common motive is that of money. In the case before us, we can at once dismiss this, and further, the evidence shows that the Crewe Circle cannot by the greatest stretch of imagination be accused of making a good thing out of psychic photography. The second motive, notoriety, may for the moment be seriously considered. If, as Mr. Bush states, the Crewe Circle have discovered a simple means of performing a trick on the public, a trick which they consider beyond anyone's power to detect, then it might be possible that for notoriety's sake alone they would feel safe in practising this deception and thereby gaining kudos. But the Bush incident tends very much to prove that if notoriety was the motive, the Crewe Circle would hardly take the actual photograph sent to them, make a copy of it, and hand it back to their sitter superimposed on the sitter's photograph as a "spirit extra." These people who have been accused of tricking hundreds of sane persons for over seventeen years could hardly be guilty of such stupidity. Their name and fame would by such foolishness be destroyed in a moment; it is not reasonable to suppose that their confidence in the alleged trick had, after all, made them oblivious of the possibility of ultimate detection.

In considering this motive we must bear in mind that if the Crewe Circle are entirely fraudulent, as Mr. Bush affirms, they must be extremely clever, and their cunning quite abnormal to have enabled them so successfully to blind the eyes of the hundreds who state they have in these spirit extras seen the faces of those they love without the faintest suspicion that they were being fooled by a pair of tricksters.

### ARE THEY FANATICS?

A third motive suggests itself when we read how Mr. Bush himself was impressed with the demeanour of Mr. Hope and Mrs. Buxton. Are they, after all, a pair of *fanatics* who have so immersed themselves in the belief of Spiritualism that they would seek any means to an end to uphold their cause? Again, a fourth motive might, possibly, be at the bottom of the whole problem, *viz.*, that the Crewe Circle, touched to the heart by the desire of bereaved persons to see the faces of their loved ones again, resort to a trick to bring momentary comfort to the sitters. We trust everyone will consider these motives we have put forth, and if they do not believe it possible or reasonable that any one of the four motives could have influenced the Crewe Circle, then we come back to the original possibility that may suggest itself on a close examination of the Vaudrenil photograph and the spirit extra, namely, is the spirit extra a copy of the Vaudrenil photograph after all?

Since the last issue of this journal we have received some additional evidence directly bearing on this case and throwing further light on the methods of Mr. Bush as a "psychical researcher" and "seeker after truth," and we do not consider our readers will be fully equipped to pass an impartial verdict on this case without having at this juncture the particulars we have received.

In a letter dated April 8th, addressed to the Editor, Sir Arthur Conan Doyle writes as follows:—

To the Editor of *LIGHT*.

SIR,—It may throw some light upon Mr. Bush and his methods if I say that about May, 1920, I received a letter signed "D. Wood," from Wakefield. In this letter I was appealed to by one who appeared to be a bereaved mourner, saying that he had had some remarkable evidence at Crewe, and that he was anxious for more. He therefore asked for the address of Mr. Evan Powell, whose mediumship I had quoted. He enclosed copies of two photographs taken at Crewe, which he allowed me to infer had satisfied him. I sent him a note of sympathy (I do not see how

spirits either in the body or out of it are to recognise a tissue of lies). I said that as he had already, by his own account, received such consoling evidences, he would act well if he did not trouble Mr. Powell, but I none the less sent the address. Mr. Bush (*alias* Wood) then wrote telling the same story to Mr. Powell and enclosing these photographs as a proof of *bona fides*. Mr. Powell, however, was unable to meet him, and so the matter ended.

I do not think there are many psychical researchers who would descend to such dirty work as this. If an investigation begins by such methods one can have little confidence in its end.

Yours faithfully,

April 8th.

ARTHUR CONAN DOYLE.

Since the receipt of this letter we have received from Mr. Evan Powell, of Merthyr, the two photographs that Mr. Bush first sent to Sir Arthur, and then to Mr. Powell. They are copies of the photographs showing the Psychograph and the spirit extra. On the back of each we find in Mr. Bush's handwriting the date when the photos were taken at Crewe, his address in Wakefield, and each photograph is signed "D. Wood." Mr. Powell, in sending us these photographs, stated that he could not understand why "this Mr. Wood," having apparently had such splendid evidence, wished to have a sitting with him. The result was that he did not grant the writer a sitting.

### THE REAL QUESTION.

In our endeavour to be as fair and judicial as possible in this case, we find ourselves at this stage face to face with a condition that is so unsatisfactory, so far as Mr. Bush is concerned, that our readers, in considering the problem of the actual photograph and psychograph, would be well advised to dismiss Mr. Bush from their minds altogether. What really has got to be proved is the honesty and integrity of the Crewe Circle, and whether or no they are the gifted mediums that so many people have stated they are. We have no hesitation, at this stage, in stating that in our opinion, Mr. Bush has no qualifications whatever, in such a subject as psychic photography, to venture an opinion or make an experiment. And for that reason, in our endeavour to discover if Mr. Hope and Mrs. Buxton are to be relied on, we must go further afield, and give instances where persons who are really qualified to make such investigations have conducted their experiments, not only under the strictest test conditions, but unbiased by the prejudices so apparent in Mr. Bush, and with a true scientific motive only of getting at the truth.

We have, therefore, selected from a great number of cases which we have recently received dealing with the Crewe Circle, the following clear-cut statement made by the investigators, and signed by them. Accompanied with this statement were three photographs, reproductions of which we give in another column, together with a statement of the gentlemen in question, which reads as follows:—

16a, Blagrove Street,

Reading.

The enclosed photographs—on each of which a "psychic extra" appears—were taken in my drawing-room at Reading by Mr. William Hope and Mrs. Buxton, of Crewe, on January 25th and 26th, 1921, under the following conditions: The camera and dark slides, together with tripod, focussing cloth, lens, focussing screen, were left in my house all night, and in the morning, before the arrival of Mr. Hope and Mrs. Buxton, I thoroughly examined each part even to the extent of removing the bellows and cleaning every piece with petrol. I provided developer and dishes, together with the hypo. The sitters in each case brought an unopened box of plates, the sale of which is vouched for by the manager of Messrs. Boots' Photographic Department. Personal contact with these was not lost during the first part of the sitting (every sitter marked his or her own packet). Mr. Ford (one of the sitters) and I then put the plates in the slide. Mr. Hope did not enter the dark room at any time during the operations, either before or after development except in the case of the photograph marked X, when he went into the dark room whilst the plates were put in the slide; although he did not in any way assist or touch the plates or slide. The plates in the slide we marked with our names and retained them in our possession until the slide was drawn for the exposure. We took the slide again immediately the exposure was made, and developed the plates with the results enclosed. The plates were not in the



possession of Mr. Hope for a single moment nor did he once handle them until after they were placed in the washing dish. The same applies in every detail to Mrs. Buxton. Whilst the slide was in the camera Mr. Hope did not touch either the camera or the slide. He exposed the plate by lifting the focussing cloth from the front of the lens. I may add I was for many years a professional photographer and have travelled all over the world on photographic press work. I am thoroughly conversant with every phase of camera work. We had five sittings with Mr. Hope and five "psychic extras" appeared, two of which are recognised as personal relatives. Mr. Ford and myself did the developing in the presence of the individual sitter. It was Mr. Hope's and Mrs. Buxton's first visit to Reading, and they had not previously seen or known any of the sitters; with the exception of myself, who had a sitting with Mr. Hope some weeks before without result. The "extra" upon my plate neither my wife nor myself recognise.

(Signed) PERCY R. STREET.

We, the undersigned, have read the above and declare it to be correct in every particular.

(Signed) WM. FORD,  
J. R. BEDFORD.

We have, naturally, in view of the importance of this case, not given the above evidence without most careful inquiry, and we are perfectly satisfied with the bonafides of everyone concerned. It is only logical to assume that if the Crewe Circle, by merely being present at the taking of photographs under the conditions stated above, can cause spirit extras forthwith to appear, that there would be no necessity for them to trouble about the introducing of some clumsy apparatus to produce the psychic extra when, by what appears to be a supernatural happening, the desired results are obtained.

Our summing-up of this case has, of course, departed slightly from the usual procedure in a court of law, for the reason that we have to bring into our venue certain elements of the supernatural. As judges in these matters we, in common with a vast number of our readers, know that if it were proved that the spirit extra and the Vaudreuil photograph were similar in some respects, that similarity could be accounted for by the fact that Mr. Hope once saw this picture. If he is, as the test we have given above, rather tends to prove, a highly sensitive medium, we can fully appreciate the possibilities of the Vaudreuil photograph, without the interposition of spirit agency, appearing in an imperfect way on the Bush negative. But we think our readers will find that there is much more in this spirit extra than that, and we will remind them at this point of the now famous "Locket Case" which was reported by us in our issue of March 12th.

Many of our readers do not hold with the spirit hypothesis, while, again, many do. We intend giving next week a selection of letters received by the Editor on this case, containing numerous points of view and admirable suggestions that will throw a great light not only on the case we have before us, but on the whole question of psychic photography.

In the meantime we invite our readers to consider their verdict on the Bush case, and we shall be glad to receive from everyone interested a candid opinion set forth in the briefest possible manner.

H. W. E.

(To be continued.)

### THE NEW "LIGHT": CONGRATULATORY MESSAGES.

LIGHT is a splendid periodical—best of its kind that I have ever seen. Dr. Powell's articles especially are very fine.—REV. T. HAROLD GRIMSHAW.

Allow me to congratulate you on LIGHT's improved cover. With this and its splendid contents it is a thing of beauty; may it be a joy for ever!—E. P. PRENTICE.

I am delighted with the paper and appreciate highly the valuable articles and interesting information it gives.—F. M. CAMPBELL.

I look forward to LIGHT every week, and often think of the consolation and hope and happiness it brings to so many souls who without it would have been groping in the dark.—HELOISE WELLESLEY.

**SPIRIT MESSAGES: A TESTIMONY.**—In an evening journal some time ago Mr. Roger Pocock, the well-known traveller and author, made the following statement regarding psychic messages: "The thirty-eight volumes I possess of messages purporting to come from the 'dead' present a body of testimony concerning the spirit realms which only very stupid people could possibly deride. Some of these texts are of great value as literature: nearly all are lucid, the worst are readable. Comparative analysis shows that in the main they are agreed on all essential statements, excepting only with regard to other planets, such as Mars or Jupiter. They represent a coherent and most interesting description of the realms of being which we shall enter at death."

### A CREWE CIRCLE TEST.

Taken in such a manner that Trickery was rendered impossible (see letter).



Sitters: Mr. and Mrs. Street. Extra not recognised. N.B.—To see the face of the extra turn this page sideways.



Sitters: Mrs. Lawrence and her Son. The Extra recognised as that of the Lady's Brother.



Sitters: Mr. and Mrs. Bedford. Extra not yet recognised. x



# RESPONSIBILITY AND THE LIMITS OF PERSONAL INFLUENCE.

BY F. E. LEANING.

"We live," said Wordsworth, "by admiration, hope and love," and we live also by imitation, one of the most fundamental instincts. This is why every miner's cottage on Tyne-side was once furnished like every other, with its eight-day clock, its shiny table turned up against the wall, and its four-post bedstead, and why all the old women in an Alsatian village wear shawls and caps exactly like each other. Among the more highly individualised it is what we admire that we imitate, generally; hence there are "schools" of poets, artists, musicians, philosophers, architecture. If every influential author had his own devotees marshalled by themselves how vast a host would be seen about the great of old, the teachers of high things, the masters of song, the thinkers and givers out of knowledge. These struck the great circle of their influence wide through time, but let us remember that very often there was some humble forerunner, dimly seen, little known, and forgotten, but whose example and work gave the initial stimulus to the greater who came after. Oftener still there were the closest of all, the single private friend, the favourite brother, or the faithful mate, to whom the strain was played, the verses read, or the scheme unfolded in private; one into whose eyes the reformer or the poet looked wistfully for approbation before he faced the world. And responsibility lay with those who stood behind the greatness while it was still small, and supported it until the wider recognition came.

On a far smaller scale—but how important to our little selves!—we, dust of the millions, each have also our circles, to affect and be affected by. We are not of any cosmic importance, and taken one by one quite negligible, but in our solidarity not so. The ocean is composed of single drops; if every drop were stagnant instead of being translucent, companions of the living air, yielding rhythmic obedience to the law, how different the globe would be. As drops of humanity we also have the power to reflect the light, and be plastic to the spiritual forces. If a magnet is used to pick out gramophone needles from a mixed pile, it will be found that some not touched by the magnet can be affected by those that have been. They have learned to attract, in their own tiny degree, by having been attracted. Every biography illustrates the same thing, the effect of spirit upon spirit, and every life bears witness to the law. The degree of power is the measure of the responsibility. What you can do, you may. There is no other limit.

## "GIVE ACCOUNT OF THY STEWARDSHIP."

So far, we have been thinking of definite intercourse, of the forces that play round companionship, of overt action, and no one can measure the final bounds of influence in this direction. The lines are too complex and run out far beyond our seeing, though we believe that all lies clear to the sight of the mighty administrators of Divine justice. "Give and it shall be given unto you; with what measure ye mete, it shall be measured to you again." But it is not sufficiently recognised that responsibility, whether initiated by us or transmitted by our reaction to another, has a beginning out of sight, like its end, and that we are answerable for a wider range of personal influence than we know. It lies in the tone and colour of our thought. Consider the laws and the teaching about thought in the New Testament, the supreme stress laid on it by the older religions, the practical use of it made by Christian Science, which counts its just successes as well as its failures, and the basis of power ascribed to it by all teachers of occultism. Those to whom all this makes no commanding appeal will find a strange corroboration of it in even the stronghold of materialistic science. Dr. Henry Maudsley, in a fine passage in "Life in Mind and Conduct," after definitely repudiating any theory of "abstract mind" in favour of the nervous complexes of the physical brain, nevertheless describes it as radiating the most subtle undulations through the pervading universal ether, which may impinge on the ether permeating other brains, and so affect them; and Dr. Barker Smith, no materialist: but a student of psycho-physics for over twenty years, declares his belief in the radiant (or radiating) power of thought, and even of unknown thoughtless gossip in a neighbourhood, to affect sensitive persons. Theosophists also teach that silent thought is of so much value and force that a man is answerable in some degree for the moral condition of all his fellows where he lives; that if a crime is committed it may have been made possible by the concealed evil thinking of the outwardly blameless and respectable; and, still further, that a thought concerned with a person is a living force that goes direct to that person, and affects him for good or ill. We ask, naturally, how do you know all this? The answer is to some extent an *ipse dixit*. This does not satisfy us. We ask again, is it true? For an answer to that we look into the world around and within

us. We need respect no authority but that of facts, for any theory without facts behind it is as worthless as a cobweb, which is only of value to the spider that makes it.

## THOUGHTS ARE THINGS.

The facts establishing Thought as a reality and a force are many and various. It is only possible here to refer to them in classes, without giving examples and authorities, but these are numerous, and the whole study very fruitful. Briefly then, they consist of such evidence as is afforded by the photography of mentally visualised objects; of all those transferred images, sounds, emotions, and ideas, between the absent, which we name telepathy; of the answering of mental questions by sensitives; of the obedience to mental suggestions and commands which takes place in hypnosis. The importance attached to thought is also witnessed by the precautions taken in psychological laboratories to exclude it. In the psychometry of objects we have testimony that thought affects material things and makes them centres of influence. Even the blank strip from the bottom of a letter gives results (Stead). Again, there is the retro-cognition of past events, thoughts, and emotional states by sensitive people, on the spot where they have originally been experienced. Psychotherapy, or healing by thought agency, and answers to prayer by means and instruments unknown to the petitioner, point in the same direction, though cause and effect are less easy to prove sometimes. Space does not admit of further elaboration, but unless all this can be nullified, there is ample justification for the logical conclusion that we are morally responsible for the quality and results of our thinking, in a high degree.

## POSITIVE AND NEGATIVE RESPONSIBILITY.

If the thinker's thoughts can affect other minds known and sometimes unknown to him, or bodies other than his own, and can affect the sensitive plate, the paper he writes on, his clothing, his dwelling-place, and in short, his whole current in space, and be proved to have done so by the corresponding reactions on others, then we must admit that the range of our effectual influence is, on the whole, much greater than we habitually realise, and by no means limited to definite expression in speech or action. The influences to which we, in turn, are exposed in the mass by writers of fiction, the drama, the Press, and the broad national impacts of public opinion, are external and predominant, and we habitually invite others of more or less intensity according to our susceptibility, but all alike are traceable in the long run to individuals and as individuals we and they are responsible. Thus the creator of beauty in a city, a picture-gallery, a magazine, a railway station, or a workshop, is laying up a debt which will be repaid in the currency of gladness and the garment of praise. The good workman in any kind leaves more than the qualities of durability and serviceableness on his work; he leaves the moral finish of the thing well done, the passion for perfection. He may have left harmony of spirit and fidelity of heart, as well as the right line and the flawless texture, on the very chair we sit on. "All who have meant good work with their whole hearts," says R. L. Stevenson, "have done good work although they may die before they have the time to sign it. Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind." ("Aes Triplex.")

The negative side of responsibility, from its very nature, receives less attention than the other. There is a petition in the Book of Common Prayer for forgiveness not only of our sins, but of our negligences and ignorances, and we might add, our prejudices. It is a very wholesome reminder that leaving undone is a minus quantity which is here turned to a plus, and on the wrong side. Peer Gynt, in Ibsen's great dramatic poem, is brought to book not only by the fruits of his evil thinking, but by what he had not done. The strange grey balls of yarn that fled along his path as the way darkened down to utter futility: "We are thoughts; thou should'st have thought us!" but he had not. Browning, too, with "the ungrit loin and the unlit lamp," has the same lesson. It may seem the addition of a last straw to some, in these hurrying days, but it is one which may save us when the soul comes to the weeping. May there not then be counted against us the unspoken praise, the cruel discouragement of mere silence, the good service unrepaid by a smile? Some natures ask loudly for recognition, others starve mutely, too noble to court it; yet all enjoy and thrive on it. We need not be mediums to respond to a warm atmosphere of sympathy and confidence, or to shiver in the inhibiting presence of a cold-hearted critic. Similarly a man may carry himself well in the face of opposition; his banner will blow out bravely on that

wind, but nothing freezes and kills enthusiasm like indifference. Sir A. Conan Doyle was nowhere daunted, but he felt and noticed this in some of his audiences. Wherever a great message is being given, all who hear are responsible for the temper in which they listen. Spiritualists, again, often hear how those in the Unseen love and long to be remembered, how homesick they are, and what beautiful opportunities of ministration are missed, or lost, by the general ignorance. The provision of prayers in the little manual "Communion and Fellowship," by Miss Dallas, is likely in this respect to give them much pleasure and consolation, as the Catholic "Forget-me-not" of Souls must have done for those of that communion. Some communications tell us that the air on that Other Side is fragrant and tinted with the loving appreciation that reigns there, and have we not all rejoiced in the presence of such sunny souls, shining through the kindly look, perhaps, of a fellow passenger or a passer-by, a shop assistant, or a road-mender, who makes us feel that we have greeted an angel unawares? These are the great, rich souls, but in this respect, as Funk says, "If you can't be a loaf, be a slice, be a crumb!" At least, don't fail to be a crumb.

## THE PROBLEM OF THE STILL-BORN CHILD.

By R. H. SAUNDERS.

To Spiritualists, of course, this is no problem—they know the child lives, grows up as the years roll on, is cognisant of its parents, and deeply interested in all that concerns its earth home. But to those without the assurance that a belief in Spiritualism gives, it is a puzzling matter. The experiences of one, starting from zero, through the stages of doubt, hope, and conviction (based upon the bedrock of ascertained fact) may interest the readers of *LIGHT*. They are precious and private to me, but I know the longing to hear of these dear souls must be inseparable from mother love, and I give them in the hope of bringing home to even one mother the conviction that her agony was not in vain.

In common with many similarly placed, I found a difficulty in realising that a child which never drew breath on earth could possess a soul, could grow into adult life in the spheres, and be capable, under proper conditions, of conversing with its parents. But such is the undoubted fact, a fact within the power of any parent to test. The pathos is that these dear souls are rendered dumb for, it may be, the whole lifetime of their parents by the latter's ignorance, indifference, or disinclination to investigate. Since I have realised their existence, I have related my experiences to several situated in like unhappy circumstances, and in every case, after investigation, I am happy to say, the parents have acknowledged the truth. "Seek and ye shall find," and, like all matters worthy of attention, investigation is necessary.

Some years ago I visited a lady clairvoyant medium. I had never seen her before, nor she me, nor had any appointment been made, and I did not disclose my name. But directly I entered the room she exclaimed, "Oh, how pretty! There are six little children hand in hand romping round you." "What does that mean?" I asked. "Oh! you have lost six children, evidently," she replied. As my children were alive and well, I was rather amused at what I looked upon as a very faulty shot. I told her she was mistaken, I had not lost any children. Some time after I paid another visit, and again the medium saw six children with me. I asked their ages and sexes. "They look all the same age, and so much alike that I cannot tell boys from girls," she said. Now during the first ten years of our married life, still birth followed still birth until six souls entered the spheres, although I little realised it at the time. Anyway, such experience must be very rare, and it passed through my mind there might be some association, and I said, "I certainly lost six still-born children." "Of course, I knew it was for you—those children are with you now," she said.

Even then it seemed to me curious that they came as children, although they had passed over five-and-twenty or thirty years ago. But I carried the thought about with me, and at a sitting with a voice medium some years after, I asked my nephew (who had passed over in the early days of the war), "Charlie, I am told I have some still-born children over there—they would be cousins of yours. Did you know that?" "Why, there are three of them sitting here now, and, of course, they have grown up," he said, "and I have a brother and a sister here, too." This was unknown to me, but confirmed subsequently. Some time after I arranged with another medium, Mrs. Wriedt, to give me a sitting, and at that sitting the whole six children came, gave me their names, why they were so named, who named them, their work and recreations, and left me dumbfounded, but supremely happy. Neither medium had the slightest knowledge of me, or my children "over there."

These children have also come through the mediumship of Mrs. R. Johnson, whose power, by the way, has wonderfully increased lately. There was a song, popular some

thirty years ago, called "Love's Old Sweet Song," and my wife and I were fond of it. I was told on one occasion when sitting with Mrs. Johnson that they loved the song because they heard it "in the home when they were young," and a few evenings ago, to my surprise and delight, this song was sung by two spirit-voices. One, a female's, was a clear soprano, and the other a male voice, a capital baritone. Both voices were stronger than any possessed by the sitters present. They rang throughout the house, and were audible rooms away. The male voice was that of the eldest of these still-born children, and the female voice that of a sister of a sitter.

The record of their conversations would fill pages of this journal, but briefly the purport was this: When they pass over, their guide, not necessarily from their family, meets them and carries them to the kindergarten, or children's sphere. They go to school and college and are brought to earth, taken to their parents' home, live with them (alas, unknown to so many of us), and so absorb, approximately, earth conditions. They have their distinct individualities and characteristics, and differ in their natures, just as we do here. They have their work and great latitude in selecting it, and their amusements. Some paint, some play instruments (the violin appears to be a popular instrument with them, and one daughter said, "And we don't pay for lessons, daddie"), and some delight in singing—one child of mine said, "And I love part-singing." I once asked, "When did you first realise your parents' existence?" "Why, dad, we were always with you." My nephew once said to me, "Uncle, I've come with the children this time. Well, I call them children, but really they are older than I am, and some are taller than you."

So much is attributed to the "subconscious" that I may mention when one of my boys said he was called after his uncle's second name, I concluded it referred to my brother's second name, but was corrected, after I had noted it, and told it meant another uncle. Again, I got the name "Jean" on my notes, and was told it was wrong, it should be "Jane." And again, "Your record in the family Bible is wrong; it should be so-and-so," explaining what the difference was.

Thanks be to God, the knowledge of these dear ones is permitted us.

## RAYS AND REFLECTIONS.

The gentle protest of my colleague, D. R., against the stigma on public exhibitions of clairvoyance conveyed by the skit in "Punch" recently, has my respect. Yet I feel that by condoning inferiority we are not helping the advance to better things. This is a very great subject, and deserves the best and worthiest we can offer it. I prefer the attitude of a body of London Scots who once expressed the view that the best of everything was good enough for them!

It was good to meet Vale Owen again, and to recognise that every time he appears in public his mere presence is sufficient to correct many silly mis-conceptions of the man, as that he is a fanatic, a visionary, and what not. If he were a mystic—which he does not claim to be—he would at least belong to that noble order which we know as "practical mystics," men whose piety is blended with sound sense and clear vision.

Mrs. F. E. Leaning's articles in *LIGHT* attract an interest that might be described as not only intense but affectionate. They show the workings of a clear intellect finely balanced with intuition. There is a fragrance about them that lingers in the mind. But all our contributors have some fine distinctive quality. As at Scarron's banquets each guest brings his dish, and the feast is united.

I listen frequently to the cross fire that goes on between Spiritualists to whom their message is a message of life to the world, a religious revelation, and psychical researchers who do not see what their scientific quest has to do with religion, poetry and sentiment, and all that sort of thing. I think there is ample room for both, although I put the spiritual side of the matter first. "It is the full light of the sun we want, not the broken fragments of the spectroscope."  
LUCAS.

ERRATA.—A rather bad misprint occurs in the sixth line of the fourth paragraph of Miss Dallas's article in last week's *LIGHT* (page 233). She is made to rejoice at the realisation that she was "cherishing a peculiar notion." The important little word "not" should be inserted before "cherishing." Again, in the paragraph on page 244 on the exhibition of drawings by Stephen Tennant (youngest son of Lady Glenconner), the drawing specially praised by Mr. Stevenson, the art critic, is "The Reville Hat," not "The Réville Hut," and the next sentence should read: "The majority of the drawings are single figure compositions in outline, coloured in flat washes." We regret these errors.

## "FAIR PLAY FOR THE 'OTHER SIDE.'"

A MINISTER'S PLEA FOR THE NEW REVELATION.

The task of "calling in the new world to redress the balance of the old"—in a vastly larger sense than Canning's famous phrase expressed it—is proportionately large in its difficulties. Fortunately for us the New World is equally concerned in the task, and the two worlds, the seen and the unseen, are joining hands in the work.

The Rev. W. Bickle Haynes has done us admirable service in this direction by the publication of his book, "Try the Spirits." Its alternative title, "Fair Play for the Other Side," suggests a plea, borrowed from the political world, for the cultivation of amicable relations between two communities. It is still sufficiently needed. In his preface, Mr. Haynes calls for "square treatment" for the unseen ones "who, having shared earth's activities now play their part yonder." It is regrettable that such a plea should be necessary. But insularity is a mark of many minds, not only the British. "Here's a stranger, heave half a brick at him!" expresses in a pithy fashion the attitude of the mass of mankind towards the unseen visitor. But that state of things is rapidly disappearing, and "Try the Spirits" will in no small measure aid in bringing about a better understanding.

The author writes ably and with knowledge. He has clearly read widely on his subject and, what is more important, is able to speak from first-hand experience; and he covers a wide field. His style is always clear, simple and trenchant, and he has a pawky humour:—

'A Right Honourable politician still denies that Jesus Christ ever existed. He may share a bed with the other fellow who says that the world is flat: life is short, and we have to be moving. A learned savant tells me that I have no proof of my own existence; I may be dreaming. And the thing I see, I do not see; I have no proof that it is there at all. Well, it is apparent that unless we exercise faith and common-sense, and trust our faculties, we may as well abdicate the throne of Being and get under the daisies—if there are any daisies. Proof upon proof, Ossa upon Pelion, have been piled, evidence of a score of kinds, unanswered and unanswerable, has been advanced with well-nigh wearisome iteration, until the people, at any rate, are being convinced, and the newspapers, which know what the public want and see that they get it, are treating the subject with a courtesy unknown hitherto.'

A few citations from chapter-headings will give a further illustration of the author's range and point of view. Thus he deals with "Church Alarm," "Intercommunication Proven," "The End of the Death Terror," "The Christian Keystone," "The Return of the Angels," and "A Reasonable Hereafter," amongst his other themes.

He writes as a Christian (Baptist) minister, and his book shows shrewd insight, a command of simple but graphic phrases, and much of thought and feeling. Two or three allusions to Sir Alfred Russel Wallace are doubtless slips of the pen; they express a state of things that might have been, but for the prejudice excited by Wallace's open advocacy of Spiritualism. But Wallace was a Knight by Nature, and needed no other accolade. His fame, like that of his compeer Darwin, rests secure.

Let me conclude this brief study of a book which, with no merely literary greatness, deals admirably with its vast subject, by citing a few sentences from the concluding chapter.

"I see life and movement as I gaze through the glowing Western gates. It is the mustering of angels, the march of angel hosts to the help of Man. Christ leads. Every face is radiant with heroic purpose. Missionary work is a celestial passion. The angels thread our streets, descend to darkest regions, visit the spirits in prison, weep over the obdurate, learn wisdom and gain a Christlier perfection in their redeeming toils. There are millions of missionary spirits."

Surely, amongst these millions are many Wise and Shining Ones—elder brothers of humanity, aiding in the task of carrying the race onward, through the perilous and painful passage of to-day, to a great renewal and a higher unfolding. That indeed is the note of the book. But "the Church hesitates at the cross roads." D. G.

### THOUGHT-BUILDING.

If I can unthink hatred, sling half-beliefs aside,  
Make haste to put on gentleness, and cast the rags of pride;

O then with love for ladder, and faith to hold the hod,  
From the clay of pure desire  
Baked firm in spirit-fire,  
Slow-lifted from the ground at first, but mounting high  
and higher,  
Brick by brick, I shall be building a fit temple for my God.

JAMES RHODES in the "Observer."

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### COMPANIONSHIP IN SPIRIT LIFE.

C. VERNON.—Our companions in the next life will be those with whom we are naturally in affinity—there are no artificial bonds there. Just as each spirit will gravitate to its proper sphere with mathematical exactness so will it attract or be attracted by those in harmony with it. In that way earth relationships will, unless they are true relationships of a spiritual kind, speedily be dissolved by the working of spiritual law which is absolute and unerring.

### WORK IN SPIRIT LIFE.

H. W. H.—I have dealt with this question before, although necessarily in a very imperfect fashion. It is quite natural for persons who pursue some vocation for a living to wonder how they are going to "put in their time" in a world in which it is understood the necessity of earning a livelihood is unknown. A great deal of that problem arises from the fact that few of us have developed sufficiently to understand what life here really means, and that is to say nothing of life hereafter. If the world were an ideal one, nobody would be overworked and no one so idle that time hung heavily on his hands. It has been said that no animal takes naturally to work, and that man is naturally lazy. It is all a question of the kind of work. Nobody takes kindly to any form of occupation which he does not like, while he will find happiness even in slaving at the work which he loves. In the advanced regions, at least, of the spiritual world, the spirit works as naturally as the flower grows, and when I add, in the words of a spirit communicator, that employment in the spirit world consists in growing wiser and better and helping others to do the same, you will see that there will be no lack of occupation. If any are idle it will merely mean that they have not adapted themselves to their new conditions—that there are defects of character to be overcome.

### TABLE SITTINGS.

R. H. J. describes how when he and three friends, without any previous experience, began sittings with the table they were troubled and perplexed to find that two of the sitters were seized with a violent shaking of the hands, which, for a time, they were unable to keep still. Without

fuller details I cannot attempt to explain what took place, though the manifestations may have been associated with the development of mediumship. I would advise my correspondent to apply to the nearest Spiritualist Society, and thus get in touch with experienced investigators.

I can give the same advice to "HELENA," who tells me that her circle requires more sitters in order to gain added power, and asks where such sitters are to be obtained.

### F. W. H. MYERS' PREDICTION.

H. C.—The passage you ask me to quote for you is very well known, and occurs in Mr. F. W. H. Myers' book, "Human Personality." It runs: "I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it."

### VAGARIES OF CLAIRVOYANCE.

"INVESTIGATOR" describes an occasion when a clairvoyant gave a description of a figure seen, and said it belonged to a certain gentleman in the audience. He failed to recognise it, but it was claimed as an exact description of a friend of a lady sitter just in front of the gentleman. The clairvoyant, however, persisted in connecting the appearance with the gentleman. All I can say in regard to this is that it is a common experience to find that a figure builds up wherever the power is available, and this may be at some distance from the person concerned.

### THE OXYRHYNCUS LOGIA.

To INQUIRER: Dr. Powell tells me that the Oxyrhyncus Logia and various other utterances of Christ, unrecorded in the New Testament, have been collected in a little book called "The Unwritten Sayings of Christ," by Mr. C. G. Griffinhoofe, M.A., which is published by W. Heffer and Sons, of Cambridge. He does not know the cost, but it cannot be more than a few shillings. A few of the alleged sayings are perhaps doubtful, but the majority will be recognised by every reader as characteristic and genuine.

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## AN EXPLANATORY MANUAL.

"Master Keys of Life and Death," by Captain Walter Carey, C.B.E., R.N. (William Rider and Son, 3/6 net).

Although Captain Carey's thought is of Theosophic form, it is not the less interesting to non-Theosophical readers, there being unusual passivity of provincial forms to universality in idea. Six of the eight chapters are described as Keys to Understanding, to Happiness, to Life, Health, and the Purpose of the Animal Creation; one deals with the question, "What comes After Death?" answering that there is no death, an infelicitous expression of the great truth that in reality death is of converse nature to what it appears to be. The concluding chapter formulates "Some Practical Rules" of life and conduct.

The first chapter, "The Dawn of Truth" and "Key to Understanding," is not especially Theosophic, Theosophy and Spiritualism alike reporting human immortality, teaching the Fatherhood and Motherhood of God, and the universal brotherhood of man, "without distinction of race, creed, sex, caste or colour."

Chapter II. considers "Karmic Law—the Spiritual Law of Cause and Effect," and "Key to Happiness." The term Karma signifies action: "It is used in our language in two senses, one when we speak of a *personal* Karma, referring to events that have happened or are going to happen to an individual, and which are due to Karmic law; the other is when we speak of the Law of Karma, a spiritual law of Cause and Effect, which operates so that there is no such thing as Luck, or Chance, or Accident." Here we find Eastern and Western thought in unity until the dogma of reincarnation disturbs them. In Scripture this law is summed up in the sentence, "Whatsoever a man soweth that shall he reap."

In Chapter III., "The Improvement of our Bodies and their Aura," the "Key of Life," we have the ordinary theosophic division of the human unity into "the physical body, the body of actions," "the astral or emotional body," and "the mental body, the body of thought," with instructions for the welfare of each.

The next chapter, on "The Power of Thought, the Key of Progress," is practical and helpful, in conformity with much "new thought" teaching.

Published answers to the question, "What comes After Death?" remind one of musical themes with variations: identity and difference are curiously combined.

Some readers may regard the concluding chapter of "Practical Rules" as rather platitudinarian; others will have no such objection to the good counsel that might be more effective by further centralisation.

VII.

## PHOTOGRAPHY AND PSYCHICAL RESEARCH.

Mr. Fred Barlow, of Birmingham, the able secretary of the Society for the Study of Supernormal Pictures, gave a highly interesting lecture to a large audience at the British College on the 6th inst. Dealing first with the Crawford-Goligher results, a series of remarkable slides were placed on the screen, showing the form and method of the psychic plasma in its unformed state, and as used for the levitation of objects. A step further was revealed in the slides relating to Schrenck-Notzing's researches with the mediums Eva C. and Stanislaus P., where the plasma is shown to be identical with that obtained by Dr. Crawford in many instances, but in other cases, was used to form faces, hands, drapery—varying from flat effects to bodies which seemed as solid and life-like as living persons. Interesting slides recording Mme. D'Esperance's materialisations were also shown, and some of Sir Wm. Crookes's results with Miss Cook. Examples of the work of Boursnell, the Crewe Circle, and Mrs. Deane in psychic photography, were also given. After Mr. Barlow had replied to questions, Mr. Hewat McKenzie paid a well-deserved tribute to Mr. Barlow's work and that of his society in the cause of psychic photography.

## "IDEAS OF HEAVEN."

"A Septuagenarian" writes that the "Vale Owen revelations" made a quite different impression upon him to that recorded by Mr. J. D. Beresford, who, as will be remembered, expressed his intense distaste for the kind of heaven depicted. "My idea of heaven," writes our correspondent, "so far as mortal man can form a conception of it, is congenial work with power to do it, always premising that such work must be in harmony with that of our Divine Leader, since our highest satisfaction must always rest in His approval, and in the reality that we are one with Him. The Vale Owen writings put before us a scheme of salvation and of never-ending and ever-increasing happiness that carries on and expands our life on earth."

And our correspondent proceeds to affirm that he cannot form a conception of a nobler Heaven than the one depicted in the Vale Owen Scripts.

It may well be so. There are, as we know, multitudes who could say the same thing. As to those who disagree, it is, as we have said before, impossible that any particular presentation of the subject could appeal to everybody.

## 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, Miss Violet Burton.

Shepherd's Bush.—73, Beeklow-road.—11, public circle; 7, Mr. and Mrs. Muspratt. Thursday, 8, Mr. Walker.

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

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mr. Horace Leaf. 21st, 8.15, clairvoyance.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Smith; 6.30, Mr. A. Nickels, of Luton.

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

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday, 7.30, whist drive. Sunday, 11, Mr. Leslie Curnow on "Stainton Moses and His Script"; 3, Lyceum; 7, Mr. T. W. Ella. Wednesday, 8, Mrs. Podmore.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. James Coates; 3, Lyceum. Wednesday, 8, Mr. F. Curry, address; Mrs. Curry, clairvoyance.

## LEAGUE OF PEACE FOR IRELAND.

We have received the following appeal:—

We want to draw your attention to the crying need of our sister country Ireland, and to point out to you the great help that may be given to her by right prayer, right thought, and meditation, for surely the existing state of affairs there, and the vital necessity of remedying these, must be in the heart and mind of every thinking person.

In a message from the Higher Worlds, given through the hand of the writer of the little book, "Christ in You," come these words: "Lend us your aid, that together we may raise the soul of her people, that they may dwell in the freedom of Truth and Brotherhood." So, should not we, who endeavour to make Truth and Brotherhood our one-pointed object in life, and who know the power of right thought, set apart time for prayer and meditation for the helping of this stricken country?

Readers, we ask your help for Ireland: Pray with understanding, that Mercy and Justice may abide in those who rule, and Wisdom and Truth live again in the heart of the people.

Will those who wish to help to create for Ireland by prayer and right thought, an atmosphere of Peace and Good Will, in which her problems can be truly solved, kindly write to Hon. Secretary, above League, 14, Tavistock-square, W.C.1, enclosing a stamped envelope for reply.

JANE GARDEN.

FAREWELL TO REV. WALTER WYNN.—By the time these lines appear the Rev. Walter Wynn will have started on his mission to South Africa, where he is to carry out an extensive lecture tour. He takes with him the good wishes of all Spiritualists. Last Tuesday week the Rev. G. Vale Owen was present at a great farewell gathering held at Mr. Wynn's church at Chesham. During the afternoon of that day there was a demonstration of a thousand children at Chesham, when Mr. Vale Owen addressed them. We understand that it is less than a year since Mr. Walter Wynn started his mission for children, and his untiring efforts culminated in this splendid assemblage.

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