

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

MEETINGS IN APRIL.

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.

TUESDAY, APRIL 26th, at 3.30 p.m.

Clairvoyant Descriptions by Mrs. Annie Brittain.

THURSDAY, APRIL 28th, at 7.30 p.m.

SPECIAL MEETING, when Dr. Ellis T. Powell will deliver an Address on "The Descent into Hell."

FRIDAY, APRIL 29th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on "Trance and Inspirational Mediumship." 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.

NOTICE.—All Members who have not yet paid their Subscriptions for 1921 are kindly asked to do so on or before May 1st, to enable the Secretary to close the books for the accountants.

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May 1st ... MR. H. W. ENGHOLM.

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SUNDAY, APRIL 24th.

At 11 a.m. ... MR. E. W. BEARD.
At 6.30 p.m. ... MR. P. E. BEARD.
Wednesday, April 27th, 7.30 p.m. ... MISS FLORENCE MORSE.

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Thursday, April 28th, at 3.30 ... MRS. CANNOCK.

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Sunday, April 24, at 11 a.m. MR. A. SPENCER—of Glasgow—and who conducts a week's Mission, particulars at the Hall.

6.30 p.m. At QUEEN'S KINEMA, Worple Rd.

Dr. ELLIS POWELL.

Wednesday, April 27th, 3-5, Usual Healing Meeting, MR. & MRS. LEWIS.
7.30 p.m. ... MR. E. SPENCER.

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Thursdays, at 3.15, "Study of Spiritual Laws," MRS. FLORENCE EVERETT.

Public Clairvoyance.

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

Tuesday, April 26th, at 3.30 p.m.—MRS. LEWIS.

Friday, April 29th, at 8 p.m.—MR. VOUT PETERS.

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,102.—VOL. XLI. [Registered as]

SATURDAY, APRIL 23, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

The Light, even though it passes through pollution, is not polluted.

—ST. AUGUSTINE.

Those who know Oliver Goldsmith's play, "She Stoops to Conquer," will remember the scene in which Miss Hardcastle, wishing to keep secret the contents of a letter she has just received, tells Tony Lumpkin that it is all about cock-fighting, and of no consequence. But Tony Lumpkin, the young sporting squire, is not to be put off in this way. He retorts that to him it is "of all the consequence in the world," and insists on knowing the story it contains. How like the Miss Hardcastles of the daily Press when it is any matter that relates to ghosts or spirits! "It is of no consequence, put it aside," they tell the Tony Lumpkins of the public, who protest vigorously that to them it is really important, "of all the consequence in the world," and demand to be told all about it. Our own part in the matter seems to be that of Mrs. Hardcastle who, in the play, intervenes and, seizing upon the letter herself, discovers what is being concealed from Tony Lumpkin. It is only fair to observe that there are many indications to-day that the old policy of hushing up matters on which the public are entitled to information is being abandoned. It is as Abraham Lincoln put it: "You can fool all the people some of the time, you can fool some of the people all the time, but you can't fool all the people all the time."

Once more to turn to the question of spirit communication with earth, a theme of such deep interest that we may be excused some further observations. As previously pointed out, the individual who passes from earth, having parted for ever with brain and body, can never come again into the same degree of contact with physical conditions. If he returns he must seek a medium, and, as we have learned, to gain the best results his medium must be very much like himself. But even with a medium with whom he is in the closest affinity he is still very limited. The most powerful and malignant man or woman on the other side cannot permanently retain hold of a medium, and so many fabulous and superstitious ideas of permanent or even long-continued obsession fall to the ground. These legends have probably grown up as a conse-

quence of the general ignorance concerning the psychology of mediumship. A wise spirit communicator once bade us study the soul in the flesh—the "latent man"—as the best method of understanding the man discarnate. It all comes back to the age-long aphorism, "Know thyself." The man who thoroughly knows himself will not only recognise the reality of the soul, but also gain a tolerable understanding of the manners, methods and motives of his fellows who have their dwelling outside the physical order.

The purpose of earth-life, as philosophers, some of them spirit teachers, have told us is for the individuation of the spirit—the perfecting of the individual man as well as the perfecting of man in the larger sense. It is like the evolution of a nebula into separate stars. The process usually begins with the development of a point of view—one's own. Then one steps out from the great mass of those who simply hold and repeat without thinking the views and opinions of others. Later comes the power to change the point of view, so that each change shall bring the mind nearer to the truth and centre of things. So that "conversion," where it is simply a question of convincing the mind, is a matter not of bringing someone nearer to *your* centre but to his own. These may differ widely and yet be each in its way the true centre, for the purpose of earth life in individualising the spirit is to introduce each spirit to itself—self-realisation is the word. It is a wonderful process. It is going on about us all the time and, like all the divine things, it is divinely simple.

Of spirit ministry and spirit direction in human life we have written before, expressing on more than one occasion the view that its true field of action is the inner side of things. The cases of phenomenal or supernormal intervention are relatively rare compared with the instances in which it operates unseen, unheard, and generally unsuspected. It becomes apparent only to those who observe closely, having gained assurance that "man is one world and hath another to attend him," and found by personal experience the truth of Sir Thomas Browne's confession of faith: "I do think that many mysteries ascribed to our own invention have been the courteous revelations of spirits, for those noble essences in Heaven bear a friendly regard unto their fellow natures on earth." It is wonderful how the poets, sages, and seers all through the ages have discoursed this truth, which to-day some of us seem to be discovering for the first time as a reality and not a mere dream or flight of the poetic imagination.

"G. V. O."

Mr. Arthur Row, of East Sheen, sends us a sonnet to the Rev. G. Vale Owen, "on completing the reading of his Spirit Messages." We may quote the six lines (the "sestet") of the sonnet:—

Yes, now our eyes beyond the veil can see
That slow unfolding into Life and Power
Stands true as Shonar, that great soul set free;
Seems sweet as Mary when the Christ Child leads,
As gay as Habdi in the golden meads,
As wise as gentle Arnel at the Tower,

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THE FRAGRANT MESSAGE.

BY THE REV. F. FIELDING-OULD.

"There is neither speech, nor language, but their voices are heard among them."

Scents to some souls are more moving than music, and a momentary breath, distinctive and unique, may carry us back to the scenes of long ago, and revive for us the visions of our childish days, re-opening all the mouldering cupboards of the past.

The fragrance of some flowers is as subtle in its influence on the mind as their beauty. We do but stoop over a rose or plunge our faces into a bowl of ferns and moss, and behold, broken hopes and aspirations unachieved, undefined longings of the heart, fragments of old friendships and forgotten

emotions, like strains of some sweet melody, come floating back into the consciousness.

The aura of our habitual and characteristic thought may exert some such unseen influence on those who come within its range. It is more penetrating than our deeds and words, and affects the very soul—stimulating within it all that can respond, kindling into flame the smouldering good, or maybe quenching the last flicker of hopeful life.

It is one of the most important and far reaching of the doctrines of communicating spirits that our thoughts affect other people more than we have ever dreamed, and that, as Julia said, the thoughts of an apparent paragon of propriety may, all unknown to himself, be slowly defiling and degrading those whom best he loves.

Angelic Ministry: What it Involves.—From "Imperator."

Ah! you who in your earth-life have toiled among the lanes and alleys of your crowded cities, who have trodden the haunts of vice in the mission of mercy, who have breathed the stifling air, fever-laden and noisome in its impurity; who have watched the scenes of misery and sin, and have felt yourselves powerless to alleviate, much more to remove distress and want—you may know what are the feelings with which we minister amongst you. You have felt sick at heart, or you have pondered over the ignorance and folly and vice which you have no means of removing. You have felt prostrate with

association with poverty and crime, and mind and body has wavered under the thankless toil. Yet what do you see and feel compared with what we do? You are apt to think of us as mysterious far-off beings who have no interest in your lives, no knowledge of your miseries, and no share in the troubles that beset you. You do not understand that we can enter into your feelings and know the hidden griefs that vex you, even more really than your fellow man can. You think of us as dissociated from earth, whereas we have very real knowledge alike of its sorrows and its delights. And you fancy that the miseries, physical and spiritual, which crowd around the

lives of some are beyond our ken. It is far otherwise. We see far more clearly than you the causes that produce sorrow, the temptations that beset the criminal, the miseries that drive to despair the hordes of the undeveloped who throng around and tempt to vice and sin.

Our view is not alone of material misery, but of spiritual temptation; not alone of the sorrows that meet the eye of sense, but of the hidden grief of which man knows nothing. Do not fancy that we are unable to see and to know your sorrows and crimes, nor that we can mix with your people and breathe the atmosphere of your world without drinking in somewhat of its curse.

From "Spirit Teachings."—Stainton Moses.

ATONEMENT.—We have Christianity saying to us, on the one hand, that the utmost ideal of humanity, the ideal of perfect self-donation to the purposes of Spirit, perfect self-surrender to the interests of the All, was completely and transcendently achieved in Jesus. In Him man leapt to the heights; and this unique attainment counts for the whole race. But, on the other hand, it says, that all who can are called to go as far as they are able on the same road; to "fill up the measure of the sufferings," to "grow to the full stature," to "press on to the high calling" of the human soul. Through these more vital personalities—the mystics, the twice-born, the saints—the radiance of the spiritual streams out on the race; God speaks to man through man. Such personalities act as receivers and transmitters; they really and practically distribute the flashes of the Uncreated Light. Their activities are vicarious; they do atone for the disabilities of other men. Therefore, the social value of the mystics, their place in the organism, is intimately connected with the atoning idea. Were it not for the principle which the doctrine of Atonement expresses, the mystics would be spiritual individualists, whose life and experience would be meaningless except for themselves. And were it not for the continuance of the mystical life, the perpetual renewal of the mystical self-donation in love, its known value for the race, then the historic Atonement of Jesus would be an isolated act, unrelated to the great processes of the Spiritual World, of which it should form the crown.—From "The Essentials of Mysticism," by EVELYN UNDERHILL.

THE PASSING OF A CENTENARIAN.—We have to record the transition, in her 102nd year, of Mrs. Catherine Skeate of Hove. Cheerful to the last, she passed out of mortal life with the glad assurance that might well mark the end of a long and matured earth experience and the beginning of a newer and brighter career. Mrs. Skeate was a keen raconteur, being full of anecdotes and reminiscences of the celebrities of early Victorian days. Her recipe for longevity was, moderation in all things, especially diet, but doubtless her happy and contented nature played no small part in the matter. Moreover, her trust in the Divine Order of life was absolute, and the reality of life beyond the veil was no secret to her.

"ANOTHEN."

In allusion to the recent discussion on the meaning of the Greek word "Anothen," G. M. sends us the following amusing epigram:—

Outflashes the eloquent Powell with light on the Greek word Anothen:

And Sir Oliver, mighty in Physics, consults a small Liddell and Scott;

But I, like the wandering dreamer who sought for his brethren in Dothan,

Still find the real meaning elusive, and Westcott* (ad. loc.) says a lot!

For the Dialect called Hellenistic,—and with it the truth which we seek—

Has too often but little in common with the usage of Classical Greek.

DAYSPRING.

Into the dark and cold,
Piercing the clouds like a spear,
Cometh a shaft of gold—
Light for a world grown drear
With famine and fear.

Dawn comes up like a rose—
Dawn with a whispering sound,
Portals of cloud unclose,
And the earth as it swings around
Has a new Day found.

Out of the cold and the night,
Free of the fret and the jar,
We move to a greater Light
And a peace that is deeper far
Than of sun or the quiet star.

D. G.

* Westcott, has an additional note on this word, see p. 63 of his St. John, and sums up in favour of "Anew."

PSYCHIC SCIENCE AND THE CHURCH.

REACTIONS ON THE LIFE OF TO-DAY.

ADDRESS BY THE REV. G. VALE OWEN.

The Rev. G. Vale Owen delivered the second of his three addresses on "The Life Beyond the Grave" at St. Anne's, Soho, on the evening of April 13th, taking for his subject "How Psychic Science Affects the Present Life." As on the first occasion the large church was filled in every part. Among those present were Sir Arthur Conan Doyle and Lady Doyle, and General Sir Robert Henderson. There were also a number of clergy present.

Mr. Vale Owen said that in his last address he had endeavoured to show how psychic science necessarily entered into the minds of Churchmen when they recited the Creed, and how certain articles of that Creed had been modified by the science of to-day. That night he wanted to show how psychic science must of necessity enter into the life of everyone who was in a state of progression—that was, every thoughtful man and woman. It was sometimes forgotten that psychic research had as intimate a relation to the present life as to the life beyond. Some people found difficulty in understanding that fact, and further difficulty in understanding the inter-penetration of the spheres or states of life. He tried to explain to such people that the inner manifestation of spirit was behind the outer manifestation of material. Those two worlds inter-penetrated, one nearer to the realm of causes than the other. Also they had difficulty in comprehending how the two realms or universes might occupy the same space. In illustration, the speaker said:—

"Take your stand, in the early morning, upon the hill-side and look out over the valley. You breathe the pure air of the morning, which fills the valley and overflows the hills beyond. The sun ascends and fills the valley with light, yet the air is not displaced; it is there in its original quantity. The birds begin to sing their *Te Deum* and music floods the valley.

"The sun ascends higher, and the air is suffused with heat. Under the beneficent influence the flowers open and give forth their incense, and their perfume is ambient everywhere. And now we have the valley filled with air, and filled with light, and with music, and with heat, and with perfume, each distinct in itself and self-contained as an entity, each inter-penetrating the others without displacement, and there is room for all. And as we look and ponder upon all this wonder and beauty we become aware of one other element which invades and informs all these things—life, the Life of Him Who brought into being and co-ordinated them all. We perceive a spiritual glory shining through the material veil, and we know we are beholding a little corner of the Kingdom and the Power and the Glory of God."

If the visible universe was infinite, and filled all space, where was there space for another? He asked them to imagine a glass sphere filled with air. Turn on an electric lamp and flood the globe with light: the air in the globe was not displaced, but the globe was filled with both air and light. They might carry the analogy further, for the air in the globe was inter-penetrated with ether. Here were three elements, or series of vibrations, occupying the same spherical space, yet one did not displace the other. Now let them enlarge the globe until it had a circumference equal to that of the earth, the solar system, the universe, and still further until it burst and was shattered. Its threefold content now became infinity, and there was no longer any circumference. So it was possible for there to be a multiple of universes, each in itself infinite, and each inter-penetrating the other without displacement. This material world was the place of our evolution, where we gradually accustomed ourselves to our spiritual environment, absorbed that environment and became consciously denizens of both.

The Church of the Christ was a nexus, or connecting link, between the two. It was a kingdom in this world, but not of this world, even as electricity was in the atmosphere, but not of the atmosphere. In the Church we found our spiritual environment to prepare us for the life beyond. The process by which this was accomplished was that of assimilation. The two Great Sacraments also blended the two—the outward material and the inward spiritual. They were also complementary, the one of the other. By baptism we became part of our newly intensified and Christ-conditioned environment. In the Holy Eucharist our environment became part of us. The universe was the material body of the Christ—that is of the Logos energising as the Christ. It clothed the spiritual body of the Christ as a garment. The Church was this same twofold body of the Christ localised and intensified as a nucleus. The bread and wine were this same body of Christ conditioned to our capacity of assimilation. Both Church and Sacrament were the body of the Christ clothed with a garment woven out of that same etheric substance which was basic to the universe. The life of the

Creator, operative through the Christ, energised in nature universally; in the Church as in a family, in the Sacraments individually.

Christ realised this and boldly acted on it in those three miracles of the raising of the dead.

The words which our Lord used in the case of the son of the widow of Nain were, "Young man, wake" (Weymouth). In the case of the daughter of Jairus Jesus took into the little girl's bedroom her father and mother, and the three most psychic of the apostles, that He might draw from them power to replenish the supply which He had expended on the way thither in healing the woman with the issue of blood. He told the bystanders that the little maid was not dead but asleep. The hired mourners were making so great a tumult and also showed so antagonistic a spirit by their scorn, that He sent them away in order that their adverse influence might be removed. All who remained were in harmony; in the case of the parents this was shown by the action and words of Jairus. They all had faith that He could raise the child. He commanded her to wake, and she awoke. Luke says "her spirit turned back again." The action of the mourners had had so distressful an effect on her that He told the parents to suppress for a while the fact that He had been successful; to keep her quiet for a time. It had also hindered Him from effecting a complete return to health and vigour; so He told them to give her nourishment.

Jesus was in Peræa when news was brought to Him of the illness of Lazarus. He at once entered into the conditions prevailing at Bethany, and then told them that the sickness was not "unto death." By prayer and will power He took measures that, while Lazarus should be allowed to enter the state of incipient death, yet the process should not proceed to completion. When this came to pass two days after, He told them what had happened: that Lazarus had fallen into the sleep of death, but that He was now going to awaken him. He hoped that the two sisters would understand the message which He would, of course, have sent back to them. But when He arrived He found that neither Martha nor Mary had the understanding He had expected. This troubled Him exceedingly, both by reason of His disappointment and more because he feared that the effect of their state of mind, together with that of their friends, might possibly have completed the process of death which He had endeavoured to prevent.

When, however, He arrived at the tomb and had caused the stone to be rolled away, He perceived that there was no evidence of decomposition having taken place. Greatly relieved He thanked His Father that He had answered His prayers offered while in Peræa. He had promised the disciples then that they should see something which would help their knowledge and belief. This promise would now be fulfilled.

There was no statement in this account that He "awakened" Lazarus. But there was a later reference to Lazarus as the one "whom He awakened from among the dead." (John xii., 9.)

Psychic Research had thrown light on the meaning of our Lord's words and method in these cases of raising the dead. It had disclosed the fact that there was an attachment between the material body and the soul, or spiritual body, analogous to the umbilical cord which was severed on the birth of a child into this world. Until that cord was severed the child was not well and truly born. So there were spiritual nurses attendant at every death who performed a like office for the soul new-born into the spiritual world. In other words, death was a real and true birth. This operation was well known to the psychics of old time. It is referred to in Ecclesiastes xii., 6 (in the literal translation from the Greek of the Septuagint): "or ever the silver cord be snapped." This was the elastic life-line which connected the soul with the material body during sleep. The sleep to which our Lord referred in each of these three cases was that ever-increasing state of coma through which the soul passed into the awakening to the life eternal.

The complaint was sometimes made that Psychic Research had no practical bearing on the affairs of this life or on "science" in the sense in which that term was usually understood. Such a science was that of medicine and surgery in the widest application. Resuscitation after drowning had been studied and greatly developed of late years. People who, a few years ago, would have been considered as beyond human aid, had, by modern methods, been raised again to life. It was reported, a short time ago, that a man whose pulsation had ceased, was brought back to life by massage of the heart. Mr. Vale Owen ventured to suggest that a careful study of the properties of this spiritual umbilicus, this life-line connecting the material body with the spiritual body, might prove to be of inestimable benefit to the human race from a medical and surgical point of view.

"He that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto My Father." (John xiv., 12.) Medical science might claim that promise to-day, and, extending its boundaries beyond the material into the spiritual domain, inform its diagnosis with a wider range of power and, in an ever-increasing number of cases, be able, with sure conviction, to say, "This man is not passed beyond our aid; he is only asleep. I will awake him from his sleep."

THE STORY OF THE CROSS.

ADDRESS BY MR. PERCY R. STREET.

What he described as "the most fascinating story in human history" was told by Mr. Percy R. Street to an appreciative audience of members and friends of the London Spiritualist Alliance at 6, Queen Square, on the evening of Thursday, April 14th.

MR. HENRY WITALL, who presided, in introducing the speaker, alluded to Mr. Street as one of a group of true Spiritualists who had brought happiness and sunshine into many lives which would otherwise have been dull and full of care. As head of the Reading Spiritual Mission, Mr. Street had exercised a powerful influence for good. In that district among working people his influence had transformed many a mere house into a real home.

MR. STREET said he regarded the Story of the Cross as the most fascinating in human history, because it unveiled the great truths of life in a way no other symbol was capable of doing. It had played a very important part in human experience; it was at once the most universal and the most enduring. With the aid of a series of beautiful diagrams and pictures the lecturer traced the history of the cross from the earliest times. Its probable birth-place was Egypt. In dealing with Egyptian cross worship he said that the first form of the cross actually worshipped was uncertain. The cross in various forms also appeared in Babylon, India, Mexico, and Peru. The Hindu Buddha was often depicted making the figure of a circle and cross, both with hands and feet, while holding in one or both hands a four-petalled lotus. The symbol was discovered by the Spaniards to be in use among the early inhabitants of Mexico. It was also seen in a stone inscription at Pitcairn Island, where it resembled a symbol employed in Egyptian hieroglyphics. Christian cross symbolism afforded the lecturer an opportunity of recounting the various legends of the cross, though he pointed out that the cross was by no means peculiar to the Christian faith. The Golgotha cross, probably the oldest Christian emblem, had been found on the breasts of mummies. Even the hot-cross bun was known in ancient Egypt, India, Palestine, Greece, and amongst the Druids. So through its many ramifications Mr. Street traced the absorbing story of the cross, taking us into many lands where, amongst strange peoples, this immemorial emblem had made its appearance in one guise or another. The audience followed with the deepest interest a discourse which was the manifest product of much thought and patient industry. The diagrams were especially admired. These, Mr. Street stated, were the work of his energetic colleague, Mr. Woodward Saunders.

MR. LESLIE CURNOW, in proposing a vote of thanks to the lecturer, referred to his wonderful versatility. Mr. Street was a gifted psychic, a vigorous speaker, a man of true spiritual power, and that night he had shown himself as a deep student of mystical symbology. The vote of thanks was carried with acclamation.

"THE SCIENCE OF THE SACRAMENTS."*

Among quite high types of the religious mind there are two chief divisions—the one with artistic and the other with scientific affinities. To the one symbolism is a help, to the other it is a hindrance. This fact gives rise to the Catholic and the Protestant mentalities. Symbols easily become ends rather than means; and that they were so in the Europe of Luther's time no well-informed Catholic denies. The Puritan reaction was the result, and so temperamental were the causes in play, that with the same arguments before them, the bulk of the Northern nations took the one side and the Southern nations the other. Minds of either type may feel the highest devotion to the Master, but the one regards the Church as the means appointed by Him to act upon the world through a priesthood endowed with miraculous powers and a creed which expresses man's nearest possible approach to absolute truth, imposing morality by Authority; the other acknowledges no hierarchy as essential and no creed as of binding force, but looks on Christianity as being the teaching of Christ in the gospels and in the hearts of men, as shown by honesty, truthfulness, sobriety, love, and goodwill in all the relations of life, this morality being proportional to the degree of spiritual evolution, and the standing proof of it. Very seldom are these two groups able to understand one another.

Mr. Leadbeater's position is with the former group. He has adopted unreservedly the whole Roman Catholic system (minus the supremacy of the Pope as Head of the Church), making certain beautiful liturgical changes which do not affect doctrine. He speaks of the priesthood as endowed with "magical" powers (pp. 176 and 165) in virtue of which transubstantiation takes place at the Mass; and, indeed, his whole argument rests on the reality of such powers. To most persons the "Science" of the "Sacraments" will be a contradiction in terms, for science means knowledge based

on provable phenomena: Mr. Leadbeater connects the two by stating that to clairvoyant vision the rays of light and power are actualities. He says (p. 184):—

My attention was first called to this matter by watching the effect produced by the celebration of the Mass in a Roman Catholic church in a little village in Sicily. At the moment of consecration the Host glowed with the most dazzling brightness; it became, in fact, a veritable sun to the eye of the clairvoyant, and as the priest lifted it above the heads of the people I noticed that two distinct varieties of spiritual rays poured forth from it.

He describes, as an onlooker, the vast structure of coloured thought-forms that envelop a church wherein the Mystery is enacted. He connects these forms and rays with "science," by means of the "astral," "mental," and "intuitional" forms of "matter" which his theosophical studies have made real to him. Mr. Leadbeater claims to be a bishop of the Liberal Catholic Church which "came into existence as the result of a re-organisation in 1916 of the Old Catholic Church in Great Britain." It aims at combining the traditional sacramental form of worship—with its stately ritual, its deep mysticism, and its abiding witness to the reality of sacramental grace—with the widest measure of intellectual liberty.

The book is accompanied by a letter from the Rev. O. W. Scott-Moncrieff, Rector of Edgware, Middlesex, who says that if his fellow-clergy "will but give this book their unprejudiced consideration, they will derive real benefit therefrom. They may not be able to accept all that is here stated, but they will certainly find their own spiritual experience of the sacraments in manifold ways illuminated and confirmed."

The devotional intention is unmistakable, and the temper is Modernist. Its appeal is obviously to that section of the clergy who wish to restore the entire Roman rites and sacramental system. There is much that the average Churchman, whether cleric or lay, will find very difficult of acceptance; e.g., that the kingdom of nature-spirits is as various as the animal kingdom (p. 56) and susceptible to "signs of power, of which the cross is one." The eclecticism that assimilates the Egyptian and Buddhist mysteries will displease many, even though it be a disposition to see truth wherever found and however expressed: this, however, goes along with the reservation of special powers to the line of the Apostolical Succession which is denied to Free Churchmen (pp. 311 and 313).

It is not the part of a reviewer in *LIGHT* to take any side in purely ecclesiastical questions: the aspect of the book that most concerns us is that clairvoyant impressions are necessarily objective to the seer. Only through their unsuggested cognition by others can any objectivity be predicated; and however beautiful the symbolism it will remain only symbolism in the absence of such confirmation. For those who can accept these visions as objective, or as corresponding to some reality, Mr. Leadbeater's view may well be an aid to devotion; and if it is, there is no more to be said; unless that those who do not accept the sacerdotal theory will not expect the union of hearts which is the professed desire of the Churches to come along any such lines.

V. C. D.

"THE UNDISCOVERED COUNTRY."

A GIFT TO "LIGHT" DEVELOPMENT FUND.

Mr. Harold Bayley, the compiler of "The Undiscovered Country," has generously made over to *LIGHT* the entire stock of copies of that work, the proceeds of the sale to be devoted to this Fund. Mr. Bayley's book is a collection of spirit messages of intense interest as dealing with every department of the subject. As a text book and propaganda document it is invaluable. It will be an added pleasure to all our friends who purchase copies that they are thereby benefiting *LIGHT*.

MR. STANLEY DE BRATH (Merlewood, Oatlands Park, Weybridge) would be much obliged for information regarding any reliable published cases of healing mediumship on a considerable scale. Single cases are always open to sceptical criticism.

PHYSICAL CENTRES OF PSYCHICAL PERCEPTION.—On the 14th inst., in one of a series of Thursday afternoon lectures which he is giving at the British College, Mr. Robert King dealt, in an able manner, with the above subject. He stated that the solar plexus, a nerve centre of spontaneous motion, was usually exercised in natural and emotional mediumship, and especially in physical manifestations; the pineal gland in the head was used in intuitive and mentally controlled forms, and the heart, the greatest of all, was a centre of spiritual control, which embraces both feeling and mind, and transcended those, drawing the user into conscious unity with the Universe. Mr. A. W. Jones, of Holloway, a spiritualist of many years' standing, spoke at the College on Wednesday, April 13th, on Phrenology, treating the subject in relation to the evolution of man's spirit, here and now. He mentioned that Mr. James Burns, one of the early pioneers of Spiritualism, was the first to draft anatomically the position of the various qualities as shown by the skull,

* "The Science of the Sacraments," by C. W. LEADBEATER (Kegan Paul, 15/-).

SIR ARTHUR CONAN DOYLE

AT QUEEN'S HALL, LONDON.

2nd Address: "The Religious Argument."

SIR ARTHUR CONAN DOYLE delivered the second of his series of three lectures on "Death and the Hereafter" at Queen's Hall on April 12th. His subject was "The Religious Argument."

VISCOUNT MOLESWORTH, who presided, said:—

It is with great pleasure that I preside here to-night in support of Sir Arthur Conan Doyle, and have this opportunity of testifying in some small degree to my appreciation and unbounded admiration of the work to which he is devoting his life. I would also like to congratulate him on the splendid success attending the mission to Australia from which he has just returned. It would be no news to you for me to say that this is not in any sense a new gospel that is being forced upon anyone. It is rather an honest endeavour to further the well-being and happiness of our fellow men by placing before them spiritual truths recovered and restored to us by modern science.

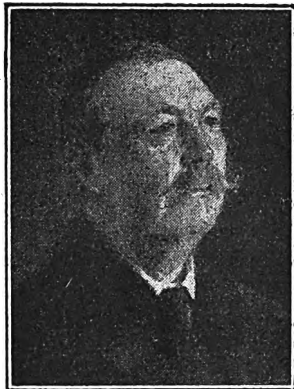
SIR ARTHUR CONAN DOYLE, in commencing his address, said that in his first lecture, on the previous evening, he had dealt with what might be called the physiological side of the subject. He had tried to show what was the raw material on the material plane from which psychic evidences came, and how overwhelming was the evidence in favour of the phenomena. These phenomena in themselves were more or less puerile things; they were really only valuable because they direct our attention to those larger issues which lay behind them.

Referring to the slow progress of the movement of Spiritualism he traced one of the causes of this to the opposition of the Churches. Long before the Christian Churches really understood what this matter was they fiercely opposed it, and there was still a certain amount of opposition from people who even now had not mastered what the real underlying facts and tendencies were.

Apart from this, corporate Science had also combated the movement, and to-day had the greatest possible difficulty in getting back and saving its face. It did to Spiritualism exactly what it did to mesmerism. For seventy years science laughed at mesmerism. Then it was compelled to accept it, and the way it got round the matter was by calling it by another name—hypnotism, and saying that that was all right, but that mesmerism was mere quackery, the public knowing perfectly well that the two things were the same. Nevertheless, a great number of individual scientific men of the very highest rank who had examined the phenomena had pronounced in their favour.

The third thing which had told against them was the attitude of the Press. The Press, which in these days was so powerful, from the beginning saw the ludicrous side. All religious movements might be made to appear absurd. The Press had always harped upon that one side of it, and the result was that they had never actually, until recent years, been able to get a fair statement before the public. It was that difficulty which drove him (Sir Arthur) to take the platform, because he found it was only by getting face to face with people that he could make them understand exactly what it was Spiritualists were trying to do, and why they were trying to do it.

After dealing generally with questions arising out of the opposition and misunderstanding of the whole subject, Sir Arthur said: "The Church never made a more extraordinary mistake than when they looked upon us as an enemy instead of encouraging us as a most powerful ally. If you only look back on the history of the Church, if you only see how during the days of Hume and all the early Deists and then through Voltaire's time up to the time of the great Victorian agnostics, always you find the Church has been attacked and driven from one position after another until at last it seemed as if its very foundations were going to be undermined and that it had got into such a state of absolute dissolution that it is well known that if one said that one person in ten went to Church one would probably be oversteating the case. I do not think a Church can be very far from absolute annihilation when only one out of ten of the population even formally goes to Church. Then it was just at that moment that we came in and with desperate earnestness said, 'We can prove all these things for you. These scientific men are calling for proofs; you cannot give them, but we can. We can show that although we may differ from you on this or that little dogma, none



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

the less on the absolutely vital basis of life after death, we do continue and our life beyond depends on the use we have made of this life. We can prove the point and when you are attacked you can appeal to us and together we can form a phalanx that nothing can break.' So really it is with rather a bitter smile that we take up the paper and find the reverend Mr. this and that attacking us and calling us devil-worshippers and all the other libels that come to us. We know that we really are the soundest and best props that real religion has ever yet had."

Dealing with the phenomenal evidences and the ingenuity with which those who carry on the work in the unseen world meet the many difficulties of affording complete proof the lecturer said:—

"These clever arrangers, these organisers, are always trying to meet every one of our problems. With extraordinary ingenuity they do it.

They realise that the direct voice has been criticised as being possible ventriloquism—possibly this or that. What has happened is that in Glasgow several researchers, although amateurs, have a box which they lock. Inside the box there is a telephone installation, and in the presence of the medium, an amateur, a son of the family who stands by the box, there comes a voice, a singing of hymns. You can carry on a conversation, several people listening at the same time, at the different ear apparatus, showing that it is not hallucination, and that ventriloquism is out of the question. It seems to me that any reasonable person reading that article cannot but admit that the direct voice is what we know, and prove to be absolute scientific fact. (Cheers.) These are the different methods by which our communications are received. We are always confronted with the question—is it right to do this? That appeals to a great many people. You cannot say that any psychical power the Almighty has given to us was not meant under any circumstances to be used. The fact that nature has implanted it there and that it is a thing common to all in a greater or less degree—although some have it in an exaggerated form—shows that it is for use. Those of us who have used it, those of us who know the enormous consolation, the enormous peace of mind which comes to those who get information from those they have lost know also how helpful it is in endeavouring to improve character, and I cannot doubt that the mere fact that you get such fruit from the tree is a proof that the tree is a sound one. Mosaic law teaches us to do many things we never dream of doing. Witch doctors, black magic, all forms of evil things cannot be compared at all with a thing taken up for religious motives in order as we take it up to prove the continuity of life."

Sir Arthur then went into the questions of the conditions of the spirit world and read out a number of deeply interesting descriptions received from spirit communicators who testified to the peace and happiness they enjoyed in that better world, although it was freely admitted that there were dark and unlovely regions in which those who had misused their earth opportunities had to pass a period of purgation. In this connection the lecturer said:—

"That is the nearest approach we get to what used to be called purgatory. On the whole I think the Reformation in the main brought good into the world, but it made two great mistakes. It held on to Hell and dismissed purgatory. It ought to have held on to purgatory and dismissed Hell. (Cheers.) The other mistake is about praying for the dead. Prayer is concentrated good-will and there is nothing which they on the other side say they appreciate more than that. Of course, the scandals of payment for praying and so forth influenced the mind of the early reformers. Believe me, prayer is very welcome to the dead. As to the question of punishment, from all the information I have on the question there is a material and there is a spiritual way. If you are weighed down with materialism down you go to the surface, down to an earth-bound spirit, to an earth-bound creature which we call ghost. That is an earth-bound spirit. If you are spiritual you go high into the more spiritual spheres. If, like most of us, you are neither one nor the other, you go into that medium land between the two. Later, the spirit goes from place to place, at last reaching that spiritual sphere of which we have been taught. There are religious views in the other world. When you pass over you are met, as I have told

you, by those who love you. Suppose you are a very strong Roman Catholic. Naturally those who meet you, those who loved you, were of the same denomination. They held the same views. Therefore, you at once go into what I may call a Roman Catholic atmosphere. The same would occur to Anglicans or those who profess any other creed. You do not at once go through any great transition of thought. On the contrary, although you may not find things as you thought, you continue to believe that your old creed was in the main the best one and then gradually the process goes on until at last, in the great love of God the Father, in that great Brotherhood of Man, you find a common basis of religion. That is the course which the spirit eventually attains. But when we ask them which is the best religion to have upon earth their answer is, I think, full of charity and common sense. They say, 'Well, the object of life is to gain spirituality, to gain unselfishness. If your religion is helping you to do that it is the religion for you.' If a Roman Catholic is being improved in that sense—and many of them are by their religion—how foolish it would be to foreswear it. The same applies to the Anglican and the Salvation Army lass. What self-denying women Salvation Army women often are. These women are getting good from their Creed. Why in the world should they give it up?"

In concluding an address of great power and convincing argument, Sir Arthur said:—

"I have tried to show you that there is a strong reason to believe that we have cast round in a great circle and that we have come back again to the source of truth. Yet it would be a stigma upon God's Providence to imagine that two thousand years of the world's history has been travelling entirely in a circle. That does not occur. I think that the track of destiny is always to be represented by a spiral. Always the circle goes round to a point where it used to be, and then on again to a point above, bearing a similarity, but none the less higher. There is that great spiral coming out of the darkness, a spiral marking both spiritual and physical evolution. We see it coming out of the darkness. We see it passing on. We see it as far as our eye can trace, losing itself in the light above us. If we, in our little lifetime, can only adjust our little curve so that it can fit into that divine spiral then indeed I think we shall have fulfilled the highest for which we were put into this world." (Loud applause.)

THE CHAIRMAN, in calling upon Dr. Powell to propose a vote of thanks to the speaker, said: "I have heard it stated that Spiritualism is not spirituality. I always consider that statement to be very misleading. Psychic research may not in itself be synonymous with spirituality, but it does awaken in us a strong sense of things spiritual by forming a doctrine of immortality and giving us a clearer conception of the great workings of the divine law of nature which manifests throughout all phases and spheres. To those who are not particularly conversant with this subject I would commend the three thousand volumes in the library of the London Spiritualist Alliance dealing with Spiritualism and psychic matters from all possible points of view. I commend the study of them as conducive to a wider and more helpful religious spirit, unfettered by the restraining influences of sectarianism and Sabbatarianism and developing the fundamental faith of the fatherhood of God and the brotherhood of man."

DR. ELLIS POWELL, proposing a vote of thanks to Sir Arthur Conan Doyle, said: "There has been a controversy for ages as to what is the real meaning of religion. On the one hand we have been told that it comes from a Latin verb which signifies to bind together, and that it means a re-binding of the spirit back to God from which it came. If that be its significance it is a meaning wholly welcome to Spiritualists. On the other hand we have been told that religion signifies a re-assembling or re-collecting of the ancient wisdom with regard to God and the spirit of man. If that be the fact, we, as Spiritualists, are absolutely content to attach that significance to it. Whether we are said to be engaged in re-binding the spirit to God, or whether we are re-assembling the lost fragments of the ancient wisdom, we consider we are equally discharging a task which is fraught with immeasurable benefit to the world." (Cheers). The speaker appears never to have met a man who was sunk in what the Theologians call sin. There is a simple reason for that. Sin is entirely a theological figment. If you go back to the New Testament word you find it has no theological significance whatever. Its original Greek meaning is simply a missing of the mark. There are a good many of us who would be inclined to dispute that we were sunk in sin, but I imagine that there is not one of us who would say that we do not occasionally miss the mark. With regard to materialism, so it be honest, materialism is hardly regarded on the other side. Two of the leading materialists of our age, colleagues in Parliament for many years, passed over to the other side, and both found the warmest welcome there, except that they were told that their hardness in materialism would possibly put them back a little, though on the other hand their devotion to the welfare of mankind would go far to wipe out the errors of their materialism."

DR. ABRAHAM WALLACE, seconding the vote of thanks, said Spiritualists had something to do as practical religionists.

The vote of thanks was carried with great enthusiasm. SIR ARTHUR CONAN DOYLE said in reply: "Thank you very much for the patience with which you have listened to me. I only hope that some of you may look back on to-night as being the starting of a new line of thought." (Cheers.)

Sir Arthur then proposed a vote of thanks to the Chairman, which was cordially adopted, and the proceedings then terminated.

POINTS IN SIR A. CONAN DOYLE'S SECOND ADDRESS.

THE PROGRESS OF SPIRITUALISM: A COMPARISON.

Sometimes we are inclined to chafe at the fact that although seventy-two years have passed since this movement began, our progress has not swept the earth as we hoped it would have done. But we have got to remember that unless a religious idea is enforced by force of arms, as Mahomedanism was, it invariably is a slow process. After all, at the end of seventy-two years Christianity was very little known. I do not think it had been mentioned by a single classical writer up to that date, and it was three hundred years in existence before the great persecution of Diocletian came and very nearly for the time swept it away. So, if we are inclined to be impatient of slow progress, we can compare favourably with other great movements which have prevailed.

THE ATTITUDE OF THE CHURCHES.

Two great Churches have pronounced recently upon our work. The great Roman Catholic Church, through the mouths of several of its Bishops, has said that psychic research is by no means discouraged by them, but that the application of the results of it to religion is a thing not to be encouraged. Then we had a proclamation from the English Bishops. Its wording is interesting, and I will read the first sentence, which says, "It is possible that we may be on the threshold of a new science, which will, by another method of approach, confirm us in the assurance of a world behind and beyond the world we see." If we are by science proving that, then it is perfectly clear we are proving the most important thing in the world. If that is so what becomes of the last seventy-two years during which we have never had one word of encouragement from the Corporate Church? Therefore to that extent they have admitted, although they do not say so, that during all those long years they, at least, may have been in the wrong. But there is one other thing wanting in that statement. They seem to take it for granted that the world itself believes in life after death, and that this is only an alternative way of proving it. Our point is that we are proving it to hundreds of thousands of people who would not accept it in the guise in which the Church laid it before them. We are tapping a new strata of thought altogether. We are tapping intellectual and reasonable men who would not believe in dogma, but to whom we bring proofs. Therefore, the Church might well, in order to be perfectly fair, have added to that sentence the words, "And we are also exhibiting these proofs to people with whom we have long lost touch." If they had said that it would have been a perfectly fair statement, but, even as it is, I am sure we are able to accept it as a promise for the future.

SUPPORT FROM MEMBERS OF THE CHURCHES.

Christ said He had other things to say, but the time was not yet. Could He more clearly have expressed the idea that all revelation was not given then? I do not think that any persons, whatever their Creed, could reasonably say that it was impossible to take the central facts of our knowledge into their Creed, and yet be consistent. I believe—in fact, I know—Roman Catholics who have done so, and are none the worse Roman Catholics for that. As to the Anglicans, some of the greatest lights of the Anglican Church have found no difficulty at all in accepting it. When I announced my own feeling on the matter, the very first letter I had was from Archdeacon Wilberforce, who was regarded as a brilliant light of the Anglican Church, congratulating me on my resolution, and stating that he entirely sympathized and agreed.

RECRUITS FROM MATERIALISM.

There is only one class of man with whom we have a quarrel, and that quarrel must be one to the death. That man is the absolute materialist. I have no word of contempt for materialists. I know that they are most honest, earnest men, some of them perhaps rather obstinate, some of them as dogmatic and bigoted as any religious man could be, but at the same time they include in their ranks men of the greatest nobility. I have gone through that phase myself. If you read John Ruskin, who was a materialist, you will find it was Spiritualism that came to him. In a letter to Holman Hunt he admitted it, and said the change in his views was entirely due to Spiritualism. Dr. John Eliotson, that grand, rugged fighter, who was head of the Secularists in Great Britain in the 'sixties, said he could not stand against the facts, and he became one of the leaders

of Spiritualism. It is from the ranks of these men that we gradually obtain converts, sometimes valuable ones.

WHAT THE SPIRIT WORLD THINKS OF CHRIST.

What they (the spirits) teach is that Christ is the highest being of whom they have any knowledge. Therefore, He is an intermediary between a far-off infinite God, who is inconceivable, and all lower ranks, whether it be here or in the plane above. Christ is that highest spirit full of divine power. He is the particular tutelary guardian of this universe. They agree that He incarnated Himself not possibly only once. It is possible to be narrow minded about this. We must remember those great teachers, Buddha and Krishna, who always taught the same creed of humility and charity. There is no reason to say that Christ only came once. Christ came down to set an example to mankind. According to them He did not come down to leave a tangled web of theology over which people should fight for fifteen hundred years. His coming down was to lead a simple, charitable, kindly life of man among men, showing how beautiful such a life might be. His death, in my poor opinion, has been exaggerated, because many men have died for ideas. Beautiful as His death was, it might be paralleled by many others. But what is unparelled is His life and His teaching. That is a true centre of the Christian faith. Although the centre of gravity has swung in the wrong direction it must come back in order to get its true centre—the motive of the life of Christ, and not the wasting of our tempers and intellects over insoluble problems of theology as so many Christians unfortunately do.

THE FATHERS OF THE CHURCH.

People talk about the Fathers of the Church. They do not read them very often. But the Fathers of the Church are impregnated with Spiritualism from end to end, especially those who lived before the Nicæan Council. St. Augustine said the spirits of the dead may be seen by the living, and it is clear that St. Augustine did not consider the Old Testament forbade the practice. . . . I could also quote Jerome, Tertullian, and Clement, and I may tell you that in the Apostolic Constitution it is said that in every Church there ought to be three discreet women—one for the gift of healing, and two for revelation.

THE THIRD ADDRESS.

SUMMARY AND GENERAL CONCLUSIONS.

On the following Friday the 15th inst., SIR ARTHUR CONAN DOYLE gave his concluding address, "Summary and General Conclusions," during which he showed a number of lantern views of materialisations and psychic photographs of great interest.

DR. ELLIS T. POWELL, who occupied the chair, opened the proceedings with an effective little speech, in which he referred to the lecturer as one of the most romantic and progressive figures among all those in the great battle line in which the forces of progress are locked with the forces of reaction.

SIR ARTHUR, in the course of his address, which was mainly by way of description of and commentary on the pictures shown, dealt at great length with ectoplasm, and predicted that the next century or two of the human race would be largely occupied in analysing its potential qualities. He thought that Mme. Bisson, who was the first person to approach the matter scientifically, would take the same place in psychic science that Mme. Curie had taken in chemistry. He exhibited a number of remarkable photographs of this phase of psychic experiment in Paris, notably one in which Camille Flammarion is seen inspecting the ectoplasm. It was rather repulsive stuff, but as the lecturer said: "there are many of nature's processes which are repugnant, but we have to follow them and study them none the less." And he went on to describe how this protyle, as it may be called, was the raw material of materialisation and formed the faces, arms, hands, and in full materialisations the whole human figure. Dr. Geley's experiments were dealt with and also those of Dr. Crawford, of Belfast, the pictures shown on the screen graphically illustrating the lecturer's remarks. A noteworthy point on the evidential side was the lecturer's statement that no fewer than one hundred scientific men had been present at the séances with Eva. "At the end of Mme. Bisson's strictly scientific account, backed up by all those doctors who were present, there is shown the complete figure of her father, built up in ectoplasm, walking out of the cabinet, bending over her, talking to her, and saying one word 'Espoir' (Hope!)."

Amongst the photographs shown was a group of members of the Society for the Study of Supernormal Pictures, Mrs. Buxton being in the group, when Mr. Hope, at the members' request, took a photograph and there appeared the distinct face of Mr. William Jeffrey's father; several of the Crawford photographs showing the ectoplasm in various stages including the now well-known "rods," the materialisations of "Katie King" in connection with Sir William Crookes' experiments with Florrie Cook. Intense interest was shown in these photographs, and the descriptions given. A portrait of Mr. Engholm (with "psychic extra" of his little boy) was also shown; and of Mr. Engholm, who is managing director of LIGHT, Sir Arthur

said, "He is a dear friend of mine who has been a mainstay of our movement and has put a great deal of unselfish work into it."

In the course of his remarks in concluding what is generally regarded as the most interesting and impressive lecture of the series, Sir Arthur said:—

"I do not mean to destroy, but I mean to build up, and to try to make it certain to every human being that he lives after death. When they know that life after death is certain, then I think we will have a religion such as this world has never experienced."

THE CHAIRMAN, in proposing a vote of thanks to the lecturer, referred to Mr. William Jeffrey as a prosperous Glasgow merchant, a man of singularly keen and incisive intellect, and one of the finest amateur conjurers in this country, and also (he believed) a former chairman of the "Magic Circle." Mr. Jeffrey went into the movement with the idea that in the course of a month or two he could show the whole thing to be a fraud. "But within the course of a month or two he came to a very different conclusion, with the result that he is one of the most trenchant, powerful and unflinching advocates of the spiritualistic cause."

The vote of thanks to the lecturer was carried with hearty acclamation, and Sir Arthur Conan Doyle having briefly thanked the audience, the proceedings terminated.

THE CONSPIRACY OF SILENCE.

By M. L. CADELL.

"I am like the lassie who said: 'I had rather hear ill of my love than not hear my love's name!'"

This remark was once made to the writer by the mother of Robert Louis Stevenson at a time when her son was in far-off Samoa, and she was in her home in Edinburgh. Mrs. Stevenson added: "I look through the newspapers every day to see if Louis' name is mentioned anywhere; it always makes me happy to hear of him whether he is praised or whether he is criticised."

It is well known that the bond which united this famous son to his mother was a very close one, but all mothers feel it a pleasure to talk about their children, to answer enquiries about them: their faces light up, they are full of animation, the topic is so obviously one near to their hearts. When a son or daughter is away from home news of them coming through friends is doubly welcome; everyone realises this as a fact beyond dispute. But when a beloved child is removed by the "change called death," the view taken is entirely different. Friends come to the house that once was gay; one knows that they are thinking of former happy visits, but they are careful to avoid mentioning the dear name.

A Highland shepherd's wife, whose son and daughter had died within a few months of each other, told a friend that from the day of their funerals her husband never uttered his children's names. She said he sat on the opposite side of the fire through the long evenings not speaking. He would have thought it unseemly to mention the dead, though she guessed his thoughts must be, like hers, full of his boy and girl.

Spiritualists often write as if the idea of bodily resurrection at the Last Trump was a long-exploded notion. The writer thinks it has still a great hold, though it is not so much spoken of in the pulpit as formerly. In any case the usual expression in referring to anyone who has passed on as "poor so-and-so" seems to imply that their condition is not particularly happy. But if all the world really believed that death is *promotion*, what a difference!

Enquiries could then be delicately made as to whether the one who had gone on had been able to make his or her presence felt to any of those left behind. "Is it well with the child?" could be asked, and answered, "It is well."

If a message came unsought through some mediumistic friend it could be handed on. Messages to old friends would no longer be received with cold disbelief; proofs that the loved one continued to show interest in his home would not be scorned as hallucinations.

There is, too, a darker side to this silence; in many cases it leads to forgetfulness. There are people who simply cannot bear suffering, whether of body or of mind. As the death of their friend has made them suffer, and each remembrance causes a fresh pang, so their firm endeavour is so to occupy every moment that there is literally not time to think. It is wonderful how soon, given change of scene, fresh people and new interests, a loss can be forgotten. But is this quite fair to those who have gone over? Do they not still desire to be loved? It is not grief and lamentation they desire, far from that; but a constant flow of loving thought and prayer. This need not interfere with daily duties, new friendships or new ties. In families where one of the children has died young, a place has in some cases been kept for the child with its brothers and sisters, simply by speaking freely and fully of it as still one of the family. If on the other hand, the policy of silence is adopted, in a year or two the children will have forgotten.

Let us as Spiritualists, then, live in hope that the day will come, and that before long, when the silence of death will no longer remain to darken the world for those left behind.

LIGHT,

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W.C.1. Tel: Museum 5106.

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A "NEW MATTER" AND A NEW LIGHT.

It was the late William Stewart Ross, better known as "Saladin," who observed as a curious reflection that the divine poetry of Shakespeare was manufactured out of beef and bread. And in a substantial sense this is quite true. We thought of this instance of the alchemy of Nature as we listened the other evening to Sir Arthur Conan Doyle, who, in describing the new form of matter known as "ectoplasm," or plasma (to use the term preferred by Dr. Crawford), alluded to it as being the base or foundation for those higher manifestations of beauty which belong to the spiritual order.

Old investigators of Spiritualism have been more or less familiar with plasma—that "new form of matter," which is probably also the oldest—for over half a century, but it is only within the last few years that it has come under the scrutiny of official Science, with results that may well be revolutionary.

What really is it? We can only theorise, using vaguely such terms as protyle, the "first matter" of the old alchemists, the *primum mobile*, and so on. Perhaps it represents the point at which, in the physical order, force and form blend, for force and form, always close companions, may at some stage enter into so subtle a union that each may seem to our limited vision to be alternately the other.

We can only speculate. Philosophically, if not scientifically, we hold that in the Universe we are dealing with One thing which takes an infinite number of forms, and that in plasma (the term was selected by Dr. Crawford as being non-committal), we have a substance which represents a link between the physical and the super-physical worlds.

It may well be a substance so fine and plastic as to be readily moulded by thought, and with this idea in mind we see a fertile field of explanation for many problems that confront us in the investigation of those psychic phenomena which take physical forms, to say nothing of other difficulties in regard to the conditions of spirit life.

Everyone, we are told, radiates an aura, a spiritual or psychical atmosphere which surrounds him as an atmosphere envelops a planet. We suggest that this aura is itself of the nature of plasma—that indeed it takes the form of plasma when condensed. We suggest further that a mediumistic person is one who not only gives forth a more abundant supply of this substance than the average man or woman, but also that this is of a different order or quality, that it is in the nature of a leaven which, impregnating the rest, renders it fertile.

Many times we were told in earlier days by the unseen operators at a physical séance that they worked through the blended auras of the circle, that until these mixed and mingled (it needed harmony of mind and temper in the sitters) they could do nothing. The medium was always a *sine qua non* because his or her aura was needed to make the mixture complete, just as in chemistry it is sometimes necessary to introduce an element known as a catalyser to enable the other elements to combine.

It is more than likely that the progress of psychic science will confirm all this as we go along. Meantime

we pause before a new avenue of exploration full of the richest possibilities. In finding a scientific basis for the idea of a life after death we may haply discover many other things to make the world in the future a more desirable tarrying-place. The key that fits the richest casket may well serve to unlock some of the others and shower humanity with lesser gifts.

In a world of strikes and economic troubles that inflict upon us a host of physical miseries, we seem to see the beginnings of "a way out." For in this case, as in all others, we desire to be practical. All the angelic revelations in the world will not feed the hungry or warm the victims of the wintry cold, unless those revelations take a form that can inspire the scientist and the inventor. We have begun to explore the ether and to consider the possibilities of the tremendous forces latent in the atom. We believe not only in a "far-off good," but a good that is very near us, and which we have but to bend in order to pick up.

DR. CRAWFORD'S EXPERIMENTS.

Mr. F. Mc C. Stephenson writes:—

Mr. Ernest C. Craven, in an article in *LIGHT* of 9th inst., in referring to Dr. Crawford's work at Belfast, regrets that Dr. Crawford did not try the effect of contact of plasma on photographic plates. I presume that Dr. Crawford did not record his experiments on photographic plates in his last work. (The book is not at hand at the moment.) Such experiments, however, were carried out by him.

In a letter dated 14th February, 1919, Dr. Crawford wrote:—

"I got the medium to place her fingers on a photographic plate, and asked the operators to apply the emanation to the plate. Her fingers became icy cold, and she held them on the plate for about a minute. The photographer who developed the plate tells me that there was a distinct appearance on the negative while it was being developed, but that the fixing solution completely took it out. I had also exposed a plate below the medium's chair during the whole séance, and there were similar markings on this, which were also removed by the hypo. It would seem that the emanation only slightly affects the plate."

In another letter dated 21st February, he wrote:—

"Photographic Plate. I explained to the operators that the emanation did not sufficiently affect the plate and asked them to try to increase the intensity of the emanation. They said they would. The medium placed her fingers on the plate for several minutes; until, in fact, she was told to take them off by raps." Result, doubtful; possibly very slight markings.

On the 7th March he wrote: "The operators rested the end of a rod on a photographic plate, which, however, was unaffected. It can now be taken as certain that the photographic effect of the rod ends is practically negligible."

Then Dr. Crawford tried the effect of allowing a rod to touch a photographic plate previously dipped in water, thinking that the water might bring the substance into more intimate contact with the plate.

On the 13th July Dr. Crawford wrote:—

"I am enclosing a print showing the result of the structure resting for thirty seconds or so on a wet photographic plate: You will notice near the top a peculiar shell-like mark as though the structure had first found its bearings there and had afterwards spread itself over the whole plate. The white marks are where the plate has been affected, and the black where it has not been affected. I think I have already written that under certain conditions the end of the psychic structure is covered with a simulacrum of stocking marks due to the fact that the cryptoplasm comes through and then spreads over the stocking. In this print, to a practised eye like mine, the configuration of the stocking marks is plain. You will notice that it is only where actual contact with the substance of the wet plate has occurred that the plate has been affected, and this shows that no radiation has been responsible, but only actual contact of the cryptoplasm with the surface of wet plate. The plate was exposed in absolute darkness, and the medium under test. I am very hopeful about this result; for it seems to me to indicate that the cryptoplasm has a chemical action on the wet plate in that it reduces the silver salts. If this is so it follows that we have found a physical reaction for the cryptoplasm. I am inclined to think, whilst being chary of going too far, that this may turn out the most important thing obtained by now."

Dr. Crawford may not have considered his work on photographic plates sufficiently prolonged to warrant publication in his authoritative book, but the above notes show that he had not overlooked this branch of investigation.

FROM THE LIGHTHOUSE WINDOW.

Dr. Ellis Powell will give an address on "The Descent into Hell," at the meeting of the London Spiritualist Alliance on Thursday, April 28th.

The Rev. G. Vale Owen's services at St. Anne's, Soho, have drawn congregations which filled the large church in every part. His subject was "The Life Beyond the Grave," and the public response showed the widespread interest that exists in the subject as well as in the preacher and his work.

At Sir Arthur Conan Doyle's lectures at Queen's Hall there was a ready demand for *LIGHT*, large numbers of which were sold.

In the last instalment of the "W. T. Stead Messages" in the "Weekly Dispatch," an account is given of how we and things here appear from the Other Side. The communicator says: "Spirits who are manifesting themselves on earth do not see a room and the people in it as you do. The limitation of walls is unknown to them; the furniture, pictures, and nick-nacks appear to them not in material form but in their spiritual aspect. In the room in which you are now writing there are some art productions. They do not bear the aspect of wood, copper, porcelain, bronze, and painted canvas to me; I see in them only the ideas the artists had in producing them. Thus that very charming Chinese plaque is not a piece of porcelain skilfully coloured to me, but a harmonious rhythm. So also is that fine clock."

He continues: "People who are in the room with you I do not see as flesh and bone but as mind and spirit. They are vibrant with magnetic waves, with thoughts, with feelings. To us they are beautiful or ugly, brilliant or dull, or of intermediate degree, according to their state of soul; to some extent also according to their state of health. Round about them are their thought-forms; that is to say, the creations of their intelligence and their love. We see these thought-forms in some cases attract one person to another, in some cases keep them apart."

At a farewell gathering to Sir Arthur Conan Doyle in Melbourne, he said that he would like to visit Australia again, but the world was wide, and it seemed to him that other people were calling him. He had received requests from South Africa, India, the United States of America and countries on the Continent of Europe. He would like Sir Oliver Lodge to come there. (Loud applause.) Sir Oliver was prepared to make sacrifices, and had given up his academic work to study the ether and its relations to other-world conditions. Still, the matter might be put to him in such a way that he might be induced to visit that country.

Recording the passing in West Africa of Mr. Walter Jeune, of Cardiff, at the age of 48, the "Two Worlds" says that, though unknown to the present generation of Spiritualists, he was some twenty-five years ago "one of the most powerful physical mediums we have ever known. We have seen in full light the materialisation of sixteen pairs of hands simultaneously, whilst independent slate writing and apports were not infrequent. Mr. Jeune steadfastly refused to sit in darkness, and most of his phenomena were produced at circles to which the general public were freely admitted, and he never took payment in any form. . . . Many a soul has had reason to be thankful for the evidences once obtained through his wonderful mediumship."

Dr. Ellis Powell contributes to the April number of "Theosophy" an article entitled "The Psychic Explorer in the New Testament." In his opening paragraph he writes: "That Christianity possesses an esoteric basis, is, of course, a truism to every Theosophist. No intelligent student of either Christianity or Theosophy can doubt it for a moment, even if he has never studied the extensive literature which is devoted specially to the subject. The same conviction is now dawning upon the majority of Spiritualists, as their science is lifted year after year to a loftier intellectual plane. And yet perhaps it may be said, with regard both to Theosophy and to Spiritualism, that nothing like a systematic and adequate exploration of the New Testament has yet been made on behalf of either. The absence of endeavour is the more to be regretted because behind the antique and beautiful English of the New Testament, hidden away in the original Greek, lies an inexhaustible reservoir of psychic lore."

In "The Spectator" (April 9th), Lady Glenconner and the Rev. C. Drayton Thomas reply to correspondents who have written regarding Book Tests. The former says: "With reference to a chance allusion chiming with the directions of a given test, if your correspondent is willing to pursue his study of the subject, this is where he will find the vulnerable point. A supposititious book test may catch a single chance allusion; it has never in my experience contrived to meet

and satisfy six points of contact. But an exhaustive study of the subject has been undertaken by one well fitted to the task. I refer your correspondents to the volume on Book Tests, by Mrs. Sidgwick, which is shortly to appear. It will adequately meet the interest that has been justly aroused by this matter."

Mr. Drayton Thomas writes: "Taking forty book tests and endeavouring to match each one in volumes chosen haphazard, I found that chance achieved a total of fourteen hits only, notwithstanding that each test was searched for upon three different pages in order to give wider scope for the operation of coincidence. Few of these hits were strikingly apposite: in quality, even more than in number, the tests as originally verified proved superior to those found by chance. I have received accurate book tests consisting of six items to be found upon related pages, and chance search in twenty books failed to discover any result equalling the original verifications. . . . After closely studying some hundreds of book and newspaper tests, I am logically compelled to the conclusion that in these we have a phenomenon throwing light upon the action of those whose powers are no longer limited by residence in the human body."

Regarding tests from "The Times," Mr. Thomas says: "I have ground for believing that a considerable number are shortly to be laid before the Society for Psychical Research, and that upon examination it will be found that neither coincidence nor collusion can explain their accuracy or the features given as indications of their author's identity."

A correspondent in Nassau, Bahamas, sends us a copy of a local paper containing a long letter from a resident in the island of Exuma, a Mr. Gerald Fitzgerald, describing alarming poltergeist disturbances which had been occurring at his brother's house, and were witnessed by himself as well as all the members of his brother's family. His brother was informed by raps that the disturbing agency was the spirit of a man named Long William, who had been buried near the spot many years before. Beginning with rappings and scratchings, and the flying open of a window, the demonstrations passed on to the violent pelting of the inmates with ears of corn taken from a store kept in one of the rooms. The account is written seriously, but the editor treats the matter as a huge joke, and invites his readers to "read it, enjoy it, and forget it."

The net profits of Sir Arthur Conan Doyle's Australian tour, after deducting the sums taken from him as taxation by the Governments of Australia and New Zealand, and the heavy expenses of the tour, were (says the New Zealand "Message of Life") about £700, of which Sir Arthur gave various amounts for propaganda purposes, and the balance to the Spiritualists of Australia, to use as they wished, though he advised them to make it a lecture fund, and employ it in bringing out well-known speakers.

A strange story of a figure in white overalls seen in the engine room of a steamer at Barry Docks is related by a correspondent in the "Empire News" (Manchester). The steamer Rolperro, which was sunk during the war off the coast of Africa by a German submarine, had been raised and brought to Barry for repairs. The donkeyman, on going below to the engine room, which was in darkness, was surprised to see a light in the boiler room, and a man in white overalls seated before the boilers. It was supposed to be the late second engineer. After a visit to the engine room, one of the seamen said that he saw the man in white overalls going up the ladder, and he followed, but his quarry had vanished when he reached the deck.

Nita O'Sullivan-Beare writes from New York to the "Occult Review" describing how one of her songs, entitled "Love's Fadeless Rose," recently published by Enoch and Sons, came to be written. She says: "Some years ago, while staying in Paris, late in the afternoon I went to the church of 'La Madeleine.' There were only about half a dozen people there, and I knelt down near a working woman, with a basket near her. Suddenly I heard beautiful chanting, voices only, but could not locate where the sound came from. . . . The melody appeared to swell and fill the church, one lovely voice full of tenderness seeming to linger on the last notes, so I asked the woman near me where the music came from. She looked at me in surprise, and said in French, 'Pardon, Madame, what music?' I said to her, 'Now, do you hear it?' But she shook her head, and said, 'No, Madame, I hear nothing.' She went out soon after, and another woman came in and sat down near me, and to her also I asked the same question. She simply said, 'There is no music,' but as I still heard it, I ventured to ask whether perhaps she was a little deaf? At this question she looked rather offended, and said, 'Mais pas du tout, Madame'; and while the melody was still running in my ears, I hastened back to my hotel, and there and then wrote it down."

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 255.)

The Bush case is drawing to a close. Since last week, when we gave a brief summing-up of the evidence and the possible motives that might underlie the actions of Mr. Bush and the Crewe Circle, our readers have been considering their verdict. From every part of the United Kingdom have letters come to us. For the most part they have contained detailed statements of visits paid to Crewe and the results. In every case the evidence is in favour of the honesty and integrity of Mr. Hope and Mrs. Buxton, and the conclusive proof set forth of their gift of mediumship under water-tight test conditions. Up to the time of going to press we have not received a single letter in favour of Mr. Bush's accusation that the Crewe Circle are fraudulent. At the moment he stands alone as the accuser. So large is the correspondence that were *LIGHT* ten times the size we could then only give a portion of the letters we have received. It has been suggested to us that we publish this evidence *in toto* in a brochure, including many of the photographs sent in support of the evidence submitted to us. This suggestion is being considered, and in view of the importance of this case and the widespread interest in the subject of supernormal photography, we may shortly publish such a brochure.

THE VERDICT OF OUR READERS.

As far as space will permit we will now give the text of a few letters selected from the many at our disposal.

FROM MAJOR R. E. E. SPENCER, of Newburn-on-Tyne:—

Having very carefully studied the evidence for both sides of this case, I beg to record my decision.

The Crewe people are innocent of having used fraudulent means in the production of the supernormal results that appear upon Mr. Bush's plates.

REASONS.

1. If Mr. Bush's statements are worthy of credence, he would have taken immediate action to secure the apparatus he indicates at the moment of its use.
2. The entire absence of any evidence on the part of the many skilful observers who have experimented with the Crewe people during years, as to the use of any such apparatus as is described by Mr. Bush.
3. The certain recognition of faces developed upon plates above any suspicion.
4. The fact that many of these faces are those of absolutely private people.
5. The weakness of Mr. Bush's statement as to identity of the face on the plate with the photograph sent by him to Crewe.

(a) The line of the hair is quite different, it is straight and inclined down to the left in the normal photograph. It is curved in the centre upwards and downwards in the plate.

(b) The areas of the two foreheads are quite different.

(c) The mouth in the normal photograph is large, with full lips and rather upturned ends.

That in the face on the plate is small, finely cut, with rather compressed lips.

(d) The nose and nostrils in the normal photograph are heavy, the nostrils not being clearly seen.

The nose and nostrils seen on the plate are very clearly and finely cut. The latter are very pronounced.

6. Suspicion attaches to all Mr. Bush's statements, as it is obvious that he went to Crewe having already decided in his mind as to the methods followed by Hope and Mrs. Buxton.

Further, because at the outset he adopted a line of deceit.

Again, because questions of financial profit arise, as is seen by the advertisements in his pamphlet.

7. Mr. Bush has produced no evidence whatever as to what results can be obtained by his process, for comparative purposes.

8. Mr. Bush has not produced the original negative for comparative purposes.

9. Mr. Bush has not given us the date upon which he received back his son-in-law's photograph from Crewe. This is obviously of considerable importance. Yet other dates and times are given, but this particular one is omitted.

10. I have purposely, when experimenting with Hope, watched with the greatest care for any fraudulent practice. I have never found any, though I have sat with him and Mrs. Buxton many times. At all these sittings I have supplied my own plates, have marked them, and filled the slides and developed and fixed the plates myself.

To my certain knowledge the plates have not been touched by Mr. Hope.

I have obtained recognised faces in two instances, and in two other cases faces that I *think* are those of people I have known.

I have a practical knowledge of photography and microscopy.

FROM MR. F. H. WOOD, Mus.D., A.R.C.M., Blackpool:—

I have read with much amazement and indignation the preposterous charges of the man Bush against the Crewe Circle. Why your journal honours him with publicity is beyond comprehension, and I sympathise deeply with Mrs. Buxton and Mr. Hope in the annoyance to which they have been put. I have on two occasions had sittings with these highly endowed psychics, under test conditions, developing my own plates, with successful results each time. One is a splendid psychic extra, although unknown to me. As a graduate of a British University, I may claim to know what is evidence and what is not evidence, and I say most emphatically that these two people are genuine mediums, whose unselfish work ought to be safeguarded from the attacks of arrogant humbugs, whose methods seem to be characterised by misrepresentation and fraud.

FROM MR. H. KENNETH, Enfield:—

Whether the alleged psychic extra is a fake or not, I know quite certainly it could not have been done from any copy of the actual photograph printed alongside it.

In the latter there is a strong shadow on the left side of the nose (as it faces you), caused by the light on the opposite side of the face. The psychic picture shows no such shadow, but rather the reverse of shadow.

This alone is absolutely conclusive as far as that photograph is concerned.

Why did Mr. Bush press for the reproduction in *LIGHT* of another photograph of the same subject which had never been in Mr. Hope's hands?

FROM MR. S. WHITTAKER, Manchester. (Note: see illustration No. 1):—

I have been very interested in the correspondence in *LIGHT* respecting the Crewe Circle. I went to see Mr. Hope on the same day that Mr. Wood (now Bush) attended, and having to wait some little time, went into the town to get tea. I had met Mr. Bush at Mr. Hope's place and he, being the next in turn to myself, had also to wait. I met him again at the tea room, and we got into conversation, and he asked me if I would communicate to him any result I might obtain from my sitting, and he would do the same. I sent on to him a photo with the extra on, as per enclosed enlargement (the top right hand corner is that of my boy at the age of 12, he passed on in his 16th year), and this photo was taken immediately afterwards. I am satisfied that it is my boy, and my intimate friends to whom I have shown it, are also convinced. I never met Mr. Hope or Mrs. Buxton before, and I would like to say that I found them to be perfectly frank and honest, and fraud was conspicuous by its absence. It gives me pleasure to speak of them as I found them. In my opinion the fraud complained of by Mr. Bush exists in his brain only.

FROM MRS. C. SUTCLIFFE, Slaithwaite. (Note: see illustration No. 2):—

On February 21st I visited the Crewe Circle, taking with me a scaled packet of plates. I was successful in getting an extremely good psychic extra of my husband on my plate. I unsealed them myself, and they were not touched in any way either by Mr. Hope or Mrs. Buxton until after I had developed and recognised the psychic extra. Since receiving the photo from Mr. Hope I have shown it to many people and without one exception, immediately on seeing it, they have declared it to be an excellent likeness of my husband.

I have over 100 signatures of persons of various denominations who have recognised the extra. Previous to his passing into spirit life he promised to show himself at the Crewe Circle when I went. This promise I mentioned to no one, and I am glad he has fulfilled it. I have visited the Crewe Circle several times, and have received other proofs of the genuineness of spirit photography.

I have always found both Mr. Hope and Mrs. Buxton honest and straightforward persons to deal with.

FROM MR. GEORGE E. WRIGHT, M.I.E.E., Guildford, Member of S.P.R. A criticism and a suggestion:—

The importance of this case lies, not so much in itself, as in its implications. It is through the mediumship of the

Crewe Circle that some of the strongest evidence for extra-normal photography has been obtained, chief amongst which is the remarkable "rose" psychograph (vide *LIGHT*, Vol. xl., pp. 346 and 362), where the recorded test conditions appear to have been such as positively to eliminate the possibility of fraud.

Now, however, Mr. Bush brings before us a case by which, if we agree with his conclusions, it is shown that the Crewe Circle did produce what purported to be an "extra" by fraudulent means.

The principle *ab uno disce omnes* is, as we all know, of but limited application in psychic research. Yet it is idle to deny that, if Mr. Bush's conclusions are correct, the integrity of the Crewe Circle stands suspect, and all the evidence obtained through their instrumentality is, thereby, tainted.

As is, unfortunately, common in these cases, the protagonists in the discussion confuse the phenomena and their explanations. It is, therefore, pertinent to point out that Mr. Hope may be the vehicle for perfectly genuine phenomena, although his attribution of these phenomena to the operation of discarnate intelligences may be erroneous.

This does not, however, in any way, impute fraud to Mr. Hope.

The classic case in point is that of "Hélène Smith." Here the late Professor Flournoy showed in his brilliant analysis, "*Des Indes à la Planète Mars*," that while, on the one hand, communications of the most remarkable nature had no more remote origin than the subliminal of the sensitive, yet, on the other hand, her *bona-fides* was conclusively established.

Mr. Bush has stated his case at sufficient length in these columns. Mr. Hope has put up a reply (*LIGHT*, Vol. xli., p. 222), which does not add any positive argument to the case, but which, together with Mr. Bush's rejoinder thereto, constitute merely an interchange of asperities, couched in a religious phraseology both inappropriate and offensive.

I think, therefore, that it may serve a useful purpose to endeavour to concentrate discussion on the plain issue—whether the "extra" (*loc. cit.*, pp. 206 and 238) was fraudulently produced.

First, however, I would venture a few words as to the experimental method adopted by Mr. Bush.

It might have been expected that a member of the S.P.R., who set out to make any investigations in psychical phenomena, would have been at pains to acquaint himself with some, at least, of the very considerable records of psychic experiments contained in the Proceedings of that Society. Had he so done, he could hardly have failed to appreciate the capital importance—in all experiments where a sensitive is employed—of sedulously avoiding any initial suggestions, whether positive or negative.

Mr. Bush, however, does not do this. He vitiates his inquiry at the outset by a *suggestio falsi*, both as to his own name, and as to the photograph which he sent to Crewe. His procedure is as unscientific as that of a man who would attempt to take accurate compass bearings with a large magnet in his pocket.

Even on the full spiritistic hypothesis, the definite false suggestion made in his letter, impinging directly on the supra-liminal of the sensitive, is likely to swamp the more attenuated true extra-terrene impulse acting on the subliminal only, while, on the ideographic hypothesis, it is obvious that the suggestions "Mr. Wood" living had sent a photograph of "John Ackroyd" deceased were bound to produce results congruent with those suggestions.

I feel constrained, therefore, to enter a protest against the adoption by a member of the S.P.R. of methods which are so greatly at variance with the true principles of psychical research.

But the real point at issue is whether the "Extra" (*loc. cit.*, p. 238) is a copy of the photograph reproduced by the side of it.

In the opinion of many there are marked dissimilarities between the two. But a matter of this sort can never be decided by mere opinion. It can, however, be definitely decided by measurement, by the following method:—

Let the "extra" and the photograph of Mr. Vaudreuil be enlarged, on glass, to the largest practicable scale, and let accurate measurements be taken between similar salient points on each enlargement and the ratios compared. For example, measure the distance between the centres of the eyes, and the extremities of the lips, on each enlargement—call these A and B for the "extra" and A1 and B1 for the photograph. Then if A-B equals A1-B1 the "extra" may be assumed to be, as Mr. Bush claims, a photographic copy of the other. If these ratios are not equal this cannot be so. Several different measurements would, of course, be taken, and the ratios worked out.

Since the scale would, at best, be small, very accurate measurement would be required, necessitating the employment of a micrometer measuring machine, accurate to within 1/500 inch. A dividing engine, as used by mathematical instrument makers in the manufacture of accurate scales, would be the best apparatus to employ. Arrangements could, no doubt, be made for the measurements to be carried out on such a machine at one of the London scientific instrument works.

It is but seldom, unfortunately, in psychical research that opportunity offers for the decision of a question not by per-

sonal opinion—always inconclusive—but by measurement. It seems, therefore, to be of first importance that this opportunity should be seized, and the experiment carried out in such a manner, and under such auspices, as shall leave no possible doubt as to the results obtained.

With reference to the suggestion made by Mr. G. E. Wright, we intend to adopt it, and will give our readers the results of the measurements so obtained at the earliest possible moment.

In next week's issue we intend offering a judgment on this case. This judgment will be formed on the verdict of our readers, and in addition we will add our own opinion of Mr. Bush and the photographs he obtained at Crewe, and of Mr. Hope and Mrs. Buxton.

H. W. E.

(To be continued.)

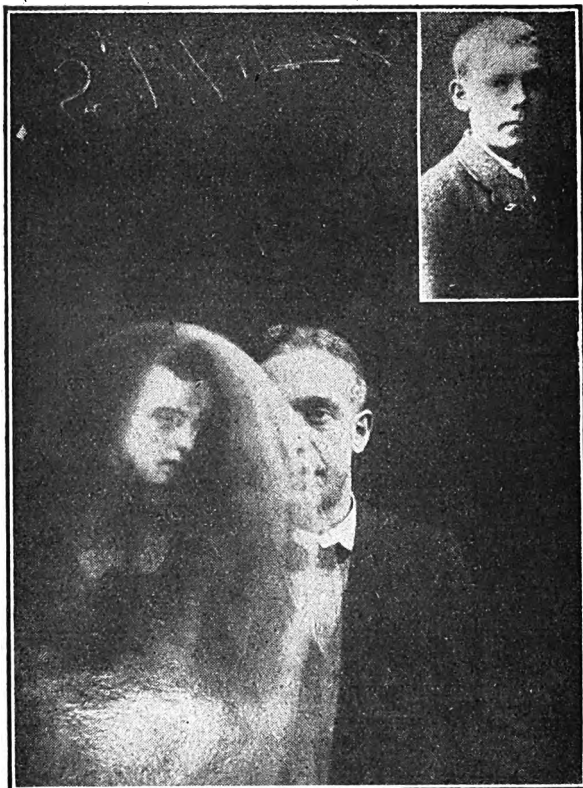


Illustration No. I.—A photograph taken by the Crewe Circle on the same day that Mr. Bush paid his visit (see letter from Mr. Whittaker).

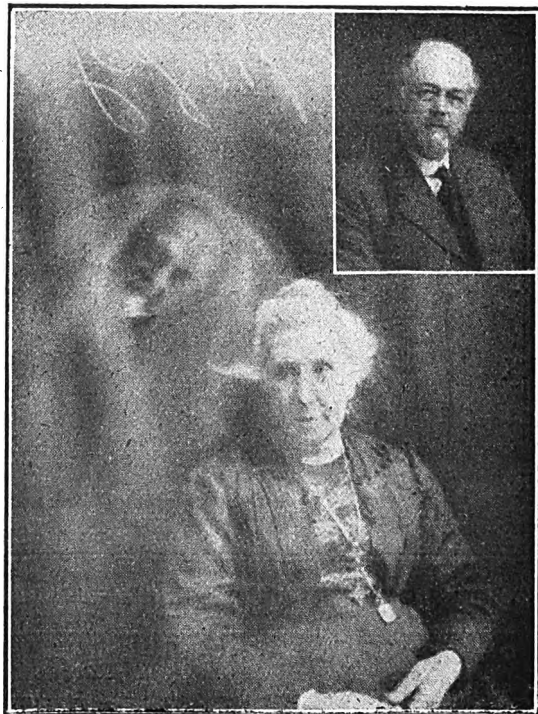


Illustration No. II.—(See letter from Mrs. C. Sutcliffe).

DEATH A STEP IN NATURAL EVOLUTION.

A SYMPOSIUM.

BY STANLEY DE BRATH.

The Hostess, the Archdeacon, the Soldier, the Parson and the Engineer were discussing Dr. Geley's book, "From the Unconscious to the Conscious."

Archdeacon: I agree with the "Athenæum" review: "It contains the completest and most convincing exposition of Vitalism, or the doctrine of an immanent, continually active force, that has yet appeared. M. Geley wages war on the opposing concept of mechanism, the classical concept of biology and psychology, in all its forms." This mechanistic notion of the world is the psychological sanction for conscienceless competition.

A pause. To them enters the Doctor.

Engineer: Good evening, Doctor. Glad to see you again. I thought you had forsaken our meetings.

Doctor: Oh! not at all; but (glancing at the Archdeacon), I suppose we shall not discuss these matters to-night?

A.: Why not? I am a most interested listener. As Mr. Gladstone said: "No subject is more important at the present time," and if this was true in his day it is still more so now.

D.: Why so?

A.: Because it is the popular proof that a life founded in brute competition must be fundamentally wrong.

D. (to the Engineer): I know I have missed several evenings; fact is that you all argue as though I were a materialist.

E.: Well! Are you not?

D.: No; not in the sense you mean. Matter has no real existence; it is a form of energy.

E.: I don't quite understand. All the facts of chemistry and physics remain just where they were before the electron was heard of.

D.: Of course, but chemical matter is no longer an ultimate fact. Atoms are composed of electrons, and these are electrical. Electricity is energy, so matter is a form of energy. You can call the atomic energy "spirit," if you like. I don't; but I am certainly not a materialist.

E.: Well; this is an approach to us, no doubt. Not long since we were told it was an ultimate fact. But I still think your position is materialistic.

D.: Why so, when I tell you that I do not think matter the only real existence?

E.: We won't dispute about names. I will only say that Energy and Spirit are to me by no means equivalent terms. Let us take opinions round. (To the Soldier): What do you consider distinctive of spirit as compared with energy?

S.: Will. Will directs energy. Electrons may make atoms; we must accept that they do—but once the atoms are made they are matter, and are mostly inconvertible by any method known to us: whereas electricity, heat, and other forms of energy are easily convertible. They are distinct categories. Will, on the other hand, directs them both.

Hostess: I should say that the distinction lies in the sense of Beauty.

Parson: And I should say that it is the moral sense—the ability to distinguish Right from Wrong.

A.: And so we come back to Plato, whose "Nous," the inmost principle, or spirit, has the faculties of Beauty, Truth, and Goodness; for, humanly speaking, Will presupposes understanding. (To the Doctor): Do I understand you to say that Energy has these faculties?

D.: Inherently, yes. They are latent in it; as they were unquestionably latent in the nebular fire-mist.

E.: And developed by bio-chemical combinations till they became conscious in mankind?

D.: Just so; and the small percentage of psychic phenomena that are genuine are all due to the subconscious mind, which is obviously of the nature of energy.

E.: Well, doctor, that is why I still consider your position materialistic, whether you refer matter to electrons or to anything else. You say that the sense of Beauty, of Truth, and of Goodness results from a purely mechanical process; and that is "materialistic," however refined you take your primary matter to be. You are still making Will, Beauty, Intelligence and Mind (conscious or subconscious), a material product, even if you identify matter and energy.

A.: Are not you two friends perilously near a mere dispute about words? I suggest "mechanistic" instead of "materialistic." May I read a passage from the review I have already quoted? (Reads)—

"The mechanistic biology regards the universe as a kind of gigantic clock; wind the clock up (and we admit, say the mechanists, that we can't explain how that happened, but no more can anyone else, and whereas we have only one unexplained first cause, the Vitalists require an infinite number of new first causes every second), and the mechanism proceeds to function from the automatic interaction of its parts. One day, perhaps, the clock will

run down; until then we can explain everything that happens, including evolution, without need of any extraneous force, spirit, mind, purpose, or God. As to the evolution of life, given, of course, that initial kick which set things going—and we make much of our frankness in writing this off as our one great mystery—we can, if we follow Lamarck, explain it as just the sum of those developments which, being peculiarly adapted to their environment, were developed because they were so adapted; or, as just those developments which being fortuitously produced without rhyme or reason, happened to be most fitted to survive in the conditions then prevailing, if we follow Darwin. In either event, life is meaningless, a sort of alien passenger through an environment fundamentally hostile and indifferent, and will one day finish its pointless journey with as little noise and significance as it began."

Does that seem to you fair, Doctor?

D.: I don't much like the way in which it is put, but I don't know that it is unfair; and I don't pretend to say what is or is not going to happen on the great scale. What I demur to is the notion that all the millions who have died for ages past have been waiting around till the present time and a few of them have only just been able to get into communication through mediums in a back street.

E.: "Shall any good thing come out of Nazareth?" Eh! As to the novelty I agree with De Morgan that all the phenomena are as old as history. The Roman cult of the Lares and Penates was avowedly ancestor-worship based on spirit-survival; this was really the Roman religion, as it is in China to-day; not to speak of Old Testament mediumship which was reserved to the "schools of the prophets." But it was considered in Europe as a proof of witchcraft or insanity for some centuries, so that it is no wonder that it became rare.

Soldier: The crux is really whether survival is proved. If disembodied personality is proved, we can judge of the ancient phenomena by the modern ones, instead of putting down all the old as mere superstition and using that to decide that the modern must be so, too. And we must adjust our notions of the universe to the fact.

P.: If the Vitalist idea demands "an infinite number of first causes every second," that does not frighten me, for it seems only another way of saying that the First Cause is in continuous operation, or that the motive power of Spirit is necessary to the continuance of the universe.

E.: For me these questions have been solved by Relativity. I need not repeat in detail what has been so often said: Chemical matter, Time and Space are correlatives, and, in the world as we see it, each is unthinkable without the others. They, with Energy, constitute the relativity in which we live, and this relativity limits our whole language and ideas. For the disembodied, whose existence I take to be proved for anyone who really examines the whole evidence, matter (as we know it) is practically non-existent—that is, they are in a different relativity from ours, and hence the extraordinary difficulty in explaining their conditions; while to go a step further and accurately interpret the Divine action in terms of Time and Space is still more impossible.

A.: Except as Love and Righteousness, which are precisely the two faculties of spirit which we can understand because we have a spiritual nature, whether we acknowledge it or not. *Death is our next evolutionary change.* You, doctor, if I am right in thinking that you keep to a mechanistic theory, limit evolution to the material order; but if it should prove to be universal, then we shall not understand its conditions till that change has taken place. The point of the discussion is not whether "spirit" may not work through some hyper-refined sort of "matter," but whether there is in the world a permanently active cause akin to Love and Righteousness; or whether the emotions we call by these names are bio-chemical products due to adaptation and selection. Is not that so?

D.: Yes, that is so, and you will forgive me, Archdeacon, for saying that you are up against the problem of Evil. You have quoted from the "Athenæum" review; I will quote from it, too:—

"Deists are thus led to the conclusion that evolution could not have been directed differently because evil is the condition under which evolution acts, containing in itself the germ of future good. This involves a curious restriction of Divine omnipotence, although by definition it cannot be conditioned by anything."

Archdeacon: That also is a question of relativity. From our relativity, I admit it is final.

GROVEDALE HALL.—On Sunday last, at Grovedale Hall, Holloway, Mr. Leslie Curnow delivered an address on "Sainton Moses and his Script." At the close Mr. E. J. Pulham, president of the North London Society, invited Mr. Horace Leaf and Miss Felicia Scatterd to speak, and each added some interesting remarks on the subject of the address. Mr. Leaf also gave highly successful clairvoyant delineations. Mr. Pulham referred to the urgent need for larger premises, evidenced by the fact that every Sunday people had to be turned away for lack of sufficient accommodation, and he urged those present to help the Building Fund, which now amounted to about £300.

"FROM INFORMATION RECEIVED."

REMINISCENCES AND REFLECTIONS.

When, as a raw youth, untrained but eager, guided by little but mother-wit, I commenced an inquiry into Spiritualism, I had many curious adventures, and some experiences which might be called misadventures but that, looking back through the vista of years, I see that each yielded some profitable result under the distillation of time.

Life has been compared to many things. Perhaps it is reserved to me to give to it the simile of a great Still. It "extracts out" the spirit of things, and that spirit, like the "spirit" of our physical chemistry, grows finer and richer with age. But that is merely a reflection by the way.

Looking backward, I remember that although I saw many wonders, many things incredible to all my friends as being amongst the impossibles, none of them filled me with either awe or astonishment. They seemed perfectly natural—not commonplace, for they had an immense lure in those days, but nothing supernally wonderful. It was almost as though I were picking up again some subject with which I had previously made acquaintance.

I knew by intuition what things were real and true, what were doubtful or "mixed," and what were simply bogus, and I found my intuitions never failed me, although my intellect, always eager and awake, might lead to wrong conclusions afterwards, to be painfully corrected by later experience.

In those days my relations with intelligent spirit communicators yielded a great fund of information on spirit life and spirit methods. This was mainly the result of continual examination and enquiry. Like the inquisitive child, I was full of questions, and pursued every problem relentlessly to its minutest issues.

To-day I am able to observe with gratification that, so far, all the information I received—I could not then call it *knowledge*—is being checked and confirmed by scientific experiment.

Dr. Crawford, on one of his last visits to me when he was in London, told me that in his experiments with the Goligher Circle he had been told much by the unseen conductors of the circle. Some of it was to him incredible, or at least improbable, but in the end, he said, he had to confess that every statement made to him was exactly true.

It is so with me, so far as I have gone. Every piece of information received from those who showed themselves qualified to speak on the various problems dealt with, has been confirmed. I am thinking especially of *plasma*, its qualities and its connection with psychic manifestations of all kinds.

We called it in those days the *aura*. It is now apparent that the aura is capable of different grades of manifestation, beginning as a fine atmosphere and condensing to forms visible and tangible. The idea is immensely suggestive. Whole philosophies concerning mundane and extra-mundane relationships lie latent in it—there are immense fields for the exploration of future discoverers and historians.

When, in reading the Vale Owen Scripts, I came across some descriptions of experiments with the aura conducted in the more ethereal regions "Beyond the Veil," they fitted in at once with all I had been told and all I had learned concerning the matter. I was able to interpret them at once in the light of old experience. They appeared to some readers incredible and absurd, and I heard them denounced accordingly. It is the usual fate of *unrelated knowledge*. If a man of the sixteenth century came to earth to-day, knowing nothing of the advance of intellect in the intervening period, an account of wireless telegraphy would strike him as equally impossible and absurd. The wisest method would, of course, be to lead him gradually along from the speaking tube to the old telegraphic methods, from those to the later developments, and so on until by consecutive steps he arrived at "wireless."

It is so in this region of psychic science. The new student must be shown *all the steps*. To plunge him at once into accounts of materialisation before he has either witnessed or mastered the rudimentary phenomena is the way *not* to do it.

Many a time and oft have I had to deal with an inquirer who, going for advice to a Spiritualist with more zeal than wisdom, has been left gasping and resentful by receiving hair-raising accounts of materialised spirits who "had walked and talked in this very room." He was often bitter—this inquirer. "Am I expected to believe that?" he would ask. I could only say, "No, not at this stage of your adventurous career. If you had to learn the alphabet I should start you at the letter A. You might succeed by beginning in the middle, of course, but it would be more tedious and confusing."

And I might draw a moral from my own experiences in which I listened to many things that I could only receive as statements to be checked by subsequent experience, and not at all as knowledge—such statements being in the end confirmed up to the hilt. In Dr. Crawford's words: "At the end of my experiments I found by experience that everything I had been told was true."

D. G.

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AUTOMATIC WRITING.

REV. G. VALE OWEN AT ST. PAUL'S, COVENT GARDEN.

St. Paul's, Covent Garden, was crowded at the midday service on Tuesday last, when the Rev. G. Vale Owen delivered a short address on Automatic Writing. Dealing with the objections brought forward regarding messages purporting to come from the spiritual world, the speaker said that each objection made applied with equal cogency to Bible records. As to the objection that nothing useful had come through, there were hundreds of thousands of people who held a contrary view. Touching the detection of crime, that was not the business of angels. Our laws were man-made, and were left for man to administer. There was a great deal in them that met with strong disapproval on the Other Side. He asked his hearers to apply the same criticism to automatic writing as they applied to other phenomena that originated from the Other Side. He referred to the automatic scripts of Stainton Moses (M.A., Oxon.), Mrs. Piper, and John Alleyne (through whose hand came the communications in "The Gate of Remembrance"). Mr. Vale Owen refuted the statement made by Mr. Clodd that out of the "enormous mass of communications purporting to come from discarnate spirits, not an ennobling or high-toned message can be extracted; all is nauseating, frivolous, mischievous, spurious drivel." He read many extracts from a work entitled "The Undiscovered Country," containing selections from spirit communications to be found in over twenty different books. This work was compiled by Mr. Harold Bayley. The passages read by Mr. Vale Owen were proof in themselves of the presence in such communications of ennobling sentiments and high principles of conduct. In one or two passages the Vicar referred to were some startling anticipations of recent scientific discoveries. Mr. Vale Owen concluded his deeply instructive address by stating that he did not accept the veracity of the Gospels simply because they were written many years ago, and published in a book, but the truth of them came to him intuitively, and this was the true test, and the only test we should apply to all writings whatever their source.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

In renewing my subscription to LIGHT I take the opportunity of congratulating you not only on maintaining, but on adding, to its excellence in every direction. In these days of commercialised journalism it is at least refreshing to have one journal which on such an important subject has the courage to place before its readers all sides and points of view.—F. W. COOK (Basingstoke).

I think the recent numbers of LIGHT have been magnificent—particularly the Easter one—and so helpful.—THE REV. L. CALWAY.

I find in LIGHT all I need.—A. HAROLD WALTERS.

I am beginning to wonder what life could be without LIGHT!—A. HEATHCOTE.

LIGHT is a great joy and blessing to my husband and myself.—M. BARRETT.

How clear, true and fearless LIGHT is, and what a progressive stage it has reached in its after-the-war period!—VIOLET BURTON.

I am greatly enjoying LIGHT in its improved and enlarged form. You are rendering a great service to Christianity at a most important juncture by making it possible for the Churches to see their duty and their great opportunity.—V. W.

As old readers of LIGHT we are much delighted by its tremendous improvement in size and importance of late.—D. BANNATYNE (Johannesburg).

"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 ...	176	9	9
Mrs. Fanny D. Palethorpe ...	5	0	0
Horace Leaf ...	1	0	0
	£182	9	9

JULIA'S LETTERS. A NEW EDITION.—"After Death," being the new and enlarged edition of "Letters from Julia," has just been republished by Stead's Publishing House (5/- net). In an introductory note by Miss Estelle Stead, it is mentioned that she uses the Preface which was written by her father in 1909, and which he did not publish at the time as he hoped to finish a later series of letters before doing so. This later series was never finished, but the fifteen additional letters which were written by Julia are included in the present edition. As Miss Stead remarks, these later letters open up new lines of thought and show how in some matters Julia has changed her views with increased knowledge of the life beyond the Border. The book can be obtained from LIGHT Office, post free 5/6.

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

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

A "DOUBLE PSYCHIC."

A. E. P. (HULL) has been told he is a "double psychic" because his presence at a circle assists the production of phenomena in such a marked degree that many of the manifestations find a centre in him, *e.g.*, materialised forms appear to be drawn towards him. He asks the meaning of the term "double psychic." I know of no technical application of the term, and presume that it means either that he is endowed with a double measure of power favourable to phenomena or that he exhibits mediumship in both its positive and negative aspects.

THE QUESTION OF GUIDES.

L. S. C.—It is not, I think, usual for guides to have several mediums in their charge. Mediumship is a matter of training and development, much of it directed by those on the other side, who, having selected some particular person as their instrument for the conveyance of teaching and evidences, concentrate their attention on their charge so long as he or she remains a willing co-operator in their work. If you read the lives of some of the more famous mediums—notably Mr. J. J. Morse—you will find the subject dealt with very fully.

THE FOURTH DIMENSION.

J. L. S. writes: "Having read your description of the possibility of a fourth dimension, a theory which is not readily realisable by the finite mind of the ordinary man, may I suggest an alternative solution which, if practicable, seems more simple as an alternative solution. We know that certain solid substances are permeable with water. I believe I am correct in stating that in some parts of this country stone houses need to be faced with slate to keep out rain. Solid metals are in many cases easily penetrated by X-rays. It is remarked in recent articles in your paper that matter is a conglomeration of atoms adhering more or less closely to each other, and that the space between is filled with ether. The spirit body, we are told, is composed of the finer ether. Why, then, should not this very etherialised substance penetrate easily and find little or no resistance to its movement in the most solid and materially impenetrable substances?" Why not, indeed? It was only a few days after receiving this letter that I heard a scientific friend expound the same theory as an alternative to the fourth-dimensional one. It is obvious that such explanations can be only provisional, and it seems not impossible that in the end we shall find that the dispute has revolved mainly about terms, the idea in essence being the same.

REVIVAL OF EARTH MEMORIES.

F. W. Cook writes: "Can you suggest a reason why controls, particularly when speaking through a medium for the first time, take on the conditions which were associated with them physically at the time of passing over?" This is a familiar phenomenon—the repetition of earth pains and the throes of transition when a spirit for the first time comes into close touch with earth conditions through a medium. As Mr. Cook well observes, it often provides more evidence of personality than a message. The explanation seems to lie in the idea of suggestion. Contact with earth revives a multitude of old impressions, more especially those last experienced. It is as though the earth life had been picked up again at the precise point where it was left off. That is a matter observed in hypnotism, or with patients who have passed through a term of unconsciousness—the subject, on returning to the normal state, taking up conscious life at the point where it was interrupted.

INTERRUPTED COMMUNICATIONS.

BAKEWELL writes to me on communications from his departed wife which are continually interfered with by a communicator who sends messages of an objectionable character. This is not an unfamiliar thing, as I know by personal experience, and it serves to illustrate the really human and natural character of spirit intercourse. If the disturber cannot be induced by persuasion to leave, it is usual to break off the experiments. Prayer and appeal to the guides of the sitters generally relieve the situation. Where they fail, it is fair to assume that some wise purpose is being served in permitting the offending influence to continue for a time, for it may well be that the disorderly spirit is gaining some needed lesson, even at the expense of the peace of mind of the circle on this side. Some people, by establishing an understanding with unhappy communicators of this kind, are able to find out what is at the back of the trouble and are able to bring the disturbing spirit to a better state of mind.

DO PHYSICAL INFIRMITIES CONTINUE?

S. J. E.—No, physical disabilities are not perpetuated after death. Being due to malformations or injuries to the physical body, they belong to that body alone. The spirit body is of a higher grade of substance and is without such defects. The evils that persist—at any rate for a time—are of the moral, not the physical, order, and these have to be gradually purged away by disciplinary processes. A spirit, it is true, may show himself to a clairvoyant with some form of physical infirmity—as, for instance, minus a limb, if he had lost it in earth life—but that would be merely for identification.

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"LIGHT" COVER DESIGN COMPETITION.**RESULT OF VOTING AT EXHIBITION.**

During the fortnight that the Cover Designs were on Exhibition keenest interest was displayed by the crowds who daily visited 5, Queen Square, and all without exception recorded their votes.

The counting of those votes showed an overwhelming majority in favour of design No. 113. The subject of this design was that of a figure standing with upraised hands looking towards the light. The voting was equal in the case of designs No. 119 and 108; in consequence the Proprietors of *LIGHT* are allotting a second prize to each of the competitors. Design No. 71 wins the third prize, and it will interest many of our readers to learn that the artist was Mr. Bligh Bond, the author of the now famous book, "The Gate of Remembrance." The subject of this design was a vision of "The Heavenly City" descending on to earth bringing light to the world.

The following are the names of the successful competitors in the voting competition:—

1st PRIZE, DESIGN NO. 113.

Mr. C. Titterton,
95, Hereford Road,
Bayswater, W.2.

2nd PRIZE, DESIGN NO. 108.

Mr. E. Budd,
96, Hampstead Road,
Burlington, Bristol.

DESIGN NO. 119.

Mrs. M. Chapman,
89, Lancaster Gate, W.9.

3rd PRIZE, DESIGN NO. 71.

Mr. F. Bligh Bond,
49, Cathcart Road, S.W.10.

We have notified the above competitors, and it now remains for them to inform the Editor which of the following they desire:—

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

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

or
Any Book advertised on the page in "*Light*" entitled "The Books that Will Help You."

All the designs, with the exception of the above, have been returned to competitors post free, and thus closes a most instructive and successful competition. We take this opportunity of again thanking all competitors for the real help they have given us in this important matter.

"CHRISTIANITY AND SPIRITUALISM."

Mr. Albert J. Stuart (of 19, Albert Road, Southport), writes:—

Having been a subscriber to your paper for the past fifteen years, when I first received the truths contained in Spiritualism in 1906, and obtained the consolation and inward happiness that religion has ever given me, I venture to raise my voice in strong protest against such writings as appear to be coming into the columns of your paper. These have of late certainly shown themselves in strange contrast to what used to appear in your weekly journal, and although I know what I now emphasise may not be palatable to some of your readers, I think it time that someone should protest against the views expressed in *LIGHT* for the 9th inst. (headed as above and written by the Rev. Walter Wynn). As you state in your first page that your columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry, I trust that you will be so good as to permit this letter of strong protest to appear, and allow other members to give their views on this all important matter concerning the teachings of Spiritualism.

Mr. Wynn alludes to Spiritualism as being doomed to failure unless its leaders endorse views which it has never held, viz., those of everlasting punishment and vicarious atonement, and goes on to state that unless these are accepted by Spiritualists, they are lost.

It was this very teaching of Spiritualism that taught me to realise the untruth of the immoral and soul-corrupting doctrine of any vicarious atonement for sin, and on the testimony of millions of immortal spirits who so solemnly affirm that every guilty soul must arise and become its own saviour. Spiritualism taught me to realise that it destroyed all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress; it ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all perfect Spirit—all Love, Wisdom and Law.

And yet you allow your paper to publish an article by this gentleman endorsing views which Spurgeon preached when I heard him as a boy, and which would have sent me to an asylum had I believed such statements as were made regarding eternal punishment. I am very sorry to find

such a change of colour now coming into your once valued paper.

Why the churches and chapels are to-day being emptied of their old adherents is a question that is not without some valid reason, and if this sort of teaching is now going to be proclaimed by your paper, Spiritualists, if they are true to themselves, cannot allow the same to go unchallenged. No matter what the churches may desire to do to get people back to their fold, such teachings as now given forth can never be acceptable to any true Spiritualist as they are not the teachings of Spiritualism, but a form of paganism, reiterated as it was thousands of years before Christ.

The Vale Owen Scripts are valuable. I read them long before they were ever published, and find much beauty in them, but no Spiritualist pledges himself to the literal acceptance of any particular script, and automatic writing, by its very nature, allows the importation of the habitual views of the scribe to a greater extent than probably any other form of mediumship.

[This is an ancient quarrel. The Rev. Walter Wynn is an earnest Spiritualist, and so also is Mr. A. J. Stuart. That Mr. Wynn is able to find in Spiritualism support for an apparently narrow theology, just as others can find in it justification for a Universal Religion, is an instructive example of the catholicity of the subject. The moral obviously is that we should concentrate our attention on the essential principles on which we all agree. But this is apparently a counsel of perfection. In the meantime, if Mr. Stuart will have the patience to read Mr. Wynn's article again he will see that it by no means bears out the interpretation he puts upon it. It is far more liberal in its meaning than it might appear on a merely cursory perusal.—Ed.]

ANSWERS TO CORRESPONDENTS.

F. W. C.—Yes, the Vale Owen Scripts you refer to will be published in book-form in continuance of the volumes already issued. It is hoped also to publish the note books of "M.A. (Oxon)," or at any rate a summary of their contents. They are now in course of preparation.

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.—Times Hall, Limes Grove.—6.30, Mrs. Checketts.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. George Morley.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.30, circle service; 6.30, Mr. H. N. Caley.

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

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Worthington, address.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30; social, Sunday, 11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mrs. Alice Jamrach. Wednesday, 8, speaker, Mr. G. T. Brown; clairvoyant, Mrs. E. J. Pulham.

Brighton.—Athenaeum Hall.—11.15 and 7, Miss Violet Burton; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

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

Peckham.—Lausanne-road.—7, Mrs. E. Neville. Thursday, 8.15, Mr. and Mrs. Brownjohn.

THE NEW CHURCH AT WEST STANLEY.—The West Stanley Spiritualist Society, which has met for years in the Council School, dedicated its new Church on Sunday afternoon last. It was hoped the president of the National Union would have performed the ceremony, but owing to the labour troubles, this had to be abandoned. In the evening, a beautiful service was conducted by Mr. Antin, of Benwell, who spoke simply and beautifully on the subject of Spiritualism.

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