

THE SPIRIT BODY DESCRIBED

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, APRIL 30th, 1921.

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TUESDAY, MAY 3rd, at 3.30 p.m.

Clairvoyant Descriptions by Mr. Vout Peters.

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,103.—VOL. XLI.

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SATURDAY, APRIL 30, 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.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.

—Ecclesiastes xi. 7.

The fortune-teller we have always with us, and cases of prosecution always present a prickly problem owing to their mixed character. Thus the fortune-teller may be a charlatan pure and simple, or a person with a certain modicum of clairvoyance (which may or may not be apparent in the communications made to clients) and not too scrupulous on the point. Or he may be an entirely honest clairvoyant, psychologised by the presence of police spies whose motives and methods are sufficient to destroy all the conditions necessary for accurate "readings." Then comes in the question of "foretelling the future," which is the essence of the offence. As we knew long ago—although the question has now been finally settled by the Divisional Court in the case which occupied so much space in the papers of late—it is no valid defence that the fortune-teller honestly believes in his or her power of prophecy. The law's attitude is that foretelling the future being impossible, any person who professes such a power is a deceiver, whether wittingly or unwittingly. So there it is. A medium (as such) must not predict or profess to predict the future. Of course the future can be foretold, as psychical investigators have proved hundreds of times. But on the whole, we are not disposed to quarrel with the enactment, wrong-headed as it is.

* * * *

It is Section 4 of the Act 5 Geo. IV., c. 83, which makes an offender of "every person pretending or professing to tell fortunes or using any subtle craft, means or device by palmistry or otherwise to deceive and impose on any of his Majesty's subjects." It was originally directed against gypsies—those "wandering Egyptians"—as the context shows. It is almost an anachronism to-day. But if it were abolished there is reason to fear that the doors might be opened to hordes of charlatans who would prey on the ignorant and foolish in a wholesale fashion. It was for that reason that the efforts of the Spiritualists' National Union were directed rather to obtaining an amendment than

a repeal of the law. Until it can be amended to come into harmony with the present condition of psychical science, it had better stand as it is. "Genuine psychical research," as we gather from reports of the case in the Divisional Court, is not affected by the decision. We did not expect that it would be. The judges of the superior courts may not know much about psychical matters, but they are usually men of high intelligence and breadth of mind—a sharp contrast to the usual run of police-court stipendiary so far as these matters are concerned.

* * * *

Many books might be filled with accounts of visions of the dying and supernormal happenings at the time of death. We have listened to several such accounts, some of them from persons who had no bias in favour of Spiritualism; who would, in fact, have been shocked by having their experiences recounted under such a head! But we have found especial interest in cases of music heard at the bedside of dying persons. Amongst classical examples might be cited that of the little captive Louis XVII., who died in the Temple after the execution of his father, Louis XVI., in the French Revolution. Beauchêne tells how the child, shortly before his death, when asked whether he was in pain, replied, "Oh yes, but not so much. The music is so beautiful!" Several questions were asked about the music, but the child persisted that he could hear it. It came "from above," and he was astonished that no one else heard it. Then there is the well-known instance of Jacob Böhm and the sweet music which accompanied his departure from earth. In this instance also no one but he could hear it. It was different in the case of Goethe's death when the music was heard by others who were at the bedside of the dying poet. It would be interesting to gather a few more recent instances. Perhaps readers of LIGHT could supply a few.

TOWARDS THE HILLS.

A little rest in silence and content,
And dreamless as the slumber of the sea,
Would stay my soul ere the light be spent
And time grows dark for me.

The broken dreams of men are all around
Scattered like roses in a rain of fire,
Shards of their hopes encumber all the ground
Whose hands have dropt the lyre.

Darkness above me in the clouded arch,
And here a cold and cheerless prospect chills,
Yet after rest let me not cease to march
Towards the purple hills.

—HERBERT PRICE (South Africa.)

It cannot be too clearly understood that just as the Christian Churches in modern times have erred and suffered loss by ignoring the external and objective evidences of the spirit world in our own times, so it is possible to fall into the opposite error of dwelling too exclusively on the objective, the evidential, and the phenomenal, to the detriment of the internal and the emotional, the religious and ethical side.—"Man's Survival after Death," REV. CHARLES L. TWEEDALE Vicar of Weston.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
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THE MESSAGES OF CLAUDE-TRUTH.

(COMMUNICATED BY MRS. KELWAY BAMBER.)

If you want to become truly spiritual, if you want to be strong, if you want to have the support of the knowledge of the Divine Presence, if you want to walk along the path that leads to peace—to a peace so perfect that no care nor trouble can ruffle or disturb you again—learn ever to search for Truth. Acknowledge it always when you see it—even if you do not act upon it at first. Your spirit is your teacher: you can have none better. This exercise will link you up with your spirit which is the intermediary between your mind and God. Because it is of God—only through it can knowledge of spiritual things enter your normal consciousness and eventually transform it. Don't be content with shams and pretences—these are cheap and paltry—don't pretend to see people and things as they are not because it is easier, and pleasanter, and much less trouble. Nothing artificial can be endured by the spirit, so accustom yourself to bear the light of truth and learn to face

subtle and difficult things which are beyond your ordinary comprehension at present. Only this way is it possible to get at the root of evil, to remedy the causes rather than treat the effects, which is merely a temporary expedient. Practise getting your sense of the spiritual by trying to see the Divine purpose in life. Take any private matter or any question of the day about which you are doubtful and say, not "What will it pay me best to do?" but "What would God wish me to do about it?" To answer this truly you have to reach up to your higher self, and you are thus drawing the power of your spirit (ever linked to the Divine) through to your body. Incidentally, if you do this habitually, you will gain more abundant, vivid, splendid life. Indeed, you will learn truly to live, not merely to exist, as so many people do, because, as I have explained before, Spirit is the source of life; you are therefore drawing a greater supply of it into yourself. In as far as Truth

A Great Revealing.

"There is nothing covered that shall not be revealed; and hid, that shall not be known."—Matt. x, 26.

WHILE we waited in expectation of what we were to see, a soft strain of music floated towards us as though borne upon some passing breeze. This grew stronger, fuller, more distinct, till a solemn majestic measure like the march of an army fell upon our ears.

Then the curtains glided apart and showed us a huge mirror of black polished marble. And then the music changed to another measure, still solemn, still grand, but with somewhat of discordance in its tones. It wavered, too, and became uneven in the measure of its time, as though halting with uncertain step, stumbling and hesitating.

Then the air around us darkened till we could scarce see each other's faces; slowly the light faded, and at last all we could see was the black polished surface of the gigantic mirror, and in it I saw reflected the figures of two of the members of our expedition. They moved and spoke and the scenery around them grew distinct and such as I had seen in the Inferno we had left. The weird music stirred my soul to its inmost core, and looking upon the drama being enacted before my eyes I forgot where I was—I forgot everything—and seemed to be wandering

once more in the dark depths of Hell.

Picture melted into picture, till we had been shown the varied experiences of each of our band, from the lowest member to our leader himself—the last scene showing the whole company assembled upon the hill listening to the farewell discourse of our commander. And like the chorus in a Greek Tragedy, the wild music seemed to accompany and explain it all, varying with every variation in the dramas, now sad and sorrowful, now full of repose or triumph. At last as the final scene was enacted it sank into a soft plaintive air of most exquisite sweetness, and died away note by note. As it ceased, the darkness vanished, the curtains glided over the black mirror and we all turned with a sigh of relief and thankfulness to congratulate each other that our wanderings in that dark land were past.

I asked my father how this effect had been produced, was it an illusion or what?

"My son," he answered, "what you have seen is an application of scientific knowledge, nothing more. This mirror has been so prepared that it receives and reflects the images thrown upon it from a series of sheets of thin metal, or rather what is the spiritual counterpart of earthly metal. These sheets

of metal have been so highly sensitised that they are able to receive and retain these pictures somewhat in the fashion a phonograph (such as you saw in earth life) receives and retains the sound waves.

"When you were wandering in those dark spheres, you were put in magnetic communication with this instrument and the adventures of each were transferred to one of these sensitive sheets, while the emotions of every one of you caused the sound waves in the spheres of music and literature to vibrate in corresponding tones of sympathy.

"You belong to the spheres of Art, Music and Literature, and therefore you are able to see and feel and understand the vibrations of those spheres. In the spirit world all emotions, speeches, or events reproduce themselves in objective forms and become for those in harmony with them either pictures, melodies, or spoken narratives. The spirit world is created by the thoughts and actions of the soul, and therefore every act or thought forms its spiritually material counterpart. In this sphere you will find many things not yet known to men on earth, many curious inventions which will in time be transmitted to earth and clothed there in material form."

An extract from "A Wanderer in Spirit Lands," published in the "Undiscovered Country." By Harold Bayley.

* This anticipation of an up-to-date Cinema theatre was published in 1896, but, according to the transcriber's preface, the narrative was written "more than a year ago," i.e., in 1895 or earlier. The first public display of moving pictures was made on March 9th, 1896, at the Empire Theatre, London. Previously, in May, 1895, a private exhibition of a film in working was given in Hatton Garden, London. The present well-earned popularity of the

"Pictures" is beyond all precedent. In England alone 1,076,000,000 separate attendances have been recorded in one year, and the Commission appointed to inquire into the Cinema's influence has reported overwhelmingly in its favour. If parents were to inculcate the idea that every man is momentarily making a film in which he himself will be "featured" as the hero, the already prodigious power of the "Pictures" as a wholesome influence would be increased beyond computation.—H. B.

facts however unpleasant. Build your house of character of stone on a solid stone foundation. It is hard work and slow and not beautiful at first, but it is lasting. It is easy enough to make a Gingerbread Castle, all show and glitter, and penny flags, but it soon becomes shapeless and useless and battered when the storms of life beat upon it. There are many like this littering the world's highway. Apply this rule of searching for Truth to everything. By so doing you will develop intuition, which is a soul sense. You will also become aware of the nearness of your own spirit through which you will learn to understand all the more

is the greatest all-embracing attribute of God it contains everything you need ever know, for in searching for this you find all else. Truth is your link with the Divine. Your understanding of it is the measure of your Spirit's growth.

WHEN in the hurry of your life you feel things do not come quickly enough, realise that you have before you all eternity, and that the greater blessings and joys are not given on your world, but reserved, being more fitted for higher planes,—THOUGHT LECTURES,

TIME IN ITS RELATION TO SPACE DIMENSION.

BY LIEUTENANT COLONEL.

The existence of a fourth dimension, or possible movement in a fourth direction, has for a long time been assumed by scientists: partly by deduction from the existence of lower dimensional space, and the relation of such lower dimensional space to the known three dimensional space in which all evident material exists, coupled with the improbability that three-dimensional space can be finality: partly from the apparent existence of phenomena which do not seem to permit of explanation by the laws of three-dimensional space, or that of less dimensions.

Three-dimensional space may be simply described as that contained by, and containing, the three measures of length, breadth, and height; or mathematically expressed, in the order of the dimensions, as one-dimensional space—the line: two-dimensional space—the plane: and three-dimensional space—the solid: the latter being the space conditions in which all things, which are evident to the senses, exist.

Although existence in one, or two, dimensional space is theoretically possible, such existence would be beyond, or below, the evidence of the senses, for the senses are themselves in, and of, three-dimensional space.

But four-dimensional space cannot be visualised sensibly or mathematically, owing to our entire inclusion in three-dimensional space, and this is in no way unreasonable, for an intelligence, if such there be, in a lower dimensional space, would have equal difficulty in conceiving the idea of three-dimensional space.

A four-dimensional space can, therefore,

ONLY BE CONCEIVED BY ANALOGY,

and by consideration of any influence which does not appear to be included in, and a necessary adjunct of, three-dimensional space.

Such an influence is the concept of time. Duration is an adjunct of any dimensional space, for actuality implies existence, and existence implies duration. But duration does not, of necessity, imply progression, it would be equally possible with passivity.

Time has, therefore, been assumed to be an indication of, if not in actuality, the fourth dimension, the necessary component to complete four-dimensional space.

The difficulty has been in correlating time and space, as the two appear to be concepts of a different nature. Space appears stationary, and time progressive; space is satisfied with position, while time implies movement, if only in duration.

That this diversity of nature is only apparent may be realised if the probability of the following correlation between them is considered.

"Dimension and time are interchangeable, in that time is the evidence of a further dimension, but is not recognised as such until freedom of movement in that dimension ensures recognition of its dimensional quality."

Or stated as an axiom:—

"A higher dimension assumes the condition of time to an order of intelligence which is in, and confined to, the next lower dimensional space."

Time is the concept of orderly consecutive duration, and as such is conceivable only by an intellectual intelligence: a lower intelligence can recognise duration only by an indiscriminate memory, and by indeterminate periods resulting from sense effects.

Personality may be of unchanged duration, and consequently permanent, but the material evidence of personality is subject to the change of time.

The material evidence of personality is an event existing in the present instant. Immediately the instant has passed, the event has ceased to exist in that instant, although it has existed in that instant; and is now existing in an immediately adjacent instant; and similarly continues to exist in further adjacent instants, which are all in the same line or direction of progression, such line or direction not being one of the recognised dimensions in the dimensional space in which the event is existing.

The dimension of breadth is a necessity to the one-dimensional space, although this space occupies but one position in the dimension: for otherwise the space would have no existence, and therefore no duration. Similarly the dimension of height is a necessity to a two-dimensional space: and time to a three-dimensional space. But in each case the necessary dimension is in a direction external to the space, and can only be exercised as consecutive progress in duration, without freedom of movement in that duration.

Hence it is evident that

ALL DIMENSIONAL SPACES ARE INTERDEPENDENT,

and one cannot exist independently of the others.

It is also evident that they exist in a progressive series, the higher dimensional space providing greater freedom of existence, in all cases, than the next lower dimensional space.

It should be recognised that although this progress of events in any dimensional space tends in the direction of a new dimension, the event always remains in the same dimen-

sional space, and never obtains freedom of movement in the higher dimensional space which would be formed by the addition of this new dimension.

All material is atomic, in a state of vibration, and, therefore, actual movement or progress is by a series of impulses, thus implying a definite space distance, however small, between the resultant positions from each impulse.

Time is not material or atomic, and, therefore, progress in time is of a gliding nature, without impulses but continuous. Consequently any number of adjacent positions in a time dimension would occupy no definite space distance, or definite space dimension.

Thus no two-dimensional spaces, in the material order, can exist adjacent to each other without becoming three-dimensional space: but two-dimensional space can make progress in a time dimension, always tending to, but never attaining, three-dimensional space, unless the entire time progress is evident at the same instant, thus constituting another dimension.

Thus to an intelligence existing in a point of no dimensions, one-dimensional space (a line) would constitute a changing duration of an event existing in that point, but this progress in duration would ever tend to, but never actually assume, the higher dimension (the line).

Similarly, an event existing in space of one-dimension has freedom within its own dimensional space only, but by change in duration ever tends to, but never actually assumes, two-dimensional space conditions, except so far as its own dimensional space occupies a position in the next higher dimensional space.

The same conditions can be traced between space of two dimensions and that of three dimensions, and between space of three dimensions and that of four dimensions.

Beyond this it is impossible to go, for a still higher dimensional space is utterly beyond conception, but by analogy the conditions should still apply.

The truth of this assumption is evident if it is considered that if an event did not change its position in duration, it would be without change, permanent; and progress of any kind would be impossible; but as fourth-dimensional space is beyond definite mental conception, owing to our physical inclusion in three-dimensional space, the fourth dimension assumes the idea of what is expressed as time, or change in a dimension of duration, in which freedom of movement is impossible to us.

The same argument holds good for lower dimensional space.

It is evident that progress of an event in a time dimension must be progress in a direction which is entirely different to any of the other dimensions which constitutes that space: i.e., the time dimension cannot assume an inclined direction to any of the other dimensions, as that would imply a different degree of relativity to each, or a different degree of permanency, as can be shown diagrammatically, an obvious impossibility.

Therefore, the time dimension must be a dimension at right angles to all other dimensions in that space, a conclusion which has already been reached by scientists.

THE PSYCHICAL ASPECT.

The psychical mind inclines to decry the use of mathematics in psychical matters. The reason of this is not far to seek, for mathematics has been debased by a materialist label, without justification, for pure mathematics is supra-physical; it can be mentally visualised, but not realised in the physical plane. By no means the least of the sciences, it must of necessity be an attribute of any higher intelligence, and, as such, exercised to a greater degree than is possible in physical existence.

The above paragraph by way of apology. If the assumption be accepted that time, or progress in duration, is in all cases the extra dimension in the next higher dimensional space, it will be found to give an explanation of many so-called occult happenings, which have appeared to be contrary to the laws of three-dimensional space, and which seemed to postulate a break in the continuity of such laws, or confinement of their action to that degree of space only.

This explanation of a relative time dimension makes possible a conception of Prescience, for while an intelligence is confined to perception in a space of certain dimensions, it is impossible for it to perceive anything outside those dimensions, and only to progress with the event; but an intelligence existing in the next higher condition of space could have perception of the progress of the event, both before and after its immediate happening in the lower dimensional space: for the latter, with all its included events, is but a section of the former, which includes both the section and its time-progression of events, the latter having become but another dimension in the higher space-conditions, or another freedom of movement in another and new direction.

Thus an intelligence existing in two-dimensional space would observe any event in three-dimensional space as a series of consecutive events, whether subject to alteration or not, making a uniform progress in time dimension. This intelligence could influence and modify the event within its own dimensional space, with effect on the succeeding progress of the event, but not on its past.

But to an intelligence existing in the higher dimensional space, not only the agent, but its progress, would be visible,

including the effect of any modification of the progress by the intelligence in the lower space conditions.

In other words, the higher intelligence, *i.e.*, that existing in the higher dimensional space, would have prescience of the progress of the event, without having influenced the nature of that progress.

This does not imply that the higher intelligence would have the power to observe *all* progress in a time dimension in lower space conditions, for such an attribute would approach omniscience: the range of vision would be limited in the same manner as vision is limited along any dimension in three-dimensional space. The point of view may be altered at will, but if analogy holds good, and there appears to be no reason why it should not, proximity is necessary for clear vision, but it gives a more limited range of vision.

It is a remarkable fact that in all "communications," if we are to accept these as emanating from intelligences in a different, and higher, plane of existence, there is a tendency to refer to time on that plane as different from time in this existence, that is to say, in three-dimensional space conditions, and it is stated to be impossible to explain it in terms which an intelligence not conversant with the higher conditions would understand.

The concept that we express by the word *time* is distinctly different from the concept of height, and yet height has a duration value in respect to two-dimensional space, but beyond conception of any intelligence in that space: similarly the duration value of four-dimensional space would be a value entirely beyond our conception, for such value would not only be beyond words, but beyond any idea that would or could have arisen as a result of existence in our lower dimensional space.

"Apports," and other occult occurrences of that nature are no longer impossible to understand, for given freedom of movement in a time dimension, the article has only to be removed to another period in time progression, when access was ordinarily possible, and restored to normal conditions to resume visibility. This would dispose of the improbable assumption of penetrability of matter.

This method of explanation may arouse objection as discounting the pseudo-miraculous, but why presume the latter, so dear to a certain mentality, while there is any possibility of a scientific explanation?

Another statement which is often made in "communications" is that time conditions no longer apply when the personality is free from the material element. Inexorable progress in duration results in the deterioration of the faculties—we get old: but when this freedom in a time-dimension is attained, the personality reverts to a condition of perfect manhood.

This would appear both reasonable and just, for with freedom of movement in a time dimension each personality would desire to return to the period when the faculties were best developed, making only temporary excursions into other periods, if necessary; while the justice of such power of choice will appear, if it is considered that many persons close their earth life in a deficient or deranged condition of mentality, and unless a miracle is assumed at this period, the next stage of existence would be continued under a handicap, irremediable, and possibly entirely undeserved.

In explanation of materialisations, it is evident that visibility can only be attained in any dimensional space by the personality stabilising itself to the progress in duration of that dimensional space, and assuming the substance subject to the laws of that dimensional space. Thus a fourth-dimensional intelligence must confine its freedom in the time dimension to an orthodox three-dimensional rate of progress before it would be possible to assume three-dimensional visibility: then, given the opportunity of obtaining a loan of substance subject to the laws of this space, and assistance in controlling the substance, the realisation of visibility and tangibility no longer appears miraculous, though possibly this confinement of freedom is abnormal, and entails an effort, which would appear to explain the transitory nature of materialisation, and the period necessary to obtain the materialisation.

This would also explain the statement that transition from sphere to sphere, or space condition to space condition, is not instantaneous, but a matter of duration, or as we express it under our space conditions, of time. Each lower condition has to be assumed in turn, and existence in that condition stabilised, so to speak, before the next transition is undertaken. Progress in an "upward" direction could only be attained when the personality is attuned to the new durational dimension, and though rapid or slow, according to the capacity of the personality, it cannot be immediate. It should be recognised that in any higher space conditions than our own, we are no longer dealing with time, but with some higher valuation, which, however, implies the idea of duration in its own space conditions.

Assuming survival as proved, it is evident that the material part of the personality must remain in three-dimensional space, it has no access to the time dimension other than the immediate instant in which it exists, the past instant has ceased to be, and the future is non-existent: but that part of the entity which survives, and which is, or contains, the intellect, has not been irrevocably confined to the instant, the past has continued to influence, for retro-spection was possible, while the future, if only to a slight degree, was open to inference by deduction and intuition.

To this part of the entity the freedom of a fourth dimension would be a matter of greater degree only, combined with entire freedom from the confinement of three dimensions, when separated from the three-dimensional part of the entity.

This freedom in the new dimension would be gradually obtained by experience and assistance from other beings. The child born into this world, exists in, practically, a two-dimensional condition, for with the exception of a few intuitive faculties, its sensations are superficial only, distance, movement, and touch having no meaning beyond their surface effect. Freedom in the three-dimensional world has to be acquired by experience and assistance.

Even from the more "material" point of view of matter and substance this postulated series of space dimensions appears probable, for matter, as realised, is but the substance of three-dimensional space, and as such, subject to the laws of that space, and that space only.

It is impossible to conceive the nature of substance in other space conditions, for the laws of these are unknown, but as ether is accepted as the ultimate of matter, an ultimate which does not appear to conform to the laws of three-dimensional space, it is possible that it is a denizen of four-dimensional space, and the "material" link between the two spaces. It is conceivable that each space-condition has its "ether," its ultimate of substance, in each case a connecting link with a higher space condition.

* * Sir Oliver Lodge, to whom we have shown the above article, writes:—

It expresses clearly and intelligibly some of what is generally accepted by mathematicians about dimensions, and it applies the ideas to the elucidation of psychic happenings in an ingenious manner.

The hypothetical explanation of prescience and of the so-called passage of matter through matter has been given before, but the limitation of our "freedom of movement" in a fourth dimension, and the essentially temporary character of old age, are ideas which, though already held vaguely by many, are here expressed with some novelty and freshness of exposition.

PSYCHIC RESEARCH AND THE BIBLE.

ADDRESS BY THE REV. G. VALE OWEN.

The third and last of his three discourses on "The Life Beyond the Grave" was delivered by the Rev. G. Vale Owen at St. Anne's, Soho, on Wednesday, April 20th. Long before the doors of the church were opened a large number of people were waiting for admittance, and before the service started at eight o'clock the big church was crowded in every part with a congregation that probably numbered nearly a thousand people.

Prefacing his remarks with the observation that on the last occasion he had tried to show how psychic science had as much application to our earth life as to the spirit life beyond, Mr. Vale Owen said that he wished that night to speak on the relation of the Bible to psychic research. He wished to point out how psychic research might be applied to the interpretation of certain facts in the Bible. He did not ask his hearers to accept all that he said as true, but he did ask them to believe that he believed it to be true. Above all, he wished them to think out this aspect of the subject for themselves. It might at first come somewhat as a shock because it so revolutionised their opinions, but on further reflection they would perhaps come to the conclusion that the phenomena that appeared to some of them to be new were very well known in ancient times, for they were emphasized in the Bible, where they were stated precisely. He dealt with the life of Elijah, tracing a number of events which could be illuminatingly interpreted by psychic facts known to us to-day, showing how points in the narrative, otherwise obscure, were satisfactorily cleared up.

On the subject of prayer, he asked them if they had ever wondered how prayers entered into the spirit world. It could not be as sound, because sound was composed of vibrations set up in the material atmosphere of earth. But psychic science had shown that there were more powerful and more subtle vibrations produced from the will acting on the mind, and these mental vibrations, entering into the more sublimated atmospheric environment of the spiritual realms, became both visible and tangible. Thus they found (Rev. viii., 3) that the angel with the censer of gold dealt with the prayers of the saints in exactly the same way that he dealt with the incense. As he cast the incense upon the altar, so he cast the prayers of the saints. Our prayers were not worthy of presentation to the Father until they had been purified. Prayers, as offered by us in all their crudeness, if answered literally, would wreck the world. So he asked them, whenever they looked on an altar in a church, to remember that there was another altar elsewhere.

In the current issue of "Pearson's Weekly" is a popular article by the Editor of *LIGHT* dealing with poltergeist manifestations, and the significance of hauntings.

THE RELATION OF SPIRITUALISM TO CHRISTIANITY.

ADDRESS BY THE REV. F. FIELDING-OULD, M.A.

On Thursday, the 21st inst., the Rev. F. Fielding-Ould delivered an address under the above title to the members of the London Spiritualist Alliance, at 6, Queen Square.

The Chairman, Mr. H. W. ENGHOLM, in introducing the speaker, expressed his pleasure at seeing so large an attendance. It was not always that a serious subject attracted so many, and the subject announced for that evening related to one of the most serious and important aspects of the great matter of which they were all seeking to gain a fuller knowledge—survival and the after life. Everybody who became interested in Spiritualism and psychical research found that they touched some of the fundamental things of human existence, and one aspect could not be avoided, viz., the religious. Some students of Spiritualism found that it threw a tremendous light on the New Testament; others discovered that it abolished the New Testament altogether! With regard to his hearers, he felt that they would all be in accordance with one idea—and that was that, whatever Spiritualism meant to them concerning the proof of a future existence, it was going to make the creed they held a greater and more important factor in their daily life: if it did not do that it was of no use. In combining Spiritualism with one's religion they would find it would either strengthen it or weaken it. There was no alternative.

Mr. FIELDING-OULD commenced his address by a reference to the Roman Jews who came to St. Paul saying, "We desire to hear of thee what thou thinkest: for as concerning this sect it is known to us that everywhere it is spoken against." If Judaism was so slow to recognise the beauty of Christianity, we need not, he thought, be surprised if the welcome given by the Church to Spiritualism was, to say the least of it, not over cordial. Few were able at once to make that mental re-adjustment which was necessary in attaining the new point of view, and the first impulse of indignant repudiation would for long close the sympathetic and enquiring ear.

The Church as a whole was extremely doubtful and suspicious with regard to Spiritualism. But if a man believed a thing was true, and for the benefit of mankind, and yet feared to make it known, he denied Christ; indeed, one of the reputed sayings of the Master was: "Man shall give an account of every good word which he does not speak." What should we say of a doctor who, discovering the remedy of some foul disease, for some selfish motive should hide it from the public knowledge? None would wish to sit in the gloom hereafter, seeing around him the wan faces of hopeless souls who cried to him, "You might have helped us, for you knew the truth!"

Referring to the fact that some Spiritualists do not accept the Church's teaching on the subject of the unique divinity of Jesus Christ, Mr. Fielding-Ould said:—

It had been hoped that Churchmen would accept the beautiful and helpful teaching of the Higher Spiritualism on less vital matters, and condescending to learn a little from so kindly a teacher, might go forward on their flower-strewn way with brighter hope and a more intelligent faith. But if Spiritualists as a body attempt to blow up the very foundations of Christianity, there will remain a shell hole which shall keep them apart to the end of time.

To call Spiritualism a science is to degrade it, to look upon it as a self-contained and sufficient religion is to over-exalt it, it is the prophet's ass, revile and beat it as he may, who, in some things, sees more clearly than he does—and if any are found to resent the parallel, I would but remind them that the Bible story makes plain enough who was really the ass.

THE CHURCHMAN'S ATTITUDE.

The Churchman is apt to say, "What can you do for me, and what have you to offer better than that I already possess. I have a firm belief in the communion of saints, and my own sufficient eschatology and doctrine of the last things. Your Spiritualism is no new cult, but has come down the centuries, scarred and branded by every former generation. I am too busy and not sufficiently interested to read your books, and I should consider it impious to attend a séance."

Well, there you are, what can you do with that? If he will not learn or enquire, if he declines to look in the direction in which you point, there is only one thing to be done—you must live a better life than he does, you must be more spiritual, gentle and unselfish, then he will begin to wonder,

or his children will, as to what is the cause of your joy and the source of your undoubted inspiration.

There is consolation in the history of the Quakers, at one time imprisoned, flogged and fined, to-day they are universally respected and admired, for whoever heard anyone speak aught but good of that holy people?

There are still a few people who believe that at death the soul is kept inactive and unconscious in some hidden shrine until the silver trumpets sound the end of time, when it will re-animate the old material body. There are still some who imagine that the righteous at death enter the immediate presence of the Supreme, and conceive of a great throne in circles of light with a God in human form sitting upon it. But the far more sublime and beautiful doctrine of the higher spirits who communicate with us is being unconsciously learned by humanity. Even those clergymen who would indignantly repudiate the idea that they were "Spiritualists," are feeling the influence and absorbing what is in the air. I think you will find them teaching a much more cautious eschatology to-day than they did, and hearing the singing of some of the old hymns with knitted brows. A revolution is silently taking place, and one of these days the world will recognise whence these good things come. Posterity will honour the pioneers of our time, but their real glory, and the only one they will value will be that Christ has used them to help a multitude of souls.

REVELATION UNCEASING AND PROGRESSIVE.

The man who holds the same opinions at fifty which he professed at twenty is an unteachable and obstinate fool. Revelation is unceasing and progressive, and though progress is not uniform, but advances in waves and tides, so that a generation may fall behind the one preceding it, yet in the long run there is a more complete unveiling of Truth, and in my opinion, the people of to-day have made an immensely important and rapid step forward.

One reason why the Church offends and repels the plain man is that she too often blindly accepts traditions without examining them in the light of reason and advancing thought. What I take to be an excellent example was offered in a Scarborough church the other day, when, because they had no hats, but only ribbons in their hair, some children bridesmaids were kept in the porch during the solemnisation of a wedding.

I have no doubt St. Paul was one of the greatest men who ever existed, but still he lived some two thousand years ago, and much has changed since then. It may have scandalised him to see the extravagant and elaborate Corinthian coifs uncovered in the church, and led him to prescribe a modest veil "because of the angels" who were looking on; but at the present day I fancy his attention would rather have been arrested by the short skirts and high-heeled shoes. A woman is not to pray, he says, with the head uncovered, and a man praying must not wear a hat. Well, as the working-man said: "That's where me and Paul differs." There are men, thank God, who might just as well leave their hats at home if they must not pray covered, and who ever heard of a woman putting on her hat when she kneels beside her bed?

But if it is only a "counsel of perfection," and better for a man to doff his hat, how does the Church justify the mitre and biretta so often seen to-day?

Should we not cultivate some greatness of soul and breadth of view, instead of being slaves of childish scruples? Should we not try and gain some conception of the greatness of God instead of belittling Him with such silliness?

THE REAL ENEMY OF SPIRITUALISM.

I have no doubt Spiritualism does some people harm. They do not need it, and it does not agree with them. If you dose a whole community with one medicine, though it will benefit many, it may be poison to one or two. Spiritualistic teaching shakes the whole spiritual system of some good people, and just confuses and bewilders them. But it is doing a quite incalculable good to multitudes of others. The real enemy of Spiritualism is materialism, that philosophy of life that looks upon death as the end of everything and thinks of all things beyond it as impractical, fantastic and visionary. They are keenly alive to the things of this life in its physical and intellectual aspects, but the things of the spirit, whether here or hereafter, have no place in their narrow consciousness. They simply do not

exist to them. Spiritualism, as Conan Doyle says, is a new revelation to such people, it brings them conviction, and opens out to them a new and unexplored realm of unsuspected beauty.

It is a great pity that the Church does not recognise this; you may approach to do a good work in the name of God and every foolish dog rushes out to the limit of his chain and barks and snarls at you. It requires some self-control and courage to go calmly on, and you will be but human if you look about for a stone to throw at the noisy and ignorant beasts.

The Church's work in building up the souls of her children, in nursing and caring for the feeble, and leading on the strong to higher levels of perfection is beyond all question and beyond all praise. But I think she breaks little new ground, and is extraordinarily helpless in the face of cold indifference. Come to her services, and she will bring her sweet influence to bear upon you, but stay contemptuously away and she will, as a rule, let you go your own way.

How many such neglectful people have been startled into attention by some whisper of Spiritualistic teaching? We all know some, and I have no doubt there are very many thousands who, in the joy of awakening faith and hope, regard Spiritualism with unmeasured gratitude.

There are some things which lay latent and hidden in Christianity which it has been left to Spiritualism to rediscover and develop. For instance, the far-reaching and surprising power and significance of thought. Jesus knew it, and warned us that we might commit murder or adultery with a thought, but most Christians have certainly imagined that "thoughts are free," and that provided they never found concrete expression in action all was well.

Communicating spirits have laboured much to disabuse us of this erroneous idea. Every thought, they say, has a potent influence in many directions. "Your thoughts are more powerful in the spirit world than your physical acts in yours," says one. "If people only knew the true value of thought they would be amazed to find that every thought is as powerful as a deed, and in many cases far more effective than any word or weapon," says another. And again, "Thought has much greater reality than you imagine. The day-dreamer is not so idle as you think. The sins of impulse, the crimes perpetrated in a gust of passion—these harm the soul less and do less harm than long-indulged thoughts of evil which come at last to poison the whole soul." Many such quotations might be cited to the same effect.

THE ADVANCE OF THE CHURCH.

The Church has advanced beyond the long dark period when men thought that the body was the seat, cause and origin of sin, and imagined that by ill-treating, neglecting and generally suppressing the body immunity from evil might be achieved. The Church, I say, has learned that sin originates in thought, and that, as Christ plainly taught, "out of the heart of man proceeds all that defiles him"; but these enlightened communicating spirits carry the matter much further than any Church writer (I think I may safely say) has ever gone, and a new and very wonderful conception of God's universe is opened to the enquiring soul.

Again, the Church, I think, has almost always taught that the blessedness hereafter is conferred upon the righteous soul as a free gift and reward. But while by no means denying the general truth of this teaching, spirits now insist very eloquently that fitness is requisite rather than merit (though the two invariably go together). After death we see what we are able to see, we go to as high a level as we can attain, we enjoy as much light as we have capacity for. This is certainly an advance on the old teaching of arbitrary rewards and punishments, and any idea of favouritism or election on the part of the Deity. It is a doctrine, too, which appeals very strongly to man's reason, and consequently acts powerfully as an incentive to right conduct.

Says a control: "There is one great-governing law in the spiritual world—the law of fitness; each one goes to his own place. No power in the universe can shut a spirit down into hell who is not fit to go there, or exclude him from heaven who has the right of citizenship by spiritual fitness."

This thought is continually insisted upon, and I suggest that it is another good thing which the Church has overlooked, and for which she should be grateful to Spiritualism.

Truth is elevating, inspiring, ennobling, and conduct follows it as effect follows cause. Ignorance, on the other hand, is the foundation of every evil thing, and there would be no crime, no vice, no malicious and unkind thoughts if we could see clearly what we thus did to others and to ourselves.

Truth, we are morally bound to search for, and having, as we believe, found it, we are under the most weighty obligations to make it known. For Truth is the unweaving of God.

JESUS "NOT MERELY MAN."

At this point Mr. Fielding-Ould went very fully into the Church's view of the true position and rank of Jesus Christ in the universe, which, he claimed, was not a merely academic question of a purely theoretical and philosophical interest, a thing which might be left to experts or indefinitely shelved as not affecting the plain man. We are bound (he said) to enrich the consciousness with every ray of light which we

can intercept, and the more negative, narrow and agnostic we are, the more ragged and threadbare is the garment of the soul. He denied what he called the favourite heresy of Spiritualists—that we are all potential Christs, and only in degrees and attainment and self-realisation fall behind the Christ of the Gospel.

He cited the sayings of Christ as recorded in the Gospel in favour of the view that "the Being known on earth as Jesus the Christ came forth, or perhaps continuously streams forth, from the Supreme as His Image, expression, manifestation, and representation to all creation, 'conditioned' to a degree at which we can understand, know and love Him." Jesus, then, in the view of the Church, was not merely man. There was no conceivable theory which had not been held by some group at one time or another, or each had been carefully weighed and sifted by the Doctors of the Church, while the main body had never swerved one hair's-breadth from the original and majestic doctrine that "the word was with God and the Word was God, and the Word became flesh and dwelt among us, the only begotten from the Father full of grace and truth" (John i., 1).

He based his argument on no human authority, however venerable. He would not seek to sustain it with strings of texts, but would just point to the incomparable beauty of the conception, revealing as it did the inconceivable goodness of God, and leave it at that.

These and several other considerations were presented by the speaker, who said, "I am, in the first place, a servant of Jesus Christ, and all the rest follows from it." Jesus never posed as a mere preacher and prophet of the Truth. He said, "I am the Truth," which could only mean, "I am Divine," for only God was the fountain of Truth. He did not say, "I show the way: I bestow the life," but "I am the Way, I am the Life."

In further support of the views he advanced, Mr. Fielding-Ould referred to spirit communications bearing upon the subject of the Christ's status in the spiritual world, and the inestimable value of the rites of the Church.

"I have myself heard spirits testify to the very great spiritual power which is poured forth in the great sacrament, and not alone the Saints of old, but uncounted thousands of struggling souls to-day tell the same story of wonder and privilege."

The speaker made eloquent reference to

THE SPIRIT OF PERSECUTION.

The bitter opponents of the beautiful and helpful teaching of Spiritualism, zealous for the God of their fathers, like St. Paul, who verily thought within himself that he ought to do many things contrary to the Name of Jesus of Nazareth, persecute this way as an evil thing. But "what if a spirit hath spoken to us or an angel?" (Acts xxiii., 9). Is the thing so incredible to these believers in the Gospel? Have they forgotten the experiences of a thousand Saints in every age? Mediums they regard as our ancestors thought of mumbling and malignant witches crouching in gloomy caverns ready to trip up the feet of the passing sons of light. Yet, St. Francis was a medium, so was St. Teresa, so were Jeanne d'Arc, Joseph of Cupertino, Anthony of Padua, and many others, the most revered and noble of mankind. Psychic phenomena abounded in their presence. The only difference is that now we can calmly regard these things, knowing something of the laws on which they depend, whereas our predecessors gaped upon them as prodigies due to the direct intervention of God.

Referring to the multitudes of spirits, some eager to send messages to their friends, others with a becoming sense of responsibility to instruct and encourage, Mr. Fielding-Ould continued:—

Julie Ames said, "There is something to me almost inconceivably pathetic in the yearning that all of us here have to be able to communicate with you on your side" (p. 63), and again, "I am more and more convinced that the establishment of the fact, and the certainty of communication between this world and yours, may be described without exaggeration as the most important thing in the whole range of the possible achievements of mortal man" (p. 67). But Spiritualists, if they remain good Christians, can afford to smile at the denunciation of the opponent. The tide is rising, flowing in with an irresistible force behind it, and Canute must climb down from his chair of superiority or drown!

HAND IN HAND.

Christianity and Spiritualism are not mutually exclusive, they may go hand in hand, with the children clinging to their skirts, and the plain man will get a more beautiful and inspiring vision of God and His Christ by reading Julia's "After Death" than by poring over the fifty volumes of St. Thomas Aquinas.

The world needs the teaching of Spiritualism. The number of irreligious people in London to-day is astonishing in the last degree. There are an immense number of people in every class of society (and I am speaking from my own experience) who are totally without any religion whatever. They do not pray, they never attend any church for common worship, in their consciousness and habit of thought death stands at the end. There is nothing beyond but a thick white mist into which their imagination is sternly forbidden over to wander. They may call themselves members of the Church of England, Roman Catholics, or Jews, but

they are like empty bottles in a cellar still marked with the labels of famous vintages.

THE DUTY OF THE CHURCH.

What is the Church doing for these people? She rings her bells, but they turn over and go to sleep again; the vicar calls, and they give him a guinea for his poor, and he is so grateful that he does not like to deliver the first warning he had prepared—"it is such bad form, you know." And so things go on until, while the costly white flowers try to hide the ugly grave and the mason is busy on the laudatory epitaph, the soul sits in darkness to meditate on the wasted opportunities of life.

But if that vicar knows the facts and doctrines of what is despised as "Spiritualism" he has another arrow in his quiver. "I have talked face to face with the so-called dead," he says, and the most worldly and indifferent will listen with wide open eyes; "and," he may continue, "they all say the same thing, viz., that we make our heaven or hell here and now, and if you neglect the things of the spirit your regret and self-reproach will some day be quite agonising!"

Neglect of spiritual development is sufficient, without actual crime or vicious degradation, to incapacitate a spirit at death from rising out of the twilight condition which surrounds the earth.

A clergyman beneficed in the North of England told me not very long ago how he had, through automatic writing, come into touch with the departed wife of a neighbouring vicar, a woman whose one absorbing interest in life had been her house, its furnishing and decoration. She had not taken the remotest interest in her husband's work and parish, or sought to cultivate her own latent spiritual nature, with the result that she found she could not leave the house which had been her sole preoccupation, and was intensely miserable and depressed.

Our spiritual littleness, and the meanness even of our ideals is not realised. Julia Ames cries out, "Oh, my friend, there are heights to scale you have not dreamed of; there are depths of infinite love which we have not even attempted to fathom!"

Where shall we find such rich and wise provision for the soul's growth as in the pleasant fold of the ancient Church? Slow she may be to recognise that "those who are not against her are on her part"; dull and ungrateful she often is in her estimate of much that is helpful and very beautiful. Yet are there many thousands within her easy obedience who are growing rich day by day in the hidden graces of the grateful soul—poor people, ignorant people, people whom you pass unnoticed in the street, who nevertheless go on "from strength to strength and from glory to glory," and for whom, despite the grief and hardship of their humble lot, "the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing birds is come, and the voice of the turtle dove is heard in the land." (Applause.)

THE WONDERS OF MATERIALISATION.

LECTURE BY MR. HORACE LEAF.

VIGOROUS SPEECH BY SIR A. CONAN DOYLE.

Sir Arthur Conan Doyle's three meetings at Queen's Hall had apparently only whetted the public appetite, for on the occasion of Mr. Horace Leaf's lantern lecture at Mortimer Hall, on Thursday, April 21st, on Materialisations, hundreds were unable to obtain admission. Sir Arthur, who presided, was in excellent form, and his short vigorous speech was heartily applauded.

MR. HORACE LEAF, who has delivered his lecture in many parts of England and Scotland, and in some parts of Ireland, has now brought it to a high pitch of excellence. Also he has added new slides, which considerably enhance the value of his collection. In his introductory remarks, he pointed out that the physical phenomena of Spiritualism raised many interesting and complex problems, and, among other things, gave occasion to the orthodox to alter their conception of the make-up of the human body. Many pictures were shown of the marvellous manifestations that occurred in the presence of the French medium, Eva C., as well as with those of an earlier date. The exhibition of a portrait of Sir William Crookes was the signal for a burst of applause, and the series of pictures of the materialisations of Katie King obtained by him was viewed with the utmost interest. Mr. Leaf's remarks were always apposite and illuminating, and at the close, on the invitation of the chairman, he was accorded a hearty vote of thanks.

SIR A. CONAN DOYLE said he remembered that it was once suggested as a test for Spiritualism that some medium should give what "The Times" would contain on the next day. Well, he would tell them one thing about "The Times" to-morrow—"It won't have a single word about this matter (laughter), but it will have a great deal about golf." There was nowadays an absolute want of proportion, no attention was given to spiritual matters, but a vast amount of atten-

tion was given to children's games. He did feel that we had not learned

THE LESSON OF THE GREAT WAR.

At its close he thanked God that we had done away with shams and got down to something real. That was what the great trial was for. But now it seemed as if we had not learned our lesson, and in that case, it might be that we should have to endure another trial. The more they could turn the attention of the public from materialism into something higher, the more they would help to leaven the whole lump. It was splendid lectures like that which they had heard from Mr. Horace Leaf that were playing a valuable part in that direction. (Hear, hear.) When the history of their subject (Spiritualism) came to be written what apologies would be due to their mediums! (Applause.) Their lives had been made miserable, they had been reviled and dragged before ignorant police-magistrates. Their treatment had been scandalous. He instanced the Davenport Brothers, who had been said to be exposed. There was not the slightest truth in that. The only exposure was that of

PUBLIC IGNORANCE.

The whole story was a disgrace to the British public. Referring to the mysterious properties of the ectoplasm, he said that sometimes in the days of old a medium was caught wandering about the audience in a circle, and the cry was "Ah! now we have caught you." The next moment it was asked "Where is the white garment we saw?" But the ectoplasmic cloud which they had seen had suddenly vanished, and this, in its recoil, as it flashed back to the medium like electricity, sometimes hit the medium with tremendous force, causing hæmorrhage of the lungs. He had seen a case of this sort recently in Melbourne, where the medium was seriously injured. Knowledge of these finer points in psychic research was being acquired, and they were able to recognise that many of the so-called "exposures" of the past were really due to ignorance on the part of the investigators, and

NOT TO FAULTS IN THE MEDIUMS.

He was struck, when looking over the records of the past, to find how little they had to withdraw. On the other hand, most of what science taught him in his early days he had had to forget. In Spiritualism he found no change whatever. He had been reading Ferguson's book, "Supramundane Facts," published in 1865, in which was contained descriptions of things in 1853, and therein he saw the same phenomena and the same religious teaching that we got to-day. Describing his recent visit to Paris, Sir Arthur told of an experiment conducted by Dr. Geley, in which the materialised form left the impress of his hand in warm paraffin wax. To make the experiment "water-tight," Dr. Geley had previously impregnated the paraffin with a certain chemical, and later he broke off a piece of the wax, and found by testing that it contained his added element. This was for the purpose of answering those superfine critics who would say that the wax mould had been supplied by the medium. In conclusion, Sir Arthur expressed his pleasure at being present. He thought their subject was the most important one in the world, and in an endeavour to spread its truth he had just completed a journey of thirty thousand miles. (Applause.)

A large number of copies of LIGHT were disposed of to members of the audience, many of whom were strangers both to the subject and to the journal.

ELECTRICAL PEOPLE AND MAGNETIC PEOPLE.

A well-known magnetic healer has expressed the view that the world can be broadly divided into persons who are electrical and persons who are magnetic, and that, in healing, it is found that the former need magnetic and the latter electrical treatment. The healer instanced his own case. He readily responded when ill to electrical treatment which he declared was of little use to the electrical type of patient.

Large generalisations of this kind are notoriously dangerous, the human temperament being very mixed, and pure types relatively rare, whether it is a question of Saxon and Celtic or Teuton and Latin temperaments. Moreover, the mental question comes into the matter conspicuously. There are magnetic minds which may not inhabit magnetic bodies—indeed the latter may be of the thin and meagre type which could be classed as "electrical."

The question was put to a physician familiar with psychotherapeutics, and he expressed his inability to decide whether the healer's proposition was correct.

Perhaps some reader of LIGHT who has studied the subject and arrived at conclusions on a basis of practical experience may be able to illuminate the question for us, and say how far the classification is correct. It would be certainly useful to know if it is true that "magnetic" patients are the most suitable types for electrical treatment, and vice versa.

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

—LOWELL.

LIGHT,

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THE SPIRIT BODY.

The spirit itself will doubtless always be outside the range of earthly science, but its physical outer garment having been analysed with great thoroughness, it is not too much to expect that with the advance of science in super-physical regions we shall in due time surprise some of the secrets of the psychical or etheric body—that intermediate between the fleshly form and the indwelling spirit. Such knowledge as we have gained already is so far beyond the purview of the orthodoxy as to be regarded with doubt, if not with entire incredulity.

Quite apart from the revelations of clairvoyance, the great volume of present-day instruction from the unseen world, and the mass of tradition, whether in Biblical or secular records, we should by a process of consecutive reasoning, based upon the facts of human survival, have arrived at the existence of the spirit body without ever having come into contact with it. We should see it as a necessary corollary to the proposition of a life after death. But we have gained far more than that, as every instructed Spiritualist is aware. We have ample proof of its existence on experimental lines, and part of the work of the future will be an inquiry into its nature, since it is the *soul* of man.

We were much struck with the description given by an old alchemystical writer who declared that the soul was compounded *ex aura tenuissima et luce simplicissima*, that is to say, of a most rarefied air and a most simple light. This frequent use in ancient writings of the terms "air" and "light" in connection with the soul, is very suggestive. The term *aura*, so often employed in Spiritualism, is, of course, simply the Latin word for air, and the descriptions of advanced states of spirit life which we receive to-day are full of references to the dazzling light of spirits and the regions in which they dwell. One could fill columns with such allusions, ancient and modern, whether from the Bible or more recent books dealing with spirit communication. We used to think—many of us—that all this was simply poetry or figure of speech. We now know that it may be taken literally. It is the story of reality.

Let us set down a few of the things we may actually claim to know concerning the spirit body either as the result of observation or study, and the comparison of records tested by time and experience.

We have learned, then, that from its beginnings the physical body of each of us has a spiritual counterpart growing side by side with it. It is the body destined to carry on the life of the individual when the material body, from whatever reason, can no longer serve it. The two develop together in perfect correspondence until the physical organism has reached maturity and then the grosser organism begins, as we say, to "go down hill"—there is a gradual declension of its powers which may go on for many years. That is the beginning of the death process in the order of Nature—a strange reflection for many of us whose ideas of dying are limited by the general experience of life under unnatural conditions in which sickness and disease abound and few live out their natural span. That beautiful and orderly process of dying naturally will not become a general experience until the race

has become older and wiser. When that time arrives there will be no fear of any but *premature* death, which will probably be as rare as the *truly* natural death is to-day. The soul will pass through all the preparatory processes of mortal life until it is mellowed and matured, and thus completely fitted for the great and splendid change through which it will pass serenely, the wheel having "come full circle."

But that is a vision of the future, and we are thinking of the present. Still, whether *now* or *then*, the general principle is the same. When the acme of middle life is reached there is a gradual process of detachment. The soul, or spirit body, quietly begins to release its hold on the physical form, the consummation coming at last when, after the severance of many links, the last tie is broken and the spiritual body is free—that is the meaning of death. It passes from the physical form in a state of solution, seen by the clairvoyants as a flowing mist or vapour, and then slowly composes 'itself into an apparent duplicate of the body it has left—not quite a replica, because it is far more refined and reproduces none of the deformities or defects of the material organism. This process of building up or integration is deeply interesting. There is no immediate stepping forth of a new and complete form from the old physical shell. It emerges in a kind of nebulous way—a diffusion of particles, but every particle is governed by the principle of elective affinity and flies immediately to its appropriate place in the new organism; and when the process is complete the birth—for such it truly is—into the other stage of life is consummated and the spirit world holds one more inhabitant.

That sets out in a very brief and imperfect way the general principles of physical death and the genesis and final emergence of the spiritual body. It is a theme on which volumes could be written, and many volumes remain to write when we have learned more of the matter and when what we now know has become part of the science and philosophy of human life. By then we may have gained some assured knowledge on details on which at present we can only theorise, as for instance whether the spirit body is an etheric body and the realms to which it passes ethereal in nature. At present that is speculative. But the essential facts stand like stone. There is a spiritual body and there is a world into which we pass at death. In those facts we see the sign of a universal order, reasonable and intelligent, and the confirmation of all the visions and sayings of the poets, prophets and inspired teachers of all the ages. Nevertheless, faith has had to be transmuted to knowledge—common knowledge—and everywhere to-day we see indications that Science is beginning to take up the work.

"RESPONSIBILITY AND THE LIMITS OF PERSONAL INFLUENCE."

Mr. J. Barker Smith, L.R.C.P., writes:—

The excellent article by Mrs. F. E. Leaning would have been, I think, more in evidence had the writer confined herself to "Responsibility" alone. I am said to have a "belief" in the radiating power of thought. As I can demonstrate that perceptions and conceptions are radiant images, and thought is ever associated with form imagery in ideas, I would substitute *demonstrable certainty* for "belief." What the writer says of Theosophic teaching I wholly endorse. Nevertheless, I am not satisfied with the opinions of some of the leading theosophists whom I have examined in public. They regard indirect murder as simply "immoral."

As regards "gossip" and what it can do in tragedies, we have only to think of the events which have happened to families living out of wedlock.

Thoughts reach others in their sleep as surely as if the sleepers were in a state of hypnotic sleep. Some know this, and use their power wilfully, others are ignorant and still affect others. The whole article is of the greatest importance.

BELIEF in the reality of the unseen world will inspire courage in the poor and brighten all lives; it will give a tangible reason for the millionaire to cease living a life of waste and the life of the idle rich. Life will become real and earnest when we know—scientifically know—that the grave is not its goal.—DR. I. K. FUNK.

FROM THE LIGHTHOUSE WINDOW.

Sir William and Lady Barrett have returned from a holiday in Madeira.

Mrs. Barbara McKenna delivered an able and stimulating address on "The Growing Pains of Spiritualism" at Steinway Hall on Sunday evening last.

Sir Arthur Conan Doyle and Lady Doyle were present during their recent visit to Paris at a meeting of l'Union Spirite Française. M. Gabriel Delanne presided, and among those present were Professor Charles Richet and Dr. Geley. Sir Arthur exhibited a number of spirit photographs which were received with the utmost interest. He was given an opportunity of hearing the remarkable French medium musician, Mr. Aubert, particulars of whom have already appeared in *LIGHT*.

"Punch" is keeping well up-to-date. Witness the psychic lady who closes a stormy interview with a fat and heated cook by informing her that "When your crimson aura has disappeared I will communicate with you again"; and the message delivered to the dignified professor of phrenology, palmistry and thought reading, "Please, Mr. Grafto, the gentleman on the next floor presents his compliments, and says, seeing as how you can foretell the future, would you be so good as to let him know how long it will be before your bath stops overflowing through his ceiling." The drawings illustrating these scenes are very clever.

Mr. Gardner's address and exhibition of the famous Yorkshire fairy photographs were enjoyed by a large gathering at the British College on Wednesday, April 20th. It was stated that further photographs were being examined, and would be made public at a later date.

Commenting on the universality of the psychic faculties, Dr. Ellis Powell, in the "National News," considers that there is probably not a solitary person among us that is without them, in one form or another.

He points out, further, that "unfortunately, the possession of these faculties was for ages regarded as a sign of witchcraft or devilry instead of being a God-given blessing. Consequently, people who possessed them either refused to exercise them or only did it in secret. But nowadays we are wiser, and as my correspondence shows, large numbers of people are not only aware of their own possession of psychic gifts, but are eager to use them for the comfort and consolation of themselves and others. They are doing it in their own domestic circle so that paid mediumship (though there is nothing to be said against it) does not enter upon the scene at all."

It is stated that the action for slander brought by Miss Radclyffe-Hall against Mr. St. George Lane Fox-Pitt will not be carried further. Both persons are members of the Society for Psychical Research. It will be remembered that at the first trial the plaintiff obtained a verdict and judgment for £500, but on March 16th last the Court of Appeal set aside this decision, and ordered a new trial.

Sir Arthur Conan Doyle's forthcoming book, "Wanderings of a Spiritualist," in which he describes his recent Australian tour, promises to be exceedingly interesting. To an interviewer he said that "for good or evil the 'Wanderings of a Spiritualist' will be unlike any other travel book ever written. I care little how many miles of tram a city has, or what its industries, but I care greatly for the essential thing—its spiritual state and its receptivity as regards that new knowledge which it was my mission to spread. I care also for a city's psychic possibilities with my own internal impressions—often very independent of time or place." Discussing the book from another angle, Sir Arthur said, "It has by its very nature to be extremely personal and to deal with family matters, since we all travelled together. I hope I can convey our point of view, and that it will interest the reader. There are many happenings and adventures to live in it up."

Mr. A. W. Orr (2, Wilmington Gardens, Eastbourne) writes that in order to carry out the Britten Memorial project (to commemorate the work of Mrs. Harding Britten) Mr. Hervey Carter, President of the Saddleworth Spiritualist Society, has promised to give £500 if the Spiritualist body will raise £500, and to give £1,000 if £2,000 be provided. The Trustees are anxious to benefit by this generous offer, and Mr. Orr will gratefully acknowledge donations.

We received last week from Bahamas a letter addressed: "LIGHT: A paper devoted to Spiritualism, London." We are getting known!

Problems at séances furnish a fertile subject for discussion in the last instalment of the W. T. Stead Messages in the "Weekly Dispatch." The remarks made deserve the closest consideration of the psychic students. Particular reference is made to the frequently discussed subjects, Telepathy and the Subconscious Mind. The work of elementals is also touched on, as well as the modus operandi of materialisation.

We are told that "The most exacting form of mediumship is that through which materialisations are effected; for the phenomena are produced by utilising the etheric body of the medium. You know that the etheric body, which is the exact double of the physical body, is composed of very tenuous particles of imponderable substance in a fluid state. The manipulation of this substance by spirits or experimenters is accompanied by considerable risk. When a medium is put in a state of trance it is possible to disengage the etheric from the physical body. A spirit can use this body to show himself in tangible form. He draws off not only the etheric body but also caloric, electric and gaseous elements; and these he combines with magnetic emanations from other people present at a sitting in order to give a more or less complete semblance of ordinary life to the form which he creates."

Regarding the subconscious mind the communicator says: "Mediums whose powers are of a physical or semi-physical kind (those by whom 'direct' manifestations such as table-rapping, visible appearances, automatic writing, etc., are obtained) are little influenced by their own sub-conscious mind or that of others who may be present. But an 'intuitive' medium may be much more influenced, because the longer rays of his aura may more easily touch the spirit bodies of those present with him, and so cause his own spirit body to act in a way unknown to his normal consciousness. The degree of culture, or conscious intelligence, possessed by a medium has also to be considered. An uneducated or dull medium does not lend himself to the action of the sub-conscious; but a well-informed medium with a subtle mind is qualified to get into touch, though not regularly but only in certain circumstances, with his own hidden mentality or that of the company sitting with him."

Whether the astrologers are correct or not in their more subtle interpretation of the influence of the heavens upon us, it would seem that the recent eclipse at least had some effect on the physiological processes of life. The Framlingham and Eastern Counties Co-operative Egg and Poultry Society, Ltd., received four eggs laid on the day of the eclipse, all showing some peculiarity. One is flat on one side, another flat on both sides, the third is flat on both sides and on one side bears a slight impression of the eclipse. One bears a complete impression of the eclipse. These eggs were from four different breeds.

A case of importance was decided in the Divisional Court on April 19th, before the Lord Chief Justice, Mr. Justice Darling, Mr. Justice Greer, and Mr. Justice Shearman. It was an appeal against a conviction by a metropolitan police magistrate under the Vagrancy Act, 1824, when Miss Jean Stonehouse and Mrs. Kate Smyth, of 11, Oppidans Road, Primrose Hill, were fined £5, or in default to be imprisoned for one month. Miss Stonehouse was charged with pretending to tell fortunes, and Mrs. Smyth with aiding and abetting her. The information against Miss Stonehouse was subsequently amended by striking out the word "pretend," and substituting the word "profess." After a lengthy hearing the Court dismissed the appeal with costs.

Giving judgment, the Lord Chief Justice said the magistrate found that the accused made statements intending the policewomen to believe what was not true, but he declined to determine whether they had intended to deceive and impose. He (the Lord Chief) could not imagine why the magistrate hesitated to find that there was intention to deceive, but while he was astonished that the magistrate did not find that, he (the Lord Chief) did not think it necessary for him to find that it was intended to deceive. Mr. Justice Darling, agreeing, observed that the legislature had decided that fortune-telling was a deception, and that the profession of fortune-telling was a fraud, and itself, whether the person professing to tell fortunes believed it or not.

Of the five judges Mr. Justice Darling was the only one who seemed at all conversant with the matters that were being discussed. It will be remembered that the appeal case of the Spiritualists' National Union, on the question of a Spiritualist minister being eligible for military service, was heard before him.

Mr. Stanley De Brath has an article in the March-April issue of the "Revue Métapsychique" just to hand on "The Last Experiments of Dr. Crawford," in which he gives an able survey of the experiences related in "The Psychic Structures at the Goligher Circle." The article is illustrated with pictures showing ectoplasm forming.

PROBLEMS of PSYCHIC PHOTOGRAPHY

NO. 2.—THE BUSH CASE.

(Continued from page 271.)

For the past six weeks we have carefully and impartially presented to our readers the evidence in this case, leaving the verdict in their hands. It is a very large jury that has now come forward. Let us at once put to its members in a judicial manner the three questions they have been asked to decide:—

1. Did Mr. Hope and Mrs. Buxton prepare and "fake" a psychograph, introducing the name "Wood," intending to deceive Mr. Bush?
2. Did Mr. Hope and Mrs. Buxton copy the Vaudreuil photograph and palm it off on Mr. Bush as a "spirit extra"?
3. Is the Crewe Circle a fraudulent one?

Judging by the statements made in the last two issues of *LIGHT*, the answer from our readers is a foregone conclusion. The verdict is unanimous. The answer is in the negative to each question. Our correspondence has been almost overwhelming. Of the multitude of letters we have received there is not a single one that raises a doubt as to the honesty and integrity of Mr. Hope and Mrs. Buxton; all without exception proclaim in the strongest terms the fact that the Crewe Circle are not only above suspicion, but possess the gift of mediumship to a remarkable degree.

All are agreed on their verdict. Mr. Bush, of Wakefield, stands out in this open court a solitary figure.

It is superfluous for us to pass judgment on this case, but we are entitled to give our opinion; in fact, it is expected of us by the many thousands of readers of our journal.

Let us take the items in their order. The first problem, then, is the name "Wood" on the psychograph. Dismissing the suggestion of fraud on the part of the Crewe Circle, there are two possible methods by which this name was obtained and so presented on the plate:—

1. Through the mentalities of Mr. Hope and Mrs. Buxton.
2. Through Mr. Bush himself, who may have exerted a strong mental influence to get it there.

Unseen intelligences, we will assume, picked up the name, relying on the Crewe Circle and Mr. Bush for its correctness. The name "Wood" was in the

air, so to speak, and the name "Wood" was returned on the plate.

With regard to the second problem—the suggested similarity between the Vaudreuil photograph and the spirit extra—we must confess that after a very careful examination it is still a moot point whether they really bear such a close resemblance to each other that a first glance suggests. In our opinion there are many points of dissimilarity. The hair, the shadows, the high lights, the general expression of the face in the "extra" are not the same as disclosed in the Vaudreuil photograph. It is certainly not a copy such as the ordinary photographer, skilled at "faking," could have produced. If, as has been suggested, unseen intelligences tried to give Mr. Bush a representation of his son-in-law they certainly made a very bad job of it!

Whether or no this problem can be solved by the measurement test proposed last week by Mr. George E.

Wright, we cannot help feeling that if every measurement of the spirit extra tallied with the Vaudreuil photograph, it does not solve the problem of how the extra got there. If Mr. Hope and Mrs. Buxton, by their mediumship, are able, in ninety-nine cases out of a hundred, to obtain a supernormal photograph, why should they suddenly abandon the assistance of supernormal methods and attempt a very bad "fake"?

Until it is proved beyond question to be otherwise, we hold by our own opinion that the spirit extra which appeared on Mr. Bush's negative was a phenomenon produced by some supernormal process yet to be brought within the purview of science.

Before concluding this case we have a word to say about Mr. Edward Bush. In many ways we are indebted to him for the opportunity he has unwittingly given us of proving beyond all shadow of doubt the honesty and integrity of Mr. Hope and Mrs. Buxton. These truly wonderful mediums can now rest assured that they have behind them a vast army of friends, and the mist of suspicion that was raised by an untrained investigator has been dispersed by a perfect gale of evidence in their favour.

As to Mr. Bush's action, we have never yet come across a more clumsy attempt to vilify and destroy the honour and good name of two genuine

A REMARKABLE EXTRA.



Sitter: Mr. Royan Middleton, of Aberdeen. Extra: A very near relative. Below we give Mr. Middleton's letter describing his visit to Crewe, and particulars of the Test Sitting he conducted when the remarkable spirit extra appeared as shown above.

FROM MR. ROYAN MIDDLETON, Aberdeen:—

I have read the case Bush *versus* Crewe Circle with very great interest. I am, like Mr. Bush or, rather, as Mr. Bush gives us to understand he is—a sincere investigator trying to get at the truth, yet my sense of justice cannot allow me to agree that the test made by Mr. Bush was fair. It seems to me that Mr. Bush's "trap" was so palpably simple that no "crook" could have been taken in by it. To my mind the whole thing only seems to show up how sincere and unsuspecting Mr. Hope is, and how sophisticated and intriguing Mr. Bush is.

I consider my own case records a much fairer test. Briefly, it is this. I attended in this city (Aberdeen) an illustrated lecture on spirit photography by Mr. Galloway, of Glasgow. After the meeting, without saying who I was, I casually asked him for Mr. Hope's address. I had never met Mr. Galloway before, nor have I seen him since. Some months afterwards, when returning from London, I broke my journey at Crewe. I had not sent any warning. I had simply mentioned to my wife before leaving for London that I might visit Crewe if time permitted. I did not definitely make up my mind to do so until I was actually on the return journey from London. I arrived in Crewe

about 11.30 a.m., walked to 144, Market-street, and saw Mrs. Buxton, who told me I could not have a sitting till 6.30 p.m. I said I might stay on, but was not sure. Enquiring at the station, I found that if I stayed on for the sitting I couldn't get away from Crewe till 1.30 a.m. next morning. However, being on the spot, I decided to risk it. I bought a packet of plates at Boot's and duly presented myself again at 144, Market-street. After the usual preliminaries I had my photo taken three times in the back yard, in the open air. I was seated against the end of the house. I handled the plates myself throughout, and when they were developed I could clearly discern on one, besides myself, the image of one very near and dear to me who had passed over three years before. On another plate there was a light and two indistinct faces. On the third myself only. The extra referred to was very clear and distinct, and I recognised the likeness immediately. Up to this point I had given no name and address. Mr. Hope and Mrs. Buxton could not have known me from Adam. On ordering one dozen prints from the negative I gave name and address to post to. When received the prints fully justified my first impression, and the extra has been recognised by numerous relatives and friends.

mediums. We are sincerely glad that the attempt has utterly failed.

We note that the name of Mr. E. Bush, of Wakefield, is still included in the roll of names of the members of the Society for Psychical Research.

The name of the S.P.R. is synonymous with all that true science stands for. The Society is one for which we have the deepest respect, and the world looks to it for help and guidance in the tremendous matters embraced by its investigations. We trust that the protest made by Mr. George E. Wright in his letter, published last week, with which we are heartily in accord, will receive the attention it deserves, and that Mr. Bush's name will be speedily removed from the list of members, all of whom, we feel sure, cannot but agree with us that a man who will stoop to such methods as he adopts is not worthy of being included in the company of men and women who have gained the respect of all right-thinking people by reason of their honesty of purpose and true scientific qualities.

In conclusion we desire to thank all those who have written to us on this matter, and have so kindly sent us photographs that must be very precious to the senders.

We give below some further letters that we have recently received on this case, together with a reproduction of a remarkable photograph received from Aberdeen. As stated last week, it is quite impossible to publish the whole of the letters sent to us on this matter, but we shall be making an announcement in the near future regarding a brochure dealing with this case which it is contemplated to publish before long.

H. W. E.

FURTHER LETTERS ON THE BUSH CASE.

FROM VISCOUNTESS MOLESWORTH:—

H. W. E. puts the Bush Case before your readers in a very impartial manner, and asks for their opinions. After reading the case carefully, it appears to me that Mr. Bush does not "seek the truth" in the way that an honest investigator should. It is one thing to have an anonymous sitting and quite another to give a false name. Assuming that the many honest and impartial witnesses are correct in their estimate of the *bona fides* of the Crewe Circle, it seems to me that Mr. Bush obtained exactly what he asked for. The spirit helpers did not stoop to consider what name he chose to adopt (apparently it did not matter!) but they gave him the picture of his son-in-law. To them he is a spirit, whether incarnate or discarnate. Therefore, where does the fraud come in? If it is possible, as Mr. Bush avers, for Mr. Hope to have super-imposed a print on the plate in a few seconds (it sounds like magic), why did Mr. Bush give him that opportunity. Very few investigators would be so confiding as to send a photo at all. It sounds like a trap. I suggest that if Mr. Bush really wants to prove himself an "honest seeker after truth," that he should adopt different methods, and give psychic photography a fair chance, otherwise he leaves it to those who have followed the case to infer that he is posing as an enemy to a subject he clearly knows very little about (perhaps for his own ends) and his manner of doing so lays him open to the suspicion of humbug and hypocrisy.

FROM J. W. MACDONALD, solicitor (North Shields):—

I have read the articles in *LIGHT* dealing with the Crewe Circle and Mr. Bush.

As to Mr. Hope perpetrating a trick in the dark room and producing an extra on the plate, I maintain that this is childish—he simply couldn't do it. I have had several sittings with the Crewe Circle, and have always been struck with their *bona fides*. The first time I had four exposures which showed nothing on the plates. A fifth exposure took place. The plate was developed in the dark room, and brought out into the light. Mr. Hope looked at it and in disappointment said there was nothing on it, and laid it on the table, in my presence. Mrs. Buxton took it up and inspected it, and remarked, "Yes, there is," and on my inspecting it, I saw there was an extra on it—which was afterwards printed—and for me it forms a most interesting photo—one face in miniature is inset in the chin of a larger one—and it is the smaller face which for me has the greatest interest. The larger face is of a spirit guide with whom I had a conversation last year at a sitting with Mrs. Wriedt, who afterwards told me that he had appeared on the photograph. I would remind Mr. Bush of the saying, that when you go to look for the truth, you must take the truth with you.

FROM MR. JNO. WILLIAMS, professional photographer, Rhyl:—

Will you allow me to add my testimony to the genuineness of the Crewe Circle.

It has been my privilege to know Mrs. Buxton and Mr. Hope for the last ten years, and within that time I have had six different sittings with them under strict test conditions. I have never come away disappointed, and in all the cases not the slightest deception or fraud has occurred. I sincerely believe in their honesty and integrity. My experience has been taking my own camera, plates, developer, hypo, and dishes, and in no case has Mr. Hope ever touched the plates until after fixing in the washing dish. Fraud or trickery, in my opinion, is out of the question. I may

also state that my experience as a photographer is of over 40 years' standing, and I have taken at least forty different prizes in England and France. This is simply mentioned to show that I claim to know something of photography. I have the highest regard for the Crewe Circle.

FROM J. D. GRAHAM, "The Express and Star," Wolverhampton:—

Before expressing my judgment on the Bush Case, I will give you my personal experience with the Crewe Circle. On April 6th I journeyed to Crewe with my wife and daughter and kept an appointment with Mr. Hope and Mrs. Buxton. The conditions of the taking of our photographs were exactly the same as have so often been described in *LIGHT*, so it would be superfluous to repeat them except to say that we were absolutely convinced that there was no possible chance of trickery or fraud creeping in. Four photographs were taken; two contained "extras" of very distinct faces which, however, we cannot recognise as belonging to anyone with whom we are acquainted.

The charges of fraud brought forward by Bush are to my mind absolutely unwarranted and absurd, especially after the "revelation" of Bush's character in Sir Conan Doyle's letter, and should be treated with contempt.

FROM MRS. ADA A. PEARS, Coventry:—

The psychic photograph, No. 7, in *LIGHT* for April 2nd (page 223), is genuine, taken under test conditions. Mr. Bush must prove his statements by taking a photo under the same test conditions. If he fails to do this, he, being a Christian man, will humbly apologise to Mrs. Buxton and Mr. Hope. I myself have had many sittings in the Crewe Circle, and in every case only myself or my husband touched the plates.

FROM R. T. ROSSITER (Paignton):—

My brother and I had a sitting with Mr. Hope and Mrs. Buxton on February 13th, 1919, conjointly with a stranger, a lady (by arrangement at the time—through a mistake in the appointment). I alone touched the plates until after they were "fixed." Plates were purchased at Leicester (by me) two days before, opened by me, and inserted in dark slide by me. Mr. Hope offered me a pencil to mark same, which I declined, preferring to scratch my initials on plates with the point of the pen-knife with which I opened the packet. Totally different extras appeared on the two plates exposed from the one slide—in our case, unrecognised—but the other was declared by the lady to be her sister. In my opinion the only possibility of trickery would have been by the exchange of slides during the few minutes the slide was in Mr. Hope's possession—but that no such trickery was effected is proved by the fact that the developed negatives contained my scratched initials—the first thing I looked for. During the whole time, Mr. Hope was not out of my sight. I think it only right and fair to the mediums to state my firm belief that the photos so obtained contained genuine psychic extras, and am quite willing that you should hand this letter (when done with) to Mr. Hope, as evidence thereof and in gratitude for their trouble.

FROM E. NEWBOLD, Surbiton, Surrey:—

As an earnest psychic inquirer, regularly reading *LIGHT*, I have been much interested in the "Bush Case," and am struck by the small amount of attention paid to what seems to me a very important point. This is the use of the name "Wood" in the psychograph. The use of the name "Wood" by Mr. Bush may or may not be defensible on the ground that to catch a trickster trickery is admissible. But I am not particularly impressed with the singleness of purpose shown by Mr. Bush in his search after truth, as, rightly or wrongly, I suspect he is actuated by other influences.

Of Mr. Hope I personally know nothing, and beyond saying that in his letter, as published, to Mr. Bush, from a controversial point of view, he threw away all his weapons. I take the testimony of numerous others, and unquestioningly accept his *bona fides*, i.e., I assume that his ordinary consciousness knows no more than mine does how the extras appear on plates exposed under his and Mrs. Buxton's supervision. Then, to my mind, comes the curious point of the use of the name "Wood." In various ways—trance mediumship, automatic writing, table séance, etc.—we appear to have conclusive evidence that those passed over know many things, events, names, and such, unknown to medium, sitter or third party, and by inference it seems extremely unlikely that those responsible for the psychograph—did they produce it without the assistance of someone still in the material body—were unaware of "friend Wood's" real name. The inference, then, seems to be that in some way the conscious part of Mr. Hope is in communication, via his sub-consciousness, with those responsible for the psychograph. What bearing has this upon the other extra found on the plate exposed on Mr. Bush, and on the many unrecognised extras which appear from time to time on plates similarly exposed by Mr. Hope and Mrs. Buxton? A possible explanation which suggests itself is that some emanation from Mr. Hope's brain is used to affect the silver chloride in a manner parallel to that in which the emanations from Miss Goligher is used to raise tables. However that may be, I am persuaded that the phenomena of psychic photography should be the subject of careful and unbiassed experiment and research.

THE PROBLEM OF EVIL.

A SYMPOSIUM.

By STANLEY DE BRATH.

Archdeacon: I fear I must monologue or preach, and I came here to listen. The psychic facts show me that there are unseen intelligences: that they retain love and memory, and can easily express these: that they cannot explain their surroundings partly because they are (sometimes at least) only "semi-conscious" on contact with an organism: that Time and Space mean little to them: that they feel the telepathic "call" of love: that they say they have ethereal "bodies": and that they project their thought to the subconscious mind. There is, therefore, another relativity than ours without appealing to Einstein.

Doctor: You are assuming a great deal as proven.

A.: I think not; I am only taking evidence that seems to me valid from reliable observers. If you put aside Crookes, A. R. Wallace, Myers, Hodgson, Hyslop, Lodge, Crawford, Ochorowicz, Bozzano, Richet, and all the competent men who have examined the subject experimentally, as being biased by their inclinations (though most of them declare that they started in complete scepticism), you naturally consider nothing proven: you have nothing left for synthesis. I do not say that they all agree in all the conclusions I draw; I only say that I find the material for each of my conclusions in their books, and in those of other observers, such as Mr. Bligh Bond and Mr. J. A. Hill, less technically scientific, but not less reliable as witnesses to experimental facts, and in my own experiences. You tell me that, if I believe in God (and I assuredly do, as a free agent, not from official duty), I am up against the problem of Evil. In the first place I must object to the abstract term: I know evil things and evil minds (both relative), but not "Evil," either as an entity or as a quality. The problem is older than Augustine, who found its solution in the perception that evil and corruption are the privation of all qualities up to ceasing to be at all ("Confessions," vii., 12), and said in the end, "Evil is no substance, but only perversion of the will" (vii., 16). And if I quote Augustine, it is not that I repose on his authority, but only to show that the very same problem disturbed him. If then I turn from an unreal and abstract Evil to concrete evils, what are those that limit evolution?

D.: All in the environment that is adverse to life and growth.

A.: In Nature, or in the social world?

D.: In both, but I mean in Nature—parasites, disease, storm, cold, heat, drought, hunger, pain, the preying of the strong on the weak.

A.: Is not effort the condition of evolution?

D.: Yes.

A.: Then some adverse factors must exist to stimulate effort?

D.: But not to the extent of pain and extinction.

A.: Why not? We agreed in a former conversation that there is singularly little pain in wild Nature; most of the "preyed upon" being extinguished in a moment. Why should it be necessary to happiness that the air should be thick with insects or the sea with fish? Where there is no appreciable suffering there can be no cruelty. And if you had created the world, and limited fecundity to a numerically stationary vegetarian fauna, would you not have destroyed the causes for evolution and ascent?

D.: Well, then, in social life. How are evils necessary for the evolution of man?

A.: How, indeed! But look round on the world as it is. What evils do we suffer from that are not due to man?

D.: Ignorance, disease, poverty, bacteria, dirt, the reluctance of men to learn; not to speak of climatic evils.

A.: Ah, doctor, in "the reluctance of men to learn" I fear you are giving away your case, for does not the reluctance proceed from the misuse of the power of choice, preferring nearly always the endless gratification of lower interests rather than take the trouble to understand and make right use of the energies man has at command? A naval chaplain (Mr. Hainsselin) has put this admirably in his book, "The Under Dog." He shows how workable the problem is. Did men put their whole minds to training each generation in the insight into spiritual causes which history reveals, how much of the other causes of suffering would be left? Look what your own medical science has discovered, but cannot carry into effect because of vested interests and human apathy. If even true hygiene alone were put into practice by the whole nation determined that all preventable disease and poverty should be ended, how much harm would the bacteria do? Would not two generations give to all the resisting power now enjoyed by the healthy? How much more the hygiene of the spirit?

Look at the political situation. Is there any problem before us that mutual and united goodwill could not solve? Have we not permitted in schools, in newspapers, and in books, the inculcation of ruthless competitive selfishness, of class-war, of envy, hatred and strife? What systematic action have we taken to put truer ideas before the people?

Have we not inculcated ready-made doctrines in place of spiritual facts?

Formerly men charged the evils of the world upon a

Devil. Even that untruth was truer than to charge them on God as we now do. Let us make the startling departure of charging them on ourselves. Most, perhaps ninety-nine and a ninth per cent., of these evils are demonstrably due to human action for ill or inaction for good, leading to consequences falling on innocent and guilty alike, just because Humanity is really one organism, and if one member suffers all its members suffer with it.

And I think myself, that in some obscure way some degree of suffering is necessary in the natural world for the refinement of living matter to the expression of spirit by consciousness: but in the human world would the really necessary suffering inherent in our relativity be more than is necessary to stimulate effort? I think not. The revelation of Christ seems to me to be a revelation of spiritual causes, neither of doctrines nor redemption, but that the Divine Fatherhood is ever present to guide and uphold if we will bend our wills to heed. But if we refuse that, what possible method could there be but the accumulating consequences of mis-direction, till we are compelled to recognise the law of the Spirit bringing order into the social chaos as erewhile into the nebular chaos?

Instead of looking to the real causes of peace which lie chiefly in the right training of the rising generation, we see presented all sorts of panaceas—Socialistic Communism, which could only produce happiness if all men were industrious, honest, truthful, and self-sacrificing; and projects for a World-State emanating from a single brain, which ignore all the obvious facts, differences of language, customs, traditions, and all which made the nations; whereas mutual goodwill would make all the nations one family. All these are external conditions, which could only be imposed by force, and provoke a yet more forcible reaction. It is the internal state of mind that we have to change. Look at the indifference to injustice till violence compels a hearing.

You have led me to preach where I meant only to listen; but there is yet one thing more I must say. The scientific revelation contained in these psychic discoveries is, I think, nothing less than the operation of the Spirit which is one with Christ. There are those who, like the early Christians, are looking for a Second Advent, not having learned from the disappointed hopes of the second century that a "personal," limited, and local corporeal return would be a retrogression. They are in the midst of it and know it not. I will end with one of those messages which some say are only trivialities. It came to me through a very passive and unconscious automatist in the name of a dear friend passed over:—

"In all your life and work keep that one fact clear—God is Justice, Love, and Truth; and with Him nothing is impossible, but *He is inexorable.*"*

ANOTHER STRANGE MEETING.

Dr. Lindsay Johnson (Durban) writes:—

Under the heading "Questions and Answers" "A Strange Meeting," in *LIGHT* of February 26th, you quote W. T. R., who says that a dear friend of his once met a gentleman in the street whom he had not met for a long time. Accordingly he stopped to shake hands and say a few words. But when W. T. R. returned home he was astonished to learn that his friend had been dead three days, and previous to that he had been on his bed for three weeks.

Now, the other day I met a friend who had a similar experience. A friend of his happened to be a passenger on the ill-fated "Waratta," bound from Natal to Cape Town. My friend saw him off as the ship steamed away. Two days later he met him in West Street, Durban, to his utter astonishment. He asked him how he arranged to leave the ship, to which he replied that he never left the ship, but found himself in his cabin with the water pouring in, and the last thing he remembered was that he tried to open the door, but could not do so. He further added that the ship was somewhere off East London at the time. Now, the "Waratta" was never seen by anyone after leaving Durban, but as she did not call at Port Elizabeth, she must have foundered off East London.

A WARNING MESSAGE.—Mr. W. H. Moyes, of the Hastings and St. Leonards Christian Spiritualistic Society, informs us that "a message of warning to the people of this country" has been received at Hastings from the late Rev. Arthur Chambers, the well-known preacher and Vicar of Brockenhurst, one of whose books, "Our Life After Death," has reached its 125th edition. The general purport of the message is to confirm one previously given, i.e., that the miseries of the War would be as nothing compared with those which would come upon the world if the people do not turn to God. The powers of evil about us, the message stated, were numerous and strong, but God's work will not be stopped. Prayer was the great essential, and he entreated people to listen to the truth. It was the love of money that was ruining this country and the world.

* A real message, for whose genuineness I can vouch.—S. De Brath.

AN APPEAL FOR CAUTION.

By H. A. DALLAS.

I was glad to see the paragraph by D. R. in *LIGHT* (April 9th). Whilst I agree in thinking that the skit in "Punch" may be useful, if it induces mediums to recognise that descriptions, in order to be identified, should be more detailed and characteristic than is often the case, I regret that mispronunciations and a cockney accent were particularly held up to ridicule. These are trifles, and good clairvoyant gifts may belong to those whose speech is illiterate. The fisherman of Galilee was recognised by his provincial accent, and his speech was evidently uncultured, but he was nevertheless a gifted psychic and a valuable instrument of God.

There is a matter, not referred to in the skit, on which I should like to offer a few remarks.

Mediums, when interviewing clients, generally (not always) tell them that they have psychic faculties which they might develop, adding, sometimes in rather exaggerated language, that they have great gifts.

I do not intend to imply that the medium who speaks thus does not believe the statements to be true, but I venture to think that a great deal more caution should be exercised in encouraging clients to experiment, and in fostering their sense of self-importance.

Inexperienced inquirers making a first visit to a medium are liable to attach undue value to the statements made about themselves. It is very flattering to the egoism latent in all of us to be told that one possesses great gifts; and it is a great responsibility to start young or inexperienced persons on the practice of self-development along these lines.

I once asked Mme. D'Esperance whether she thought it worth while to encourage the exercise of psychic faculties in those who appeared to be only slightly capable of exerting them. She told me that in her opinion it was not worth while, because even if persistence resulted in some modicum of success, that success was often of very little value, and much time might be wasted which could be more usefully spent.

No one can judge for another person what ought or ought not to be done. But the development of psychic faculties should be undertaken always with a serious purpose and with understanding and judgment. Unfortunately this is not always realised, and it is easy to see that much mischief may ensue if the inexperienced are encouraged by the statements of mediums to attempt to force their own latent capacities by prolonged experiments.

Automatic writing is one of the readiest results to obtain, and there are cases, known to most of us probably, in which such writings flatter the writer in a very unwholesome way. It is probable that the subliminal stratum of the mind is tapped, and latent hopes and wishes which lie in the human soul express themselves in these automatic scripts, which the normal consciousness accepts as coming from some independent intelligence.

I would therefore venture to appeal to mediums to be very careful how they encourage self-development, and to be more reticent in telling their clients about themselves. If they were to point out faults and weaknesses, their remarks might be resented, so the temptation to flatter is no doubt a strong one, but it is very dangerous to some, and misleading to many.

I know that this tendency to flatter is not universal, and I remember with grateful appreciation one medium who told me of a fault and expressed disapproval. I felt convinced at the time that his candid speech was prompted by a near relative in the Unseen, and I set myself to try and correct the failing. Such advice is far more useful than words which flatter and encourage self-satisfaction.

We are informed of the marriage of Mrs. Olive Starl Bush, who is now Mrs. Olive Wright.

"Love is the law of our life, the soul of our aspirations, but Love neither clothes nor feeds us," says "The Times Literary Supplement." That is only true in an abstract sense. It is love that actually does these things when they are done. That so many go short of material necessities is not the fault of Love. It is due to the fact that it has not generally expanded beyond the limits of self-love.

THE mystical verses which compose Mr. H. L. Hubbard's "The Dreamland of Reality" (Dent and Sons, 4/6 net) are marked by a grave simplicity well becoming their subject. For the land to which Mr. Hubbard would open our eyes is, as Miss Evelyn Underhill suggests in her introductory note, "that fringe world of experience which lies on the edge of our world of sense. There, the tissues of that world become transparent; and we glimpse through them the light and colour of the other and more real universe of spirit." Dwellers in this dreamland, if they have not yet won to the full vision symbolised in the frontispiece of the book and found "the city of their strong desires," may, at least, share the experience of "God's Fool," for whom, though mocked by his fellows, our poet tells us:—

"The curtains of a world as yet concealed
That, sought in love, will stand at last revealed,
Stirred gently at his passing by."

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"TRUTH" AND THE "QUEER STORY" OF MR. EDWARD BUSH.

By ELLIS G. ROBERTS (M.A., OXON.).

Like some other of your readers I was at first inclined to treat Mr. Bush as too preposterous an individual to be treated with anything but levity, and accordingly I have made him elsewhere the object of a few friendly gibes. Now, however, I note that the editor of "Truth" has taken him quite seriously, and welcomed him as a worthy brother-in-arms. This is no kindness to Mr. Bush, for it will induce impartial men to criticise his production according to the canons of evidence.

If Mr. Bush and his patron insist that fraud has taken place in connection with this now famous incident, they must accept the consequences. There is, as H. W. E. has pointed out, another possibility. But if they insist on the theory of fraud, I ask who is the guilty person. Obviously, he is either Mr. Hope or Mr. Bush.

From an examination of the material possibilities of the case we shall not learn much. Either might be guilty. Mr. Bush is evidently fully competent to fake a plate. Mr. Hope may be equally competent, but we have no evidence to this effect. The inference, so far as it goes, is in favour of Mr. Hope's innocence. But Mr. Bush confesses that he faked a signature and a message. The scale is, therefore, heavily inclined against Mr. Bush. There is no evidence whatever that Mr. Hope has ever committed such a fraud. And presumption is strongly in favour of a belief that the person who has taken the first steps in a fraudulent transaction will not hesitate to complete it. It is more rational to suppose that a fraud is the work of one rogue than of two rogues acting in opposition to each other. This is in accordance with the well-established law of parcimony.

The next consideration to be thought of is the question of Motive. Cui Bono? Who would profit by a successful fraud? Mr. Hope has already been successful with many hundreds, if not thousands, of psychic photographs. An additional success would be relatively of little importance. Nor would a failure. Mr. Hope frankly acknowledges that he has experienced very many failures. But if Mr. Bush could prove fraud on the part of Mr. Hope it would place him at once in the position he most ardently covets. He would have dealt a mortal blow to what he regards as a pestilent superstition. According to the Cui Bono canon, Mr. Bush has everything to gain, and Mr. Hope has practically nothing. And we have already seen that in Mr. Bush's opinion the end justifies the means. Inference here is overwhelmingly against Mr. Bush.

The next step I shall take is to call witnesses to character. On behalf of Mr. Hope's integrity plenty of evidence may be adduced from the letters now appearing in *LIGHT*, to which I am pleased to add my own personal experience. With regard to Mr. Bush we have his own unsolicited testimonial to himself that he has actually commenced this very case with a gross act of deception. Mr. Bush is out of court altogether.

The case might be dismissed at this point. The presumption in favour of Mr. Hope amounts to practical certainty. But additional matters of interest are to be found in the skotograph. To this I have applied those canons of textual criticism with which I have been familiar for many years as a student of literary problems. It is a very interesting little document, and though it forms but six lines of *LIGHT* it is strongly evidential.

In accordance with the rules of criticism I pronounce the skotograph to be, to the best of my opinion, a rather plausible forgery. Students of spiritualistic literature have often come across what purport to be messages from the other side, but are marked by the ineptitude of their ideas and the incorrectness of their language. This is by no means a bad imitation of many such scripts. Now, Mr. Bush is a great student of such matters, and must be well acquainted with compositions of the kind. Mr. Hope appears to take but little interest in anything that lies outside his special province. I, therefore, infer that the composition, if the work of either, is not the work of Mr. Hope, but of Mr. Bush.

And now another point immediately comes to light. A clumsy forger is apt to overdo his imitation. This script is grotesque in its diction, and incorrect even in its spelling. These are not the mark of Mr. Hope's style as shown in his letters. He is not a scholar, but he can write ordinary English. The script is, in my opinion, not the work of Mr. Hope. It appears to be the production of a clumsy knave, who is in love with artfulness for its own sake, and is unable to steer a straightforward course even in the pursuit of what he regards as a sacred purpose. This is a marked characteristic of Mr. Edward Bush.

Turning our attention to detail we are struck at once with the peculiar nature of the initial salutation. Mr. Hope commences his letter after the fashion of ordinary mortals—"Dear Mr. Wood." Mr. Bush begins his epistle of February 15th, with "My dear friend Hope." The script commences "Friend Wood." The coincidence is a striking one. How many of the readers of *LIGHT* begin their letters with "Dear Friend Jones"?

But this is not all. The skotograph concludes with a blessing which, in such circumstances, is nauseous and

sanctimonious to a degree. Mr. Hope's letters do not contain the Holy Name at all. Nauseous and offensive cant run through Mr. Bush's letter from beginning to end. It ends with a blessing.

The conclusion is irresistible. The alleged message presents none of the marks of the authorship of Mr. Hope, while it breathes the spirit of Mr. Bush, and reproduces his noticeable peculiarities of diction.

If the editor of "Truth" has any regard for his own reputation as a critic he will disavow the accusation of dishonesty against Mr. Hope, and with all convenient rapidity dissolve partnership with Mr. Bush. As for the latter he has laid a trap for another, and fallen into the midst of it himself: let him extricate himself as best he may.

RAYS AND REFLECTIONS.

In the "Western Mail," the other day, appeared a paragraph dealing with three of our leading writers and speakers—Dr. Ellis T. Powell, the Rev. G. Vale Owen, and the Rev. Ellis G. Roberts. It seems that they are all included in the Welsh "Who's Who," and the journal refers to them as three of the foremost advocates of Spiritualism. Dr. Powell's record as editor and business man are mentioned, and also the fact that Mr. Vale Owen is of Welsh extraction.

Of the Rev. Ellis G. Roberts, the journal tells us that he is the second son of the famous Welsh bard and scholar, Canon Ellis Roberts (Ellis Wyn of Wyrfa); that he was at one time a minor canon at Llandaff, and later a lecturer in an Anglican college in India. To quote the rest of the account: "He inherited some of the psychic gifts for which his father was distinguished, began experimenting scientifically, and has since written trenchant articles for *LIGHT* in defence of Sir Oliver Lodge. Mr. Roberts is an accomplished mathematician and a keen astronomer. He has one child—a gifted daughter. He is an ardent athlete and an unwearying exponent of physical culture."

I compliment Mr. Roberts on receiving so much biographical attention. Dr. Ellis Powell, of course, is no stranger to the standard "Who's Who," which gives every year his name and record, but the Welsh version of that manual may also be proud of him. I understand that Mr. Vale Owen's name and history will appear in the next edition of "Who's Who."

A friend, who desires, above all things, to progress, tells me he is tired of "isms" and "anities," and desires to get beyond them. I fear it is impossible—there must always be an "ism" or an "anity." You cannot get beyond Universalism or outside of Humanity.

I recall a dear old lady—one of the early Spiritualists—who, as a devout Churchwoman, was suspicious of all those who had no creed. She called them "Everythingarians." They usually call themselves "eclectics." I doubt if it is wise to take up a position of neutrality in life. We must follow something or somebody—we must have some star to steer by. "Follow the gleam," was the counsel of a poet. Few are equal to this. The "gleam" for them must take a personal shape. They can more readily follow a person than an idea or a principle.

Tennyson touched on the question in his own way in "In Memoriam":—

"O, thou, that after toil and storm
Mayst seem to have reached a purer air;
Whose faith has centre ev'rywhere
Nor cares to fix itself to form,
"Leave thou thy sister when she prays,
Her early Heaven, her happy views,
Nor thou with shadowy hint confuse
A life that leads melodious days."

It is good advice. There must be tolerance, even when the good sister (or brother), having set forth those "happy views," tells you that unless you also receive them you will, without doubt, be damned everlastingly!

One must be large enough to smile at this—taking the denunciation in a "Pickwickian sense." Cotter Morison tells of a nurse of noble and self-devoted life, who worked incessantly for the sick and the poor, but who was firmly convinced that most of them would be condemned hereafter to an eternal hell. She was a thorough bigot on religious questions. Such paradoxes are not uncommon. But they greatly irritate people whose bigotry takes another form—a bigoted Secularism, for example.

An American contemporary says that there is a Hell for the Puritan. It is not a flaming Gehenna. It is merely a place where he cannot interfere in anyone else's business.

LUCIUS,

QUESTIONS AND ANSWERS.

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

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

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

THE FIVE SENSES IN THE SPIRIT WORLD.

M. P.—Do we carry on into the next life the same five senses we have here? Yes, and no. The senses, no doubt, are the same in essence, but as the physical garment is cast off, there must necessarily be a difference in their scope and the way in which they are exercised. Some spirits say that they feel as though all the different senses they had on earth have become merged into a larger sense, which is natural enough, for even on earth we observe that our sense distinctions are quite arbitrary, being just different channels of approach to the consciousness through the nervous system. The senses then are simply different methods of impressing the consciousness, and no doubt the distinctions continue to some extent in the earlier stages of post-mortem life at least. We can gain some hint on the matter by observing that even in this world people who are sensitive and alert gather a great many impressions about the life around them without exercising any of the physical senses. Others have to hear, or see, or touch before they can gather any knowledge of some subject under examination. One man will know a great deal about you, after a brief meeting and before you have uttered a word. Another will know practically nothing until his sense of hearing is called into play, and he listens to statements and explanations. The first man has used a fine sense of perception, many of his impressions being gathered by a sense beyond the five senses, and to a certain extent independent of them. It is probably much the same in the world beyond.

AUTOMATIC WRITING.

The following questions come from a member of the L.S.A., who proposes to experiment in automatic writing:—

(1) Does it make any difference whether one sits in the dark or light? (2) About how long should one sit before taking it for granted that nothing will come through at any particular sitting? (3) Which method is most frequently successful, pencil in hand, or planchette? There is no strict rule to be laid down as regards any of the questions, but as to (1) It is generally found that a subdued light is best. (2) Although a long-continued trial may succeed in the end, if the writing (or evidence of an attempt to write) does not come after a few sittings, it is usually indicative of the lack of any gift. (3) It depends on the sitter. Some write more easily with a pencil, others find that planchette, as a focusing-point for the power, is the more satisfactory.

COMMUNICATIONS FROM THE LIVING.

S. S. C. writes: "I have been considerably perplexed by receiving communications supposedly from one on the Other Side, only to find later on that he who purported to be speaking was still in earth life. Can you give any explanation of this?" The experience is by no means a new one, as my correspondent seems to suppose. I have heard of it happening many times. In the first place, the one on earth, though clothed in a physical body, is just as much a spirit as any of the discarnate, and may be presumed to have similar powers of making his presence known. Where he speaks as one who had passed on we can only suppose this to be due to an error in the receiving vehicle, or the natural impression on the mind of the communicator who, apart from his physical body, might suppose he had passed through the great change. Such cases are known. I recall that about the year 1861 one of the strongest supporters of Mumler, of Boston, the first psychic photographer, received a great shock when a spirit "extra" taken under the usual test conditions, proved to be a picture of someone living on earth. In those early days it was regarded as a sure proof that, in that instance, at least, Mumler had resorted to fraud. In modern times, however, the same thing has happened.

MEDIUMISTIC GIFTS OF STANTON MOSES.

Yes, R. Somers is right in thinking that the mediumship of the Rev. W. Stinton Moses (M.A., Oxon.) was rich and varied. It included (1) Intelligent raps, (2) Numerous lights, (3) Perfumes brought into the circle, (4) Musical sounds, (5) Direct writing, (6) Movement of heavy bodies, without contact, (7) Passage of matter through matter, i.e.,

books brought from another room in the house, in the light, (8) Direct spirit voice, (9) Inspirational addresses, (10) Automatic writing, (11) The introduction of small gems into the circle, (12) Levitation. This does not exhaust the list, but my correspondent will find further details in biographies, such as that by Mr. Charlton Speer in the introduction to "Spirit Teachings." Stinton Moses was born in 1835, and died in 1892.

A DREAM MESSAGE.

ASHTON writes: "I received a letter from my second son from Bedford School with the following experience. I give it in his own words: 'A really rather wonderful thing happened to me last week. I woke up at 6.30 a.m., and then dozed off. I dreamt that two boys in my form, Hutchinson and Yoel, looked in at the window and told me they would be absent that day, so would I tell H. S. (H. S. is the form master). I then woke up and told Faunce (a friend) my dream. He said he didn't think Hutchinson would be absent as he never has been for a year. When I went to school they were both absent. Those two have nothing to do with one another. Don't you think it rather queer? Particularly as I never gave those two a thought before I dreamed that dream.' " "Ashton" asks what we think of this. Well, we may use that very comprehensive term, telepathy, which covers far more than its devotees suspect. It appears to be a case of psychic communication in sleep.

SPIRIT PERCEPTION AND THE PHYSICAL WORLD.

E. D. P. (Bradford) quotes the following statement in the W. T. Stead communications in the "Weekly Dispatch": "Spirits who are manifesting themselves on earth do not see a room and the people in it as you do . . . the furniture, pictures, and nick-nacks appear to them not in material form, but in their spiritual aspect." E. D. P. remarks that as a student of psychology for more than thirty years he finds that the range of vision of spirits seems to vary greatly. Doubtless; and the statement in the "Dispatch" will have a very general application. We may be sure there are, at least, as many grades of perception amongst spirits as amongst ourselves where one will see (for instance) a great picture as just a design in colours, while another will discover in it a deep spiritual meaning—a message to the soul. The question has been handled in *LIGHT* several times of late, and it is only necessary now to say briefly that so far as we know, all that the average spirit visiting the earth, to examine it, can see is the psychical, or interior, side of everything which we see externally. Doubtless, the greater the spirit's perception the more deeply he sees into the interior life of earth and humanity.

SPIRITS AND THE ATONEMENT.

E. N. K. (Northampton) asks a question to which it is impossible to give more than a brief reply, especially as it has been dealt with very fully in *LIGHT* in the past. He asks: "What is the attitude of the Higher Intelligences beyond the Veil towards the substitutionary view of the Atonement?" One could only say generally that they find in it a spiritual meaning which becomes greatly narrowed down and distorted when expressed in the crude form of conventional religious ideas. But even amongst advanced spirits there is no uniformity of teaching. Much depends on whether they belong to what are known as the Love Spheres or the Wisdom Spheres. Some exhibit the Love principle in a high degree, and show less of the influence of calm philosophic thought than those in whom the Wisdom principle is the more manifest. Apart from this they are necessarily very greatly limited in their teachings by our physical condition, which prevents us from receiving more than mere hints of the realities that belong to the higher spiritual condition. Some have told us that vicarious suffering is a great law of life—the innocent suffering for the sins of the guilty—that very pure and advanced spirits will sometimes voluntarily so suffer to help their degraded brethren to advance, and that a supreme example of this was seen in the life of Jesus. This consideration may satisfy some, but there is no finality in truth.

"THE SECRET OF THE EUCHARIST."

AN IMPORTANT POINT DISCUSSED IN CORRESPONDENCE.

Dr. Ellis Powell tells us that the following correspondence has taken place between him and a clergyman with reference to his Palm Sunday address on "The Secret of the Eucharist." As the point is of general interest and has quite possibly occurred to other investigators, the facts should receive publicity.

DEAR SIR,—I have been reading with the greatest interest the report of your address at Steinway Hall on Palm Sunday, as given in *LIGHT* of March 26th. I worked out the "occult" value of "touto estin to soma mou," and, of course, found it as you say to be 3626. But—and this is my excuse for writing—I wondered why there should be an "n" at the end of the "esti," coming, as it does, before a consonant, and when I looked in the Greek Testament I found, to my surprise, that in all three synoptists and in 1 Corinthians the word is "esti" and not "estin." I have only access at the time to an inferior edition (Scrivener's), but he gives variants in the notes, and I do not find that in any one of the four cases there is a different reading.

Now, I am thoroughly puzzled, as I cannot imagine that so intricate a structure would be built up on a text which is, indeed, possible, but, apparently, not actual. There must be an explanation, and I shall be most grateful if you can spare time to give it me.

Yours faithfully,

Dr. Ellis Powell's reply was in the following terms:—

DEAR SIR,—Yours of April 15th has been sent on to me, and I hasten to reply. It was evident to me when I wrote that the argument depended on the use of "estin" as against "esti." In the absence of the "n" their numerical values would be altered, and the argument would be destroyed. There is, however, overwhelming evidence for "estin" as against "esti." To take the authorities immediately accessible, it will be found that Alford in his monumental edition of the Greek Testament, gives "estin" in all four passages—that is to say, Matthew xxvi., 27, Mark xiv., 22, Luke xxii., 19, and 1 Corinthians xi., 24. It may be said, of course, that Alford's edition has by now been left behind by still later scholarship. To that, however, it may be replied that in the most up-to-date edition, viz., the Resultant Greek Testament published by the late Dr. Weymouth, the reading "estin" is preferred in all four cases. This is the more significant because Weymouth exhibits the text in which the majority of modern editors are agreed, and which is consequently the consensus of the best opinion.

As regards individual authorities, I took down the reprint of the Codex Vaticanus from my own shelves immediately on receipt of your letter, and found that the reading was "estin" in all four places. I found also that the text adopted by the Cambridge Greek Testament is "estin" in each case. This text, according to Farrar's statement in his own edition of St. Luke, was constructed on the most careful critical principles. I think it may be said, therefore, that even on the basis of the ordinary evidence "estin" is overwhelmingly supported, and when one goes further and notices how such a large element of the Gematria depends on the "n" no doubt can be left in the mind.

It is, I believe, a mistake to regard the paragogic "n" as being utilised for euphonic purposes only. Its use appears to have been largely a matter of habit on the part of individual speakers. Blass says that "it was only the Byzantine grammarians who made the rule that this 'n' should be used before vowels, and not before consonants, a rule of which their predecessors did not have the benefit—a thing true of many other grammatical rules."

"LIGHT" CONGRATULATIONS.

You have vastly improved *LIGHT* lately. It is well worth the increased price.—F. V. McL.

It is an intense pleasure to me each time the mail brings me a copy of your comforting and valuable paper.—LUCY SYBIL HAWKINS.

I should like to say how much I enjoy reading your paper. It has been to me a silver lining to a dark cloud, a great comfort—especially Dr. Ellis Powell's writings. It is well worth the extra price since it has been enlarged.—(Mrs.) EMMA NEWLOVE.

WE learn from "Brotherhood" for April of the sudden transition on Easter morning of Madame Rousseau, a lady to whom our contemporary has been indebted for many thoughtful articles, and who has occasionally contributed to our own columns. In a brief obituary note we are told that "she had experienced great sorrow and difficulties, and had faced them with unquenchable courage, doing her best all the time to help others to be brave and glad through faith in the eternal Realities."

SUNDAY SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—6.30, Miss Violet Burton.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. M. H. Wallis.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Violet Burton; 6.30, Service.

Holloway.—Grovedale Hall, Grovedale-road (near High-gate Tube Station).—To-day (Saturday), 8, lecture by Mr. James Coates on "The Will to Peace." Sunday, 11 and 7, Mr. Coates; 3, Lyceum. Wednesday, 8, Mrs. Annie Bodington. Thursday, at 8, lecture and clairvoyance by Mrs. Blanche Petz, "the great Artist-Medium."

Brighton.—Athenæum Hall.—11.15 and 7, Rev. George Ward; 3, Lyceum. Wednesday, 8, Mr. A. J. Howard Hulme, address; Mrs. Ormerod, clairvoyance.

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

Peckham.—Lausanne-road.—7, Mrs. L. Lewis. Thursday, 8.15, Mrs. E. Neville.

ANSWERS TO CORRESPONDENTS.

F. G.—The phrase "unrelated knowledge" was quite correct. It would be knowledge to the person who imparted it, but not to the recipient, especially as it would be unrelated to anything he knew.

D. SROUPE (Northwick).—Thank you. The questions you raise will be dealt with individually in forthcoming articles.

D. H. L. WHITNEY (Hamilton, Ontario).—Thank you. We are glad to know of the success of the first Spiritual Society at Hamilton, and note your references to the work of the Swiss medium, Mr. Van Bourg.

"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	182	9	9
Major M. Roache	1	1	0
	£183	10	9

We have also to thank the anonymous donor of a parcel of books to be sold for the benefit of the Fund.

NEW PUBLICATIONS RECEIVED.

"Neither Dead nor Sleeping," by May Wright Sewall (J. M. Watkins, 7/6).

"The Inner Teaching of Yoga," by Charles Wase. (Rider and Son, 4/6 net.)

MR. A. E. JACKSON (Bromley) writes to express the pleasure with which he read the recent article by the Rev. Walter Wynn. He thinks it strange that what gave so much annoyance to Mr. A. J. Stuart (p. 276) should have given him (Mr. Jackson) such great satisfaction. The simple explanation seems to be that every reader brings a great deal of himself to everything he studies, and we usually get a psychological compound in which the man and the thing become inextricably involved.

MRS. ALICE JAMRACH (11, Sheringham Avenue, E.12), as secretary of the distress relief fund connected with the Little Ilford Christian Spiritualist Church, desires to acknowledge, with gratitude, the receipt of three boxes of clothing from Mrs. M. Wise and parcels from Mrs. Calvert and Miss Jackson.

A PSYCHICAL RESEARCHER OF THE 17TH CENTURY.—In "Joseph Glanvill and Psychical Research in the Seventeenth Century" (William Rider and Son, 2/6 net), the authors, H. Stanley Redgrove and J. M. L. Redgrove, give us an excellent picture of Glanvill and his times. His apparently paradoxical character is well hit off in the statement that he was a staunch Anglican who had a tremendous admiration for Baxter, a sceptic who believed in God, a member of the Royal Society who believed in witchcraft. But as the authors point out, these things were not really paradoxes at all. Doubtless they were the contradictory halves of unitary truths. As a historical record of the work and thought of a philosopher of the seventeenth century, whose investigations took him into the region of supernormal phenomena, the little book will have more than a passing interest to psychical students. Here was a man who, in a period of relative darkness in science, arrived at conclusions which later research has confirmed, and whose reasoning methods were ahead of his time.

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