

# SIR OLIVER LODGE ON THE ETHER.

SEE PAGE 666.

# LIGHT



A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

## CONTENTS

Sir William Crookes and Dr. Alfred  
Russel Wallace.  
By Sir William Barrett, F.R.S.

Did Christ Rise From the Dead?  
Address by Dr. Ellis T. Powell.

The Spirit World and the Fourth  
Dimension.  
By "Lieutenant-Colonel."

World Problems and their Solution.  
By J. Roebuck.

Sir A. Conan Doyle's Lecturing Tour.

The Fallacies of Psycho-Analysis.

&c., &c.

SATURDAY, OCT. 15th, 1921.

No. 2,127.-- Vol. XLI.

Registered as a Newspaper.

Price Fourpence.



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

### MEETINGS IN OCTOBER.

THURSDAY, OCTOBER 20TH, AT 7.30 P.M.

**MR. F. R. MELTON, B.Sc.,**  
of Nottingham,

Will deliver an Address on

"The Psychic Telephone, and how I discovered it."

Chairman—H. W. ENGHOLM.

Admission 2s., except to Members of the L.S.A. who will be admitted free on presentation of their Member's Ticket.

The Meeting will be held at the Hall No. 6, Queen Square.  
Doors open 7 p.m.

FRIDAY, OCTOBER 21ST, AT 3 P.M.,

A conversational gathering will be held in the Large Hall, No. 6, Queen Square. To be followed at 4 o'clock by Talks with a Spirit Control and answers to questions. Medium, MRS. M. H. WALLIS.

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

Members admitted free on presentation of their Member's Ticket—non-Members, 2s. These Meetings will be presided over by Mr. Henry Withall. Pianoforte selection—Mr. H. M. Field. No admittance after the door is closed at 4 o'clock.

### Important Notice to Intending Members.

You can become a Member for the remaining half of this year for Ten shillings and sixpence providing you also pay your subscription of One Guinea for 1922 at the same time.

For Clairvoyance Meetings and Special Lecture Classes see announcements on page 673 in this issue.

Information will be gladly afforded by the Secretary, who is in attendance at the Offices daily, and to whom all communications should be addressed.

**Marylebone Spiritualist Association, Ltd.,**  
ÆOLIAN HALL, 135, NEW BOND STREET, W. 1.

SUNDAY, OCTOBER 16th, AT 6.30 P.M., MR. G. CRAZE, "S.O.S. of Humanity."

MEMBERS & ASSOCIATES' MEETINGS, DENISON HOUSE,  
296, VAUXHALL BRIDGE RD. Near Victoria Station.

October 18th, MRS. A. JAMRACH, at 7.30 p.m.

EDUCATIONAL MEETINGS, Oct. 21st, at 7.30 p.m., Lantern Lecture, "The Problem of Mediumship." MR. F. BLIGH BOND.  
Membership invited. Office of Association, 43, Cannon Street, E.C. 4.

### The London Spiritual Mission,

13, Pembridge Place, Bayswater, W.

SUNDAY, OCTOBER 16th.

At 11 a.m.	...	...	...	MR. E. W. BEARD.
At 6.30 p.m.	...	...	...	MRS. GLADYS DAVIES.
Tuesday, Oct. 18th, 7.30 p.m.	...	...	...	DR. W. J. VANSTONE.
Wednesday, Oct. 19th, 7.30 p.m.	...	...	...	MRS. WORTHINGTON.

### The "W. T. Stead" Library and Bureau, 30a, Baker Street, W.

Tuesday, Oct. 18th, at 7 p.m.	...	MISS F. MORSE.
Thursday, Oct. 20th, at 3.30 p.m.	...	MISS MCCREADIE.
Devotional Group, Oct. 20th, at 6 p.m.	...	MISS VIOLET BURTON.

### Wimbledon Spiritualist Mission.

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

Sunday, October 16th, 11 a.m.	...	MRS. BEAUMONT-SIGALL.
" " 6.30 p.m.	...	MISS F. MORSE.
Wednesday, October 19th, 3 p.m., Healing Circle.	...	Treatment, 4 to 5.
" " 7.30 p.m.	...	MR. & MRS. LEWIS.
" " 7.30 p.m.	...	MRS. E. M. NEVILLE.

### Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

SPEAKERS AND DEMONSTRATORS.

October 15th to 18th	...	MRS. CROWDER.
" 18th, 7.15 p.m.	...	MR. R. BRAILEY.
Worthing Branch. West Street Hall. Every Sunday, 11.15 and 6.15;	...	
Wednesday, 3.15 and 6.15. best Speakers and Demonstrators.	...	

### Worthing Spiritualist Mission,

St. Dunstan's Hall, Tarring Crossing, W. Worthing.

Sunday, Oct. 16th, 6.30 p.m.	...	MRS. JENNIE WALKER.
Wednesday, Oct. 19th, 3 p.m. & 6.30 p.m.	...	MRS. JENNIE WALKER.

Can any Spiritualist give another work? Artist, fashion designs, posters.—J. 16, St. Peter's Road, Lowestoft.

Telephone:  
PARK 4708

Hon. Principal: J. HEWAT MCKENZIE

**The British College of Psychic Science,**  
59, HOLLAND PARK, LONDON, W. 11.

### Classes and Lectures.

Mr. J. Hewat McKenzie (Hon. Principal)—Every Monday at 8 p.m., "Problems of Psychic Science." Members, 1s. Non-Members, 2s.  
Mr. F. Bligh Bond—Every Tuesday in October, at 8 p.m., "The Message of the Scripts." Members, 1s. Non-Members, 2s.  
Mrs. Champion de Crespigny—Thursday, October 20th, at 8 p.m., "Links Between Spiritualism and Theosophy."  
Mr. G. E. Wright—Public Lecture, Wednesday, October 19th, at 8 p.m., "Criticism and Credulity in Psychical Research."  
Mr. W. S. Hendry—Vital Magnetic Spiritual Healing.  
Mr. Alain Raffin—Magnetic Treatment.

### Public Clairvoyance.

Friday, Oct. 14th, at 8 p.m.	...	MR. A. PUNTER, Luton.
Tuesday, Oct. 18th, at 3.30 p.m.	...	MRS. BRITAIN.
Friday, " 21st, at 8 p.m.	...	MR. A. VOUT PETERS.

Private appointments in Psychic Photography, Direct Voice and Clairvoyance by appointment with Hon. Sec. College Syllabus (postage 3d).

### THE BUDDHIST SOCIETY

Free Public Lectures at the Minerva Rooms (Minerva Café), corner of Bury-street and Holborn, facing the British Museum, every Tuesday, at 7.30 p.m., commencing October 4th until further notice.

Lectures to Literary, Debating, and other Societies arranged.

The largest collection of books and pamphlets on Buddhism in London at the Buddhist Book Depot.

### "THE BUDDHIST REVIEW"

(quarterly) 4/8 per annum post free.

For full particulars concerning the objects, work and publications of the Buddhist Society write to

THE GENERAL SECRETARY,

41, Great Russell Street, London, W.C.1.

### PSYCHO-THERAPY

(DRUGLESS MENTAL HEALING).

Neurasthenia, Neuralgia, Insomnia, Epilepsy, Shell-shock and other nerve and functional disorders curable by Suggestion. Health and Happiness restored by a simple, natural, yet scientific method. Booklet 7d.

DR. C. G. SANDER, F.R.P.S., D.Chrom., D.Sc.,

56, BROMPTON ROAD, LONDON, S.W.3.  
Phone: Kensington 6379. Consultations and correspondence.

### CURATIVE SUGGESTION.

#### MR. ROBERT McALLAN,

who has had many years' experience in the treatment of Moral, Mental and Nervous Disorders, and Functional Troubles, with and without Hypnosis, offers his services to sufferers. Insomnia, Neurasthenia, Obsessions, Depression, Self-conscious Fears, etc., quickly yield to this method of treatment.—4, Manchester Street, W. 1. Phones: Mayfair 1396, Croydon 1888. Explanatory brochure post free.

#### MRS. FAIRCLOUGH SMITH

is conducting

### A Colour Bureau

IN LONDON

at 153, Brompton Road, Knightsbridge, W. Wednesdays only, from 11 a.m. to 5 p.m. Healings through Colour Vibrations at noon—fee 1/- Lectures on High Mysticism Embracing the Human Aura; Colour, etc., at 3 p.m. Silver collection. And at 22, Princes Street, Cavendish Square, W. Lectures on Wednesday evenings at 7 p.m.—Silver collection.

#### Also at the Royal Pavilion in Brighton.

Sunday afternoons at 3.15—Lecture. Silver collection. Fridays at noon—Healing Service, fee 1s. Mrs. Fairclough Smith, who has had great success in England and America with her psycho-colour therapy, gives advice on colour for Health, Success and Spiritual Development. She also gives treatments and absent treatments. Write for appointments c/o The Royal Pavilion, Brighton.

### The Richmond Spiritualist Church, Ormond Road.

THURSDAY, OCTOBER 20TH, AT 7.30,

Dr. ELLIS T. POWELL

will deliver an address on

"The Psychic Element in the Life of Christ."  
Silver collection.

### 22, Prince's St., Cavendish Square, W. London Academy of Music.

SUNDAY AFTERNOON ADDRESSES

on  
Spiritual, Mystic and Occult Subjects  
By J. HAROLD CARPENTER.

Commence at 3.15 p.m. Admission free. Collection.

# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,127.—VOL. XLI. [Registered as] SATURDAY, OCTOBER 15, 1921. [a Newspaper] PRICE FOURPENCE.

### What "Light" Stands For.

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

### NOTES BY THE WAY.

The splendours of the firmament of time  
May be eclipsed, but are extinguished not;  
Like stars to their appointed heights they climb,  
And death is a low mist which cannot blot  
The darkness it may veil.

—SHELLEY.

The "Hibbert Journal" for the current quarter is an admirable issue, and we say this being fully aware that it contains an article by Mr. Edward Clodd entitled "Occultism," in which the author pours scorn on Spiritualism and Psychical Research, and is carried by his indignation into several reckless statements. He is a caustic antagonist and clearly fighting in the last ditch. Psychic phenomena are to him a "conjuror's 'bag o' tricks.'" Even in the midst of his bitterness Mr. Clodd contrives to be amusing, as where in his remarks on the direct voice he refers to examples of that phenomenon amongst the New Zealanders. A "voice" at a Maori séance, after the usual greetings, said, "Give my large pig to the priest." Of course it was the priest who was at the back of the manifestation! "It is the badge of all the sacerdotal tribe," writes Mr. Clodd, and adds some withering remarks about the Samoan priests and their skill in making the dead say whatever is most to the priestly interests. Having thus neatly administered a blow in the eye to priestcraft, Mr. Clodd ranges over the field of mediumship nearer home, with especial reference to the Vale Owen messages, Sir A. Conan Doyle and the fairies, the Goligher Circle, ectoplasm and other matters.

Mr. Clodd always writes with ability, and we read his article with interest and amusement. He finds it quite easy to explode the Goligher phenomena on the lines of that strict regard for the laws of evidence in which Spiritualists and psychical researchers are so notoriously deficient. Thus:—

So it must suffice here to say that Mr. William Marriott, the most experienced exposé of mediums in this country, told Dr. Ivor Tuckett that he could make his weight increase and decrease and a table rise in the air under conditions identical with those of the Goligher circle.

Oh, Mr. Clodd! What do you suppose a judge would say to you if you, as a prosecuting counsel, told him you had heard that Mr. X. had told Mr. Z. something reflecting on the character of the accused person?

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

On the whole, we are not sorry about Mr. Clodd. He discloses (quite unintentionally; of course) the weakness of the materialist position and at the same time gives us food for mirth. We should always be grateful to anybody who can make us laugh. It is to be observed that Mr. Clodd's article is immediately followed by another, "Psychical Research and Human Welfare," by Mr. Alexander B. Thaw. It is an eloquent defence of psychical research by one who "thinks nobly of the soul." Elsewhere in the "Journal" we find evidences of the liberating influence of psychical inquiry on religious and philosophic thought. We may cite, for example, a fine essay, "Atonement and New Knowledge," by the Rev. Dr. J. H. Skrine, in which telepathy comes in for attention, as a higher functioning of life full of spiritual meaning.

\* \* \* \*

We have grown weary of discussing the question of fraud in connection with phenomena, especially psychic photography. It is not merely the idea which has been done to death. The very word has become threadbare. Can we not have some synonym if only for a change? There are quite a number; imposture, trickery, cheat, deception, to mention but four. The trained expert in these matters knows that in the majority of cases where physical manifestations are involved the imposture is a matter of "trance-fraud," better to be understood and dealt with by the psychologist than by the rule of thumb methods of the ordinary investigator. The psychological element is often very pronounced. It is wonderful how much the attitude of mind of the inquirer will sometimes get mixed up with the results, and that in a very subtle fashion. We know persons who never have secured and probably never will secure personal evidences in which imposture will not somehow seem to be involved. This matter goes beyond the mechanism of the physical order. It touches the finer forces. We often hear it urged by the objector that a credulous attitude of mind is required, that being favourable to phenomena. That is sheer nonsense. There are some very devout believers whose presence at a psychic experiment completely ruins it. They "kill" the phenomena, it is said. On the other hand aggressive sceptics have often gained satisfaction. Some quality in their physical or mental make-up proved favourable enough to counteract the influence of hostile disbelief.

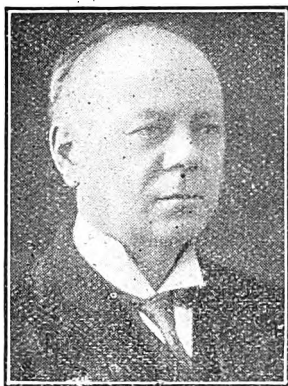
### AT SUNSET.

The white stars shine like tears on Heaven's face,  
Dimmed by its veil of twilight, and the grace  
And beauty filling earth and sky and air  
Uplift my mind and banish all my care.  
Deep calls to deep when winds of evening blow,  
And touch the leaves to music soft and low.  
In such still hours when, with the silent flight  
Of some sweet bird that sails across the night,  
The Spirit comes with healing in its wings,  
Peace fills my soul—the Peace that evening brings.  
Ah, hapless men, in festering cities pent,  
Whose lives in vain pursuit of joy are spent  
On gauds and baubles, would ye pause awhile  
At eventide and let its calm beguile  
Your fevered souls, their restless cravings stay,  
The peace of starlit night would herald sun-lit day.

—HARRY FIELDER

# DID CHRIST RISE FROM THE DEAD?

ADDRESS BY DR. ELLIS T. POWELL.



DR. ELLIS T. POWELL.  
Author of "The Evolution  
of the Money Market."

"I believe the Resurrection did take place exactly as we are told, and that when Christ says, 'I am alive for evermore and have the keys of death and the underworld,' he is speaking the truth, and on that belief I am willing to stake my eternal destiny." With this emphatic statement, uttered with all the force of reasoned conviction, Dr. Powell brought to a close the eloquent address to which in common with the rest of the large gathering assembled in the hall at 6, Queen Square, on Thursday evening, the 6th inst., we had listened with rapt attention.

Mr. H. W. Engholm, who presided, alluded in his opening remarks to the wonderful spell of warm weather, jokingly observing that it might be largely due to two psychical researchers, Sir Oliver Lodge for one, who had prophesied it not long ago, and the other, Major R. A. Marriott, who published a book, entitled "Warmer Winters," in which he suggested that owing to a shifting in the earth's axis we should have warmer winters for some time to come. Passing on to matters directly connected with the L.S.A., Mr. Engholm strongly recommended his hearers not to lose the opportunity of attending one or more of the series of evening classes now being held in the Society's rooms. For the two classes which dealt with the elements of psychical research and the relation of psychic phenomena to science and religion, the Society had chosen as lecturers a lady and gentleman who were both members of the S.P.R., and were well qualified in every respect to deal with these subjects. These classes should be of especial interest to those who realised that what the proven facts stood for was not to be learned simply from witnessing clairvoyance and other phenomena—that what they saw and heard on such occasions was but the antechamber to something much wider and greater. He believed that these courses of lectures would raise the whole standard of the L.S.A. That night they were specially privileged in having Dr. Powell with them to speak on a matter of vital importance. The question raised in the title of his address was one that was exciting the keenest discussion in clerical circles. There was, in his opinion, only one type of man capable of dealing with it, and that was a man who was a Christian first, and in addition was able to bring to bear on the subject the needed historical and scientific knowledge as a psychical researcher. He knew of no man who by reason of these qualifications was better fitted to give them the true answer to the question than Dr. Powell. (Applause.)

In commencing his address, Dr. Powell said that he wished to approach the subject from the standpoint of the psychic scientist, and to use in the analysis of the story the experience which he had gained during thirty years of business life, as lawyer and man of the world. They could, for the moment, leave faith and religion out of the question and treat the whole matter as an historical and scientific inquiry.

There was in this attitude nothing that savoured in the least of irreverence. In fact, one might say that the whole attitude of Christ with reference to His own relationship to mankind was such as to invite this kind of investigation. All along He claimed that He was a man among men. It was urged about Him that He was tempted on all points like as we are, yet without sin. St. Paul declared Him to be the first-born among many brethren. It followed that if He was exempt from the laws of the universe to which we are inexorably subject, it was only in a metaphorical sense that He could be described as one of ourselves, or characterised as the first-born of a great human brotherhood. The facts were all in favour of considering Him to be subject to the same psychic laws as ourselves.

Continuing, Dr. Powell said: "The facts simply amazed me when, throwing aside the veil of a translation made by men who perhaps had little or no experience of psychic phenomena, I began to reflect upon the original wording of the record. The appearances of the Risen Christ were ma-

terialisations. Among modern scientists, Professor Bonney has mentioned this hypothesis in his book on the 'Present Relations between Science and Religion.' I propose to work it out, as clearly as may be, in the light of the Gospel record, with the aid of reference to the original Greek."

Turning to the record itself we found (John xix., 38-41) that the body was prepared for the tomb in great haste by Nicodemus and Joseph of Arimathea. It would, in accordance with the custom of the times, be wrapped in three or four lengths of linen cloth, with spices between each fold. In the case of Jesus we are told that one hundred Roman pounds of spices was used, consisting of a mixture of aloes and myrrh. This would be something like seventy pounds avoirdupois. The upper part of the face—possibly the whole face—and the head would be wrapped in a separate handkerchief—the sudarium, or sweat rag, of the evangelists. The body would then be carried on men's shoulders, lying on a kind of bier, to the grave, and there laid on the stone slab prepared for it. This would be a kind of low stone table, raised an inch or two at the head, so as to form a very rough pillow. Between the wrappings in which the body was swathed and the handkerchief on the head there would probably be the uncovered neck and shoulders, since it was not the custom of Orientals to wrap the body entirely from head to foot.

It would be evident from this that persons who entered the tomb for the purpose of stealing the body would have been compelled to take one of two courses—either they must steal the body, wrappings and all, or else they must unroll the wraps, the spices being necessarily scattered all over the place as the unrolling proceeded. Finally, a huge boulder was placed across the entrance to the tomb, so as to close it against all intruders, whether man or beast.

This was the state of affairs early on the morning of the world's first Easter Day, when the three women (apparently Mary Magdalene, Joanna, and Mary the mother of James) came to the tomb while it was yet dark. They found the boulder rolled away, but when they went inside the tomb they could not find the body (Luke xxiv., 4). While they were puzzling over this, two men flashed on them in dazzling raiment. They asked, "Why seek ye the living among the dead? He is not here, he is risen." Here Dr. Powell pointed out that the white raiment at once suggested the beginnings of the clue to the facts of the whole story, for white raiment, as those who had seen materialisations well knew, was the distinguishing characteristic of materialised spirit forms.

The women were told to go and inform the disciples. This they did, and Peter and John at once came to the tomb, accompanied by Mary Magdalene. They hurried, and apparently the two elder women got left behind in the race. Dr. Powell quoted Dr. Moffatt's translation of St. John's account of what followed:—

"So Peter and the other disciple set out for the tomb; they both started to run, but the other disciple ran ahead, faster than Peter, and got to the tomb first. He glanced in and saw the bandages lying on the ground, but he did not go inside. Then Simon Peter came after him, and went inside the tomb; he noticed not only that the bandages were lying on the ground, but that the napkin which had been round his head was folded up by itself, instead of lying beside the other bandages. Upon this the other disciple, who had reached the tomb first, went inside, too, and when he saw for himself he was convinced. (For as yet they did not understand the Scripture that he must rise from the dead.) Then the disciples returned home."

Notice (said the lecturer) that the young man, John, only glances at the bandages, probably through the door of the tomb; he did not go in. His glance, however, showed him that the bandages were lying flat. Peter went right in, impulsive as usual. He noticed not only that the bandages were lying flat on the ground, but that the sudarium, the handkerchief, was bunched up, or moulded up (*ἐνερυαμένον*), in a place by itself, instead of lying with the other bandages. St. John's words are evidently chosen with the utmost care. He himself only glanced at the state of affairs: his older companion noticed and observed; then, finally, St. John himself went right inside, and when he saw for himself he was convinced.

What was it that they both saw—in the sense of understanding, or comprehending, for the Greek verb is deliberately chosen to convey that sense? They saw that the body had been dematerialised from inside the bandages. These latter were lying flat and undisturbed, while the handker-

chief yet retained the mould of the features which had been dematerialised from underneath it. If the body had been stolen, there was no reason why the thieves should have left the bandages. It would have been much easier to take the body and bandages together. Moreover, if the bandages had been unrolled, they would have not been lying flat, but would have been strewn about the tomb, while the seventy pounds of myrrh and aloes would have been scattered all over the floor. On the other hand, if Christ's physical frame had been revived into human life, He would not have gone forth naked from the tomb, leaving everything behind Him. No, Peter saw that something of an amazing character had occurred, and John was convinced. Their conduct shows their state of mind. They went home, obviously to await events. If they had thought the body had been stolen they would have gone in search of it, such was their passionate affection for their Master. If, on the other hand, they had supposed that the physical frame had come to life, they would equally have gone to look for their Lord, knowing in the first place that He would require food and shelter, and in the second that He would be running the risk of re-arrest and of another crucifixion. There is nothing of this on the surface of the narrative, it is only when you come to look under the surface that you are impressed with the artless truth of the whole record. Finally, as regards this portion of the story, notice how the theory of dematerialisation completely justifies the ancient forecast, for in that case the Holy One veritably saw no corruption.

"Then," as the record says, "the disciples returned home, but Mary stood sobbing outside the tomb. As she sobbed, she glanced inside the tomb and noticed two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. 'Woman,' they said to her, 'why are you sobbing?' She said, 'Because they have taken away my Master, and I do not know where they have put him.' With these words she turned round and noticed Jesus standing—though she did not know it was Jesus. 'Woman,' said Jesus, 'why are you sobbing? Who are you looking for?' Supposing he was the gardener, she said, 'Oh, sir, if you carried Him away, tell me where you put Him, and I will remove Him.' 'Mary,' said Jesus. She started round and said, 'Rabboni!' (a Hebrew word meaning 'teacher'). Jesus said, 'Cease clinging to Me. I have not ascended yet to the Father, but go to My brothers and tell them, 'I am ascending to My Father and yours, to My God and yours.' Away went Mary of Magdala to the disciples with the news, 'I have seen the Lord!'—telling them what He had said to her."

Dr. Powell claimed that every expert psychic investigator would discern here quite a clear case of the direct voice. Mary was originally looking into the sepulchre. Then she turned round, and noticed Jesus standing, though she did not know it was Jesus. He put a question to her and she answered with the request to the supposed gardener that he would tell her where the body had been taken. Then, apparently, she turned her back upon Him to look once more into the tomb. It was at this moment that He uttered the single word "Mary!" and then once more she turned round (or, as one might justifiably render it, she started round) and said, "Master!" Evidently the voice was so perfect in its reproduction of the tone and cadence with which she had been so familiar during her years of attendance upon Him, that she recognised it instantly. He (the doctor) was one of many who in the direct voice séances had heard the exact reproduction of voices that in the strictly human sense had been silent for many a long year. That the recognition should be described as having come from the voice rather than from the appearance, and that modern psychic science should be able experimentally to prove that this thing actually happens, was a very powerful demonstration of the truth of the narrative.

Proceeding, Dr. Powell said that the story of the recognition of Jesus by His voice was familiar to all of us. The fact that Jesus had desired Mary not to touch Him—the best rendering of the Greek would be "Do not cling to me"—had its peculiar significance. If the visible body were simply a revival of that mortality which had hung upon the cross, would not the fact of its palpability to touch have been of the best evidences of the reality of the Resurrection? But the real physical body had clearly been dematerialised by powerful psychic agencies. The material elements of the body were scattered into impalpable dust. This prohibition against touch had perplexed all the commentators. But psychical science enabled us to explain it. If the appearance were a weak materialisation produced by the aid of power from this particular medium it might have fallen to pieces at a touch, particularly at so electric touch as that of Mary in her ecstasy. That was an ascertained scientific fact.

Dealing with the case of the other Mary and Salome, the mother of James (Mark xvi. 1) Dr. Powell said the sequence of events was not wholly clear, but it was obvious that these women were leaving the empty tomb in order to inform the disciples of its condition. In this case, when suddenly they saw Jesus coming to meet them, there was apparently no prohibition against the act of seizure. This suggested that the materialisation had grown stronger because there were now two, possibly three, psychics from whom the "power" could be drawn.

Taking next the case of the walk to Emmaus, Dr. Powell traced the various points of psychic significance which were evident in the narrative.

The whole address was a fine example of close and cogent reasoning, showing how the artless narrative which some modern theologians had tried laboriously to explain away, rang true and answered every test of psychic science and psychic experience, for the lack of which the Bible commentators of the past had found themselves in the quandary of either having to accept what seemed utterly improbable statements—miracles—or to explain them as matters of error or misapprehension.

Spiritualism had been denounced in some quarters as anti-Christian, a strange verdict in face of the fact that it was Spiritualism which was by its discoveries finding the key to unlock the problems of the New Testament and to make its narratives credible. Strange that the people who did these things were accused of being anti-Christian, while against Biblical commentators who found the stories impossible and incredible no such accusations were brought. Dr. Powell referred to the "Church Times" and its attack on a clergyman who had been engaged in this work, an attack to which it refused any reply, Dr. Powell having sent it the two letters published in these columns to which it refused insertion.

On the motion of the Chairman, seconded by Colonel Hardwick, a hearty vote of thanks was accorded to Dr. Powell for his impressive address.

### NAILING A SLANDER.

There are some who know more about us than we do about ourselves. In a deliverance on "Religion and Morals" before the recent Assembly of the Free Presbyterian Church of Australia, at Sydney, a certain Rev. W. N. Wilson uttered a solemn warning against Spiritualism, saying that it denied both the Father and the Son, and that its dreadful character was brought out in a book for advanced Spiritualists which taught that there was no such thing as sin, that lying was a necessity, that both vice and virtue were beautiful, and that Christ was no better than the Devil! Mr. Britton Harvey, the Editor of our Melbourne contemporary, "The Harbinger of Light," is not the man to let such a scandalous libel pass unchallenged, and he promptly demanded to be informed of the name of the book referred to.

Mr. Wilson was not backward in obliging. It appeared that he obtained his information from an article in "The Christian Courier," which gave the title of the book as "Whatever is, is right," together with the quotations on which he based his charge, and stated that it circulated "among a certain section of advanced Spiritualists." On this Mr. Harvey remarks in the July "Harbinger": "Notwithstanding the fact that we have made inquiries among booksellers and Spiritualists, we have been quite unable to discover a single individual who has ever heard of the work. We do not doubt that a publication of the kind has been issued, but it would be interesting to learn the name of the author, and what is meant by 'a certain section of advanced Spiritualists' among whom it circulates. We know of no such section. And what is more—no Spiritualist has ever given expression to the views set forth in this abominable publication."

Mr. Harvey proceeds to trounce his antagonist for "basing his unwarranted aspersion upon the contents of an unknown book, and completely closing his eyes to the dicta of the acknowledged leaders of the movement—who unanimously declare that there is nothing in the teachings of Spiritualism contrary to the Christianity of the Christ." He wonders what would be thought of Mr. Wilson's diatribe by the General Assembly of the Council of Scotland (Mr. Wilson's own Church), which has appointed a special Committee, with Lord Sands, Procurator of the Church, as chairman, to inquire into Spiritualism and its phenomena, which Committee has engaged the best mediums procurable, and is holding séances for obtaining data upon which to base its report! "Why," he asks, "in the name of consistency are these prominent divines touching this detestable thing at all if it endorses such blasphemous conceptions as those set forth in this precious deliverance on 'Religion and Morals'?"

### ARTICLES CROWDED OUT.

The exceptional pressure on our available space compels us to hold over until next week the continuation of Dr. Ellis Powell's address on "The Communion of Saints," and also the eleventh and concluding article of the "Vale Owen and Swedenborg" series by Mr. Arthur J. Wood.

It is a vain thing and unprofitable to be either disturbed or pleased about future things, which, perhaps, will never come to pass.—THOMAS A KEMPIS.



# SIR WILLIAM CROOKES AND DR. ALFRED RUSSEL WALLACE.

## LETTERS TO SIR WILLIAM BARRETT.

Sir William Barrett writes:—

Your readers may be interested in the accompanying letter from Mr. (afterwards Sir Wm.) Crookes written to me fifty years ago. Crookes' first paper recording his investigations with D. D. Home was published in the "Quarterly Journal of Science" for July, 1871. I deeply regret that I was unable to be present at any of the sittings with that wonderful medium, though Sir Wm. Crookes kindly invited me on two or three occasions.

Masbro' House,  
Brook Green, W.  
May 15th, 1871.

MY DEAR SIR,—

I am staying here on a visit and shall not return home till the end of this week.

I must have some conversation with you respecting these obscure phenomena. If you could help me to form anything like a physical theory I should be delighted. At present all I am quite certain about is that they are *objectively* true.

I have had all my wits about me when at a séance, and the only person who appeared to be in a state of semi-consciousness is the medium himself. The other evening I saw Home handling red-hot coals as if they had been oranges.

When I return I will ask you to favour me with a visit some evening. When are you disengaged?

Believe me,

Very truly yours,

WILLIAM CROOKES.

Now that I am writing I would like also to give a letter to me from Dr. Alfred Russel Wallace referring to my British Association address in 1876:—

Rosehill, Dorking.  
December 18th, 1876.

MY DEAR MR. BARRETT,—

When I look at the date of your letter I am ashamed to find how long I have left it unanswered; but I have been more or less unwell ever since the Glasgow meeting, and so have put off writing from time to time. I must first thank you for your very kind invitation to Dublin. You will no doubt be surprised to hear that I have the greatest distaste for travelling, and I do not think it likely that anything will bring me to Ireland, till the meeting of the British Association in Dublin, when, as I have never seen the "Green Isle," I may make an effort to come. In the meantime I see you are to lecture at South Kensington at the end of this month (I think), and if you can spare time to run down here, and stay a night or two, we shall be much pleased to see you, and I should be greatly interested to have a talk on the subject of your paper, and hear what further evidence you have obtained. I want particularly to ask you to take advantage of any opportunity that you may have to test the powers of sensitives to see the "flames" from magnets and crystals; as also to feel the influence from them. This is surely a matter easily tested and settled. I consider it has been tested and settled by Reichenbach, but he is ignored, and a fresh proof of this *one fact*, by indisputable tests, is much needed; and a paper describing such tests and proofs would, I imagine, be admitted into the Proceedings of any suitable scientific society.

You will have heard, no doubt, of the Treasury having taken up the prosecution of Slade. Massey, the barrister, one of the most intelligent and able of the Spiritualists (whose accession to the cause is due, I am glad to say, to my article in the "Fortnightly") proposes a memorial and deputation to Government protesting against this prosecution by the Treasury, on the ground that it *implies* that Slade is an *habitual impostor* and *nothing else*, and that, in face of the body of evidence to the contrary, it is an uncalled-for interference with the private right of investigation into these subjects. On such general grounds as these I sincerely hope you will give your name to the memorial.

Did a Mr. Tweedie, at Glasgow, send you his paper on "Mesmerism and its Realities"? He is a medical man, and it is the record of a most remarkable case in which phenomena appeared in some respects differing from any I have found elsewhere recorded, and showing the wonderful variety of these phenomena, and how impossible it is to reason from *one to all*, in the absurd way Dr. Carpenter and his school are accustomed to do.

It appears to me that enquiry into this subject may

literally go on for ever and not make much advance (1) if all enquirers and experiments are ignored as soon as a few years have passed, and we are asked to prove everything afresh, and (2) if those who come across such facts do not make them known and *keep them well before the public*. It is therefore that I so much value your conduct in coming forward with your experiment. If everyone who has any scientific or literary or medical standing did the same, it would be *impossible* for men like Carpenter to come again and again before the public with the most gross misstatements and the most convenient forgetfulness of all recorded facts against them. I believe, if they were searched for and brought together, a small volume might be filled with the evidence of *medical men* alone, given in purely *medical publications*, sufficient to demonstrate clairvoyance and most of the higher phenomena of mesmerism—if not much of what pertains to Spiritualism.

If you can come and see us drop a line to say when. There are convenient trains from Charing Cross, or from Victoria.

Believe me,

Yours very faithfully,  
ALFRED R. WALLACE.

### NOTE ON REICHENBACH'S PHENOMENA.

Sir William Barrett adds to the above:—

It was owing to the suggestion which Dr. A. R. Wallace made in the foregoing letter that the investigation of Reichenbach's work was included as one of the special objects of enquiry in the original programme of work set forth on the first page of the first volume of the Proceedings of the Society for Psychical Research. It is there stated that the question of thought transference, and the study of hypnotism with the phenomena alleged to occur in mesmeric trance, were the first two subjects of enquiry, and that the third was "a critical revision of Reichenbach's researches with certain organisations called 'sensitives,' and an enquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs." Special committees were appointed for the investigation of these and other subjects. I happened to be chairman of each of the three committees above referred to, hence the duty of preparing the first reports on these subjects printed by the Society, largely fell upon me.

The report of the Reichenbach Committee will be found in Vol. I. of the Proceedings of the S.P.R., and the official organ of orthodox science, the "Philosophical Magazine," published a paper I wrote giving the result of our experiments on the subject. That paper concludes with the cautiously expressed statement that "There is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity, resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals."

On p. 234, Vol. I. of the Proceedings of the S.P.R. is given a drawing of the appearance of this luminosity of the magnetic field, seen on different occasions by three independent and trustworthy witnesses. The committee state that whilst the evidence is yet too slight to draw more definite conclusions the appearances described by these sensitives agreed generally with Reichenbach's statements. Subsequently I had a special dark room constructed, with double doors, in my laboratory at Dublin and obtained additional confirmation of the luminosity from other sensitives.

But with one sensitive in Dublin luminosity was also seen proceeding from the human body. He correctly read the time of my keyless watch when the tips of my fingers were pointed to the watch, and when the hands of the watch were turned into any position unknown to me. I believe the only report of these later experiments of mine is to be found in the Journal of the S.P.R. for February, 1895 (Vol. VII., p. 24).

I am absolutely convinced of the objective existence of this luminosity, though it can only be perceived by certain persons *after long immersion in a perfectly darkened room*. It is most desirable that the whole subject should again be taken up by competent and unprejudiced investigators, and this is a strong argument for a properly equipped psychical laboratory which I have long urged that the S.P.R. should found.

\* "Philosophical Magazine," April, 1883, p. 275.

## SIR A. CONAN DOYLE'S LECTURES.

Sir Arthur Conan Doyle started his fresh lecturing tour last week, in Manchester, under what were evidently happy auspices, for the "Manchester Guardian," from which we take the following account, speaks of large and approving audiences, and of the lecturer's "vigorous and lucid exposition of Spiritualism." Two lectures were delivered in the Free Trade Hall, the first being on "The Life Beyond," and the second on "Psychic Photography."

In his opening lecture on October 5th, Sir Arthur at the outset explained that spiritualistic phenomena "broke out" in a period of great materialism, when men's minds had considerably outgrown the old faith in the manner in which religion was presented. It was perhaps for that reason that the phenomena were addressed to the intelligent, and escaped the notice of those who took no trouble to examine them.

Personal experience, the lecturer added, could only come to those who took the trouble and time to follow up investigation. It had been said that he came into the movement after he had the misfortune to lose his son. In fact, he began his study of the subject in 1886, wrote about it in 1887, and for thirty-four years had continued his study. He was going on the platform to lecture upon Spiritualism when he was handed the fatal news in a telegram. Had it not been that he knew what death really was could he have gone on with his lecture and spoken for an hour and a half? Sir Arthur distinguished sharply between phenomena and the messages from the dead. Phenomena were finite; messages might tell you the fate which awaited you on the other side. Miracles were done in Judaea to call attention to the preaching, and it was exactly so with modern miracles.

Sir Arthur narrated certain experiences which had happened to himself. His son returned and spoke to him in a dark room at Southsea. Sceptics might exclaim, "Ah, ah, in the dark," but did they so exclaim when a photograph must be developed? His experiences were, he claimed, attested by good witnesses. Could they imagine that he was such a blasphemous liar as to narrate such experiences if they were not true. The theory of Spiritualism, he contended, supported all the main tenets of Christianity, but added to them positive knowledge. It was one of the sins of theology that it had built up the false idea that it was difficult to get across, and that the majority of men were going to get punished for their sins. God was not so harsh a judge as that. Life was mostly trial and trouble, and it was compensation for trial and trouble men needed, not harsh, inexorable judgment on venial offences. The messages were unanimous in saying that it was not so on the other side. It was true that the selfish, and especially the cruel and the inert, had some waiting stage before they were fit for full spiritual existence, but the vast mass of mankind passed almost straight into the glory of which no words of the human race could describe.

On the following night, October 6th, Sir Arthur showed his fine collection of psychic photographs. The "Manchester Guardian" representative, in his notice, makes the interesting comment that the photographs "were of the kind with which most people are by this time familiar." The lecturer showed an interesting photograph of a ghost, an earth-bound spirit he preferred to call it, which had got on the plate in a camera which had been photographing an apparently empty corridor in an old hostelry at Norwich. The ghost seemed from the number and position of the impressions on the plate to have walked along the corridor and finally to have passed, in a wide faint blur, through the camera. For each of the photographs which were shown Sir Arthur cited the names of witnesses for whose reliability he vouched. "On this guarantee," says the "Manchester Guardian," "the importance of the exhibition clearly depended." It adds: "A big audience, from the approval which it from time to time expressed, seemed in the main convinced."

At the Parr Hall, Warrington, where Sir Arthur Conan Doyle spoke on Saturday, the 8th inst., there was a large gathering, and much enthusiasm. Mr. E. W. Oaten, editor of the "Two Worlds," presided, and amongst the persons on the platform were the Rev. G. Vale Owen and Mrs. Owen, Mr. C. E. Parker, J.P., Mr. W. H. Sherburn, and others representative of the borough. In the course of his address, which covered many points already familiar to our readers through reports of his previous addresses, Sir Arthur said that the objection that Spiritualism was the work of the devil was made ridiculous by a recognition of the good which it did and the comfort which it afforded to the sorrowful and bereaved. The devil did not go about healing broken hearts. The gate of death was no longer seen as a gate of horror and doubt, but was a golden portal leading us into a world more beautiful than we had dreamed of. Those who passed through the great gateway were met and guided with love and sympathetic care.

The Rev. G. Vale Owen proposed a vote of thanks to the speaker, and on behalf of the people of Warrington, expressed his gratitude that he had included the town in his lecturing tour. The vote, which was seconded by Mr. C. E. Parker, was carried with acclamation.

## RAYS AND REFLECTIONS.

Sir Oliver Lodge's letter on the aura this week is timely. I have heard persons, who, besides being Spiritualists, had some practical acquaintance with optics, dispute the idea that it is really the aura which is seen through the Kilner screens. It is well to have all these questions thoroughly threshed out before they are included in a list of verified matters in psychical investigation.

Several persons have told me that they associate **LIGHT** with the idea of good luck. I have quite a budget of stories of how a visit to our offices has been immediately followed by a train of happy events. Well, it is a pleasant thing to hear, but I hope that it will not degenerate into a superstition of the mascot order. The best good fortune that can happen to anyone is the awakening of the sense of beauty, whether in nature or humanity. It may take innumerable forms, some high, some relatively low, but all helpful in promoting happiness. I know there is a kind of cant against the idea of material well-being, as though it were an evil thing to desire to be prosperous in the worldly sense. Surely that can only be wrong when it is made the *sole* object of desire.

In this matter I am wholly with Doctor Johnson when he scouted the specious argument that poverty is necessarily a good thing. "Sir," said stout and sensible old Samuel, on one occasion, "Sir, all the arguments brought to represent poverty as no evil show it to be evidently a very great evil. You never find people labouring to convince you that you may live very happily on a plentiful fortune." But, it may be asked, what has the awakening of a sense of beauty to do with material poverty and riches? More than you (the objector) might suppose. For, consider, poverty is an ugly thing. It is one of the sores of the social organism; and the sense of beauty when awakened in humanity would speedily banish it. The growth of a spiritual consciousness in the race would do more to abolish social wrongs than all the systems—whether they be those of Rousseau, Karl Marx, Henry George, or any of the plans and schemes of Socialists, Communists, or Anarchists. "You cannot live on ideals," I have been told. I am so bold as to think we can. At any rate, let us try the experiment.

I readily grant that one may carry idealism too far. But then the same thing may be said of realism. A poetical friend once lamented to me that a picturesque old barn in his neighbourhood had just been burned down. He had derived so much pleasure from seeing it daily that its destruction came as a blow. "I could better have spared a Bank," he remarked bitterly. I suggested that this might depend upon whether it was *his* Bank or not! But even so, I saw he was in a better position than the man whose happiness depends entirely on the safety of his Bank. When that has gone he has no other resource, whereas the idealist may mingle his joy in the contemplation of an ancient barn with that lower, but quite substantial, satisfaction which comes of having the means to meet his monetary obligations. In short, he has multiplied his means of happiness.

The Rev. G. Maurice Elliott, whose name has become so prominent in connection with visions of angels, is reported to have told a Church meeting at Norwich that Spiritualism is not only non-Christian, but anti-Christian. I can only think of the time when astronomy and geology were denounced by the Church as not only non-Christian, but anti-Christian, and wonder at its slowness in gaining its lessons from the past.

It is hardly necessary to make a formal contradiction of the statement. Some assertions carry their own refutation amongst sensible people. There are Spiritualists amongst people of all faiths, as Mr. Elliott should know. He should define his terms. Supposing one said that Christianity was not only non-scientific, but anti-scientific? Would not the many scientists in the Church protest against such a libel?

D. G.

## "THE PROGRESSION OF MARMADUKE."

### A NEW SERIES OF SCRIPTS.

LIGHT will shortly publish a deeply interesting series of inspirational writings received by a lady in the North of England, whose name we are not at present at liberty to disclose. The messages, which are entitled "The Progression of Marmaduke," are of so important a nature, as throwing light on the career of a human spirit after death, that we feel it a duty to make them public. We shall give fuller particulars regarding these scripts next week.

# THE PROBLEMS OF THE ETHER.

ADDRESS BY SIR OLIVER LODGE.

Sir Oliver Lodge, as we announced briefly in our last issue, addressed the Glasgow Society for Psychical Research on October 3rd on "Psychical Research: Facts and Possibilities." The large St. Andrew's Hall was filled, and the speaker was followed with the keenest interest. Professor Macneile Dixon presided, and accompanying him on the platform were:—Lady Lodge, Mrs. Macneile Dixon, Miss Janie Allan, Mrs. Noel Paton, Dr. William George Black, Professors Gray, Stevenson, Medley, Latta, Graham Kerr, Paterson, Gloag, Gibson, and Davies Dr. Henry Watt, Dr. Knight, Mr. and Mrs. J. Arthur Findlay, Mr. and Mrs. Peter Fyfe, the Rev. H. S. McClelland, Mr. Edward J. Thomson, the Rev. W. A. Reid, Miss Irwin, hon. secretary of the Society, and others.

The following report appeared in the "Glasgow Herald":—

Sir Oliver Lodge, who was cordially received, said that if the universe was not infinite, as it might be, it was to all intents and purposes infinite, and if there was any folly which was higher than another it was to say that anything was *a priori* impossible in such a universe. We could make some assertions. We could hardly with safety make denials. It took an immense amount of knowledge to deny the existence of anything. Matter was the great fact that our senses told us of; the ether was the great fact that our intellect told us of, though we had no sense organ for it. Don't let us commit the folly of saying that things that did not directly appeal to the senses were not facts. By careful scrutiny of fact science had ascertained that light consisted of vibrations of ether. Ether had many functions, and one of its chief functions was to weld the material universe into a cosmos and to hold it together, for matter we now knew consisted of separate particles which were welded and cemented together by the ether that united them. The ether did not only convey light, but it was responsible for cohesion, for electricity, and for magnetism, and now Einstein had shown that it was responsible for gravitation. Ether was much more substantial than matter. Matter dissipated energy. Matter had imperfect properties, and contained within itself the seeds of its own decay. No such dissipation of energy had ever been found in ether. Its properties appeared to be perfect.

## THE CENTRAL QUESTION.

Another fact which we came across was that some matter was animated. That was to say, it had very peculiar properties of growth and reproduction. We found that matter was acted upon by something which we called life, or in the higher stages mind. Life directed energy, and utilised matter. Why life and matter reacted he did not know, but there must be some good reason for it. Ether and matter together combined to form every visible object.

## WHERE IS THE SPIRIT WORLD?

"Lieutenant-Colonel" writes:—

I am afraid I must take issue with the theoretical position of the spirit world, as postulated in the "Arcana of Spiritualism," and quoted in your leading article of October 1st.

While accepting that this description agrees with many others which have been received by automatic writing and other means, it should be remembered that all such were dependent on the mental capacity of the recipients, who, having no access to our later knowledge, interpreted them in terms of the knowledge they then possessed. An operator can only use an instrument up to the capacity of that instrument, which may be far below the capacity of the operator, and it has often been mentioned that information could not be given because the ideas did not exist in our minds.

The "locality of the spirit world" is a contradiction in terms, for locality is a material condition, a confinement to present space conditions.

The spirit world is a question of condition not locality. For instance, although a spirit is not omnipresent, that is to say everywhere, it is anywhere; you cannot say that a spirit is here, locally, but it can approximate more or less to our conditions to be in evidence to us for a short period.

These spirit regions postulated by Tuttle bear a curious resemblance to the very material "Heaven above and Hell beneath" creed, itself a relic of elemental worship: while if we study the details of his statement, the cosmic conditions are subject to the material forces of attraction and repulsion, which inherently imply matter: they are not

Bodies were composed of both. We knew that matter could be animated. The central question was—Was the ether animated, too? He was now going from the region of fact to the region of possibilities, to the region of hypothesis. He only led them into that region because he had gradually come to realise that a great number of the facts not of ordinary life, but what he might call extraordinary life, which were familiar to him, and no doubt to a good number of people in that audience, required for their explanation this hypothesis, and justified the hypothesis, which however, was only in its infancy and needed more working out.

## ETHEREAL BODIES.

He also felt that we were not the only intelligent beings in the universe, and if that was so we might suppose that they must have some vehicle, some instrument, some body, akin to this one. They had not a material body. If they had we could see them. But had they not an ethereal body? If so, they would make no impression on our senses. We could only know when we came into contact somehow with their intelligence. The ether would serve as such a vehicle. There was a possibility of communication not limited to matter. That possibility could be examined only by psychical research. We must investigate these obscure phenomena. We must make sure of our facts, and when these facts were ascertained the intellect should be applied to get the meaning of them. To do that we must have a working hypothesis which we should be ready to change, modify, or even abandon, but in the meantime work with it. Suppose it true that we had an ether body as well as a matter body, the conclusion would be that the matter body would wear out. But what about the other? It was permanent in its properties. If he had an ether body he would go on with it. He would have gone out of their ken, because they had no sense for the ether, and they would say he did not exist, that they had to put him in the grave. But they had not. He never was anywhere near the grave. Had they found any facts at all that pointed in that direction? He said, "Yes." The London Society for Psychical Research had discovered mental action apart from matter—telepathy; that was the first step. Telepathy appeared to be entirely immaterial, not carried on through the senses at all. Was it without ether? That he did not know. But telepathy was done apart from matter. Next they discovered that by a physical action movement objects might be shifted without apparent contact, and his hypothesis was that it was done through the ether, through something that did not impress the senses. There was an explanation for these facts, and he was looking for it in the ethereal direction. His working hypothesis was that they were both soul and body; that what they called soul was the ethereal body or the spiritual body, the thing that persisted after the material body decayed.

even given an abstract interpretation, with its resultant latitude.

Then again, the orbital movements of the planets, and the spirit zones surrounding them, are not interlocked in regular distances, but these zones would approach and retreat with a chaotic result which would not by any means produce the orderly commingling of the higher zones as postulated by Tuttle; while the attractive and repulsive forces would have rather disturbing effects as they cut into the effective areas of each other's range of control.

I hold no brief for the transcendentalism and mysticism of a certain class of Spiritualist, for undoubtedly spiritual conditions have as much reality *within their special conditions* as physical conditions have in like case; they are equally measurable, but the measure must be of the same nature as the conditions, and not physical measurements such as we are able to sense with a physical brain.

To use the analogies of our old friend the Fourth Dimension and its companions, the measurements of a plane surface are infinite, *within its own space conditions*, but the measurements of a volume are infinite in another dimension, or new direction, which is unknown to the plane conditions; similarly, assuming that fourth-dimensional conditions are those of a higher intelligence, or what we call a more spiritual existence, the measurements of these conditions are infinite in another and incomprehensible dimension, which is unknown to the volume, or ordinary physical conditions.

To attempt to measure the spiritual by physical enclosures and limits is as absurd as measuring electricity by a foot rule, or the ether in a pint pot.

Scientists may be in error, from wrong assumptions, but everything that is must be scientifically sound, for on this basis depends the orderliness of being and the very existence of God.



## THE SPIRIT WORLD AND THE FOURTH DIMENSION.

A SCIENTIFIC METHOD OF SOLVING THE PROBLEM.

BY LIEUTENANT-COLONEL.

Several correspondents have mentioned the difficulty they found in trying to follow my article on Four-dimensional Space (p. 279), and this difficulty is found to be due to an attempt to visualise the conditions which are postulated in that article. It cannot be too strongly impressed upon readers that this is an impossibility, for complex space cannot be visualised by a three-dimensional machine, the brain; it is of necessity beyond its range of action.

If four-dimensional space is considered as probably the next stage in psychic progression, it is obvious that it must be as much beyond ordinary perception as the etheric body, which is presumably a denizen of that space.

It is known that

### THE ETHERIC BODY

can only come within human perception when it takes on physical conditions, and to some degree temporarily confines itself to three-dimensional space and its limitations.

Similarly complex space could only come within the range of perception by bringing it within the limits of three-dimensional space: an impossibility, for space conditions are fixed concepts, and the greater cannot be brought within the less, for the volume is certainly an infinitesimal part of the super-volume, as the plane is an infinitesimal part of the volume.

The great power of volition needed, and the immense difficulty encountered, by discarnate entities can be conceived when it is realised that, to give physical evidence, they have to confine themselves to such stringent limitation of space conditions: while an answer is given to those disputants who ask "if the spirit world is ever with us, why we do not have greater evidence of its presence," for even as physical beings would be ever present in the existence of entities in a plane, or two-dimensional space, either as invisible higher entities, or as imperceptible causes for the effects the lower entities may experience, so the still higher entities are

### INVISIBLY PRESENT WITH US,

but divided from us by space conditions which it is immensely difficult to overcome for the purpose of intelligent communication.

Four-dimensional conditions can only be apprehended by two methods: mathematically, and by analogy from those space conditions which are within our comprehension.

The purely mathematical consideration of the subject is too intricate for me to attempt an explanation in an article of this nature, neither would it be useful in the present line of argument.

The method which can be the more easily understood, and which appeals most to the ordinary person, is that of simile.

If a certain interdependence holds good between the space conditions we are able to realise, and the effect is precisely similar in each case, it is a reasonable assumption that it will hold good in succeeding space conditions, at any rate it is unreasonable to presume a break in the continuity of similarity, and the difference of interdependence would appear so gradual as not to affect reasonable comparison.

If a point in space be moved from its space condition to an adjacent space condition, a connection between the two will enclose

### A NEW SPACE CONDITION.

and this enclosed space is found to be the next higher space condition, the line: or stated inversely, a line is contained by the next lower space condition, viz., points.

Similarly a line moved to a parallel space condition would enclose a rectangular plane: or inversely, a plane is contained by lines.

Also a plane moved to a parallel space condition would enclose a cube; or inversely, a cube is contained by planes.

In each case it should be noted that the figure is not moved within its own space conditions, but outside them; that is to say, in a higher space condition, which does not belong to the nature of the figure.

Therefore, if a cube be taken from its present position in three-dimensional space, and moved in the direction of a higher dimension, that is to say, to a position in the past or future, and the two positions are connected, the space between the two positions will constitute a four-dimensional figure, of which the new dimension is Duration: and inversely, this dimensional figure is contained by cubes.

In this connection it is possible to obtain a glimmer of a fifth, and still higher dimensional conditions, for if two four-dimensional figures are similarly connected, the result would undoubtedly produce

### A FIVE-DIMENSIONAL FIGURE,

but of what nature the new dimension would consist there cannot be the least conception.

In the preceding argument, the simplest mathematical figure in each condition of space dimensions has been chosen

to make the meaning clear, but it will be evident that the same result applies to any other figure of similar dimensional nature in each case; also that any or all points can be joined, producing space of the next higher dimension, and similarly in the case of lines, planes, and volumes. But if all volumes—in other words, all physical existences—are joined to their own, and all other, past, present and future existences, the result is a permanent and ever-present continuum, any part or the whole of which is available to entities in that higher space condition, according to their capacity or desire to avail themselves of the same. In other words, the past, present and future are an open book in which they can be read, within these limitations.

It must not be imagined that this implies the unchangeable endurance of the concrete or physical aspect of anything. This does not exist beyond its own three-dimensional space, and is confined to the present instant only, for it does not partake of the dimension of duration. That which was, is no longer the same; it has changed, and continues to change every instant, although infinitesimally.

The part which endures is that which has four-dimensional properties, and which is generally called the Aura\* of objects: it is as if an imperceptible cinematographic replica was continually being taken of all physical processes, with this difference, that the replica contains

### THE FUTURE AS WELL AS THE PAST,

while the physical evidence is but the visible pen, tracing invisible letters of another sphere.

This must not be taken to imply a complete predestination: many things like birth, growth, and death are beyond our physical control, but man has higher dimensional powers of which he, at present, is little aware, and the mystery of these powers, when known, may explain much which appears to us paradoxical.

If a man could retrace his past, it would appear immutable, but he has had great influence in the production of that past. In higher dimensional conditions the past and future are as available as the present, and it is conceivable that this higher self in man exercises an influence over his future, as it has done over his past.

The method of exercising this influence is obviously as inconceivable as are those space conditions themselves.

Even in the present life we have faint evidence of these higher powers: in psychometry we faintly realise the cinematographic record of events, which are not physically evident in the material object: in prescience we are but tracing this record a little way beyond the material present. The record exists, in advance, as well as behind, and needs but the power of vision to read it, and it may well be that the power to read the future is connected with the power to influence the future, in some manner which is beyond our physically-restrained mentality.

The question is often asked, "If these things be, and there are intelligences in touch with us who know the facts, why do they not tell?" It is difficult even for the trained mind to sense the possibility of such things, and how immeasurably more difficult, nay impossible, it would be to explain them within the limitation of words!

We have received from Mr. Blackwell, the publisher, a copy of "The Gate of Remembrance," now in its fourth edition (7/6 net). It includes the preface written by the author for the second edition, containing useful explanatory matter and the Note by Sir William Barrett testifying to the genuineness of the whole narrative.

Mr. A. W. Mason, president of the recently formed Christian Spiritual Church, Devonport, forwards an account of a successful visit of Messrs. Hoskins and Taylor, direct voice mediums, of Bristol. A feature of the sittings that were held was the answering through the trumpet of questions written and placed on a table. Mr. Taylor is described as a convincing clairvoyant. It is stated that amongst those composing the circles six mediums for the direct voice were discovered.

THE AURIC LIGHT.—The radiance of the spirit form comes from an inner light set up by the thoughts and character of the subject. A veil of flesh hides this inner light, and its means of coming out are in the glance of the human eye, the measure of the human influence, and the vibrations of the human aura. Now, all these things are intangible and difficult to calculate from the human standpoint, but a little knowledge on the subject is very useful. The eye is the easiest channel of egress for the thought forms, and those who are able to perceive these often see them coming forward from the eye. No difference is noticed in colour or form, but in the expression and in the intensity of will-power there emitted. The aura varies in exact opposition to the variation in the eye; that is, when most is expressed in the eye, the aura becomes of less account and *vice versa*; it does not escape through both channels. If you concentrate on what your eyes shall express, your aura will vibrate very swiftly, but will become less visible.—L. E. C.

\* Aura, in this sense, is different from the aura which is said to accompany and surround a human being.

## LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, .

W.C.1. Tel: Museum 5106.

Telegrams: "Survival, Westcott, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/- Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 3124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

## ANGELS AND MINISTERS OF GRACE.

When in the early days of the Great War Mr. Arthur Machen electrified the public with his story of the "Bowmen" (which later became incorporated in the legend of the "Angels of Mons") we were rather perturbed to find that a sketch, designed as pure fiction, was being accepted in many quarters as literal truth. So strong was the belief that the tale, if not entirely true, was at least based upon fact, that, knowing Mr. Machen personally, we asked him whether there was any foundation for such an idea. He replied, as we expected he would, that there was none, but as he told the public in several newspaper articles at the time, he found it impossible to convince some people that his denial was honest. And so the materialists got a fresh text upon which many sermons were delivered concerning the obstinacy of popular superstition. You could not kill it. Hence, of course, the belief in Spiritualism, another symptom of this invincible gullibility of the human mind, unless it happened also to be a Rationalistic mind. But we could not avoid observing one peculiar feature about this credulity in regard to the "Bowmen" story. Apart from the large congregation of wholesale believers—people who "would swallow anything"—we met or heard of people of quite high intelligence who confessed that even if the story were not true, they found a mysterious something at the back of it, something quite indefinable that made it appear true to them. They felt that although the story could not of course be literally true, it was probably "the shadow of truth." It seemed as though an appeal had been made to something higher than the intellectual faculties. That, indeed, is, in our view, the explanation of much which at the time was too sweepingly condemned as purely a manifestation of popular credulity.

And now the angels have re-appeared in the popular Press in a form not so easily to be dismissed. By this time everyone, no doubt, is familiar with the account given by the Rev. Maurice Elliott of what he regards as angelic intervention. The especial evidential point in the case is the connection with it of the medical man whose testimony is rather strengthened by his disclaimer that he is not a Spiritualist. This is an instance of confirmation from an outside source—what the late Admiral Moore would have called a "correlation."

It would be possible to say a great deal about the case as a public instance of things quite familiar to many of us in our private lives. The general public may be pardoned for regarding these matters as rare and strange, since it seldom gets to hear of them save in the guise of a newspaper sensation.

For the moment it may be sufficient to epitomise much of what might be said by a quotation from the "Daily Express," which on this occasion delivers its opinion without reference to Mr. McCabe, who we feel quite sure would strongly dissent from its conclusions. In the course of a leader on the subject entitled "Oh, ye Angels of the Lord," in its issue of the 6th, the "Express" tells us:—

It is easy to scoff at such a story in this the nineteen hundred and twenty-first year of Our Lord. It is easy to

explain away Mr. Elliott as a perfectly sincere victim of amiable delusion. Is it impossible to believe in his angelic visitor? There are, at least, strange features in the case. There is the mundane doctor with a large practice in a popular suburb. The doctor confirms the point that Mr. Elliott had no means of knowing him for a doctor when he sought him out in Brighton. The doctor confesses to a prescience of some such occurrence. It is always more difficult to believe than to doubt. A hearty scepticism is still mistaken for the outward and visible sign of brain-power and education. But God remains. He is not mocked. And His angels may be still visible to the eye of simple faith.

"A hearty scepticism is still mistaken for the outward and visible sign of brain-power and education." It is most true. LIGHT has said much the same thing many times in the past, and some of us have derived amusement from the spectacle of ardent young minds which, while expressing contempt for "early Victorian" attitudes, were all the time exhibiting one of these very attitudes by an emphatic disbelief in everything which they could not understand.

Angels and ministers of grace are amongst us to-day. We can see and feel signs of their presence and inspiration even when they do not manifest along the purely mundane avenues of the physical senses. We are accustomed to call them "spirits," being fully aware that it is not good policy as the world goes; it is unorthodox; it excites prejudice and is highly unscientific. In this case the rose by some other name does not smell as sweet. But to these considerations we are quite indifferent. We are less concerned about names and methods than about facts and results. Our test of the truth is that it is something that shall work well for human welfare, and in "the service of man." The spirits do this and are equally indifferent to the names bestowed upon them, which appear to range from "angels" down to "spooks" and "diabolical agencies."

## "SEEING THE AURA."

A SUGGESTION FROM SIR OLIVER LODGE.

Sir Oliver Lodge writes:—

Would some careful observers who consider that without clairvoyance they can see an edging to the human body, after the preparatory aid of glasses, try the same observation with equal care, but substituting for the patient a white, or flesh-tinted plaster figure? My present impression is that what is perceived is a contrast or fatigue effect, explicable in terms of the retina.

## THE CASE FOR PSYCHIC PHOTOGRAPHY AT THE ETHICAL CHURCH.

Dr. Stanton Coit, on Sunday evening last, addressed a large audience at Queen's Road Ethical Church on "Psychic Photography." Long readings were given from the "Gospel" according to Messrs. Whately Smith and Vincent Patrick, dealing chiefly with Mr. Patrick's suggestions as to methods of faking extras. Passages from Mr. Edward Bush's pamphlet were also read, painting Mr. Hope, of Crewe, in the blackest colours.

Dr. Coit detailed an experiment which he had made in company with an expert photographer, when an "extra" was obtained through Mr. Hope's mediumship. His friend was thoroughly satisfied that everything was straight and above board. This experiment took place at the British College of Psychic Science, and Dr. Coit publicly thanked Mr. Hewat McKenzie for the personal assistance which had elucidated difficult points. He deprecated Mr. Vincent Patrick's assumption of fraud as an unscientific way of beginning a study, and thought such methods should be wiped out in public debate.

From the intelligent questions put at the close of the address it was plain that the audience wanted to know the facts. Mr. Dimsdale Stocker, the well-known lecturer, was among the questioners. Mr. and Mrs. Hewat McKenzie were able to put the side for Psychic Photography, and their remarks were warmly received both by Dr. Coit and the audience. The articles in LIGHT which exposed Mr. Bush's duplicity were referred to by Mr. McKenzie, and the inadequacy of Mr. Whately Smith's and Mr. Vincent Patrick's knowledge. The basis of long practical experiment which could be the only justification for an article of such length and character as appeared in the "Psychic Quarterly," seemed to be almost totally lacking, but it was stated that Mr. Whately Smith made an experiment at the British College, and obtained an "extra," the proof of which was in existence. This important piece of information, however, did not appear in his article.



## FROM THE LIGHTHOUSE WINDOW.

"Punch" (October 5th), drily commenting on the remark of a labour organisation that men "ought not to work all their lives and then be thrown off at the whim of an employer," observes, "For the present we think the question of industrial relations to the next world had better be left to the Rev. Vale Owen."

Mr. H. W. Engholm tells us that when he was on a visit to New York some years ago the fashionable cry was "How is your aura?" At the present time the subject of the aura is again prominent. The note of caution expressed by Sir Oliver Lodge in this issue with regard to seeing it by means of screens will doubtless prompt some replies.

Sir William Barrett, in his highly interesting contribution, given elsewhere in this issue, speaks of a sensitive seeing a luminosity proceeding from the human body. Sir William does not refer to this as the aura, but it seems to bear a resemblance to it. Also the conditions under which it was observed—in a perfectly darkened room—approximate to those prescribed by Dr. Kilner for the use of his screen, though in his case it is a room nearly dark.

It may be remembered that in this column, on July 16th last, we quoted from a writer who said that the qualification for a psychic photographer was the possession of a luminous aura. Since then we have been informed that just before we quoted this opinion a dark séance had been held in London, at which, though nothing else was visible, the movements of the hands of one of the sitters could be seen. The sitter in question, it is interesting to note, is a well-known psychic photographer.

Sir Oliver Lodge, in his recent lecture in Glasgow, an abridged report of which we give in another column, made an interesting reference to psychic photography, though strangely it was omitted from some of the newspaper accounts. He said, according to the "Glasgow News" (October 4th): "A person with only an etheric body might have the power of borrowing a portion of matter and moulding it into recognisable shape. Human beings during life were 'materialisations.' 'If we can materialise for a certain span of years, why not for a few minutes?' he asked. Not so perfectly, perhaps, but, at any rate, it appeared that they could borrow a portion of organised matter from certain people, and use it even when they were on the 'other side,' to make themselves visible enough even to be photographed. He had been sceptical on that point for a long time, but he intended to investigate it further, and when he did he would make public the results of his investigation."

Miss Scatcherd, it will be remembered, in one of her lectures on Psychic Photography, quoted a message received from Archdeacon Colley, saying that he would not rest content until he had convinced Sir Oliver Lodge of the truth of psychic photographs.

The Rev. G. Maurice Elliott's account of an angel visitor, to which we referred last week, recalls Mr. R. J. Lees' experience, related in his well-known book, "Through the Mists," where he speaks of "a stranger," uninvited and unannounced, entering his room, "while the door was shut," and asking him to take down for publication the matter which afterwards appeared in Mr. Lees' book. Mr. E. A. Brackett, too, in his book, "The World We Live in," records a conversation with a strange visitor whom he regarded as being a man like himself, but who he was forced later to conclude (though he does not make the specific declaration) was not a denizen of earth.

The anticipation, afterwards realised, of a very large assemblage of people to hear the address by the Rev. G. Vale Owen to the members of the L.S.A. and their friends, prompted one member to a practical example of altruism. He said, "I should greatly enjoy being present, but as I have heard Mr. Vale Owen before, I shall make room for someone else."

At the conference of the Spiritual Healing Fellowship, held recently at Church House, Westminster, several persons rose and testified that they had been restored to health by a layman who employed the method of the laying-on of hands. The Bishop of Kensington, who took the chair, reminded his hearers that a resolution of the Lambeth Conference had very strongly urged them to be leaders and guides of the Church in the many-sided enterprises of prayer, in order that the power to heal, which unfortunately had been lost, might be renewed.

At the same meeting Dr. Montagu Lomax, author of "The Experiences of an Asylum Doctor," made what is a rather startling suggestion for an orthodox medical man. He said that he believed that in many cases of insanity the sub-conscious mind was controlled by an evil and obsessing discarnate entity. Was there, he asked, no service of exorcism which they could bring back to the Church of England Liturgy; a solemn service of intercession which the mentally afflicted could attend in asylum chapels? He admitted that his was not a general belief in medical circles, but none the less he held it firmly.

Dr. Lomax, who was speaking on "Spiritual Healing in Relation to Mental Disease," utters a wise warning with regard to psycho-analysis: "This probing in the sub-conscious was fraught with many dangers, and he would not be doing his duty as a physician if he did not allude to it. His experience was that psycho-analysts raised more unclean ghosts than they could lay. He did not deny that they might often put a finger on the cause and so help towards a cure. But the cure must always come from the higher part of man's nature. True spiritual healing did not content itself with merely driving the unclean spirit out of a man; it filled the swept and garnished chambers of his mind with the indwelling Christ."

Canada appears to be taking an active interest in Spiritualism. The "Daily Graphic" (October 1st), after a conversation with a Canadian visitor, writes: "It seems that, in all sorts of places in Canada, at this moment it is not Kipling who is read, but Conan Doyle and Oliver Lodge, and in the case of Conan Doyle not 'Sherlock Holmes,' but his works on Spiritualism, and, in the case of Oliver Lodge, not his views on wireless telegraphy, but 'Raymond.'" This may be news to many people, but it does not surprise us. Sir Arthur Conan Doyle informed us some time ago that the sales of his book "The New Revelation," exceeded those of his world-renowned "Sherlock Holmes" stories. During the war, too, a bookseller we know was kept busy supplying orders from soldiers in the trenches in France for "Raymond," a large and costly book.

Mr. Horace Leaf, in the course of an article in this issue, speaks of an experiment in psychic photography at Aberdeen in which he took part, where in one photograph the sitters were found to have entirely vanished. This phenomenon has occurred before. Mr. Andrew Glendinning records a case in his book, "The Veil Lifted." He photographed his daughter, no medium being present, and when he developed the plate, a spirit form was seen, but there was no appearance whatever of his daughter. This occurred in 1892. In 1894 Professor Wagner photographed a hypnotic subject. The walls of the room, the furniture, the curtains and carpet all appeared in detail, but there was no sign of the subject. Miss Scatcherd has also had the experience of sitting for a photograph and finding that her own figure was nowhere to be seen in the result.

In the London Press there have recently appeared reports of a number of cases of premonitions afterwards verified. A Banffshire fisherman, William Coull, dreamt that a train ran over him and that his body was being shovelled up in pieces, and told his dream to his housekeeper on Saturday morning, October 1st. Late the same night his dream came true. While he was taking a short cut along the railway a passenger train knocked him down and he was cut in pieces. On the body of a young naval artificer named Tilley, found on the railway line near Huntingdon on Saturday, September 24th, was a letter from his sweetheart at Alnwick, expressing the hope that nothing dreadful would happen to prevent their happy meeting that week-end. On Saturday morning she was mixing a cake at her home, and suddenly without any rational reason declared she could not go on with the work. She felt that something strange had occurred. A third case relates to the death of six members of the Southern Syncopated Orchestra in a steamer collision between Glasgow and Dublin on October 7th. The orchestra was to have appeared at the Scala Theatre, Dublin. The manager of this theatre says that an orchestra member called Morris had a premonition that something would happen and refused to come to Ireland.

The "Boston Post" (U.S.A.) records strange phenomena happening at Kennebunk in connection with a girl, aged 14. It is stated that the clothing is ripped from her body, plaster is torn from the walls, and furniture upset, locked doors are opened, and other marvels occur. The father, who is wise in his generation, will not permit newspaper representatives to interview his daughter, and for talks on the affair with himself he makes a charge of ten dollars. Mr. Booth Tarkington, the well-known novelist, is said to be investigating the phenomena.

## SPIRITUALISM IN SCOTLAND.

BY HORACE LEAF.

(SECOND ARTICLE.)

I arrived in Aberdeen late in August. Some idea of the healthy interest taken by Aberdonians in Spiritualism may be gained from the fact that in the space of fourteen days, and notwithstanding the bright, warm weather, they attended in large numbers no less than eleven public meetings conducted by myself. These meetings usually took the form of a lecture or address, followed by demonstrations of clairvoyance or psychometry. The greatest credit is due to the band of stalwarts who are keeping the flag flying in the northernmost part of Great Britain where organised Spiritualism is to be found. Recently a public circle has been held still farther north, in Peterhead, and efforts are being made to establish a society there.

The people of Aberdeen are well known for their devotion to their churches, and to a Londoner, the vast crowds wending their way to the various places of worship on Sunday form a unique spectacle. There has, during the last few years, been a distinct tendency on the part of the ministers in the town to broaden in their religious views, and one or two of them have attracted lively interest and big congregations through preaching sermons acceptable to Spiritualists.

The visit of Sir Arthur Conan Doyle a year or two ago did an immense amount of good all round. Practically no opposition was shown from the pulpit to his lecture. One minister packed his church to overflowing the Sunday following Sir Arthur's visit, through indicating that he intended attempting a reply; but his sermon appears to have been very tame, and on the whole favoured Spiritualism.

During my stay in Aberdeen I joined in an experiment in spirit photography. Twelve exposures were made, and two extras were obtained. No faces appear on the photographs, but in both abnormal appearances occur, and in one the sitters have entirely vanished, whilst two streaks of psychic force show as if darting across the room. This is very encouraging, and perhaps similar results could be obtained more frequently if sympathetically-minded people tried to obtain psychic extras.

A visit to Braemar by Mrs. Leaf and myself, to witness the famous sports, took me for the first time into the Highlands. My stay was too brief to enable me to enquire into the Spiritualistic tendencies which are said to prevail there. It is impossible, however, to go among the majestic Grampian mountains and not feel how near to nature those who dwell in such magnificent surroundings must live. The race that adopted the kilt and the bagpipes in a national sense, one feels, must have occult tendencies. The most prosaic Englishman must feel a thrill pass through him as he watches the various clansmen march past, dressed in their picturesque tartans, and playing the skirling bagpipes. There is something eerie about the music of the bagpipes which makes one think of the banshee.

From Aberdeen we went to Dundee, and found the same state of things regarding Spiritualism prevailing there as elsewhere in Scotland. The meetings were all well attended. On Sunday evening the hall was taxed to its utmost capacity. My impression is that with better organising this society could hold its own with the best in Scotland.

Unemployment is very bad in Dundee. If Spiritualism can do anything to bring about a better state socially and industrially, it will serve a great purpose. I believe it can do so.

Scottish Spiritualists are certainly awake to their social duties, for at several of my meetings collections for helping the needy were made, those in Dundee being devoted to famine-stricken Russia.

At a private séance I attended in this town a remarkable instance occurred of the corroboration of a statement received under quite different conditions elsewhere. The medium, under spirit-control, correctly described to a lady who was a complete stranger to him, the spirit of a soldier, giving his Christian name. The control stated that the young man had been reported missing, but that he had been killed in the spring of 1918, by being shot through the left eye. The circumstances of his death, said the control, were as follows: The young man had been captured by the Germans, and had been compelled to labour in a mine. Later, being forced by the enemy to work behind their lines, he had been killed as above described. An important feature of the test was the assertion on the control's part that the spirit declared that he had previously given all these facts to the sitter by psychical means. This was correct. The lady and her cousin assured me, after the séance, that some months before, while sitting at a table to see if they could obtain any communications, the young man, the recipient's nephew, had purported to communicate, giving all the particulars respecting his death just obtained through the medium, with the slight difference that the table message said that he had died through being "shot through the head." I was so impressed with this case that I wrote the incident out, and got the two ladies to sign it as evidence of their good faith.

## THE DIVINE IN THE HUMAN.

With regard to the recent controversy on the divinity of Christ—a controversy over a word concerning the exact meaning of which the disputants probably entertain very different ideas—a correspondent (F. H.) offers the following rather original interpretations of some of the texts quoted:—

When the Lord Jesus said (as reported), "He that hath seen me, hath seen the Father" (John xiv., 9), I take it that He meant (in a literal and spiritual sense) "he that hath seen me hath seen the power of God or the Divine Nature working in and through me," as opposed to the power or un-divine nature of satanism and all that it implies. This lower quality of life is connected only with our lower and outermost system, and takes its rise there. The soul of man can be leavened with this inferior life, as well as with its higher divinity. To the latter, the innermost core of every soul only can respond. All the rest is illusion (real enough though as far as it goes)—just a surface mixture unconnected and uncontrolled from and by the real Source.

There is another Biblical saying equally authoritative, viz., "No man hath seen God at any time; the only begotten son . . . He hath declared Him" (John i., 18)—or I presume "shown Him forth." Through and in Jesus it would seem the nature and mind of God in the highest was unveiled, at least so far as human physical limitations would allow. I think it is generally conceded that our Lord's teachings were in part esoteric, and in part exoteric. Thanks to the hearers of the original teachings, their possibly defective memories and understanding, it is presumable that the es- and exoteric had become considerably mixed up when the time came for committing them to writing as records of the past.

Further light has been thrown on the words "only begotten," the meaning of which is more truly expressed as "begotten only of God." In the above text the writer really means that Jesus was (now) born, begotten or reborn only from his higher and divine nature, which is ever of a relative virginity to the lower. To be born, reborn or inspired from this side alone, is ever to be "virgin-born." The higher in every soul is absolutely detached from the outer, lower or physical side and through working within the latter, does not become merged in it in the sense of becoming like it in quality.

It was this divine life dominating Jesus which enabled Him to give forth the broad and far-reaching truths (not entirely new) which appear to stunted souls of to-day (who have been growing from and upon the lower side of their being only) so peculiar and unpracticable.

## SUBCONSCIOUSNESS.

Mr. F. C. Constable, M.A., writes:—

Is not the term "subconsciousness" misleading? I suggest that Myers offers us the best explanation of what the subconscious, as so termed, really is.

He holds that the ego has full consciousness, and that the normal consciousness of the ego, as embodied, is no more than "a slice" of this full consciousness. Myers, as I understand him, held that the supraliminal self is but a manifestation on earth of the subliminal self. So perhaps the term "subconsciousness" has crept in with reference to the subliminal self.

I agree, as you say, that the subconscious transcends our directive attention; but are not our actions sometimes directed by what we term impulse? May this not—in some, not all, cases—be the direct effect of the subconscious on our conduct? As I tried to show in "Telergy," if the disembodied influence us, it must be through our full consciousness (the so-termed subconsciousness). Our normal consciousness comes into play for hearing or seeing the disembodied. I suggest that when we feel the disembodied near us, quite apart from sight or hearing, our full consciousness is affected. We do not see or hear because our normal consciousness is not called into play.

## "TELEPHONIC COMMUNICATION WITH THE NEXT WORLD."

Mr. James M. A. Cameron (67, Hill-street, Springburn, Glasgow) writes:—

I have noted, with interest, Mr. Melton's article on the above subject in *LIGHT* for August 20th, and I would like to mention that the question of employing low frequency amplifiers occurred to me immediately I knew of Mr. Garraden's telephone, which has successfully recorded spirit communications. Some months ago I joined Mr. Garraden in his investigations, when I found that he was contemplating a similar course, and we got good results at once, using amplifying "valves" and wireless transmission. The series of experiments is not yet completed, but when the principle of "valve" amplification has been applied to our varied apparatus, the results should be of great interest.



## SOME RECENT BOOKS.

## THE FALLACIES OF PSYCHO-ANALYSIS.

"Man's Unconscious Spirit," by Wilfrid Lay, Ph.D. (Kegan Paul, Trench, Trubner and Co., Ltd., price 10/6 net).

This book well illustrates the good old maxim that a little learning is a dangerous thing. Published as "The Psycho-analysis of Spiritism," it is in reality a dissertation upon the conscious and the unconscious components of human life. Professedly scientific in method and ultimates, these three hundred and thirty odd pages exhibit a queer mixture of the metaphysical and the materialistic, the psychological and the would-be scientific—not any sort of solution of these, in the chemical sense.

The first part deals with consciousness, which, as described by the author, consists of some twenty-two varieties of physical and psycho-physical experiences, which he calls "qualities of consciousness." His method of arriving at them is the old metaphysico-psychological one of personal introspection, simply generalised. The limitations here naively disclosed have, of course, a pre-determining effect upon the subsequent thought of the whole work.

The second part, "The Unconscious of Psycho-analysis," four chapters, need not trouble the informed Spiritualist, being practically worthless as "The Psycho-analysis of Spiritism": "The thesis of this book is that all so-called communications, instead of being from a conscious control by another personality, physically separate from the medium, are in reality from an unconscious control by a secondary or subsidiary personality of the medium himself or herself" (italics the reviewer's, pointing to the author's unfortunate limitations of personal experience, or "consciousness").

Proceeding in the naïve "psycho-analytical" manner, Dr. Lay tries to show that primitive states of the child-mind towards superiors (father or mother) are transferred to and re-associated by adults with mediums:—

"The spiritist's attitude towards the medium is, therefore, an almost exclusively infantile attitude."

This reminds the present writer of the coster-philosopher's answer to his fellow-coster who inquired of him concerning the nature of a pessimist: "A pessimiser," said the sage, "is a bloke what judges everybody by hisself." Our author is willing to accept any spiritist's word that he saw a table rise without visible means, i.e., that the spiritist believed he saw this; but is not willing to accept the statement that if he, or some person even less under influence of the unconscious had been present, he or the other would have seen the same thing. Such accounts are only true of the allegations merely as states of mind having no objective correlative. "I also see and hear wonderful things," writes this wondrous author; "I can see almost anything I wish to, in my mind's eye." Verily, this is the touch that makes the whole world kin!

"Seers have seen visions, and solitary hermits and others have heard voices, which means only that the feeling of reality has become detached from external sensation, and, in more than ordinary intensity, has attached itself to some visual or auditory image."

If any reader of this short review should retain any curiosity to see more of the psychological jugglery with the "reality feeling" that is palmed off as scientific fact, he may have his fill of it in Dr. Lay's work that is at once honest and misleading, sincere and misdirected. "Science," he declares, "has to abandon all so-called certainty or knowledge not acquired by mathematical operations or laboratory experiments." . . . The evidence of the senses is worthless for science."

The third part of this volume, "The Unconscious Spirit," is the best, although it tells us nothing about the nature of spirit. The last chapter, "Scientific Investigations," is of acute psychological interest, and an adequate discussion of it would lead to important results. What is known to Harmonial students as the psychological state has there varied illustration, quite unrecognised as such by the author, who himself well exemplifies this state in his unconscious psychological subjection to Freud and the dogmas of "psycho-analysis." The fallacies of Freudism, and the natural infirmities of "psycho-analysis"—in which latter the positive psychological action of the "psycho-analysts" upon their subjects and analytical results, is least noticed where clear observation is most necessary—call for corrective attention that will doubtless be given to them in good time.

## SOME SPIRITUAL ASPECTS.

"In the Power of the Infinite," by the Rev. J. Frederic Sanders (G. Bell and Sons, Ltd., price 3/- net).

Something more than a variant of numerous productions; less theological than religious, spiritual but not spiritualistic, this little book should have a friendly reception from many classes of readers, and prove not a little helpful. It is divided into three parts; six chapters to the first, eight to the second, six to the third. The first one, "Spiritual Awakening," has a chapter each upon Serpent Philosophy, Psychic Powers, Letters of Fate, the Dream World, Evil Imaginateness, the Christ-man; the second, "Spiritual Aspects," treats of the soul—its Vibrations, Identity, Me-

mory, Silence, Inspiration, Discipline, Travail, Marriage; the third, "Spiritual Assets," has for subjects: The Fast, The Feast, The Altar, The Church, The Kingdom, The Chart. There is an addendum of references to numerous fine quotations.

As examples of the author's thought, consider the following excerpts on Destiny:—

"As a material being man's destiny is as fixed and unalterable as the material law to which he is subject; as a spiritual being man is released from material law, and free to direct his own steps. . . . Material law was predestined from the foundation of the world; its cause and effect have so inevitable a coercion, that man—who allows himself to be subject to that law—is entirely at its mercy and powerless to do other than it dictates. The freedom, or will of material man, is pure fiction, for his will is the effect of a material cause, subject to material law, and every decision made by him is under the coercion of a destiny pre-ordained from the beginning of time. . . . Material law can only be annulled by spiritual law—and herein is the road of escape from the web of fate. . . . Destiny is purely a material concept."

The following dictum is here cited for the author's reconsideration: "The more clearly spiritual wealth figures in your consciousness, the more rapidly does material wealth eventuate in your life."

W. B. P.

## WILL THE GRASS GROW NOW?

"ROBBER'S GRAVE" 100 YEARS' OLD.—A STORY VERIFIED.

The Montgomery correspondent of the "Manchester Guardian" recently wrote:—

"Montgomery is this week displaying unwonted interest in its famous 'Robber's Grave' in the parish churchyard. It is exactly a hundred years since John Newton Davies, a farm bailiff, was publicly hanged there for highway robbery. With the rope around his neck on the scaffold Davies declared that in proof of his innocence grass would not cover his grave for a century. His prophecy has been fulfilled. To-day on the neglected grave there is still a barren, sterile strip in the form of a cross, though thick grass grows all around. Past and present sextons stoutly deny that anything has ever been done to keep the grass bare, and superstition holds that anyone trying to frustrate the prophecy meets an unnatural end.

"I interviewed the churchwarden, Mr. J. E. Tomley. Mr. Tomley is a local solicitor, and his views seem typical of that generally held in the little country town. 'I am not a superstitious man,' he remarked, 'but there is certainly something uncanny and unnatural about the grave. I am sure of one thing, that nothing is ever done to stop the grass which grows all around spreading over the sterile strip. The sexton would be afraid of his life to interfere with the grave. There are too many tragedies connected with it. I myself would not for anything sow grass on it, nor would I let any friend do so. These facts I can vouch for. About fifteen years ago a commercial traveller, hearing of the grave and its strange tale, went there and carefully planted grass seeds on it. A fortnight later he met with a sudden death. Another man planted a rose tree on the head of the grave. The tree grew, but the man was seized with paralysis and never recovered. Other stories I cannot vouch for are told. They may be—no doubt are—merely coincidences, but that won't remove the local belief that there is something unnatural and uncanny about the grave.'

"Montgomery is now waiting to see if the grass will spread over now that the century has expired."

Writing with regard to the above, Dr. Ellis Powell says: "I remember visiting Montgomery in 1886 with my grandfather, and seeing the 'Robber's Grave' under the guidance of a kinsman, then over eighty years of age, who had been an eye-witness of the execution in 1821. The occasion was more than ordinarily interesting to me because my grandfather's grandfather (my great-great-grandfather), who died in 1819, had for the thirty years previous to his death been the sexton of the very churchyard in which the 'Robber's Grave' was situated. My old kinsman told the story in vivid words, adding that the day of execution was dark and lowering, and that a tremendous clap of thunder shook the town during the actual closing scene.

"He added that the innocence of the alleged robber was established within a short time of the execution, and that both of the witnesses, upon whose testimony he had been executed, came to terrible ends. There was no doubt about the condition of the grave then, for I saw it with my own eyes, and the memory of it is sharp and clear in my mind. There is probably a psychic explanation of the whole matter—in fact, several explanations will readily suggest themselves to the student of psychic science. A point worth mentioning is my aged kinsman's recollection that the real name and origin of the executed man were never known. He came into the district in a mysterious fashion, from nobody knew where, and afterwards refused to give any account of himself. With the exception of the crime with which he was falsely charged, his life in the district was blameless."

## WORLD PROBLEMS AND THEIR SOLUTION.

### THE FIRST QUEST.

By J. ROEBUCK.

"It is improbable that the world (as such) will ever realise that the issue of the 'First Quest' is not a commission to go in and lead, or follow, but to go out and serve; not to discriminate the needy by any group standard, but to render service unconditionally wheresoever the need is made manifest."—From "Conditioned Stature."

Paradoxical as it may seem, the first quest is generally anticipated as the prize to be gained by numerous preceding quests. This interpretation gives zest to congenial interests and associations, both sectarian and political. Men are peculiarly fond of leading or following. There is a kind of fascinating glamour about it. But going out to serve smacks of the menial and suggests a spiritless, humdrum kind of procedure. They prefer to do things on a large scale and with as much fanfare as possible.

Material interest is really the first quest all the world over; and it is most remarkable that intellectuality in the main backs the quest and assures the satisfactory issue of a life worth living. This, of course, applies to all factions because, after all, the difference between opposing groups is only a question of degree. They all miss the point of universal individual-concernment or they distort it by limiting it to a particular sphere.

Advocates of social reform, for instance, are never tired of asserting that the great problem confronting mankind is an economic one. To me that is an absolute fallacy.

### THE PROBLEM IS A SPIRITUAL ONE.

They say the discontent and distress that are ever prevalent around us are due to class distinction. I say they are due to distorted vision. "We cannot see God for the baker," as someone has aptly put it. They cite capitalistic oppression as the canker of civilisation. I submit that the greatest bane of civilisation is democratic indifference.

They say the machinations of a vicious circle render Peace, Justice, Brotherhood impossible of realisation. And I agree, only the circle as I see it is of much greater circumference than the one they see. They declare the remedy lies in a united front against the powers of selfishness and callousness. Nay, nay, I reply, it lies in individual rectitude. They assert that resistance of evil is essential to progress; but I as emphatically assert that desistance from evil is far more essential, is indeed imperative to progress, yea, is itself progress.

The idea of individual rectitude resulting from collective activities is absurd. It is a reversion of the genuine proposition. I myself clamoured for a change of "system" long before I felt a change of soul. And then, wonderful to relate, the system too became appreciably changed. Be not deceived, you who read these words: It is not incumbent upon you, even were it possible, to adjust social conditions to your soul's desire, but it is incumbent upon you to have your soul adjusted to social conditions.

How indisputably true was the statement of a Collectivist friend some time ago: "Collectivism depends on individual salvation." But he might well have added the corollary: "Therefore individual salvation is independent of collectivism." Why didn't he add that? Probably because he was then the mouthpiece of a professed soul-saving branch of collectivism. His utterance, therefore, carried to its logical conclusion, and his attitude were at variance.

And there are innumerable such anomalies in sectional activities. Nor could it be otherwise, when collectivism is in actuality based on an anomaly. It urges unity as a means of unit redemption which, as I have already said, is putting the cart before the horse. What redeemed unit can add one cubit to his or her stature by identification with a group? What religionist expects to be catechised on the Judgment Day regarding his religious beliefs? What politician, regarding his political beliefs? What Churchman anticipates hearing the Omnipotent Judge declare, "Well done, good and faithful Catholic? or Protestant? or Baptist?" What partisan anticipates: "Well done, good and faithful Tory? or Liberal? or Socialist?" What patriot really believes that the heavenly encomium will be, "Well done, good and faithful Briton, or Frenchman? or German? or Turk?" Mark you, there is fundamentally no difference between Churchism and Marketism, or between Classism and Partyism, or between Partyism and Nationalism. Each represents an assumption—nothing more. As regards the first quest neither of them signifies anything. Put an s before "words" and you have swords; and the same spirit may be behind a war of words as a war of swords, a spirit that is invincible by canons or cannons.

Now these correlative allusions pieced together embody a simple point of conviction, namely, that the general tendency of humanity is towards the extremes. Mankind has not yet found the *media via*, the course of

### LIFE'S DIVINE PURPOSE.

All, of course, are professedly agreed that life has a definite purpose, but what that purpose precisely is is the point of

contention upon which they are divided and sub-divided into so many schools whose curriculums, considered in the mass, would lead one to the belief that only intellectual prodigies could possibly become cognisant of life's purpose. Surely the opposite of this is the truth, else what a hopeless existence for millions of our fellow mortals! How meaningless is the call of preachers and demagogues to all and sundry to "Come!" if they themselves disagree as to the way. Moreover, their elaborate defence of their respective situations, which is their primary if not their exclusive occupation, emphasises the strength of their mental faculties perhaps, but leaves little or no impression of inherent humility which is the essential bedrock of an upright life.

And not only with the highly educated but also with the comparatively ignorant is the potency of spirituality ever in a state of subjugation to revolutionary mentality. The former may call this progress if they choose, but I prefer to call it confusion. It is a seeking after something, certainly, but it is not by any means the first quest.

So the question arises here: If these segregated-group appeals are made to individual responsibility, as undoubtedly they are, and the true individual can do no less than this, whence comes the alleged pull of the former over the latter? Wherein is the group position more effective or more invulnerable spiritually than the so-called isolated position?

In point of truth the First Quest must of necessity be made from the isolated position, whereupon all else will be added unto it.

## ANSWERS TO CORRESPONDENTS.

MARGARET DU PONT LEE.—We have had several communications from Admiral Osborne Moore in the direct voice, but we do not think this applies also to Mr. H. W. Engholm, who did not know the Admiral in life.

A. E. GRIGNON.—Thank you very much. We have sent the information to E. B.

K. MERCEUR.—It is impossible to say whether we can use a contribution until we have seen it. Better send us an extract from the messages as a specimen.

G. H. ROCKETT.—Thank you for the episode, but there is nothing "outstanding" in it. There are so many of these cases, and it would not be wise to quote one of them as anything out of the way, and thus create a false standard of the many fine evidences given by mediums like Mr. Vango.

J. CLARK.—We have seen the article in the "Hibbert" and shall deal with it.

A. MACINTYRE.—Thank you for the cutting. You will see that we are dealing with the various points in your letter. As regards psychic photography, the scientist in question is doubtless waiting for direct personal evidence of the reality of the matter before making any definite pronouncement.

S. L. YOUNG.—The coincidences you mention are certainly remarkable. There is evidently a law in these things which we have yet to discover.

C. L. T.—If we stop to resist all the little skirmishing attacks made on us our strength is likely to be frittered away and our advance retarded. Still, it is a foolish tractate. As to the investigations of the clergymen you mention we are well acquainted with the matter, having had a full correspondence with the two gentlemen.

E. H.—The parable in question is a much disputed one. We hardly care to trouble the authoress you mention to elucidate it; moreover, it is not exactly in line with our subject. We have referred the matter to one Biblical scholar, who cannot explain the saying. To us it is probably one of the many errors in copying or translation. The Bible went through the hands of a great many copyists.

E. W. DUXBURY.—Thank you, but the author to whom you refer expressly qualified his statement by the words "but partakes of the qualities of both," in which statement he is, in our view, quite correct. The subject is clearly not exclusively one thing nor the other.

J. B. S.—We have sent your letter to Mr. Melton, although your theory is obviously quite untenable.

JOHN YOUNG.—Very many thanks for your letter and the portrait, which we are glad to have as a memento. With regard to the other question it is mainly a matter of technique which is only usually to be acquired by practice and training.

G. E. LYSER.—We thank you for the cutting, which we are using. The dog incident is interesting.

M. F. W. (Bath).—We are noticing your suggestions, but we should be glad to have your full name, and whether you are Mr., Mrs., or Miss.

EDITH DONNE.—Thanks for references to photographing sounds, but the book you quote deals with clairvoyant visions, not with photographs. Still, it is of interest.

S. C. COLLINS.—Thank you. No doubt Mrs. Champion de Crespigny would agree with you that it is the hymn-writer who is primarily to blame for the objectionable sentiment in question. But should not those who adopted the hymn be regarded as accessories? Still, there is such a thing as "poetic license," and we are not sticklers for formal accuracy in these matters.

\* By John Roebuck. (C. W. Daniel, Ltd., 3/6 net.)



# LONDON SPIRITUALIST ALLIANCE, LTD.

## PROGRAMME OF LECTURE CLASSES.

Enrol your name to-day—the Classes have started.

### THE NEED FOR INSTRUCTION.

Almost the first thing that confronts the inquirer into psychic matters is the difficulty of knowing how best to approach the almost bewildering mass of information now in existence, how to separate the facts from the fallacies, and know the wheat from the chaff.

The question is continually being raised on all sides and comes from both laymen and clerics, "Where can one go to receive a reliable course of instruction on at least one of the innumerable phases of this important branch of knowledge?" To meet the very pressing need for practical

instruction in one or other of the many branches of psychic science and Spiritualistic teachings, the L.S.A. has instituted a series of lecture classes. These classes are conducted by men and women chosen for their wide knowledge and firsthand experience of these subjects. This series of classes will prove invaluable and a boon to everyone who has a genuine desire to get a true perspective and a deeper insight into matters that are to-day engaging the attention of the greatest and most enlightened minds of the century.

Given below is a brief summary of these classes. Full particulars and prospectus will be sent post free by the Secretary of the L.S.A., Ltd., on receipt of postcard.

### Lecture Class, Series A., on THE ELEMENTS OF PSYCHICAL RESEARCH

Conducted by **MRS. F. E. LEANING**,  
A Member of the Society for Psychical  
Research and Contributor to "Light."

**EVERY FRIDAY EVENING at 7 o'clock.**

Fee for the Series of 10 Lectures:—

Members of L. S. A., 15s. Non-Members, £1.  
Single Lectures 2s. 6d.

### Lecture Class, Series B., on Psychic Phenomena and their Relation to Science and Religion.

Conducted by **G. E. WRIGHT**,  
Author of "The Church and Psychical Research,"  
Member of the Society for Psychical Research.

**Next Class MONDAY, OCT. 17th, at 7 o'clock**  
(After October 17th these classes will be held every Wednesday  
at 7.30.)

Fee for the Series of 10 Lectures:

Members of L. S. A., 15s. Non-Members £1.  
Single Lectures 2s. 6d.

### Lecture Class, Series C., on The Mind in Relation to Psychic Research.

Conducted by **H. ERNEST HUNT**,  
Author of "Self Training," "The  
Influence of Thought," Etc., etc.,

**EVERY TUESDAY EVENING, at 7.30 o'clock.**

Fee for the Series of 10 Lectures:

Members of L. S. A., 15s. Non-Members, £1.  
Single Lectures 2s. 6d.

### Demonstration Lecture Class D. CLAIRVOYANCE

**EVERY TUESDAY AFTERNOON at 3 o'clock.**

When accredited Mediums will give  
demonstrations of their gifts.

These meetings will be presided over by qualified  
lecturers who will give short addresses and  
answer questions.

Admission for these classes:  
Members 1s. Non-Members 2s.  
No admittance after the door is closed at 3.30.

### LECTURE CLASS SERIES E.

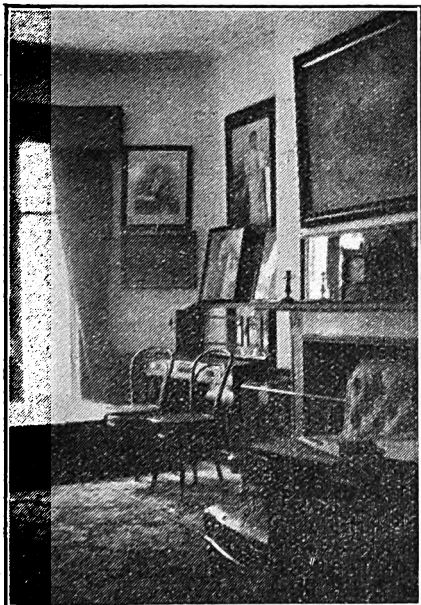
**Readings, from the Vale Owen Script,**  
Conducted by **H. W. ENGHOLM**.

**EVERY WEDNESDAY EVENING at 7.30.**

New evidence and  
explanations not  
yet made public will  
be given during the  
readings by Mr. H.  
W. Engholm.

Discussion and  
questions are in-  
vited at this series.

This Series of Readings will be free to all. Readers of the Vale Owen Script are specially invited. (Silver Collection.)



One of the L. S. A. Class Rooms at  
5, Queen Square.

## London Spiritualist Alliance, Ltd.

### FORM OF APPLICATION FOR MEMBERSHIP OF LECTURE CLASS SERIES.

To the SECRETARY,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C.1,

I,..... desire to be enrolled as a  
Member of the following Lecture Class:

Lecture Class Series A.

" " " B. (Strike out the Class or Classes not required.)  
" " " C.

and enclose £..... for the Series of Ten  
Lectures.

Note—Fee for the Series of 10 Lectures,  
Members of the L. S. A., 15s. Non-Members £1.  
Single Lectures 2s. 6d.

## THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

At a meeting of the members held on Wednesday, October 5th, Mr. Hewat McKenzie gave a resumé of the work accomplished during the past year at the College. The initial work of preparation of the building and the securing and training of the staff had been costly and arduous, but difficulties had been successfully overcome. A heavy deficit was shown in the audited balance sheet, but it was anticipated that the second year would see the loss of the first year greatly minimised. The membership was increasing, and a full membership would mean a firm financial basis.

The fine sensitives employed by the College had worked splendidly, and given of their best, with often the happiest results to those who more and more made use of the College to obtain evidence of spirit return.

During August and September the College, instead of being closed, was open and working full time for the benefit of the many country visitors who were in town, and for students from foreign countries who take the opportunity of visiting this centre in increasing numbers.

The College is the first institution of its kind in the world, and has the opportunity of collecting evidence of the greatest value to psychic science, but its first and greatest work lies in providing a reliable centre for practical investigation. Materialisation, Direct Voice, Trumpet Mediumship, Psychic Photography, Clairvoyance, Psychometry and Healing are all demonstrated in the building, and the work which has been done in a quiet and intelligent manner during the past year is reaching every grade of society in the land, and having a profound influence.

Mr. McKenzie especially thanked the sensitives and the staff, who had done so much by regular devoted work during the year to make the College a success.

The programme of forthcoming events in the Session includes lectures by Mr. G. E. Wright, the Rev. C. Drayton Thomas, Miss Lind-af-Hageby, Mr. H. W. Engholm, Mr. Wm. Hope (of Crewe), Mr. F. Bligh Bond, Mr. Robert King, and Mr. W. S. Hendry; classes on Psychic Photography (Mrs. Deane), Psychic Development (Mrs. Annie Johnson), and problems of Psychic Science (Mr. J. Hewat McKenzie).

### "LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
The Professor	...	2	2 0
Rev. J. W. P.	...	2	0 0
R. A. M. (Major)	...	1	0 0
Miss F. Hider	...	1	0 0
R. Ross	...	1	0 0

### NEW PUBLICATIONS RECEIVED.

"The Gate of Remembrance," by F. Bligh Bond, F.R.I.B.A. Fourth edition, with a Record of the Finding of the Loretto Chapel in 1919. (Blackwell, Oxford, 7/6 net.)

"Mary S. Vanderbilt, a Twentieth Century Seer," by M. E. Cadwallader. ("Progressive Thinker" Publishing House, Chicago, Ill., U.S.A.)

From Holden and Hardingham, Ltd., the following handbooks, 1/- each:—

"Nature Lessons with Animals," by E. K. Robinson.

"Nature Lessons with Plants," by E. K. Robinson.

"Everybody's Book of Astronomy," by E. G. Fenner.

"Grasses and Rushes and How to Know Them," by S. C. Johnson, D.Sc.

At the Exhibition of the Ridley Art Club, now being held at the Suffolk Street Galleries (that old meeting place for L.S.A. addresses) Mrs. de Crespigny is showing three fine examples of her delicate art. Mrs. Claud Scott exhibits a beautiful psychic picture, entitled "The Angel of Truth and Love Protects Innocence from the Powers of Darkness."

NORTH LONDON SPIRITUALIST ASSOCIATION.—This Society opened its winter season at Grovedale Hall, Grovedale Road, N., on the 6th inst., with a novel feature, viz., a well-attended tea and social, in which the catering and serving were undertaken entirely by the gentlemen, under the direction of the vice-president, Mr. R. Ellis. Songs, recitations, musical monologues, and magic made the evening pass very pleasantly. The proceeds will be devoted to the building fund.



### THE UNIVERSAL BADGE OF SPIRITUALISM (Reg.) BROOCH OR PENDANT

Blue Enamel Star with pierced Cross in centre, open set in metal Circle. Oxydised, 3/-; Copper, 5/6; Gold, 36/-.

MRS. MONTGOMERY IRVINE,  
115, Ladbroke Grove, London, W. 11.

## THE UNDISCOVERED COUNTRY

A Sequence of Spirit-  
messages describing Death  
and the After-world.

Selected from Published and Unpublished  
Automatic Writings (1874 to 1918).

Edited by Harold Bayley,  
with an introduction by  
Sir Arthur Conan Doyle.

This work will prove a revelation to those who are not familiar with the beautiful and ennobling character of many spirit messages. "The Undiscovered Country" is a standard work of reference concerning the "Life Beyond the Veil."

Mr. Harold Bayley has presented the whole Edition to the "Light" Development Fund, so every copy sold will, in future, help this fund. Post free 6/6.

Office of "Light":

5, Queen Square, London, W.C. 1.

## PAMPHLETS THAT WILL HELP YOU

POST FREE AT PRICES QUOTED.

Office of "Light."

5, QUEEN SQUARE, LONDON, W.C. 1.

- Spiritualism, Its Position and Prospects.**  
By David Gow (Editor of Light). - 5d.
- Jesus of Nazareth and Modern Scientific Investigation, from the Spiritualist Standpoint.**  
By Abraham Wallace, M.D. - 8d.
- The River of Death.**  
By A. E. S. (Lady Stapley) - 8d.
- The Relation of Spiritualism to Christianity and of Spiritualists to Christ.** By Rev. F. Fielding-Ould, M.A. - 7d.
- Some Practical Hints**  
for those Investigating the Phenomena of Spiritualism. By W. J. Crawford, D.Sc. - 7d.
- Some Practical Aspects**  
of Spiritualism. By Stanley De Brath, M.Inst.C.E. - 4d.
- Present Day Spirit Phenomena and the Churches.** By Rev. Charles L. Tweedale. - 3d.
- What Spiritualism Is:**  
Hints for Inquirers and Students. By E. W. Wallis. - 4d.
- Death and Beyond:**  
A Spirit's Experiences. Trance Addresses by E. W. Wallis. - 4d.
- Is Spiritualism Dangerous?**  
By E. W. & M. H. Wallis - 3d.
- Death's Chiefest Surprise.**  
Trance Address through E. W. Wallis - 4d.
- Forty Years of Mediumship.**  
Interesting Incidents, by E. W. Wallis - 4d.
- Spiritualism, Its Principles Defined.**  
By Richard A. Bush, F.C.S. - 3d.
- Materialisations.**  
By Horace Leaf. - 4d.
- Spirit Teachings**  
Some Chapters from the Writings of M. A. Oxon (William Stainton Moses). - 2d.

LEWISHAM.—The Lewisham Spiritualist Society celebrated its fourth anniversary at Limes Hall, on October 9th. Mrs. Beaumont-Sigall gave an address in the afternoon, followed by most successful clairvoyance, and Mr. E. Beard was the speaker in the evening. The platform was tastefully decorated with flowers, which were afterwards sent to local hospitals.



## 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.

### "SURVIVAL" AND THE FITTEST.

**"MYSTIFIED."**—There is no real occasion for mystification. The doctrine of the "survival of the fittest" along the lines of materialism has led to death and destruction, and will continue so to lead until the doctrine is seen to be a spiritual as well as a physical one. Matthew Arnold thought that the spirit mounted with difficulty to eternal life. That, in a sense, is true, but survival of death is not a matter of effort or merit. We find that the soul survives mortal dissolution—"somatic death," as the theologians say—and, therefore, we have evidence of the fact that the soul is somehow fit to survive. Mr. W. E. Benton, in his remarkable book, "Man-making," which traces the career of man from his first beginnings to his passage "beyond the veil," put it well when he said: "The 'fittest to survive' are the 'fittest' to 'work the will of heaven'; else is evolution blind chance and not designed, purposeful, creative evolution," and he adds, "Surely, the vision of the materialist needs re-focussing." It does, indeed.

### SYMBOLS AND MEANINGS.

**M. DALGLISH.**—Symbols are not all of them "vague." There is a host of symbols in use in everyday life. What are the signs + - ÷ × in arithmetic, but symbols? Of course, the meanings may vary according to the system in which they are used. The old astrologers, for instance, used a circle to denote spirit and a cross to signify matter, and their signs for the planets were made up of these two glyphs or figures. Thus, Mars, the planet of War and Destruction, was represented by a cross on a circle δ, matter or form elevated above spirit. Its opposite, Venus, showed the circle above the cross, ♀ spirit triumphing over matter. Some of these symbols, when traced out, are found to have not only ancient origins, but deep spiritual meanings, quite easily to be understood by simple minds. The significance of expressing Spirit or Eternity by curves or circles and matter or form by crosses, squares or angles becomes soon apparent in thousands of ways. Take one instance: we speak of angular people—rigid characters with sharp corners—and of others who have "well-rounded" minds. Each principle is good in its measure. The straight line and the curve has each its part to play in life. If you keep to main principles, then you will see that symbology may be not only simple but deeply interesting. It is only when it is used in small personal matters that its meanings may come to be vague and variable. We cannot just now undertake to give an article on the question.

### PSYCHIC PERFUMES.

**G. O'N. A. S.**—Considering the "tricks of the sense" and freaks of the nervous system, we should be very loth to

ascribe the sudden smell of flowers which visits you at intervals to psychic causes without further knowledge of the matter. We have known of such cases, but there was no reason to explain them on any but psychological grounds. A scent once encountered may come back at odd moments, just as some tune that has once struck the fancy will do. Nevertheless, there are genuine psychical scents. We have had experience of them, as, for instance, when a spirit has been seen entering a room bearing a bouquet of flowers and at the same moment several people present have become aware of the scent of the flowers, thus in a manner confirming the reality of the clairvoyance. Just how the flower scent was conveyed into the physical atmosphere we are unable to explain; and we can only add that in your case the experience may be psychical or it may not. Follow up the matter, and see if you can gain any confirmatory evidences.

### EARLY DIFFICULTIES.

**PERPLEXED.**—That by reading and experiment you have arrived at the conclusion that human personality survives bodily death is satisfactory. It is less satisfactory that you find difficulties in obtaining clear and evidential communications. But it is all quite natural and to be expected at the beginnings of any subject, especially one where we are reaching the confines of the physical and have to deal with superphysical elements. The obstacles have not one cause but several. There are the natural "errors of transmission," cross-currents of influence, mischievous communicators who, for their own purposes, insinuate false and misleading messages. There are still some "uncharted seas" in the psychic regions, but this question of misleading and spurious messages is dealt with in several books. We may instance Miss Dallas's "Objections to Spiritualism Answered," which you might profitably consult.

### PLANCHETTE OR OUIJA BOARD?

**L. E. S. (Switzerland)** asks if I will tell her "what difference there is between a planchette and a ouija board," and which I consider best for a beginner seriously interested in psychic matters. My mail brings me many strange queries, and this is one. To begin with, I do not think I would advise my correspondent to have anything to do with either instrument, at least not until she has studied psychic science more, or can sit with those who have had experience. In practice there is little choice between the planchette and the ouija board, though most people seem to prefer the former. At any rate, it is more easily procured, or made. The distinction between the two is, of course, that the planchette is a medium for writing, while the ouija board is for spelling out messages by pointing to letters.

## Books for "Light" Readers

**When the Prince Came Back.** Harold Goodwin. A Novel by a new Author—one of the finest adventure stories issued this year. Full of breathless excitement and adventure. Cloth, pictorial wrapper, 7/- net.

**Our Friends the Belgians.** M. Radford. A most entertaining and chatty little book. Cloth, paper jacket, 5/- net.

**The Eastern Curve.** M. E. Hervoy. A most original and fascinating story in Five Parts. Cloth, 5/- net.

**Inspirational Spiritual Teachings.** William Hand. A volume of a very original and psychic type; covering considerable ground. Well written. Cloth, 4/- net.

**The Great Transition.** A. Lloyd. An up-to-date book of Psychic interest. Cloth, 2/6 net.

**Psychic Sketches.** C. M. Froes. An interesting little booklet bearing the impress of truth and reality. Brochure, 2/- net.

**Interpreters All.** Millicent McClellan. A very pretty little book of original verse. Attractively produced. 2/- net.

**From Smuts to Thistledown.** Fredrica C. Godwin. A very fine collection of verse. Daintily produced. 2/- net.

**A Message of Cheer and Other Poems.** "Damia." A specially commended book of Poems. Prettily bound. 2/- net.

**Down the Line.** By a V. A. D. A very fine collection of original verse; well written. Specially commended. Brochure cover. 2/- net.

**God—Absolute—Perfection.** Affyt. A helpful little volume dealing with the influence of the Jewish Belief, the Truth, Health and Plenty, Spiritualism, and Truths for Meditation. Pictorial cover. 1/- net.

**Wayside Songs.** Minnie Smart. A dainty book of verse. Attractively produced. 1/- net.

**Wheat and Tares.** Annie M. March. An exceedingly fine collection of original verse; specially acceptable to Spiritualists. Cloth, 4/6. Brochure, 2/6.

All these books are sent post paid. A copy of Current Catalogue post free on application.

**AUTHORS** are invited to submit Novels, Stories, Poems, Films, Songs, Music, Essays, &c., to Mr. Stockwell, who will immediately advise, free of charge—whether for separate publication or sale to suitable journals. No reading fees. New writers specially sought. Typewriting not essential. Prompt business. No delay. Psychic MSS. very welcome.

LONDON: ARTHUR H. STOCKWELL, 29, Ludgate Hill, E.C. 4.

## SUNDAY'S SOCIETY MEETINGS.

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

**Lewisham.**—*Limes Hall, Limes Grove.*—11.15, public circle; 6.30, Mr. G. R. Symons.

**Croydon.**—*Harewood Hall, 96, High-street.*—Harvest Thanksgiving; 11 and 6.30, Percy Scholey. The offering of fruit, flowers and provisions will be given to the unemployed.

**Church of the Spirit, Windsor-road, Denmark Hill, S.E.**—11, Mr. John Clark; 6.30, Mrs. Beaurepaire; collection for F.O.B.

**Brighton.**—*Athenæum Hall.*—11.15 and 7, Mrs. Clare O. Hadley; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Cager.

**Shepherd's Bush.**—73, Becklow-road.—11, public circle; 7, Mrs. Golden. Thursday, public meeting.

**Holloway.**—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—11, Dr. W. J. Vanstone; 3, Lyceum; 7, Lyceum service (Mr. Drinkwater). Monday, 8, public circle (members only). Wednesday, 8, Mrs. E. Marriott, address and clairvoyance. Thursday, special lantern lecture by Mr. H. J. Osborn, "Picture Marvels from the Spirit World." Friday, 8, free healing class. Saturday, 22nd, Lyceum social.

**Peckham.**—*Lausanne-road.*—7, Miss Felicia Scatcherd (Felix Rudolph), co-editor of the "Asiatic Review," member of the S.P.R.

**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).**—7, Mrs. Maunder. Wednesday, 8, Mrs. Jamrach.

## MYSTERY: A Peep Behind the Veil.

By RHODA O. COATES.

CONTENTS include: Knowledge is superior to Faith—Whence did thought come?—"Jesus": whence came Christ?—How is the Kingdom of Heaven attained?—&c., &c.

OUR PRICE, 1/6, POSTAGE 2D. Mention offer 228.

1,000,000 Vols. in stock on Occult and every other conceivable subject. Books sent on approval. Catalogue 228 free; mention wants or interests. Books purchased.

**FOYLE'S, 121-125, CHARING CROSS ROAD, LONDON, W.C. 2.**

**A GOOD LIBRARY ON OCCULT SUBJECTS.** Reasonable Subscription Rates.

**THEOSOPHICAL SOCIETY, 153, BROMPTON ROAD, S.W. 3.**

The subscription library, formerly at 169, PICCADILLY, W. 1, has been re-opened at the above address. 3,000 well selected volumes on occult, scientific and religious subjects. Rooms open weekdays, 11-6 (Wednesday, 11-7.30; Saturday, 11-1).

**FREE READING ROOM. BOOKSTALL, PUBLIC LECTURES.**

Full particulars on application to Secretary.

## PLANCHETTE.

**Useful for developing the power of Automatic Writing.**—Polished Mahogany board, Brass fittings, Ivory wheels, complete in box, with full instructions, 8/- post free, abroad 9/-. A Lady writes: "Your Planchette is beautifully made and I am getting excellent results."—C. MANNERS-SMITH, 26, Corporation Street, MANCHESTER.

**Middle-aged Schoolmaster—small house in country**—requires housekeeper, Spiritualist pr. ferred.—Widgery, Longfield, Kent.

**Readers having votes for the National Benevolent Institution** are earnestly asked to help a fellow-Spiritualist at the November election.—Card with particulars from H., c/o J. H. Goring, 3, Tudor Street, E.C. 4.

**Lady would like charge of child, age 3 to 6. Experienced.**—R., c/o J. H. Goring, 3, Tudor Street, London, E.C. 4.

**Typing of all descriptions, efficiently and promptly** executed, 1s. per 1,000 words, carbon copy 3d. extra. Post orders receive special attention.—S. Alton, Ltd., 165, High Road, Kilburn.

**Lady, 20 years Spiritualist, who is spending the Winter** in Sark wishes to meet another to share comfortable bungalow from early November. Inclusive expenses £3 3s. per week.—N. L., 35, Lee Park, Blackheath, S.E. 3.

**Christian Spiritualist (male) of many years' standing** desires admission to a serious circle. Regular attendance promised. Accustomed to sit in circle up to four years since.—C. S., 25, Moorgate Street, E.C. 2.

**Homely Board Residence for those needing change;** every convenience and comfort; central, close to Baths etc.; terms 3½ guineas weekly.—Miss L. K. Spar, 25a, Milson Street, Bath.



## AIDS to PSYCHIC DEVELOPMENT.

Crystals, OUIJA BOARDS for obtaining Spirit messages. SEANCE TRUMPETS Aluminium. Magnetic Mirrors for rapidly inducing Clairvoyance. Planchettes highly polished, with wheels. MEMPHIS PSYCHIC INCENSE. The perfume of power. All goods post paid in U. K. Foreign orders must be accompanied by extra to cover increased cost of posting and packing. Prompt delivery.

2 1/4 in. 8/6, 10/6, £1/1/0.	3 in. £3/10/0
6 x 7, 7/-	14 x 16, 16/-
	7/6
	3/6, 8/6 & 10/6
	4/0, 6/6 & 7/6
	2/9 & 7/6 per tin. With burner.

**M. P. BOOTH, 14a, CLIFTON STREET, CARDIFF.**

## A REMARKABLE BOOK BY A BAPTIST MINISTER.

## "TRY THE SPIRITS"

By the Rev. W. Bickle Haynes, of Chudleigh, Devon.

With Forewords by Rev. T. E. Ruth of Melbourne, and Robert James Lees.

It is an astonishing and bewilderingly interesting comment on modern Spiritualism. Price 5s. net, post free 5s. 6d. Can be obtained through any bookseller, at any railway stall, or direct by return of post from the Kingsley Press, Ltd., 81, Temple House, Tallis Street, London, E.C. 4.

## WHITE STAR LINE.

S.S. "Majestic" (building) 56,000 tons.

The Largest Steamer in the World.

R.M.S. "Olympic," 46,439 tons.

## SERVICES TO ALL PARTS OF THE WORLD.

Apply to—

WHITE STAR LINE, 30, James Street, Liverpool; Canute Road, Southampton; 1, Cockspur Street, London, S.W., and 38, Leadenhall Street, London, E.C.; and Union Chambers, Temple Row, Birmingham.

## R. M. S. P.

SERVICES

TO

NEW YORK  
SOUTH AMERICA

&

FRANCE, SPAIN, PORTUGAL, MADEIRA, CANARY IS., MOROCCO, ETC.

THE ROYAL MAIL STEAM PACKET COMPANY,

LONDON: Atlantic House, Moorgate Street, E.C. 4.  
32, Cockspur Street, S.W. 1.

## ORIENT LINE TO AUSTRALIA.

SERVICE OF FAST MAIL STEAMERS

Calling at

GIBRALTAR, TOULON, NAPLES, PORT SAID,  
COLOMBO, FREMANTLE, ADELAIDE,  
MELBOURNE, SYDNEY, and BRISBANE.

Through Tickets to NEW ZEALAND and TASMANIA.  
Saloon Tickets interchangeable with P. & O. Line.

Managers—ANDERSON, GREEN & Co., Ltd.,

Head Office: 5, Fenchurch Av., London, E.C. 3.

Branch Offices:

14, Cockspur St., S.W. 1; No. 1, Australia House, Strand.

# THE BOOKS THAT WILL HELP YOU

## LIST AND PRICES OF SOME OF THE LATEST WORKS ON Spiritualism & Psychic Science

### SPIRIT TEACHINGS.

Through the Mediumship of WM. STANTON MOSES (M.A. Oxon.),  
By Automatic or Passive Writing. With a Biography by CHARLTON  
T. SPEER, and two full-page portraits.

Ninth Edition. Cloth, 224 pages, 6s. 6d., post free.

### THE LOWLANDS OF HEAVEN: LIFE BEYOND THE VEIL.

Spirit Messages Received by the Rev. G. VALE OWEN.  
Cloth, 191 pages, 8/- post free.

### THE HIGHLANDS OF HEAVEN: LIFE BEYOND THE VEIL.

Spirit Messages Received by the Rev. G. VALE OWEN.  
Cloth, 253 pages, 8/- post free.

### THE MINISTRY OF HEAVEN. LIFE BEYOND THE VEIL.

Being Vol. III. of the above series.  
Cloth 250 pages, 8/- post free.

### THE BATTALIONS OF HEAVEN: LIFE BEYOND THE VEIL.

Spirit Messages Received by the Rev. G. VALE OWEN.  
Being Vol. IV. of the above series.  
Cloth, 252 pages, 8s., post free.

### PHANTASMS OF THE LIVING.

By EDMUND GURNEY, F. W. H. MYERS, and F. PODMORE.  
Abridged edition, prepared by Mrs. HENRY SIDGWICK. Dealing  
with Telepathy and Apparitions; 16 Spirit Drawings.  
Cloth, 520 pages, 18s.

### LETTERS FROM THE OTHER SIDE.

Prefaced and Edited by HENRY THIBAUT. With a Foreword by  
W. F. COBB, D.D.  
Cloth, 154 pages, 5s. 4d.

### SPIRITUALISM THE OPEN DOOR TO THE UNSEEN UNIVERSE.

By JAMES ROBERTSON.  
Cloth, 413 pages, 8s.

### THE HIDDEN WAY ACROSS THE THRESHOLD.

Or THE MYSTERY WHICH HATH BEEN HIDDEN FOR AGES AND  
FROM GENERATIONS.

Illustrated and made plain with as few occult phrases as possible  
By J. C. STREET.  
With plates Cloth 16s. net.

### LIFE AFTER DEATH.

PROBLEMS OF THE FUTURE LIFE AND ITS NATURE.  
By J. H. HYSLOP, Ph.D., LL.D.  
11s. 3d., post free.

### THE GIFT OF THE SPIRIT.

A Selection from the Essays of PRENTICE MULFORD.  
Cloth, 5s. 6d., post free.

### THE DAWN OF HOPE.

By the hand of EDITH LEALE.  
A Record of Life in Spirit Land.  
Cloth, 6s. 6d., post free.

### AFTER DEATH.

New Enlarged Edition of Letters from Julia. Given through  
the hand of Wm. T. Stead. Cloth, 5s. 8d.

### SPIRITUALISM: ITS IDEAS AND IDEALS.

A Selection of Leading Articles, Sketches, and Fables by DAVID  
GOW, Editor of "Light."  
102 pages, 2s. 3d., post free.

### A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT.

By E. W. and M. H. WALLIS.

I. Mediumship Explained. II. How to Develop Mediumship.  
III. Psychical Powers; How to Cultivate Them.

Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2½d.  
each, post free.

### THROUGH THE MISTS.

Or LEAVES from the AUTOBIOGRAPHY of a SOUL in PARADISE.  
Recorded for the Author. By J. R. LEES.  
Cloth, 5s.

### SEEING THE INVISIBLE.

Practical Studies in Psychometry, Thought Transference, Telepathy,  
and Allied Phenomena. By JAMES COATES, Ph.D., F.A.S.  
Cloth, 6s. 8d.

### CAROLS OF SPIRITUAL LIFE AND HYMNS OF SERVICE AND PRAISE.

Words and Musical Settings. Price 1s. 6d. post free.

### COMMUNICATION WITH THE NEXT WORLD. The Right and the Wrong Methods.

A Text Book Given by W. T. Stead through Madame Hyver. Edit.  
by Estelle W. Stead. 3s. 8d. post free. With a Symposium of opinions

### THE WANDERINGS OF A SPIRITUALIST.

By SIR A. CONAN DOYLE.

Illustrated, cloth, 317 pages, 13s. 3d., post free.

### THE NEW REVELATION.

By SIR ARTHUR CONAN DOYLE.

"This book is his confession of faith, very frank, very courageous  
and very resolute. The courage and large-mindedness deserve cordial  
recognition."—*Daily Chronicle*.

Fifth Edition, Cloth, 5s. 4d. net; Paper, 2s. 10d., post free.

### THE VITAL MESSAGE.

By SIR ARTHUR CONAN DOYLE.

Cloth, 228 pages, 5s. 4d.

### SPEAKING ACROSS THE BORDER-LINE.

Letters from a Husband in Spirit Life to His Wife on Earth.

By F. HESLOP.

Eighth edition, post free 2/4.

### TEACHINGS OF LOVE.

Transmitted by writing through M. E. from a Temple Priestess of  
Nineveh. With an introduction by Dr. ELLIS T. POWELL, LL.B., D.Sc.,  
86 pages, 1s. 8d.

### A CLOUD OF WITNESSES.

By ANNA DE KOVEN.

With an Introduction by JAMES H. HYSLOP, Ph.D.  
Indisputable evidences of Spirit Communication. DR. HYSLOP vouches  
for the bona fides of the experiments and results recorded.  
Cloth, 272 pages, 10/-.

### SPIRITUALISM IN THE BIBLE.

By E. W. and M. H. WALLIS.

Boards, 104 pages, 1s. 8½d., post free.

### PRESENT-DAY SPIRIT PHENOMENA AND THE CHURCHES.

By Rev. CHARLES L. TWEEDALE, Vicar of Weston, Yorks  
28 pages, 3½d., post free.

### THE NURSERIES OF HEAVEN.

A Series of Essays by Various Writers on Future Life of Children,  
with Experiences of their Manifestations after Death  
Edited by Rev. G. VALE OWEN and H. A. DALLAS.  
Cloth, 174 pages, 5s. 6d., post free.

### PSYCHIC RESEARCH IN THE NEW TESTAMENT.

Scientific Justification of some of the Fundamental Claims of  
Christianity.

By ELLIS T. POWELL, LL.B., D.Sc.  
1s. 2d., post free

### THE TRUTH OF SPIRITUALISM.

Verbatim Report of Debate between SIR ARTHUR CONAN DOYLE  
and JOSEPH McCABE. Revised by both Disputants.  
Paper covers, 64 pages, 1s. 2d. net, post free.

### SPIRITUALISM AND RATIONALISM.

With a Drastic Examination of Mr. JOSEPH McCABE.

By SIR A. CONAN DOYLE.  
1s. 2d., post free.

### ON THE THRESHOLD OF THE UNSEEN.

By SIR WILLIAM BARRETT, F.R.S.

It is an expert physicist's Examination of the Phenomena of  
Spiritualism and of the Evidence for Survival after Death.  
Cloth, 338 pages, 8s. net, post free.

### THE RIVER OF DEATH.

By A. E. S. (LADY STAPLEY).  
67 pages, 9d., post free.

### THE ARCANUM OF SPIRITUALISM.

A Text-Book of Spiritualism. By HUDSON TUTTLE  
Cloth, 300 pages, 7s. 6d., post free.

### MAN'S SURVIVAL AFTER DEATH.

Or the OTHER SIDE OF LIFE in the LIGHT of SCRIPTURE, HUMAN  
EXPERIENCE and MODERN RESEARCH.

By Rev. CHAS. L. TWEEDALE.  
Cloth, 582 pages, 11s. 3d.

### THE HARMONIAL PHILOSOPHY

A Compendium and Digest of the Works of ANDREW JACKSON  
DAVIS, the American Seer.

Cloth, 424 pages, 11s. 3d.

### REAL GHOST STORIES.

Collected and Edited by WILLIAM T. STEAD.

Cloth, 256 pages, 5s. 6d.

### "GONE WEST."

Three Narratives of After-Death Experiences. Communicated to  
J. S. M. WARD, B.A.  
Cloth, 359 pages, 5s. 6d.

The above works can be obtained at the Offices of "LIGHT," 5, Queen  
Square, London, W.C.1. Send Remittance with Order.



# Appalling Plight of Starving Little Children

**"WAITING TO DIE"** — *"The Times," Sept. 13, 1921.*

**VICTIMS OF—**

**"The Most Terrible Devastation that has Afflicted the World for Centuries."**  
—RT. HON. LLOYD GEORGE.

## PITEOUS AND URGENT APPEAL FOR THE SUCCOUR OF RUSSIA'S LITTLE ONES.

**T**HE plight of the tiny helpless children of Russia becomes more terribly tragic with every day that passes. While Commissions sit and talk politics, tens of thousands of little ones go to an abominable death. The reports of eyewitnesses now being published by leading and responsible newspapers unfold a tale of horror appalling even to the most hardened.

They tell in vivid yet restrained language of the terrible scenes being enacted in Russia. Millions of helpless children are foreshadowed by the dread spectre of death. They drop in thousands, innocent victims of starvation, cholera, dysentery and typhus. Hunger and pestilence combine to exact a terrible toll of child life.

### TALK NEVER YET SAVED A STARVING CHILD.

### IMMEDIATE ACTION ONLY CAN SAVE THE LIVES OF THESE STRICKEN LITTLE ONES.

While the situation is discussed, while the man in the street talks, while committees are formed, children die in thousands. While you read these words of appeal—while the awful story is being unfolded to you—children are dying, and in their death agony they turn their eyes towards you in piteous and mute appeal!

### EYE-WITNESS'S TERRIBLE STORIES OF RUSSIA'S TRIBULATION.

The following quotations from the story of an eye-witness in the London "Times" gives but the barest insight into the terrible conditions prevailing in Russia. Awful as the descriptions of suffering are they do not give one fraction of the real conditions because they are too awful for publication.

"I remember a distraught mother screaming over the dead body of her baby and cursing a peasant family which was sitting near and eating its last crust of bread for hoarding food when she and her child were starving. The neighbours did not trouble to tell her that they too were at their last gasp: they simply ignored her and her sorrow.

Along the road came a little party of unfortunates. A thin, old bearded peasant was tugging between the shafts of his cart in which were piled three or four emaciated and pock-marked children and a few domestic chattels and bundles of cloth and rags. Behind an old woman and a youth were exerting their little remaining strength in the attempt to push the cart. It was clear

what had happened. The horse with which the family had started out had died by the way, and now they had to take its place themselves. On their faces . . . was only despair."

### CHILDREN MUST COME FIRST.

Great and urgent as may be the needs of men and women, more piteous and insistent is the cry of helpless, starving little ones. To the bairns only is our help given. Other organisations may give help to the adults, but our cry is **CHILDREN FIRST** and **ONLY the CHILDREN** are fed by this organisation.

### SEND YOUR GIFT THROUGH THE RIGHT SOURCE.

Make no mistake when you send your mercy gift to the Children of Russia. If you wish it to be expended on saving child-life and not on adults it **MUST BE SENT THROUGH THE "SAVE THE CHILDREN FUND."** If for any reason you remit through any other fund you should ear-mark your gift "For the relief of Russian Children only—via the 'Save the Children Fund.'" By that means you will ensure your help being distributed **IMMEDIATELY** in the right quarters through the right channels by **BRITONS.**

Resolve now that you will save at least one child. Put resolution into action. Send your remittance **AT ONCE.** Delay not, for delay is **HELL.** **GIVE AT ONCE,** and be forever blessed by the knowledge that you by your **grate** heartedness have **saved** life.



By the wayside children lie dead. There is no haven of refuge for those who are left—it is pitiful to know that tiny babes in arms are wilting by the wayside under the horror of famine. Mothers are distraught, they know not where to go or what to do. Can you look upon such a calamity with indifference? Does not its awfulness urge you to do something? Do it **NOW.** There's not a moment to be lost.

### "SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)

**PATRONS:** His Grace the Archbishop of Canterbury; His Eminence the Cardinal Archbishop of Westminster; His Grace the Archbishop of Wales; The Very Rev. the Chief Rabbi; The Most Noble Marquis Curzon of Kedleston, K.G.; The Rev. R. C. Gillie.

**BANKERS:** London County Westminster & Parr's Bank, Ltd. To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 540), 26, Golden Square, Regent Street, London, W. 1.

SIR—I would like to make a gift to help the Starving Children of Russia and enclose . . . as a donation to the "Save the Children Fund."

Name .....

Address .....

"LIGHT," October 15th, 1921.

Printed by the FRIARS PRINTING ASSOCIATION, LIMITED, 26A, Tudor Street, Fleet Street, and Published for the Proprietors at 5, Queen Square, Southampton Row, W.C. 1.—Saturday, October 15th, 1921.

Continental Agents: Messageries Hachette et Cie., Paris; Messrs. Dawson & Sons (Low's Export), London; Australasia; Messrs. Gordon and Gotch, Ltd., London; Australasia and S. Africa: Messrs. Dawson & Sons, London.