

# THE WOOD OF THE TRUE CROSS.

SEE PAGE 236

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH



## CONTENTS.

- The Raising of Lazarus.  
Address by Dr. Ellis T. Powell.
- The Wood of the True Cross.  
By Mrs. F. E. Leaning.
- A Study of Hauntings.  
Address by Miss H. A. Dallas.
- Nature's Resurrection.
- An Easter Message.
- The Mediumship of Eva C.
- Psychic Science in Periodical  
Literature.
- The Progression of Marmaduke.  
Messages Continued.
- Etc., etc.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—*Goethe*.

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

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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 incarnate. 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.

Pilot, how far from home?—

The grey stars pass away

Before me as a flight of spray,

Moons as a flight of foam!

I see the lights of home.

—ALFRED NOYES.

## NOT FOR PARTIES BUT THE STATE.

We are often regarded as being the protagonist of Spiritualism as against Materialism—a partisan attitude—but although for immediate purposes the description may be accepted, it is far from being a complete statement of the case. The position, as we see it, is that while philosophical Spiritualism takes in both Materialism and Spiritualism as complementary halves of the unitary truth, since man is at once a material and a spiritual being, the philosophical Materialist will in no way admit into his system any spiritual concept of Life. He usually refuses to consider the idea or the evidences for human survival and by consequence is confronted with a truncated scheme of life, and a Universe devoid of meaning, purpose or intelligent direction. Such a plan of life as he presents is sterilised for lack of the idea which alone could render his thought fertile and generative. Any Spiritualist who took up the reverse position in the same way and excluded the material order from his thought would be in the same position of disablement. He would have a cloudy, impalpable conception of things—an exclusively fluid as contrasted with the exclusively solid philosophy of the Materialist. One would be all abstractions, the other all concretes. A Spiritualism which cannot take in the realm of matter and physical experience is of little use to the world. We must have the complete circle—the "perfect round"—or we are left to deal only with sections and fragmentary things. We have to get back to the Roman ideal where "none was for a party, but all were for the State."

## THE INFLUENCE OF THE UNSEEN WORLD.

Even if we could conceive of Spiritualism as a movement dying out there would still be a great deal of Spiritualism in the world, howbeit in a scattered and only dimly recognised form. There are probably relatively few persons who have not known either directly or indirectly of some apparent interposition from the Unseen. Instances of fulfilled dreams, premonitions, telepathy, death-warnings, clairvoyance and hauntings abound in the life of the "dim millions." We have sometimes thought we could compile at least as large a record of such things from the experience of those who have no interest in Spiritualism as from the lives of those who are associated with it. We have listened to many striking stories of phenomena from persons who were not only outside the ranks of Spiritualism but were strongly opposed to it—which of course went in favour of their credibility. We were amused to observe that these stories were usually given as it were under protest. They were on no account to be confounded with our odious superstition of spirits! We always received these protests with a bland acquiescence (for which we hope to be forgiven!). And sometimes we were reminded of the man who did not believe in ghosts but admitted that he was very much afraid of them.

## PSYCHIC GIFTS WIDESPREAD.

It is probable that the majority of those who have gained assurance of the reality of a life after death have arrived at that position through the evidences of clairvoyance. Even if these evidences in themselves did not carry conviction they led the inquirers to pursue a study of the phenomena in other directions. In some cases, as we know by observation, the investigators, satisfied that clairvoyance is a genuine faculty, have set to work to develop it for themselves. But what the world terms the practical business of life has become so divorced from its permanent realities that one feels a sense of incongruity when some keen man of affairs in the bustle of business life tells you that he is clairvoyant and afterwards in the quiet of the home demonstrates the actuality of his gift. Such things are more common now than was the case a generation ago, and highly developed psychics are to be found amongst those who to the uninitiated eye appear to have no interests outside their business. That a solicitor should also be a psychometrist, a land-surveyor an eloquent trance speaker, a busy journalist the medium for "inspirational" writing might come (quite needlessly) as a shock to those who only see the world in its surface aspects. But such things do actually occur as we know from practical experience.

BUILD thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven, with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea!

—OLIVER WENDELL HOLMES, on "The Chambered Nautilus."

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## THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 211.)

August 19th, 1917.

### RIGHT AND WRONG IN THEIR SPIRITUAL ASPECT.

"You are sometimes at a loss to know what we consider sin, and what a more venial offence, and I have explained that the motive is the main point considered in our spirit-world; but there is also another aspect: how will the fault affect others, or how has it affected others in the earth life? There are few sins which recoil only on the sinner himself, but there are some more harmful than others. If you take selfishness as the sin, you may at first think it will have a beneficial effect on others by compelling them to practise unselfishness so as to minister to the demands of the selfish one; but this is not so, for though he may at first only demand minor sacrifices from others, his claims on them continually increase, and he soon desires to dominate even the wills and ideas of those around him, and make them subservient to his own. If such a selfish man is a father, he so quells and crows his children that they become deprived of all personality and are as plastic as clay to his modelling. He has therefore added to selfishness the sin of marring the lives and breaking the spirits of those whom it should have been his special endeavour to help and guide in the right way. Then take covetousness. Does a man injure himself only by greed? No, to obtain his hoards he has practically to defraud others, for he seldom considers to what poverty he may have reduced them. It is the same with almost all forms of sin. Our example may have a deadly influence, and though often we cannot trace the direct effect of our sins, yet we are responsible for them all the same. If a man has been led by our example to commit deeds which he would not otherwise have done, and takes his own life in despair, we are sharers in his sin and have to expiate that as well as the others of our own committing. If by our example of word or deed we have lessened anyone's hold on virtue, we are responsible for his or her moral lapses. There is no possibility of sinning alone. It is like setting a piece of rock in motion down a mountain side. We may have only done it from thoughtlessness or curiosity, and to see how far it would roll, but on its way it gains momentum and so crashes down on some homestead and destroys life. We are just as guilty as if we had planned the effect of our deed. But the influences of a well-spent life are, thank God, just as far-reaching, and each act of unselfishness, each noble deed, each helpful thought, spreads to other minds, and rouses the unselfishness, nobility, or good thoughts in others also. I wonder if there will ever be invented on earth an instrument to register brain waves? We do so here because they are as real to us as if they passed in solid form before our eyes; but on earth men do not read each other's thoughts, and although the thoughts have their widespread influence it is unconsciously."

August 26th, 1917.

### THE FORCE OF CIRCUMSTANCES ON CHARACTER.

"This is often a plea for bad habits, but it is not a sufficiently cogent one. I have already stated that I consider the slum-child and the child of the aristocrat have equal chances in earth life. The latter is exposed to the temptations of wealth and idleness but the former to those of poverty and hardship. In spite of education and example, the rich man's child could set himself to do good with his inheritance on reaching manhood, and during the war what is called 'Society' has shown that it can rise to higher standards. Women have stripped off gay garments and jewels and assumed the plain garb of the hospital nurse. Young men have left comfort and luxury to fight for their country, or do some form of necessary public work at home. But it should not require a war to bring out the better nature of mankind, and at some future day no one will have the courage to lead an idle life when love guides all, and all is love; for in spite of this war, and not because of it, I do look forward to a time when we shall see a different earth, and where everyone shall work. That phrase 'the working-man' will no longer be applicable, but those who work with their hands will then recognise that mental labour is equally work with that of manual labour and that it often puts a greater strain on the worker. This will cause the present feelings of dissatis-

faction and discontent to die away, and class and class will work together, recognising that all work, faithfully performed, is honourable and it is the shirked work alone which is a disgrace and lowers a man in the sight of God and the angels."

September 2nd, 1917.

### RHYTHM

was to-day suggested to me by this morning's sermon, as a subject. Now in rhythm we have something more than the orderly progression of ebb and flow pain and ease, sunshine and rain, or whatever other parallel you like to take. All contrasts have their beauty: if the sun shone always we should not welcome it as we do now. The heat and cold of the seasons have their variety, value and utility, and to the mind of a nature-lover utility is beauty. It matters not whether it is the green ear of corn, swelling and changing to a golden glory, or the piece of machinery made by man, but thought out by God Himself, inasmuch as He gave the power of invention to the human mind; all is beauty if rightly viewed. Not only is nature lovely in its trees, flowers, smiling fields, laughing waters, and balmy breezes; but towns could be made beautiful also, if they were fine architecture, less crowding together of buildings, and all was kept symmetrical and harmonious in the planning of their streets. All mean and sordid dwellings must vanish, and even the smallest cottages be made picturesque. Ugliness could no longer be if men studied the real good of their fellow-men. But what has all this to do with rhythm, you may say. Nothing very closely, and I have been led on to digress from the subject, but will lead back to it by saying that ugliness has a debasing effect on human nature when constantly viewed, while beauty has an ennobling influence on character. Now we should define rhythm as the harmony of the divine wind playing on the harp strings of mankind, and the world. That is why we get little constant progression in anything; there must be rest for recuperation. You do not hear the strings of the harp sounding all the while. You get a melodious note, but it must die away before the next one is heard, or there is discord; and there would be the same discord in the world were it not for these variations and changes, such as light and darkness, heat and cold, life and death of the physical body. Could any of you look forward to an everlasting life on the earth plane? No, you crave for a change; you hope for better conditions, a wider outlook, more love, more satisfied aspirations. You long, like little Paul Dombey, for the "invisible country far away." This is the craving of the soul to burst its bonds and go to its true home; and because such desires have been implanted in man, it is a proof that they will be satisfied. Many on earth are now getting proof that the future life will satisfy every aspiration of the human soul; but others still refuse to be convinced and will have to bear their heart-sickness during the rest of their earthly life. Now the rhythm in the spirit-world is less pronounced than on earth. Our seasons change, but there are not the same extremes of heat and cold; our bodies keep in health for they are now perfect bodies; and some day the earthly envelope will approach nearer this standard, when mankind shall have learnt how to live, and how to guard the body, which is the temple of the spirit.

September 9th, 1917.

### THE LAWS OF RECIPROACITY.

"I think this fits in very well as a concomitant to the law of rhythm. I want to prove my theory that whatever one gives out, in earth life or in the spirit-world, one gets returned again. You once expressed it that 'The echo returns to him who sent the sound.' That is what I mean. If we send out love, we get back love. If we wish to do good, the occasion will come to us, and our own character will benefit. The same is true even of plants, and those that put forth buds in the rain, and flower in the sunshine, will receive more care and attention from a gardener than those which 'never do any good,' as he would express it. So with people: the schoolmaster who finds his teaching going home to one pupil, while neglected by others, will give more time and attention to the one who repays his efforts. That is what I mean by 'reciprocity,' and I think you will find it as much a law as the law of rhythm. The

## PSYCHIC SCIENCE IN OUTLINE.

To the circle of the sciences has now been added Psychic Science, and the "flag of Life" may be emblazoned with a new star—that "lone star" which has been so long forced to "dwell apart." The "Cinderella of the Sciences," as we once called it, has found its fairy godmother. To the eleventh part of "The Outline of Science," edited by Professor J. Arthur Thomson, and published by Messrs. Newnes, Sir Oliver Lodge contributes a masterly summary on "Psychic Science," with copious illustrations. We take from the article two passages exemplifying the tone and treatment of the theme.

The two branches of knowledge, the study of Mind and the study of Matter, have usually been dealt with separately; and the facts have been scrutinised by different investigators—the psychologists and the physicists. The time is coming when the study of these two apparently separate entities must be combined; for it has always been a puzzle how there can be any relation or interaction between two such apparently diverse things as Matter and Mind.

So long as there are legitimate differences of opinion as to the nature of these phenomena, it will be best not to dogmatise nor attempt to sustain a thesis in favour of some and against others, but only to summarise the phenomena now familiar to most people—at least as folklore stories—and to indicate, as far as may be, some means by which it may be hoped that these odd occurrences can be rationalised and understood. We must proceed on the well-tried hope and expectation that everything in the universe, however apparently bizarre, is intelligible to the mind when it is sufficiently well-known. Mystery and superstition belong to ignorance; they enshroud tracts which lie in the dark, outside the civilised and cultivated region. An effort is required to deal with such phenomena at all, even if they turn out to be facts for, without some link or clue with which to connect facts together, they are difficult of apprehension, and they can hardly be said to conform to the requirements of science. There must be system and orderly arrangement, before *disiecta membra* can be assimilated and incorporated into the main body of organised knowledge.

Amongst the illustrations are portraits of Sir Oliver Lodge, Sir Arthur Balfour, Sir William Barrett, Alfred Russel Wallace, Lord Rayleigh, F. W. H. Myers, Professor Bergson, Professor Richet, Professor Flammarion, and Swedenborg.

## AT EASTER: A VISION.

He thinks:—

The winter passes slow, dear heart:  
The night without is cold and still,  
Bereft, alone, I sit apart  
And seek to still my restless will,  
To think of you, when, as my wife,  
You sat with me and whispered "Love";  
Sadly I tread the ways of life  
And feel that you are far above.  
Oh gentle spirit of my bride,  
May He Who gave your love to bless  
Pity my loss this Eastertide  
And grant me now one fond caress.

He prays:—

Thou Holder of the Keys of Life  
In Whom we live and move and be,  
Sustain my faith when doubt is rife.  
I would trace, where I cannot see,  
Thy Son didst break the bonds of death  
And set the much-loved brother free.  
Help me, Thou Giver of all breath,  
To know my loved one lives with Thee.  
His voice called back the widow's son,  
In Nain, and wakened Jairus' maid;  
I would know something of that joy—  
Lord grant me here and now Thine aid.

He sees:—

The fire falls—do I see aright  
The form, still loved, of years gone by,  
Enwapt in robes of spirit light  
From upper spheres of happiness?  
She comes with one soft clinging kiss,  
One sentence: "Dear, I come to bless,  
You must not mourn, though you may miss."  
Father, I thank Thee, Thou hast given  
This token of continuous life;  
I now know well that in Thy heaven,  
There lives, and loves, my angel wife.

Easter, 1922.

—GEORGE WARD.

law is useful, for human nature being what it is, few people can work well without some reward. It may be only in the appreciation of their efforts, or it may be in seeing the results of their work, but there is never any honest effort put forth without some beneficial result to ourselves. Personally, I should think it very hard, when I had spent labour and love on some newly-arrived spirit here, if, when he had progressed a little, he did not give me love in return, and be desirous of giving help to others in his turn. The law of love is the law of reciprocity. The earth would be a better place if men recognised this law. We cast our good and evil deeds on the waters of life, and they return again, but unlike the driftwood, not to the shore, but to ourselves, and produce like effects for good or evil in ourselves. Love begets love, but the love-habit has its effect upon our character, and each helpful deed renders the next one easier of performance. The same with evil deeds, and we have an object-lesson in the present war, which has shown that acts from which the whole nation would have shrunk at the commencement, are now looked upon as justifiable and commendable. This is one of war's worst evils; more terrible even than the loss of life in your young men, and the cutting short of their educative time on earth, for it lowers the moral standard, and no nation emerges from such a war with as pure an integrity or as high an ideal of conduct as before. You often hear it said that 'war brings out the best there is in a man,' it only brings out what would have equally manifested itself in some other way, but it does bring out what education and civilisation have tried to lay to rest: the savagery and blood-lust inherited from far-off ancestors, which only too easily break bounds when invoked for the conquering of an enemy. Must there then be no retaliation if the civil population is murdered wholesale and women and children shattered by bombs? No; this war must be fought out, we fear, but let not England adopt methods which can only be described as unworthy and debasing. Mankind cannot truly develop until warfare is abolished by common consent. Let rivalry with other nations be in the peaceful sciences, and let the instruments of destruction be hammered into the plough and harrow, and let the nation's aim be to increase the food supply for all, and not to heap up those mounds of earth where rest the mortal part of those slain in that awful mockery—a great war!"

September 16th, 1917.

## THE NEED FOR CONCENTRATION OF EFFORT.

"In the earth life one so often fritters away one's time by taking up too many subjects or trying to accomplish too many objects. Better one thing properly carried through than more attempted and not completed. It is only by concentration of purpose that men can perform good work, and the best that is in them to do. But this does not mean that they should be one-sided and only take an interest in one subject, but that there should always be some definite work or aim to which they devote their supreme energies, taking up other work only as a variety and relaxation. A scientist may spend the greater part of his day in the laboratory, but when concentration of mind becomes difficult he will, if he is wise, take up some other pursuit for a time. Yet this does not minimise my contention that every man should have one aim which he pursues beyond all others: for life on earth can only be satisfactory when there is some great result as its aim. A philanthropist may strive for the better housing of the people; an inventor try to benefit mankind by new machinery; and so with each according to his bent of mind. We hope that ere long there may be more scientists who, having proved the truth of the continuity of life, will pass on the great fact to others as their most important work on earth. But how can concentration be arrived at? I should advise commencing with quite young children, and I would relate them a simple story, and ask them to repeat it. Several attempts might have to be made before the child could do so without mistakes. Then I would have some simple puzzles, and describe the solution, but not show it. Also there might be a piece of work given to be done in a certain time, which would only be possible by close attention to the task. In this way the mind would be trained to concentrate on the subject in hand. You may think that by concentration on one aim or object men would only see one idea and become narrow. I have tried to guard against that by the change of employment recommended, and time should always be allowed for recreation also. You may think too that certain minds can concentrate better than others, and that their possessors would always be the pioneers. That may be so, but training and education might greatly help to produce more reliability of character, and more sustained effort. One may often feel one's work is monotonous, and desire to put it aside for a time, but such delay is fatal to concentration and must be avoided. Perseverance alone can bring the desired reward.

(To be continued.)

He fails who wants the privileges of success but not the duties, the pleasures but not the pains, the fruits but not the labours.

ASSUREDLY ridiculous is no test of truth, but it is the righteous need of some kinds of error.—HUXLEY.

## THE RAISING OF LAZARUS.

DR. ELLIS POWELL ON THE DESIGNED CONTRAST BETWEEN  
THE RESURRECTION OF THE PHYSICAL BODY AND SURVIVAL  
IN THE FULL SPIRITUAL SENSE.

At the Aeolian Hall on Palm Sunday evening (under the auspices of the Marylebone Spiritualist Association), Dr. Ellis Powell lectured on "The Raising of Lazarus," dealing with the subject especially from the point of view of the Psychic Researcher and the Spiritualist. In place of the usual reading which is a feature of the Sunday evening meeting, Dr. Powell read his own translation of the account of the raising of Lazarus. He did this because, as he said, the Authorised Version does not bring out all the points which must be borne in mind when the subject is studied in its psychic aspect. Annexed is the translation, from the Eleventh Chapter of the Gospel according to St. John.

### THE ORIGINAL STORY.

Now there was a man lying ill, Lazarus of Bethany. Jesus had a strong affection for Martha and her sister and Lazarus. The sisters, Martha and Mary, therefore sent to Jesus to say, "Look, Master, your dear friend is ill." When Jesus heard it He said, "This illness is not to end in death, but is to redound to the glory of God, that God may be glorified by means of it." So that when He heard of the illness, He nevertheless stayed two more days in the place where He was at the time. Then after this He says to His disciples, "Let us go back to Judaea." The disciples say to Him, "Only the other day the Jews wanted to stone you, and are you going back there again?" Jesus answered, "Are there not twelve hours in the day? If a man walks about in the day he does not stumble, and he can see the light of the world. But if anybody walks about at night he does stumble, because the light is not in him." So He said, and then He added, "Our friend Lazarus has fallen asleep, but I am going to wake him up." Said His disciples, "Master, if he has had some sleep it will do him good." Jesus really meant that Lazarus was dead: but they imagined He referred to the repose of natural sleep. So then He told them in plain language, "Lazarus is dead, and for your sakes I am glad I was not there, so that you may learn to have confidence. But let us go to him."

When Jesus came, then, He found that Lazarus had already been three days in the tomb. Then Martha, hearing that Jesus was come, went out to meet Him: but Mary stayed at home. Said Martha to Jesus, "Master, if you had been here my brother would not have died. But as it is—well, I know that God will give you whatever you ask Him." "Your brother will rise again," replied Jesus. "I know that he will rise again," said Martha, "in the resurrection at the last day." "I am the Resurrection and the Life," said Jesus to her, "He who believes in me shall live even if he dies: and everyone who lives and believes in me shall never, never die. Do you believe this?" She says to Him, "Yes, Master, I do believe you are the Christ, the Son of God, who was to come into the world." With these words she went off to call her sister Mary, whispering to her, "The Teacher is here and is asking for you." As soon as she heard that, Mary rose up at once and went to Him.

Jesus had not entered the village yet: He was still at the spot where Martha had met Him. As Bethany is near Jerusalem—only about two miles away—a number of Jews had gone out to Martha and Mary, and their circle, that they might condole with them about their brother. And when these Jews, who were condoling with Mary inside the house, noticed her get up hurriedly and go out, they followed her, thinking she was going to wail at the tomb. When she came where Jesus was, and saw Him, she fell at His feet saying, "Master, if you had been here my brother would not have died." When Jesus saw her weeping aloud, and the Jews who had come with her weeping aloud also, He bitterly reproached Himself, and was deeply agitated. "Where have you buried him?" said He. "Master, come and see" they answered. Jesus was overcome with emotion, and the tears streamed silently down His face. "See how much He loved him!" said the Jews; but some of them added, "As He opened the blind man's eyes, was He unable to prevent him from dying?" This made Jesus reproach Himself afresh, so He went to the tomb: it was a cave with a boulder to close it up.

"Move the boulder away," said Jesus.

"Master," said Martha, the dead man's sister, "by this time the smell must be offensive, for it is three days ago."

"Did I not tell you," replied Jesus to her, "that if

you will only believe, you shall see the pre-eminence of God?"

Then they removed the boulder, and Jesus lifted His eyes to Heaven and said, "Father, I thank Thee for listening to me. I knew that Thou wouldst always listen to me: but yet I spoke for the sake of the crowd standing around, that they might believe that Thou hast sent me."

After saying this, He cried out in a loud voice:

"LAZARUS! HERE! OUT OF IT!"

And the dead man came out, his feet and hands swathed in a winding sheet, and his face tied up in a handkerchief. "Untie him," said Jesus, "and let him get away quietly."

### REPORT OF THE LECTURE.

Proceeding to his lecture, Dr. Powell said: I have again and again been asked to treat the raising of Lazarus in the same analytical fashion as I have done with the Transfiguration, the Resurrection, the Triumphal Entry into Jerusalem [see last week's LIGHT] and the Nativity. That is to say, my fellow students want it analysed in its psychic aspect. That is what I propose to attempt, and I do it more gladly because it seems to me that the true inwardness of the transaction has never yet been adequately exhibited. The raising of Lazarus is taken as an isolated transaction, a manifestation of tremendous power. But its bearing upon the method of human survival does not seem to have been discerned. There is, to my mind, a vital connection between the raising of Lazarus and the subsequent Resurrection of Christ Himself. Inasmuch as the raising of Lazarus probably took place in the week preceding the world's first Palm Sunday, it forms a very timely topic for our study this evening. I have read your story in the form of a translation which I think brings out all the points of the narrative. As that is fresh in your minds we will not pause to go over it again but will proceed straight to the analysis of the story.

### WERE EVENTS TO TAKE THEIR COURSE?

You will notice that when Christ is told that Lazarus is ill He says, "This illness is not to end in death but is to redound to the glory of God." Not only did He say that, but He stayed another couple of days in the same place before He made up His mind to go back to Judaea where Lazarus was. Apparently, therefore, He had made up His mind to let things take their course. And yet when He said that the illness was not to end in death it looks as if He was mistaken, because Lazarus *did* die. The only possible inference is that Christ knew quite well the course which events would take. He knew that Lazarus would die, but He knew also that this death would not be the end as far as He was concerned. The death was to redound to the glory of God. In other words, He had already made up His mind to let Lazarus die and then to raise him from the dead, and it was in pursuance of that plan that He stayed another two days in the place where He was when He received news of His friend's desperate illness. At first sight you may, perhaps, be almost shocked at the suggestion that the death of Lazarus was designedly allowed to take place by One who could have averted it if He had chosen. Contemporary witnesses of the affair came to the same conclusion. Almost the first words of Martha when Christ reached Bethany were an expression of regret that He had not been there in time to utilise His unique power to prevent the death occurring. Yet it seems to me quite clear that the death and the subsequent raising from the dead were parts of a considered plan, and as I go on I think I shall be able to indicate to you what that plan was.

### WHY RECORDED BY ST. JOHN ONLY?

The story of the raising of Lazarus is only recorded in the fourth Gospel. That fact is in itself extremely significant. The other three Gospels are concerned primarily with the acts of Christ, although, of course, they record a very great number of His words as well. But as years rolled on Christianity spread over the whole Greek-speaking world, the entire Roman Empire. Then it became necessary to provide a presentation of Christ's life and words which should appeal to the most lofty and cultured intellects of the day. It is obvious that the aged John, the

last survivor of the apostolic band, would be in possession of a very large amount of information as a result of his close intimacy with Christ all through his discipleship. In all probability, therefore, it was pointed out to him that he ought to put these recollections into the shape of a narrative, and that he should do it in such a way as to constitute an appeal to the most advanced and critical intellects of the period. The result, as you know, is the fourth Gospel, which incorporates and elaborates many of the psychic truths and principles known to pre-Christian investigators, and which opens with a philosophical introduction that ranks among the most sublime documents in the literature of the world. We may be perfectly sure that the incorporation of the story of Lazarus in that Gospel, when it had been omitted by the other three evangelists, was no accident. There was a profound reason for it, and the problem before us this evening is to discover, if we can, what that reason was.

#### TO DISCREDIT BODILY RESURRECTION.

Probably you will be able to follow the narrative and the argument better if I tell you the drift of my theory. I think that Christ was anxious, in the first place, to discredit the idea of the resurrection of the physical body, and in the second, to contrast that type of resurrection with the entirely different phenomenon which His own resurrection would be. By this time the idea of the resurrection of the body had got quite a firm hold on Jewish thought, but it was as mistaken then as it is now. At the same time, it had obtained such a strong grip upon the public mind that even the authority of Christ did not succeed in wholly dislodging it. Argument did not avail; but if an example could be given of what the resurrection of the body really meant, then thoughtful men would be compelled to reflect upon it and the germ would have been planted whence there could spring a better understanding of what resurrection really was. In a word, the early Christian community would be furnished, within a space of something like ten days, with examples of both kinds of resurrection. That is to say, they would be shown the resurrection of the *body* in the case of Lazarus, and resurrection *without the body* in the case of Christ Himself. The contrast between these two types and the immensely greater beauty and potency of the second type, as exemplified in Christ Himself, would be a pregnant and telling lesson. Therefore, on this theory, Christ simply allowed Lazarus to die in order, as He Himself said, that God might be glorified by means of the tremendous lesson which the whole transaction was designed to teach. On that view He was right when He said that the illness was not to end in death. But He could not have said this if the raising of Lazarus had been an after-thought and He Himself mistaken about the fatal termination of the seizure.

#### BITTER SELF-REPROACH.

The whole story is consistent with this hypothesis, and is, in fact, illuminated by it. Notice, for instance, the extraordinary language which is used with regard to Christ's own attitude when He witnesses the passionate grief of the dead man's sisters, and when they reminded Him that if He had been there their brother would not have died. When He saw the people weeping, says the evangelist, He "bitterly reproached Himself" and was greatly disquieted. He asked where they had laid the corpse and was invited to come and see. It is here that we encounter the shortest verse in the New Testament, "Jesus wept." But the verb used was evidently chosen with the greatest possible care, for it occurs nowhere else in the whole New Testament. It means silent and suppressed grief, evidenced by the tears coursing down the face, and its use expressly excludes the possibility that Christ wept aloud. As they went along some of the bystanders asked if He could open a blind man's eyes could He not have prevented Lazarus from dying? This, says the record, made Jesus bitterly reproach Himself again, so He went to the tomb. Why this bitter self-reproach, recorded by the use of one of the most emphatic verbs in the New Testament? I see that Dr. Moffatt translates: "He chafed in spirit," or, as we might say nowadays, He fumed. Yet neither of these translations is anything like strong enough. To my mind "bitterly reproached Himself" is the only fully adequate rendering. But why, again, should He bitterly reproach Himself? Was it for delaying two days after receiving the information that Lazarus was ill? Surely not, because He had definitely stated that the sickness was to redound to the glory of God, which it would hardly have done if He had then intervened to check it. But as we have seen, His conduct throughout suggests that He had deliberately determined to let events take their course, and then to use His power to bring about the resurrection of Lazarus's body. Yet in doing this for purposes of His own, purposes of the most lofty and sacred character, He realised that He had inflicted an enormous amount of anguish upon the relatives of the dead man. To put it quite frankly, the experiment or demonstration which was part of His plan, was involving third parties in desperate grief, since they, of course, knew nothing of the purpose which was being worked out; and it was for this that He bitterly reproached Himself. It was His reflection upon the price other people were paying for His demonstration that produced the in-

tense suppressed emotion under which the tears coursed silently down His face as He walked to the sepulchre.

#### WAS THE SEPARATION COMPLETE?

At this point the technical knowledge of the psychic researcher becomes extremely valuable. He knows that the process of death is not complete until the etheric body is wholly separated from the physical body. The time of the separation varies, but there are occasions when it is not complete until the lapse of three or four days after the medical man has certified to the fact of bodily death. Then the parting of the etheric body from the physical frame becomes final and complete. Death is not the only occasion into which the factor of separation, or at all events partial separation, enters. The psychic researcher knows that this process of separation between the etheric body and the physical body is carried up to a certain point where the medium's physical body is going to be controlled by a spirit entity. The medium's etheric body is dissociated from the physical so that the spirit may take control, but a cord or bond is always maintained between the two bodies as a means by which the medium's etheric body may be brought back to its proper habitation. Knowing that, we may well ask ourselves whether the separation was actually complete in the case of Lazarus. That is to say, had death in the full psychic sense taken place by the complete separation of the etheric from the physical? It seems to me probable that it had. In the first place, Lazarus is repeatedly spoken of as being dead. And although that word is, of course, used in its colloquial sense, and although he actually was dead from the medical point of view, I am personally inclined to think that total separation had occurred. Again, death in the full ordinary sense of the word would be essential to the completeness of the experimental demonstration which this transaction was designed to be. Moreover, Origen, who lived quite near the time of these events and must have been in possession of a great deal of information which is no longer available to us, distinctly says that at the time when Christ prayed before uttering the life-giving command the spirit of Lazarus had already returned to the body—which could hardly have been the case, of course, if it had never wholly left. But the evidence is not wholly conclusive either way, and fuller scrutiny of the original text may shed fresh light on the mystery.

#### AN ABRUPT AND PEREMPTORY SUMMONS.

Anyhow, the view I am elucidating, with reference to the real character of this transaction as a planned affair, is confirmed by the strikingly abrupt and peremptory character of the call which brought Lazarus out of the tomb. Our version, "Lazarus! Come forth!" makes the utterance sound almost like a polite request. In the original the words are abrupt to the last degree. They are peremptory and imperative, uttered in the style in which a superior would command instant and unquestioning obedience. I interpret them as indicating that the bitter self-reproach of Christ had now reached its climax. He felt that an end should be put to the whole episode at the very earliest possible moment. He could no longer bear the spectacle of the grief of the dead man's sisters, and of others round Him. To end it, and speaking under the stress of the very strongest emotion, He uttered the almost fierce command, "Lazarus! Here! Out of it!"

#### THE BEREAVEMENT OF LAZARUS.

If I am right, here was a clear case of the resurrection of the body. It represented to most of those who witnessed it the highest ideal of resurrection that they knew. But within a very short time they must have been disillusioned. Ancient legend says that after his raising from the dead Lazarus never smiled again. What he had seen in those three days, and what he had lost by being brought back to incarnate existence, struck the smile from his physical lips for all the rest of his earthly career. He never spoke of his experiences—so legend says—or even tried to do so, during the thirty years which formed a kind of second terrestrial career. As Tennyson beautifully phrased it:—

"Where wert thou, brother, those four days?"

There lives no record of reply,

Which telling what it is to die  
Had surely added praise to praise.

Behold a man raised up by Christ!

The rest remaineth unreveal'd;

He told it not; or something seal'd  
The lips of that Evangelist."

Nor was the tale completed by his solemnity or his silence. We may be perfectly certain that there was throughout the rest of his life a feeling of regret, perhaps almost of resentment, that he had been summoned back from the bright experiences of the next plane to resume his cell in the prison of the five senses. His sisters had been bereaved by his departure, and now he was bereaved by his return:—

When Lazarus from his three days' tomb

Fronted with dazzled eyes the day,

And all the amazed crowd made room.

As, wrapped in shroud, he went his way,

His sisters daring scarce to touch

His hand, their wonderment was such;

When friends and kindred sat at meat,  
And in the midst the man just dead  
Sat in his old-time wonted seat,  
And poured the wine, and shared the bread  
With the old gesture that they knew—  
Were they all glad, those sisters two?

Did they not guess a hidden pain  
In the veiled eyes which shunned their gaze;  
A dim reproach, a pale disdain  
For human joys and human ways;  
A loneliness too deep for speech,  
Which all their love might never reach?

And as the slowly ebbing days  
Went by, and Lazarus went and came  
Still with the same estranged gaze,  
His loneliness and loss the same,  
Did they not whisper as they grieved,  
"We are consoled—and he bereaved?"

#### A LESSON TO MOURNERS FOR ALL TIME.

Surely this was intended to be a crucial lesson for all time as to the futility of the resurrection of the body. The highest ideal of resurrection should be spiritual progress, but this kind of resurrection would be retrogression and degeneration. It would call the spirit from a higher state to a lower. It would clip the aspiring wings of the enfranchised personality and bring it back to incarnate impotence once again. Here Greek thought was ahead of Jewish. The Platonist looked upon the body as "the dungeon of the soul" and could not understand how any pious man should expect a good God to renew and perpetuate that degrading bondage. How curious it is that even after the lapse of nearly two thousand years the lesson has not come home to the world! I suppose every mourner is apt to think that if only the resurrection of the body could be immediately realised and the inert frame revitalised by the old life, what unspeakable happiness would be conferred! But when we think thus we do not carry our thoughts forward in any attempt to realise what this consummation—to us so immensely attractive—would mean to him who had passed on and was then recalled to the lower life:—

O weeper by a new-heaped mound,  
Who vexes Heaven with outcries vain,  
That, if but for one short hour's round  
Thy heart's desire might come again,  
The buried form, the vanished face,  
The silent voice, the dear embrace—

Think, if he came, as Lazarus did,  
But came reluctant, with surprise,  
And sat familiar things amid,  
With a new distance in his eyes,  
A distance death had failed to set—  
If hearts met not when bodies met!

If when you smiled you heard him sigh,  
And when you spoke he only heard  
As men absorbed hear absently  
The idle chirping of a bird,  
As, rapt in thoughts surpassing speech,  
His mind moved on beyond your reach,

And still your joy was made his pain,  
And still the distance wider grew,  
His daily loss your daily gain,  
Himself became more strange to you  
Than when your following soul sought his  
In the vast secret distances.

If, death once tasted, life seemed vain  
To please or tempt or satisfy,  
And all his longing was again  
To be released and free to die,  
To get back to scarce-tasted bliss—  
What grief could be so sharp as this?

So that the resurrection of the body, as exemplified in Lazarus, meant the return to the disabilities and vexations and anxieties of terrestrial life after the spirit had tasted that existence in which they were all shaken off. And we may be sure that as long as Lazarus survived in what might be called his second earthly career he was an object lesson to all who knew him in the futility of the resurrection of the flesh. And further, when all his friends during the

next few weeks came to know of another type of resurrection altogether, they would inevitably contrast the one with the other, and would be taught with terrific emphasis how much superior the latter was to the former.

#### SOME AMAZING CONTRASTS.

For Lazarus inhabiting his once discarded body was tied down to the conditions of terrestrial life. Christ, utilising His etheric body, was entirely free from them. Lazarus must enter by the door: Christ can materialise, to the joy of the waiting Apostles, when all the doors are closed. Lazarus must perforce go from place to place by means of the ordinary methods of locomotion. Christ disappears from one spot and manifests in another without the disability of physical travel. Lazarus is within the reach of earthly infirmities. His Master's body cannot be touched by them. Lazarus can be assailed by human enemies or executed by an unjust Roman judge, but Christ was far above liability to any such risks, functioning on a different plane though able to bring Himself within the cognisance and recognition of His incarnate friends whenever He chose to do so. The contrast between the two modes of existence is simply immense. Who, having his choice, would ever choose bodily resurrection, the return to the prison of incarnation, as against the boundless freedom and exhilaration represented by the other form of existence? Surely this was the lesson of the raising of Lazarus. It was to place the resurrection of the flesh in juxtaposition with the enfranchisement of the spirit so that all who studied that colossal contrast could see that *real* life and *real* immortality had been brought to light by means of the tremendous demonstration on the morning of the world's first Easter Day.

#### CONCLUDING WORDS.

Perhaps I may say in conclusion that the whole episode is calculated to broaden, deepen and elevate our conception both of the universe itself and of the share which we are invited to play in it. If my interpretation even approximates to accuracy, we are in the presence of an experiment designed by the Divine Mind to enforce upon us the transient nature of physical mortality and the immensity of the destiny that lies before us in another sphere of existence. That is to say, a Being, whose consciousness extends throughout the whole universe and within whose cognisance the life of every sun and star, and man and woman, and flower and bird subsists, had determined to demonstrate, by a tremendous object lesson given before His own departure from the physical plane, that the quests, the desires and the vacillations of the body are only the temporary manifestations of a spirit that is destined for infinitely better things—

"This rolling sea of stars  
Is dust before Thy breath,  
Whose pleasure makes or mars  
The halls of life and death.

Thy least desire is heard  
Beyond the vasts of space,  
And being's core is stirred  
At turning of Thy face.

The cycles of earth's years  
Are phases in Thy dream,  
Unblurred by drift of tears,  
Untouched of shade and gleam.

Yet of Thy will we are  
And children of Thy word,  
With every sun and star  
With every flower and bird.

Then grant we may not fail  
From out Thy vision vast,  
When life's strong warders quail  
Before Death's icy blast;

But may we still aspire  
To things unknown, unguessed,  
More near the heart's desire  
Than this poor *body's* quest."

The concluding lines are by William Carman Roberts, of Fredericton, New Brunswick.

#### "SPACE AND TIME IN THE SPIRIT WORLD."

The Rev. W. R. Fleming writes:—

In your article, "Space and Time in the Spirit World" (p. 200), you deal with the subjectivity of time: an experience of my own entirely confirms this and may possibly be of interest. Some years ago I was out sailing in a flat-bottomed canoe, which, although fairly steady up to a certain point, was easily capsizable. After some hours' sailing, I, rather foolishly, stood up to free the sail halyards which had jammed in the block on the mast, but I did not know that one foot had "gone to sleep"; consequently I

gave a violent lurch, and the canoe must have rolled over like a bottle: but I have a distinct recollection to this day of seeing the water on an apparent slant and of feeling that the boat would never go over: indeed the thought uppermost in my mind at the time was the almost irritable desire that the boat *would* go over and not keep me standing there. Your readers will probably recollect in Kipling's "The Finest Story in the World," how a man of his acquaintance who had gone down with a leaking ship in a still sea and had seen the water level pause for an instant ere it fell on the deck, described his sensations—"it looked like a silver wire laid down along the bulwarks, and I thought it was never going to break."

### THROUGH THE VALLEY: GUIDES AND HELPERS.

There are records of occasions on which the forms of persons still living have appeared to others on a sick-bed, though separated geographically by vast distances of land and sea. But how often, one wonders, is it permitted to actually pass through the Valley of the Shadow with a loved one in sweet and consoling companionship? The thought has arisen from consideration of the following simple but delicate example of the tender solicitude exhibited in such infinite variety by our Guardians and Guides.

On the afternoon of Sunday, March 26th, Miss W., until recently in charge of a Company of Girl Guides, received an urgent call to the bedside of one of her young members and found the child in a sinking condition following a relapse after an operation. Holding the little sufferer in close embrace, Miss W., at her request, sang the first two verses of the hymn—

"I must have the Saviour with me—  
For I dare not walk alone;  
I must feel His presence near me  
And His arms around me thrown."

The child pleaded for the third verse, but Miss W. could not remember it. Following a slight pause the words, as it were, flashed vividly into her mind, and again the little one was made happy by her favourite hymn sung by a voice she loved.

Miss W. at this point herself fell into a trance for about fifteen minutes, and on returning found that her little friend had passed away in her arms, a happy expression on her face alone remaining as an indication of the gentleness of the passing. The same evening, in the course of a trance communication through Miss W., her Helper explained that she had been allowed to "take the journey" with her young friend and so together to meet those whose duty and pleasure it was to receive her with open hearts and out-stretched arms. It may be mentioned that on this occasion Miss W. had no recollection of what happened during her state of trance, but in the course of her clairvoyant experiences she has previously had the unique happiness of standing with those bright ones who receive the very young children and accompanying them throughout their paths through many beautiful—and some shadowy—phases, until reaching their Home in the Children's Sphere—Heaven's Fairyland.

#### MERCURY.

"Mercury" is a member of the Press who occasionally writes for LIGHT, and whose *bona fides* can be accepted without question.

#### DR. ELLIS T. POWELL'S SCOTTISH TOUR.

A very successful series of meetings has been addressed by Dr. Powell in Scotland.

On Sunday, March 26th, large and appreciative audiences filled the Queen's Hall, Edinburgh, which had been specially taken by the Edinburgh Association for the day.

On Monday, 27th ulto., he lectured under the auspices of the Glasgow Society for Psychical Research to an audience mainly of members of that Society, with a fair sprinkling of the public. The subject was "Psychic Research and Pre-Historic Man," and the Doctor's treatment of it appeared to be highly appreciated. At the conclusion the Chairman, Mr. J. Arthur Findlay, suggested that just as Herbert Spencer was the philosopher of the Darwinian movement, so Dr. Powell might be regarded as the philosopher of the Psychic Research movement.

On Wednesday "Psychic Research in the New Testament" was the subject of a lecture delivered before the Glasgow Association of Spiritualists, while on Friday, Dr. Powell, who was accompanied throughout his tour by Mrs. Powell, visited Dunfermline, the ancient capital of Scotland, where he lectured at the hall of the Dunfermline Association of Spiritualists on "The Psychic Side of the Life of Jesus." The meeting was probably by far the largest Spiritualist meeting ever held in Dunfermline, and the Association is to be congratulated on the success of this venture.

The tour concluded in Glasgow on Sunday, the 2nd inst., when Dr. Powell conducted the usual service of the Glasgow Association in the McLellan Galleries.

In the morning a large audience listened with appreciation to a lecture on "The Raising of Lazarus," while the crowd which thronged the hall in the evening listened with delight to Dr. Powell's personal experiences of Spirit Identity—including a very interesting case which had occurred only three nights previously with a local "voice" medium.—J. B. McI.

Our noisy years seem moments in the being  
Of the eternal silence.

WORDSWORTH.

### RAYS AND REFLECTIONS.

A correspondent (D. H.) who tells me that he is receiving spirit communications very much above his own intellectual level, gives the following examples: "Purity is an entire absence of any form of self-feeling." "Become not part of any experience, but retain your own awareness." Well, they are a little deep, but they strike me as essentially true. Purity can only be attained when the mind is emptied of self; and the wisdom of not making oneself part of one's own experiences is also apparent. My correspondent is not positive of the reality of spirits, but if he perseveres that proposition may prove itself.

Mr. Thomas Blyton, of Hendon, referring to the illustrations of moulds and casts of spirit hands and feet in the "Revue Metapsychique," suggests that an attempt should be made to secure moulds of faces and heads of materialised spirits in this country, but as the race of physical mediums seems to have almost died out, it is not at present a practicable idea. Perhaps in days to come when the hordes of fraud hunters are less aggressive, and the subject is approached in a more serious way, physical mediumship may revive and its results receive the attention they deserve. But we have still much to learn on the psychological side of the question. The chance-medley methods of the past, coupled with the fact that the medium was usually treated as a cross between a felon and a subject for vivisection, have sufficed to destroy the opportunities for which many serious investigators are seeking.

A vivacious lady contributor, in a recent letter, makes some amusing observations on the question of astrology and the weather during the first few days of April, which, as she brightly remarks, consisted of "Snow-storms, thaws, more snow-storms, frost, and heaps of other natural phenomena mentioned and classified in the Benedicite." It seems that a popular astrological almanack made the following predictions: "April the 1st, fine and mild; 2nd and 3rd, showery, on the whole fine growing month." My correspondent mentions that to these delightful predictions the astrologer added "a lot of little pictures" which she imitates. As I cannot reproduce them here I may say that they read as, "Moon sextile Mercury; opposition Mars." This it seems to me only adds to the offence.

My own study of astrology leads me to the conviction that it is really more of a science than the outsider might suppose. It deals with the interior principles of life in parallel to the working of physical law. But it is far too complex a matter for the average man or woman who has not time to make a deep and thorough study of it. And it is badly misrepresented by some of its exponents. It is probably only at its beginnings as a modern science, and as it relates as much to spiritual as to material laws, it is only natural that it should be the subject of much misunderstanding.

In some observations on the subject of misprints, a correspondent remarks that the occupation of proof-reading destroys one's humanity, kindness, faith and hope and turns one generally into a critic and misanthrope. It is a grave charge, but there is something to be said for it. I am only thankful that the majority of readers do not usually notice these errors which are almost unavoidable in these hurried and anxious times. All one can hope to do is to avoid the worst of them.

I am thinking of such a case as that of the American newspaper which, in describing the rise to fame of a veteran of the Civil War, announced that the battle-scarred warrior had at last arrived at the gaol. The mistakes were slight in themselves, but terribly important, and it was only on visiting the office of the newspaper in a state of burning indignation, that the victim discovered that "battle-scarred" should have been "battle-scarred" and "gaol" should have been "goal." It is not so bad when "psychic" is turned into "physic" or "automatic" into "anatomic," for the meaning then is generally clear, and the reader supplies the corrections. Bad writing has a lot to answer for.

Mr. G. K. Chesterton once expressed his indignation when he was made to speak of "the comic forces of the universe" when he wrote "the cosmic forces." For a long time he said it reduced him to a feeling of despair, but he explained that after long years he had come to see the full depth of the printer's meaning, and had arrived at the conclusion that the printer's word is always an improvement! However that may be, the printer deserves much more gratitude than he receives. He makes his mistakes like the rest of us, but often he corrects those of others, putting in the missing comma or omitted quotation point and rectifying the wrong date.

D. G.

## LIGHT,

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## GOD AND MAN.

## THE PENDULUM OF THOUGHT.

Age after age the pendulum of Thought swings forth and then back, and the Universal Clock is doubtless keeping its time exactly, however fast some of us may think it and however slow others.

From the conception of Deity as a kind of magnified man—an anthropomorphism—the thought of the world's philosophers advanced to a conception of God as altogether beyond and above all human ideas, until at last He became a kind of Infinite Abstraction and the great multitude which does not consist of philosophers were left, so to speak, fatherless and friendless as regards their religious instincts. Humanity does not take kindly to abstractions—it demands the concrete and the personal.

The pendulum swung back and we were by some thinkers presented with a new idea: "Man is the only God," that is to say, the principle of Deity is embodied in Man. To the simple-minded amongst the religious the conception seemed a kind of blasphemy, but it doubtless represented an aspect of the truth. It was the outcome of a human craving never to be appeased by intellectual systems. The love-principle in the human soul is not to be satisfied with mathematical formulæ, however exact. There arose a school of philosophers which called for the worship of Man—the deification of Humanity. It represented only one phase of the truth, but to its followers it seemed the complete idea—Deity in humanity. It was just a half-truth. It ignored the other half: Humanity in Deity.

The pendulum is still swinging, but although it travels to and fro, as though incessantly repeating itself, the hands of the clock travel forward and progress is made.

We are moving on to the time when the idea of God will be enlarged and beautified by the inclusion of all the conceptions concerning Him. Already the acute thinkers of our time have seen a significant limitation of the idea (very eloquent of humanity) in the use of the word "Him"—it denotes the masculine outlook, a natural sequence of that ancient religious thought in which man is dominant and woman an inferior creation. That little bias crops out everywhere in the history of Oriental religions—God must be a *He*!

It is a question of infinite range and complexity. All we essay to do here is to suggest in a few words the nature of the Ideal to which we are advancing.

Is it not the belief in and the knowledge of a God expressed to humanity in the two principles of Love and Wisdom, blended throughout the Universe in an infinite series of gradations from the lowest to the highest—a God who is at once Father and Mother, remoter than the most outlying star from one standpoint and from another closer than lover or friend?

Then the idea of "the God without" as something definite and complete will be corrected by the equally

necessary and important conception of "the God within," and the thought will be unified—a "perfect round" so far as the human mind is concerned. It will represent to the philosopher his highest ideal of Wisdom; to the poet his most perfect vision of Beauty; to the scientist the most satisfying Fountain of Knowledge; to the physician the Supreme Healer; to the lawyer the great Law-giver, and so on through all the ranks of humanity, each according to his need and his highest thought, but none exclusive of any of the rest. Thus will God work in Humanity until Humanity has learned to work in God, seeing itself reflected in all its ideas of Deity even as the ideas of Deity are reflected and embodied in Man.

The pendulum swings to and fro eternally—action and reaction—but the hands of the clock go ever forward. Man advances, growing ever, and as he grows so does his idea of God, the great Light of which he is at once beam and shadow even as his idea of God is the beam and shadow of himself.

## AN EASTER MESSAGE.

[Naturally we cannot guarantee the authenticity of the following sent to us by Florence Leslie, as received by her by automatic writing, but it coincides with a multitude of communications through other channels and will have interest for many readers.]

"I must tell you we are getting ready for Easter, because as I told you last year, Easter is a glorious time in the Spirit World.

"We have the most wonderful music, and the grandest of services; because, you see we do honour to those great spirits who are above us. And the 'gentle Jesus' you used to tell us about when we were little, is a very great and high spirit indeed. And in spite of what people say who don't know any better, He dwells in the highest sphere of any, as far as we can gather; and it is known as the Christ Sphere, because He has a greater degree of the real Divinity in His nature than any of the other great teachers who have been sent to the world, from time to time. I do not know quite what His real standing is here, but this I do know, that He is loved and revered above all the other Great Angels of Light; and I know that His face is almost too glorious for us to gaze upon, in its brightness. And yet He breathes forth love upon us, whenever we have been in contact with Him, and it is in His honour that the great Feast of Easter is held. And we love to come to earth at that time, and see the beautiful lilies in the Churches, and join with you in the prayers, and the praises."

## EASTER-TIDE.

Fear not, forsaken soul gone forth to weep,  
Haunting the turf where the dear ashes sleep,  
No tomb may keep Man's soaring soul in prison—  
"He is arisen!"

"Awake, thou that sleepest, and arise from the dead,  
And Christ shall give thee light!"  
And thou shalt know the beauty round thee spread,  
Each blade of grass, each blossom's graceful head,  
Each dew-drop o'er them shed,  
A Thought of God, made clear to mortal sight,  
To speed thy spirit in its endless flight  
From height to height!

Lo! the fair pastures in fresh verdure clad,  
Smiling beneath thy gaze, so sad, so sad,  
Shall make thee glad,  
Because in earth's surpassing loveliness  
'Tis thine to recognise and bless  
Shadows of things to come—that World to which we press!

"O Death! Where is thy sting?"  
Destroyed—we know the Self a deathless thing!  
"O Grave! where is thy victory?"  
Quenched in the Light of Immortality!

GERTRUDE E. METCALFE-SHAW.

## A PRAYER.

Make us of quick and tender conscience, O Lord; that understanding we may obey every word of Thine, and discerning may follow every suggestion of Thine indwelling Spirit. Speak, Lord, for Thy servant heareth—Amen.—CHRISTINA G. ROSSETTI.

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

The Rev. G. Coates, of Ripon, in the course of his address to a large attendance at the Wesley Chapel, Priory-street, York, on April 2nd, is reported by the "Yorkshire Herald," the following day, to have said: "He did not believe in Spiritualism, but he knew that spirits were present, for when a man died they only parted with his body."

Mr. Coates is within an ace of Spiritualism, if he only knew it. Someone ought to warn him before it is too late.

The Right Rev. Dr. Pollock, Bishop of Norwich, has recently been contributing a series of articles in the "Daily Express" dealing with the extent to which the Church has apparently lost its hold on the people. In the issue of April 6th, Dr. Pollock penned the following observations on Spiritualism:—

"Moreover, the war has brought the other side, to which some of the best have passed, nearer to our thoughts. Grief has tried to peep behind the veil. The spiritual is by no means rejected to-day. Many who do not come to Church to hear its teaching on the further life beyond warmly welcome methods which promise them access to things and states beyond the range of this present existence. Spiritualism is in many quarters very welcome. Now I venture to say that it is a misfortune that on this subject more people do not make the effort to learn what the Church has to teach and the Bible to say."

All would be well if the Church would only teach the people what the Bible has to say on the question of Human Survival in the light of Modern Psychological Research. The people are not to blame for their lack of knowledge on this vital subject. It is the inconsistencies of Church teaching, based on theological assumptions, that have driven so many thousands to find out the facts for themselves. The people who have acquired some definite knowledge of the status of the human being after death are naturally reluctant to look to the men of the cloth whose views are generally archaic and often entirely erroneous.

The "Referee" last Sunday published a letter from the Rev. G. Napier Whittingham, Vicar of St. Silas-the-Martyr, Kentish Town, London. This letter was in reply to an article over the signature Merlin, that appeared in the "Referee" the Sunday previously entitled "Why is the Church Dumb?" and to which we referred in these columns last week. In view of the remarks we make above in reference to the Bishop of Norwich it is instructive to have from the Vicar of St. Silas-the-Martyr what he believes the Church does teach on the question of life after death. The Vicar writes:—

"I cannot assent to Merlin's dictum that 'faith has failed,' nor can I let his question, 'Why is the Church Dumb?' pass without answer. Twice a day in the Church of England we profess our faith in the Communion of Saints, the sharing together or common good of all the faithful living and dead. To this statement of fact there can be only one meaning—that there are three states of existence: on earth, in the 'place of waiting,' and in Heaven. These three are united by prayer and by Communion. The Church of England has a definite answer to give to the question with which 'the very life of the Christian faith is bound up'—that 'becomes of the human soul between death and judgment?' As Merlin says, 'it seems a very simple question.' I agree with him, and therefore I offer a very simple answer. On this important matter the Church of England can have no different opinion from that of any other part of the Holy Catholic Church in which she professes her belief daily. Therefore, she teaches in accordance with Holy Scripture, 'it is appointed unto all men once to die, and after that the judgment,' that at the moment of death there is a 'particular' or individual judgment of the soul, the result of which determines its future—Hell if the individual died in final impenitence, Heaven if absolutely without stain, guilt, or spot of sin; and for those, the great majority, dying in various degrees of penitence, according to the light they have received, or according to their understanding, a temporal state of cleansing, purifying, and waiting, a growing less unfit for Heaven, called by some Hades, by others Paradise (as in the Eastern Church), and by others again Purgatory. This state corresponds to the 'Limbo' whither Christ descended after His death and 'preached to the spirits in prison.' This,

I would suggest, is the 'categorical answer' to Merlin's question."

The Vicar concludes his letter with the following statement:—

"There is no need of séance, mediums, trumpets, or table-rapping, for the souls of the departed are in the hands of God. We are in close touch with them; every prayer we say brings them nearer to us, and we are conscious of this nearness especially at Holy Communion. We pray that they may rest in peace, that they may have eternal rest, and that light perpetual may shine upon them. The Church of England, as a part of the Church Catholic, is not 'dumb'; this is her teaching, whatever individual members may allege, and nowhere does she or could she deny it."

We leave our readers to draw their own conclusion. But there is one thing very evident to us, that if this is the universal teaching of the Church of England, and we have good reasons to doubt it, then the Church must not reproach the people for their reticence in approaching the Church on these matters or for an ever growing realisation that the Church is really dumb, or shall we say numb on the question of the life beyond the veil.

In last week's "Penny Pictorial," in the course of an article entitled "Spiritualism or Trickery?" the author, Mr. David Gow, writes: "I have been asked why certain people make such a 'dead set' at Spiritualism and its phenomena. There are doubtless several reasons. I will only consider one. The whole of history shows us that humanity has a strong prejudice against anything 'new.' Every new idea has had a host of opponents. The 'miracles' of Spiritualism, it is true, are nothing new. They have gone on all through the ages. The literature of the past is full of them. They are recorded in the annals of every race. But to-day they are coming under scientific investigation for the first time, and arising amongst us after ages of disbelief, they appear to the ordinary man very new indeed, sometimes utterly incredible, and very frequently strongly objectionable. I have also been asked to explain the growth of Spiritualism of late years, in the face of all the ridicule thrown upon it. Briefly I should say that it is because it is true, and people are finding this out. Hundreds, perhaps thousands, of families are holding circles in their own homes and getting convincing results. As these are gained without the presence of paid mediums there is no question of fraud or fake, and sometimes the sceptical members of a household get some startling experiences."

Alexander M. Thompson, the well known writer on social topics, in the course of an article in last Sunday's "Weekly Dispatch" entitled "Our Psychic Powers—A New Era?" writes: "So my old friend Blatchford has been brought in the ripeness of his years and wisdom to abandon the materialist positions which he had defended with such vigour and eloquence in the past, and to reconsider the possibility of a 'soul's survival after the body's death.' This change of attitude in so renowned a materialist is characteristic of the time's reaction against the bumptious dogmatism of half-baked knowledge which permeated our bright youths in the period following the daring sweep and grandiose hypotheses of Darwin, Huxley, and Tyndall. New worlds had been opened to the Early Victorians on every side by a wave of the wand of Science, space had been widened and deepened with swiftly accelerating speed, the air was filled with new theories of Life, of cosmic and atomic mechanism, which should have set the young generation soaring into the infinite on wings of poetic speculation; instead of which the wholesale surge of new ideas produced a sort of congestion which shrivelled rather than nourished the minds of retail thinkers. Having read 'The Origin of Species' and 'Zoological Evidences as to Man's Place in Nature,' the smart young men of 1870 thought they knew everything. But in the course of the last fifty years we have come to realise that the brilliant scientific researches and achievements of the nineteenth century do not absolutely and finally account for the whole of the cosmic phenomena but rather make us realise the more clearly our ignorance of their mystery. . . . The inquiries of the Psychological Research Society have positively established the fact that apparitions of dying persons to their friends are too numerous to be due to chance alone. It is not possible to ignore the record of phenomena which cannot be explained by known causes, from scientific men like Sir Wm. Crookes, Russel Wallace, Prof. De Morgan, Prof. Schiaparelli, Prof. Morselli, Sir Oliver Lodge, and Prof. Chas. Richet. The latter says that he is as severe in accepting evidence as a judge who is trying a man for his life, but he considers the proofs of telepathy and of spiritual materialisations absolutely certain. These witnesses obviously are not idiots. It is equally evident that they are not scoundrels. How, then, can we deny them a respectful and curious consideration?"

## A STUDY OF HAUNTINGS.

ADDRESS BY MISS H. A. DALLAS.

"Through her writings in LIGHT, her books, and her numerous contributions on our subject to periodical literature, the name of Miss Dallas is, I should think, known wherever Spiritualism is known." In these words Mr. George Wright, presiding on Thursday, April 6th, in the hall at 6, Queen Square, at the last of the special meetings of the winter session of the L.S.A., introduced the speaker of the evening.

MISS DALLAS, in her opening remarks, said there were probably among her hearers those who had more experience than she had had on the subject on which she was about to address them. From these she felt sure of sympathetic attention because they were not strangers to one another. They had exchanged ideas and knew each other in a way. To those who were comparatively newcomers and who might feel as she did in the early stages of her inquiry, that they were faced by chaotic problems and with much that was opposed to their ideas, she wished to say "Do not be discouraged by the sense of perplexity. In my own experience the sense of perplexity is a precursor of fresh and clearer understanding of subjects. F. W. H. Myers encouraged me by saying that in this great subject the greatest and best results would be the prize of whoever could be most patient." "Only," he said, "let them follow fearlessly wherever truth may lead and beware of pre-constructing from too few factors their formula for the sum of things."

With regard to the phenomena classified as hauntings they were still far from having reached a convincing interpretation which would co-ordinate the various occurrences; consequently any fresh experience which might help either to expose the fallacies in any explanation that had been offered or to corroborate suggestions which seemed satisfactory, deserved to be carefully noted and studied. One of the fallacies they were apt to fall into was the assumption that all experiences called "hauntings" were of the same nature and due to the same cause. It was far from probable that this was the case. For instance, poltergeist phenomena, when not traceable to the "naughty little girl" might be the product of forces not yet understood, not necessarily directed by intelligence, or they might be the efforts of some discarnate intelligence to effect some result we did not apprehend, or again they might be unintentional, i.e., a by-product of forces which were being exerted for a purpose other than the results observed. It was possible that intelligences unseen by us were experimenting as to methods of operating on our material plane and in so doing effects might occur unintended, and, to all appearance, senseless.

When an apparition was seen, or a sound heard, in a house, the common surmise was that someone who had lived in that house had been attracted back to the former abode. That seemed in some cases to be not unlikely; a strong sense of possession appeared occasionally to be the attracting impulse. Hauntings of this kind did not offer any serious problem to those who, on other evidence, were convinced that dying did not, *per se*, alter a man, and that his consciousness might still be occupied with familiar objects. But when haunting figures were seen persistently for many years the experience was not so easy to understand.

Here Miss Dallas alluded to the "Morton" story recorded in the Proceedings of the S.P.R. and quoted at length in the Rev. Charles L. Tweedale's book, "Man's Survival After Death." This case presented many curious features. The haunting figure was heard and seen at intervals for the space of eleven years. Sometimes it was so solid as to suggest materialisation; at other times (especially in later years) it was ethereal; sometimes it was visible to several persons, and sometimes only one person in the room could see it. On certain occasions it seemed to have been perceived by dogs. The case suggested many perplexing problems. Why was the figure sometimes apparently solid and at other times shadowy? Was the spirit habitually dwelling in the house, but usually invisible? Or was she only an occasional visitor? Why was she sometimes visible to only one person and at other times seen by several? Were we justified in assuming that the spirit was locally present or was the apparition only a mental vision telepathically induced? Miss Dallas thought some light was thrown on the matter by a statement made by "Estelle," one of the spirit guides of Lady Radnor (Proceedings, Vol. IX., p. 78, etc.). "Estelle" said that while sometimes the spirit seen was locally present, at other times the image was only the reflection of thought, or, as she called it, "a shadow." "A shadow," she explained, "is when anyone thinks so continually of a person that they imprint their shadow or memory on the surrounding atmosphere." This

might account for the different character of the manifestations in the Morton Hauntings, the more ethereal apparitions being shadows or reflections of the thought of the spirit who at other times actually visited her home. Myers said that some apparitions seemed like "dreams of the dead," and suggested that there may be "an involuntary detachment of some element of spirit, probably with no knowledge thereof at the main centre of consciousness."

This hypothesis, Myers recognised, did not cover all cases. Miss Dallas heard him once relate a case in which the footsteps of a sick person, absent from her home but longing to be there, were heard in the passage of the house. In this instance, he believed, if the lecturer understood him aright, that some effect was produced, not on the material atmosphere, but on the metetherial environment. If this were so it might be assumed that the sound heard was not registered by nerves of the physical ears of the percipients but by their equivalents in the psychic organism.

Miss Dallas passed on to consider what was meant by "dreams of the dead." We dream when our minds were withdrawn from consciousness of our normal surroundings. If the discarnate withdrew their consciousness occasionally from their normal surroundings and vividly recalled earth memories, these might aptly be called their "dreams." That such vivid memory, resulting from concentrated thought, might produce phenomenal effects on sensitive minds was a fact supported by evidence. An instance was afforded by the Manning Case reported to Professor William James in 1894.

Again, we had the statement made by Johannes in Mr. Bligh Bond's "Mount of Vision," that to him and those with him who loved their old Abbey of Glastonbury, it was still standing in all its glory. That intimation that combined group thought created vivid images for discarnate spirits, taken with Mrs. Manning's experience and "Estelle's" statement, afforded a clue to experiences related in "An Adventure," of the ladies who visited the Petite Trianon at Versailles. The notion that Marie Antoinette and her contemporaries agreed to visit Versailles on that particular occasion was a clumsy hypothesis not readily to be accepted, but it was not unreasonable to conceive that those associated with that tragic page of history might be linked together by a group of memories and that when their combined thoughts were concentrated on the scenes with which those tragic events were associated their concentration created thought images which were telepathically perceptible to the sensitive minds of certain visitors.

Incidents of this character seemed to confirm the view that hauntings were often the effects of intensive thinking—"dreams" we might call them—of past experiences. But this hypothesis alone was not a sufficient explanation in all cases. Sir William Barrett held that "There is much evidence which cannot be explained away on behalf of an excursive action of the soul." This seemed to imply that in those cases the spirit was locally present in the spot where it was seen or heard. But what after all did we mean by local presence? Were we not in some sense locally present in any spot where we could make our activity felt? Such questions, however, would carry her hearers into metaphysics quite beyond the scope of her address, which she hoped had raised points which might lead to discussion. (Applause.)

Miss Dallas's hope was realised. Strange experiences were related and several questions were asked and answered. At the close the CHAIRMAN moved a hearty vote of thanks to the lecturer for the interesting, scholarly, and thoroughly clear manner in which she had dealt with a subject of extraordinary difficulty, on which it was impossible to generalise.

The motion was seconded by MR. HARCOURT WYNNE PUGH, and carried with acclamation.

**A REMOVAL.**—The London Central Spiritualist Society wish to notify their numerous friends and members that they have removed their headquarters from Furnival Hall to the Minerva Rooms, 144a, High Holborn (entrance in Bury-street). Meetings are held every Friday evening from 7 to 9 p.m., and an attractive programme has been arranged throughout the year.—M. B.

**MR. JAMES DOUGLAS'S INVESTIGATIONS.**—To a members' meeting at the British College last week Mr. Hewat McKenzie described the recent experiments with Mr. Douglas and the Crewe Circle. On the last occasion, Mr. Douglas was accompanied by an eminent photographer, who was profoundly interested in the experiment and appreciated the conditions for investigation afforded him by Mr. Hope and Mrs. Buxton.

## JESUS AND THE WAILING JEWS.

EXPERIENCES OF THE DEPARTING SPIRIT.

BY DR. J. SCOTT BATTAMS.

Miss Dallas (p. 189) has given a very natural and appealing explanation of Christ's attitude towards the Jewish wailers, which a consideration of the occult significance of death would seem to amplify and complete.

To the Man of Sorrows, the Master of Compassion, natural grief was a sacred thing, and any noisy counterfeit must have excited in Him a stern disapproval. I suggest that He, the Great Adept, would know the profound importance and solemnity of the period during which the spirit is withdrawing from its earthly tenement.

We are taught by every school of Occultism that during this period, whether brief or prolonged, and even for some time after the "silver cord" has broken, that there passes before the departing spirit a panorama of the life just ending. In orderly sequence, and stretching back to childhood, these self-revealing pictures pass before him and he sees himself as he really is, and not as he may have appeared in life. It is also significant that no deep feelings are now aroused, lest they should blur the passing records. For if suitable conditions exist they are deeply etched into the astral body, and form the Ego's debit and credit account on the other side. There the freed spirit is again confronted with his life's records; but he now reads them with clearer vision and an intense capacity to feel. He sees the effects of causes he himself initiated; his strivings towards the higher bringing him satisfaction; his wallowings in the lower, remorse and suffering. He has no illusions, for he knows himself, even as he is known. The more vivid the record the greater the response, and the more surely is evil eradicated, and good assimilated.

We surround the in-coming ego with every safeguard; and when the spiritual significance of physical death is better realised, then will our solemn duty to the dying take a more enlightened form.

There should be perfect quiet; no "wailings"; no "moanings at the bar"; no hysterical lamentations. With greater reason than they know, do the Churches order prayers, not only for the "dead," but for, and with, the dying. Nor need we doubt that strong, helpful, loving thoughts and aspirations have a potency of their own—when physical death is certain, occultism declares that the frequent administration of stimulants is a sin against the dying, as it causes painful shocks by hampering the action of withdrawal.

If the life panorama be a reality (we have its counterpart in falling from a height) and of such far-reaching importance, then sudden death in any circumstances and from this point of view alone, must be a calamity, whether self-inflicted, or by the law or as the result of accident.

But the law of Compensation works unerringly, guided as it is by Perfect Justice and Infinite Love, and so adjusted as to make for the progress of the individual, whether a debased and cowardly suicide, or a gallant soldier fighting for the Right. With this assurance we may rest content.

## IS SPIRIT PHOTOGRAPHY TRUE?

A large and interested audience listened in Unity Hall, Wakefield, on Wednesday, April 5th, to a public debate on the above subject. Mr. H. J. Osborn, lecturer-journalist (London), sustained the affirmative, and the negative was taken by Mr. E. Bush, of Hope-Crewe trickery fame. Mr. Bush failed entirely to meet that case in any way, brushing it aside with the assertion that there never had been a true spirit photograph, and resting almost wholly on his own alleged experience at Crewe. He conceded honesty to those who believed they got such "extras," but they were in every case deceived by trick mediums!

Mr. Osborn showed a series of lantern slides, including portraits and written messages, every one backed by direct evidence; some obtained in box cameras, and others without camera, and also groups of members of the Society for the Study of Supernormal Pictures. As to these latter, Mr. Bush ventured the view that they included a good many "big and little liars."

Mr. Osborn made great play with the spectacle of Mr. Bush presuming to class Sir A. Conan Doyle as either a liar or a simpleton easily deceived by trickery! Pinned down to deal with the affirmative case, Mr. Bush again and again fell back on his own "belief." The large audience cheered to the echo Mr. Osborn's conclusion, opposing to the dicta of a confessed trickster the sworn evidence of persons of probity and honour; to the vapouring of prejudice and misrepresentation, the calm, considered reasoned results of scientific research. No vote was taken, but the attitude of the audience left no doubt about the affirmative being the winning cause. In fact, so poor and ineffective was the counter case, that Mr. Osborn had really a too easy victory. Mr. Bush himself complimented him in having presented a good case—"the best that could have been made."

## THE WHITE GATEWAY.

BY SYDNEY W. KITCHENER.

I sat, as I thought, alone, but suddenly became conscious of a presence in the room. The vision of a white-robed spirit-lady appeared to me. She was not only calm and beautiful, but wise and dignified, like Minerva. Moreover, she seemed determined to impress me with the reality of her existence, and in so doing the dazzling whiteness of her robes shone forth unmistakably as if they were made of silvery light. I waited and watched for a few seconds, wondering what her mission was and expecting a sign from her. Then she showed me a beautiful white Gateway which she had built in the air. I looked but not for long, for suddenly the lady and the Gateway vanished, and I fell to meditating.

Many are the paths through which we must travel in the course of this our earth-life, and some of these are beset with more dangers than our mortal minds can foresee. Hence our numerous mistakes and illusions. If we can but trust to the Infinite Power to lead us every step of the way, we shall be rewarded with great Light. There is on earth no human soul that does not need this priceless radiance from the great Beyond, for all of us are fellow travellers in a world of shadows. Not by taking upon ourselves the task of trying to unfathom the riddles of our existence through the dubious channels of intellect shall we alight upon eternal truths concerning the spiritual world. Rather let us depend upon the vivid intuitions of the Soul which come to us sharply in our silent moments, when maybe some ministering spirit is standing near us with loving thoughts to help us. We may all know what it is to find Light in this way, for there is within us the Immortal Soul which illuminates, if we earnestly seek it in Silence. Not through the avenues of sense either shall we possess the fruits of spiritual desire. Nor shall we find a Lighthouse across the dark and troubled waters of self-pitying emotion. The way will become clear to us if we renounce all thoughts of self, and trust in the beneficent Father God to lead us into the quiet havens of Peace.

But the progressive soul is not destined to rest for long. There is work for us all to do. We must become active in Service, which is the Test of Love. The crying need of the world to-day is more Light and more Love. Each of us has his or her work to do in our Father's vineyard. This work is the pathway through which the soul must traverse ere it reaches its appointed goal. Sometimes our service is through suffering, but let us go on and never turn back, for the suffering soul learneth wisdom and doeth the will of the Father.

There is a white Gateway for those who seek to serve others, and all who truly love are led to it sooner or later. It is the Gateway of the Garden of the Soul where the flowers and the fruits of the Spirit grow. And there is a Guardian Angel at this mystic portal to welcome every Pilgrim to his own Garden of Eden.

## THE MEDIUMSHIP OF EVA C.—

Mr. Fred Barlow (Birmingham) sends us the following translation of a letter received by him from Dr. Geley, Director of the International Metapsychic Institute (Paris):  
Paris, March 23rd, 1922.

DEAR SIR,

Herewith the particulars you ask me for in reply to the allegations of Major Hall-Edwards.

1. It is untrue that Mdlle. Marthe Beraud has ever been condemned to imprisonment. This medium has never been detected in deliberate fraud. I worked with her for one and a half years, and I can guarantee, on honour, the genuineness of her faculties.

2. It is untrue that Mdlle. Marthe Beraud has never given sances unless Madame Bisson was present. Before she knew Mme. Bisson, Mdlle. Marthe worked with the wife of General Noel, and during that time Professor Richet experimented with her and obtained the most striking phenomena which he details in his masterly treatise on Metapsychic Science.

This leaves none of Major Hall-Edwards' assertions standing. I concur in your inferences, but you do too much honour to this person . . .

You may use this letter as you think fit.

Yours, etc.,

G. GELEY.

**£5 PER CENT. INTEREST—FREE FROM INCOME-TAX DEDUCTION**—can be obtained on your Savings. Dividends paid Half-yearly in full. Easy Withdrawals without expense or deduction. SECURITY. ASSURED. Assets over £1,000,000. Reserve Funds £50,000. Advances made towards purchase of Freehold and Leasehold Property. Full particulars from WESTBOURNE PARK PERMT. BUILDING SOCIETY (Chairman—ERNEST W. BEARD, Esq.), 136, Westbourne Terrace, Paddington, London, W. 2.

# THE WOOD OF THE TRUE CROSS.

LEGEND, VISION AND MATERIAL FACT.

By MRS. F. E. LEANING.

It has probably occurred to many who have witnessed the marvels of psychometric faculty that results of immense interest would arise from its application to genuine relics. It is true that two great difficulties stand in the way, the first of which is the almost insuperable one of making quite sure that any alleged relic is genuine. The traffic in such things was universal over a long period in Europe, and a third thigh-bone of St. Thomas or a fifth hind-foot of the ass which made the entry into Jerusalem, are only typical of a host of anatomical impossibilities which excited the reverence of the faithful in the past, and may still lie beneath their altars in the present. Among impersonal relics the wood of the True Cross held undoubtedly the most prominent place, and in spite of the tradition of its destruction by burning, the existence of fragments of it in the world cannot be said to be an actual impossibility. But here arises the second difficulty. In the hands of a devout believer, or even of one who suspects the nature of the relic, a medium will be liable to behave much as a compass does which is deflected by a mass of iron in its near neighbourhood. The majority of sound psychometric readings are of those where the sitter is ignorant of some at least of the facts given, but certain experiments have proved definitely that suggestibility in a sensitive reaches a very high degree, and we cannot afford to leave it out of account in examining his readings.

This is to be seen clearly in two cases, at least, in which the Wood of the Cross, if such it were, has been submitted to psychometrists. The first was that of a Miss Hall, a friend of W. T. Stead, who had travelled in the Holy Land and brought back with her an interesting collection of natural and other objects, obtained at various places having sacred associations. She had, thus, a stone from the Dead Sea, another from Bethlehem, a third from Gethsemane, and so on; and, most prized of all, a little cup resembling an egg-cup, of which she held the firm belief that it had been part of the Cross. Holding this belief, she obtained, as she eagerly desired and expected to obtain, clairvoyant visions and descriptions of the Crucifixion. In the case of R. J. Lees, she reports that he began with apparently quite disconnected scenes, and "seemed to be working his way through the rubbish of centuries," till he came at last to the day of Pain. The reading, however, is further vitiated by a previous sensitive having already handled the cup and received this impression. Miss Hall considered all this a corroboration, but it is equally open to the view of its being a reflection of ever-growing intensity from her own mind. It was offered a third time to a psychic, Mrs. Bliss, who added the interesting variation that she got a date, 1413, and a name, Paul Burnett, which she believed was the maker's name.

"I see a little instrument in his fingers," she added. Miss Hall asked, "Can you go back to more ancient times with that?" The psychometrist answered: "With that I see large table; many sitting round it; wine in peculiar glasses; men very, very ancient, more like biblical type. Table being cut into pieces, and I should say that this came out of the table of the Lord's Supper."

We may take it here that the scene of men whose mediæval costumes suggested a "biblical type" to the seer, and who are engaged in cutting a table to pieces, may quite possibly have been the origin of the cup. The medium's further statement that she heard clairaudiently that it was cut out of the cross, after Miss Hall had told her so, and asked whether she could not see the Crucifixion, is of no value in comparison; as it was obviously a response to the sitter's suggestion; and Mrs. Bliss, according to Stead's account, was a particularly suggestible subject.

A more recent instance of a relic of the Cross being used in a psychometric test is the case of the Welsh medium investigated by Mr. Jaybee and reported to Professor Henslow. Extreme care in avoiding telepathic influence was taken in all this series, the articles not even

being sent from the owner to the sitter direct, but through the intermediary of a third person, quite ignorant of the contents of the parcel. In this case, so far from the reading being a confirmation of the sitter's belief, the belief rests rather on the reading itself, which was obtained independently by Dr. D'Aute-Hooper also. Olwen, however, had it first, and all we are told definitely, or rather, indefinitely, about the piece of wood, is that it was believed to have been found in one of the palaces of Nineveh by Layard; and the Editor assumes on various grounds that it had originally come from Jerusalem. Part of the Cross discovered by Helena in 326 and left in the Basilica of the Resurrection, was carried away by Chosroes, the Persian, on the plundering of the city, and not restored till nearly three hundred years later. The sitter conjectures that, failing the definite certainty of its source, this fragment may have been enshrined in some church or monastery where it was an object of reverence and meditation, as some such theory seems called for to account for its effect on the sensitive. Her mind seems to have been a blank of such simple ignorance that she did not recognise the significance of the scene she described, and was surprised, but not particularly moved or interested, on being told. For this very reason the reading is more valuable, for few mediums exist whose minds are not sophisticated by the familiar knowledge of the Gospel story.

The "great darkness overshadowing" the whole vision, the description at first of a long pole, with "something hanging on it," and the coming into view through the gloom of a cross-piece near the summit; the sense of intolerable pain; of groups of people dimly seen about the foot—all this suggests something more than imagination. And what constitutes a touch of the greatest originality and charm is the further vision of the cloaked figures with a recumbent sheeted form, placed in "a dark spot or cavity." But this dark cavity, evidently the rock-hewn tomb in Joseph's garden, is spoken of as "very ornamental and very pretty," the seer adding the second time "there is a lot of flowers on it." One cannot forbear picturing, in future, the grace of waving grasses and blossoms about the sepulchre, little heeded though they must have been by the mourners engaged in that sad scene under the night skies of Palestine so long ago. Whether Olwen's vision were one arising from the veritable contact with the cross, or whether it were induced by unseen influences; this mention of flowers, adds a gleam of beauty and tenderness which it would be ungracious to overlook, and which we should be loath to lose.

The account of this medium's vision, which can be found in full in "Spirit Psychometry," is followed at every point by elucidations and Scripture references. It is enriched by its very simplicity, which owes nothing to the conventional conceptions which are the accretions of hundreds of minds dwelling on the same outline of facts. In comparison with the readings previously spoken of in connection with the cup, it certainly rings truer and is in other respects less painful reading than those. They may be seen in the second volume of "Borderland," where there is also a picturesque account of a necklace or ornament of shells, which Mrs. Bliss thought had been offered by a woman to procure the freedom of Jesus. She described the woman in blue and white robes, taking the shell-chain from her neck and giving it to one of a group of seated men, a dark man with long hair, long beard, and moustache. We know of no historical basis for such an incident, but it has a pathos of its own, in the circumstances, which is very touching, like the legend of the crossbill. We are often called upon, in our subject, to reject the beautiful in the interest of the true, but we need not reject the morally beautiful because a place cannot always be found for it in the world of material fact. The offering of the necklace may not have taken place, but the acts which symbolise moral courage, the daring sacrifices of love, the devotion of a disciple, albeit they do not avail to stop the dreaded tragedy, have yet an immeasurable value to Him Who receives them, and to those of us who are able to profit by their inspiration.

**LIGHT THE LIFE-GIVER.**—We owe everything to light; without it life is impossible; it is light that we are searching for all our lives everywhere and in everything. The importance of light for the conscious intellectual life is so great that, as Purkinje pointed out many years ago, a better illumination of our houses by windows and good illuminants should distinctly favour the growth of social life. Light

not only drives away sleepiness but increases the general activities and enlarges the sum total of consciousness. In the extreme north, with its endless night, psychic life attains a very low degree of development; and a distinguished observer (Johannes Müller) has remarked that in darkness we can never be so witty and intelligent as in the light.—From "Sleep," by M. DE MANACRINE.

## NATURE'S RESURRECTIONS.

A very fruitful and enlightening fact concerning the two greatest days of the Christian Year is that both closely cling to the prominent natural phenomena; the one to what we may call the rebirth of the sun; the other to the return of Spring—Nature's Christmas Day and Nature's Easter. We say "closely cling to," but perhaps it would be nearer the truth to say "grow out of," for it is hardly to be doubted that the Christian Year, with its red-letter days, was very largely influenced by the Nature-worship of pre-Christian times.

The Christian notion of the resurrection of the body is now not only untenable, it is tiresome; it has ceased to be a stately error, and is becoming simply silly. The transition strongly set in something like sixty years ago. At that time, the resurrection of the body was very largely and very seriously believed; that is to say, it was believed—as so many other monstrosities were and are believed—from unquestioned and unproved habit; but the atmosphere has changed, the point of view has altered, the semi-scientific frame of mind has taken the place of the old awe-struck and devout credulity, and the very preaching of the old programme has served to discredit it. It is indeed quite arguable that the vivid preaching of such men as Spurgeon and Talmage, those two vehement leaders of the evangelical host, did more to break down belief in the resurrection of the body than all the teachings of the "infidels."

Talmage was a particularly lively preacher of the resurrection. He knew all about it, and he revelled in describing it with all the relish of a theatrical showman and all the unconscious lying of a precocious child. Here are glimpses of one of his "great" sermons on the resurrection:—

The work of grave-breaking will begin with the blasts of trumpets and shoutings.

And now the air is darkened with the fragments of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mate—bone to bone, sinew to sinew—until every joint is reconstructed, and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed.

The uncouth millions of the dead rushing out of the gates of eternity, flying towards the tomb, crying, Make way! O grave, give us back our body.

Crash! goes Westminster Abbey, as all its dead kings and orators and poets get up! Crash! go the Pyramids! Snap! go the iron gates of the modern vaults! Strange commingling of spirits searching among the ruins for their bodies.

On this grave three spirits meet, for there were three bodies in that tomb! Over that family vault twenty spirits hover, for there were twenty bodies. A solitary spirit alights on yonder prairie—that is where a traveller perished in the snow.

We need not nowadays refute such fantastic theatrical nonsense as that, even though there are still people who believe in it. We need only reprint it—and turn to Nature's beautiful processes to see in what the true resurrection is to be found. All Nature's creative processes are slow and gracious. Her kingdom "cometh not with observation." Slowly she unfolds her loveliness, and manifests at once her tenderness and her power. Out of the old she brings her new, and the old comes to mind no more. Her cradles are our graves, indeed; but her new births are like her sun-rises; they at once follow her nights and dawns. So her resurrections are resurrections *out of* the body, not resurrections of the body. Paul stated it in an analogy which, though not quite perfect, has deep meaning in it:—

Someone will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body . . . and, as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The analogy halts, and inevitably halts a little, but the holding aloof from the crude notion of the resurrection of an old body is splendidly complete. The pretty analogy of the different "glories" is especially delightful; and the majestic differentiation of the "natural" (or earthy) body and the spiritual body is perfect.

The clingers to the earthy body, the lingerers about the grave, to which they looked with anxious eyes for their

main hold upon personality, did not understand, or could not grasp, the glorious idea of spirit-life as not only a real but a higher mode of existence; and it is precisely here that our testimony is of vital importance. The two primary truths of Spiritualism—that the body is only the instrument of the spirit-self, the real self, and that this spirit-self persists on a higher plane after the death of the body—are so simple, so natural, and, in a sense, so obvious, that we may confidently look to them to make an end of the old grotesque and heathenish notion of a resurrection of the body.

The real resurrection of Jesus was the passing on of his spirit-self, and as such it is the symbol and promise of ours. In days gone by, before Science introduced us to its wondrous realms of the intangible and the unseen, it was exceedingly difficult to grasp in any way the idea of spirit-life and a spirit-world: but the way (thanks to Huxley, Tyndall, Crookes and Herbert Spencer in earlier days, and to a host of enlightened men and women in and out of the Church to-day) is easy now. To deny the going forth of a spirit-self is now unreasonable: to doubt it is a pity: to believe it is an unspeakable gain; and, for belief, dear Mother Nature makes beautifully plain the way.

## "THE CATHOLIC CHURCH AND SPIRITUALISM."

"Catholicus" writes:—

I was very interested to see the article by "Orivel" on "The Catholic Church and Spiritualism." There is an impression left by the writer which I submit should be corrected. This impression is that candidates for beatification or canonisation are submitted only by reason of the miraculous acts with which they may have been connected. The truth is that however important or interesting the "dossier" of evidence may be, the cause of an "ecstatic" would receive scant attention in a Roman process if that cause were started because the candidate was reputed to have been an ecstatic. Evidence regarding the miraculous does, of course, form part of a process; but it requires no great learning as a hagiologist to estimate how comparatively small a part that usually is. I should also like to remind "Orivel" that in order to bring home to the readers of LIGHT the existence of the Church's methods of testing evidence regarding the miraculous it may be ingenious to substitute terminology used in psychic circles for that used in the Church, but this method of exposition has its pitfalls. The simplest way to demonstrate its fallacy would be for the writer to attempt the reverse process.

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### THE PROOF DIRECT.

Those who have witnessed the apparition of a distant deceased friend, of whose death they were wholly unaware, or have heard the statement at first hand, are far more impressed by this single occurrence than by any amount of evidence derived from reading reports of apparitions. This was the case with myself when a young friend of mine narrated to me the following account of the apparition she experienced; nor did the searching cross-examination she was submitted to, at the meeting of the Psychical Research Society where I read the account, shake her testimony in the least. The full report will be found in the "Journal of the S.P.R." for May, 1908. An important feature of this incident is that the percipient was at the time at school in a convent in Belgium, where she had absolutely no access to newspapers, or any other sources of information which might have suggested the apparition. Briefly the case is as follows:—

A gentleman, of some note, shot himself in London in the spring of 1907. There can be little doubt that his mind was unhinged at the time by the receipt that morning of a letter from a lady that blighted all his hopes; before taking his life he scribbled a memorandum leaving an annuity to my young friend, who was his god-child and to whom he was greatly attached. Three days afterwards (on the day of his funeral) he appeared to this god-child, who, as stated, was being educated in a convent school on the Continent, informing her of the fact of his sudden death, of its manner, and of the cause which had led him to take his life, and asking her to pray for him.

The mother, anxious to conceal from her daughter the distressing circumstances of her god-father's death, waited to write until a few days after the funeral, and then only stated that her uncle (as he was called) had died suddenly. Subsequently, upon meeting her daughter on her return from the Continent, the mother was amazed to hear not only of the apparition, but that it had communicated to her daughter all the circumstances which she had never intended her daughter to know. Careful inquiry shows that it was impossible for the information to have reached her daughter through normal means.

—SIR WILLIAM BARRETT in "On the Threshold of the Unseen."

### PSYCHIC SCIENCE IN PERIODICAL LITERATURE.

The current number of "The Hibbert Journal" is exceptionally interesting from the psychical as well as from the philosophical standpoint. An outstanding aspect of the religious question is handled by M. D. Petre in "Still At It: The Impasse of Modern Christology," and by the Bishop of Ontario in "Modern Christology and the Plain Man." On the psychic side, we have "Pestered by a 'Poltergeist,'" in which Mr. Nigel Kerr tells of strange experiences in a house in Italy. It appears to be in reality a well-verified case of "haunting" of the ordinary kind, where the manifestations are of an audible nature with no visual evidence. In "Telepathy," Mr. W. R. Bousfield, K.C., F.R.S., refers to Mr. Clodd's deliverances on the question of the "occult" and gives some of his own experiments in telepathy as contravening Mr. Clodd's sweeping conclusions. In the "Discussions," the Rev. Dr. Oviden, of St. Paul's Deanery, Dublin, deals with the question of water-finding, citing his own experiences in the matter in refutation of Mr. Clodd's statements.

"John o' London's Weekly" of the 8th inst., contains an article entitled "There are no Spirits," by Professor Charles Richet, who relates some of his experiences in connection with psychic phenomena, but, as might be expected, although he accepts the reality of the manifestations he does not endorse the interpretation of them as evidences of spirit agency.

"The Outline of Science" (Part 11) contains a most important article on Psychic Science by Sir Oliver Lodge, giving a general summary of the subject, accompanied by numerous photographs and diagrams.

THE CHURCH OF THE SPIRIT, CROYDON.—A sale of work and a "social" was held on the 5th and 6th inst., at Harewood Hall, in aid of the Building Fund of this Church. Mrs. Ellis Powell, who was accompanied by Dr. Powell, performed the opening ceremony in a very graceful manner, and was handed a beautiful bouquet by little Miss Betty Everson. Dr. Powell, in the course of a brief but impressive little speech, said that Spiritualism was sweeping across the land like a tornado. The stalls were admirably stocked with useful articles and tastefully decorated. The stallholders were: Mesdames Leaning, Hobbs, Hunt, McCulloch, Morriss, Tattersall, Trend, Peel, Cooper, Scholey, F. Bell, P. Bell, Sennett, Parker, Green, Warry, and Levy. An excellent programme of music was provided, the artists being: Instrumental Trio, Messrs. Everson (piano), Gamble (violin), Muggidge (cello); songs were given by Mrs. Prangiell, Miss Dulcie Scholey, and Mr. Dudley Scholey. It is expected that the Building Fund will benefit to the extent of about £120.

## HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull. If I remember correctly—and I do remember correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:—

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted. "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

### SEND NO MONEY.

So confident are the principals of the Roth Memory Course that once you have an opportunity to see in your own home—easy it is to double, yes treble, your memory—in a few short hours that they are willing to send the Course for free examination.

DON'T SEND ANY MONEY. Merely write a letter, and the complete Course will be sent at once. If you are not entirely satisfied, send it back any time within three days after you receive it, and you will owe nothing.

But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal,

### ROTH MEMORY COURSE,

The A.B.C. Correspondence Schools,

(Dept. L.) PATERNOSTER HOUSE.

## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

### THE VALIDITY OF AUTOMATIC WRITING.

W. HEPPEL.—Your statement that enquirers are warned against the cultivation of automatic writing "in the last two issues of LIGHT" is a misunderstanding of the actual facts. Automatic writing is a valuable means of communication, especially with the more advanced beings on the other side. But such a power is not to be acquired by practice, a series of lessons, or by "forcing" the gift; the means as well as the information are supplied by higher powers, and all we can do is to provide opportunity, in case our physical mechanism is suitable, and "they" desire to use it. Any effort on our part is likely to result in semi-hypnotic action of our own muscles, and an expression of what, however elevating its expression, is but a derivation of our own sub-conscious. This is the real "bogey," and not the willingness to submit ourselves to the control of higher agencies, passively, as a typewriter records our own impressions. If you are chosen, as an instrument, do not resist, but do not imagine that the choice rests with you, or that you can demand communication, for that way lies "excess and misuse."

### PROFESSIONAL MEDIUMSHIP.

G. F. W.—It is a difficult and disputed question. Paid mediumship may be offensive to some, but if it is a question of the morality of paying for the services of mediums, why is not the same objection urged against the payment of any other form of service? Mediums, remember, have usually hard and painful lives, often embittered by the attentions of callous and inquisitive folk, wholly oblivious of the delicate faculties they are using for a fee. Hostile or sensation-mongering investigators have by their methods lessened the opportunities of investigators actuated by worthy motives. But the position of the latter is far from hopeless. If you cannot buy a plant ready-grown, the next best thing is to obtain the seeds and sow them. In other words, form your own circle and develop your own medium. The professional mediums all had to go through the same process. It takes time and patience, but often there are some pleasant surprises. Some people, although utterly ignorant of psychic phenomena, are powerful mediums, needing only the conditions of a circle to develop their powers with rapidity and ease. And phenomena elicited in this way are often more satisfactory—not to say educative—than those obtained amongst strangers. Nevertheless the objection to payment for psychic services may easily be exaggerated. It stands to reason that persons who have made mediumship a life work can present results far superior to those obtained by casual and amateur efforts.

### THE LIMITATIONS OF SPIRITUALISM.

TRUTH-SEEKER.—When you demand that the "messages and manifestations" shall come to us untainted by earth you are asking for something supernatural. One might as well require that water shall rise higher than its natural level or take some other shape than that of the vessel which contains it. That is our reply to the many critics who let their transcendental views run away with their common-sense and who hurl charges of "materialism" at anything which savours of the earth, as though the earth—God's handiwork—were intrinsically vile! To us Materialism simply denotes an attitude of excessive devotion to the material world as though there were nothing else and nothing higher. There is a kind of Spiritualism which goes to the other extreme and is equally to be condemned. Both extremes represent a want of balance in the persons concerned. Everything that comes into this world must inevitably take its shape and colour from this world. Those who will not be convinced of the reality of a spiritual world except by some evidence of a quite unearthly and unnatural kind, will have to wait a very long time. They will never get it, indeed. But why this bias against the life of earth and its associations? Is it not a relic of an old and false theology that still cramps the human mind that has not acquired the power of thinking for itself.

### MR. TRAILL TAYLOR AND PSYCHIC PHOTOGRAPHY.

A PHOTOGRAPHER.—"If such a distinguished photographer as Mr. Traill Taylor was convinced, how is it that there is still so much scepticism?" We give it up. Life holds many mysteries, except for very young men and Rationalists, and even they don't know everything. Seriously, we should suppose that it was partly because Mr. Taylor, who was editor of the "British Journal of Photography," approached the question without prejudices and without self-sufficiency and was consequently given opportunities denied to the unworthy. It was the late Mr. Andrew Glendinning who first drew Mr. Taylor's attention to the matter, and the distinguished photographer gained under test conditions results that he found entirely convincing. Then he "spoke up" as a witness for the subject, and received the kind of reception which is customary in these matters. If he had condemned it, his testimony would have been received with appreciation and respect. But he was an honest man and disappointed the sceptics. But his testimony remains, and it is a sour morsel for the maw of the unbeliever. Mr. Traill Taylor was an Orkney man, but we know little of his biography. His popularity, like that of so many other pioneers, was dimmed by his witness to an unpopular truth.

## "POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

### "EVERYONE HAS SOMETHING TO SAY."

A copy of this attractive booklet will be sent free to any reader of "LIGHT" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to

THE PRINCIPAL, The A.B.C. Course in  
**EFFECTIVE SPEAKING,**  
(Dept. L.) Paternoster House, London, E.C. 4.



## THOUGHTS FOR THE TIMES.

## THE POWER OF IDEAS.

Those who possess ideas are truly spiritual and progressive people. When they work, they work as flowers grow, from centres through their own organisations. Organisations come up here and there around them; they spring up and bring forth, like harvests in the fields. Thousands, yea millions, are this hour waiting for such centre-born organisations.

There are persons who, destitute of ideas, see merely the forms which restrain and circumscribe them. Such externalists think that the world is wrong, and must be brought to their standard of right. That is bigotry. Must I hate my brother because he enters the Calvinistic Church, and shun my sister in the Church of Rome, because she does not think as I do? Ideas lift us out of thoughts, above forms, above creeds, above doctrines and systems, and breathe the spirit of unbounded charity and good will.

The moment you ascend to the presence of an idea, you discover that men are not constituted to be driven into or out of existence. Their appetites and passions cannot be easily destroyed by legislation. It is true that good laws may hamper and destroy, to a great extent, the vices of society. But how do most of our best laws originate? They originate with legislators and governors who have ideas. A few good men first proclaim the principle; then the office-seeking politicians grasp it and say: "There is success in that creed," and they take hold of it, and carry into politics what was at first a glorious effort with a few philanthropic minds.

Plenty of persons are lifted out of the mud and despair, not by an idea, but by a pair of comfortable shoes. It is so much better to begin with people where you find them. Show that you are a genuine brother or sister, that your interest is not selfish, but of divine ideas, and the heart.

Do a benevolent act for the express purpose of being publicly applauded for your benevolence, and the result will do you no good. The motive would be selfish, and the action could not bring a blessing. If your existence needs expansion and your mind culture, then promote benevolence and culture in others. Go out of your selfish circles into the society of the poor. Never think that because you go to the bedside of the sick, you will yourself be cured. If you

(Continued in next column.)

## 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.*—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. H. Boddington. A social will be held on April 26th at 7 p.m.; tickets, 1/3.

*Croydon.*—*Harewood Hall, 96, High-street.*—11 and 6.30, Mr. Percy Scholey.

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

*Holloway.*—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—Good Friday, public circle, open to all, commencing 7. Saturday, 7.30, whist drive, as usual, in aid of Building Fund. Sunday, 11 and 7, Mr. Ben Carter, of Halifax, address and clairvoyance; 3, Lyceum. Easter Monday, grand tea and social (tea to be served at 5); tickets 1/- each (children, 6d.). Wednesday, 8, Mr. and Mrs. Brownjohn, address and clairvoyance. Friday, 8, free healing centre. Membership invited: subscription, 6/- per annum.

*St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).*—7, Mr. H. W. Engholm. Thursdays, 8, service and clairvoyance.

*Shepherd's Bush.*—73, *Becklow-road.*—11, public circle; 7, Mr. H. Bolton. Thursdays, 8, Mr. and Mrs. Gribble.

*Brighton.*—*Athenaum Hall.*—11.15 and 7, Mrs. Darby, S.D.C. Tour, week's mission; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mrs. Darby.

*Peckham.*—*Lausanne-road.*—7, Mrs. G. Prior. Thursdays, 8.15, Mrs. B. Stock.

*Bowes Park.*—*Shaftesbury Hall, adjoining Bowes Park Station (Down Side).*—Sunday, April 16th, at 7, Mr. Leslie Curnow.

*St. Leonards Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).*—To-day, Saturday, at 3, flower reading; 7, psychometry. Sunday, at 11 and 6.30, Mrs. Annie Johnson. No meeting on Monday.

*Worthing Spiritualist Mission.*—17, *Warwick-street.*—April 16th, 6.30, Miss Morse. 19th, 6.30, Miss Morse.

bestow healthful influences upon the sick, without undue exhaustion, you are sure to be personally benefited. Do good from a selfish motive, and you will find a chemical poison at the very heart, which will leave your nature as poor as a miser is with his full coffers.

Let us concern ourselves not deeply with organisations and instruments of labour; for, with true ideas, helpful organisations will inevitably come. Thus every wholesome organisation comes up. An idea starts a principle; the principle reveals the law; the law dictates the method. An organisation, consequently, is inevitable. Individual labours for mankind will bear good fruit when governed by the inspiration of ideas. Such labours may be distributed and imitated throughout parts of civilisation. Great philanthropists slumber here and there waiting for some occasion to resurrect them. Act well the part of a spiritual being; be faithful to what is true and good; the future will take loving care of both itself and you. This is a heavenly rest that comes from true inspiration of ideas.

—From "Death and the After Life" (Lectures by ANDREW JACKSON DAVIS).

**BOOK AND NEWSPAPER TESTS.**—The Rev. Charles Drayton Thomas has produced an admirable book on this subject. It is entitled "Some New Evidence for Human Survival." Published by W. Collins, Sons and Co., at the price of 10s. 6d., it will probably be ready by the time these lines appear. A review of the book will be given in LIGHT in due course.

**PUBLIC CLAIRVOYANCE.**—At the British College recently, when Mrs. Podmore was the public clairvoyant, a name "Harold" was given, and recognised by a gentleman in the audience. A sensation of extreme cold was described and a description given of a young man who lost his life by drowning through falling out of a small boat. This was fully recognised, and the accompanying message was entirely appropriate, and showed a knowledge of existing conditions in which the young man would have been interested: At a group for the investigation of Psychometry at the College, a lady's belt was placed on the tray with other articles. The tray was taken to Mrs. Annie Johnson, the medium, who, on touching this particular article, described a young woman holding bluebells, and then sensed a wood and Spring surroundings. A sensing of existing health conditions in the home of the wearer of the belt was also given. When the description was read to the wearer, who was not present and did not know her belt had been placed on the tray, she and a friend immediately recognised the description of the bluebell incident. It related to the last occasion upon which she and a deceased friend had been together, when they had spent a day in the woods gathering bluebells. Some years ago this lady sat for a psychic photograph at Crewe, and upon her breast was laid a fine bunch of bluebells, as an "extra," purporting to be given by this same friend. I have since seen this "extra" and verified the story. The health conditions given were also most accurate, and physical power for psychical phenomena also mentioned by Mrs. Johnson distinctly concerned the owner of the belt.—B.

## R. M. S. P.

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&  
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# LONDON SPIRITUALIST ALLIANCE, LTD.,

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

Telephone: MUSEUM 5106.

## TO ALL READERS OF "LIGHT."

*At the beginning of this Year, I put forward the claims of this Alliance on all those who are interested in Psychical Science and Spiritualism.*

*This appeal has had satisfactory results.*

*In view, however, of the rapidly increasing circulation of "Light" there must be many readers who have not seen my previous letter in these columns. There are also, no doubt, other readers, who have deferred acting thereupon.*

*In both cases many prospective members may feel reluctant to pay the full subscription of one guinea now that the Spring Session has come to a close.*

*To meet this very reasonable feeling it has been decided to admit new members after Easter for a payment of FIFTEEN SHILLINGS only, which amount will entitle them to membership for the present year, ending December 31st, 1922.*

*I need not commend the advantages of membership to definite Spiritualists.*

*I would, however, repeat that the L.S.A. offers unique advantages to the inquirer, however sceptical he may be. Thus, members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.*

*The member who joins as an inquirer has also the advantage of hearing all departments of the subject dealt with by men and women who are acknowledged authorities.*

*Inquirers are necessarily and properly unwilling to identify themselves with Spiritualism until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the powers and processes of the spirit of man.*

*I therefore earnestly urge every subscriber to "Light" to support this Alliance.*

GEORGE E. WRIGHT,  
Organising Secretary.

## PROGRAMME OF MEETINGS.

SUMMER SESSION, APRIL 27th—JUNE 16th.

### SPECIAL THURSDAY EVENING MEETINGS.

APRIL 27TH—Opening meeting, Musical programme. Brief address by the Organising Secretary, **Mr. GEORGE E. WRIGHT**. Light Refreshments provided.

MAY 4TH—**Mr. E. WAKE COOK**, "The Father of Modern Spiritualism—Andrew Jackson Davis."

MAY 11TH—**Mr. ALBERT J. STUART**, "Spiritualism from a Business Man's Point of View."

MAY 18TH—**Mr. H. W. ENGHOLM**, "The Life Beyond the Veil."

MAY 25TH—**Miss MARGERY BAZETT**, "Some Personal Experiences."

JUNE 1ST—**Mr. A. W. TRETHERWY**, "A Study of Stainton Moses."

JUNE 8TH—**MR. H. ERNEST HUNT**, "Spiritual Law in the World of Affairs."

### FRIDAY AFTERNOON MEETINGS.

These meetings are held in the large hall at No. 6, Queen Square, from 3 to 5 p.m. There is a conversational gathering for members and friends at 3 o'clock. At 4 p.m. "Morambo," the spirit control of **Mrs. M. H. WALLIS**, will speak on special subjects relating to spiritual life and conduct, and their relation to this and the future existence, or answer questions submitted by members.

Light refreshments are provided at a nominal charge.

### MEETINGS FOR CLAIRVOYANCE.

These are generally held both on afternoons and evenings throughout the sessions; they are served by all the best known Clairvoyants of the day.

### LECTURE CLASSES.

During the Autumn and Spring Sessions, special Lecture Classes are conducted by leading exponents of Psychic Science. These classes are particularly adapted to meet the needs both of those who require instruction in the elements of psychic knowledge, and also of Spiritualists who are desirous of pursuing their studies in various departments of psychic research.

### STUDY CIRCLES.

Circles for practical study in different branches of Psychic Science will be arranged to suit the convenience of members. Considerable importance is attached to the facilities thus offered for obtaining personal realisation of the great fundamental truths of Spiritualism.

### THE PSYCHIC TELEPHONE.

An outfit of the above apparatus has been generously presented to the Alliance. It will be available for members' use by arrangement.

### THE LIBRARY.

Experience has shown the vital importance of a careful study of the literature of Spiritualism and Psychic Science. This literature is already large, and it can be said without fear of contradiction that the London Spiritualist Alliance possesses the finest library of books in the Empire on these subjects. It might well be claimed that the subscription is exceptional value merely for the use of the library, apart from the other numerous advantages of membership.

The Librarian has a very wide knowledge of psychical literature, and is at all times happy to advise inquirers regarding a suitable course of reading.

### BOOK SALES DEPT.

All the latest works on Spiritualism and Psychic Science can be obtained at the Retail Book Department.

## “— WHY HAST THOU FORSAKEN ME ? ”

A Terrible Cry That is Repeated This Eastertide by Innumerable Little Ones DYING FROM STARVATION.

Can YOU Pass By on the Other Side Heedless of the Terrible Plight of Russia's Children ?

Will You Not Make a Sacrifice This Easter in Remembrance of “THE GREAT SACRIFICE MADE FOR YOU ?”

**EASTER, 1922**—Once again, the uplifted Cross is raised on High, with its message of Redemption to a sin-stricken world. Shall it not bear a message of Mercy, shall it not shed a Beacon of Hope to those remaining millions of Russian Children who are still in the Death clutches of Famine and Pestilence ?

“He shall gather the lambs with His Arms, and carry them to His Bosom.”

**YES**, the Friend of friendless has given us His Divine injunction. Dare we, on the Eve and Day of His great Sacrifice, be guilty of the basest ingratitude to which an unheeding and thoughtless heart could sink ?

Would that all could see those spectral hordes of hunger-maddened mites—babes and boys and girls from whose features even the numan impress has departed—whose attenuated limbs scarcely hang upon their emaciated frames—whose sunken eyes are glazed with the shadow of impending dissolution—whose hearts beat so faintly that the throb is almost imperceptible—and to whom every dawning day is but a prolongation of utter despair and inconceivable suffering.

Shall we not now, this Eastertide, do well to ponder over this Divine remonstrance :

“Whom hath this world's goods and seeth his brothers have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?”

This is a direct personal issue which none can evade—a command from on High which it would be sacrilege to ignore, for every starving child in Russia who remains uncared, unfed and unloved is a rebuke upon our Christianity and a stigma upon the Charity which Eastertide, of all times, should cause us to display in its widest, truest and all embracing sense.

And now we have the greatest and most glorious opportunity to emulate His example. Not only to be harbingers of Hope but almoners of life—direct saviours of those whom He loved to have near Him. For by upholding the noble life-redeeming work of the “Save The Children Fund,” each and all can enjoy the most sacred and sweet of human emotions.

### EVERY ONE CAN HELP.

There is a child for everyone to save—for Russia's countless millions of starving children spread from north to south, from east to west of that unhappy and afflicted land.

There is rescue work for all to do—in which all may share—no matter in how small or large degree! Yet whilst we hold and wait for others—the deadly decimation increases and continues.

Can you refuse to participate in the noblest task that human hearts could respond to? Can we, when life's day is over, face the reproach we should so justly deserve?

“Lest the face of love and pity Turn from us another day.”

Such a judgment and censure must never be earned, but rather must it be said, “Well done, thou good and faithful servant.”



Acute Starvation, Virulent Disease, Appalling Desolation and eventually an agonising Death is the present lot and late awaiting millions of Starving Children in Russia this Eastertide.

Midst all the solemn harmony which ushers in The Great Day of Divine Sacrifice, can you not hear that dread and awful discord of Death, moaned in the direst agony by the millions of Starving Innocents in Russia? Ours the glorious day of Eternal Redemption—theirs the unending night of Famine! A contrast so vivid that it should forbid us to think of Easter happiness until we have made a sacrifice worthy of that made for our Redemption. Act, and act at once lest those you might have saved pass beyond the veil.

IT MIGHT HAVE BEEN OUR LOT!

It might have been, through the inscrutable decree of Fate, that this Britain of ours might have been brought to its knell, that our loved little ones might have endured, as are Russia's innocent babes enduring the ferocity of a famine whose ravages have never, in the annals of civilised history, been equalled. Happily a merciful Providence has cherished and guarded these isles.

But our spirit and our soul must never be branded with an aloofness and insularity which can witness the death-throes of innocent children unmoved.

The Save the Children Fund, The Russian Famine Relief Fund, The Society of Friends Fund,

realising how stupendous the task of relief is and the need for co-operation, have agreed to work together under a JOINT COMMITTEE of Representatives of each Fund with Sir Benjamin Robertson as Chairman.

**WE MUST GIVE, AND GIVE, AND THEN GIVE AGAIN.**

We have given and we must give. We have fed a few and we must endeavour to feed all. We must succour and sustain until those happier, brighter times shall come when Russia's soil shall gleam with golden harvest and when once again in her homes there shall be peace and plenty.

And this day will come all the sooner if you help, and now—not waiting for others to give first—but eagerly out of whatever abundance you have been blessed with, to throw that bread upon the waters which shall so surely return.

The “Save the Children Fund” plead with you for your pity and compassion. Surely you will not let them plead with you in vain? Time is too precious to waste in this holy and righteous cause, for whilst you wait and delay in forwarding your subscription, little lives are flickering out like expiring candle-lights.

The opportunity is now, the time is now, for the need is now.

### “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.

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To Lord Weardale, Chairman of Committee of “Save the Children Fund,” (Room 25a), 42, Langham St., Gt. Portland St., London, W.1. Str.—I would like to make a gift to help the Starving Children in the Famine Areas of Russia, and enclose £5 & donation to the “Save the Children Fund”

Name .....

Address .....

“LIGHT,” 15/4/22

T. C. BRICH, LTD.

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