



## London Spiritualist Alliance, Ltd.

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

TELEPHONE: MUSEUM 5106.

### MEETINGS IN MARCH.

**FRIDAY, MAR. 11th, at 3 p.m.**

Conversational Gathering. At 4 p.m., Trance Address on Physical Mediumship. Medium, Mrs. M. H. Wallis.

**TUESDAY, MAR. 15th, at 3.30 p.m.**

Clairvoyant Descriptions by Miss Violet Ortnor.

**THURSDAY, MAR. 17th, at 7.30 p.m.**

Special Meeting, when a Lecture will be given by Mr. J. D. Beresford on "Personal Reactions to Spiritualism." The chair will be taken by Viscount Molesworth.

**FRIDAY, MAR. 18th, at 3 p.m.**

Conversational Gathering. At 4 p.m., "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

**SPECIAL NOTICE.**—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

**SUBSCRIPTIONS FOR 1921 ARE NOW DUE.**

**Marylebone Spiritualist Association, Ltd.,**  
STEINWAY HALL, LOWER SEYMOUR STREET, W.1.

SUNDAY EVENING NEXT, at 6.30, MR. A. VOUT PETERS.  
March 20th, Dr. Ellis T. Powell.

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Steinway Hall is within two minutes' walk of Selfridge's, Oxford St. Spiritualists and inquirers are invited to join the Association.

**The London Spiritual Mission,**  
18, Pembridge Place, Baywater, W.

SUNDAY, MARCH 13th.

At 11 a.m. ...	MR. ERNEST MEADS.
At 6.30 p.m. ...	MR. E. W. BEARD.
Wednesday, Mar. 16th, 7.30 p.m. ...	MRS. ANNIE BRITAIN.
Friday, Mar. 18th, 7.30 p.m. ...	MRS. CHARNLEY.

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Tuesday, Mar. 15th, at 7 p.m. ...	MR. ERNEST MEADS.
Thursday, Mar. 17th, at 3 p.m. ...	MISS MCCREADIE.
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Devotional Group, Thursday, Mar. 17th, at 6 o'clock, Miss Stead.	

**Wimbledon Spiritualist Mission.**

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

Sunday, Mar. 13th, at 11 a.m. ...	MR. H. E. GOOD.
" " " 6.30 p.m. ...	MDME. DE BEAUREPAIRE.
Wednesday, Mar. 16, 3-5 p.m., Healing	MR. & MRS. LEWIS.
" " " 7.30 p.m. ...	MRS. M. E. SUTTON.
Friday, Mar. 18th, at 7.30 p.m. Lecture by MR. H. E. HUNT, on "Memory and Imagination" Tickets 1s. each.	

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Sunday, 11.30 a.m. ... } Speaker and Demonstrator, MRS. M. CROWDER.  
Monday and Tuesday }  
Worthing Branch—West Street Hall, Worthing, every Sunday, 6. Wednesday, 3 and 6.

**Delphic Club, 22a, Regent Street, S.W.1.**

Wednesday, Mar. 16th, at 5 p.m. ... Annual General Meeting.  
Friday, March 11th, MR. JOHN KELLAND.  
"Science of Numbers."

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Tuesday, March 15th, at 3.30 p.m.—MRS. WESLEY ADAMS.

Friday, March 18th, at 8 p.m.—MRS. PODMORE.

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**By J. HAROLD CARPENTER.**

March 13th, at 3.15 p.m.: "Colour."

At the close of each lecture, not longer than 45 minutes in duration, a short devotional meeting is held for those desirous of obtaining contact with or help from the Spiritual Spheres.

Doors closed at 3.20. Admission free: silver collection.

## Wanted to Purchase.

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# LIGHT

A JOURNAL OF  
SPIRITUAL, PSYCHICAL, & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,096.—Vol. XLI.

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SATURDAY, MARCH 12, 1921.

[a Newspaper]

PRICE FOURPENCE.

## What "Light" Stands For.

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

## NOTES BY THE WAY.

In earlier days we occasionally had reason to fear that the idea of spirit control and spirit influence was being rather overworked in some directions. It looked as if in the first flush of their enthusiasm some ardent new-comers to Spiritualism were beginning to regard themselves and others as little better than puppets operated by agencies in the Unseen World. They did not realise that the man in the body is just as truly a spirit as the man out of it, and may often indeed be mentally and spiritually superior to some of his unseen associates. But it was very natural and very pardonable, for the tendency of a convert to some new vision of life is to pursue the matter to extremes. New thought, it is said, is very like new wine. It goes to the head where the head is not strong and seasoned, and even then it is no easy task to hold the balance reasonably. There is so much in this matter of spirit influence and spirit direction on which the wisest have to confess themselves ignorant.

\* \* \* \*

We were led into these reflections by observing the extent to which the lives of many persons suggest the idea of a more close and perfect guidance from the unseen world than even the subjects of it might suspect. We were not alone in the observation of the matter. We have listened to many strange self-revelations (usually under the seal of confidence). Some of these came from persons who were not adherents of Spiritualism—a few even regarded that subject with coldness. They had become gratefully aware not only of some mysterious Providence guiding their affairs, but also that occasionally (so it seemed) it acted through the agency of other persons who appeared to be moved in some strange way to offer help and service at some critical time. They were sometimes the last people to whom the person benefited would have looked for aid, and they acted "in a way quite unlike themselves."

\* \* \* \*

In his comprehensive book, "Man-Making" (John Watkins), which gives us the ripe thought of a man of science, Mr. W. E. Benton surveys the career of mankind from its beginnings until to-day when science is able to trace the signs of a living humanity which has passed from the physical region to another

state of life. In his chapter on "Postmortem Man," he finds that the question, "Is what we call death a birth into an advanced phase of manhood?" is answered affirmatively by pre-historic, historic, and modern man with cumulative evidence; and in some remarks on the achievements of science, he writes:—

Science has now drifted, or been borne, to the shores of an unseen and imponderable spiritual kingdom, the kingdom of ether. Science knows many wonders greater than immortality. Science is only yet beginning to learn to read the Bible of Nature. Science knows more of the possibility of immortality than of its impossibility.

And on Modern Spiritualism he says that it

is emerging from the furnaces of doubt and ridicule, and is now fearlessly recognized by every sort and condition of men, as science is now recognized by religionists, and as Christianity is being recognised by the older faiths.

\* \* \* \*

From Mr. Joseph Conrad's new book, "Notes on Life and Letters," we take the following illuminating passage:—

"An Immortality liable at any moment to betray itself fatuously by the forcible incantations of Mr. Stead or Professor Crookes, is scarcely worth having. Can you imagine anything more squalid than an Immortality at the beck and call of Eusapia Palladino? That woman lives on the top floor of a Neapolitan house, and gets our poor, pitiful august dead, flesh of our flesh, bone of our bone, spirit of our spirit, who have loved, suffered and died, as we must love, suffer and die—she gets them to beat tambourines in a corner and protrude shadowy limbs through a curtain. This is particularly horrible, because, if one had to put one's faith in these things one could not even die safely from disgust, as one would long to do."

Mr. Conrad, to employ the vulgar tongue, has "gone off at the deep end." If his statement were accurate, we should be of his opinion. But it is not so. In the first place, Immortality and Human Survival are not the same thing, and we have never claimed that they were. Immortality is a spiritual state beyond our conceptions of time and space, and will never "betray itself fatuously by the forcible incantations of Mr. Stead or Professor Crookes." This would be a wild statement in any case, for there was no question of "forcible incantations." But the whole paragraph is eloquent of a writer who, however able—and we gladly admit Mr. Conrad's eminence in literature—has a very imperfect acquaintance in this instance with his subject. He is dealing with a laboratory matter and confuses it with the sublimities of transcendental experience.

A BISHOP AND SPIRITUAL HEALING.—The late Bishop Mylne is said to have held a firm belief in Spiritual Healing, and used to relate many wonderful results, including cases of healing in his own family. We could wish that more of the Bishops would take an interest in this subject. It would be far more practical and valuable than inquisitions into points of doctrine.

THE AUTHOR OF THE EPISTLE TO THE HEBREWS.—The attribution of the authorship of the Epistle to the Hebrews to Prisca (otherwise known as Priscilla, the wife of Aquila) has been very strongly and learnedly argued by Harnack in a German treatise published some twenty years ago. So far as we know no English translation exists, but if it does we shall be very glad to hear from the publisher in order to refer enquiring correspondents to the book. Their curiosity on the subject has been stimulated by Dr. Ellis Powell's references to the Epistle as being the work of a woman and not of a man.

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

# THE COUNSELS OF CLAUDE.

Further Messages Recently Received by Mrs. Kelway-Bamber

From Her Son, Claude, Killed in France, November 11th, 1915.

## SOME UNUSED POWERS.—THOUGHT FORCE.

Nothing connected with God is still. In Nature, which is His expression, things are ever moving, growing, changing, however slowly. I have told you that all animated things are kept alive by the God or Life Force. They act as conductors for this power which passes through them in a steady stream and into the Earth, which acts as a magnet under some law which works almost like gravitation. When there is any obstruction in a human body through disease the flow is lessened through that part of the body, and the effect of this is seen by the change that takes place in the Aura. When the obstruction is complete death ensues, and the body, no longer held together by the life force, disintegrates. Normally the Life Force flows downward through the body into the Earth but abnormally, owing to obstruction, it is pushed up again; this is why at death the spirit passes out of the head, for it is forced out by the upward moving Life Force. Though the Life Force comes from God it can be helped and augmented, or limited, by man. Some people attract enough Life Force merely to live, others absorb sufficient of it as it passes through them to give them an excess of vitality which can be utilised in many ways for increase of physical, mental, or spiritual power. A few people have done this unconsciously, but it is possible for anyone to learn provided they have patience, stability, and tenacity of pur-

responsibility. With the knowledge to draw on greater good comes also the knowledge to draw on greater evil. The thought condition about the Earth is almost like wireless. Thought currents, numberless by reason of their multitude, are constantly crossing and recrossing in every direction. Numbers of people have not cultivated mental control; they are receptive to anything and everything. Their minds are like weathercocks which turn and twist with every wind that blows. They are unstable, liable to be easily influenced for good or evil. They are inconsistent. These are the slipshod thinkers (if you can call them "thinkers" at all!). I have told you before absolute self-control is the secret of success in life, success almost undreamed of if the control is complete. This means, of course, not only the control of the body and its senses, but the control of the mind, a much more difficult and greater thing. With this control and the power it would give to draw on the universal thought consciousness you can see the wonderful possibilities open to anyone who attained it. It is not easy; indeed, it is very difficult. It is of immense value; a heavy price must be paid for it in consequence. The mind must be controlled and disciplined till it is thoroughly efficient and can be concentrated at will without waste of effort on any desired subject.

When man has gained this power and uses it for good the world will be well on the way to the millennium.

## The Passing from Earth: From "Leader."

WE look upon Birth and Death both as very real sacraments. In birth the child comes forth out of darkness into the light of the sun. In death the child is born unto the greater light of the Heavens of God—no more, no less.

He goes forth on wider service—those who have done well as veterans tried and found loyal and good, those who have done better as officers to command, and those who have done very well as Lords to rule.

Death therefore ends nothing, but carries forward what has been begun, and, as it stands between the earth phase of life and the life of the spheres, so it is a sacred thing enshrining a transaction blended of both, and so a sacrament, as we use and understand that word.

When a man comes near that hour when he shall change his sphere there occurs in his being a reassembly of such elements as have been gathered and engendered during his life on earth.

These are the residual particles of those experiences through which he has passed—of hope and motive and aspiration and love and other expressions of the true value of the man himself within. These are dispersed through the economy of his being and are ambient about him also without.

As the change comes near they are all drawn together and gathered up into his soul, and then that soul is carefully drawn from the material envelope and stands free, as being the body of the man for the next phase of progress in the Heavens of God.

But death sometimes comes of shock and in a moment of time. Then the soul is not so far completed as to be of full health and strong to go forward. It is necessary to delay the onward progress until those same elements have been withdrawn from the body material and duly incorporated into the body spiritual.

Indeed, until this has been done well and fully the man is not well-

born into the spirit. It is like a birth before the full time into the earth life, when the child is like to be weakly, and only gradually to grow strong as he gathers to himself what forces he lacked when he came into the light of the sun.

So we say that Death is a sacrament, and indeed it is a very holy thing. Some few of your race—and more than you wot of, by the way—have disrobed of their bodies of earth without passing through that disintegration more slowly which in the eyes of men stands for Death. But the essential act is identical in both.

And, in order that death might be paid due honour in its more usual form, He who is Lord of Life did not scruple to pass that way from life to the life of ages.

By the manner of His death He showed that, whatever be its form and value in the eyes of men, it is an act normal to the journey of human-kind as it presses onward toward the upper reaches of the River of Life which comes from the Heart of God.

† From the Vale Owen Script.—Weekly Dispatch, June 13th, 1920.

pose. There are many unknown physical, psychic, moral, and spiritual forces round man. Intangible, it is true, but more powerful even than the natural physical forces which he, through science, has already discovered and is learning to utilise. They are one and all contained in, and are attributes of, the one great power which we call the God or Life Force as I explained before.\* Unfortunately few men have vision or imagination. Because these supernatural things are intangible and are not likely they consider to bring them any immediate material gain they ignore the study of them. It is not intended that the material, mental, and spiritual should be antagonistic or even disassociate. When men are properly developed they will have and enjoy the simultaneous possession of all three. They will appreciate and value each in its true perspective. They will find that the study of these supernatural things, be they psychic or spiritual, helps them in all material matters. They will learn to use thought force. They will learn to get into telepathic communication with others without mechanical aid. They will be able to draw on the world consciousness for wonderful knowledge and inspiration if they attune themselves to all that is highest and best. There is no limit but your own to what you may receive. But with greater power comes greater

## THE POWER OF THOUGHT.

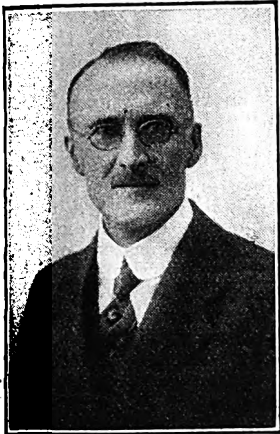
The creative power of thought is now a truism and is liable in consequence to be insufficiently considered. It is not only the result of thought in action or materialised form that matters but the actual thought itself. It is that which is impressed on the world consciousness. A definite, evil thought is as bad (as far as it goes) as an evil deed; though its results are not so far-reaching at the time, and therefore its reaction is less. For instance, suppose a man thought of committing a murder (but did not eventually do so) he would be registering all the passions of hate and envy, or whatever he felt in that particular connection, but, as he did not actually commit the deed, there would not be the subsequent feeling of fear of detection, nor would retaliating thoughts of evil be registered by the victim's friends which would inevitably have been the case had he followed his original intention. A thought once impressed on the world consciousness affects other minds, therefore responsibility does not end with its registration. It's like sowing a poison seed. Let's take our old simile of the

\* Claude's Book.

† The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

# THE SPIRITUALISM OF PARACELSUS.

LECTURE BY MR. W. J. VANSTONE.



MR. W. J. VANSTONE,  
The Popular Lecturer on  
Psychic Subjects.

"A prophet is not without honour, save in his own country and in his own house." The words have applied to many great teachers and thinkers, and not least to the remarkable man, to the vicissitudes of whose varied career, together with some of the features of his very original ideas and teachings, we were introduced by Mr. W. J. Vanstone in his lecture in the hall of the L.S.A. on the 3rd inst.

The Chairman, MR. HENRY WITHALL, in opening the proceedings, alluded to Mr. Vanstone's great powers of concentration on any subject he took up in his lectures, and to his wise method of getting in touch with the atmosphere of a man's life and judging the events in his career in

accordance with the prevailing thought of the times in which his lot was cast. It was especially necessary in the case of the subject of that evening's address that they should get through the outer shell of the historical records to the heart of things, and so arrive at a sympathetic understanding of the man and his work. Mr. Withall went on to refer to the devotional meetings which Mr. Vanstone had conducted in which helpful thoughts were focussed on those who needed help and upliftment. Before the lecture Mr. Weismann would play a little soft music, and he (the Chairman) asked his hearers to take that opportunity to concentrate their thoughts on those whom they knew who were sick or in trouble—especially two members of the Alliance, near to himself, who, except in spirit, were unable to be with them. He also asked for sympathy for the friends and relatives of two good friends of their cause, who had just passed away—Mr. Hanson Hey and Mr. F. Lederer.

Mr. Weismann at the piano then played a beautiful composition, after which Mr. Vanstone commenced his lecture.

MR. VANSTONE claimed at the outset that the voluminous writings of Paracelsus, though nearly four hundred years old, dealt in an explanatory way with all the phenomena of Spiritualism as we knew it to-day. He pointed out that this great philosopher, scientist and occultist was as much a Spiritualist as any one of us. Mr. Vanstone thought that the Spiritualism of to-day needed, perhaps, to learn from the long past how complex and profoundly divine were the vital principles of its faith and experience. He then proceeded to give a sketch of the life and times of Paracelsus, showing the valiant fight he made for freedom in thought. He was the victim of persecution for his

opinions. Quotations were then read from the works of this remarkable man, and all were struck with their application to present-day discoveries. It was evident that this profound thinker had right intuitions when he said that spiritual powers could not be employed until spirituality was awakened in one's own nature. He said: "A knowledge of spiritual things cannot be obtained by merely reasoning logically from external appearances existing on the physical plane, but it will be acquired by obtaining more spirituality and making oneself able to feel and see things of the spirit." He added, with peculiar appropriateness to the present day, "It would be well if our clergymen who are called spiritual guides would know more of spiritual things than they have read in their books, and if they had some practical experience in divine wisdom instead of merely repeating the opinions of other people believed to have been divine."

He held that the body cannot live without the spirit, but that the spirit was not confined by the body, and therefore was independent of it. "The spirit in man sustains the body as the air supplies him with life. It is substantial, visible, tangible, and perceptible to other spiritual entities, and spiritual beings stand to each other in the same relationship as one corporeal being to another. I have a spirit and you have one, and our spirits communicate with each other in the same sense as our bodies, but while we need language to understand each other, our spirits understand each other without using words."

It is clear that he understood the powers with which we are now acquainted, for he speaks of man having the ability to foresee future events. Clairvoyance also was known to him. He alludes to the power of seeing a person who may be thousands of miles away and the circumstances by which that person is surrounded. This ability, he remarks, may become specially active in dreams. Paracelsus wisely adds: "If a man in his waking state knows nothing of such things the cause of his ignorance is that he does not understand how to search in himself for the powers that are given to him by God, and by which he can arrive at all the wisdom, reason and knowledge concerning everything that exists, whether it be near him or far away."

Many other illuminating passages were read, all showing the deep perceptions of spiritual things possessed by Paracelsus. Even Poltergeist phenomena were included within his purview, being attributed by him partly to discarnate intelligences and partly to elemental forces.

Mr. Vanstone, in conclusion, said that Paracelsus showed them a Spiritualism which was based on a divine consciousness, producing a spiritual evolution in man himself, awakening his dormant powers and inviting his inner self to emerge: a spiritualism which was linked up with Nature's laws, and a keen sense of life and intelligence in all things, moving in cosmic harmony.

In the course of the discussion which followed the address Mr. Vanstone made an interesting reference to the discovery by a lady of his acquaintance of a form of radium extracted from vegetable substances. He described some of its wonderful properties and surmised that something of this nature was indicated by the philosopher's stone of the early alchemists.

world as God's garden.† A man may sow the seed of a poisonous plant because he thinks he can extract some elixir of pleasure from it. In time he wearies, and regrets, and proceeds to uproot and burn his plant, but meanwhile it has flowered and the seeds have been carried away by the winds and have fallen where he knows not (but in any case out of his control) and are used by other people for other evil. So evil thought supplies power to other evil thinkers and also affects the weak and vacillating. When it has been impressed by thought on the world consciousness the image is there, but, like that on the photographic plate, is invisible till it has been developed. Man develops it by materialising it in action. It is something drawn by the mind of man from the world of thought and made substantial on the material plane. All conscious forms of life react on one another. The lowest is acted upon by a slightly higher and so on till you come to the human. The world consciousness is man's arbitrator. He receives in just proportion the equivalent of what he gives it of good and evil. In this manner God acts and reacts on him through his own actions. Man's locality is fixed not by the habitation of his body on Earth but by his state or condition of consciousness. He carries his world with him, his Heaven or Hell round about him.

THOUGH God is so bright, and we so dim.  
We are made in His image to witness Him.

—BROWNING.

† Claude's Book.

## AN ERRATIC CRITIC.

In some remarks on the "Yorkshire fairies" the "Evening News" recently remarked that "not one of us understands the universe." No one, it says, has a right to declare "that fairies in general, and these photographic Yorkshire fairies in particular, are rubbish and non-existent rubbish at that." The article continues:—

"We do not know anything about it. In like manner, for all we know, the spirit of Shakespeare may visit 22, Toot's-avenue, Tooting, every Friday night from 7 to 10 p.m. to discourse dreadful balderdash to a select circle. It may be so. It cannot be scientifically proven that it is not so."

The writer of the article adds, however, that "some saving and inward grace or intuition of a super-scientific kind" assures him that it is not so. It is precisely the same with us. Some instinct tells us that the multitude of "Shakespeares" and "Platos" and "Napoleons" who deliver twaddling orations to circles of—we were going to say half-witted, let us say uncritical—people are base imitations. But what has this consideration to do with the question of fairies? The allusion seems to be dragged in by way of a thrust at a spurious kind of Spiritualism, which it suits the purpose of the writer of the article to pretend is a real one.

HEAVEN's net is vast, though its meshes are wide, it lets nothing slip through. . . . Only the man who lives for the whole world possesses peace of mind.—LAO TSZE.



## CHRISTIANITY AND THE LIFE AFTER DEATH.

THE OLD FAITH AND THE NEW KNOWLEDGE.

By GEORGE E. WRIGHT (Author of "The Church and Psychical Research").

*"The unique effect of the great Christian impulse begins, perhaps, to wear away. But more grace may yet be attainable from the region whence that grace came."*—F. W. H. MYERS.

The Christian believer—though not doubting the *intrinsic* sufficiency of the Christian Faith for all men in all times—cannot be blind to the fact that the presentation of that Faith has needed, and has received, modification and supplementation from time to time in order to meet special spiritual needs. In other words, special grace has been given for special needs.

To-day in our own country, and throughout the Anglo-Saxon race—if not also among most of the nominally Christian nations of Europe—there has arisen a new need, a new problem, which the Church has not, until the present day, had to face. It is a problem which, even to-day, it has not to face except in nominally Christian countries.

This problem is the widely-spread absence of belief in survival. Humanly speaking the Christian Gospel cannot be assimilated by a man unless he has—*anterior* and *external* to that gospel—the belief that his spirit will survive death. Without that initial belief, there can be no capacity for the reception of the Christian message. Such a man says, in effect, to the Christian teacher: "Your religion is admirable, granted the fact that man survives the death of the body, but of that fact you give me no tangible proof. Your Scriptures contain little argument, or evidence, directed towards the proof of that survival. They seem to take it for granted. But I—having before me the results of biological research, which seem to demonstrate conclusively that man's personality is but a function of his material organism—cannot take it for granted."

The agnostic is right. The Gospels and the Epistles do take survival for granted. They do so for the very practical reason that, at the time when they were written, mankind, as a whole, did the same. Survival was therefore common ground for the Christian Apostle and his heathen auditors; and the former did not waste time pushing at an open door.

At the beginning of the Christian era, all pagan creeds embodied a belief in survival. It is true that there were small groups of philosophers and intellectuals who disbelieved in those creeds. But such men, however intellectually important, exercised no appreciable influence on the vast masses of their fellow men. Hence the message of the Gospel was addressed to men who had a definite belief in a life beyond the grave, however crude and materialistic their conceptions of such a life may have been.

It is the same, even to-day, outside the nominally Christian countries. The missionary—whether his work lies amid the old civilisations of Asia, or the savage tribes of Africa—has this common ground with his potential converts. He finds, no doubt, much in their eschatology to condemn, but as to the simple fact, that the spirit of man survives the grave, there is no need for argument, it is accepted by his hearers as an axiom.

In like manner, survival was, so to say, an axiom in all nominally Christian countries until within the memory of many now living. It was not until the results of biological research on the origin of man, and the teachings of certain eminent scientific materialists based on those results, began to permeate the general public, that anyone—apart from the few philosophers who, in all ages, have been agnostics—began to question that axiom.

The rising spirit of scientific inquiry led, and leads, the thinking man to say: "Experimental research has such vast powers. Is it conceivable that if man is a spirit, and survives the dissolution of the body, experimental proof of that survival should be impossible?"

The answer of the Christian teacher has—with very few exceptions—been that survival is a matter of faith, not fact; that it is to be believed on the teaching of Scripture, and the witness of the Church; that it does *not* admit of tangible experimental proof. He will add that, in all ages, this teaching has sufficed for mankind, and he will imply that it is only wilful unbelief that demands more than this. This statement is, I venture to think, no unfair summary of the attitude taken by the vast majority of Christian ministers at the present day. But, as I have already shown, it rests on incorrect premisses. The teaching of Scripture did *not*, in the past, suffice to assure men of survival. They believed this quite independently of Christian teaching. The Christian message was adequate just because it came to men who had an axiomatic belief in survival, and thereby were in a condition of receptivity for that message. The ground had been already ploughed before the seed was sown.

It is just here that so very many earnest Christians make so grave a mistake. To them, to suggest any supplement to "the Faith once committed to the Saints" is to impugn that Faith as being inadequate. This is a

totally wrong method of looking at the question. The farmer would not condemn the seed because it gave little or no result when sown on waste ground. He would condemn the failure to plough the ground.

Some men are by nature "good ground." They have, so to say, the "survival instinct." But the great majority must to-day have tangible proof of that survival before they can be in a condition capable of assimilating the Christian message.

The clear duty of all Christian teachers is, therefore, to point mankind to the sources whence they can obtain that proof, the definite experimental verification of "the existence, and life, of the spirit apart from, and independent of, the material organism."

It is a commonplace of the day that the Church (I use the term in its widest sense) has lost her hold on the people of this land. The root cause of this is clear. To the man who considers that personality is but a function of the physical organism, that death brings extinction, the Christian religion (except as a mere system of ethics) becomes meaningless; and Christian worship—so full of the life beyond the grave—becomes a mockery.

So, once again, in these latter days, "More grace is attainable from the region whence that grace came." The Great Disposer of Events has permitted a corner of the veil to be lifted. Man's need is God's opportunity. Man's first need to-day is for proof of just one thing, that he is a spirit surviving the grave. And that proof is, to-day, vouchsafed to all who will, humbly, honestly and dispassionately, employ those powers of reason and intellect which God alone has given them.

### "DIP IT UP."

We remember reading many years ago a thrilling story of a sailing ship that on a voyage to America was becalmed for so long that the supply of drinking water ran out, and by the time the wind enabled the vessel to resume its voyage all on board were suffering agonies of thirst. They were in the last extremities when another vessel was sighted. Seeing their signals of distress, the second ship approached and inquired how it could assist them.

"We are dying of thirst. Send us some water," was the frantic appeal in reply. "Dip it up," came the answer from the other vessel, which then resumed its course in an apparently heartless fashion, leaving the distressed mariners bewildered and indignant. Finally a quick-witted sailor let down a bucket over the side and drew it up full of fresh water! They were near the mouth of the great Amazon river which, as it flows into the sea, displaces it for many miles—and had drinking water all round them!

This pleasant and suggestive little anecdote recurred to us recently while listening to the argument of a materialistic thinker who expressed a willingness to receive evidence of a spiritual world—if it could be furnished. He did not want to be a materialist, he explained pathetically. He was so by necessity rather than choice. He was really anxious for more light on the mystery of existence. Let someone show him a phenomenon which he could not explain on a physical hypothesis, and he would be grateful. He had heard much from people who had seen marvels, but none ever came his way. So he had to be content with the normal world, which, after all, was governed by law and reason, and was an intelligible world where things proceeded on an orderly basis. That, he feared, was more than could be said of the fantastic regions into which Spiritualists and Theosophists had penetrated. Still, he was open to conviction. "Dip it up!" we said laconically, and when he looked perplexed we told him the little yarn narrated above.

### A MESSAGE FROM THE UNSEEN.

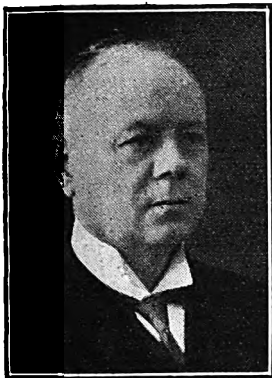
Mr. Thomas Tudor Pole sends us the following communication received in November last. It speaks for itself:—

A. B. Such hosts of fellows are eager to speak through to their homes at the present time, that the avenues are almost blocked, so that it is difficult for us to get through. We are wishful that the home folk of these chaps should be more receptive to the realisation that they want to speak to them, for then there might be the possibility of direct communication in many cases, and only this will satisfy these eager, warm-hearted boys, who greatly dislike the idea of reaching their loved ones through professional mediums. We find it difficult to get them interested in any social work here, even in the lower planes, because they have but the one thought. Many of these have now been sufficiently trained by our helpers to be able to communicate clearly, and intelligently, if only they could get their folk to listen. I wish you could send this message out to reach more people in the world, so that they might at any rate believe that it would be possible for them to receive messages if they could but put aside time for doing so, and keep their own outer thoughts and feelings sufficiently passive.

(Received through M. B. W., "Thinning of the Veil.")

# SPIRITUALISM IN SCIENCE, PHILOSOPHY AND RELIGION.

LECTURE BY DR. ELLIS T. POWELL, LL.B., D.Sc.



DR. ELLIS T. POWELL,  
Author of several works  
on *Psychic Science*.

Lecturing on the 1st inst. to a large audience at the Stead Bureau, Dr. Ellis T. Powell passed under review the achievements of Spiritualism in recent years in the three great realms of thought—Science, Philosophy and Religion.

## How SPIRITUALISM CONFIRMS EVOLUTION.

There was a time (he said) when the theory of evolution was rejected by the majority of people as an absurd phantasy. Bishop Wilberforce had written in the "Quarterly Review" to the effect that such an idea was dishonouring alike to God and man, and was in any case but a wild speculation. To-day evolution is accepted by probably 95 per cent. of scientific men.

The same thing is taking place with regard to Spiritualism. At one time it was ridiculed as an utter delusion and fraud; now it is being exploited by some of the keenest intellects in the scientific world and in, perhaps, thirty years' time it will be universally accepted, just as the theory of evolution is accepted to-day.

And what does evolution teach us? It teaches us that there is a continual upward struggle from the most primitive form of matter to that wonderful complex organism, Man. Now, Spiritualism confirms this theory, and gives us an entirely adequate explanation of why it happens. It tells us that it is the scheme of God that the Divine spark should descend from the Deity, through numberless planes of existence, down to the most primitive form of being; that it should then evolve through aeons of time until it returns, purified and developed, back to the Divine Presence, where, with its earth experience, it would understand in a way it could never have understood before, the Works of the Most High. Moreover, this view is confirmed in one of the Logia, or New Sayings of Christ, discovered not long ago at Oxyrhincus: "Cleave the wood and there shalt thou find Me; raise the stone, and there am I." The Logos is omnipresent, and "without Him was not anything made that hath been made."

## How IT AGREES WITH PHILOSOPHY.

One of the greatest of philosophers (Descartes) determined, in order to arrive at an unshakable basis of philosophy, to discard every theory upon which there could be the slightest doubt, and to retain only those where all possibility of error was excluded. After his investigations, only one dictum appeared to him unassailable, and it was this: "*Cogito, ergo sum*" ("I think, therefore I am"). Of this he held there could be no possible doubt, and it was upon this foundation that he based his philosophy. Now, this view also is confirmed by Spiritualism. According to Spiritualism, as according to Descartes, there are in reality no such things as time and space. In the spirit-world past, present and future are co-existent, and time is only our method of interpreting with our limited faculties what is written upon the Scroll of Eternity. Space, again, is probably not a reality in the spiritual world. The various spirit-planes probably interpenetrate or coincide with one another, and when we pass over it will depend upon our spirituality whether we become cognisant of the higher vibrations, and so enjoy a high plane of consciousness, or whether we shall only be in rapport with the lower and coarser vibrations, and so inhabit a sphere of low degree. In point of space, however, the two spheres may be coincident, but the inhabitants of the one will not be conscious of the inhabitants and surroundings of the other. Thus Spiritualism is in accord also with Philosophy, for, like Philosophy, it bases its theory upon the foundation of individual consciousness.

## How IT EXPLAINS THE NEW TESTAMENT.

Dr. Powell said that the Incarnation was the bridge by means of which contact was established between the Divine and the material. It was not a vicarious sacrifice to placate an angry God. Nevertheless, it was a sacrifice, and a voluntary one of inconceivable love. The Logos leaves highest Heaven and empties Himself of His glory, to take upon Him the form of a servant. It is said in the time of Domitian a high angel was hidden to reincarnate himself in the body of a Roman slave about to be thrown with other Christians to the lions. Being a great adept in occult and psychic matters, that incarnate angel could, had

he so wished, have left his body with the greatest ease, when the lions approached, and have allowed it to be mangled without feeling anything of it whatever. Instead, however, he voluntarily went through a death of agony in order that he might draw to himself the vibrations of pain and terror sent forth by his fellow-sufferers, so that they might thereby be relieved, comforted and strengthened. This was but a very slight and imperfect idea of what was experienced by the Eternal Christ in Gethsemane, when the vibrations of a world's agonies beat upon that loving Heart. St. Paul spoke truly when he said that the love of Christ "passeth knowledge."

By special request, Dr. Powell added a few words about the Resurrection. He said that this, as given in the Gospel narratives, was in perfect accord with the known laws of psychology. The first materialisation of Christ was to Mary Magdalene "while it was yet dark." Only one medium was present (Mary) and the power was weak: hence the command, "Touch me not!" It is well known to those conversant with the conditions of materialisation that the materialised form under such circumstances must not be touched. Later, however, we are told that the women "held Him by the feet and worshipped Him." Two mediums were then present, with the result that there was now no fear of the materialisation being injured by contact. On the way to Emmaus, again, although immediate recognition was withheld by the spirit operators for a special purpose (for we are told "their eyes were holden"), the materialisation was probably not perfect until complete harmony had been secured. That harmony (absolutely essential to all materialisations) gradually increased, however—for the Gospel states that they begged Him to tarry with them that night—and became complete at the breaking of bread, when the materialisation was at once perfected and "their eyes were opened, and they knew Him." Immediately afterwards the power relaxed and He "vanished out of their sight." All this, again, is perfectly in agreement with the known laws of Spiritualism. Finally, the most perfect materialisation of all occurred where, as we should expect, the conditions were most perfect of all, namely, in the upper room, where the disciples, psychics all, were gathered together. So perfect were the conditions here that He came in broad daylight, the doors being shut, and stood in the midst, and they recognised Him immediately.

Speaking of the actual process of the Resurrection, Dr. Powell said that the Greek word referring to the position of the head-cloth, rendered in the Authorised version, "wrapped together in a place by itself," really indicated that it was "bunched up" or "moulded up," as if the Form within had been withdrawn with exquisite skill, leaving the shape of the cloth unaltered. And this, no doubt, is exactly what happened. The body of Christ was dematerialised by spirit agency, to be rematerialised again on the first Easter morning.

In the course of his lecture, Dr. Powell pointed out other mistranslations in the New Testament which entirely changed the meaning intended. Thus, we read that St. John the Baptist told his disciples to "*Repent*, for the Kingdom of Heaven is at hand." What he really said was "Change your minds or views (metanoete), for the Kingdom of Heaven is at hand." This might very well be adopted as the motto of Spiritualism to-day, and people were beginning to obey the injunction. One striking instance of this "change of views" was to be seen in the disappearance of the blasphemous atheists from the London parks. The great public would not stand that kind of thing now, and this is largely due to the influence Spiritualism has had upon public opinion.

Again, what a wonderful difference it made when the correct meaning of the word "*soteria*," viz., "a return home," was substituted for the rendering "salvation." The beautiful passage in Hebrews i., 14 ("Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?") then reads: "Are they not all ministering spirits sent forth to minister to those who are on their way home?"

In conclusion, Dr. Powell said that he was unable to conceive how anyone could say that Spiritualism was antagonistic to Christianity. As a matter of fact, it proved the Gospel narrative to be true in every line and every word, and in virtue of its teaching we could have the assurance that the Great Event we are about to celebrate at Easter is not a mere legend, dogma or tradition, but a literal and scientifically demonstrable Truth.

F. O. B.

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# BOOK-TESTS AND TITLE-TESTS.

BY THE REV. C. DRAYTON THOMAS.



REV. C. DRAYTON THOMAS.

Nine months after the first appearance of *Book-tests*, some of which I have already described in *LIGHT*, there began to be mingled with them references to titles of books, one or more words in a title being made the subject of a test. Instances of this intermingling may be seen in the following communications copied from my notes of April 30th, 1918, with verifications subjoined.

"In your study there are books between the window and the fireplace, and a sort of inequality divides the shelves part of the way up. They are a peculiar set of books, and not everyone would read them. I can feel when books are

of the popular sort, and those are not."—I recognised this description as accurate in each detail.

"The fourth book from the left on the second shelf up is one that jumps about in time, skipping from one century to another."—The second page, part of table of contents, refers nine times to different centuries, or periods of French literature, and 190 pages trace its history from earliest days to the present time.

"It mentions something early Victorian, close to the sixth page; this is a sort of literary fact such as you asked for last time."—On the previous occasion I had suggested that, in order further to strengthen the proof of his ability to detect the contents of books, it would be well to add a few literary details. Counting to page six, the paging being irregular, I found a poem by Victor Hugo, which terminated on the opposite side with name and date appended, "Victor Hugo, 1877." Remembering this writer's dates, 1803-1885, it will be seen that he covered early Victorian days:

"A word like 'Interology' has to do with the subject of that book. The word 'Inter-' is right, and the remainder of it might be summed up by the word '-ology,' although that is not the word used. This has to do with the whole book."—It was a French Reader published by the "International Correspondence Schools," which title appears in full upon the back. Thus the first part, "Inter—" was given with absolute precision, while the second portion was aptly designated by the comprehensive term "-ology," covering the idea of teaching languages by means of textbooks and correspondence.

"A proper name commencing with 'P' is prominent, and you will easily notice it."—This is certainly the fact, for one hundred pages are devoted to Paris, and the name is repeated no less than fifteen times in the contents table, where, I suppose, my communicator found it.

"Within a span of the last book is one with title suggesting a subject over which much time is wasted. In the spirit world there is no need to discuss it! Neither would there be on earth if people tried to realise it within themselves, instead of discussing it so much. This will be interesting."—Immediately above the preceding book stood the "Paradiso" of Dante. This left me in doubt as to what had been meant by the statement that time was wasted in discussing it; consequently, at the next interview I inquired, and was answered that time was wasted when people expressed uncertainty about the existence of Paradise, and argued to disprove its reality, since by simply realising the Divine within themselves here and now they might become assured of the Paradise awaiting them hereafter. This teaching I recognised as a familiar thought in my father's sermons, an exposition of St. Paul's belief that our experience of the Holy Spirit within is "an earnest of our inheritance"; a personally satisfying assurance of the joys to come (Eph. i. 14; II. Cor. v. 5, etc.). This used to be strongly emphasized by the Wesleyan Church, and it is not a little interesting to find it thus reiterated by one who, after preaching it on earth, has passed into the Beyond and proved its truth.

"Continuing on that shelf take the sixth book from the left, and on page 57 is something applicable to the present war. The passage is more than half-way down the page, say five-eighths, and fits the state of the war very well, a sort of statement, say a summing up."—This book was Dante's "Inferno," and such a title looked appropriate considering the then state of the warring world. Half-way down the designated page commences the passage:—

"Crowds beneath the water there suspire,  
And make those bubbles on the top appear,  
Where'er thou turn'st thine eyes."

I took these lines as intended by my communicator to be applicable to the ten thousand sailors who, by that date,

had lost their lives at sea; a sort of summing up of naval casualties and losses of life in merchant ships, hospital ships, mine sweepers and liners. But his actual meaning did not occur to me. Contrary to my usual custom, I read the passage at the next interview, and without making any comment, inquired whether these were the lines intended. The reply came instantly, "That is it. He thought it aptly applied to the submarines and the agitation they make beneath the water." This was a new idea to me, and for the moment I questioned its relevancy, saying that I had not thought of it in that connection, but supposed he had applied it to the numbers drowned, although I had deemed the word "suspire" somewhat inapplicable. "He did not know that the word was 'suspire,'" exclaimed Fedra, "but he was sure that it was a word implying a manifestation of life in some way; it seemed to him to suggest anything like snorting or sneezing, some idea based upon the act of respiration, and he considered this an apt reference to the peculiar feature of this war, namely the U-boats." These remarks about the passage, made a fortnight after the test was verified, are interesting as revealing the independent point of view taken by the communicator, and the fact that I had not perceived the full relevancy of the passage until it was subsequently explained by him. It will be observed from the remark upon the word "suspire" that the method used by the communicator at this period enabled him to extract the general sense without any certainty of discovering the actual word or words as they appeared in print. As to the perfect relevancy of such reference to U-boats one has but to notice the date on which it was made in order to realise its force!

The next statement was about this same book—"An important name commencing with 'C' occurs much in it."—The word CANTO in capital letters appears at the top of no fewer than 252 pages; so that this little test was most amply verified.

I was further told that—"Either in the title or at the beginning of the book there is an important name commencing with 'A'."—Turning to the preface, Dante's family name is seen in the fifth line, "Alighieri."

"Within a span of the last, and possibly the very next book, is a title giving in a word the present state of the war."—The book standing next was Dante's "Purgatorio." Recollecting the conditions of the war at this date any comment would be superfluous.

"Remember that the span may be in any direction. Within that distance above the last is a title describing what your father hopes you may one day wear. It is not an ordinary article like a hat."—When proceeding to verify this test I noticed that as the "Purgatorio" was on the top shelf, a mistake had evidently been made in saying this title stood above it. As search along surrounding titles failed to reveal anything applicable, I wrote this down as failure, and said so at the next interview. Upon hearing this Fedra referred to my father, and then said that a mistake had been made in describing the position; it was not above, but below the previous book.

"He is inclined to think that what he intended is contained in a sub-title, or is on the fly-leaf. Look inside the books just below."—I returned home without much expectation of success, but investigation six inches below the "Purgatorio" revealed half-a-dozen numbers of "Bartholomew's County Maps," which have upon their covers a trade-mark consisting of a globe surrounded by the publisher's name, and surmounted by a crown. Besides which, and still within the span distance, there were eleven numbers of a small instruction book having a similar sort of trade-mark embodied in the title and surmounted by a crown. There were thus no fewer than seventeen crowns within the stipulated distance. Such symbolic reference to a crown was entirely appropriate to my father's habit of expression in his earthly days, and I understand and appreciate the hope thus curiously expressed. Having frequently used these maps and instruction books, my eye must have rested on the covers where this crown inconspicuously figures, but I certainly had no conscious recollection of having noticed it there, and when recommencing the search had no suspicion of what might be discovered within the range of articles one might wear. Observe the obvious clue given, "not an ordinary article like a hat."

"Somewhat to the left of that is a title in which is mentioned something that should be avoided. You might resent anyone suggesting that you need to avoid it. Remember it is only given by way of a test."—A few inches to the left was a book by Anatole France with the word "Crime" prominent in its title, "Le Crime de Sylvestre Bonnard." At the next interview I inquired if it had been observed that this title was in French? "No, it would be all the same to him whatever language it was written in. You might try some day a book in Chinese, Japanese, or any out-of-the-way language. Only be sure that it has first been read by someone who thoroughly understood it." This indication of limitation suggests that at this period little reliance was placed upon clairvoyance, and that the "sensing" of titles was accomplished by something akin to



psychometry, a perception of thoughts which had been evoked in the minds of those who read them.

It will be noticed that these eleven tests are taken from six different books. There were two others given at the same time, which I do not introduce here because, although correct, their relevancy is less striking and would entail explanation. Considered merely as a feat of memory it would be no small triumph to retain and give accurately all the details involved in these thirteen book and title-tests. Yet on this occasion it was accomplished without an error.

## TRANSITION OF MR. HANSON G. HEY.

### A SKETCH OF HIS CAREER.

In Mr. Hanson G. Hey, whose transition we briefly noted in our last issue (page 149), the Spiritualist cause had a staunch adherent who rendered it enthusiastic service both locally and nationally. Mr. Hey was one of the little band who laboured for the establishment of the legal status and national organisation of Spiritualism, and who succeeded in establishing in 1901 the Spiritualists' National Union, Ltd. He sat on the Executive Council from its inception, was elected Vice-President in 1903, and in the following year became Hon. Secretary, a position he continued to hold until last July, becoming a paid officer in the last four years only. He noted the tendency of Spiritualist halls and churches to drift into the personal possession of individuals, as a result of which some twenty-six buildings have been lost to Spiritualism, and he laboured for the drafting of the Model Trust Deed, which is as yet the only means of securing property permanently to the movement.

Mr. Hey did much to foster the issue of cheap and readable pamphlets on Spiritualism and aimed at the establishment of a bookstall in connection with each society. Chiefly through his efforts some 250,000 booklets at 2d. and 3d. each have been sold, and this has helped to remove the boycott of Spiritualistic literature which used to characterise booksellers. He issued for the S.N.U. the Spiritualist Diary, containing a mass of information concerning the Spiritualistic movement, but this unfortunately had to be suspended during the war.

In 1910 he assisted in the formation of the International Bureau de Spiritisme, and became the British representative on the Executive Council of that body. In 1913 he was one of this country's representatives to the Geneva World's Congress of Spiritualists.

He was the main instrument in the organisation of an International Conference held at Liverpool in 1912. This entailed enormous labour, but was a brilliant success.

Born at Halifax in 1866, Mr. Hey was early left without a father. Migrating to London he was but eight years of age when he fell from the step of a tramcar and hurt one of his knees. After four years of medical attention and several operations the leg had to be amputated and he swung his way through life with the aid of a crutch. Yet he toured every part of the British Isles as a platform advocate. In one year alone he travelled 10,000 miles and addressed over two hundred meetings.

Some two years ago he was seized with a paralytic stroke, the precursor of several others, and after a tedious illness, during which his faithful wife tended him as a child, he was released on Monday, February 28th.

The interment was conducted on Friday, March 4th, by Mr. Ernest W. Oaten, Editor of "The Two Worlds," and, despite pouring rain, was attended by over five hundred people. There were some fifty floral tributes, including wreaths from Mrs. Hey and the family. The Spiritualists' National Union, the British Spiritualists' Lyceum Union, directors and staff of the "Two Worlds," the British Mediums' Union, the Mayor of Halifax (Alderman Thos. Hey, Esq., J.P.), the Halifax Tobacconists' Association, the Halifax Friendly and Trades Society, and the Spiritualist Churches at Sowerby Bridge, Huddersfield (Ramsden Street), Keighley and Halifax (Alma Street).

The service in King Cross Wesleyan Church was very impressive. The Sowerby Bridge Lyceum Choir sang Mr. Hey's favourite hymns, and a brief appreciation of Mr. Hey was rendered by Mr. Ernest Oaten and followed by a few remarks from Mr. Geo. F. Berry, President of the S.N.U.

"EARTHBOUND."—This famous film play, the scenario of which, it will be remembered, was from the pen of Mr. Basil King, has, we learn, enjoyed an immense popularity, and there is a widespread demand for its renewal at the end of its term. It has undoubtedly done a great work in bringing before the popular mind in an appropriate way the fundamental issue with which Spiritualism is concerned. The picture play, indeed, has set the people thinking, amply justifying the use of the cinema film as an effective method of propaganda. We hear, from an authoritative source, that Mr. Basil King has another story of the same type in preparation.

## THE MARVELS OF MEMORY.

### A JUDGMENT BOOK OF THE MIND.

In the editorial comments on my lecture to the London Spiritualist Alliance on February 17th (p. 138) stress is laid upon the fact of the perfect memory of the subconscious mind. The point is one of great importance and no little practical interest, and it might serve some useful purpose to elaborate it in one or two short and simple articles.

Memory, at the outset, should be distinguished from recollection: we collect, in the form of subtle modifications of the nervous system, all the various impressions that have ever come to us as messages through the senses. These we retain and subconsciously remember, but it is sometimes quite another matter when we endeavour to recall them: then we say that our memory is bad, when the real fact is that our memory is too retentive and only our recollection is at fault. Hypnosis, Psycho-analysis, and other lines of research afford us sufficient presumptive evidence for the statement that everything that has ever crossed the mind, whether as a record of an event, a thought, desire, prayer, or even as a curse, is indelibly recorded in mind, and incorporated henceforth in our character. Of material such as this the mind is built. Psychology knows nothing of any process of "wiping out"; everything in mind is rooted by its associations and planted by its own impact, and every repetition and recall has but fostered its growth and nurtured it anew.

### THE INDELIBLE RECORD.

This point of the completeness of our record in the Judgment Book of the mind is a stumbling-block to many. They know, as we all must know, of earlier faults and weaknesses that the later self would disown, and they say, "Can we not wipe this out and have done with it? Must it always remain?" The only answer Psychology, at any rate, can give is that it cannot be wiped out and that it perforce must remain. At first sight this appears to be damnation, but in reality it assures us of salvation. In this basis of absolute record lies Justice that may not be impugned; the influence of an event, a thought, or deed, has come, has played its part, and is now incorporated in our very selves. Nothing has been lost, and the effect is duly and exactly proportionate to the cause; were it otherwise none could ever be sure of anything for the future, and life would be a lottery and we the sport of Chance.

But in place of wiping out, Science, sense, and Scripture unite in assuring us that though the evil has left its mark, yet its effects may be overcome with good. The items remain on our account, but the balance is on the debit or credit side, as the case may be, and we ourselves are fully able to make fresh entries that may sway it one way or the other. By the permanent cultivation of the good and the forswearing of the evil the balance is permanently adjusted on the right side, and the evil is outweighed, though not obliterated. A homely simile may make this plain: if a man has but two halfpence to his wealth and one of these is bad, the matter is serious for him in that half his wealth is spurious. But if he gets to work and earns a shilling, he still may have his bad halfpenny, but only one-twentyfifth of his wealth is now false; obviously it matters much less. If he gets a thousand pounds of righteous wealth, his poor little bad halfpenny still exists, no doubt, but by this time he probably had had a hole bored in it and wears in on his watch chain as a curio. There has been no wiping out, only an overcoming with good; so it would seem to be with ourselves.

### THE ETERNAL RECOMPENSE.

Our faults and our failures have indubitably gone to make us what we are; without them we should inevitably have been different to-day. Had not that event or you individual come into our life things might have been better or worse, but we should assuredly not be what we are. There is no hardship in this fact of unfailing memory within, and moreover it cuts in two directions. If nothing in our past can be erased, then we are assured that nothing in the future will be liable to go unrecorded. In this fact we have a promise that for all our striving after better things we shall receive without fear or favour our due and exact recompense; for all our prayers, that seemed to fail and evoke no answer, we are assured that the record of their aspiration is self-inscribed within. For every temptation parried, and for every failure retrieved, for every difficulty bravely met and every crisis faced, this memory of ours provides, in equable and unemotional justice, an exact reward. If the million thoughts of every day, that rush through our minds and make the stream of consciousness, be tuned to high things and fine, what matters the past? It shall be swept away beyond our ken, and though it may lodge in some far corner of ocean it cannot affect the strong river of action, even though it still exist. It may be, too, that there, surrounded and submerged by the purer waters, by some subtle alchemy of spirit that science scarce as yet suspects, the evil may be purged or even turned to pearls of price.

But whether this may be or no, yet memory is with us to-day, not as a rock to split us, but as a foundation on which we may build secure, sound, stable, strong and straight.

H. ERNEST HUNT.

## LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,  
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## THE SUBLIME FACT.

When we hear attacks on what is called our "doctrine" we think of the remark of the Old Man in one of Mark Twain's last sketches. The Young Man denounces the doctrine of his elder, whereupon the Old Man retorts that it is not a doctrine which he is expounding—"it is a fact."

That is our own position: Human Survival is not a philosophy or a doctrine—it is a fact. Of course, there is a doctrine attached to it, but even that is so simple and self-evident that it may rather rank as a logical conclusion. It is charged with consolation, enlightenment, invigoration. Of so much we may be sure by observing its effect on those who are in need of these things. It answers the "Great Question," and so gives life a new meaning, and when it meets with general acceptance it will effect a world-transformation, for then it will be seen that men's duties and interests are identical. At present there is doubt on the point—often blank ignorance. Let that doubt or ignorance once be cleared away, and the resulting changes are beyond all human computation. We shall hear the last of the old excuse for self-indulgence, that this being the only world of which one can be sure it is necessary to make the most of it—"to take the cash"—present opportunities of pleasure—"and let the credit go."

This is not a text that need be dilated upon here.

The conclusions of the matter have formed the staple of LIGHT's message for many a year.

If we refer to it again, it is to make clear yet once again that we stand for one central fact—man's survival of bodily death, and such conclusions as may logically and reasonably follow from it. Creeds and codes of faith and practice are matters of individual application, a fact is a fact for all, whatever they may think of it. Some may shudder at it; others may think it too good to be true. But there it is—to us, a Fact, and a Sublime one.

That is our reply to the oceans of diatribe and denunciation levelled against Spiritualism, and ranging from theological disquisitions to flippant jibes by feeble witlings. The fact "stands like stone," and its opponents may charge it again and again with the result of merely breaking their heads.

## LADY GLENCONNER ON BOOK TESTS.

In replying to some strictures by a correspondent, Lady Glenconner writes in the "Bookman's Journal" (February 25th):—

Had your correspondent, "Secutor," whose letter you published in your last issue, read my book instead of forming a judgment on the unstable foundation of the reviews of the same, he would have seen that "M.A. Oxon's" Book-Test in "Spirit Teachings" is referred to in the introduction to my book, "The Earthen Vessel." He would also have seen that we do not consider these Book-Tests to be "extraordinary"; on the contrary, they are published rather to demonstrate that it is the opinion of spirit-communication being impossible or independent that is extraordinary. To a Spiritualist it is the normal fact.

The value of these Book-Tests lies, not in their rarity, for hosts of these have been received, as Mrs. Sidgwick's forthcoming paper written for the S.P.R. will demonstrate, but in their intrinsic quality, which obviates wholly the possibility of fraud in the matter, and largely the operation of telepathy between the incarnates.

In regard to your correspondent's remarks on the difference that exists between Occultists and Spiritualists, I am not surprised he should show vexation. For the Theosophists, from being self-immersed and self-satisfied,

have lost a great opportunity. They might have furthered the world's knowledge and helped the ignorant. Certainly, it must be disagreeable to find the Spiritualism they have considered so inane and mistaken reaching to the proportions it has attained, a development due to its desire to help and educate. Theosophy holds the truth. Spiritualism spreads it. Which reaches farthest as time goes on? Both should work together, of course, and in each their best expression; this they do.

Finally, your correspondent alludes to a book in which he says "the whole matter (of Occultism) is explained." Is not this reminiscent of the child who spoke of putting the sea into his bucket?

## THE ROMAN CATHOLIC CHURCH AND SPIRITUALISM.

We take the following important pronouncement on Spiritualism made at the Roman Catholic Church of St. Aloysius, Camden Town, by Father Herbert Vaughan, D.D., from the "Sunday Evening Telegram" of Sunday last:—

Father Herbert Vaughan, D.D., speaking on Spiritualism, *apropos* of the "Hornsey Ghost," indicated the attitude of the Catholic Church on this subject. He said that their Church was not committed to the view which roundly ascribed all Spiritualistic phenomena, not manifestly produced by fraud, to demoniacal agency. To account for some of the marvels of the séance room on psychological grounds was by no means to preclude the possibility of satanic intervention. The Church taught that spirits, good and bad, did exist, and that they were capable of communicating with man, subject to God's sanction.

In the Book of Deuteronomy there were the words "Neither let there be found among you anyone that seeketh the truth from the dead." The Church held that the initiative in such matters was on the other side, with the Saints. Therefore, to seek to hold communication with a departed spirit, without bearing this in mind, was against the divine law.

Spiritualism was a way of obtaining knowledge of the other world, and all that God meant to be revealed to us. Years ago, a great Professor, on purely scientific grounds, said that such a practice was an attempt to "pick the pockets of the Absolute." We must be guided, therefore, by the will of God.

## FAIRIES IN LONDON—ON THE SCREEN.

There may be real fairies in London—the Round Pond in Kensington Gardens and the statue of Peter Pan are likely haunts—but at the moment we are concerned with their representation on the screen by Mr. E. L. Gardner at the Theosophical Society's rooms, Brompton-road. Here on Thursday of last week a representative gathering assembled to hear Mr. Gardner describe his investigations in Yorkshire, where he interviewed the two girls who obtained the photographs of fairies. An opportunity was afforded of seeing the actual original photographs, while pictures from them, together with views of the locality and photographs of the principal persons concerned, were thrown on the screen.

Among those present were: Mr. A. P. Sinnett, Sir William Barrett, the Hon. Everard Feilding, Mrs. de Crespigny, Miss Estelle Stead, Miss Scatterd, Mrs. Vivian Osborne, Miss Wingfield, Mrs. Victor Branford, Mrs. St. Clair Stobart, Miss Henderson, Mr. H. Baillie-Weaver (General Secretary, T. S.), Sir Lawrence Jones, Mr. Leslie Curnow, Mr. F. Bligh Bond, Mr. William Marriott, and Mr. M. Thomas.

In introducing the lecturer, Mr. Sinnett described what they were about to see as the most wonderful photographs which the world had ever had up to the present. All were familiar with what were called Spirit Photographs, but now for the first time they had succeeded in obtaining pictures of beings of a different order altogether, hitherto only recognised by those with more finely developed faculties than was normally the case. These little beings belonged properly to the Astral Plane. They were partly materialised to enable them to reflect the ultra violet rays, which were, as all knew, more actinic. These tiny creatures were concerned with the growth of flowers; that was their function in nature, and their intelligence was of a humble order. We were now at the beginning of a new line of research, and there was no knowing how far it might go in the future. He asked people to read occult literature and try to understand the evolution to which these Little People belonged.

Mr. Gardner repeated in a clear and simple manner the account of the taking of the photographs, which has already been published in our columns. He showed the latest two photos taken by the girls in Yorkshire in August last. Mr. Gardner said that after the most careful examination of the evidence he was perfectly convinced that the photographs were genuine.

Sir William Barrett, at the close, commented on the remarkable fact that the photographs showed that the fairies were opaque. He thought they were all very much indebted to Mr. Gardner for his clear explanations. (Applause.)

The lantern reproductions of the photographs excited the utmost interest and admiration.

## FROM THE LIGHTHOUSE WINDOW.

Lord Ranksborough, one of the Lords-in-Waiting to His Majesty, who died last week, was keenly interested in all psychic matters. He was, in fact, deeply versed in them, having sat at the feet of Gordon, one of the most advanced mystics of the last century. "It was to me profoundly gratifying," writes Dr. Ellis Powell, "to be with Lord Ranksborough, knowing that this man, who was in daily and hourly contact with the highest in the land, was an earnest student of the great mysteries in the midst of which we live, and to hear him talk about them to the congenial friends with whom he loved to surround himself. But now, we may feel assured, he has seen something of the beauty of that world towards which his thoughts so often turned."

We learn that Dr. Lindsay Johnson has given a course of three lectures on Spiritualism at the Town Hall, Durban, where he met with a most cordial reception.

An interesting point mentioned by Mr. Gardner in his address last week on the fairies photographed in Yorkshire, an account of which appears elsewhere in this issue, was that the children who saw them said that the fairies moved very slowly in the air and did not seem to use their wings. Their dresses, he also added, were mostly pink, green, and lavender coloured. A gnome was described as being in a red jersey and black tights, and he wore a red hat. Pictures were shown with the little creatures coloured by hand in accordance with the descriptions supplied.

The Rev. A. L. Gardiner, vicar of St. Gabriel's, Bound's Green, has been closely associated with the disturbances in a house at Hornsey. In the Wood Green and Southgate "Weekly Herald" (March 4th) he relates his experiences. He is convinced of the genuineness of the phenomena, and writes, "There can be no possible doubt about them."

Mr. Horace Leaf returned to London on Saturday last after a very successful tour for two months in Scotland, where his lectures have been highly appreciated and have had excellent results. He states that the movement is growing in Scotland and that new societies are being established in different centres.

The late Mme. de Thébes has a successor in the person of Marie Volf, whose prophecies are attracting wide attention in Paris, where she has been giving lectures at the hall of the French Geographical Society. We are not greatly impressed with this sort of thing, observing that such prophecies are usually very mixed—the "good shots" being hailed with acclamation and the bad ones ignored and speedily forgotten. Still, we are glad to see that the sybil's activities are attracting so much attention. There is usually a residuum of truth at the back of these manifestations, and it is well that they should be examined.

Dr. Ellis Powell, in his last article in the "National News," relates a striking case of psychometry in which comfort was brought to a bereaved mother. Commenting on it he says, "To me, as a convinced Spiritualist, it is profoundly gratifying, and as a lawyer eminently evidential. Are the critics of psychic research on the track of the truth in declaring that they were devils who brought comfort to this mother's broken heart, giving her fresh courage, and the power to hope and pray?"

Dr. Powell continues: "For my part, I think it likelier that He Who stood by the bier of the widow's son at Nain, and burst into tears at the desolation of the stricken home in Bethany, is no unmoved Spectator of the sorrows of the world to-day. I believe it was one of his myriad Messengers who brought the boy and the radiant spirit of the departed girl to our little circle, so as to re-knit the severed bonds, and brace the mother to endure with confidence and patience until her own call shall come."

At Tottenham last week the magistrate was appealed to by a woman who said she was haunted by the apparition of her landlord, who the day before he died had served her with a notice to quit. With becoming gravity the magistrate said there was only one thing to do—inform the landlord that he could not evict her unless he first made application at the County Court.

Sir William Barrett, in an address on March 1st before the Hull Literary and Philosophical Society on Psychic Phenomena, gave details of remarkable experiences between living persons, and said that if this was so, much more so was it possible in the case of the dead. He thought it opened up a wide and important question for all theologians. If, instead of turning their backs upon psychic

science, they would look into it, they would find strong confirmation of the things in which they believed, and that events narrated in the New Testament were not all due to epilepsy or other diseases or to pathological causes, but were really the action of an extraneous spirit upon a receptive individual.

Sir William said he fully believed that a divine providence had promoted these super-normal, not super-natural, phenomena to arrest the growth of materialism, which was under-mining the whole life of the nation. Much of the good done by the investigations of psychical research had been to right-minded persons, to restore faith in the unseen, and a belief in life after death.

A new play entitled "From the Land of Silence," described as Spiritualistic, and written by Mr. Lloyd Clarence and Dr. Dugald Moore, was produced at the Globe Theatre, Consett, last week. The "Newcastle Chronicle" says the play, which deals with Spiritualism and hypnotism, and upholds the theory that the dead return, was an unqualified success.

Mrs. Philip Champion de Crespigny has an article in the current "Nineteenth Century" dealing attractively with "Ideals in Fiction."

The "Evening News" recalls that Bishop Mylne, formerly Bishop of Bombay, who was buried in Worcester last week, had a firm belief in Spiritual Healing, and used to relate many wonderful results, including some in his own family.

The Glasgow "Sunday Mail" reports what appears to be a Poltergeist outbreak in a Highlander's cottage at Benderloch, Argyll, where the disturbances take the form of heavy blows on the walls, furniture thrown about, and pictures broken. Ghostly hands have also appeared smacking and caressing the children of the house.

Mrs. Jessie McKenzie, at whose cottage these things occurred, writes: "One night, in the beginning of January last year, after my children had gone to bed, they were disturbed by the most strange noises, beginning with small raps that seemed to come through the wall, and ending with the most terrific blows. Pictures rattled on the wall, and a hand (unseen, at that time), went through the room, touching the children and pulling their hair and ears. Then, at times, strange noises, which sounded like rattling bones, gnashing of teeth, and counting of money, were heard. Any questions asked in English or Gaelic, were answered back by raps, sometimes from the ceiling, sometimes from the wall. It kept on like this till the days began to lengthen, many a time till the morning, with varied disturbances, such as throwing furniture about, especially a heavy chest which was in the room. This was continually lifted on end and let fall with a smash.

She adds: "Many of the neighbours heard it repeatedly. Sceptics put it down to the children's tricks, owing, I suppose, to one or more of the children having to be present before anything was heard, and the room being in darkness. On several occasions, however, it was to be heard when the room was lighted up. It was a most trying experience, but we got accustomed to it. This year it was somewhat different. The noises were just the same, but several pictures were broken, glass thrown about the room, and the children were smacked and caressed in turn. One of my little boys has had to wrestle with whatever it was, to free himself. The children have also seen a form seeming to come through the wall and lying beside them in bed. At other times a hand, like a shadow, has come towards them, and when in the act of being caught, would vanish. Only the children have seen the hand, but their father and I have felt it, times without number. Its touch is cold and seems to electrify the body."

We have received from the Theosophical Defence League (Point Loma, California) a pamphlet devoted to a refutation of charges against Madame Blavatsky, the Founder of the Theosophical Society. It is by Mr. Iverson L. Harris, with a Foreword by Katherine Tingley. Reference is made to animadversions said to be contained in the recently issued "Memoirs" of Count Witte.

We are informed of the passing, on February 14th, of Dr. John S. King, of Toronto, Canada, the founder and president of the Canadian Society for Psychical Research. He was the author of a well known book "Dawn of the Awakened Mind." He took a great interest in the first Spiritualist church in Toronto, known as the Britten Memorial Church. At its opening and dedication in July, 1918, Dr. King delivered an eloquent address which was reported in our columns at the time.

## THE SECRET OF PEACE

"But one mystery has become clear to me through this strange quest of ours—though when I say 'I' or 'Our,' I know not whether it is the Will, or the Soul that speaks through the brain of the Body, till I remember the marriage at the death-bed and know that while each is consciously each—the one with memory, the other with knowledge and hope, the third with wisdom and faith—we are yet one.

"And this I have learned; that there is no absolute truth, no absolute Beauty, even for the Soul. It may be that in the Divine Forges we shall be so moulded as to have perfect vision. Meanwhile only that Truth is deepest, that Beauty highest which is seen not by the Soul only, or by the Mind, or by the Body, but by all three as one. Let each be perfect in kind and perfect in unity. This is the signal meaning of the mystery. It is inevitable that it has its blind descent to Fetish as well as its divine ascension. But the ignoble use does not annul the noble purport, any more than the blindness of many obscures the dream of one. There could be no life for the soul hereafter were it not for the body, and what were that life without the mind, the child of both, whom the ancient seers knew and named Mnemosyne? Without memory life would be a void breath, immortality a vacuum."—"The Divine Adventure." FIONA MACLEOD.

The wisest men of all nations and races have seen the same: Body, Will, and Soul; Body, Soul, and Spirit; what matter the names under which the human trinity is known? For we all feel an inner intelligence which directs the outer man, and a spiritual Hope which outruns the understanding.

We may think with St. Paul of body as the flesh, Soul as the Psyché, and Spirit as the Pneuma or the divine Breath. Or we may strive after a fuller realisation, and with Eastern mystics distinguish between material form, ethereal form, vital principle, and animal soul, conscious mind, subconscious spirit, and Divine Self; thus building up the seven principles of man. We may recognise that Body, Soul and Spirit have each its form, its forming power, and its directing will; each its inherited nature, and each its mind or consciousness, conditioned by that nature, each its will turning to its heart's desire. The Eastern assigns two principles to the physical body, two to the discarnate shell, three to the immortal Self. The Kabbalistic Jew sees in each man a triple triad reflecting the universe and its Creator. For in Man also is Existence, which was in the beginning, is now, and ever shall be; the concealed mystery of his inmost spirit which contains potentially all that he is to be, whose higher Will shall lead him upward; in man also is the form wherein were fashioned his members when as yet there was none of them; and in Man these came into manifestation and are thus realised in the actual world of Matter, Time, and Space. Else Existence, Justice, and Mercy were mere names. However we phrase it, the fact remains the same, and our views, simple or complex, remain much the same also. Let us leave these illusive attempts to define what we do not understand, and turn to the practical foundations for the peace that is so anxiously desired.

### WHY THE CONFLICT?

If all be harmony, whence comes the strife? If the spirit of man be indeed, by its kinship, the field of operation of the Spirit of God; if mind exists that the Right be made conscious, and the body that Righteousness and understanding be made visible and actual, why "the conflicts of the painful earth"? Why the darkness and rebellion and chaos of the human microcosm?

Let the Greek make answer, as the Celt has answered. For want of Balance. Beauty and Truth and Goodness are the law of Man. They are three, yet one. Beauty is in manifestation, in body; it is not of the unseen but of the seen, in all worlds soever. And Truth is the kingdom of the discerning Mind, which makes all things in its own image because its faculties can do no other, all its impressions and interpretations are according to its powers. And Goodness is the breath of the Spirit that is the eternal Principle that is the cause of all truth that we can know. And in this trinity none is afore or after other, none is greater or less than another; for without Goodness there can be no truth but barren fact, often ugly indeed; and without truth and goodness how does the beautiful differ from the sensual? Beauty without goodness and without law is the prostitution of Art. So without Beauty, goodness is but the awful numbing patience with unloveliness and evil which ends by forgetting Hope and Faith and almost Love itself. Let there then be Balance, and man shall grow in beauty, understanding and love, and ever increase in the Joy of Life.

### ONE THING NEEDFUL.—UNDERSTANDING.

Yet at the threshold of the Higher Life stands the prophet who declares that this world passeth away and the desire thereof; and though the hidden spirit be ever brought into manifestation, yet the form of that manifestation is changed. To the man is appointed progress—transition—and, therefore, death. So, then, the one thing needful is the Understanding which sees the meaning of death: the understanding which perceives that the God who is Spirit alone endures from everlasting to everlasting, for He is Substance, and Force, and Love, which bring all things into being in all worlds, in Whose Image they were and are

created. "Give me understanding that I may know Thy Law" is the prayer of the Hebrew, that Law which is a lamp to the feet and a light to the path, whereby the spirit of man is illumined to rise above the external, and find its home in the Divine Will—the Will which inflicts neither pain nor punishment, but rules by Consequence alone.

This harmony is Good Will—the one unalloyed Good in all worlds—and, therefore, the reflection of the Spirit Itself. To the men of goodwill is the promise of peace, as in heaven so on earth, and to them alone. Why? By Law also. For if the external facts of loss, and pain, and labour be looked at by the bodily consciousness alone, loss impoverishes, pain saps our lives, effort wearies them, and inaction stunts their growth. In the conflict we forget the very meaning of peace.

But let the spirit awake, and look with level eyes at the cause behind the outward effect—Loss of friendship is a revelation of the imperfections which caused the estrangement; death is a lifting of the veil that hides the Beyond; pain is a means, and in the absence of the will to learn the only means of developing character, and compelling men to realise their share in the common lot, and that no man lives to himself alone, but that the misery of any has its consequences for all; weariness is a time for contact with the well-spring of Life and healing.

### HOW PEACE WILL COME.

Difficulties overcome and faults amended by the ray of Divine Power which makes all things new, become the means of a foregleam of the glory to be revealed in the deathless soul when we become fit to learn by joy and co-operation instead of by pain and conflict. This will be when the purified spirit has suffered on earth, has drained its cup of pleasure and pain, and has passed through the Valley of the Shadow to the Life Beyond. It might be here and now: it is all a question of faculty to see spiritual causation. And to-day, when the causes of far-reaching change are as obvious as was the coming war eight years ago, it rests with ourselves whether that long-foretold change shall be in conflict or in co-operation. The purpose and the prophecy will be fulfilled; how it will be fulfilled rests with us. But if the nature of the coming change were generally understood, all the wealth now squandered in idle luxuries would be devoted to make happy homes, steady employment, and reasonable comfort for all; and to train every child in that essential Religion of truthfulness and faith which is founded in no creed, but in sure knowledge that God governs this world and every other by the Law of inevitable Consequence here and now. For men of good will do not want to govern, they want to be governed according to the laws of the Spirit of Life. And when they are so governed there will be peace—the peace of God.

S. DE B.

## THE COMING REVELATION.

Very full of meaning was the old Greek saying that no god, whatever form he assumed, could disguise himself from another god. To-day when, as we are told, "all the gods are banished," the idea may be stated in another way—intelligence, however uncouth the shape in which it appears, is always recognised by intelligence. The kinship is felt at once; there is response and recognition. "How shall a man be concealed?" cried Confucius, who saw that the soul reveals itself in every glance and gesture. But the revelation is made only to those who can see. It is quite easy for intelligence to conceal itself or to be concealed from the gaze of stupidity. And even stupidity finds out in time, when it has been long enough in the presence of intelligence to acquire some gleams of perception.

The man who, applying himself to a study of the Universe, sets down his conviction that it is the outworking of blind necessity, a composition of soulless forces, writes himself down, by the same fact, a dullard. For life throughout all Nature is brimming with intelligent meaning, needing only the eye of intelligence to perceive it. Plan and purpose are apparent everywhere; the impersonal and seemingly unconscious life joins hands with the conscious directive brain whenever the appeal is made, results are brought about, and the work of the world carried forward another stage. And sooner or later comes, for the eye of intelligence in the flesh, another discovery. Involved in the plan and purpose are workers on other planes of existence—conscious, individual operators, giving only hints and clues of their activity, but those hints and clues, how full of significance! When the meaning of that discovery is understood—and it is being understood to-day as never before—the light of a new revelation will be thrown on all the puzzles and perplexities of the scientist, the philosopher and the plain-thinking man and woman. All the scattered systems of thought will be linked up and welded together, and the good faith of the old makers of myths and fables be vindicated, since it will then be realised that their ideas were by no means all myth and fable. And, in the general awakening which will follow, many painfully constructed philosophies, fitting perfectly together in every part and complete in everything but the possibility of natural life and growth, will fall in jumbled heaps in spite of the frenzied efforts of their creators and followers to hold them together. Such a wreck of doctrines concerned only with matter—such a crash of little worlds! Man the spirit will have made himself known to man the mortal. The god will recognise the god through all disguises.

D. G.



# "NEW TRUTHS" AND THEIR CRITICS.

By G. R. DENNIS.

"Is there a thing whereof men say, 'See, this is new'? It hath been already in the ages that were before us."—Eccles. i., 10.

One of the criticisms most frequently met with from opponents of Spiritualism is that the messages received from the other side never contain anything "new." In "Notes by the Way," a few weeks ago, it was suggested, in connection with a typical pronouncement to this effect by Miss Lily Dougall, that such criticism must arise from ignorance of the subject. I do not think this explanation is sufficient. Miss Dougall, for instance, if I am correctly informed, has spared neither time nor trouble to make herself acquainted with the literature and the practice of Spiritualism. She is sincerely anxious to discover the truth, and is by no means to be classed amongst those who condemn without knowledge. Such an opponent, however much we may disagree with her conclusions, is at least worthy of our respect, and as Miss Dougall may be taken as representative of an influential class of intellectual, broad-minded churchmen and women, whose support we would gladly secure, it may be worth while to enquire further into the reason for their attitude.

## NEGLECTED INTUITIONS.

In general, it may be said that truths that transcend the physical plane cannot be apprehended by the intellect alone; and the class of critics we are considering would seem to rely too much on the intellect and too little on the higher spiritual faculties. The long reign of the intellect was, no doubt, necessary, in order that our mental powers should be developed to the highest degree; but the result has been that the intuitions have been starved and their judgments disregarded. Now that the intellect is being dethroned, and its limitations recognised, the intuitions are coming into their own, and the final arbiter in all matters will no longer be the reasoning mind but the discerning spirit. Not that the intellect has no place in psychic research; far from it: but its function is strictly limited to matters on the physical plane. In order to arrive at the truth in spiritual things, the intuitions must be brought into play, and the attitude of mind must be humble and receptive, and free from anything like intellectual superiority.

## WHAT IS MEANT BY "NEW"?

But we go on to ask how it is that any investigators can read the literature of our subject and come to the deliberate and honest opinion that it contains nothing "new," and is, therefore, worthless. To answer this question we have to enquire what critics mean by "new," and in this connection we may adduce two historical examples which may help us to understand our opponents' point of view. The first concerns the teaching of Christ. In his interesting commentary on the Gospels, Mr. Claude G. Montefiore, writing as a Jew, while giving Jesus a high place as a teacher, constantly minimises the value of His sayings by comparing them with the sayings of the Jewish Rabbis. According to Mr. Montefiore there was nothing "new" in the teachings of Jesus. In the same way, Buddhists will quote parallels from their scriptures to all the most "original" of the sayings of Jesus. It would seem that Buddha and the Jewish Rabbis had previously taught all that Jesus taught. Are we then to believe that Jesus brought no "new" message to the world?

The second example is that of Boehme, upon whose life and works Professor Rufus M. Jones has some illuminating chapters in his "Spiritual Reformers in the 16th and 17th Centuries." Commenting on a description by Boehme of his method of writing, Professor Jones says that "this is obviously an inside account of the production of inspirational script, amounting almost to automatic impulsion." Boehme himself "always believed that his entire system of ideas, his philosophy of the universe, and his way of salvation were a revelation of the Spirit to him." "I have not dared," he says, "to write otherwise than was given and indited to me. I have continually written as the Spirit dictated and have not given place to Reason." Yet, in the face of these quotations, Professor Jones, who, as a Quaker, is always anxious to depreciate the psychic, as distinguished from the spiritual faculties, goes out of his way to deny that Boehme had any "new gospel" to deliver. This uneducated shoemaker was, we are told, "a man of unusual native capacity and, though untrained, his mind possessed a high order of range and quality, and swept as he was by a mighty transforming experience, he found himself in novel fashion, and was the recipient of inspirations, which fired and fused his soul, gave him heightened insight into the significance of things old and new, and often enabled him to build better than he knew. He is, however, obviously using the stock of ideas which his generation, and those early and late before it, had made part of the necessary air men breathed." His impressive and spiritual interpretation of Christianity is always deep and vital, and freighted with the weight of his own inward direct appreciation of God's revelation of Himself in Christ, but even here he is walking on a road which many brave souls before him had helped to build, and we cannot with truth say that he supplies us with a

new gospel which had been privately 'communicated' to him."

Such criticism shows to what lengths even so learned and spiritual a writer as Professor Jones will go in order to avoid the obvious psychic explanation of the phenomenon with which he is dealing. Who, it may be asked, ever claimed for any teachings received by psychic methods that they supplied an entirely new gospel? Professor Jones employs the argument which is a favourite with Miss Dougall, that Boehme used the stock of ideas that were already part of the common thought of his time. Of course he did. In inspirational writing, we should expect, what in fact we find, that the message given is in accordance with the spiritual and mental development of the recipient.

No "new" spiritual truth has ever been suddenly given to the world. The seed is planted here and there, and for long years there may be no signs of growth. Gradually, however, the new conception makes its way through the hard crust of prejudice, and during this process it is probable that those who are sensitive may receive direct teaching on the matter, either in meditation, or by means of inspirational writing or other psychic methods. Such teaching helps to spread the new conception, to bring it home to fresh minds that are ready to receive it, to show up new aspects of it, and to correlate it with other current ideas. But there will always be critics to say that it is either rubbish, or that they knew it all before.

## THE GROWTH OF KNOWLEDGE.

Take, for example, the conception of the "Cosmic Christ." The seed of the great truth embodied in this phrase was planted long ago, but in our generation it has been gradually springing into life, and is met with in the writings of poets and mystics. If an inspirational writer received teaching on this subject from a high source, our critics would say that it was not "new," and would, therefore, pass it by with scorn. Yet we may say with assurance that this is one of the subjects upon which much more knowledge will be given to the world, and upon which we may expect to learn much from inspirational writing.

It will be noticed that Professor Jones speaks of Boehme being "the recipient of inspirations," yet he will not allow, or so much as allude to, the possibility of his being directly taught by spirit agency. And by way of still further depreciating the psychic element, he says: "The portions of his voluminous writings which bear the mark of having been written as automatic script are the chaotic and confused portions, full of monotonous repetitions, of undigested and indigestible phrases and the dreary re-shufflings of sub-conscious wreckage." So that what is valuable in his writings is to be assigned to his native capacity and powers of meditation and his vague "inspirations," while the chaotic portions are the result of subconscious cerebration.

The fact is that our critics fail to realise that all new interpretation of the truth, all new developments in thought, come to birth in higher spheres, and are communicated to earth by spirit agency, sometimes without the knowledge of the recipient, sometimes by direct inspiration. It is difficult to draw any hard and fast line between the "inspiration" of the poet or thinker and that of the sensitive who receives teaching clairaudiently, and writes it down as it comes. In either case the teaching comes through the brain of the writer, and however high the source of the teaching, the human element has always to be reckoned with. When, as is the case with Boehme and others, the teaching comes flooding in with such volume that the brain is unable to assimilate it and give it forth clearly, literary chaos results, and gems of truth have to be laboriously sought for among wastes of verbiage. For this reason no inspired writing can ever claim to be infallible. The truth is presented, not on the authority of the source from which it claims to come, but on the strength of its appeal to such minds as are prepared to receive it. If critics fail to respond to the appeal, we can only be sorry for the blindness that cuts them off from the appreciation of so much that is of value to the spiritual life.

## NEW PSYCHIC CENTRE IN BRIGHTON.

At Brighton on March 4th a meeting was held to inaugurate a new psychic centre on educational, social, and research lines, not in opposition to any local work which was being carried on, but in support of existing societies. Among those present were: Dowager Lady Oakeley, Miss Felicia R. Scatcherd, Mr. Baggally, Mr. J. J. Goodwin, Mr. and Mrs. Ronald Brailey, Mr. Young, Mrs. Sale, Mrs. Lyell Taylor, Mrs. Jones, Mrs. Alfred Morris, Miss Meade and Mrs. Barnes.

Mr. Goodwin, in outlining the scheme, stated that the suggested centre must be an integral part of the existing Brotherhood, but could be run on lines of its own. He proposed that they should embody the principles of the London Spiritualist Alliance, the Stead Bureau and the Psychic College.

Miss Scatcherd conveyed a message of goodwill from the London Spiritualist Alliance, and also described the work done at the Stead Bureau.

Donations to the amount of £60 were promised, and it was decided to hold a weekly meeting in Lady Oakeley's drawing room until other accommodation was found.



# PROBLEMS OF PSYCHIC PHOTOGRAPHY.

## NO. 1.—THE REMARKABLE LOCKET CASE.

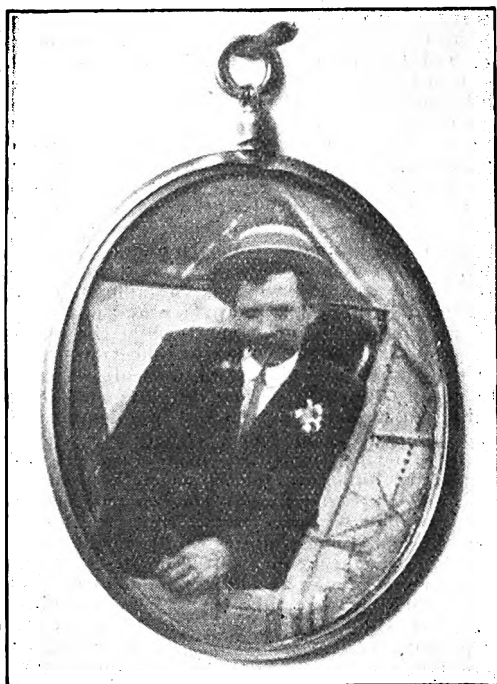
All unusual phases of modern photography can be explained on scientific grounds by technical experts to-day, but what is known as Psychic Photography still baffles the photographic expert and the man in the street, who are either left wondering how it is done, or, like the hasty investigator, dismiss the phenomena as fraud or clever faking. There are now, however, far too many of these "spirit photographs," taken under the strictest test conditions, and presenting deep problems, to be dismissed so casually. Instead of a matter inviting ridicule and disdain, as this class of photograph has so often done in the past, there really seems here the most fascinating investigation that has ever been presented to mankind to undertake.

Spiritualists declare that these "spirit extras," as they are called, showing the faces of their friends and relatives now beyond the Veil, are imprinted on the photographic plate by methods known to certain groups of spirit beings whose knowledge of Nature's laws transcends our own. The Spiritualist may claim to be right until he is proved to be wrong, and up to now it looks as if the Spiritualist has not only an unassailable case, but that he has also got the true solution of the many mystifying problems presented almost every day in that branch of Psychic Science known as Supernormal Photography.

We have already given in the columns of *LIGHT* many instances of "Spirit photographs" obtained in a perfectly natural and straightforward manner, all of which—in view of the evidence and our knowledge of the honesty and in-

mediums a packet of plates was bought in Hyde by Mr. Goodwin before starting for Crewe with his friend.

On their arrival at Crewe, Mr. Hope at once consented to give the gentlemen a sitting, and immediately before the short service that always precedes the taking of photographs, and whilst they were seated round the little table, Mr. West showed to Mr. Hope and Mrs. Buxton the locket, which he took out of his wallet for the purpose. Both the mediums agreed that the portrait in the locket showed a close resemblance to the spirit "extra" that had appeared on the photograph taken in the previous August. Mr. West then carefully replaced the locket in his wallet, which he put in his hip-pocket, and the séance commenced. The small packet of plates that they had brought lay unopened on the little table around which they all sat. A few minutes later Mr. West retired to the dark room with Mr. Hope; the packet of plates was opened by Mr. West, he personally placing them in the slide, and at the same time signing the two plates with his initials. He carried the slide into the little greenhouse which is used at Crewe as a studio, and placed the slides in the camera. The photograph was then taken by Mr. Hope, Mrs. Buxton standing close to him while he made the exposure. Mr. West then retired with Mr. Hope and developed the negatives, and it must be particularly pointed out that at no part of the proceedings did either Mr. Hope or Mrs. Buxton at any time touch the plates, Mr. West conducting the whole of the development himself. We have the gentle-



Photograph of the locket, with portrait, which actually measured about 1 inch and a quarter deep.



The amazing result after the Crewe seance, the locket appearing enlarged four times.

tegrity of those associated with the cases—leave no room for doubt that they are what they claim to be; viz.: an effort on the part of friends or relatives commonly called dead to show themselves to the world again by appearing on an ordinary photograph plate.

But this class of supernormal photograph is not the only one of its kind, and in the course of these articles it is intended to present to the readers of *LIGHT* a few of the many remarkable demonstrations on the part of unseen powers to prove to us again that there is more in heaven and earth than is dreamt of in our photography!

The first case we will deal with is a comparatively recent one, and we have called it "The Locket Case."

It appears from the signed testimony before us that a Mr. West and a Mr. Goodwin journeyed from Hyde to Crewe in August last, to visit Mr. Hope and Mrs. Buxton, who are so widely known as the mediums in hundreds of cases of Psychic Photography. During the visit a photograph was taken by Mr. Hope with the help of Mrs. Buxton. A spirit "extra" appeared on the plate, and was eventually identified as Mr. West's brother-in-law, by the widow, the brother-in-law having died some six years previously.

Again, in October, Mr. West and Mr. Goodwin paid a surprise visit to the Crewe mediums, Mr. West taking with him a locket containing the portrait of his deceased brother-in-law, for the purpose of showing it to Mr. Hope to prove the likeness between the portrait and the spirit extra they obtained on their visit in August. Mr. West had placed this locket in a wallet which he carried in his hip-pocket for safety. Hoping to get another sitting with the Crewe

men's signed testimony to this effect. On bringing one of the negatives into the daylight, to the amazement of everyone there appeared a reproduction of the locket four times its actual size, super-imposed on the portraits of Mr. West and Mr. Goodwin. Every detail of the locket was shown with amazing exactness. *How did it get there?* The only explanation that has yet been offered by others, outside Spiritualistic circles, is that it is a thought-projection on the part of one or all of those present. At the same time it is not unreasonable to assume that a group of spirit operators may have produced this phenomenon, and in doing so proved once again that the spirit hypothesis is, after all, the simple solution of the problem of Spirit Photography. We invite our readers to study this case very carefully; the true facts are before them, and we shall welcome their opinion.

Next week we intend giving in full detail, and illustrated, the particulars of what is known as the Bush Case. In this instance Mr. Hope and Mrs. Buxton have been accused of fraud and trickery.

H. W. E.

MISS DALLAS'S NEW BOOK.—Miss H. A. Dallas is bringing out shortly a little work, "Communion and Fellowship: A Manual Dedicated to Those Who Have Passed Beyond the Veil." It consists of prayers, meditations, and devotional extracts, with blank pages on which the names of friends may be inscribed. It will contain an introduction by Sir William Barrett. The book, which is two shillings net, may be ready at Easter, and can be ordered from the office of *LIGHT*, post free 2/2.

## SOME REMARKABLE CLAIRVOYANCE.

Mr. J. E. Norman, J.P., writes:—

The following incident taken from a recently published book, entitled "An English Wife in Berlin," written by Princess Blücher, wife of a German, Prince Blücher, will, I think, be of interest to many readers of *LIGHT*. The Princess is English to the finger-tips, and must have had an anxious time living in Berlin during the course of the war. She had three brothers, the eldest (name not given), Edmund, and Vincent, and a brother-in-law, Col. R. Fielding, all fighting on the side of the Allies. The book is largely composed of extracts from the writer's diary written at the time. The incident is recorded on pages 215 to 217, and is as follows:—

"Berlin, April, 1918.—I have been undergoing a course of massage lately, and the lady who gives me the treatment, although not professing to be a clairvoyante, has at times an extraordinary gift of second sight. In the course of conversation during the treatment she said, 'You are terribly worried about something, aren't you?' 'Yes,' I said, 'I am anxious about my brothers and brother-in-law, owing to this last offensive.' Looking round the room and seeing their photographs all about, she begged me not to worry, and taking up each photograph in turn she told me the following, which I noted down as she said it: Holding up the photo of my eldest brother, she said he was in a distant land, and had been in hospital there, ill, but not wounded. 'This one,' and she took up the photo of my brother Edmund, 'has a scar or sore all along one side of the face.' I knew nothing about them at the time, but about ten days after I received a letter from my mother, saying that my elder brother was in Palestine, and had been very ill in hospital; and that Edmund, my second brother, was home on sick leave owing to an abscess on his chin and jaw caused by the unhealthy food and water in the place he had been at!

"These two,' taking up the photos of my brother-in-law (Colonel Rowland Fielding), and of my brother Vincent, 'have been for the last few days in terrible danger, but it is over for them at present.' Then, singling out the one of my brother, 'He is lying at this moment in hospital with a broken leg. I see him fall,' she continued, 'with a wound or accident to his leg; I see two soldiers coming on either side of him, and picking him up, and supporting him under the shoulders; they half drag and half carry him across a temporary bridge, made of rafters, across a canal. He is now in hospital, where he will remain for about six weeks, and then he will be sent home, where he will remain in hospital for many months. He will recover, but he will limp for life.' (Note: At the bottom of the page there is a footnote, "These details were proved later to have been correct.")

On page 217 the narrative continues:—"On April 28th, I received a wire from him (Vincent) saying, 'Vincent has a broken leg, and is expected to be well enough to be moved to London from France in six weeks' time.' The prophetic words being thus so exactly verified almost terrified me in the contemplation of how ignorant we are of the hidden forces of nature. Yet how grateful I was for this good news, and I think no one ever before rejoiced more at a broken leg than I did over my brother Vincent's."

## "LIGHT" DEVELOPMENT FUND.

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

	£	s.	d.
Amount previously acknowledged ...	148	2	4
W. B. ...	8	10	5
J. G. Gems ...	1	1	0
Henry H. Shaw ...	1	1	0
	158	14	9

**THE CANON AND THE APPARITION.**—The following story was told by a well-known North of England Canon. It was, he said, one of three remarkable experiences which had befallen him. He had, it seems, befriended the orphan daughter of a clergyman by obtaining for her a situation as governess. She became engaged to an officer, and the Canon gave her a sealskin coat as a wedding present. The officer jilted her, and she was heartbroken. Some time after the Canon dined at Dovenby Hall. He rode home to Bridekirk on a clear moonlight night, and at 12.15 a.m., near Dovenby school, he saw the form of the girl in her sealskin coat. The horse seemed to see something, too, for it stopped. On reaching home the Canon told his wife, who laughed at him and said he had been dreaming. But he learned later that the girl died at the moment he saw her; that at the time of death she was wearing the sealskin coat he had given her; and that her last words were to tell him that she forgave him for introducing her to her faithless lover.

## THAT REMINDS ME—

### THE GUIDING HAND.

Arthur C. Benson, I see, has been making reference in the "Church Family Newspaper" to the sense of Unseen Powers constantly with us, guiding and prompting us. This recalls the notable pronouncement made years ago by Do Blowitz, the famous correspondent of "The Times." He wrote: "I must confess that I have a theory which will, perhaps, be ridiculed, but which has governed my whole life. I believe in the constant intervention of a Supreme Power, directing not only our destiny in general, but such actions of ours as influence our destiny." In explanation of his belief this celebrated journalist says: "When I see that nothing in Nature is left to chance, that immutable laws govern every movement, that the faintest spark that glimmers in the firmament disappears and reappears with strict punctuality, I cannot suppose that anything to do with mankind goes by chance, and that every individuality composing it is not governed by a definite and inflexible plan. . . . Everything moves by a fixed law, and man is master of his own destiny only because he can accept or refuse, by his own intervention and action, the place he should fill and the path traced out for him by the general decree which regulates the movements of every creature."

He adds: "By virtue of this theory it will be easily understood that I have always endeavoured to divine the intentions and designs of the Supreme Will which directs us. I have always sought, not to thwart that ubiquitous guidance, but to enter on the path which it seemed to point out to me." Do Blowitz then goes on to give a thrilling account of how, acting on this principle, he was led to his brilliant *coup* in regard to the publication in advance of an account of the important Berlin Congress.

### A SEQUEL TO "THE SEVEN PURPOSES."

Mr. Ernest Hunt's mention in his recent address on Multiple Personality of an anonymous American psychic book, "Our Unseen Guest," brings to my mind the striking case it presents of a verification of the identity of a communicator in another important American book, "The Seven Purposes," by Margaret Cameron. It is a most intriguing story. The husband and wife, who call themselves Darby and Joan, the anonymous compilers of the remarkable psychic experiences recorded in "Our Unseen Guest"—their identity, by the way, is well known in inner circles—were suffering the fate of so many investigators in the early stages, that is, they were doubling the communications they were receiving. Then one day the wife bought "The Seven Purposes," and the same evening started to read it. She came to a description of how a Mrs. Wylie and Miss Gaylord (pseudonym) were trying "to get in touch with their brother Frederick." Reading this aloud to her husband, she stopped when she reached the word "Frederick," and exclaimed (as told in "Our Unseen Guest"):

"Why, this is Fred Q.'s book!"

"You mean the Frederick that 'The Seven Purposes' mentions is *our* Fred Q.? That's a weird notion. What makes you think so?"

"I just saw Fred Q. standing there, at my desk, and he told me," she answered.

"Saw him!" I said, staring into the air in front of Joan's desk. "How did he tell you? Did he speak to you?"

"I don't think so. At least, I heard nothing. But he told me just the same."

When she regained her composure Joan added: "As I reached the name Frederick something prompted me to raise my eyes. I did so, and saw Fred Q. He was standing by the end of the desk with the dark mahogany of the closet door as a background. I knew him instantly. He looked perfectly natural, save that there was a brilliancy about him. His face shone."

It appeared that Frederick had been best man at their wedding years before. In the interval they had lost sight of him, and were unaware of his death. After this incident they wrote to Margaret Cameron for particulars, and found that the Frederick whose communications formed a large part of "The Seven Purposes" was the same as their friend.

### THE RACKETTY GHOST OF THE WESLEYS.

The happenings at a house in Hornsey inevitably recall the famous disturbances among the Wesley family at Epworth Rectory in 1715. The maid servant was the first to hear dismal groans, then the family began to hear strange knockings, usually three or four at a time, in different parts of the house. The sounds grew in strength and frequency. "The noises were now various as well as strange, loud rumblings above stairs or below; a clatter among a number of bottles, as if they had all at once been dashed to pieces, footsteps as of a man going up and down stairs at all hours of the night, sounds like that of dancing in an empty room, the door of which was locked; gobbling like a turkey-cock; but most frequently a knocking about the beds at night, and in different parts of the house." A dozen more instances, or hundreds even for that matter, might be cited of similar happenings up and down the centuries, and throughout them all the same characteristic phenomena are manifested.

THE VETERAN,

## THE CHURCH AND SPIRITUALISM.

A DEBATE AT ST. PAUL'S, COVENT GARDEN.

The Church of St. Paul's, Covent Garden, which has become nowadays so well known by reason of the spirit of usefulness in original ways shown by its Rector, the Rev. and Hon. Canon Adderley, was crowded to its doors at the mid-day service on Tuesday last. The occasion, which had been heralded by allusions in the Press, was a debate between Canon Adderley and the Rev. Clarence May on the subject of Spiritualism. Father Adderley, to give him his popular title, assumed the part of a relentless critic, and plied his opponent with arguments against the subject. Mr. May replied with vigour, and by the cogency of his answers made it clear that Spiritualism not only has a strong case, but that it is fulfilling an important work in the world.

In the large congregation we noted with pleasure the presence of several members of the L.S.A., and other Spiritualists, notably Miss Estelle Stead. The debate was one of a series of discussions on topics of the time in the dinner hour, and the attention this particular debate attracted was significant of the importance of the topic.

## MATERIALISATIONS IN STRONG SUNLIGHT.

POWER DRAWN FROM THE ATMOSPHERE.

The quotation in *LIGHT* (p. 129) from St. Thomas Aquinas that "angels borrow the material of their bodies from the air which, by the power of God, they condense," thus materialising, is extremely interesting to me, owing to a remarkable experience which befell me some years ago.

On that occasion I had the good fortune to witness two materialisations in broad daylight, the sun actually shining brilliantly into the séance room during the manifestations, the medium being in full view the whole time. One of these forms, to all appearances that of a man, approached me and permitted me to hold his arm and speak to him.

I noticed that, contrary to what appears to be the common rule, the temperature of the arm was very high, much above that of the normal human body. Commenting on this fact I said to the form, "Your temperature is very high." "Yes," he replied in a deep, forceful voice, "It is owing to the way I manipulate the fluid from the medium's body and the circumambient air."

I remember at the time being impressed by the curious wording of this sentence, and came to the conclusion that my strange visitor was probably a cultured gentleman who had lived on earth in the eighteenth century.

I have often wondered since whether others who have witnessed materialisations have had reason to suppose that the atmosphere is treated in some particular manner in connection with these wonderful temporary organs or organisms. I do not remember ever having read anything to this effect beyond the passage quoted by *LIGHT* from St. Thomas Aquinas.

Out of the many hundreds of remarkable psychic experiences that have fallen to my lot, I have always regarded the one mentioned above as the most wonderful.

HORACE LEAF.

## ANSWERS TO CORRESPONDENTS.

"A HUMANIST."—The request is reasonable and the argument cogent. We have already given some sketches of the kind, but will consider the insertion of more.

C. MACBRIDE.—You will find an admirable collection of psychic messages in "The Undiscovered Country," by Harold Bayley, to be obtained at this office.

MR. JAMES COATES lectured on Spirit Photography at Stourbridge on February 23th before a large gathering. Mr. Walter Jones presiding. The psychic pictures shown excited keen interest.

ERRATUM.—In the introduction to the quotation given last week from "The Country Heart" (page 151) the publishers' names were mistakenly given as Grant Allen and Unwin, instead of George Allen and Unwin.

"WIRELESS OF THE WILD."—With reference to the brief article under this heading on p. 144, Mr. C. F. Fletcher (Chiddingfold, Surrey) writes:—"It may interest you to know that there is a well-known Eastern proverb which appears to deal with Telepathy: 'If the cock crows in Busorah you can hear him in Teheran.'"

"LIFE IN SLEEP."—At the town residence of Susan Countess of Malmesbury on the afternoon of Tuesday last, a deeply-interesting address was delivered by Mrs. Yates, lecturer to the Theosophical Society, to the life and activities of the human spirit during the sleep state. Sir William Barrett, who was to have taken the chair, was, although present, suffering from a chill, and Dr. Ellis T. Powell took his place as chairman. The address throughout was so admirable and contained so many points of interest that we propose to deal further with its theme next week.

## TO-MORROW'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.—6.30, Mrs. A. E. Cannock.  
Peckham.—Lausanne-road.—7, Mr. and Mrs. Brownjohn. Thursday, 8.15, Mrs. M. Clempson.  
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Goode. Thursday, 8, Mrs. Brown.  
Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. Edey.  
Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. R. Symons.  
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 6.30, Mr. H. E. Hunt.  
Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. L. Harvey, clairvoyance.  
Holloway.—Grove-dale Hall, Grove-dale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, social. Sunday, 11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mrs. E. Neville. Wednesday, 8, Mrs. E. Neville.  
Brighton.—Athenæum Hall.—11.15 and 7, Mrs. A. Bodington; 3, Lyceum. Monday, 8, Healing Circle. Wednesday, 8, Miss A. Scroggins.

## TRANSITION.

On Sunday, March 6th, at 14, Sugden-road, Clapham Common, Mrs. W. Hasler Browne, the wife of William Hasler Browne. Funeral on Thursday, March 10th, at the Golder's Green Crematorium.

## "LIGHT" COVER DESIGN COMPETITION.

In accordance with the conditions of this competition, the nine judges met at the offices of *LIGHT* on Wednesday last. Their decision will be announced in the next issue of *LIGHT* dated March 19th, when the names of the successful competitors will be given, also the dates on which all the designs sent in will be on exhibition; arrangements for which are now in progress. It is intended to open this exhibition free to all readers of *LIGHT* and their friends.

## THE FAIRY PHOTOGRAPHS.

Mr. Morris Hudson, in calling attention to the exquisite grace of the "leaping fairy"—one of the elfin photographs—expresses the view that the fairy is a thought image. There appear to be now four hypotheses: (1) The fairies in the photographs are clever "fakes," (2) they are thought images, (3) they are real beings on another plane of evolution mimicking the human, (4) they are actual spirits expressing themselves in elfin forms. We keep an open mind on the subject, which is clearly not one to be settled by anything but rigid examination and conclusive proof.

MRS. ALICE JAMRACH (11, Sheringham Avenue, E.12), on behalf of the Little Ilford Christian Spiritualist Distress Fund, desires to acknowledge, with many thanks, the receipt of a donation of 10/- from Mr. W. A. Calvert.

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# QUESTIONS AND ANSWERS.

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

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

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

## MESSAGES FROM THE LIVING.

To E. G. W.—There are many cases of communications received by psychic methods from living persons generally during their sleeping hours. The cases you give are very interesting, although they would hardly be passed by the critical researcher, who would object that although you received accurate information purporting to come from living friends, you yourself already knew what was told you. I am not urging this as an objection, but merely to bring out the fact that there are cases such as those related by Sir William Barrett in "On the Threshold of the Unseen," where statements were made by communicators professing to be spirits of the living on matters unknown to the recipients of the messages but afterwards found to be correct. If you can direct your experiments on these lines you may be able to obtain this kind of proof. It carries conviction to all except those higher-critical people whom nothing seems to satisfy since they can always find some remote and ingenious theory to explain it.

## THE CONDITIONS OF SPIRIT LIFE.

To C. McB.—This is a very difficult question, as there are so many different grades of consciousness and consequently the accounts given from the other side vary widely. But there is little doubt that even in the lowest grades of spirit life—those most closely in contact with the earth—there is a considerable difference in the point of view as between the discarnate and the incarnate. As spirits recede from the earth in their upward progress contact with the earth and acquaintance with our mundane methods and vocabulary diminish and are outgrown. This doubtless accounts for much of the confusion and misunderstanding which arise in the minds of people who think that the method of communication is as simple a matter as carrying on a conversation through a telephone, forgetting that in the case of a telephone the persons at each end are on the same plane of consciousness so far as the earth is concerned.

## HYPNOTISM AND SPIRIT INTERCOURSE.

"CURIOUS" asks in what particular way Hypnotism or Mesmerism has led to the facts of Spiritualism. In a general way this has been effected by showing that the man incarnate possesses powers beyond the limits of the materialistic idea. There have been many definite examples, as, for instance, there have been cases in which the hypnotised person has developed mediumistic powers under hypnotic influence, and has clairvoyantly seen spirit-beings. There have also been a few cases where the hypnotist became aware that he had lost control of his subject, that control being exercised apparently by some unseen influence. In one case of this sort the mesmerised subject was controlled by a spirit speaking a foreign language, much to the astonishment of the hypnotist and his friends. On inquiry being made, a gentleman was discovered who knew this language and he conversed fluently with the spirit, through the hypnotised subject. There have been other instances also in which the hypnotist became aware that he was dealing, through his subject, with another world of human intelligence.

## THE SPIRIT AND THE FLESH.

C. M. N.—Your question is an important one, for it raises issues upon which it seems to me there is a good deal of confusion, as the result of false ideas regarding the nature of the body. Now it may be taken for granted, I think, that we should not have earth bodies if they had no function to fulfil in the Divine economy of life. All the teaching, then, regarding the body as being a vile thing in itself or the physical universe an evil thing from which we are to escape as soon as we can, seems to me quite wrong. It is not a question of resisting the influences of the flesh, but only of resisting its *undue* influence. So that I am in agreement with you when you suggest that the renunciation of the flesh, if carried to extremes, would be unwise. It is a question of balance. It is just as possible to become unbalanced by giving exaggerated attention to the spirit as by concentrating entirely on the body and neglecting the higher side of the nature. We are here to acquire a well-rounded character, and that cannot be achieved by any one-sided development.

## SPIRIT COMMUNICATION.

"Ignotus" asks how he can get into touch with or gain news of a departed friend. It is not easy to advise. Some people "on the other side" do not appear to gain any opportunity of making communication with their friends on earth. It is conceivable in some cases that they have no particular desire to do so. These things are not to be obtained "to order." We are dealing with another world of human life inhabited by beings with wills of their own. The inquirer should be patient and wait until his friend can send him some message or communication. It is almost always unwise to concentrate on obtaining communications from some particular friend. It seems to set up adverse conditions. It often happens that a person intent, for instance, on hearing from a departed parent or child receives an evidential message from some other friend of whom he was not thinking. This, of course, is excellent proof, although not always satisfactory to the seeker who was looking for someone else.

## PREMONITIONS AND FOREKNOWLEDGE.

Some people have a curious faculty of knowing or feeling things about to happen. Occasionally they know when a letter is on its way to them, and may even get a hint of its contents. "H." asks what is the explanation. It is difficult to deal with the matter "scientifically." No doubt these people have very sensitive psychical faculties which make them dimly aware of things not apparent to the ordinary, everyday consciousness, but how this puts them into touch with the future is more than any of us can say. We can only suppose that there are regions in which coming events register their arrival before coming into the sphere of actual events—things accomplished. As regards knowing the contents of letters in transmission, this is probably due to brief flashes of clairvoyance.

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"Yesterday a little boy and girl came, both wearing only an old tattered cotton chemise; arms and legs bare and blue with the cold (I was cold in 10 layers of garments). When they saw the clothes I was giving they broke out with queer little animal-like cries—half laughing and half tears, and the boy held up two little thin fingers, and said, 'May God allow you to live a hundred years.'"

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