

24 Connell  
"LIGHT," April 9th, 1921.

PRICE FOURPENCE.

SIR A. CONAN DOYLE

EXCLUSIVE MESSAGE  
TO "LIGHT."

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, APRIL 9th, 1921

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## London Spiritualist Alliance, Ltd.,

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

TELEPHONE: MUSEUM 5106.

### MEETINGS IN APRIL.

**TUESDAY, APRIL 12th, at 3.30 p.m.**

Clairvoyant Descriptions by Mrs. Jamrach.

**THURSDAY, APRIL 14th, at 7.30 p.m.**

SPECIAL MEETING, when an Address (illustrated) will be given by Mr. Percy Street, entitled "The Story of the Cross."

**FRIDAY, APRIL 15th, at 3 p.m.**

Conversational Gathering. At 4 p.m., Trance Address on "Impressional and Test Mediumship." Medium, Mrs. M. H. Wallis.

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

### SUBSCRIPTIONS FOR 1921 ARE NOW DUE.

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Sunday, April 10th, MR. ROBERT KING, at 6.30.

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

## The London Spiritual Mission,

18, Pembridge Place, Bayswater, W.

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At 11 a.m. ...	MISS VIOLET BURTON.
At 6.30 p.m. ...	REV. G. WARD.
Wednesday, April 13th, 7.30 p.m. ...	MRS. E. A. CANNOCK.

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Thursday, April 14th, at 3.30 ... MR. WOODWARD SAUNDERS

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Devotional Group, Thursday, April 14th, at 6, Miss Stead.

## Wimbledon Spiritualist Mission.

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

Sunday, April 10, at 11 a.m. ...	MRS. M. ROBERTSON.
6.30 p.m. ...	DR. W. J. VANSTONE.
Wednesday, April 13th, 3-5, Healing ...	MR. & MRS. LEWIS.
7.30 p.m., Meeting for Members & Associates only.	

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Wednesday, April 20th, at 8 p.m., by MR. E. E. GARDNER, Lantern Lecture "Fairy Science." (Seats for this must be booked.)

Special Lecture, Thursday, April 14th, at 5.30 p.m., by MR. ROBERT KING, "Physical Centres of Psychological Perception."

Public Clairvoyance.

Friday, April 8th, at 8 p.m.—MRS. ANNIE BRITTAIN.

Tuesday, April 12th, at 3.30 p.m.—MRS. MARRIOTT.

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## "MATERIALISATIONS"

by HORACE LEAF

in Mortimer Hall, Mortimer St., Regent St., London, W.1.

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Doors open 7 p.m.

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,100.—VOL. XLI.

[Registered as]

SATURDAY, APRIL 9, 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.

He that has light within his own clear breast  
May sit in the centre and enjoy bright day.

—MILTON.

The other day—to be precise, in LIGHT of the 26th ult.—we wrote that spirits do not see earth-scenes directly, but only through the intermediary of some human being (in the flesh understood). That statement appears to have exercised the minds of certain correspondents who doubt its truth. Let us explain. We have gathered a great deal of information from competent spirit-communicators regarding their methods of communication with earth. But always we have tried to check it by reason and experience, and on this question it seemed clear enough that with the loss of the physical brain and body at death the individual concerned parts with the only means of coming into direct relationship with physical conditions. His mortal brain and body were for him unique in that respect, and not to be duplicated exactly amongst all the countless millions of others. The use of other physical agencies, no matter how much they resembled the original ones, would be necessarily imperfect. So we reasoned it out, after being repeatedly assured by those who should know, that all contact by spirits with the earth was at the best partial and imperfect and conducted only through the agency of mediumship in some form.

It is, of course, a wide subject, and not by any means to be dogmatised upon. We remember, for instance, that there are two sides to the question; that there is a spiritual or psychical counterpart of the physical world to which the spirit man may stand in direct relationship. Just how far that may put him in touch with the external side of the matter is a problem. Spirits (says one objector) can sometimes read in closed books which the medium cannot do. How then —? But we did not intend to convey the idea that a spirit can only see what the medium is capable of seeing at the moment, but simply that a medium is necessary to supply the link or nexus with earth conditions. What the spirit in his normal state sees of the earth and its inhabitants is the psychical side, and not the side that we normally see. Some spirit communicators have told us that they can gather psychometrically the contents of a book—that is to say, its character and mean-

ing—but that to read and transmit to us the actual words is a formidable task, only to be accomplished under rare conditions. That seemed reasonable enough, although it still left us wondering how printed pages can convey ideas or sentiments to those who are not, like us, able easily to read the words and gather their significance in that way.

\* \* \* \*

Here are some wise sayings of Henri Kropvold, the author of "A Little Guide Through Life" (Routledge and Sons). We select them because they relate to matters on which LIGHT is often asked to give an opinion:—

Without evil everything would be good, and without ugliness everything beautiful; which means that goodness and beauty would vanish before our eyes.

The world is a stage on which the philosophers and historians are the spectators, and the men of action and the artists the actors. The spectators, in their quiet contemplation, enjoy perhaps the rarer pleasure, but the actors who keep the play going are the better men.

The ordinary man says all the time "I wonder," but he never does wonder. He really takes everything for granted.

Good and bad are not absolute values.

Most Orientals, although very ignorant, have wise minds; most Europeans, although well-informed, are none the wiser for that.

Our prison cell is our sense-perception and the form and limit of our intellect, beyond which we cannot go and "know"; and God, like everything else which is not phenomenal, belongs to the world outside.

That last aphorism is only true within limits. The illuminated soul is not confined to its "prison cell" and travels beyond the phenomenal world.

\* \* \* \*

In his "Musical Memories," Camille Saint Saëns, the great composer, has some satiric allusions to the task of catering for the public. He refers to a famous theatrical manager who put on a play which it was supposed the public wanted, but which was played to "empty houses." He alludes to a bandstand where the musicians played Beethoven's Symphony in D, an "unpopular" piece which held the public spell-bound. "There, you see," said a sarcastic onlooker, "they don't like that kind of music." And the piece was never played there again.

\* \* \* \*

We have reason to believe that the public—the thinking public at least—is seriously interested in the problem of human survival. It wants to know, for instance, whether poltergeist phenomena are real and what they mean. The fact does not yet seem to have penetrated the minds of some of the public's "instructors" on the Press. But there are signs of awakening in other directions. It may yet be that the "ghost," so long a theme for jibes and cheap sensationalism, will be discovered to have a place in Nature as a real existence. Much depends on the thinking public making its requirements plain to those who cater for it.

MEN who are up to the neck in the mud of materialism are not the best critics of psychic phenomena. We do not go to an asylum for the blind to get correct judgment of the respective merits of the pictures in a picture gallery.—DR. I. K. FUNK.

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

# THE COBBLER PRINCE—From "Leader." \*

From the Vale Owen Script.—Weekly Dispatch, April 18th, 1920.

**A** COBBLER who earned just enough to pay his dues, with naught over when his burial fees were paid, came over here many years ago, as you say it.

He was received soberly by a small group of friends, and was well content that they had borne him so much in mind as to come so far as to earth to show him his way to the sphere where he should go. It was one of those near earth, not a high one.

There he found peace after much toil and weariness and his battle with poverty, and leisure to go and see the various interesting sights and places of that sphere. To him it was Heaven indeed, and all were kind to him, and he was very happy in their company.

One day, to use your earth phrasing, a Lord from a higher sphere came along the street where was his home and went within. He found the cobbler reading out of a book which he had found in the house when he was taken there and told it was his home.

The Angel Lord called him by his name of earth (I do not remember what) and the cobbler arose.

"What read you, my friend?" the Angel asked him.

The man made answer thus: "It is naught of much interest to me, sir, that I read. It is but just within my comprehension, indeed; for it was evidently written not for people of this sphere, but of one much higher."

## LESSONS OF LEADERSHIP.

"To what end was it written?" the Angel asked again.

"Sir," he replied, "it tells of high estate and enterprise, of the ordering of great companies of men and women in those spheres above us in the service of the One Father."

"These people, I find, were once of nations and faiths diverse one from another, for so the manner of their speech would seem to show. But to the writer of this book they do not seem diverse any more, for they have, by long training and much progress, come together as a band of brethren, and there be no longer any divisions among them to divide them, neither in affections for another nor in reasonable understanding. They are at unity of purpose and service and desire."

"By that I judge that the life written of is not of this sphere, but of one far above this. The book, moreover, is of instruction not even for that bright company, but rather for the guidance of leaders among them."

"For this reason, sir, it is not of interest to me presently, but it may be in some long-distant age. How the book came here I cannot tell."

## SELECTION.

Then the Angel Lord took the book and closed it and handed it to the cobbler silently. As he took it from the Angel's hand his cheeks flushed red in great confusion, for blazing upon the cover were gems of ruby and of white whose order of spelling flashed back his name to him in light and fire.

"But I did not see it, sir," he said; "I did not see my name thereon until but now."

"Yet it is yours, as you see," the Angel said, "and so, for your instruction. For know you, friend, this sphere is but a resting place for you. Now you have rested you must begin your work, and that not here, but in that higher sphere of which this book tells and in which it was written."

The cobbler faltered in his speech, for he was afraid, and shrank back and bent his head before the Angel's words. This only could he say: "I am a cobbler, sir; I am not a leader of men. And I am content with a humble place in this bright home, which is Heaven indeed for such as I."

But the Angel said: "Now, for that saying alone you should have advancement. For you must know that true humility is one of the surest shields and safeguards of those who stand in high places to rule."

## PRIZED QUALITIES.

"But you have more weapons than this shield of humility, which is protective in a passive way. Weapons of offence also you have been sharpening and tempering in that life on earth."

"When you made boots your thoughts were to make them so that they would endure long wear and so ease the purse of the poor buyer of them. You thought more of this than the price you would be paid. That, indeed, you made a rule; that rule grew into you and became part of your character. Here such a virtue is not lightly esteemed."

"Again, although hard pressed to pay your dues, yet from time to time you gave an hour out of daylight to help some friend to gather in his harvest, to plant his plot of ground, to thatch his roof or rick, or perchance to watch some sick man by his bedside. The hours thus given you restored by candle-light, for you were poor."

## SEEING MEN'S SOULS.

"This also was noted from this side by reason of the growing brightness of

\* From Vol. III. of "The Life Beyond the Veil," entitled, "The Ministry of Heaven." Ready early in April. Published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2, or from the Offices of "Light."

your soul; as we can see the souls of men from our vantage point, where the light of the spheres, sweeping over our shoulders from behind, strikes on those in the earth life and is reflected back by the virtues in men, and finds no reflecter in their vices. So the souls of those who live well are lightened, but dark and sombre show the souls of those who live ill lives.

"Other things I could tell you of what you did, and why. But let these for the time suffice while I tell you now my message."

"In the sphere of which this book tells there awaits a company of people. Their mission is to visit a sphere near earth from time to time and to receive from the hands of those who bring them the spirits who lately come over. The task is to study these newcomers and to allot to each his proper place and to send him there by a band of helpers who attend for that purpose. They are ready to start at any time and have only been awaiting their leader."

"Come, good friend, and I will show you the way to them where they await you."

Then the cobbler knelt down and put his face upon the ground at the Angel's feet and wept and said: "If I were worthy, sir, for this great service. But, alas! I am not worthy. Nor do I know this company, nor whether they would follow me."

## TRANSFORMATION.

And the Angel Lord replied: "The message comes from Him Who cannot err in choice of person. Come! You will not find a band of strangers there. For often, when your tired body slept, you were led into that same sphere; aye, even in your earth life this was done. There you too were trained, and there you learned, first to obey, and later to command. You will know them well when you see them, and they should also know you well. He will be your strength and you will do valiantly."

Then he led him forth of the house and down the street and up the mountain pass beyond. As they went, his dress became brighter and lighter of texture and his body gained somewhat in stature and very much in lustre and, as they went ascending, so the cobbler was gradually left behind, and the Prince and Leader emerged.

After a long journey and a very pleasant one, much drawn out in order that the change might be the more gently wrought, they came to the company.

He recognised them one and all, and they, on their part, came and stood before him and he knew he could lead them well, from the lovelight he saw in their eyes.

## SPIRITUAL SCIENCE.

Mr. A. L. Begbie writes:—

The great desire of Spiritual scientists is to try to awaken man's spiritual consciousness, by putting their truths before all men, in order that some may feel from within themselves that spiritual laws prove the benevolent purpose of life, in spite of the cruel world-competition for existence.

The average citizen does not grasp the fact that Spiritual scientists are optimists because they have direct evidence of the Divine government of Life.

Spiritual science recognises that all religions teach truths which have been handed down from time im-

morial, whereas its own main teachings are supported by individual direct evidence, such as that every man is an individual spirit, and when he leaves his physical body does not die, but continues to live under different conditions; that his future condition depends on his present life's actions, as all Spiritual laws are just and inexorable; i.e., "we reap what we have sown."

If hopes were dupes fears may be liars,  
It may be in yon smoke concealed  
Your comrades chase e'en now the fliers  
And, but for you, possess the field.

—A. H. CLOUGH.



## SOME PERSONAL EXPERIENCES.

By H. W. S.

The experiences described in *LIGHT* of December 18th and 25th, 1920, did not convert me into a Spiritualist right away. But they set me thinking, and I determined to know more about the subject from its literature before forming any definite opinion. Perhaps what followed in my case may be of interest and use to other beginners. I did not join any society or attend any of their services, and from séances I kept aloof. I wanted to know as much as I could of the history of the movement and the experiences of men and women competent to pronounce opinions upon them, and, therefore, I became a constant reader of *LIGHT*, bought many of the books which it recommended for the study of the subject to beginners, became a member of the London Spiritualist Alliance, and made good use of its admirable library.

Soon I began to recognise that some of the simpler forms of phenomena were being made manifest to me, at first only in my bedroom, but later on in any room of the house where I happened to be. The knocks began with very gentle taps upon a leather covered and padded jewel case which belonged to my wife. I took no notice of them for some time until they became so regular, at about the same hours night and morning, that I recognised them, got significant immediate responses, and so gradually treated them as greetings of "good night" and "good morning" from my wife.

From these gentle tappings, distinctly characterised in sound as tappings upon a soft material, the knocks went on, increasing in variety and intensity, until I had them from the rap of an auctioneer's ivory hammer on plate glass, to the crash of a carpenter's heavy mallet on a wooden floor. Of course my reading enlightened me as to their true nature, and they became perfectly familiar, and I always answered them with a "Yes, I hear you." Frequently while I have been standing at the dressing table I have had the hard metallic knocks on the mirror before me. They were mysterious then and used to cause me real wonderment as to their means of production.

Dr. Crawford has made that clear and shown that I must have been possessed of psychic elements myself by which the mechanism was created for making those raps. Moreover, two of my daughters—one living at home with me, the other in London—also began to hear raps. Generally each of us had our own visitation unrecognised by the other, but later on, no matter in what rooms we were apart, we both heard the louder knocks simultaneously.

Quite two years must have passed with nothing more than knocks—but we did not mention them to other members of my family, nor interrogate domestics, as I certainly had no desire for anyone to have a ghost of an idea that my house was "haunted." However, during a visit of some female friends of my daughter a singular occurrence took place. Amongst them was one who was a professional nurse and had told us of various eerie experiences during her hospital life. One afternoon on a bright sunny day I was in the dining-room reading, when I heard a very loud rap overhead and a distinct rustle of curtains. I turned to the curtains but there was no appearance of motion in them. Presently I heard this nurse, of whose presence upstairs I was unaware, come hastily to the top of the stairs and call for my daughter. I said she was out. She then asked me to come. I went upstairs and saw that she had been greatly startled by something.

She told me that she had seen an apparition of my wife. I thought she was suffering from an illusion and told her so. "No," she said, "it is no illusion. I was at the dressing table when I heard the curtains by the dressing-room door rustle, and looked round at them. I then saw Mrs. S—as plainly as I see you now. She passed behind the curtains into the dressing-room and nodded and smiled at me." My wife had known this lady from her childhood and was therefore familiar with her. I asked her whether she had heard a knock of any sort. Nothing, she answered, but the rustle of the lace curtains which attracted her attention, and then she saw the vision. When my daughter came in the incident was quietly discussed, and it was decided not to mention it to any other person. Two years again passed. The knockings were constant, but I attended no séance. I determined to wait and see whether the experience which this lady friend had had would be repeated to me, and my hope was in due time realised in the most beautiful phenomenon of my life, which I will describe in my next contribution.

**PSYCHIC PHOTOGRAPHY.**—The following extract from the Rev. William Stainton Moses' notes, published in *Proceedings, S.P.R.*, Part XXV., shows that the view taken by Mr. Coates (p. 297) of "spirit photographs" endorses a statement made through Mr. Moses when he was entranced: "January 7th, 1873. Present: Dr. Thomson and his son, Mr. Beattie and Mr. Butland (the medium through whom the Clifton photographs were obtained). . . . The room was shaken throughout. Imperator entranced me, and spoke to Mr. Beattie at great length about the photographs, saying that they were not photos of spirits, but of pictures made by the spirits."—H. A. D.

## "COMMUNION AND FELLOWSHIP."\*

AN APPRECIATION.

As one who has suffered many bereavements, may I express my sincere gratitude to Miss H. A. Dallas for having given us the very book we have needed to supply a long-felt want? I know that there are a great number of people who, like myself, have found the prayers in our Church of England Prayer Book inadequate and unsatisfying at the moment of deep personal grief, and the same must be said of the many devotional manuals which are also published. Their contents are very good as far as they go, but they do not go far enough. There are so many of us who are unable to compose for ourselves special prayers to meet our individual needs. We find ourselves inarticulate. And it is to these that Miss Dallas offers, in "Communion and Fellowship," a bridge over which we can pass in our inmost minds, and transmit our thoughts and aspirations to the foot of "The Great White Throne."

A most sympathetic introduction has been written by Sir William Barrett, F.R.S., and the contents include Meditations upon each Clause of the Lord's Prayer; Prayers for the Departed (especially for those who were killed in the late war); for the Bereaved; for Friends; for the "Lost Sheep"; for the Empire; for Family Use; Morning and Evening, etc. At the end there are blank pages arranged to hold the beloved names of those belonging to us who have passed over to the Summerland. The manual is brought to a suitable conclusion with the charming little verses by Lady Glenconner entitled "L'Envoi."

HELOISE WELLESLEY.

## THE RESURRECTION OF JESUS.

I have read Mr. Stanley de Brath's most interesting article, "The Resurrection Body of Jesus," in your issue of the 26th March (p. 205). The undernoted experience may be of interest and have a little bearing on his article:—

At a meeting of the Christian Psychical Research Society, Glasgow, about a year ago, we were discussing what happened to the body of Jesus after the crucifixion, when a cross was shown to us.

The cross appeared on the wall of the room, and reached from the floor to the ceiling. Jesus was nailed on the cross. He appeared to be dead, and His head hung down over His breast. After a little time, the body slowly dropped to the ground, when it lay for a few minutes, then gradually disappeared, leaving only the loin clothes, which also soon afterwards faded away.

Then a voice spoke through the medium, who was all the time in a deep trance: "You were discussing what happened to the body of Jesus after the crucifixion; we have illustrated it to you. The body of Jesus was so highly spiritualised that it dissolved into the elements in a single night, leaving behind only the loin cloth."

I think this explains St. John's statement that he saw the grave clothes lying undisturbed.

DUNCAN CAMPBELL.

## "PUNCH" ON PUBLIC CLAIRVOYANCE.

The skit reproduced in last week's *LIGHT* from "Punch" is clever and amusing, but I fail to see what bearing it has on the quality of the clairvoyant delineations given in some of our public halls, and what effect, therefore, it is likely to have on that quality. If it is meant to satirise public clairvoyance, the satire is of a singularly mild type. The humour of the sketch centres round two unmistakable failures on the part of the medium. In other cases, we are told she met with "varying degrees of success." She is not represented as being guilty of any mispronunciations or solecisms of speech; nothing is suggested against her except that her hair was untidy. The satire appears to reflect more on the kind of people likely to be attracted to these meetings than on the medium herself. Under such conditions—a bare, uninviting interior, and an audience which included individuals of the types so amusingly depicted, stupid, coarse, densely ignorant, and occasionally truculent and aggressive—it is surely to her credit that she met with any success at all. I do not infer from his description of the chairman of the meeting that the writer regards baldness as any reflection on a man's fitness for such a position, while as to the Cockney accent and the misplacement or displacement of the aspirate, unfortunately many otherwise well-educated people suffer from these disabilities. They are, of course, common and quite legitimate material for chaff, but for my part I could better bear with them than with the less satirised, affected speech of such a one as that ultra-refined gentleman, good Mr. Coote of Wells's "Kippis," who, reversing the Cockney habit of substituting "i" for "a," deprecates anything and everything that's not quite "nace"! I hope that he won't often appear on our platforms.

D. R.

\* Rider & Son, 2s. net. Obtainable from *LIGHT* office, 2s 2d. post free.

## SIR ARTHUR CONAN DOYLE

### GREETES THE READERS OF "LIGHT."

To all my friends and fellow-workers in the old country I send affectionate greetings, with a heart full of gratitude to the Power which has sustained me and my little company in our mission to the Antipodes.

I shall tell the story of our travels, and of all that befell us, in another place. For the moment, I will only say that our long tour to deliver the Great Message to our kinsfolk overseas was full of delightful surprises and many rich rewards. Scores of thousands heard gladly all that I could say to them concerning Spiritual truth, and I am confident that the seed sown will show hereafter an abundant harvest. Everywhere I was conscious of the help and guidance of our fellow-workers in the Unseen. Sometimes it was impossible to resist the conclusion that a greater Plan had taken in our own little plans, for the obstacles foreseen melted away mysteriously when the time came; friends, until then unknown, came on the scene at critical junctures and smoothed the way. In short, the whole tour was a success beyond our extreme hopes. It was a strenuous as well as a prosperous pilgrimage, but the strength was always given.

After my three addresses at the Queen's Hall this month, I contemplate a good rest, in preparation, I hope, for further work when I am ready to undertake it.

And now a few words to my fellow-labourers in the good cause at home.

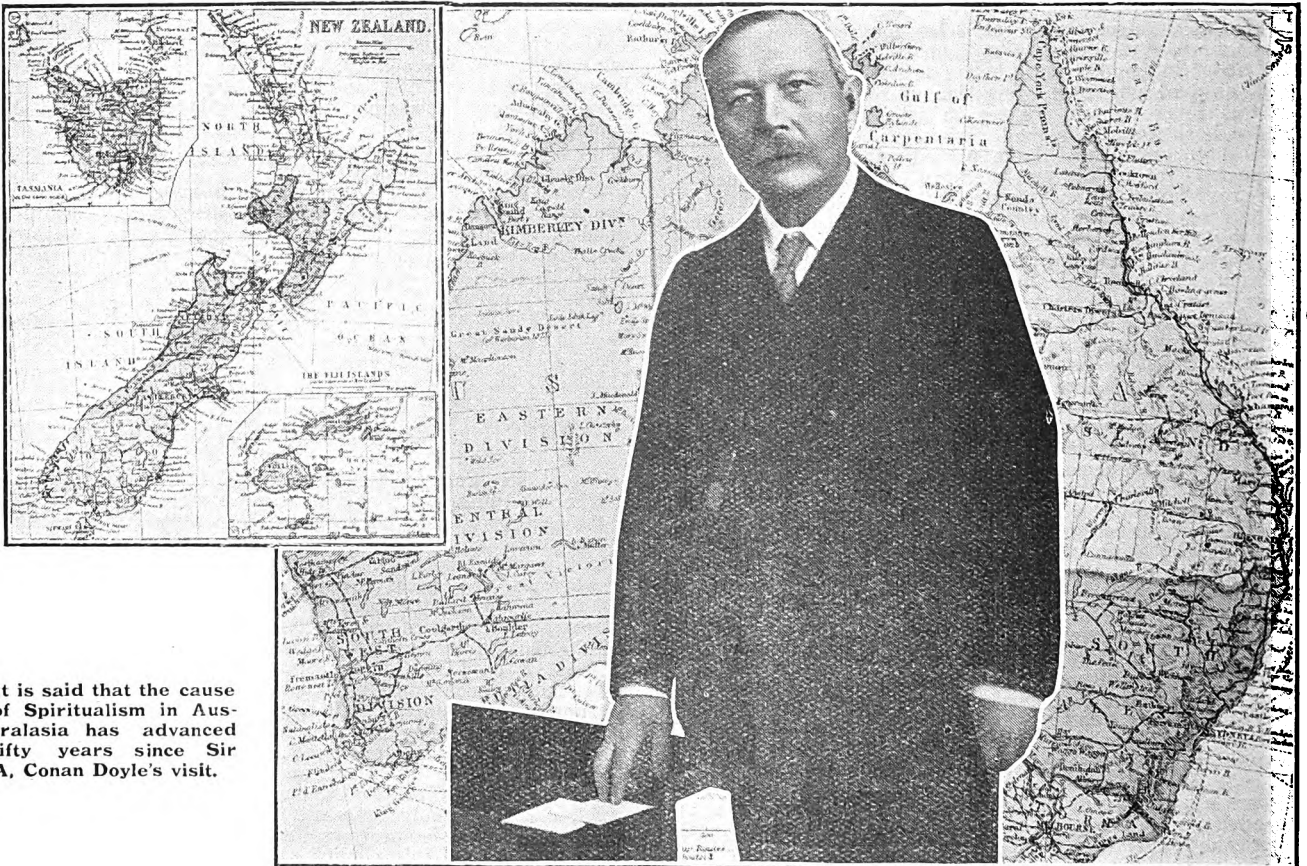
I am astonished and delighted to have such a fine record of things done in the last six months. You have indeed kept the flag flying. It was inspiring when we were far away, and had our own difficulties to contend with, to read the splendid news which every mail brought us.

Of the advance made by *LIGHT* I need not speak. It speaks for itself, and you all know and appreciate what has been done there. Viewing the situation generally, I see a tremendous advance, plainly visible on the surface but far greater below it. The signs are evident in innumerable directions. None the less we are even yet only at the beginning of things. There is more work to do, but my faith is that it will be done and done worthily, and that in the future we shall look back with joy and thankfulness to our own part in it. For the message we have to deliver—the message of the Spirit—is the only one that will serve the world to-day, and only by heeding it will humanity emerge safely from the terrible ordeals through which it is now passing. It is in want of that vision for lack of which the people perish. We who have that vision must needs tell it forth.

My fraternal regards to you all.

ARTHUR CONAN DOYLE.

April 2nd, 1921.



It is said that the cause of Spiritualism in Australasia has advanced fifty years since Sir A. Conan Doyle's visit.

Sir Arthur Conan Doyle's Anzac lecture tour is described by him as "a mission in the cause of Spiritualism." During his tour he travelled 30,000 miles, and addressed 50,000 people at twenty-five public meetings. Opening in Adelaide on September 27th, 1920, before what was described by the correspondent of "The Times" as an overflowing attendance, Sir Arthur passed on to Melbourne, Sydney and Brisbane. In each city he had enormous audiences, and aroused unbounded enthusiasm. In Victoria Sir Arthur found time to visit the important provincial centres of Geelong, Bon-

digoo, and Ballarat. His subsequent tour in New Zealand was a magnificent success. In Auckland, Wellington, Christchurch, and Dunedin he addressed huge audiences, and found the keenest interest displayed. In Melbourne Sir Arthur was entertained by the Federal Government, and in the various States he was honoured by the Governors and public bodies. As a fitting conclusion to this unique tour, Sir Arthur, in the coming week, is giving lectures in the Queen's Hall, on the evenings of the 11th, 12th, and 15th, when he will recount his wonderful experiences and impressions.

## DO CHRISTIAN SPIRITUALISTS BELIEVE IN THE RESURRECTION OF THE BODY?

By H. A. DALLAS.

I think readers of *LIGHT* will agree in recognising that the personal note in Mr. G. Vale Owen's article, "Do Christians Doubt the Resurrection?" required no apology, for it gave a special interest to the article. "None of us liveth to himself and no man dieth to himself," it is this that gives us courage in venturing to lay bare our own experiences; we know that we may thus help fellow travellers who, like us, are seeking the light, often through many perplexities. Therefore I am going to follow his example, hoping that by so doing I may help some other seeker for truth on the subject of the Resurrection.

Like Mr. Vale Owen, I was brought up with the view that resurrection of the body meant that the graves would be opened and, somehow or other, better bodies would arise from them. I don't remember feeling puzzled or thinking about the subject in an inquiring spirit until I was about twenty; then I began to be puzzled and I found some help in a book (I have forgotten both name and author) by a clergyman who suggested that there might be a germ in the physical body which contains the potency of the resurrection body; that from this germ, although scattered somewhere in the universe, the new body might be evolved at the Last Day, and that the continuity might thus be maintained between our present embodiment and our future embodiment. I found this view more acceptable than any other I had so far come across. I had already rejected the notion of a resuscitation of the material body. I remember being rather shocked, at about this stage in my life, when visiting a museum with a girl companion. As we looked at the skeletons preserved in glass cases, she remarked how strange it was to think that they would come out of those glass cases on the Resurrection Day. I exclaimed, rather aghast, that I did not think that belief in the resurrection of the body involved such a notion. I did not, however, feel satisfied, and the more I thought about the subject the more uncertain did I become as to how to think of the resurrection.

At length one day I faced my doubts squarely. I was out walking alone; I can mentally see the road and the stile at which I paused, gazing across the fields, and pondering the question: "What could I believe about the resurrection of the body?" I knew that I did not believe any aspect of it which so far I had supposed represented the Christian doctrine. I asked myself: "Is there any interpretation of the resurrection of the body that I could accept and believe? And the answer that came to me then was this: If I were allowed to believe that at death, a better body, a spiritual body, rises out of the physical body, I could believe that. But I imagined that this was only my own idea; I had not seen it put forward anywhere. I did not speak of my idea (as I supposed it to be). I kept it in my own mind tentatively; but I thought I was quite unorthodox.

Some weeks later (a few months, possibly) a clergyman lent me a volume of Frederick Maurice's "Theological Essays"; that was epoch making for me; for in the essay on the Resurrection, Maurice set forth the same interpretation which had presented itself to me on that solitary walk. I hailed it with joy; I realised that I was cherishing a peculiar notion, which others did not share; from that time this belief never left me. I could believe in the resurrection of the body without doing hurt to my reason, and since so great a teacher as Frederick Denison Maurice held the same view, I felt that I was not fanciful and eccentric in so doing.

This was many years before I was interested in Psychical Research. I joined the S.P.R. about ten years later. A clergyman, a Vicar in the Church of England, introduced me to the Society. Psychical Research and studies in Spiritualism confirmed me in a belief to which I had already been led, but I owe the first confirmation to F. D. Maurice.

Mr. Vale Owen says, "I regret that it was not the teaching of my own Church that led me thither"; in my case, I am glad to be able to affirm that it was the teaching of an Anglican theologian that encouraged me to hold fast to a truth which had been imparted to me inwardly by some inspiration, in response to my need.

Some persons find difficulty in saying the clause in the Apostles' Creed: "I believe in the resurrection of the body." Since I have obtained the light which the study of psychical phenomena throws on death and on the New Testament, I can make that particular affirmation with sincere conviction. For I recognise that, although the mode of resurrection has often been misunderstood, that clause in the Creed has witnessed through the centuries to the truth that it is as an embodied spirit that man passes into a higher state, not as wraith, or phantom, that it is not as spirit only that he rises in his great evolution; it is a witness to the sacred permanence of God's order, a witness against the Manichean heresy that matter is *per se* evil. The early Christians evidently varied in their understanding, and many, no doubt, took a very crude and material view of resurrection, in days when science had not developed sufficiently to make such a view seem quite unreasonable; but others, like St. Paul, recognised that "flesh and blood cannot inherit the Kingdom of God"; that the body raised is

not the body sown in earthly substance. Origen also wrote: "Another body, a spiritual and aetherial one, is promised us; a body that is not subject to physical touch, nor seen by physical eyes, nor burdened with weight, and which shall be metamorphosed according to the variety of regions in which it shall be" (see "The Quest," January, 1910, p. 274). St. Ignatius, writing in the second century, renders the verse (in St. Luke xxiv., 39) "a spirit hath not flesh and bones as ye behold me having"; thus: "Take, handle me, and see that I am not an incorporeal demon" (Epistle to the Smyrneans III.). His rendering is as likely to be correct as St. Luke's, for Ignatius was a disciple of St. John. He does not appear to see any difference in the significance of the utterance as thus rendered (probably he accepted the more material view), but as both renderings cannot be equally correct we are bound to inquire what was the fact of importance which the risen Master desired to impress on His disciples, and we find that it lies in the truth of *embodiment*: He wanted them to apprehend that His risen state (and ours also) is not to be that of a disembodied spirit, not a "shade" such as the Greeks believed in, not a ghost or demon, that he was not only a human, but an embodied human spirit.

When we affirm: "I believe in the resurrection of the body" we bear witness to this important and consoling truth.

### A MAORI "MIRACLE MAN."

The New Zealand papers have been publishing long accounts of a Maori, Mr. T. W. Ratana, who is credited with marvellous powers of healing the sick. He not only cures ordinary ailments, but gives sight to the blind and restores the lame quite in Scriptural fashion. Interviewed by the representative of the "Wanganui Herald," Ratana, a quiet and unassuming native, said that "the power simply came to him." He found that faith was absolutely essential. That he is a man of piety is shown by his message to patients which contains the following words: "Providing you desire it through faith and love of God and believe wholly in your hearts that the power of the Lord will heal you, the same will be granted in the name of the Father, Son and Holy Ghost and the Holy Angels."

The fame of Ratana has spread throughout New Zealand, where he is known as the "Miracle Man."

He has built a church for his people which was opened by a Methodist missionary in association with a Roman Catholic priest who works among the Maories. Ratana (whose full name is Tahu Wiremu Ratana) has, by his healing powers, brought many Maories to Christianity.

\*\* We are indebted for the above interesting news to Mr. Peter Trolove, of New Zealand, who forwards several newspaper cuttings.

### "LIGHT": THE NEW COVER.

It is satisfactory to find that the choice of the new cover design for *LIGHT*, the selection being made by a committee of judges some of whom are eminent in art and journalism, has met with general approval as shown by the letters we have received. We have only space this week for quotations from a few of these letters:—

"A Magistrate" writes: "The design chosen is, I think, admirable. It shows our world as it is—a dark speck in the vast transcendental universe and yet trailing clouds of glory as it moves. It suggests, too, eternal hope even for us men, foolish and ignorant as we may be. For light shines in the picture, light from some far-off unknown source. And this opens for us eternal hope though, as yet, we are blind to heavenly vision."

Mr. Thomas Tudor Polo (of Portstewart, Co. Derry), who contributed £5 towards the Prize Fund, writes: "I like the new cover chosen and hope it may be generally approved, if not even yet fully in accord with the increased illumination displayed inside the journal!"

Mrs. F. E. Leaning writes: "I am delighted to see that *LIGHT* has had chosen for it the one design which was without offence and fitting. We are all pleased."

Mr. R. A. BUSH, of Morden, Surrey, President of the Wimbledon Society, has written a little pamphlet, "Spiritualism: Its Principles Defined," of which Mr. Walter Jones, J.P., of Stourbridge, has had 10,000 printed at his own expense. The pamphlet, which is published at 2d. (post free 2½d.), can be supplied to societies at special rates.

THE REV. WALTER WYNN'S VISIT TO SOUTH AFRICA. — The Rev. Walter Wynn has received several cordial invitations to visit South Africa and lecture on "Biblical Prophecy" and "Psychical Facts I Have Proved to be True." Mr. Wynn is also hoping to utter words that will strengthen the bonds between South Africa and the other parts of the Empire. He is assured of a great and cordial welcome. The Rt. Hon. Winston Churchill has expressed his good wishes for the tour. Mr. Wynn sails on the 13th inst. and expects to be absent about five months.

## TELEPATHY BETWEEN LIVING PERSONS.

### MR. HUBERT WALES'S EXPERIMENTS.

#### BY STANLEY DE BRATH.

IN the Proceedings, S.P.R. (November, 1920), there is a "Report on a series of cases of apparent thought-transference without conscious agency," by Mr. Hubert Wales. This Report is extremely interesting because it tabulates a long series of facts, and is not, like so many cases of alleged telepathy, put forward as a hypothesis to account for unexplained phenomena. It sheds no light on the mechanism of telepathic action, which remains as unknown as the mechanism of gravitation; but as a record of facts it is all the more valuable. Miss Samuels, the recipient, is the active and energetic manageress of a business in London. She was personally unknown to Mr. Wales, but addressed him as having seen some few lines by him on the subject of psychical research. She stated that for the previous five years she had received "impressions," mostly, but not invariably, in sleep, that corresponded in a marked degree with those of her friends and chiefly with those of a Mr. H. H. Fuller, at one time manager of the photographic department of her business, but then a private in the army engaged in teaching photography to the Air Force at the Curragh, Ireland.



MR. STANLEY DE BRATH.  
Author of "Psychic  
Philosophy."

After a visit to the lady in August, 1918, Mr. Wales arranged with her to make notes of her impressions at the moment. She was to post these notes to Mr. Wales, who undertook to send copies to Mr. Fuller for comment. The coincidences were numerous and close, especially as regards physical sensations, pains, etc.; but, as will be obvious without reflecting in any way on Mr. Fuller's *bona fides*, could not be considered as completely evidential. During the correspondence between Miss Samuels and Mr. Wales, however, there arose a relation between Miss Samuels' impressions and incidents affecting Mr. Wales's own thoughts. These relations are the subject-matter of the article here summarised. The incidents are all the more valuable for being entirely trivial and emotionless.

As will be seen from the classification below, which deals with only a part of them, they were numerous and carefully dealt with.

Classification of Miss Samuels' impressions from August 17th to November 4th inclusive, with the exceptions mentioned in the text.

Class I.	Class II.	Class III.	Total.
Veridical to a degree difficult to attribute to chance.	Wholly or partially veridical but undistinctive, confused, or antecedent in time.	No correspondence with the remembered thoughts of H.W.	
16.	200	159	375

The observations covered eight months, and the parties did not come into personal contact; Miss Samuels being at Maidenhead, Harrow (one week), Margate or Bournemouth, and Mr. Wales residing at Hindhead during the whole period except for one or two short visits to London. In the summaries given below the first paragraph is Miss Samuels' impression, the second Mr. Wales's comment (abbreviated).

1. I am tying or doing something with rope in a garden. There seem to be two gardens. Ground needs to be loosened and grass cut.

After my return home the first thing I did was to tie down some rose shoots with string; the soil of the flower beds needed loosening and the lawn mowing. There are two gardens.

2. A lost train by a second. "Alone in London."

A niece staying with us lost her train, but by much more than a second. Doubt if her father would meet her, uneasiness at her having perhaps to cross London alone.

3. A young man, thin and dark, in naval uniform. Someone is led to take their mind back a good many years to when he was a little boy.

A nephew who is a cadet at Osborne arrived unexpectedly, was wearing his uniform. Reminded of a rather touching incident in the boy's early life. He is thin and dark.

4. Rather thin, tall black horse being led in, and someone remarks, "Well, he's Irish, you know."

Mrs. Wales had more than once lately spoken of a young officer, an Irishman, riding his black race-horse on the road. He was once leading it by a halter.

5. "Earl's Court Road."

Earl's Court Road very familiar, lived for three years in a small street off it. Had been telling a story about my early life, but no conscious recollection of that particular period.

6. "I write my personal letters to you for you, not to be shown to people who laugh at them, I feel that the one was shown to someone, and they loudly laughed. I've just got this, 6.30 a.m."

Corroborative statement. Complaint justified.

11. "Some poor people are worried about paying their rent. It's really only a small amount."

Gardener's wife in arrears with rent of cottage.

13. Received November 4th. A flat parcel being carefully packed in shiny drab paper, size about the same as these sheets (11 in. by 8½ in.), depth about the space between these lines (about ½ in.).

Shortly before had sent some valuable prints by post packed as stated. Size correct. Packed October 9th, posted October 22nd, acknowledged October 27th.

20. Enquiries about the health of an elderly lady. She is threatened with paralysis.

Health of an elderly aunt much on my mind. Has had one paralytic stroke.

24. False Vandyke beard made with soapsuds.

Several times lately, after soaping for shaving, I observed the similarity to a small Vandyke beard.

It would serve no purpose to multiply instances which are all of the same trivial kind, but all the more unlikely to be the results of chance. More than fifty are given, together with a number of sensory impressions derived from Mr. H. H. Fuller, stated by him to be correct. There are also a few cases of pre-cognition of trifling actions, a near fall off a step-ladder, a cut hand, news of a sudden death, etc.

Mr. Wales suggests that what we are accustomed to call telepathy may comprise two utterly distinct phenomena, one physical, and the other psychical: the one "something, conceivably, in the nature of the popular 'brain waves,' carried by the ether operating over limited distances, and where there is no considerable material obstruction between the transmitting and the receiving brains"; and the other "requiring us to contemplate the mind as existing independently of the organism and having a different relation to space from the organism—occurring in all conditions and circumstances, but observable mainly where there is such distance or obstruction between agent and percipient as to exclude the physical phenomenon." But whatever hypotheses may be advanced, we have here a series of incidents so trivial, so exact, and with so many points of contact taking place between two minds unrelated to each other except by this one common interest, that these incidents furnish one of those rare cases of involuntary telepathy between persons who have no tie of blood or sentiment to complicate the simple fact. The hypothesis of discarnate agency that is sometimes advanced when telepathic messages have, or seem to have, some definite purpose, is here too violent and forced to merit any consideration: we are therefore in presence of a phenomenon of the subconscious self pure and simple. The facts seem to show that in certain cases the subconscious self can perceive events, and sensations in another mind, at great distances (Hindhead is forty miles from London), and can receive impressions purposeless in themselves and of little or no import. There is a strong analogy to psychometry in these. To my mind there is no need for the supplementary hypothesis of "brain waves" or anything of a like kind, as the greater may well contain the less. I am more inclined to infer that this is one of the many phenomena that show the subconscious Self, or



spirit, to be the man's real Self here and now, which gives these imperfect and fitful manifestations of faculties destined to fuller operation when that Self passes beyond the limitations of Matter, Time, and Space, within which it is now confined, into a new relativity conditioned by ethereal physics.

## CHRISTIANITY AND SPIRITUALISM.

THE VIEWS OF A MINISTER.

BY THE REV. WALTER WYNN.

I cannot express in words the spiritual joy I experienced in reading "The Secret of the Eucharist," in *LIGHT* (page 196), by that great and clear thinker, Dr. Ellis T. Powell. His words and works will live; and I pray that he may be spared for many years to give to the world the ripe fruits of his vision of New Testament teaching. For it becomes increasingly clear to my mind that the Spiritualist movement is doomed to failure unless its leaders see clearly that Christ and Christ only has enshrined, manifested, and proved the full-orbed revelation of truth needed by the mind of man, especially that which appertains to His vicarious sacrifice for the sins of the world. This truth sets free, solves all problems, meets the deepest human needs, and supplies a

### GOSPEL FOR THE LOST

without which no movement can become truly spiritual, but must of necessity degenerate into a refined species of phenomena-hunting, and become embodied in disgorged opinions daubed with the title "philosophy." The greatest truth ever revealed to man is the doctrine of vicarious atonement as made manifest by the death of Christ on the Cross. To accept Christ as a personal Saviour, the only Saviour of the sinful soul, in contradistinction to every other founder of any known religion, is not an act that imprisons, but sets free and saves. There is salvation by no other Name and in no other way, and if a man is not saved by Christ, either in this world or the next, he is eternally a lost soul. Without faith in what is achieved by the sacrifice of Christ, every soul in the universe will pass into and remain in "outer darkness." I can almost hear Charles Haddon Spurgeon say "Amen," and my dear friend Bramwell Booth call for "a volley"!

Yes; I join in the "Amen" and "the volley," but I know now how to join in them with all the weight of psychical fact and proven evidence behind the shout! With John Robinson—a genuine Free Churchman—I believe more light and truth are breaking forth from His word:

"Darkling our great forefathers went."

but no matter how dark and crude were their presentations of Christ's Atonement for sin, the heart of man found in them light and food. The soul's intuitions made up for

### BAD AND BARREN THEORIES.

The movement that has no message for the soul in sin, remorse, and spiritual grief, may be strong in phenomena, but as weak as a feather in a gale when dealing with a lost soul. This can quickly be proved by gathering together a number of prostitutes and telling them that the way of salvation is to start to "make good." They will sit as cold as ice, and smile at you. I have another Gospel. I tell them God loves them, that Christ died to prove that fact to them and reconcile their hearts to Him, and that from the moment they do this in deep sincerity and truth, the past is forgotten and forgiven. I have never known that Gospel fail. Why? Because it enunciates a law of the spirit, and unfolds to our gaze a fact in the divine nature. If it were not a fact, the Creator would be a monster. He would not be just. I give it as my opinion that the deepest thought in the mind of St. Paul has never been properly elucidated. I take it to be this: Our wills had nothing to do with our subjection to the earth-conditions in which we find ourselves. It was an act of God for

### AN ULTIMATE SUBLIME PURPOSE.

Knowing we should sin, suffer, and thus learn by experience, the whole psychical machinery of the universe is run by Him on the principle of vicarious pain. This is a great mystery, but it is a fact. We have only to open our eyes to see the law at work everywhere every day in the week. The Vale Owen Scripts reveal to us the same law operating in all the spheres. The Sacrifice of Christ is perpetual. His Atonement for sin is "once for all." Acceptance of this fact by faith re-makes the sinful man. And whoever has never felt the power of sin has never felt the need of Christ's atoning sacrifice on his behalf. In other words, to use the old language, a sinful man may be all sorts of good things, he may be able to say "Lord! Lord!" and remind the Saviour in the other world of the number of devils he cast out, but he is not a converted man. He does not necessarily hate sin. He may philosophically condone it.

St. Paul, the great psychical researcher, saw this; Luther saw it; Cromwell saw it; Gladstone saw it; Charles Haddon Spurgeon saw it; and the man who does not see it has no Gospel for the lost. He may hold opinions based on psychical phenomena, but St. Paul said that if

### AN ANGEL FROM HEAVEN

contradicted the truth made manifest by the Cross of Christ, he would not believe him, for Christ Himself had revealed that truth to his mind. If W. T. Stead or my son Rupert came and told me that the law of vicarious suffering for sin did not exist in the universe as a saving force, I would tell both of them to go to school in the other world and keep their eyes open. We must not mould our religious opinions according to the messages of undeveloped or prejudiced spirits. If Spiritualists form their theology on communications such as these, contending that the residents on the Other Side "ought to know because they live there"—God help us and the greatest movement of modern times! I acknowledge Christ as being all that Dr. Ellis Powell mathematically proves Him to be; and I respectfully submit that if Atonement for our sins is not effected by the Divine Being, God is an unjust Creator, for we did not ask to come into the world. A religion that makes no provision for a guilty conscience resembles a dairy having polished milk cans which contain no milk. St. Paul's reasoning is in perfect harmony with Christ's teaching. The Elder Brother in Christ's parable thought he had "made good," and called his fallen Brother "this thy son," but somehow or other the wonderful Elder Brother, who was conversant with all in the Father's house except the Father's mercy, found himself outside whilst the music and dancing were taking place within. The suffering, merciful Christ saw the greatest truth ever revealed to us.

I fancy I hear

### A STORM OF QUESTIONS.

such as: "Then do you mean to say that an angry God needed an innocent Being to be murdered before He could have His wrath appeased?" No; I don't; and although you may find such a statement of the Atonement in some sermons, you won't find a word to justify it in the New Testament, in the writings of Dr. Ellis Powell, or in the Vale Owen Scripts. Mr. Vale Owen—that humble and charming soul—has been used to pen words that never originated in his mind in any sense, but they glorify Christ and make radiantly clear the doctrine of Christ's vicarious atonement for the sins of the world. There are passages referring to Christ in the Scripts that logically compel Spiritualists to regard Christ as the Saviour of the world—logically, I say; for they believe in the truth of the communications, I presume? And these same passages are sublime and unique as endorsements of the Pauline Vision of Christ and His work.

I am a real and sincere believer in the truth of communication with our loved ones. I have

### PROVED IT TO BE A FACT.

But my psychical experiences have not robbed me of the need of Christ as my personal Saviour, to Whom I daily pray, and from Whom I know I draw power to live in hours of temptation and weakness. Being justified by my faith in Christ, I know, too, that I have peace with God, and hope to be able to say at life's close:—

Nothing in my hands I bring,  
Simply to thy Cross I cling,

for in this couplet is found the key that unlocks the psychical chambers of the Creation.

### "BORN FROM ABOVE" OR "BORN AGAIN"?

Major R. A. Marriott writes:—

"It may be of interest to know that in the Arabic New Testament, printed at the American Mission at Jerusalem in 1904, translated from the Greek, the words used in St. John's Gospel, Chapter III., v. 3, are *min foy*, meaning 'from above,' and nothing else."

We have received several letters from correspondents on the question (arising out of Dr. Powell's article, "The Purpose of the Incarnation," in *LIGHT* of February 26th) whether Jesus was speaking in Aramaic or in Greek when he used the words around which this discussion revolves. The point, of course, has its importance in considering the English translation of the Greek. There is reason to suppose that the Master used both languages in his intercourse with the people by whom he was surrounded. In view of the great interest aroused in Dr. Powell's lecture, "The Secret of the Eucharist," which has again raised the question of the language used by Jesus in His teachings, Dr. Powell has kindly promised to do an article for *LIGHT* within the next few weeks and to go thoroughly into the whole matter. Will correspondents who send inquiries kindly note this promise.

MR. ARTHUR LOVELL, whose name in earlier years was well-known to readers of *LIGHT* as the exponent of a remarkable system of health culture and as author of several books, notably "Ars Vivendi," is the subject of an interview in a recent issue of "Science Siftings." His system of health culture is connected with the development of easy and full breathing. This he carries out by clearing the passages of the body leading to the cranial sinuses of the accumulations of mucus. His speciality is the cure of consumption.

## LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,  
W.C.1. Tel: Museum 5106.

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## MOUNTEBANK MEDIUMS—AND OTHERS.

"Charles I. has again raised his standard at Nottingham where, I am informed, he is said to control a medium. The medium says that when he assumes 'control' she is rolling drunk. Surely the Merry Monarch was Charles II., and not Charles I."

We take that item from the "gossip" column of an evening paper. We had just previously received a provincial paper with an account of a gentleman who, by the aid of a machine, gets "thought vibrations" not only from all parts of the world but also from Mars. These he receives and "translates" in a public hall and gives out to the audience. And precious nonsense some of them are.

These represent the two latest examples of a perfect torrent of cases in which certain persons claiming sometimes to be mediums or Spiritualists have given public exhibitions of a foolish character in which they claim the possession of wonderful powers, or to be speaking under the control of some great personage of the past whose communications usually take the form of rignarole and balderdash. These pitiful exhibitions call forth letters of indignant protest from correspondents of *LIGHT* who complain—as well they may—of the injury done to the Spiritual movement by such tomfoolery. But it is

### A VERY OLD STORY.

Dickens satirised the thing in the middle of the last century. It has been the theme of jibes and ridicule from a multitude of pens for the last seventy years or so. "Punch" has lampooned it over and over again. It has been riddled and ridiculed in the Press countless times, and in itself forms a striking proof of the old saying about the crop of fools which grows every year to be harvested by the sharper or the seeker for cheap notoriety.

For many years past the "confidence trick" has been exposed in the Press until one would suppose that everybody was warned. But the confidence tricksters still find victims even amongst people who are credited with intelligence as being "business men." We suppose there is

### A WEAK SPOT

in some people which expresses itself in some form of gullibility. Those who are not fleeced by the "confidence man" or the cardsharp find their way to "circles" where for a small fee they may listen open-mouthed while "Shakespeare" or "Oliver Cromwell" discourses through a "medium" drivel of a kind that would not deceive an intelligent child.

Our correspondents think that we should do something to stop this folly, which, as being usually newcomers to Spiritualism, they seem to regard as a recent development. Alas! it was going on before they or we were born. It is one of the penalties of liberty of speech and action in a movement which has been kept free from the bands of organisation and system, so that it may grow unimpeded. Some people could only be prevented from making fools of themselves by being placed under restraint. They are untouched alike by reason or by ridicule. As Mr. Gladstone said once when heckled in Edinburgh by an obstinate and foolish critic, we can furnish people with arguments,

we cannot furnish them with brains. If Spiritualistic societies wish to keep these things down they can refuse their platforms to persons of the

### ZANY AND MOUNTEBANK

order, and sternly discourage all exhibitions of tomfoolery whether in private or public circles.

We will do our part, and we can rely upon the remainder of the Press to assist, for these things are 'meat and drink' to many newspapers which, while they would not report anything in Spiritualism of profit to mankind, greedily seize upon any event which can be turned to our supposed discredit. But while that is a source of pain and grief to many earnest Spiritualists, it is a good thing in its way. It discourages the activities of the foolish and credulous and keeps a kind of cordon round the subject. This tends to ensure that the weak and timid are frightened away, and that only the strong, persistent souls who see the core of goodness behind all the camouflage of fraud and folly penetrate to

### THE TRUTH OF THE MATTER.

We place it amongst the unrecorded "Evidences of the Truth of Spiritualism" that it has survived not only the persecutions of its enemies but such imbecilities at the hands of some of its followers as would long ago have buried any other subject under a mountain of ridicule and general obloquy.

### SIR RICHARD AND LADY BURTON.

Writing of Sir Richard Burton, in the "Sunday Times" of the 3rd inst., Mr. T. P. O'Connor says:—

"Though I never saw Burton he had been with me all my life; for I never thought of him but as one of the greatest, most romantic, most momentous figures that ever trod this earth; one, too, who never got one-tenth of the gratitude, admiration and other rewards with which men honour their great ones."

Of Lady Burton he tells us that she was a convinced Spiritualist (as many of us already knew). Miss Goodrich Freer (better known as Miss X.), who was a friend of Lady Burton, gave an address to the Society for Psychical Research on December 4th, 1897, in the course of which she gave some interesting examples of communications received from Sir Richard Burton (who died in 1890). Sir (then Mr.) William Crookes, who presided on the occasion, said that he had himself been acquainted with both Sir Richard and Lady Burton, and he considered that some of the messages were characteristic of the supposed sender.

It may be of interest to record that Sir Richard Burton gave an address to the members of the British National Association of Spiritualists on December 2nd, 1878, at their rooms in Great Russell-street, Bloomsbury. Sir Richard then jocosely described himself as "a spiritualist without the spirits," for he recognised the existence of supernormal faculties. Amongst the "messages" received by Miss Goodrich Freer, already referred to, was one purporting to come from Sir Richard Burton and foretelling the decease of his widow, which took place almost exactly at the time predicted. This communication was received eight months before Lady Burton's demise. Lady Burton died on March 22nd, 1896.

### TIME AND FREEWILL.

In his recent lecture at the Stead Bureau on "Spiritualism in Relation to Science, Philosophy and Religion," Dr. Ellis Powell said that our idea of time is probably illusory, and that in reality Past, Present and Future are without doubt co-existent in one eternal Present. To this conception it has been objected that it spells pure fatalism and denies the possession of freewill to mankind.

Now such an objection appears to confuse effect with cause.

As I understand it, Dr. Powell's dictum means that as Past, Present and Future must all be equally within the knowledge of the Universal Mind, they must in that sense all eternally exist. Incidentally, if this were not the case it would seem to be impossible for sensitives and seers to recall the past or foretell the future, for there would be no source whence they could draw their information.

But freewill is not affected hereby. The fact of every man's destiny being recorded from everlasting is not the Cause of his having to follow, whether he likes it or not, a particular path mapped out for him in advance, but rather the Effect of the choice for good or evil which Omniscience *knows* he will make, and which, in virtue of this knowledge, stands as a constant factor of the eternal Present wherein Omniscience dwells.

F. O. B.

## FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle has returned to England looking bronzed and robust after his Australian tour. Great interest is being shown in his three lectures at the Queen's Hall next week, and there is a brisk demand for tickets. Elsewhere in this issue we give a Message from Sir Arthur to all friends and fellow-workers.

Sir Arthur has recorded his impressions of his journey in a volume entitled, "The Wanderings of a Spiritualist," which he hopes to publish this summer.

In the "Weekly Dispatch" of Sunday last is published the first of a series of messages from a group of spirits of whom Mr. W. T. Stead is leader. They were received in France by Madame Hyver in 1914 and 1915, and were addressed to French Spiritualists. Their purpose is stated to be to warn people not to seek to set up communication with the After-World without a serious attempt to understand what forces may be brought into play, and to show under what conditions such communication may be established, not only with safety, but with infinite advantage to men.

Mr. Stead says: "It is as difficult for us spirits to come back to earth as it is for you to penetrate into the realms of the spirits. Firstly, we have no longer the faculty of living in the physical substance. It evades us, just as the substance of the superior planes evades you. We have impressions and sensations analogous to yours—but so different. We have lights, colours, and sounds; but these only distantly resemble those which you call so. . . . In spite of all our desires to respond to your appeals we are often prevented from doing as we are expected, because of the difference of the two planes. I will even say that it is often more easy for you to come to us than for us to come to you. Sleep permits you to enter into touch with us a thousand times better than all the mediums in the world, and the help we can give you in this way is often more precise and efficacious than by more or less muddled messages."

Sir Oliver Lodge, in an interview in the "Evening Standard" (March 30th) speaks of the unlimited destruction humanity must face if another great war is allowed to take place. In conclusion, he says: "Civilisation has to make a big decision, and I feel hopeful that it will not go wrong. There is a considerable spiritual awakening, partly as a result of the war, and a return to real Christianity will make many of the present dangers impossible. Our morality, high feelings, honour, Christianity must be strengthened and the rank materialism that brings so many perils in its train will disappear."

Mr. Horace Leaf is to give his famous lantern lecture on Materialisations at Mortimer Hall on Thursday, April 21st. Particulars will be found in our advertising columns. Mr. Leaf informs us that he has new pictures of "Katie King" taken by Sir William Crookes, which he will show. Those who have not seen this wonderful collection of photographs should not miss this opportunity.

Mr. James Coates, the well-known author and lecturer, has arrived in London to fulfil engagements from now till August 31st. He has just finished a lecturing tour in the Birmingham district where his addresses on Psychic Photography were highly appreciated. Previous to that Mr. Coates had been speaking in various centres in Scotland.

Dr. Ellis Powell, in his last article in the "National News," discusses the question of the survival of animals. One passage will be read with the utmost satisfaction by all animal lovers. He says: "One word of stern warning may appropriately be added. Above and beyond almost every other terrestrial iniquity the Powers on the Other Side loathe cruelty to animals. Nor does their indignation stop at mere loathing. In some way or other expiation has got to be made before the spirit of the cruel man or woman can enter upon the path of progress and reconciliation."

Dr. Powell, further, makes this interesting statement: "I must admit that the individuality and methods of the 'control' have always been matters of the most absorbing interest to me. There is a personal reason for this. I was told quite early in my own investigations that my first work on the next plane (the work in which I shall be engaged for some time) will be that of a 'control' assisting human investigators from that side of life. I shall be the better able to do this, so I have been informed, in consequence of my long experience of the work while I was down here. In those circumstances, my interest in controls is not to be wondered at. You cannot help being interested in a man who is doing a job which you yourself have got to undertake at no very distant date. Possibly some of the younger readers of these lines may live to come in contact

with me from the Other Side. What an adventure it will be, and how one looks forward to it with eager anticipation!"

Miss Christabel Pankhurst, in the "Weekly Dispatch" (April 3rd), in telling the story of her life, concludes her first instalment with this striking passage: "The passion of my life has been for the freeing of women, not just for reasons political and economic, but because I always knew that such a fight as ours had its highest significance elsewhere—was simply the dim reflection of a far struggle on some celestial battlefield where greater hosts than ours clashed in the eternal struggle for Right."

In the "Occult Review" for April, the Editor in his Notes of the Month writes in a highly interesting way of Joseph Glanvil, "the first pioneer of psychical research." Mr. Hereward Carrington has an article on "Experiments Upon the Aura: Old and New," in which he speaks of Kilner's discoveries, and draws an instructive comparison with an almost identical series of experiments conducted by Mr. Francis Gerry Fairfield, and described by him in an old book published in 1874, entitled "Ten Years with Spiritual Mediums." Mr. Carrington says: "The identity between the newer and the older methods of research, and the practical identity of their conclusions, is, I think, a very significant fact." The fact that March 19th was the centenary of the birth of Sir Richard Burton affords N. M. Penzer a good opportunity for a review of the career of this brilliant and remarkable man.

The Two Worlds Publishing Company is to be congratulated on its re-issue of Hudson Tuttle's book, "The Arcana of Spiritualism" (price 7/-). This standard work has long been out of print and its appearance should be welcomed by all Spiritualists. The "Arcana" was completed in 1867 and published in America shortly afterwards. It was published in England in 1876 and 1880, and revised by the author and re-published by the Two Worlds Publishing Company in 1900. The present edition is well printed, the matter being set forth in attractive style.

The life of Hudson Tuttle, the inspired farmer's boy, was an extraordinary one. The German philosopher, Buchner, was greatly impressed with "The Arcana of Nature," and spoke of it as a work of genius. When he visited America he was incredulous when told that the author was a farmer's boy and a medium writing under spirit control.

Hudson Tuttle was eminently sound and practical in his views, and his book is a good corrective to the too credulous. He says: "Honest investigators of Spiritualism, coming to the task without previous knowledge of animal magnetism, refer every phenomenon they meet to spiritual agency, when it is probable that at least one-half of all they observe is of a purely mundane source. . . . A safe rule is to refer nothing to spirits which can be accounted for by mortal means."

A correspondent in the "Morning Post," discussing the Yorkshire fairies, recalls that in that eminently serious work, the "Encyclopædia Britannica," will be found an article on fairies followed by the magic initials A. L., letters that denote the greatest of all masters of fairy lore, one whose work adorned for many years the columns of the "Morning Post." In that article, he says, it is written that in 1807 an Irish farmer was mightily troubled by great stones that persisted unaccountably in flying about his house, and the reason for his affliction was that he had offended the fairies. The foolish wight had swept out his chimney with a branch of holly, a "gentle tree," dear to the heart of the fairies, and they had punished him for so sacrilegiously abusing with soot and dirt the glossy leaves and red berries of the Christmas tree.

A correspondent in the "Yorkshire Observer" comments on the great interest that is being displayed in the fairies controversy, and the fact that many other features touching upon the supernatural are being accepted by adults. Before the war, he says, there was little talk of the supernatural outside a certain circle, but nowadays it is quite common to hear intelligent and experienced men confess that there is "more in it than appears on the surface."

He describes an instance that came under his notice of one who believed in the reality of a vision and acted on it with good result. A gentleman had intended going by a certain train to Scotland, but on the night before the journey he had a "visit from his dead wife," who warned him not to go by the intended route. He took the "advice." The train by which he had proposed to travel was the one which came to grief at Hawes Junction.

# PROBLEMS of PSYCHIC PHOTOGRAPHY

## NO. 2.—THE BUSH CASE.

(Continued from page 224.)

**L**ETTERS have reached us in considerable numbers since the publication of our last issue giving the statements of the Crewe Circle and the evidence in support of their honesty and integrity in this case. In view of the importance of the charges brought by Mr. Bush against Mr. Hope and Mrs. Buxton it must be pointed out to our readers that on the question of justice alone we can only publish any letter in this journal providing we have at the same time the writer's permission to quote his name and address if we think it advisable. In a future issue we intend giving a selection of letters on this case; unfortunately our journal is limited in space, otherwise we would have gladly published them all.

Two or three of our correspondents have pointed out that Mr. Hope has on occasions received gifts of money. We find on enquiry that this is quite true, and the Crewe Circle admit occasionally taking presents when they are offered and the donor can afford it. But at the same time we have direct evidence of their giving their psychic gifts for no payment in hundreds of cases, and they assure us they have always been willing to give their services free to any who call on them at Crewe. They have no stated charge and never have had. This monetary question does not, however, for one moment enter into the Bush Case. Mr. Hope stated to Mr. Bush that he did not take a fee, and we gather from Mr. Bush that he did not pay him one.

### SUMMING UP.

What is the case we actually have before us to decide? It is this:—

Did the Crewe Circle copy the Vaudreuil photograph or did they not?

To enable our readers (who are really the jury in this matter) the better to decide this question, we reproduce on this page an enlargement of the Vaudreuil photograph side by side with the "spirit extra."

We certify that neither of these photographs has in any way been retouched or tampered with (the originals are at the offices of *LIGHT*). The enlarging has been carried out by experts, and the block made by the Engravers' Guild Ltd., of Shoe-lane, London.

### THE QUESTION OF MOTIVE.

The first point we think to be considered, apart from the photograph, is the question of motive underlying this case. Let us deal with Mr. Bush first and see what motives possibly governed his action. Mr. Bush, it will be remembered, is a member of the Society for Psychical Research and he states that he visited the Crewe Circle with the best of motives, *viz.*, that of "a seeker of the truth."

Now, how does he proceed about his quest? In the first place, he takes a false name. He sends a photograph of his living nephew, on the back of which he writes a spurious message. In the dark room at Crewe he gives Hope the opportunity of placing his hand on the slide containing the plate whilst he finds his pencil.

In those few seconds he affirms that Hope superimposed a print on the plate by means of an apparatus concealed by the medium in his hands.

If it is practical and possible to use such an apparatus under such conditions Mr. Bush's explanation of the trick seems very simple. But if it can be proved that such a method is not practicable, is it not just possible that Mr. Bush had an ulterior motive when he set out to Crewe, not as a seeker after truth, but as one already biased in the subject? Pre-judgment and bias are unfortunately not unknown even amongst psychical investigators.

In a letter to the Editor of *LIGHT* dated March 1st, 1921, Mr. Bush, after attacking all forms of Spiritualism, concluded as follows: "I hold that all phenomena is fraudulent, including the latest, Eva C. and Miss Goligher.

I have waded through these experiments. Genuine phenomena, trance, telepathy, telesthesia, automatism, are all the result of these inherent powers which produce multiple personality, etc., etc. I believe Spiritualism is the most cruel delusion that has ever afflicted the race, and I shall, by God's help, expose its weakness as long as I live." Again, in his pamphlet, "Spirit Photography Exposed," on page 10, he states: "Now I hold that spirit photos, extras, psychographs, etc., are not produced by discarnate spirits, good, bad, or indifferent; but are deliberately produced by the mediums, whatever their names, or in whatever country they practise." This is a very sweeping condemnation, and we must assume that Mr. Bush, in face of any evidence to the contrary, is in every way qualified to make this pronouncement.

Does his method of approach to the Crewe Circle suggest the actions of a man qualified at all to make this investigation? To the honest investigator and the true psychical researcher he shows at the outset an entire lack of knowledge of these things. It is well known that trickery, subterfuge, and misrepresentation coming from an investigator invariably recoil upon him.

Let us go a little further in our quest for another motive on the part of Mr. Bush that may have influenced his

desire to establish at any cost a case against the Crewe Circle. He announced the forthcoming publication of five booklets entitled respectively, "Direct Spirit Painting," "Direct Spirit Voices," "Direct Spirit Slate Writing," "Dr. Crawford and Miss Goligher," "Spirit Materialisation," all to be written in a similar fashion to "Spirit Photography Exposed." At the same time he offers to the public a complete outfit for producing extras and psychographs at the price of 21/-.

Here is apparently the nucleus of a very lucrative business, but apart from such a sordid motive, there is underlying all a suggestion of an even greater incentive—that of notoriety. But we must be fair to Mr. Bush. He may, after all, be genuinely convinced that he is really doing a public service, and his methods, no matter how underhanded, unscientific,

or apparently biased, are justified by the purity of his motives. But he writes a letter to Mr. Hope (published in last week's issue) in which he addresses this alleged fraudulent trickster, who is posing as a medium between sorrowing men and women and their loved ones beyond the Veil, as "My Dear Friend Hope." He invites him to desert this nefarious traffic and join hands with him. He expresses sorrow at having imputed to Mrs. Buxton the painting of the spirit robe—"if she did not do it"—and concludes his letter by calling on the Almighty to bless these people whom he declares are guilty of blasphemous prayers and spurious "spirit" photographs!

Is this the letter of an honest man or a humbug? For the moment we will leave it for our readers to judge.

Let us come back to the Vaudreuil photograph and the "spirit extra." Can our readers give Mr. Bush the verdict? Is it just to such a science as the study of supernatural photographs, or to the Crewe Circle in particular, to take the decision of Mr. Bush in such matters in view of the fact that he is, and has been for many years, biased in these matters? Can we accept his statement that all Spiritualistic phenomena are fraudulent or accounted for by "multiple personality"?

If, of course, our readers consider Mr. Bush qualified to investigate spirit photography and conduct a test of a final character with the Crewe Circle, prompted only by the motive of honest seeking after truth, then their verdict must be given to Mr. Bush and Mr. Hope and Mrs. Buxton



Enlargement from the original Vaudreuil photograph, together with the Spirit Extra, which Mr. Bush states is a copy of the Vaudreuil photograph made by the Crewe Circle to trick him.



relegated forthwith to the ranks of charlatans and swindlers.

On the other hand, our readers may decide that Mr. Bush is not a fit and proper person to make such an investigation or capable of deciding on the case of the Vaudreuil photograph and the "spirit extra," and so that no point of this case shall be overlooked, as a perfectly just verdict is all that is sought for, we will give next week the possible motives that could have induced Mr. Hope, as Mr. Bush states, to trick him and the hundreds of other persons who have visited the Crewe Circle for the past seventeen years or more.

H. W. E.

(To be continued.)

## PSYCHICAL RESEARCH AND COMMON SENSE.

Mr. Whately Smith (LIGHT, p. 187) appears to share the opinion of the Bishops at the Lambeth Conference that the investigation of "psychic" phenomena, or as I should prefer to call them, "mental" phenomena, should be left exclusively to investigation by "trained psychologists."

But official orthodox psychology is still wedded to an entirely mechanistic interpretation of all mind processes; it has really explained very little: we do not even understand such a simple thing as how thought can affect muscles, and by causing them to flex, enable us to bend our arm.

Mr. Whately Smith quotes the well-worn adage that all possible "normal" explanations must be exhausted before accepting the *prima facie* interpretation of an apparently supernormal phenomenon. But the "normal" explanation must be, as Mr. Whately Smith says, known and proved, and what is in fact known and proved about the mental processes invoked by him? He calls them "obscure," but I would go further, and say that they are chiefly assumptions, supported by the very minimum of independent evidence. The educated man of common sense does not consider it scientifically legitimate for the psychologist to attempt to explain each mental phenomenon, or even each part of a series of mental phenomena, by some obscure mental process which appears, if existent, just to fit the particular case, keeping the explanations in watertight compartments. He finds in one set of communications, one part "explained" by simple "telepathy"; another part by extraordinary memory of the sub-conscious of the sitter, and conveyed telepathically to the medium; yet another part by "thought reading" by the medium, even of latent thoughts in the mind of the sitter, or of some third person not present; sometimes even by the assumption of a natural "lucidity," or clairvoyance, assumed to be possessed by the sub-conscious mind of a medium; there is, in fact, no correlation.

The whole process is reminiscent of the ingenious mathematical theories invented by pre-Newtonian astronomers to explain the apparent movements of the stars and planets, before the discovery of gravitation introduced unity and sanity into the stellar universe.

As regards the faculties of the sub-conscious mind not very much is known or proved. It is known to possess a most perfect and meticulously exact memory. It is pretty well established that an image or thought may pass from one mind to another mind without the ordinary physical methods of communication (telepathy). But even this is not quite orthodox, and would hardly be considered as "proved" by most psychologists.

Certain phenomena observed during special states of hypnotic trance seem to imply faculties of "lucidity," etc., in the subject. But these phenomena are not too well attested, nor is the agency understood. As regards the rest of the powers ascribed to the subconscious mind, the reasoning adopted is much as follows:—

If the subconscious mind possessed certain powers, it would be able to produce certain mental phenomena; these phenomena occur, *ergo*, the subconscious mind has these powers, and all mental phenomena are due to the action of the subconscious mind. "Which was to be proved," as old Euclid says!

Now, it is against this kind of reasoning that the educated man of commonsense rebels. If he, on the one hand, is lacking in psychological training, the trained psychologist, on the other hand, appears to him sometimes to be lacking in common sense, and even in some cases seems to be plentifully deficient in human sympathy and in a sense of humour.

C. B. E. (COLONEL).

**REINCARNATION.**—At a private gathering at the residence of Lord and Lady Leith, of Fyvie, on Thursday of last week, Mrs. Yates gave an address on the subject, "Have we Lived on Earth Before?" Mrs. Yates, who is a speaker of great charm of manner, dealt with various arguments in favour of the theory of reëmbodiment as being the mode whereby the law of compensation is carried out, and cited, amongst other proofs, the hypnotic experiments of MM. Richet and De Rochas in which sensitives were enabled to recover memories of their past lives on earth by retrogression of memory. Mrs. Yates referred also to the principle of reincarnation as expressed in national lives, England being regarded as a reincarnation of Ancient Rome, France of Ancient Greece, and Germany of Phœnicia.

## RAYS AND REFLECTIONS.

A letter from a reader of LIGHT complains that it has not converted him. This is indeed a tragic state of affairs, and LIGHT seems to have failed in its purpose. But seriously I would suggest to the complainant that LIGHT exists to fulfil other purposes than converting the sceptical. There are a good many thousands of people who, having been convinced of the fact of human survival, look to LIGHT for information and advice, and it is to them the journal is mainly addressed.

I have been handed a copy of "The Film Renter and Moving Picture News," which contains an article on "Spiritualism and Motion Pictures." This narrates some of the "extraordinary experiences" of psychic investigators from the film world. It seems that they called on Dr. Ellis Powell, "a famous financier who has made a scientific study of Spiritualism." Later they called at the Psychical Research Society, which seems to have removed itself (doubtless for film purposes) to Holland Park. Later still, accompanied by the "Secretary of the Psychical Research Society," they visited Mr. Vout Peters, who, I gather from the account, resides at "an old gloomy house in Bloomsbury Square," and further extraordinary experiences followed. However, perhaps I should make similar "howlers" if I essayed a narrative dealing with the mysteries of the film industry.

In a review of "Some Experiences of a New Guinea Magistrate," by Captain C. A. W. Monckton, the "Referee" mentions that the book contains "a couple of spook yarns" a phrase which I suppose must be excused in an old-fashioned newspaper.

However, here is one of the "spook yarns." The author of the book was sitting at his desk one night writing a dispatch. There were two doors to the room, and both suddenly flew open. The author rose and closed them. Later he heard footsteps on the path outside, and the steps came right across the front verandah on to which one of the doors led. This door opened again and the steps went across the room and the other door opened and the unseen visitor passed across the other verandah. This happened again and again, even when the house was strictly guarded by men with lanterns. The footsteps, as of a heavily booted man, passed unseen amongst the watchers. The story is, of course, one of hundreds of similar yarns.

In a review of "Food for the Fed Up," the notable book just published by Mr. G. A. Studdart Kennedy (widely and affectionately known as "Woodbine Willie"), Canon Adderley says some good things in the "Church Family Newspaper." Thus, in speaking of the author of the book, the Canon says: "He simply declines to be deprived of his religion by any theologian." He describes the book as getting at the essential spiritual value of the Creeds. "It is firstly religion, and secondarily theology, which is really the Gospel order."

On this point Canon Adderley summarises the matter thus: "Our Lord came first and the Apostles after Him. He founded a religion not by imposing dogmas, but by making friends."

I was told the other day that a great deal of false moralising had been based on the lines in the late F. W. H. Myers' poems:—

"I am tired of all the years can give,  
I am weary of all these things."

There, said some of the critics (in effect), that is what an interest in psychic matters leads to! It seems the lines were written by the poet at the age of twenty-four, long before he had started on his adventures in the region of psychical research.

LUCIUS.

## "LIGHT" DEVELOPMENT FUND.

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

Amount previously acknowledged	£163 8 9
F. W. Percival	5 0 0
Rev. Walter Wynn	1 1 0
	£169 9 9

**THE REV. G. VALE OWEN.**—Those of the members and friends of the L.S.A. who were unable to attend his address at 6, Queen Square on Thursday last, are reminded that the Rev. G. Vale Owen will preach at the church of St. Anne, Soho, on April 13th and 20th at 8 o'clock.

# THE STORY of the VALE OWEN SCRIPTS.

ADDRESS BY MR. H. W. ENGHOLM.

**W**HO Wrote the Vale Owen Scripts?" was the title given by Mr. H. W. Engholm to an address which held the closest attention of the audience assembled in the large hall of the London Spiritualist Alliance on the evening of the 31st ult. Mr. Engholm, however, did not himself reply to the question he had raised, preferring, as he explained at the outset, to supply his hearers with the material to enable them to answer it according to their own individual judgment.

MR. H. WITHALL, who presided, said that the story to which they were to listen would be interesting because it would come from one who, in a way, had perhaps even more to do with the Scripts than the Rev. G. Vale Owen himself. In all probability those scripts were epoch-making. Not that they were necessarily of greater value than others, but they were different, and it might well be that they were specially suited to the present time. The Rev. Wm. Stainton Moses received from the Other Side a great deal of information, which appealed to many people, but the appeal it made was more intellectual than descriptive. Through the war and the losses so many of us had suffered we were all now more receptive to such teachings as those given to the world in the Vale Owen Scripts. They had, and were having, a marvellous effect. They might not make their readers all Spiritualists, but they would affect a great many, and if a person not only believed in Spiritualism, but made its message a part of his life, he was going a long way to aid in the reconstruction of the world.

MR. ENGHOLM began by explaining how he originally became associated with the Scripts. It was early in 1918 that Mr. Gow, the Editor of *LIGHT*, brought to his notice a book entitled "The Undiscovered Country," by Harold Bayley, containing a selection of quotations from automatic writings, including many which bore the signature "Vale Owen," and with which he was very greatly impressed. Mr. Gow informed him of the identity of the writer, and showed him some scripts in his possession from the same source. Their perusal produced on him such an effect—an effect which was shared by other people to whom he showed them—that he wrote to Mr. Vale Owen asking his permission to give them wider publicity. Mr. Vale Owen replied that he had had no idea of publishing the scripts, but if Mr. Engholm liked to try to do so they were quite at his disposal for the purpose. He tried a large publishing house without success, and the psychological moment did not arrive till shortly after the Church Congress at Leicester in the autumn of 1919. At that Congress some of the clergy attacked Spiritualism, and on the following Sunday Sir Arthur Conan Doyle, to whom he had shown the Vale Owen scripts, gave an address in reply, in the course of which he alluded to these communications received through a minister of the Church to which the critics themselves belonged. He described them as the most wonderful documents he had ever read in his life. This statement was reported in "The Times" the following day. Mr. Engholm, on the same night, received a visit from a representative of the Associated Newspapers, and this led to interviews with the Editor of the "Weekly Dispatch" and with Lord Northcliffe, to whom (having seen Mr. Vale Owen in the meantime) he explained, greatly to their astonishment, that Mr. Vale Owen declined to take any money for the copyright of the Scripts, and that the only conditions he attached to their publication were that the whole should be treated in a reverential manner, and that Mr. Engholm should supervise their publication. The advent of the Scripts was at once advertised in all the principal newspapers throughout the United Kingdom, the sum of £11,000 being spent at Lord Northcliffe's direction during the four days prior to their publication in the "Weekly Dispatch," the first instalment appearing on Sunday, February 1st, 1920. Before long not less than 700,000 people were reading them each week, but before the first instalment appeared letters and post-cards had begun to arrive at the Vicarage in enormous quantities all day long, seventy-five per cent. of them full of the most vitriolic abuse to which any man could be subjected; many were anonymous. Mr. Vale Owen was told that he was in league with the devil and ought to be turned out of the Church, but the remarkable thing about this criticism was that it was made before a line of the messages had appeared. Mr. Engholm said he wrote and told Mr. Vale Owen what he thought of some of these correspondents. The letter he had in reply was one of the finest rebukes it was possible to receive. Mr. Vale Owen wrote:—

"Let us treat our anonymous post-carders and other revilers gently and with patience. They are following,

not in a very high-minded way truly, the course they believe to be right, and many would be prepared to make sacrifices for their cause—although some are not prepared to do this to the extent of backing their opinions and convictions by coming out in the open with their names. But viewing the whole matter generally, I cannot but realise what a joy it will be some day, somewhere, to take them by the hand as brothers and sisters, and to tell them we were not too bitter against them when their cruel words of misjudgment and attribution of false motives came from them, because we realised that they were but treading the road by which we ourselves had come. That is so in my case, at least. I see my own former self reflected in their present attitude; and I hope it helps to keep me in humility and in love to them. Indeed, I owe them, for this reason, a debt not of resentment, but of gratitude. I refer not to their bitterness, but to their lack of enlightenment."

That letter (said Mr. Engholm) typifies "G.V.O." That shows the true character of the man who received the Scripts, and is sufficient proof to me, if I wanted it, of the Christlike nature of the man about whom it has been said. "He is in league with the devil, and his Bishop should turn him out of the Church."

## HOW COMMUNICATION WAS FIRST SET UP.

The speaker went on to tell how Mr. Vale Owen came originally to receive the Script. It appeared that one Christmas Eve, many years ago, his children were induced by the keeper of a toyshop to buy a planchette. It was at once put out of sight (as it was not approved by Mr. Vale Owen), and was only brought out by chance after a very long interval, on the occasion of the visit of a friend. She got some messages through it; so also did Mrs. Vale Owen, and Mr. Vale Owen could not shut his eyes to the fact that some of the messages were from his own people Beyond the Veil. One communicator, calling herself Kathleen, communicating through Mrs. Vale Owen's planchette, urged him to sit in his vestry and write. As Mr. Vale Owen has put it, during the whole of that time he felt some gentle urge to do this, there seemed an influence about him, and it was good. Earnestly praying that he might be guided aright, he decided to accept the invitation. Accordingly, on the evening of September 13, 1913, he went into his vestry, and sat down, pencil in hand. After a time his hand began to write, and it wrote for an hour. It was as though someone were speaking to him but not by any outside voice. Next morning he set to work to decipher what had been written. He was certain the message did not come from his own mind, and further, he was sure it was his mother who was the communicator. Night after night he sat, and thus came through what was known as the "Mother Script." A great deal of it he did not at first understand. It was written at a speed much greater than he could attain normally, and was most difficult to decipher.

## CHECKING THE MESSAGES.

Practically every Wednesday night he sat with his wife, and through the planchette, operated by her, received messages from relatives telling him where he had made errors in the Script, and was, in consequence, able to correct them. During the past five years many different people came through, including, in the latter part of the time, some of the Orford boys killed in the war who wanted to straighten out things that were not in proper order when they left home. One could imagine the effect on the village people of Orford when the Vicar gave them these messages. Everyone of these people was known to the minister, for he was to them both Priest and counsellor.

As he (the lecturer) had already mentioned, the first Script was from Mr. Vale Owen's mother. She wrote as a mother would write to her boy—very simply and naturally. Her descriptions of the life beyond the Veil were very beautiful. After she had ceased writing (a month later), there came a marked change. The unseen operators were evidently getting into closer touch. Zabdriel now followed with those wonderful communications which appeared under the title of "The Highlands of Heaven." Many of them were beyond Mr. Vale Owen's comprehension at first. The meanings of some old-world terms had often to be looked up. No information was ever obtained from Zabdriel as to who he was in earth life, but as evidence that he is a very real being indeed Mr. Engholm narrated the incident which he related in previous addresses on the subject, of how Zabdriel was seen by a girl in Orford Church to accompany

Mr. Vale Owen into the pulpit, at a time when the latter, having asked beforehand for Zabdriel's help, was distinctly conscious of his presence and support.

Another of the great communicators was Astriel, whose messages were included in the "Mother Script." A third was known as "Leader," it was not till later that he gave his name, Arnel, and particulars of his earthly career. The girl Kathleen, who also figured in the Script, it appears was a young sempstress who died in a back street in Liverpool. (Mr. Vale Owen laboured for many years in the slums of Scotland-road—a very low quarter of that city.) It appeared that when Mr. and Mrs. Vale Owen lost an infant daughter, Kathleen, who had then been on the other side some years, was deputed to mother the child, and later was permitted, as the little one grew older, to bring her back to see her brothers and sisters. So when the messages came, Kathleen, who had been in such close touch with the Vale Owen family, was used as the intermediary between the inspiring intelligences and Mr. Vale Owen. It was her psychic powers that were utilised on the spiritual plane to act as it were the part of amanuensis. Arnel and the others could not affect him directly, but they were able to make Kathleen the channel through which their suggestions and thoughts could be conveyed.

What one realised about Mr. Vale Owen at once was his great patience and humility. There was nothing vainglorious or self-assertive about him. Above all things he was a man of deep religious convictions and strong in his faith. He was a Christian in every sense of the word, and the scripts, the results of his prayers, had become a deep reality of his religious life. (Applause.)

After a vote of thanks had been accorded to the speaker, Mr. Engholm gave the audience the opportunity of inspecting some pages of the actual script as written down by Mr. Vale Owen himself, and it illustrated the enormous work which had been undertaken by all those associated with the publishing of the script when Mr. Engholm informed the audience that every published word had been checked with the original manuscripts. Further, in answer to the question as to whether Mr. Vale Owen had received, or was likely to receive, any money from the publication of these scripts, Mr. Engholm said he was glad to have the opportunity of refuting the assertion that Mr. Vale Owen had received money. As a matter of fact, he was, if possible, worse off financially now than when he received them.

## TELEPATHY BETWEEN MAN AND ANIMALS.

The Rev. Ellis G. Roberts writes:—

Referring to Mr. Percival's letter (p. 187) the following experience of my daughter's may be of interest. I well remember the incident, which took place in the winter of 1911, and have a record of it somewhere among my papers. Given in her own words the narrative is as follows:—

"I have a small Irish terrier named Paddy to whom I was much attached, and who was particularly devoted to myself. One morning Paddy failed to appear at breakfast. I was not alarmed for he often went out by himself, though usually punctual in his attendance at meal-times. About nine a.m. I was in the kitchen—this opened into a little porch which also led by another door into the back-kitchen. The outside door was open, and from where I stood I could see right out into the garden. It was a sunny morning, with snow on the ground. Looking out I saw Paddy trotting towards me through the snow; he came through the porch and disappeared into the back-kitchen. I ran after him, but found no Paddy. Very much puzzled, I went back to the other kitchen. There were two or three people there, but none of them had seen the dog. They tried to persuade me that I was mistaken, and had seen another dog that was on the premises, but this was a typical Dalmatian, an ugly spotted creature, much larger than Paddy, and utterly unlike an Irish terrier. I had seen my little dog in full sunshine and against a glittering background of snow, and noticed how his brown coat showed up against the white behind him. I looked all round, but no Paddy was to be seen. About an hour or an hour and a half later he came home in a shocking state, with some teeth knocked out and several pieces of skin torn from his chest and legs. Evidently the poor dog had been shamefully abused though we never found out exactly what had happened. He died a few months later though not, I think, as a direct result of the injuries he sustained on this occasion."

My daughter has never been subject to visual hallucinations, and the best explanation of her experience appears to me to be that this is an instance of telepathy between the dog in distress and the mistress to whom his thoughts would naturally turn.

MR. JAMES COATES AT LEWISHAM.—Mr. James Coates delivered his well-known lecture on Psychic Photography on March 30th before the members of the Lewisham Spiritualist Church. Several remarkable pictures were shown in which envelopes containing letters were photographed, and when the plates were developed, faces appeared of disincarnate spirits in some way connected with the writers of the enclosed letters. All present at the lecture were highly interested.

## THE VALUE OF FORGIVENESS.

By F. E. LEANING.

When Christians affirm in the Apostles' Creed that they "believe in the forgiveness of sins," most of them mean that they believe in the Divine forgiveness of human sin. A hundred years ago, when far harsher ideas prevailed as to the government of the world, and before "universalism," or the universal salvation of all men, had even fairly arisen as a heresy, this was a much more serious matter than it is considered to be now. Those who were not "nasty atheists and infidels," as Howitt calls them, believed in a real, lasting, and most terrible fate as possible for the unforgiven. Little wonder is there that the petition, "Have mercy upon us," occurs with pitiful frequency in our Liturgies. Hudson Tuttle tells us how deeply his father's life was overshadowed by the thought of the lost, and how the change in that unsmiling gloom came with the news through Spiritualism that there were not any hopelessly doomed souls after all. In the early Mormon documents, also, among the curious semi-legal "revelations" which the founder procured from the Almighty, like an Act of Parliament, when a printing-press was wanted by the Church, or a "Saint" was to "plant himself and establish a store," we find such incongruous mention as, for instance, that on March 8th, 1833, the sins of Sidney Rigdon and Frederick G. Williams were forgiven, and they were to be accounted as equal with Joseph Smith, jun., in holding the keys, etc. These "keys" are practically the same as those claimed to be held by the successors of St. Peter, for the power of holding trembling fellow-sinners over the pit has always proved a strong temptation to certain types of men. The idea that whosoever they bound on earth should also be bound in Heaven was too enticing a reach of authority ever to be forgone by the ambitious, and was easy to enforce while men were ignorant that all alike hold this power, in certain circumstances, over others.

This is not the place, however, to consider the deep problems connected with sin, free-will, and the moral constitution of the worlds. When the theologian, the psychologist, and the philosopher have had their say, the true teacher in this field is the mystic, who sees, knows, and feels, by direct spiritual experience. Here it is desired only to consider the scope of the law of forgiveness as between man and his fellows, for the "binding" and "loosing," or remitting of offences, is a matter which sooner or later concerns all of us.

### HUMAN FORGIVENESS.

In the gospel teaching the great question of what earns, and what constitutes, the Divine forgiveness is made to hinge upon a very definite condition, and is reduced to a single vital point of an individual's relationship with others; and this point is not primarily contrition or reparation, but the use he has made of the power of mercy entrusted to himself. The fact of having injured another places us in the power of that other. He now holds a bond over us which enlists the forces of the universe on his side, for in wronging our neighbour we have wronged a Greater than he. We are familiar with the cruel old law of "an eye for an eye," and our Statute Book still retains its worst degree in exacting "a life for a life." Nietzsche labours the point in one of his books that the infliction of punishment is a right which the injured ought to have the personal enjoyment of, or at least witness, if he does not carry it out. The exercise of this right, even if it be minimised (as we think) down to the mere thinking of severe thoughts, is a right which Christians are required to lay down, but so deep-seated is the tiger-instinct to retaliate when we are hurt that the law of forgiveness is looked upon as a counsel of perfection and too often ignored. Those who are not Christians hold themselves free to do as they please, not recognising that moral laws stand on a basis quite as inexorable as those of Nature. Spiritualistic teaching throws a strong and interesting light upon the fact that an injury of any kind sets up a relationship of great disadvantage to the wrong-doer. Let us consider first the case of the injured person who passes over with feelings of anger and bitterness dominating him.

### UNFORGIVING SPIRITS.

These cases are not in the majority, but there are some instances recorded of such souls having the power as well as the will to avenge themselves on the living. The persistent haunting of Mlle. Clairon by her rejected lover, as told in her Memoirs, will be recalled by readers of Dale Owen's "Footfalls on the Boundary of Another World" (p. 326 in Ed. iii., 1875), and along with it Mrs. S. C. Hall's story of the terribly haunted man whose condition made human companionship impossible, even of his nearest and dearest, and meant death to any animal which could not escape his society. Nearer our own time we have Miss Bates' story in "Seen and Unseen" (chapter ix.) of the power of the unhappy girl whom "Henry Halifax" had wronged, to make his life a burden to him. The dread of

a dying curse is well-founded; the history of sacrilege illustrates it. In Asia Minor, when a Kurd dies, Christians are required to place a rag on his grave as a token of forgiveness, the harrying of Christians being part of the daily round in those parts. The token does not seem a very beautiful one, but no doubt it is easily obtainable and perhaps denotes well enough the value of the thing it signifies. At any rate, it is supposed to ensure the quiet of the departed oppressor's soul. But when we look beyond the deed we see that in all the instances known to us, and in the revelation of after-death conditions contained in Spiritualistic literature, the cherishing of a vindictive spirit does not conduce to happiness. It definitely places its possessors in the dark kingdoms where hatred and fear and misery reign. When these poor spirits come to consult their true welfare, they find that they need to receive, and not to bestow, forgiveness. But we will now turn to the happier topic of those who reach this desirable point before they leave earth.

#### CONTRITE SPIRITS.

In death-bed records we find many instances of the dying, seeing life and conduct in that strange new light that comes with its closing page, seeking forgiveness and reconciliation as an urgent and terrible need. Sometimes, in the kind of case that comes especially under our notice here, the difficulties are such that the spirit overleaps them by using its psychic powers. Under the pressure of emotion and the passing of the last desperate moments, the long-parted friend or the estranged relative can be made aware of the presence of the distant one who seeks absolution from some old wrong. Henry Spicer, in "Strange Things Among Us" (pp. 51, 59) has two most moving stories illustrating this; but often the passing has already taken place before realisation comes. We hear much from sensitives of spirits who come to make confession, of those who seek the help of prayers, of those who try long and pathetically to regain the kind thoughts of the living which they have forfeited. Who does not remember the weeping figure which suddenly stood by Dr. Joseph Venzano at one of Eusapia's seances and sobbed out her request while her long hair swept his cheek? Even those who have lived sweetly together bethink them when they are parted that things might have been better sometimes. The beloved little Sunny in "Rachel Comforted" was not exempt, and his mother tells us how they sometimes wept together even in their hour of communion, exchanging forgiveness. Anyone who studies this point in communications generally will see how large a part of the suffering in the next world arises from the true vision of motive and act in this. Sir Oliver Lodge has described it ("Hibbert Journal," January, 1920) as "hell in very truth in so far as they suffer the pangs of remorse," and there are some very poignant passages in the Vale Owen Script which point in the same direction. Wrong-doer and wronged are sooner or later brought face to face, and the winning of the great forgiveness depends to some extent on the winning, and on the according, of the less.

On the according! Yes, there is the point of the whole matter. Forgiveness is sometimes as hard to grant as it is to ask, yet if it be withheld the tables are turned and the one who withholds is the injurer. To refuse to forgive, when desired, is to inflict a wrong greater than any we can suffer, for the asking of it implies that the Divine requirement of penitence has been met, and the refusal of a fellow-creature to grant what God is willing to grant, puts this one in the unforgivable state himself. No wonder we are told to forgive till seventy times seven! But this applies to those who ask. "If thy brother turn again to thee, saying, I repent" (Luke xvi., 4). In Miss Boswell-Stone's "Realities of the Future Life" is a case of an accountant who lost a post he was seeking, as a result of the secret application of a friend. He could not forgive the successful friend, though the latter regretted the cause of estrangement and tried to obtain another position for the elder man. He, however, refused all overtures, and died with feelings of bitterness. Here we feel that the friend would not be held by the chain of unforgiveness, since he had done what he could to make reparation. The wrong lay with the one who would not accept, though at the time the communication was made he had advanced beyond this. Confession, as in many other cases, seemed to be part of the discipline imposed. The injunction, "Pray for them that despitefully use you," would prove, by its results, the quick way to the ceasing of wrong, for however just our indignation may appear, vengeance is not ours. The only safe general principle is to hold forgiveness in readiness by realising that when the sinner knows just what pain he has inflicted he will suffer the same exactly and fully, and probably more than we can imagine. Let us never be guilty of refusing the comfort and balm of relief.

"I do as truly suffer

As e'er I did commit."

says the treacherous but repentant Proteus in "Two Gentlemen of Verona." It will some day be the language of every one of us. It is only a matter of time, and somewhere, out of time, that moment already exists when we shall need to plead for a seventy-fold pardoning of our own sins. "Blessed are the merciful," for in that day "they shall obtain mercy."

## THE PHYSICAL PHENOMENA OF SPIRITUALISM.

SUGGESTIONS FOR OVERCOMING DIFFICULTIES.

By ERNEST C. CRAVEN.

(Continued from page 215.)

A rather interesting speculation now arises, based on the inhibiting factors mentioned. How can the attenuated, colloid matter of which the cantilevers are formed be made rigid so as to transmit and be capable of sustaining large stresses? Why does this rigidity break down under the influence of ultra violet light and moisture? May it not be that the particles which constitute the cantilevers are in a state of electrical strain, each mutually repelling the other? If the cantilever is then considered as being enclosed in an elastic covering precisely as Dr. Crawford seems to indicate, the rigidity of the cantilever is accounted for in some measure. The effect of moisture might then be considered as of discharging the charged particles so that the mass collapses on itself. Ultra violet light has a precisely similar effect in the case of metals, and may have the same in the case of the plasma. This would indicate that the plasma particles are normally negatively charged as is the case with the majority of colloid suspensions in water. As an illustration of rigidity produced by internal stress it may be helpful to some to consider the case of a stout paper bag. In its normal state this is flaccid and of only slight rigidity. If now the bag be blown up hard it becomes rigid and capable of sustaining a very considerable stress. A fire hose is another example which will occur to the minds of many. Just as in these cases increasing the gaseous or hydrostatic pressures increases the rigidity of the envelopes, so in the case of the psychic rods an increase of the internal potentials would result in greater rigidity. One rather curious deduction may be made with regard to the psychic structures. The human body consists to an extent of something like eighty per cent. of water or a figure of that order. As up to say twenty-five per cent. of the body weight is liable to be removed in the form of the psychic structures these must obviously consist very largely of water. We have thus the curious circumstance of a body of high water content which is only stable in dry air and breaking down with increase in atmospheric humidity.

Arising out of the above speculation are suggestions for experimental work. If the structures can be made conveniently visible by the phosphorescent screen method, it would be of interest to observe the effect of electrical and magnetic fields on the shape of the psychic structures. It may be found that the rods will show some definite displacement or bending under the conditions. If the particles of the rods are indeed negatively charged there should be a tendency for a cataphoretic movement towards an anode. If the particles are in a state of rapid flow they should be displaced by the magnetic field. Some useful work might be done in the direction of measurement of the electrical conductivity of the plasma. Dr. Crawford found that the rods were capable of discharging an electroscope, but not of carrying enough current to affect a galvanometer. Possibly the use of a greater applied P.D. would give a positive result in the latter experiment.

A simpler line of work will now be mentioned, which introduces a field as yet untouched but of great possibilities. It is well known that impressions of the ends of the psychic rods can be taken on plastic substances such as putty and clay. While performing experiments on this line the idea occurred to me to test whether the psychic rods could affect a photographic plate directly. The test was made, and on developing the plate a broad band of mottled markings was found. The method recommended for trying this experiment is simply as follows: After conditions are established for rapping or levitation all light must be cut off from the séance room except that from a dark-room lamp. In this non-actinic light a photographic plate in a dark slide is exposed, film upwards, on a small stool or table within the circle. The operators are then requested to touch or tap on the surface of the film with the psychic rods and to give some signal when they have finished. The slide can then be closed and the plate developed after the finish of the sitting. Markings similar to those I have just described will in all probability be found on the plate.

A note of this result was sent to Dr. Crawford, and it will be noticed that a photographic plate is mentioned as being amongst the articles introduced into the circle in his experiments. I was disappointed, however, to find that no mention was made of any result having been obtained in this direction.

This question of the direct effect of the plasma on a sensitive film is of great interest in connection with the subject of spirit photography, as it is becoming increasingly apparent that the camera seldom plays any part in the production of this phenomenon. It is more than likely that a plasmic "block" is built up by the operators and that this is applied directly to the sensitive film. As to the mode in which the sensitive silver halides are affected one might hazard the guess that it depends either on the reducing

(Continued on next page.)



## 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.

### ROSICRUCIANISM.

E. C.—The history of this subject is mixed up with a good deal of fable and romance, connected with the supposed possession by the brotherhood of tremendous occult secrets. Mr. A. E. Waite, who is an authority, published a work, "The Real History of the Rosicrucians," in 1887. This is long out of print and very scarce and costly, but a copy of it is in the Library of the L.S.A. According to Mr. Waite, the first rumours of the Order belong to the year 1598 or thereabouts. It seems to have originated in Nuremberg, where a Rosicrucian Society was started by one Simon Studion under the title of *Militia Crucifera Evangelica*. But the degree of antiquity of the Rosicrucians is a matter of dispute. There are branches of the Rosicrucian fraternity in various parts of the world, but it is, generally speaking, a brotherhood which does not court publicity. Mr. A. E. Waite is preparing a new work on the subject which should bring the information regarding it up to date.

### SPIRIT COMMUNICATION—IS IT REGULATED?

S. O'NEILL writes: "Have spirits free-will (so to speak) to manifest in what way they can manage on the earth-plane, or is there some kind of organisation that allows only the few to come through?" Not an easy question this, for the circumstances of communication vary so widely. Generally speaking, it would seem correct to say that the "free will" of a spirit is very much the same as that which he possessed when on earth. He could on earth write a letter to or call upon a friend or refrain from doing so, as he pleased, but if these and other means of communication were not available then his "free will" would matter nothing. He could only act within his possibilities. As to organisations which control communication with earth it is doubtless the case that all communication is regulated by higher intelligences, not absolutely perhaps, yet there is some degree of supervision. But that is equally the case here. There is a Divine governorship of life which, while allowing a certain amount of free-play to human actions, imposes necessary limits in the form of natural laws so that nothing that threatens the general welfare shall go unchecked. One of those laws restricts wholesale intercourse between the two worlds until humanity is ripe for it.

### COMPACTS THAT ARE NOT KEPT.

CLOVERDENE is puzzled by those cases—familiar to most of us—in which two friends enter into a compact that whoever dies first shall "come back" to the other and give some sign of his continued existence. Those pacts, as "Cloverdene" points out, seem to be rarely kept. But there are several considerations to be kept in mind. It may not be possible for the departed friend to manifest his presence to the one left behind. That is to say he may find it im-

possible to give any sign or token of a physical or objective character, for sheer lack of the conditions which would enable him to do it. And even if he communicates by interior ways the friend on earth may be unresponsive and consequently unconscious of his presence. Very few are sufficiently sensitive to be inwardly conscious of a spirit message. It must for them take some form that appeals to the senses. They can hear the spoken word—they are deaf to that form of message which comes in the "tongue that spirits use" and addresses only the spiritual ear, that is to say "impression." Impressional mediumship is the highest form of mediumship and is correspondingly rare.

### HAS THE SPIRIT BODY WEIGHT?

"R. CHANDON" asks me if the spirit body has weight, and in reply I would refer him to those notable experiments by Dr. Duncan MacDougall in "weighing the soul" which attracted so much attention some years ago. An account of them was published in the "Journal" of the American Society for Psychical Research in May, 1907. Dr. MacDougall's article was entitled "Hypothesis Concerning Soul Substance, Together with Experimental Evidence of the Existence of Such Substance." A summary of it will be found in Mr. Hereward Carrington's book, "The Coming Science." Dr. MacDougall considers that the soul substance that persists after the death of the material body must be a form of gravitative matter, and therefore capable of being detected at death by weighing a human being in the act of death. He then records in detail a number of experiments he conducted with patients lying on beds arranged on a light framework built upon very delicately balanced platform beam scales. In one case at the moment of death, "the beam end dropped with an audible stroke, hitting against the lower limiting bar and remaining there with no rebound. The loss was ascertained to be three-fourths of an ounce." In other instances the weight varied and extended to an ounce and a-half. Dr. MacDougall sums up: "The net result of the experiments conducted on human beings is that a loss of substance occurs at death not accounted for by known channels of loss. Is it the soul substance? It would seem to me to be so."

### TO QUESTIONERS—A NOTE.

As it not infrequently happens that the same question is put by different persons, intending questioners should study this page week by week to avoid, if possible, raising a question already answered to some other correspondent. The answers given are not to be regarded as final and conclusive, but only as representing the best knowledge and experience available in answering the question. Replies involving opinions and points of view can, it is obvious, be only provisional.

(Continued from previous page.)

properties of the organic plasma or possibly on the electrical condition of the plasma particles. The latter explanation seems to me to be the more probable, especially when one bears in mind that many observers have mentioned the production of manifestations of a luminous character. These lights can hardly be anything but electrical in character. In the majority of cases it will be noticed that the lights are spoken of as being of a bluish or greenish tint, as is the case with luminous electrical phenomena in general.

In conclusion I would like to say that it is freely admitted that these notes contain much that is of a speculative and uncertain character. The few suggestions contained in them, however, may be of some little assistance to those who are conducting experiments in this direction, and I shall be pleased at any time to give any assistance possible in regard to the details of the matter which I have not thought fitting to introduce into the notes. There may be a great deal in what I have written which is open to criticism, but if I have only succeeded in providing matter for fair comment and discussion I shall not feel that I have altogether failed in advancing to a very small extent a subject which is of the most pressing importance.

### NEW PUBLICATIONS RECEIVED.

- "The Riddle of Personality," by H. Addington Bruce (Funk and Wagnalls, New York and London, 1.50 dols.).
- "The Dream of Death: Poetry in prose inspired by the Spirits of a Beggar, a King, and a Musician," by Rostan Pavonian (Kegan Paul, 2/6 net).
- "Thy Son Liveth": Messages from a Soldier to his Mother (Little, Brown and Co., Boston, U.S.A., 1 dol.).
- "Joseph Glanvill and Psychical Research in the 17th Century," By H. Stanley Redgrove and I. M. L. Redgrove. (Wm. Rider and Sons, 2/6 net.)
- "The Arcana of Spiritualism." By Hudson Tuttle. (Re-issued by "The Two Worlds" Publishing Co., Manchester, 7/- net.)
- "Try the Spirits." By the Rev. W. Bickle Haynes. (Kingsley Press, Ltd., 5/- net.)
- "The Sophia: Volume III.—Graduation." By Holden. Edward Sampson. (Wm. Rider and Sons, 8/6 net.)

### ANSWERS TO CORRESPONDENTS.

M. D. K.—We cannot deal with communications the writers of which give neither name nor address.

## "POLTERGEIST PHENOMENA."

HOW AN ENLIGHTENED MINISTER EXPLAINS THEM.

The Rev. D. J. Stewart, M.A., the minister of the Church of the Truth-Seekers, Bounds Green-road, Wood Green, must have surprised some of his congregation when on a recent Sunday he preached on "Poltergeist Phenomena" and lamented the appalling ignorance of the facts of Spiritualism "amongst ministers of the Gospel."

We take the following extracts from his sermon as reported in the "Wood Green Weekly Herald":—

It was a disgrace to use the phrase "calling up spirits." The spirits were breaking their hearts because we would not let them come through. The ignorance of ministers of religion with regard to Spiritualism was appalling, and Spiritualism should be taught in theological colleges. Over 300 years ago in the Christian Church there occurred spiritualistic phenomena, and to-day only one minister in a hundred knew anything about it. By degrees he had got to know that the people of the beyond were living as we are, with the exception that they did not have to work for money. "That would be a glorious condition of affairs," added the preacher, who went on to say that their bodies "beyond" were composed of ethereal matter.

### LIFE IN THE BEYOND

was quite natural, and people could be divided into three classes, the good, the bad, and the mischievous. In the study of Spiritualism, he would remind his hearers that it had its dangers. Everything is dangerous, however, and it was not possible to be religious without it being dangerous. Turning again to the subject of spirits, the preacher pointed out that there were evil-disposed spirits. In some cases people revelled in wickedness, and it was their delight to upset things and cause confusion. As far as the third kind of spirits was concerned, just as there were men and women here who played practical jokes, so there were the same people in the beyond. Of these there were three kinds. First there were those who

### IMPERSONATED GREAT CHARACTERS,

such as King Edward, Darwin, Shakespeare, Henry Irving, and others. He would warn them to be always suspicious when someone came purporting to be someone great. They must ask for proofs. Secondly there were those who delighted to give false messages. These ruined people's faith in Spiritualism. With these two classes a séance and medium were needed, but when they came to the third class, the séance was not required, but a physical medium, and from this medium emanated a certain substance, gas or fluid, and of that the mischievous spirits in the beyond were able to take hold, and by this means they could do

### ALL SORTS OF TRICKS.

Poltergeist experiences had been happening all over the world at various times, and he had read of them years ago. The most remarkable was the case of the servant girl working in a kitchen containing a lot of cups hanging up. Whilst she was attending to her duties a cup fell and was smashed to pieces. This was repeated, but whilst she watched nothing happened. In Poltergeist phenomena these mischievous spirits delighted in causing an uproar. They had discovered one, two, or more, possible mediums from whom they got the power to make possible these extraordinary occurrences. But it need not always be mischievous spirits, but could be someone who had left something undone whilst on earth and wanted to make up for it, as he or she had an evil conscience and wanted to make communication. Or perhaps some one was exasperated against the prejudice people had against

### SPIRITUALISM AS A SCIENCE,

and were taking desperate means to draw public attention to the fact that life existed and continued beyond the grave.

Mr. Stewart added in the course of his concluding remarks that mediumistic powers could be cultivated with benefit, as they put their possessors in touch with the unseen world from which they could draw strength in their daily lives, and he appealed to his congregation to cultivate these powers as it might result in the solving of many difficulties.

## THE ART OF STEPHEN TENNANT.

That a boy of fourteen could have produced such an exhibition of drawings as are now to be seen at the Dorian Leigh Galleries (Crownwell-place, London, S.W.), is remarkable. No. 37 ("The Réveille Hut") is masterly. The majority of the drawings are single sitters compositions in outline colour and flat washes. Vivid colours are used quite successfully, and the decorative sense shown is very strong. Exhibited in Millais' old studio, they recall another young genius, and it would be impossible to say how far the present young artist may not go.—J. A. STEVENSON.

"LIGHT" INDEX.—The Index for LIGHT for 1920 is now ready and will be sent post free to all applicants for sixpence.

## SUNDAY SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Worthington.

Peckham.—Lausanne-road.—7, Mr. G. Taylor Gwinn. Thursday, 8.15, Mrs. M. E. Orłowski.

Croydon.—Harewood Hall, 98, High-street.—11, Mr. Percy Scholey; 6.30, Mr. George Prior.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.3, Mr. P. Smyth.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. T. W. Ella.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. S. D. Frost, address and clairvoyance.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate Tube Station).—To-day (Saturday), 6.30, social for members and Lyceumists only. Sunday, 11, Mr. W. J. Vanstone; 3, Lyceum; 7, service by Lyceumists. Wednesday, 8, Mrs. E. Neville.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. Ronald Brailey; 3, Lyceum. Wednesday, 8, Mr. A. J. Cramp.

## THE "LIGHT" COVER DESIGNS COMPETITION.

The interest excited by the exhibition of designs for the cover of LIGHT, which remained open till the end of last week, was manifested by the very large daily attendance and by the fact that nearly all the visitors recorded their votes for the three remaining prizes. During the coming week these will be carefully examined by the committee and the names of the prize-winners will be published in the issue of LIGHT for April 23rd. In one or two cases visitors have asked for the names and addresses of artists with a view to purchasing their designs. Among the latest and most interested callers were Sir Arthur and Lady Conan Doyle, just back from their Australian tour, who expressed themselves as much impressed by the high degree of artistic merit displayed in much of the work.

## THE STORY OF AN OLD ALCHEMIST.

Students of alchemy will welcome the publication of "Splendor Solis" (Kegan Paul, 21/- net), being the Alchemical Treatises of Solomon Trismosin said to have been the teacher of Paracelsus. The volume includes twenty-two allegorical pictures reproduced from the original paintings in manuscript on vellum in the British Museum, dated 1582. The work, which has been edited with explanatory notes by "J. K.," is dedicated to "Joseph Wallace, mystic healer and revealer of occult truth." A description of the beautiful mystic pictures is supplied by the editor, with some interpretation of their inner meaning, together with Trismosin's account of his travels in the year 1473 and onwards in search of the philosopher's stone. These pictures are supposed to be identical in meaning with the twenty-two Keys of the Tarot, but many will doubt this. We are told that "Splendor Solis" is intended to convey the secret of physical alchemy by the text, and of spiritual alchemy by the allegorical pictures. The publishers are to be congratulated on the appearance of this highly interesting book.

THE USE OF FAIRIES.—The mistress of a school in the Midlands, referring to the allusions to fairies in LIGHT, writes: "I thought it would interest you to know that we are helped by fairies. Tiresome children are told to ask the fairies to help them in their work, etc., and the results are sometimes amazing. Sums which, before were hopelessly wrong, become right, writing is improved, and children who are inclined to be fretful and peevish, in a few minutes after invoking the fairies are quite normal, and working well."

I encourage my pupils to call for the help of the fairies in their little difficulties, and tell them they are God's little messengers, and helping children is their work.—S.W."

THE HORNSEY POLTERGEIST.—In discussing the Hornsey Mystery an evening paper remarks that it is unfortunate that most of us approach the difficult problem of the poltergeist with our minds made up. It admits that the explanation of trickery does not cover all the cases reported. We are getting on. For the first time, apparently, the Press has had to deal with a poltergeist case and to admit that it was not "the boy" who "did it." In this Hornsey case the family concerned have to mourn the loss of a little girl whose end, it is thought, was hastened by the cruel pranks of the "forces" at work. We can all sympathise with the bereaved ones. If the world were better educated on the subject of poltergeists they would occasion less pain and distress.

Would Non-professional Mediums visiting the Isle of Wight during the summer kindly give help to a small private circle seeking the truth.—Please write Harry E. Sawle, 3, York-road, Upper Ventnor, Isle of Wight.

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