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### Important Notice to Intending Members.

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

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

SUNDAY NEXT, July 24, at 6.30 p.m. MRS. E. A. CANNOCK.  
Welcome to all. Admission free. Collection.  
Steinway Hall is within two minutes' walk of Selfridge's, Oxford St. Spiritualists and inquirers are invited to join the Association.

**The London Spiritual Mission,**  
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NOTE.—The Temple will be closed for decorations to August 21st.

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Tuesday, July 26th, at 7 ... MISS MCCREADIE.

Thursday afternoon meetings discontinued during July.  
Dr. Vanstone, Devotional Group, July 28th, at 6 p.m.  
Members Free. Visitors 1s.

### Wimbledon Spiritualist Mission.

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

Sunday, July 24th, at 11 a.m. ... MR. F. J. JONES.  
6.30 p.m. ... MRS. PODMORE.  
Wednesday, July 27th, 3 p.m., Healing Circle. Treatment, 4 to 5.  
7.30 ... MR. & MRS. LEWIS.  
... MRS. F. KINGSTONE

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

July 24th, 25th and 26th, Speaker and Demonstrator,  
MISS FLORENCE MORSE.

Worthing Branch—West Street Hall, Worthing—Sunday, MR.  
R. RRAILEY.

**Worthing Spiritualist Mission,**  
St. Dunstan's Hall, Tarring Crossing, W. Worthing.

Sunday, July 24th. 6.30 p.m. ... MRS. HEATH.  
Wednesday, July 27th, 3 p.m. & 6.30 p.m. ... MRS. HEATH.

**MRS. FAIRCLOUGH SMITH**, the well-known Mystic, who has just returned from a six months' tour in U.S.A., is giving a series of addresses on the Human Aura and Colour, with some demonstrations, in the North Drawing Room, The Royal Pavilion Brighton, on Sundays at 11 a.m. and 6.30 p.m., commencing July 24th. All welcome. Silver collections to defray expenses.

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**The British College of Psychic Science,**  
TEL.] 59, HOLLAND PARK, LONDON, W. 11. [PARK 4709  
Hon. Principal ... J. HEWAT McKENZIE

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#### Public Clairvoyance.

Friday, July 22nd, at 8 p.m. ... MRS. MARRIOTT.  
Tuesday, July 26th, at 3-30 p.m. ... MRS. BRITTAIN.  
Friday, July 29th, no meeting.

The College will be closed from July 29th to September 19th. New Syllabus will be ready early in September upon application to Hon. Sec. (postage 1½d.)

Town Members—Entrance fee, £2 2s.; annual subscription, £3 3s.  
Country Members—Entrance fee, £1 1s.; annual subscription, £2 2s.

### THE BUDDHIST SOCIETY

Public Meetings are suspended until further notice. Lectures on Buddhism to other Societies are now being booked for the coming autumn and winter.

Those interested in the subject should write to THE GENERAL SECRETARY, THE BUDDHIST SOCIETY, 41, Great Russell Street, London, W.C.1.

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#### ONE SPECIAL MATINEE

(Under the auspices of THE UNION OF EAST AND WEST)

TUESDAY, JULY 26th, at 2.30 p.m.

#### An Occult Play, "AFFINITIES."

By ZULA MAUD WOODHULL.

The scientific interpretation of occult forces and the consequent subtle influence of one life on another are for the first time dramatically expressed in this play.

CAST INCLUDES WELL-KNOWN ARTISTS.

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### Communion and Fellowship: By H. A. DALLAS

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"Spiritualism—Its Principles Defined." Post free 2½d.  
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# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,115.—Vol. XLI. [Registered as]

SATURDAY, JULY 23, 1921.

[a Newspaper]

PRICE FOURPENCE.

### What "Light" Stands For.

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

### NOTES BY THE WAY.

the one Spirit's plastic stress  
Sweeps through the dull dense world, compelling there  
All new successions to the forms they wear;  
Torturing the unwilling dross that checks its flight  
To its own likeness, as each mass they bear;  
And bursting in its beauty and its might  
From trees and beasts and men into the Heaven's light.  
—SHELLEY ("Adonais").

There is a story of a French peasant who, on being brought before the nobleman on whose estate he had been poaching, was asked what he had to say in defence of his conduct. "I must live," said the poacher, to which the nobleman made the historic retort, "I do not see the necessity." We are in no such position as regards our own reason for existence, knowing that to thousands of readers it is an article of faith that LIGHT is indispensable. Apart from that, we have an assured conviction that, come weal, come woe, the powers that have sustained us so long and through so many chances and changes will carry us safely through all that may yet betide. But if we have no ambition to "flare," we are strongly indisposed merely to "flicker," and that is a matter very much in our own hands and in those of our many friends. We aspire to be thoroughly self-supporting—we desire "the glorious privilege of being independent," in material resources as well as in our opinions. That is why we desire ardently to support Mr. Engholm's remarks in LIGHT last week on the "Publicity Bonds" which are to provide the money that shall make LIGHT more widely known and make it a power in the Press. There are those who design to benefit us by will at their death, and while we wish them "long life," in the Irish fashion, there are others to whom, as regards our needs, we commend the excellent American motto: "Do it now!"

\* \* \* \*

Mr. Walter Jones of Stourbridge, whom many of his friends were pleased to meet at the Garden Party, bears a name well-known not only in Spiritualism but in the engineering world where he has carried out much valuable work in the direction of sanitation. He is also known by his writings on social reform, and his activities in that direction have taken some very prac-

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

tical shapes. His latest contribution to social economics is his book, "Capital and Labour: Their Duties and Responsibilities," the note of which is struck in the Introduction:—

The great need of to-day is to spiritualise industry, politics and democracy for universal service, to abolish mean, sordid, grasping selfishness, and substitute the Gospel of Love.

A practical business man, Mr. Walter Jones discusses capital, credit, finance, income, labour, etc., making many telling quotations from leading writers on these questions, and outlines a scheme of financial reconstruction, which we naturally cannot enter upon here. We are none the less fully alive to the bearing of Spiritualism upon reform, trusting to its general principles to outwork themselves in the multitudinous details which can only be adequately handled by experts. It is sufficient for the present to note that in the case of Mr. Walter Jones and other leading business men those principles are bearing fruit. They are realising the truth of Ruskin's observation, that the chief wealth of a nation is happy, healthy men and women. The cultivation of such a harvest is its "chief industry."

\* \* \* \*

Mr. Geo. Cole (Gateshead), writing on the subject of ectoplasm, says:—

I was greatly struck with Madame Bisson's theory of the function of mediumship set out by Sir Arthur Conan Doyle in the "Weekly Dispatch" of the 10th inst. "Her conclusion is," he says, "that Eva acts the part which a 'detector' plays when it turns the Hertzian waves, which are too short for our observation, into slower ones which can become audible. Thus Eva breaks up certain currents and renders them visible." And he might have said, "renders them tangible" as well.

Sir Arthur concludes, "One dimly sees a new explanation of mediumship. Light seems a colourless thing until it passes through a prism and suddenly reveals colour in the world."

Can we not also see in this luminous suggestion of Madame Bisson an explanation of the whole material universe? What is it but that certain beings ranging from the electron up to man are slowing down etheric waves in the initial processes of their evolution, so as to involve even our human consciousness in what "Lieutenant-Colonel" in LIGHT (p. 441) calls the "material shadows" playing in three dimensions of space?

We agree with Mr. Cole that there is promising material here for science, and we are glad to observe that some of the more advanced scientific investigators are taking up the subject seriously.

THE "LIGHT" PUBLICITY BONDS.—We have reason to believe that the scheme for supporting and extending our journal is meeting with favour, and that in future those who take the Bonds will have reason to congratulate themselves on their action in becoming associated with the prime movers in a great work. Others unable to support the Bond scheme are reminded that the LIGHT Development Fund is in existence to supplement the Bond enterprise.

A TRIBUTE TO "LIGHT."—"I have been a subscriber for a couple of years to your journal which I find not only interesting, but most stimulating and encouraging. Its whole tone is both lofty and thought-inducing, and increases one's sense of the augustness of life, the greatness of human destiny, and also of the depth of man's responsibility. I wish LIGHT and its high-souled and scholarly contributors every success in their good mission."—From J. H. ASKINS, M.B.

# WHY SPIRIT NAMES ARE HARD TO COMMUNICATE.

BY ARTHUR J. WOOD.

One of the problems that has puzzled enquirers into the phenomena of spirit communication is that of the apparent difficulty in the transmission of names. Judging from the almost universal experience of cases of this nature, there seems to be some hindrance of a very real kind, and a clue to its character would no doubt be as interesting as it would be welcome.

Apart from those instances where the names given are obviously false, and due, presumably, to the vanity or wilful deceit of malicious spirits, there are other and more genuine cases where the communicators seem to be really handicapped in disclosing their identity, and even display a reluctance to do so.

Readers of "Raymond" will remember the ingenious theory that Sir O. Lodge advances to account for the difficulty—that it may be due to the gradual fading away of earth memories; and he points out that a similar failing is not unknown to ourselves in recalling names; which is very true, especially in our attempts to recall other people's names, but would scarcely seem to be the case with regard to *our own*. His theory, in default of a better one, answers up to a certain point, but is not altogether satisfactory, as he himself would no doubt be the first to admit. May I offer a solution which seems to clear up the mystery so completely that there need be no further cause for perplexity.

But before doing so, let me ask the reader's attention to a few passages in the valuable Vale Owen Messages where this name difficulty is discussed. I cannot give the references in the published volumes to the passages adduced; I take the extracts from the messages as they appeared in the "Weekly Dispatch." To save space I use the following contractions: "V. O." for Mr. Vale Owen and "C." for the communicator.

The italics are my own, for the purpose of emphasising their connection with the proffered solution.

## I.

V. O.: Why do you not give me his name?

C.: His name is Arnol, but those names sound so strange to earth ears, and people are always trying to find out their meaning, that we are rather shy of giving them. *The meanings are mostly incomprehensible to you.*

V. O.: What makes it so difficult for you to give names?

C.: *There is a difficulty in explaining the difficulty—*from your point of view so apparently simple a matter; from our point of view there is a great deal in a name. The mere utterance and transmission of some of these names is, when we are in the earth region, a matter of more difficulty than you would perhaps deem. *It is a subject, however, which is hard to explain.*

## II.

V. O.: Before you go, Leader, I would like you to tell me your name. Leader is the only name I know you by, and it does not commend itself much to me.

C.: Well, well, my son, there is something in a name withal, for all your good sage's dictum. I am known by *another name* in those spheres which are to the Temple superior. But in those below, I am called by name "Arnol."

V. O.: My mother told me of one named "Arnol."

C.: *There is no earth letter scheme to compass heavenly names.* I am he of whom your mother told you.

## III.

V. O.: I have been wanting to ask you their names, sir.

C.: Give them what names you will, my son, and those shall serve for their identity.

V. O.: I have not thought of it.

C.: Well, think, and tell me. It were better you named them, as I, who know their names, may not transcribe them for you. *They could not be put down in your letters.*

## IV.

V. O.: There seems to be a great difficulty in the transmission of names. Why is this?

C.: As to earth names, they are remembered for a time after transition by death; but *new names are given here to the exclusion of earth names.* This has the effect of the

earth name fading, and at last almost, or quite, vanishing from the memory.

It will be observed from the above extracts that the difficulty is, perhaps, not so much one of transmission, as of transcription or translation; for the speech of angels, according to Swedenborg, is a language of ideas; and he states that more can be expressed in one angelic word than by a thousand in human language. Hence it is that all communication between that world and this is a communication of the ideas of thought, and must fall into such expressions of human language as are best able to convey them. This is very clearly explained in the recent Stead messages, from which I extract the following from amongst other passages bearing on the same subject:—

"I communicate with you by the intermediary of your spiritual self—as one intelligence with another. *I do not transmit words.* I speak to you in the language of spirits; that is to say, *I think*, and the vibrations of my thoughts are transmitted by the intermediary of our spiritual bodies. Your spiritual body then gives consciousness of my thoughts to your brain, and you translate these thoughts into corresponding written expressions."

This is very interesting and instructive, because Swedenborg, long before telepathy or thought-transmission was ever dreamed of, said:—

"All the thoughts of man diffuse themselves into the spiritual world in every direction, much in the same way as the rays of light are diffused from flame."

And this, he remarks, whether man be still an inhabitant of this world or the next. Here we have the clue both to telepathy and to spirit communication; for we may be sure that spirits have far more control over thought and its direction than we have.

So far, so good. It must be obvious that ideas or thoughts, *as such*, have nothing in common with language, *as such*. Ideas, which in themselves are mental or spiritual, may be "materialised" in as many different ways as there are human languages or symbols adequate to express them.

But let us return to the name difficulty. I think its solution is contained in the following passage taken from Swedenborg's "Apocalypse Explained," paragraph No. 678:—

"All in the spiritual world are named according to the quality of their life; thus with a difference within the societies, and without them. Within the societies the quality of the state of everyone's life is constant; but before man comes into that society which accords with his ruling love, he is named agreeably to the idea and perception of the quality of the respective states through which he passes."

Now it is very clear from the above that, apart from the difficulty of communicating a name indicative of one's purely spiritual quality in any form comprehensible in human language, there is the further difficulty that when a much progressed spirit descends towards the earth sphere, and to do so is obliged to alter his condition or quality, it is quite in keeping with the beautiful laws of order and harmony prevailing in those spheres, that a new name expressive of his changed state should obtain, in order truthfully to correspond to and represent it.

We catch a glimpse of the operation of the above law in the second extract from the Vale Owen Messages, where the communicator calling himself "Arnol" expressly states that he is known by another name in a sphere superior. Moreover, he was first known to Mr. Vale Owen as "Leader" (a name obviously assumed for a purpose), and we have even a variant of "Arnol" in "Arnol," so that we have here four different symbols for the one personality. Is it therefore any wonder that, as in the first extract given, the communicator should lay stress upon the difficulty of the subject?

But, with the statement of the Swedish seer before us, we are now in a position to understand and appreciate the extent of it; especially as a single spiritual name may include such a number of qualitative ideas as to altogether exclude the possibility of any single natural word or idea being able to express it—and to adopt circumlocutory methods would hardly be a satisfactory proceeding.

There is one obvious lesson to be drawn from all this; and that is, that more attention ought to be paid to the internal character of a message, and to a perception of its truth through its agreement with other messages, rather than to any special name attached to it. In other words, truth will bear witness of itself in the long run, and not require the buttress of any particular cognomen to support it.

## A BESSINET SEANCE.

We are indebted to Mr. Ernest Duxbury for the account which we give below of a séance with Miss Ada Bessinet. We are glad to have this opportunity of giving our readers such a careful detailed record, in view of the widespread interest in the séances for materialisation at which this medium is giving such wonderful and convincing proofs of the reality of psychic phenomena. Many who have been fortunate enough to have a sitting with Miss Bessinet will, we are sure, appreciate this record, which will enable them to compare these notes with their own experiences.

Record of a séance held at the British College of Psychic Science, Holland Park, London, W., on Thursday, May 26th, 1921, at 5.30 p.m.

I was one of the sitters at the above-mentioned séance given by Miss Ada Bessinet, of U.S.A., under the auspices of Mr. and Mrs. McKenzie, the Principal and Secretary respectively of the College.

There were present, besides the medium, six ladies and four gentlemen, and Mrs. McKenzie acted as leader of the circle. The séance room, which was on the second floor of the house, contained a large table, round which the sitters seated themselves, as well as the medium, who had her back to the fireplace in such a position that it would have been difficult, if not impossible, for her to leave her chair during the séance without attracting the attention of one or other of the sitters on either side of her. One of the gentlemen present searched the room to see that nothing was concealed there, and another locked the two doors leading out of it, and kept the keys in his possession. On the polished wood of the table were placed a tambourine, a trumpet about three feet long, of megaphone shape, and some sheets of paper and lead pencils. The medium was not secured or tied up, the intention being to judge the phenomena on their merits, and not to inhibit them by unfavourable conditions. When everything was ready, the electric light was switched off by one of the gentlemen, and the room remained in complete darkness. Mrs. McKenzie set playing a large musical box, or gramophone, to give favourable vibrations. She stated that the medium usually fell quickly into the trance state, and remained very quiet when in that condition.

The phenomena which followed fell into four phases, and may be described accordingly. The first phase consisted of miscellaneous phenomena. The hands of all the sitters had been placed on the table, and shortly after the séance began I distinctly felt a cool breeze playing over my hands. This was also commented on by other sitters. Towards the close of the séance it was more marked, and felt like an actual wind. Trailing sparks of light now travelled in curves over the table at intervals of a minute or two, fading suddenly away, and giving the effect of fire-flies. This was seen by myself and other sitters. Then the tambourine was picked up and shaken vigorously, in time with the song being played on the gramophone. I could hear it being played vigorously, and travelling rapidly in the air above the table round the inside of the circle. This was done on several occasions.

A resonant male voice now accompanied one of the songs on the gramophone, as also did a feminine voice for several minutes. A variation was made by the accompaniment of loud and distinct whistling in tune with the gramophone song and for a short time soft whistling was heard without any other accompaniment. The voices were heard by all the sitters, as well as the whistling. Mrs. McKenzie stated that the records for the gramophone were changed several times by one of the medium's controls, without action on her own part.

During this time the hands of many of the sitters were touched in succession quickly round the table by what felt like human hands. I was myself so touched on one hand several times, and mentally requested that both my hands should be touched together. This was subsequently done, both my hands being gently patted.

The second phase of the phenomena consisted of what are known as materialisations. A mysterious light would suddenly appear for a few seconds in the air above the table, illuminating an object near it. On the first few occasions some of the sitters said they saw faces. I could not myself for the first few minutes distinguish any faces, though seeing the lights. At last, however, I saw clearly the profile of a face, illuminated by its accompanying light. I also saw plainly a face appear to a gentleman near me, which he seemed to recognise as that of his son. Over what seemed the centre of the table I also clearly distinguished a face, and a form draped in white, extending to about the waist. This was also seen by other sitters. Then I felt myself touched, this being the indication that some one wished to appear to me. The light lit up for a few seconds, and I saw distinctly a pallid feminine face, looking as though asleep. I could not, however, recognise it, and said so. Several of the sitters stated that it was the face of a beautiful young lady. Again the light lit up, and I saw

once more the same beautiful face. This time I traced a certain resemblance to a face I had either seen in life or in a photograph, and formed a conjecture as to who it might be. The gruff voice of the control, speaking through the medium, now told all the sitters to stand up and keep close together, which was done. I then felt myself pulled strongly forward over the table by the lapel of my coat, and what felt like a hand was placed on my head, and at the same time I felt a push in the back. I involuntarily leaned right over the table, when the light lit up, and the same beautiful face again appeared, remaining visible for a longer time than usual.

Acting on my conjecture I then asked, "Is it Josephine?" Immediately I was patted, apparently with pleasure, first on the hand, and then on the head. I then asked, "Can you smile?" At once there was a marked movement of the lips, but it was not very successful as a smile. To test again my conjecture I once more asked, "Is it Josephine?" I then heard a weak voice answer, "Yes," apparently coming from the face. The lady on my left also said that she heard this reply.

The "Josephine" I had in mind was a beautiful girl who died of consumption twenty-seven years ago, at the age of twenty-five. I never saw or knew her in life, and only chanced to see a photograph of her about three days before the séance. I have known her only surviving sister for many years, who had told me a great deal about her sister Josephine, and I had some slight reason to suspect that the latter took an interest in the welfare of her sister on earth. It was largely the youth and beauty of the illuminated face, as commented on by the other sitters, which suggested to me that it might be Josephine. Her sister had told me that Josephine was regarded by some people in her lifetime as one of the most beautiful girls they had ever seen. In reply to a question put by me to her, the lady on my right said that the hair above the beautiful face seen was of a fair brown colour, and brushed back from the brow. The sister of Josephine tells me that the latter's hair was of a chestnut brown colour, and her photograph shows it brushed back from the forehead. It is important to remember that when the phenomena occurred the sitters were all standing up round the table close together, that the beautiful face appeared above the table only a few inches away from my own, and that the gruff voice of the control, who spoke through the medium's organism, always appeared to come from the place where the medium was seated at the beginning of the séance.

The third phase consisted of whispering voices through the trumpet. A gentleman near me told me that he thought he had talked with his son killed in the war. Another gentleman also seemed convinced that he had held a brief conversation with his deceased father. The trumpet eventually touched my own hands, thus indicating that I was to use it. I stood up, and as I did so the trumpet rose with me above the table in what seemed a horizontal position at right angles to the position of the medium, not being supported at the other end by myself. I placed the wide end to my ear, and heard a hoarse whisper, which I could not have recognised, saying: "I am so pleased to come to you, dear." I replied, "Can you tell me who you are?" The whispered reply came back: "Your mother." In speaking myself I missed some words, but heard these sentences: "I am giving all the help I can. I am giving you strength, and will try and write to you." I replied, "You mean tonight?" The power then seemed to fail, and the trumpet was lowered to the table. While a gentleman near me was using the trumpet, I listened intently, and could just hear a faint whispering over the table at the far end of the trumpet, but could not distinguish any words.

The fourth phase consisted of writing on the sheets of paper on the table. The control asked the gentleman at the right hand of the medium to keep his hand on hers, apparently to show that the writing was not done by her. The paper and pencils could be heard moving on the table, and the sound of very rapid writing was plainly audible. At one time a faint light shone on the surface of the table. The sheets of paper and the pencils were then pushed into the hands of several of the sitters. A pencil and sheet of paper were pushed into my hands, but when I asked, "Is this for me?" it was at once removed and given to the lady next to me. The control now stated that the power was failing fast, and desired a change of sitters. The gentleman on the right of the medium and myself both felt ourselves touched, and changed places accordingly. The control then asked that all hands should be removed from the table, but that the two sitters on either side of the medium should place their hands on hers. This was done. I then felt her right hand give one or two convulsive tremors, and soon afterwards the medium came out of the trance condition, and stated that she felt all right again.

The red light was first switched on, and afterwards the white light, and it was then found that three of the sheets of paper on the table bore written messages. The writing was not very legible, but could for the most part be read, and conveyed some natural and coherent messages. I found no writing purporting to come from my mother.

The medium then withdrew. Her face did not show any heightened colour, and did not bear any sign of the display of muscular exertion on her part. The séance lasted about two hours.

# THE PROBLEMS of SIN and SUFFERING.

An Examination in the Light of the Psychic Knowledge which Investigation has Brought Us.

BY DR. ELLIS T. POWELL.

The annexed is a letter which recently reached me among a correspondence which has attained Gargantuan dimensions:—

"May an unknown correspondent venture to thank you for the help and encouragement which your writings have given him? Having the responsibility and privilege of addressing Christian people week by week, I write now to suggest, if I may, a subject which is of supreme interest to every Christian soul: a subject full of difficulties and subtleties, upon which I am sure you have often meditated, and concerning which I should be most grateful for your considered opinion.

"The subject which I specially wish to commend to your notice is: What has Spiritualism to say on the problem of the relation of Divine Forgiveness to Divine Punishment? Does Divine Forgiveness carry with it immunity from Punishment? Does the Atonement (if I repent) take away my sins so that the results of those sins are done away with in the invisible worlds? When Christ said: 'Thy sins be forgiven thee,' did it mean that the hearer would not be punished for past sins in the world to come? When the sinner repents, and is 'absolved,' what exactly happens? There is grave difference of opinion on this subject among humble Christian people, and it would be most helpful to learn what a Christian Spiritualist like yourself thinks on this vexed problem. How is 'Thy sins be forgiven thee' to be interpreted in the light of 'Whatsoever a man soweth that shall he also reap'?

"I would willingly share my own thoughts and convictions with you on this subject, if this letter were not already too long; but I hope you will not think that I am exceeding a stranger's privilege in asking you to take (if possible) an early opportunity of sharing with your readers in LIGHT what you think is true and profitable for us to know on a problem which is dark and difficult to many souls."

In this, as in every instance which involves an investigation of the psychic regions of Christianity, we must get right down to the roots by seeing what the New Testament words originally meant to those who heard them. When Christianity was introduced to the world, it did not find a technical terminology ready to its hand. It had to impress the new technical sense upon existent Greek words in just the same way as we have stamped a new significance upon the old word "tube" by making it mean a particular species of railway. Thus (to give familiar examples) the Greek word "martyr" originally only meant "a witness," and the term "soteria," which in our version is rendered "salvation," merely conveyed to a Greek the idea of a safe return home.

There are three words used for sin in the New Testament. The principal word is *hamartia*, with its derivative *hamartema*. *Hamartema*, however, only occurs in four places, and its obvious derivation from *hamartia* will enable the same elucidation to serve for both words. The third term is *paraptoma*. But that word only occurs three times. Its original meaning was "a fall, taking place by or near something," and hence its New Testament significance of a lapse or deviation from uprightness. We need not pause to analyse it.

## THE ESSENTIAL MEANING.

Having thus cleared the ground of the two subordinate words, we turn to the main New Testament word for sin—*hamartia*, which occurs about 160 times in the text of the New Testament, and is the standard term continually in the mouth of Christ, in addition to being used by His apostles and all the early Christian writers. Now, *hamartia* in Greek meant "a failure to hit the mark." That is the sense which it bears in all the Greek writers, from Thucydides downwards. And the idea is quite obviously this—that man has an obligation to attain a certain standard of conduct, or, as it were, to hit a certain bull's eye, so that when he misses it there is a case of *hamartia*. Upon this primary significance of the word the whole theological doctrine of sin depends.



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

But it will be seen that whereas the theological doctrine of sin attributes to man an inherent perversity of nature, supposed to have been bequeathed to him by Adam, the fundamental Christian idea as expressed in *hamartia* is that of an unsuccessful effort to achieve a given end. In a word, the basic idea is completely in accord with what we are told from the Other Side, viz., that man is a creature struggling upwards from very humble beginnings, and that the course of his struggles is also the record of his many failures to come up to the scratch. As Tennyson says:—

"I have climb'd to the snows of Age, and I gaze at a field in the Past,  
Where I sank with the body at times in the sloughs of a low desire,  
But I hear no yelp of the beast, and the Man is quiet at last

As he stands on the heights of his life with a glimpse of a height that is higher."

The "sinking with the body at times" represents the instances of *hamartia* in the careers of every one of us. "If

we say that we have no *hamartia* we deceive ourselves, and the truth is not in us: but if we confess our missings of the mark, God is faithful and just to forgive us our missings of the mark, and to cleanse us from all unrighteousness." (I. John, i., 8 and 9.)

And now that we know what *hamartia* really meant, let us endeavour to get an equal clarity of comprehension with regard to forgiveness. As before, I keep to the New Testament. Here two verbs bear the whole burden of the work, and the first, as we shall see, is not to our immediate purpose. This is *charizomai*, which means "I am gracious to a person," and does not contain the basic significance of forgiveness at all. It rather signifies the answer of a person to whom you apologise for having inadvertently inconvenienced him, his answer being that the apology is accepted. For instance, in Luke vii., 43, we have the story of the money-lender who had two debtors, one owing him £50 and the other £5. As they were unable to pay he freely forgave them both. In answer to Christ's question, which of them would love the money-lender most, "I suppose," said Simon, "the man to whom he was most gracious," that is to say, the man whose apology for inability to pay made the largest demand upon the generosity of the money-lender. This particular Greek word is used in about ten instances in the New Testament. Practically the whole of the rest of the work, where forgiveness is in question, is done by the Greek verb *aphiemi*, which occurs over forty times. To give a very familiar instance, it is the verb used in the Lord's Prayer, "Forgive us our trespasses, as we forgive them that trespass against us."

The reader who wants thoroughly to understand the forgiveness of sins in its psychic sense must endeavour very carefully to grasp the essential significance of this verb. There is a Greek term *eimi* which means "to go." It has what is called a causal form in the verb *emi*, which signifies "to make to go, to set a-going, to send away, to let fly," and this verb in turn has an intensive derivative in *aphiemi*, the verb with which we are concerned. Thus, the real sense of the word is "to throw," but in New Testament days the word was used more generally with the meaning "to leave" or "to let go." If a Greek of New Testament time had wanted to say, "Take it or leave it," that is the word he would have used. Probably the most illuminating method of illustrating the exact meaning of the word will be to set out a number of familiar passages from the New Testament where it is used, putting in italics the respective translations:—

- Mat. iv., 11. Then the devil *leaveth* him,
- 22. they immediately *left* the ship and
- ix., 2. of good cheer; thy sins *be forgiven* thee.
- xiii., 36. Jesus *sent* the multitude *away*, and
- xix., 14. *Suffer* little children, and forbid them not,
- xxiii., 38. your house is *left* unto you desolate.
- xxiv., 40. one shall be taken and the other *left*.
- xxvii., 50. a loud voice, and *yielded up* the ghost.



Mark vii., 8. *laying aside* the commandment.  
 xiii., 2. *there shall not be left* one stone.  
 Luke v., 11. they *forsook* all, and followed him.  
 x., 30. departed, *leaving* (him) half dead.  
 John iv., 28. The woman then *left* her waterpot,  
 xi., 44. Loose him, and *let* him go.  
 xii., 7. Then said Jesus, *Let* her alone:  
 xx., 23. sins ye *remit*, they are *remitted*.  
 Heb. vi., 1. *leaving* the principles of the doctrine.

Let me use a short parable in order to assist us in getting at the root of the matter. Middle-C on a piano has for some time been dropping flat. Instead of being in perfect unison with the note an octave above, it now produces a perceptible discord when the two are sounded together. Upper-C is very indignant about this, and assumes a very reproachful demeanour towards his neighbour an octave below. Ultimately middle-C begins to be sorry for the trouble he is causing. Instead of treating his own flatness with indifference he makes up his mind that he will try to resume his former unison with his friend an octave above. This excellent intention he communicates to upper-C, who promptly abandons his resentful attitude and resumes the old friendly relations. But this has not cured the flatness of middle-C. He is still out of unison with his friend. Only by recruiting the assistance of the tuner can he be brought back to his proper level. But when the tuner comes middle-C is very willing to submit to the tuning process, since he is extremely anxious to atone for his fault and to relegate it as far as he can into the forgotten past.

#### THE PARABLE INTERPRETED.

Now, here we have an illuminating analogy. Middle-C, the living man, has gradually got out of unison with upper-C, who represents God. He has repeatedly missed the mark, to revert to the expressive terminology of the New Testament writers. In due course he resolves that this missing of the mark must be amended as far as in him lies. That intention he communicates, in such way as spiritually suits him best, to the Supreme. If he be sincere his professions will be accepted and he will be reinstated in the former relationship. That is to say, his missing of the mark will be forgiven, dropped, let go, laid aside, remitted—to use various terms, all of which will translate the original Greek verb. But the discord remains. Owing to his own negligence in having become flat, this human middle-C cannot sound in unison with the Divine upper-C, however much he may wish to do so. In plain English, the missing of the mark itself has been remitted, but its consequences will have to be worked out before they finally cease to operate to the prejudice of his relations with the Divine. This is the significance which attaches to such texts as those which tell us that “whatsoever a man soweth that shall he also reap.” And the warping influence extends not only to the physical system but also to the spirit, as is shown by such warning as that of Prov. xxiii., 7, “As a man thinketh in his heart so is he.” The pernicious thoughts distort him, and he must come back to the straight before the consequences can be completely obliterated. Moreover there may be expiation to be made by the repentant offender, as regards other persons, either injured or driven into *hamartia* themselves, in consequence of his actions.

(To be continued.)

#### “WHAT WAS CHRIST’S LANGUAGE?”

Mr. W. H. Schoff, of Philadelphia, a correspondent learned in Scriptural exegesis, writes thus interestingly of the question recently discussed by Dr. Powell and Major Marriott (pp. 345 and 382):—

The cry on the Cross is an interesting, and by no means a simple, problem. It is, of course, a quotation from Psalm xxii., 1, where the Hebrew is *Eli, Eli, lamah 'azavtani*. The root sh-b-q does not occur in Hebrew. Yet the Greek transliteration is clearly from the Aramaic, as if made from the Targum or popular paraphrase of the Hebrew scriptures in current use. It is not quoted from the Septuagint, which at Psalm xxii., 1, reads *theé mou, theé mou, hinati me egkatélipes*. But if we observe the text of the Gospel of Matthew, the Evangelist is usually found, when quoting from the Old Testament, to be translating direct from the Hebrew, while the sayings of Christ recorded in that Gospel are usually from the Septuagint Greek. Why, at the last, Aramaic should appear, is a psychological question. Perhaps because it was the native language, as Greek must have been the secondary one. Perhaps because an Aramaic psalter was in common use, and therefore familiar.

These trilateral Semitic roots are in themselves a fascinating problem. How primitive man could have worked out, and held to, so elaborate a language-structure, one finds it hard to comprehend. It is quite true that Arabic, classical or modern, uses, and conjugates, in almost the same forms, the same roots used centuries earlier by the Hebrews and Babylonians, and with little difference in meaning. But this would hardly require us to conclude that the Evangelist used Arabic; for Aramaic was the language of the country where he lived, and was built on the same forms.

No doubt a Phœnician merchant, re-appearing on the scene at Tangier or Malta or Zanzibar, could even to-day succeed in making himself understood.

#### “FRAUD UNCONSCIOUS AND CONSCIOUS.”

By GEORGE E. WRIGHT.

Under the above title a writer in “The Nation and The Athenæum” devotes two columns to proving, to his own satisfaction, that all psychical phenomena are explicable by one of these two varieties of fraud.

The portion of the article which deals with conscious fraud is, as is usual in such cases, barren of argument and evidence. Its *pièce de résistance* is the now discredited investigations of Messrs. Whately Smith and Patrick. This is enough to show that this portion of the article is unworthy of serious attention.

But in regard to the writer’s treatment of “unconscious” fraud, a few words may usefully be said. He rediscovers, with great pomp and circumstance, the well-known phenomenon of cryptomnesia. He tells us that “if we accept the hypothesis that all we have ever known is permanently enregistered in the unconscious, then the difficulty of saying that certain information could not be known to the medium becomes greatly increased.” He, therefore, concludes that “The immediate effect of this . . . is to hold all spiritualistic results in suspense; a comprehensive and non-analytical scepticism becomes justified.”

The writer seems to be totally unaware that every student of psychical research keeps prominently before him the possibilities of cryptomnesia. The case of the emergence of subliminal memories, quoted by him in his article, is on all fours with many which have been investigated years ago and are familiar to every instructed Spiritualist. See, for example, “Proceedings S.P.R.,” Vol. XXV., p. 455, seq., “A case of Emergence of Latent Memory.”

No one pays any great attention to what a sensitive says as to his normal knowledge. Cryptomnesia is only excluded when it is *independently* verified that the sensitive could not have had normal knowledge of the subject of the communication purported to be transmitted by him.

As regards three of the most convincing types of evidence—the cross correspondences, the book tests, and the newspaper tests—the hypothesis of cryptomnesia entirely fails to offer any explanation. We may credit the subconscious with the power to record every effect which may at any time reach it, but we cannot credit it with the power to create new matter.

The real point at issue is that, when every possible deduction is made for cryptomnesia, sub-conscious cerebration, mistakes in observation and record, and all other possible sources of error, there still remains a considerable and increasing mass of phenomena which are not explicable by any other than the spiritistic hypothesis. It is this point that critics such as the writer of the article under discussion cannot, or will not, see.

In this subject we cannot generalise, and say that because the hypothesis fits some phenomena of a certain kind therefore it covers all phenomena of that kind.

Some psychologists will go any length—even to the extent of inventing a purely imaginary cosmic reservoir of human memories to which the unconscious of a sensitive can obtain access—rather than consider the plain and simple spiritistic hypothesis.

This is clearly due to a *a priori* prejudice. The truly scientific attitude is to treat the spiritistic hypothesis just like any other hypothesis, and to admit it where it fits the facts better than any other.

#### A FINE PSYCHIC NOVEL.

“THE MAN ON THE OTHER SIDE.”\*

All Spiritualists should read this splendid psychic novel. It should be a valuable work to lend to friends who need comfort as well as enlightenment on such matters, also to pass on to people who ought to have our movement brought to their notice. Very many people who would not attempt to read a serious account of Spiritualistic phenomena will read a novel gladly, and this one has the merit of presenting our facts correctly. If the foundation of the romance is not in actual experiences (though I believe this probable) it at least is full of psychic happenings true to our facts. There is no straining at effect or mystery, yet the reader’s attention is completely held by the beauty of the thoughts and the charm of the descriptions. There is much pathos and humour, and the characters are truly drawn; also there is a subtle atmosphere of that peace and joy which comes to those who have conquered the parting of death and established actual communication with the departed loved ones. The feeling of eternal life—this life seen as a part of the next stage, and as continuous—pervades this most unusual work, and fills it with fragrance and power.

I do not know if the author, Miss Ada Barnett, writes from personal experience, but at any rate she presents our phenomena in a manner calculated to charm the believer and arrest the attention of the sceptic.

Spiritualists will welcome more of a like nature from the pen of this gifted author.

IRENE TOYE WARNER-STAPLES, F.R.A.S.

\* George Allen and Unwin, 7/6 net.

## THE SOCIETY FOR PSYCHICAL RESEARCH.

PAPER BY THE HON. MRS. ALFRED LYTTELTON.

The Hon. Mrs. Alfred Lyttelton read a paper at a meeting of the Society for Psychical Research held at the Steinway Hall on July 13th, in which, in her own words, she essayed to give "a simple account of some of the Society's past and present activities." Mr. Gerald Balfour presided, and among those present were Mrs. Henry Sidgwick, Lord Grey of Falloden, Lady Glenconner, Sir William Barrett, the Hon. Everard Feilding, Lady Dewar, Professor Haraldur Nielsson, the Rev. Drayton Thomas, Miss Felicia Scatcherd, Lady Troubridge, and Miss Radclyffe Hall.

Mrs. Lyttelton said that the committee of the Society had been somewhat forcibly impressed lately with the ignorance shown by the general public of the society's aims and methods. The society suffered, on the one hand, from a great deal of misconception, criticism, and ignorant scoffing, and on the other from an extravagant idea of its powers and consequent sense of disappointment that the existence of the soul, of messages from the dead, and even a second Advent, were not at once proclaimed. They had welcomed the idea that some one, like herself, who had never taken any share in the administrative side of the work, but had long been interested in the subject, should give a simple account of some of the society's past and present efforts and the possible future lines of its development.

### APPARITIONS OF LIVING AND DEAD.

The society had established beyond any question that some of the supernatural phenomena they had started to examine existed. Apparitions involving some veridical element had been seen, both of the living and of the dead. A multitude of cases of telepathic communication had been proved, as well as innumerable instances of physical phenomena, such as table-turning, levitation, rappings, and messages. The transmission of thoughts and ideas otherwise than through the senses had been demonstrated, and side by side with the wonderful advance of the last twenty years in the study of psychology, the careful and patient work of the society had explored the subconscious mind, and discovered many of its strange and unsuspected powers and habits. Nothing, said Mrs. Lyttelton, was really sporadic and not subject to any law. She had come to the conclusion that the main work of the society for the next few years should be the investigation of the obscure functions of the subconscious mind, and among these the most important might well prove to be the action of telepathy.

### EXPERIENCES IN TELEPATHY.

Telepathic experiments had recently been carried out between Professor Gilbert Murray and his daughter, and between Mr. Hubert Wales and a lady only slightly known to him. The results showed that the transference of thoughts without sight, touch, speech, or any kind of contact was definitely possible.

Mrs. Lyttelton gave a telepathic instance in her own experience. While she was putting on her shoes one morning she thought she saw a piece of the white skirting board of the room in flame. But it was only an optical illusion. The next day she received from her son at Cambridge a letter saying he had had in his rooms a fire, which started with the white skirting board catching alight.

### TRUTH THE GOAL.

The society claimed to be a scientific body working in the same way as any other; but it was the misfortune of the subject with which it dealt to be inextricably entangled with human terrors and hopes. The society had its hand now on the thread which would guide it through the maze of mystery and doubt. Truth was their goal, and a fearless acceptance of whatever it might imply, their intention. No prejudices, no beliefs, no fears, should stand in the way. Ridicule and contempt had been faced, and would probably have to be faced again, but the S.P.R. would continue to investigate, sift, and classify. Her own belief was that definite scientific proof of the existence of what were called "spirits" would be attained, and that by the help of scientific study and inquiry they would get authentic tidings of things at present invisible.

In conclusion, Mrs. Lyttelton appealed for help for the society, not only financially, but by the submission by individuals of cases of significant dreams, telepathic experiences, and physical manifestations, dated and authenticated for the society's investigation.

The Hon. Gerald Balfour said Mrs. Lyttelton's paper might be described as "How it strikes a non-official member." The Press generally spoke of the S.P.R. as a "spook society," while Spiritualists were apt to regard its attitude with suspicion. The fact was that the society existed for scientific investigation. Its duty was to collect evidence. Conjectural hypotheses belonged to those who held them, not to the society. Its aim was to record without prepossession or prejudice, and to follow the evidence fearlessly wherever it might lead. (Applause.)

## A CRIME AND ITS DETECTION.

AN OLD-TIME STORY OF SPIRIT COMMUNICATION.

In one of her addresses some time ago Mrs. Yates, of the Theosophical Society, told a remarkable story of "spontaneous somnambulism" which led to the capture of two criminals. The special interest of the account for us was the story of the girl Poweleska, who claimed to be in communication with the spirit of Michel, the murdered man. Mrs. Yates kindly furnishes us with the following notes of the story:—

The following extraordinary case is recorded in judicial proceedings which have authenticated the account. The situation of the subject, who was in prison, and the special surveillance to which she was subjected give us a sure guarantee that she could receive no knowledge of the facts save through the faculty of lucidity.

Odessa, 1842.—Old blind man Michel has for many years been accustomed to get his living by seating himself on a beam in a timber yard with a wooden bowl. The inhabitants believed he was a soldier, who had got his wound in battle. For his own part he spoke but little, and never contradicted this opinion.

One night Michel met a little girl named Poweleska, friendless and on the verge of perishing of cold and hunger. He took her home, and adopted her. Instead of sitting in the timber yards he went about the streets in her company asking alms. The child called him "Father," and was extremely happy. After five years a misfortune befel them owing to a theft having been committed in a house at which they had visited in the morning. Poweleska was arrested, and the blind man left alone once more. But now, instead of resuming his former habits, he disappeared altogether, and the girl was brought before the magistrate to be interrogated with regard to his probable place of concealment.

"Do you know where Michel is?" said the magistrate. "He is dead," said she, shedding torrents of tears.

As the child had been shut up for three days without any means of obtaining information, this answer, together with her unfeigned distress, caused considerable surprise.

"Who told you he was dead?"—"Nobody."

"Then how can you know it?"—"I saw him killed."

"But you have not been out of the prison."—"But I saw it nevertheless."

"But how was that possible; explain what you mean."—"I cannot. All I can say is that I saw him killed."

"When was he killed, and how?"—"It was the night I was arrested."

"That cannot be; he was alive when you were seized."—"Yes, he was; he was killed an hour after that. They stabbed him with a knife."

"Where were you then?"—"I can't tell, but I saw it."

The confidence with which the girl asserted what seemed to her hearers impossible and absurd made them think she was either insane or pretending to be so. So they questioned her about the robbery, asking her if she was guilty.

"Oh, no."

"Then how came the property to be found about you?"

"—I don't know. I saw nothing but the murder."

"But there are no grounds for supposing Michel is dead; his body has not been found."—"It is in the aqueduct."

"And do you know who slew him?"—"Yes, it was a woman. Michel was walking very slowly after I was taken from him. A woman came behind him with a large kitchen knife; but he heard her and turned round. Then the woman flung a piece of grey stuff over his head, and struck him repeatedly with a knife, the grey stuff being much stained with the blood. Michel fell at the eighth blow, and the woman dragged the body to the aqueduct; and let it fall in without lifting the stuff, which stuck to his face."

The magistrate said it would be easy to verify these statements, so he dispatched people to the spot, who found the piece of stuff over Michel's head exactly as it had been described. But when they asked her how she knew this, she could only reply, "I don't know."

"But you know who killed him?"—"Not exactly, but it is the same woman who put out his eyes; but perhaps he will tell me her name to-night, and if he does I will tell you."

"Whom do you mean by he?"—"Why, Michel, to be sure."

During the whole of the intervening night, without allowing her to suspect their intention, they watched her, and it was observed she never lay down, but sat upon the bed in a sort of lethargic slumber. The body was quite motionless, except at intervals when this repose was interrupted by violent nervous shocks which pervaded her whole frame.

Next day when brought before the magistrate, she declared she was unable to tell him the name of the assassin. "Stay," said he, "did Michel never tell you, when alive, how he lost his sight?"

"No, but the morning before I was arrested he promised to do so, and that was the cause of his death."

"How could that be?"—"Last night Michel came to me and pointed to the man who hid behind the scaffolding on which he and I had been sitting. He showed me the



man listening to us, and said, 'I'll tell you about that to-night,' and then the man disappeared."

"Do you know the name of this man?"—"Yes, it is Luck. He went afterwards to a broad street that leads down to the harbour, and entered the third house on the left."

"What is the name of the street?"—"I don't know, but the house is one story lower than the adjoining ones. Luck told Catherine what he had heard, and she proposed to him to assassinate Michel, but he refused, saying that it was enough to have put his eyes out fifteen years ago while he was asleep at her door, and then to kidnap him into the country. When I went in to ask charity Catherine put a piece of plate in my pocket in order that I might be arrested. Then she hid herself behind the aqueduct to wait for Michel, and she killed him."

"But since you saw all this why did you keep the plate? Why did you not warn Michel?"—"But I did not see it then. Michel showed it me last night."

"But what would induce Catherine to do this?"—"Michel was her husband, and she had forsaken him to come to Odessa and marry again. One night, fifteen years ago, she saw Michel, who had come to seek her. She slipped hastily into the house. Michel, who thought she had not seen him, lay down at her door to watch. But he fell asleep, and then Luck burnt out his eyes, and carried him to a distance."

"And is it Michel who told you this?"—"Yes, he came very pale and covered with blood, and took me by the hand and showed me all this with his fingers."

Upon this Luck and Catherine were arrested. The woman had been actually married to Michel in 1819 at Khersow. They subsequently confessed the crime. When they communicated the circumstances of the confession to Poweleska she merely said, "I was told it last night."

The affair aroused great interest, and people all round the neighbourhood hastened into the city to learn the sentence.

"Who shall venture to assert," says Dr. Emmanos, "that this communicating with the dead in sleep is merely a subjective phenomenon, and that the presence of these apparitions is a pure illusion."

## AMATEUR CORROBORATION OF "BOOK-TESTS."

By M. L. CADELL.

The long promised "Book Test" number of the "Proceedings" of the Society for Psychical Research has now appeared, with an analysis of cases and interesting comments thereon by Mrs. Sidgwick. Some of the tests are most successful, and really seem to afford undoubted proof to an unbiassed mind that they are given by friends of the sitters on the other side. Great pains have been taken by the sitters to exclude all possibility of sub-conscious knowledge on their part of the books selected. In some cases the entire contents of a bookcase have been removed and a set of unexamined second-hand books put in their place. Indeed, much credit is due to all concerned for the infinite pains that has been taken to convince the public, who are so ready to catch at any loophole which will enable them to cry, "Telepathy, *only* telepathy!"

For nearly two years I have been given book-tests through alphabet and pointer while sitting with a friend, and it is very interesting to find in this volume that others have encountered the very same puzzles and difficulties that we have done. This seems to show that these are not peculiar to Mrs. Leonard's mediumship, but are common to book-tests by whomsoever they are tried.

In *LIGHT* for January 15th (p. 46) I gave an account of a few of our amateur book-tests, but without repeating what I wrote then I may say that our experience thoroughly corroborates the following points:—

(1) We have found the number of the page much more difficult to give correctly when it is more than two figures; the successes with single numbers are most numerous. The order of the figures we have also found sometimes misplaced, e.g., 71 for 17.

(2) Sometimes we have found, as sitters with Mrs. Leonard have done, that the opposite page is meant, quite clearly; that is, the side facing when the book is laid open.

(3) Occasionally the pages are counted with preface and title page instead of by actual numbers, and once the pages were successfully counted from the end backwards.

(4) The communicators through Feda found that a failure in the "book-test" meant as a whole that the sitting was not a very successful one.

(5) The communicators quoted by Mrs. Sidgwick agree in saying that they do not read the pages of a book word for word as we do, but "sense" the meaning. Occasionally, though, some special word came through correctly or nearly so. This has also been our experience exactly.

There is a sixth point on which Feda lays some stress; this is that it is much easier for a spirit to "sense" a book which has been previously read by someone or other. She says: "Everyone who has read a book has left what you

might call a sort of aura. When reading the book they have in a way psychometrised the book and left a thought. A book straight from the printers would not be at all good, but very difficult. It is something like a person who has been in a room five hundred years ago and has left there an impression."

Again Feda says: "He's got a feeling, neither he nor any other spirit could sense a book which had come straight from the printers and never been perused. . . . It wouldn't matter if you had not read them, as long as someone has."

Mrs. Sidgwick comments on this somewhat doubtful theory of Feda's. She says, "There is no adequate evidence that an uncut book is more difficult to 'sense' than one which has been read."

But of course the laws which govern spirit communication are still so little known that it can only be by the accumulation of evidence that this curious point can be decided one way or other. Feda, it will be noted, does not say "impossible," only "more difficult."

As bearing on this point I shall now recount a rather satisfactory "book-test" received recently by a friend and me.

On April 2nd, as soon as we sat down there was spelt out: "We want you to open the gleaner." I said, *sotto voce*, "Surely gleaner is nonsense." "It is quite all right," my friend said, "The 'Gleaner' is a missionary paper." [My friend then asked if the new number was meant. It had arrived by post that morning from the printers and had not been taken from its wrapper. It was in another room.] "Yes, page 9. It says, 'no men can be made to take an interest in good things unless God helps them.'" (What part of page 9?) "First line and second sentence." I broke open the wrapper, and near the top of page 9, in either the second or the third line was:—

"We cannot expect people to follow an ideal of which they have not the least conception. . . . The Holy Ghost speaks in divers manners."

This sentence was in a kind of sermon; all the rest of the magazine consisted of news from the various mission-fields with numerous illustrations. What we got seemed to us quite a correct translation of the thought into other words. No other sentence in the paper would have suited in the least; so coincidence cannot explain, nor telepathy, as the magazine had not been opened since it left the printing house until after we had received the test.

## LIFE'S CONDIMENTS.

Two tiny children had been lifted into high chairs on opposite sides of a small table. Before each was a basin of bread and milk. Something was lacking. "To it!" was the united demand. We hesitated. We were not learned in baby idioms. But babies are not accustomed to being kept waiting. Baby fists beat on the table. Baby voices rose in a perfect crescendo, "To it! To it! To it! To it!" We looked around in dire perplexity. Just then their mother entered. "They want sugar to it," she explained. The required condiment was added, the agonised cries were hushed and contentment reigned.

The incident, many years old, recurs to us with a sense of familiarity as of something in which we ourselves—children of an older growth—have been the chief actors. How oft, as we sat at life's table, have our minds refused to feed contentedly on the normal round of interests, and craved for some added zest. Simple bread and milk is not enough. We must have sugar. We do not scream, and beat, and kick in our impatience, but the inner cry is not the less insistent. The craving for novelty hurries us hither and thither. We look forward to keeping an engagement with a friend. That over, we look forward to our holidays. "To it! To it!" we cry. We rush off to Swiss scenery and revel in mountain, and lake, and glacier. The impressions last for a time, and then fade, and some fresh appetiser is demanded. We sigh for happy times in the long past. So much that was once interesting has lost its savour, has become "stale, flat, unprofitable." One week is like another, and one year is like another except that we grow tired, more jaded. "To it! To it!"

Let us hush these foolish cries. We are no longer babes. God has surely some happy surprises for those who patiently take what the day brings. Have we learned to cultivate the simplest pleasures? Too highly seasoned food ruins the appetite. The palate of the vegetarian is more sensitive to delicate flavours than that of the meat-eater. The thrush is singing all day in our neighbour's elms. Even in the big City there are pleasant gardens wherein we may sit for a while, and watch the children play, and see perhaps the old, old story told in miniature—the little maid of three making pretty love to the shy toddling boy of two. Life has few sweeter sounds and sights than these.

Better still if we can drop some sweetness into another's cup. May there not be some saddened life we can cheer, some sinful life we can pity and help? In such gentle offices we shall find the insistent cry of our nature for change, and zest, and novelty will subside. Life's fare will no longer seem tasteless. Love, the best of all condiments, has been added to it. We shall taste it and be satisfied.

GERSON.

## LIGHT,

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W.G.I. Tel: Museum 5106.

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**"LIGHT" AND ITS OUTLOOK.**

## A FEW SIMPLE PROPOSITIONS.

We have been for years describing our position in the world of journalism, explaining what we stand for, and then, having said all that apparently can be said, in a variety of ways, we find it continually necessary to say it all over again. So be it. We hope this time to say it so plainly that it will be unnecessary to repeat it for quite a long time.

## OUR PURPOSE.

We exist as a journal because we recognise that man is more than an animal, something higher than a combination of material elements. We hold that he is a spirit with powers beyond those with which he is ordinarily acquainted. Those powers manifest the working of a soul behind the physical structure. We call them psychical faculties—clairvoyance, clairaudience, precognition, and prevision, are amongst them. Instances of these faculties are known all through the ages. There is hardly a family in the realm which has not its ghost story, its tale of dream and vision, its legend of an interposition from the Unseen World. It has been our work, with that of other journals, groups and societies, to collect these cases, to study them, to draw inferences from them and see where they lead. The evidence for these things is simply overwhelming. Regarded in the mass, they leave the materialism of the last two centuries without a foothold; they prove the truth of the so-called "miraculous" element in the Bible; they show the real basis of the religious element in humanity. They give us our *locus standi*, so clear it is that the reality of these things must be brought home to humanity; that the Churches must be made to realise that they have in Spiritualism their most powerful ally in vindicating their position in the face of scepticism and in coping with that even greater enemy of the truths for which they stand—indifference.

## OUR STANDPOINT.

We have said over and over again—we say it once more, in a different fashion—that Spiritualism deals with an essential basis of religion, in proclaiming that we are spiritual beings living, while in the flesh as material beings, in a material world, but at the same time, in touch with the spiritual order in some one of its innumerable phases, humble it may be or relatively high. We aim to be inclusive rather than exclusive, but while Spiritualism, in its highest and best sense, may be the handmaid to Religion, it cannot be Religion itself. We have amongst our readers, and Spiritualism includes amongst its followers, men and women of many different faiths. Many devout members of the Christian Churches are also earnest Spiritualists, although they may not always adopt the name. That is the best reply to the objection raised so constantly and so baselessly that Spiritualism is anti-Christian. Some Spiritualists may lend colour to the accusation by an attitude of hostility to the Christian Church. But that is no affair of ours, and does not in any way affect the validity of our facts. Those facts have definite connections with Spiritualism, as a philosophy. We

might quote authorities, Mr. W. E. Gladstone, for example, who not only saw but traced those connections. But the appeal to authorities has been overdone, especially in days when it is in the power of every intelligent mind to settle the question for itself with the facts before it.

## A COMPLICATED SUBJECT.

We have been told that the question is a complex and difficult one. It depends upon how you approach it. The spiritual side of things is always divinely simple. It relates to matters felt, seen and known through the intuitions. Many a simple, unlettered soul is wise in spiritual things, full of shining power developed by hard contact with the discipline of mortal life. On the other hand, many a giant intellect finds itself hard put to it to shear a way through the intricate tangle of psychical facts in order to arrive at a firm position and a clear light. That it does not usually succeed is intelligible enough. Mental or intellectual vision is tremendously necessary in dealing with the business of the material world; but it is not spiritual vision. One does not discover the soul by anatomy, and no living organism can be built up merely by articulating the dry bones of psychical research and clothing them with no matter how perfect a texture of scientific phrases.

## HUMAN SURVIVAL.

We have proved human survival; we cannot prove immortality except by inference. We can see that the survival of man tends to the immortality of man, just as we see that time tends to Eternity, because one is somehow involved in the other. We prefer to stand for immediately practical issues. If man survives beyond the grave, not by any miraculous feat but because survival is a fact in Nature, and if the world to which we pass at death is also part of the natural order, then is our view of life immensely widened, and our faith that the Universe is directed by Divine Intelligence receives ample justification.

That is a sufficiently broad basis for us or for any one. What religious implications are to be drawn from it is a matter for the individual judgment. Facts are facts for all, but one man's truth may not be at all true for another. Hence the broad standpoint we take up in these matters. We hold that it is open to every one to affirm what he believes to be true, but he has no earthly or heavenly right to take up a position of antagonism to those who do not, for any reason, accept his view. That leads to endless wrangling, and never, so far as we have seen, to anything else. The best Spiritualists we know are those who, following quite different religious beliefs, can meet together in amity, none wishing to traverse the doctrines of any of the rest. That they have the truth each in his measure, is clearly apparent, for it is in the life rather than in professions of faith that these things are made manifest.

## THE PASSING OF JOHN LOBB.

Mrs. Florence H. B. Turner writes:—

John Lobb was a great personality, one of God's own men, upright, honourable, true and courageous—a man whose name is revered throughout this great city, upon whose shoulders rested many dignities, and who used them fearlessly for good, and worked in and through them for the benefit of mankind. He was chosen, and he did not fail! John Lobb was, is, and will ever be, a great citizen!

Spiritualism was life to him; the source of all he cared for most; peace, harmony and fellowship—he knew the spirit world as we know our own immediate neighbourhood and, I doubt not, even now is "walking in familiar places," from whence he will send us helpful messages and advice.

Great things (as this world knows them), wealth, position, came to, and left, John Lobb, in his long lifetime here, but he was undisturbed—always happy, his dear old face radiant with smiles, he would greet you with a hand grip that meant friendship.

Those who knew him best, loved him most—but all must feel his influence and, whether they know it or not, will live, spiritually, a little better, a little happier, a little kinder, because John Lobb lived, and will continue to "manifest" as God wishes in this great City of London.

## FROM THE LIGHTHOUSE WINDOW.

Professor Haraldur Nielsson, from Iceland, with whose work as a psychic researcher readers of *LIGHT* are familiar, is now on a visit to London with his wife.

Mr. James Coates left last week for Switzerland for a holiday. His numerous engagements during the past months have kept him very actively occupied, and the rest and change of scene should prove acceptable.

Most of the members of the London Spiritualist Alliance are away on holidays. If during their wanderings they should come across any well authenticated stories of psychic phenomena it is to be hoped that they will make a point of recording them and forwarding them to the L.S.A. for filing and reference.

An At Home is to be held at the Stead Bureau on Monday next, in connection with the close of the present session.

A bust of Mr. William T. Stead, a replica of the one on the Thames Embankment, was unveiled in Central Park, New York, on July 6th, by Mr. Melville Stone, the Chairman of the American Stead Memorial Committee, who, in the course of a speech, paid a tribute to Mr. Stead's work for international peace.

The Rev. G. Vale Owen contributed to the "Weekly Dispatch" of Sunday last the first of a series of articles on "Man's Survival After Death." It is excellent both in matter and manner, and will stimulate interest in the articles which are to follow.

At the outset Mr. Vale Owen makes his position clear. He says: "First of all, I am not going to prove to my readers that their loved ones are alive in the land to which they have gone. Certainly, the one grand fact of human survival will be my theme. But I shall not prove it to anyone. What I shall try to do is to put my readers in the way of proving it for themselves, if they think it worth while."

After relating a touching and beautiful incident of a mother's return to her infant, Mr. Vale Owen makes this comment, which is worth reproducing because it is so characteristic of him. He says: "The sceptic may smile the smile of the wise on reading such a story as this. I used to do so myself; so I can forgive him. But I have learned something during my quarter-century's work among these hard-headed north-country people. I still smile to-day when they break through their ordinary thick crust of reserve to tell me of such incidents as this. But my smile now is that of a wiser and, I hope, a humbler man. It is the smile of one who knows that what they tell me is true. To me it is true, first, because I know these people. They are simple, shrewd, truth-loving, and lie-hating people. They are not visionaries. And I also believe them because I can duplicate, in all essentials, from my own experience, what they tell me out of theirs. I shall have many such incidents to relate in the course of these articles."

Princess Wahletka, the Indian seeress, is exciting great interest in Leeds, where thousands are seeking to test her psychic power. In one afternoon, according to the "Daily Mirror," a thousand women attended a special séance.

The mention in this page of the whereabouts of a small quantity of Dicyanin, the coal tar dye with which the Kilner screens are made, has had a good result. A capable psychic researcher at once secured the Dicyanin and is about to enter upon a series of experiments. There is need for this investigation, for a doubt exists in many minds whether it is only those who possess clairvoyant power who can see the aura by means of the Kilner screens. In that case the screens are not necessary.

M. Maeterlinck has written a new book, entitled "The Great Secret," to be published in the autumn. It deals with the occult in India, Egypt, Persia, Chaldea and Greece.

The "Daily Express" Manchester correspondent reports what appears to be a poltergeist outbreak at Atherton, where, in the cottage of Mr. John Peacock, bricks and stones have been violently flung across the room, some striking the children.

It is reported that the Peacock children refused to sleep upstairs, but when they slept downstairs pillows flew from under their heads, and an apron careered across the room, dropping at a police constable's feet. The police are said

to have made a searching examination of the house, but found nothing.

The Rev. A. R. Crewe (U.S.A.), who is known to readers of *LIGHT*, has an interesting article in "Pearson's Weekly" (July 16th), entitled "The Wireless of the Mind," in which he records some successful tests of his own in telepathy.

He says: "There is nothing supernatural about telepathy. The faculty of communicating thoughts and ideas from one mind to another without signs or speech can be explained as logically and as conclusively as a problem in arithmetic. I have on several occasions proved that two persons of the right type of mind can communicate with one another by thought alone." After relating instances of this, he concludes, "And if we believe, as so many people do, that what we call the soul goes forward after our bodies have perished, it becomes a matter of simple reasoning to believe in the ability to communicate with the so-called dead without speech—in other words, by telepathy."

Can any reader tell us where there is a copy of a pamphlet, entitled "Personal Experiences of William H. Mumler in Spirit Photography, Written by Himself"? Mumler was the pioneer in psychic photography, and this record of his seems to have disappeared. A mention of it will be found in the advertisements at the end (p. 26) of "Pioneers of the Spiritual Reformation," by Mrs. Howitt-Watts.

"John Bull," in its issue of the 16th inst., has some caustic remarks on "a family of 'mediums' named Gaulton." "Kings and clowns on tap for the credulous" is one of the headings of the article, a description which, we fear, is over-true. The journal then proceeds to denounce what it apparently regards as another family of mediums named Munnings. As our readers know, Munnings and Gaulton are one and the same. The paper remarks of these people that "whatever be beyond the veil is scarcely likely to be disclosed by the perpetrators of such puerile mummeries."

At the Dudley Police Court on July 6th a woman, charged with fortune-telling, was sent to prison for fourteen days.

At the same court on the same date a similar charge against another woman was dismissed on her giving a promise not to repeat the offence. It was stated on her behalf that during the war she had carried on her art at important charitable functions, securing a considerable sum of money for a fund for prisoners of war and for the Red Cross, and this was done with the cognizance of every magistrate in the borough.

"V. C. Desertis," writing to the "Two Worlds" (July 15th) on "Theological Controversy," concludes as follows: "We abuse a useful ally when we abuse the Bible, just as the Churches abuse a useful ally when they abuse Spiritualism. Do let us drop theology and concentrate on positive progress in our own subject. Those who are 'out to smash Christianity' are confounding theology and creedal forms with the sublime spiritual common-sense of the Gospels. . . . They injure the cause of Spiritualism, repelling those who are well-disposed to it. Those who attack and those who defend the Bible along literalist lines are both taking up a false position, and showing that they do not know what modern research has proved."

He continues: "Spiritual truths are expressed by each generation according to its previous training and traditions. The essence is independent of all religious forms, but each man must have some forms if he has any religion at all. There are some Spiritualist forms which will by no means stand criticism, and dogmatism in any shape is so very futile. It is the work of Spiritualism to harmonise religion and science. Both are true and are not in opposition to the Bible or to history if we understand both as they really are, unwarping by dogmatism of all kinds."

The "Daily News" quotes from a letter which a correspondent received from the Rev. Dr. F. B. Meyer, in which the latter notes, among other signs of decay in the ideals of refinement which characterised the age of Victoria, "the substitution of Spiritualism for religion." The movement must indeed be growing to inspire this (to him) sombre, if mistaken, view.

The "Yorkshire Observer," in a notice of Mr. Edward Bush's famous, or infamous, booklet, "Spirit Photography Exposed," says, "The weakness of his argument is that he presupposes a lower level of intelligence in those who have professed themselves satisfied than he is entitled to do. And he assumes that his experience was identically theirs, which is by no means proved."

## TELEPATHY AND CLAIRVOYANCE.

By HORACE LEAF.

It is still a firm belief among many people that much that passes for clairvoyance is nothing more than telepathy between the living. Interesting as the theory is, and occasionally supported by good evidence, as it appears to be, I do not believe that it can ever seriously challenge the Spiritualistic interpretation of clairvoyant phenomena. That telepathy enters largely into communications which reach us from the spirit world, there need be no doubt. Every capable mental medium will readily admit it as the best explanation of much that falls within his or her psychic experience. Clairvoyance, psychometry and impressions are all conceivably telepathic phenomena of this order; and, if we are rightly informed that the principal means of communication in the next world is by the transference of thoughts and feelings from one to another, the use of telepathy in spirit intercourse with us is only to be expected.

This, of course, is not the question in dispute when the critic charges the medium with reading the minds of the sitters. To the sceptical critic, to admit the operation of spirits at all is to prejudge the case. It is, he considers, much more rational to endeavour to explain all supernatural phenomena by normal means. Only when all ordinary or natural explanations have been exhausted must we resort to the abnormal. Carried out honestly and reasonably, a more healthy rule is difficult to find; but, alas, the critic usually goes too far and overworks his own theory.

Having exhausted the possibilities of the waking mind to receive telepathic impacts, he ruthlessly drags in the subliminal, and safely entrenched behind this remarkable but doubtful quantity, he does not fear being dislodged. There can be no doubt as to the reality of this hidden portion of the human consciousness. Its potentialities are undeniable. It ascends on the one hand to the mysteries of genius, and descends on the other to the horrors of insanity; before it the psychologist sits in respectful silence; to him it is a practically unsounded sea, full, for aught he knows, with powers and faculties far exceeding those normally manifested by us. Our ignorance of the subliminal is the critic's safeguard. Since we do not know exactly what it can do, one is safe in assuming that it can do anything. Upon this unfair assumption the telepathic demon builds his arguments and maintains a false security.

No well-informed Spiritualist will deny that telepathy between the living does sometimes occur; neither will any observant mental medium deny that occasionally he receives by thought-transference visions and impressions from the minds of living people. But I do not know one who has failed to realise that this is the exception and not the rule. It sometimes creeps in unobserved by the psychic, simply because it is in harmony with the means by which so many of his mediumistic experiences come to pass.

I have long been of the opinion that one of the chief aims of a mental medium's spirit helpers when developing his psychic gifts is, whilst making him sensitive to their thoughts and feelings, to insulate him against all other. In proportion as they succeed in doing this, his mediumship increases in value. Imagine what would happen in any séance composed of several people, or public meetings where psychic demonstrations are being given, if the medium was open to receive telepathic impressions from all and sundry! Surely nothing but confusion would result.

Quite recently two very interesting instances of telepathy between the living were recounted to me by a London physician, Dr. A. D. Serrell Cooke; and as I happened to have been the medium in one of them, I can speak from the psychic's point of view.

Dr. Cooke, accompanied by his son, a lad of fourteen, attended a meeting for clairvoyant descriptions, held under the auspices of the Marylebone Spiritualist Association in January last. The descriptions were given by myself. In the course of the proceedings I said to Dr. Cooke's son, a perfect stranger to me, that I got with him the spirit of a one-legged sailor named Johnson, whom he knew. The "spirit," I said, was exercising a favourable influence on the boy.

After the meeting Dr. Cooke asked his son whether he really knew such a person as I had described. To his amusement and astonishment the boy replied that he did not, but that he was reading a story in which one of the characters was a one-legged sailor called Johnson. The lad assured his father that at the time of the test he was not thinking of this imaginary personality, but was in a rather listless state of mind.

Dr. Cooke informs me that on another occasion he overheard some remarks passed between two people, to one of whom a clairvoyant description had just been given by a well-known public clairvoyant (Mr. A. Vout Peters). The medium had described the form of a man, who was supposed to be dead, and who spoke a Latin language and came, apparently, from Spain. The recipient repudiated any knowledge of such a person, until his wife reminded him that he had been in the presence of the gentleman all day and had only just left him. The details of appearance, language and country were all correct; but the person was living, although the medium thought he was dead.

In regard to my own case, I saw no form but merely "sensed" it. I gave the name and appearance as they suggested themselves to my mind. The impression I received, however, that the sailor was exercising an influence on the lad, proves that I thought I was in touch with a spirit, and I can only ascribe the incident to thought reading of the deferred type. The message puzzles me. That I got it supernormally I have no doubt, and it probably came from a real spirit in the percipient's "zone of communication," while I erroneously attached it to the thought form I sensed. It may, however, have been merely a case of association of ideas; a common thing in connection with clairvoyant descriptions of spirits and the delivering of their messages. If so, it had no other origin than in my own mind. This, I think, is unlikely in this case, as, being so successful in receiving the impression of the form and the name, I feel confident that the message was equally supernormal in origin, and must have come from a real intelligence or spirit.

Dr. Cooke suggests that as the incident occurred towards the end of the meeting, when no doubt the "power" was beginning to wane, I may have been unable to judge correctly the nature of the impression. This is probably true, although I have very occasionally had similar instances occur when there could be no reason for supposing the power was anything but strong.

The second incident, which occurred in the same hall—Denison House—happened at the early part of the meeting. Dr. Cooke thinks the error arose from the impetuosity of the medium; for, afterwards he described to the same gentleman another spirit who was recognised as a deceased person. It was, said the medium, this spirit who informed him of the first description. This case, therefore, is to be best accounted for along the lines of telepathy between the living and the dead.

I have mentioned these instances because of their unique character. It is a well observed fact that clairvoyants generally describe forms altogether unlike those the recipient desires to communicate with, and is, therefore, thinking about. This is, indeed, often a source of concern and disappointment for both sitter and medium. If clairvoyance and kindred kinds of mediumship were due to telepathy between the living the percentage of successful descriptions would be much greater than it is. Curiously, although thought transference is doubtless the principal method of communication between the living and the dead, for an inquirer to think intensely of any particular person or thing when consulting a medium, hinders rather than helps the medium. This is owing to the medium being finely attuned to the thought conditions of his spirit helpers. The strong mental conditions of the sitter only act as disintegrating forces, by crossing and breaking up those originating in the spirit world.

### FOUL TACTICS.

Of old the tactics of the opponents of the "New Revelation," who include people who, for some reason (a cogent one, no doubt) are desperately in fear of a life beyond the grave, was to dismiss the whole subject with contempt. Then followed persecutions of the mediums or sensitives—clairvoyants and the rest—coupled with an attempt, arising out of a confused state of the intelligence, to explain "the whole thing" on the grounds of conjuring. All these and other tactics having failed miserably, the aid of the "man with the muck rake" has been enlisted. People of the baser sort are now occupied in hunting for garbage, and attacks on the moral characters of persons prominently connected with Spiritualism are being made in various quarters. As there is no class or denomination all the members of which are spotless, the question of the truth or falsity of these accusations does not arise here; and they are clearly illogical. But logic is not a strong point in the enemies of Spiritualism. Very naturally the attacks are directed mainly against the subject on its religious side, and as, in this aspect, it presents points of comparison with early Christianity, we can recall that the early Christians were made the victims of the same treatment. For the rest, it is clear that the latest tactics of the enemy are likely to have as little success as those which preceded them, and indeed they show a poverty of resource which is eloquent of the straits to which the opposition is reduced.

SINCE the evils of society flow from ignorance and inordinate desire, men will never cease to be tormented till they shall become intelligent and wise; till they shall practise the art of justice, founded on a knowledge of the various relations in which they stand and the laws of their own organisation.—VOLNEY.

THE UNCLOSED VIEW.—Soon "Death's bright angel" will come and remove our lantern and then we shall behold behind the lantern our higher self projecting for us the effects of our lives, now, on the luminous planes of the higher nature—four and still more complex dimensions of existence. Nature with all her myriad forms will be still the screen on which we shall behold our life and that of all others; but now the light that streams through our lantern—the spiritual body—will be brighter and nearer the reality which is the thoughts of the God from Whom we came and to Whom we shall eternally return.—G. COLZ.



## THE CURSING OF THE FIG-TREE.

CHRIST'S ILLUSTRATION OF THE POWER OF THOUGHT.

By I. TOYE WARNER-STAPLES, F.R.A.S.

The incident of the cursing of the fig-tree by Christ—recorded in St. Mark, xi., 12-25, and St. Matt., xxi., 18-22—has been a stumbling block to many. At first glance it seems so foreign to His whole teaching and so contrary to His constant reiteration of "forgiveness," patience, and love. To the student of occultism this passage presents no difficulties, and is not hostile to what we should expect of the Christ.

Is it not a vivid object lesson, given by the Master to the disciples to illustrate the enormous power of thought—what it can accomplish when directed by a powerful will and absolute faith? We are told that Christ, coming to the fig-tree, found it barren, and said to it, "No man eat fruit from thee henceforward for ever." His disciples heard this, and passing that way the next morning observed that the tree had withered, and, "Peter calling to remembrance saith unto Him, 'Rabbi, behold, the fig-tree which Thou cursed is withered away.'" And Christ then drove home His lesson. "Have faith in God. Verily I say unto you, whosoever shall say unto this mountain, 'Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray, and ask for, believe that ye have received them, and ye shall have them.'"

This whole passage is full of occult teaching on the power of faith, the dynamics of thought and the secret of success in all events of life. It is because of Christ's full explanation in the latter part of the narrative that we can at once see the true meaning of this seemingly drastic destruction of a living thing. A few details are of special interest to us. This particular fig-tree was the solitary tree in view, for in the margin of the R.V. (St. Matthew's Gospel), we read, "A single tree." It would, therefore, attract attention from a great distance off, and cause the weary traveller to add to his journey by reason of its promise of fruit, thus it would disappoint many—it offered that which it had not, and was, therefore, a sham and a deception. That there were many leaves might imply that this particular tree had—as fruit-trees sometimes do—gone all to leaf rather than to fruit. By His supreme clairvoyant faculties Christ was aware whether there was any chance of fruit in due season or not. From His subsequent action I should judge that this tree was entirely barren, and only "cumbered the ground." That the Christ ever "cursed" a tree in a moment of petulant anger is not to be imagined for a moment!

This tree, then, being useless, was a very fitting object on which to illustrate the enormous power of a well-directed will. At the same time it showed the disciples their real responsibility for hurtful thought—that a curse acts and is an actual force, not to be set in motion heedlessly and for an evil object, as it had been done here for a noble one.

Evil thoughts are dangerous and do actually wither and blast whatever lies in their path. Christ projected an actual force, or magnetic emanation, such as had healed many people, but this time He used it to kill that which was of no further use. This was a faint illustration also of how He could have used His occult power had He so wished, and shows us how marvellously patient He ever was with His enemies whom a slight exertion of His power could have destroyed.

Such faith as this is no easily attained attitude of mind: it is a gift, it is the scientific basis of prayer—its method of accomplishing that which is so greatly desired. The whole passage is in complete agreement with oriental occult teaching. We must visualise a thing, condition, or object, before we can create it; we must picture the virtues we desire before we can obtain them. "All things are possible to him that believeth." Why did Christ insist all through His ministry that nothing could be accomplished without faith? Was it not because He knew that thoughts are a real attractive or repulsive force? We are told that the unbelief of the sceptics and scoffers prevented even the Master Himself from doing any mighty work, "because of their unbelief." How much more then, is it hard for those who have their own doubts to contend with besides those of outsiders!

Visualisation and projection of the thought must precede actual accomplishment, and to get to this stage of control of the will careful training is necessary. The belief and faith Christ mentions so constantly are no mere verbal utterances, no formulæ to be said by rote like a creed or lesson, but a scientific direction and control of mighty forces as yet only slightly understood.

Christ said in another place, "he that hateth his brother a murderer"—here, in the cursing of the fig-tree, He shows us how this accusation is true. It is by the power of directed thought that "black magic" is accomplished. In the next life this power of creation by "thought" is far more potent, and appears to be the normal way of working. We are constantly sending out thoughts, which are helpful, harmful, healing or killing, to those on whom they strike. Faith, of the real, effectual kind, is both rare and difficult, yet we constantly hear people speak of it as if it were the easiest thing imaginable—"only believe," "only trust,"

"by faith alone," they say, as if these were far easier than material actions and works of an active nature—whereas faith is harder than "work," it is a supreme effort of the trained human will only to be attained after years of systematic suggestion and practice.

Thought produces vibrations; hence Christ, when doing any special psychic work, insisted on complete faith. In the case of Jairus' daughter He turned out the scoffers, and kept with Him those whose thoughts of faith would aid Him, or at least, not set up adverse conditions. Collective and determined unbelief even prevented any manifestation taking place in certain towns He visited. Even He had to have certain conditions ere He could do His "mighty works"—thus showing He worked by means of natural laws, and not in any arbitrary manner. The Jews limited His power by their "unbelief" just as surely as if they had bound Him hand and foot, and then asked Him to move.

Christ taught Peter that his own faith could make it possible to walk on water, and He proved it to him by allowing him to begin to sink when that same faith was weakened by doubts! Many forget that the power in this case was in Peter himself, and not dependent on any special exercise of Christ's power on his behalf.

It is just in this matter that continued repetition of faults, and failings, and weaknesses—moral, mental, and physical—has an adverse effect on the mind, and helps to bring about that which is deplored. Such an attitude is pessimistic, enervating, and depleting to both psychic and nervous systems. To repeat "there is no health in us" too often is no rational way of assisting us to regain that lost health! The subconscious mind should be fed on elevating, positive, healthy thought constantly; then the unhealthy will have no room and die of suffocation!

We must visualise the ideal of what we wish to become and cease to dwell, even in a penitent manner, on what we are, or may have been. Christ, Who knew this occult law, never asked anyone to be constantly bemoaning sins. His orders were, "Go, and sin no more." "Pluck it out, and cast it from thee," i.e., do not nurse it and dwell on it perpetually, for by such a means you increase its power and root it more firmly in the subconscious mind. Constantly strive to think right thoughts and do good acts, then there will be no room or time for evil.

Let us then, in worship and public services, contemplate, adore, and teach ever the Ideal, the healthy, and the noble, rather than waste time bemoaning our "manifold sins and wickedness, which we from time to time have committed."

These are a few of the lessons we may learn, I think, from the cursing of the fig-tree.

## PRAYER.

By THE REV. F. FIELDING-OULD, M.A.

It is possible to close the mind resolutely against all except this spinning planet on which from dawn to sunset we crawl through our little day. It is possible to act as though the earth were detached and independent, a lonely speck, teeming, indeed, with life, but floating in a vast but dead universe. So a countryman might confine his thoughts to the trivial interests of his own village and care nothing for the wider life of the nation or for the doings of the great peoples which lie beyond.

Spiritualism has abundantly proved that the worlds intermingle and that the apparently impervious wall between them is in reality the most gossamer and threadbare of curtains, opaque from one side only.

Misled by the temporary encasing of the flesh, many lose sight of the fact that we are spirits ourselves, and already hold an appropriate rank and grade in the one great universe. There are various modes of communication with the loftier levels of being, and prayer, which brings us into touch with the highest of all, is the noblest of them. A little child being asked the other day what he had said in his prayer, replied, "First I said I loved Him, then I told Him my alphabet, and then I told Him a fairy story." This is nearer the ideal of prayer than much which goes by the name, for prayer in its essence is communion, intercourse and fellowship.

St. Paul tells us to "pray without ceasing," and it can be done if conduct is what it should be, for as St. Augustine says, "We pray without ceasing when our works please God." To do His will in however humble a capacity is to walk with Him in harmony and peace, and that though our thoughts are necessarily concentrated upon the occupation of the moment.

Prayer, moreover, which exercises its faculties, has a mighty effect upon the soul which prays, for it rapidly develops the latent powers of the spirit, and as the great Bishop of Hippo says again, "The soul becomes what it turns to." As a man prays "the fashion of his countenance is altered" (Luke ix., 29), the face of even the unresponsive material instrument a little, as time goes on, but far more sympathetically the countenance of the etherial body begins to glow with an unearthly radiance.

Many become discouraged, for they think that, pray as they will, "nothing happens," and that it is an arduous, one-sided affair after all. But spirits strongly confirm the teaching of the Church, that there is, when prayer is made, a corresponding activity on the "other side," that



subtle forces are set in motion, and that no aspiring thought is unnoted or lacking in its definite effect. The spirit cannot breathe that air and not know an intensified vitality, it cannot mingle habitually with angels and not catch something of their spirit, it cannot establish contact, even momentarily, with God Himself and not be thrilled to the very foundation fibres of its being.

"More things are wrought by prayer  
Than this world dreams of, wherefore let thy voice  
Rise like a fountain (for me) day and night,  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

## THE PSYCHIC ELEMENT IN LITERATURE.

GLEANINGS FROM NOTABLE BOOKS.

By W. GEO. WHEELER, L.P.I.

In Prentice Mulford's work, "The Gift of the Spirit," is a fine chapter on "Healthy and Unhealthy Spirit Communion." The author recognises Spiritualism in its higher forms, at the same time referring to the disagreeable associations which have clustered around the word. He perceives that there is mention again and again in the books of the Bible of beings from the other side of life, who communicated with men. If true, and "the same forces or elements are in nature now which existed then to bring about such results, why should they not operate to-day?"

He claims that like attracts like, and distinguishes between the material and the spiritual mind. He who visits demoralising places attracts degraded spirits; he whose soul is upward cast draws to himself ennobling and exalted spirits. There are great spiritual laws, and "we cannot get spiritual laws and ignore the existence of individual spirits." He suggests that spirits, without physical bodies, are associated with each individual on earth.

Prentice Mulford favours Spiritualism: but he does not feel bound to accept all its forms. Thus he says: "Two minds have no business using one body, it is unnatural," and that "spiritual seekings for selfish motives produce little good."

Bulwer Lytton was acquainted with the psychic, and reveals it much in his fine works, "Zanoni" and "King Arthur." His delineation of Zanoni is magnificent; it depicts one who communicated with a great psychic in the realm beyond. Zanoni himself possessed powers far beyond the ordinary, being conversant with the secret arts and sciences, living a life of nobility and superior unfolding. Lytton refers to the danger of the unprepared soul rushing blindly into the great psychic realm, and portrays the awfulness of forcing admission without a pure, unsullied mind to meet its demands. I recently read a work by Robert Hugh Benson, "The Necromancers," which portrayed the same idea.

Louis Figuier, in his wonderful work,

### "THE DAY AFTER DEATH,"

rejects Spiritualism in its popular commonplace form, but unconsciously accepts the highest side of Modern Spiritualism, as is apparent from quotations from his personal experiences. He refers to an Italian Count, who, having lost his mother forty years ago, was yet able daily to communicate with her. To the secret counsels of his mother he owed, he says, his successful career and good fortune. A celebrated journalist lost a son, a charming youth with literary accomplishments. With this departed boy he is able to converse. A barrister maintains constant relations with a sister who, when living, according to him, possessed every human perfection, and who never fails to guide her brother in every difficulty of his life.

That psychic communion is possible, soul here being influenced and affected by soul there, may be taken as verified, proclaimed from individual experiences at the mouth of many witnesses. The linking up of souls in two realms, here and beyond, stands among the many mighty wonders of this wonderful age.

Most Spiritualists will have seen or heard of Mrs. Mary Davies' delightful book, "My Psychic Recollections," from which an illustration may be given: A doctor had a charming girl of three years old. The authoress had met her, and was interested in her little personality. The nurse told her the child's name, and that her father lived near by; her mother had "passed on." One night Mrs. Davies was awakened by a spirit woman, who implored her to save the doctor's darling. Mrs. Davies promptly went to the doctor's, who evidently thought her deranged, and related her vision. He went up to the nursery and burst open the door. The nurse was unconscious, and a candle on the floor had set fire to a bedcover, which was smouldering. There was danger of being burnt to death. The child was rescued.

Edna Lyall may or may not have specially thought of Spiritualism when producing "Donovan," but during the illness of her hero he is conscious in his dreamy hours of the presence of "little Dot," his beloved sister, some time departed.

In the same way, Mrs. Beecher Stowe in her "Uncle Tom's Cabin," describes Tom as being cheered by the vision of the beautiful child, Evangeline, after her passing over; and to the child's father, Mr. St. Clair, before leaving this world, comes a manifestation of his angel mother. Longfellow presents the same idea in one of his poems. Mrs. Booth Tucker was comforted and restored to health through a vision of her beloved departed mother.

Once more to quote Prentice Mulford, "There is every grade and quality of mind on the unseen side of life." "There is as much error in that mind, which comes nearest the world's atmosphere of thought as there is with us." "If we pin our faith to any individual spirit and accept its utterances as infallible, no matter who it may be, or pretend to be, then we are in danger of falling into error." This is probably over-stated, but it certainly suggests that the soul should be purified and fitted for communion

WITH THE NOBLEST AND BEST,

rather than with the doubtful and depraved. Leicester Lyne perceived angel faces during his illness, because his spirit life was prepared to receive them; just as Glyndon, in Lytton's "Zanoni," perceived only the fearful "dweller on the threshold" since his nature had been given to folly.

The spirit-messengers may appear silent when man's soul is not prepared to receive the message. The untrained nature may not justly claim a vision of the departed, and the trained earthly spirit may be limited as to its revelations. As the author of "The Day After Death" remarks: "In order to receive these communications, a man must possess a pure and noble mind, and he must have preserved the cultus of those whom he has lost." "Persons who receive communications from the dead have remarked that these communications sometimes cease quite suddenly. A celebrated actress had manifest communications with a person whom she had lost by a tragical death. These communications abruptly ceased. The soul of the dead friend warned her that their intercourse was about to cease. The superhuman being who was in relations with the terrestrial person had already risen in rank in the celestial hierarchy, and could no longer correspond with the earth."

Ella Wheeler Wilcox wrote a little poem, entitled "The Land of the Gone-Away-Souls." A verse runs:—

"Messages come from the mystic sphere,  
But few know the code of that land;  
Yes, many the message, but few who hear  
In the din of the world below;  
Or hearing the message, can understand  
Those truths which we long to know."

We have entered a new age of psychic thought and experience, a vast realm opens before the mental vision, and we stand on the threshold of the mightiest revelations the soul has known. The greatest poets, philosophic spiritual thinkers, and literary artists cannot but rejoice at the mystic wisdom of the East blending with the unfolding knowledge of the West.

## RUSKIN ON CRYSTALS AND THE LADDER OF LIFE.

The remarks of Major Marriott on crystals (p. 463) remind one of the beautiful passage in "Ethics of the Dust," in which our thoughts are led up from the earth, as by Jacob's ladder, to the Angelic Ministry, "the Heavens and all the Powers therein."

"You may at least earnestly believe," he says, "that the presence of the spirit which culminates in your own life, shows itself in dawning wherever the dust of the earth begins to assume any orderly and lovely state. You will find it impossible to separate this idea of gradated manifestation from that of the vital power. The gradations which exist between the different members of organic creatures (e.g., calyx and corolla) exist no less between the different ranges of organisms. It admits the idea of a life above us, in other creatures, as much nobler than ours as ours is nobler than the dust. . . . The most vital and beautiful Christian temper rests joyfully in its conviction of the multitudinous ministry of living angels, infinitely varied in rank and power."

And hard upon this comes also to mind that very noble passage with which Alfred Russel Wallace concludes his "World of Life," after discussing the idea of hierarchies in creation, and how each grade of being would be "supreme over all beings of lower grade, who would carry out their orders with the most delighted and intelligent obedience."

Here is, surely, the vision of that Kingdom which we pray may come.

F. E. L.

A NEW SONG.—The lyric, "Dayspring," by David Goss, which appeared in *Light* some time ago, has been set to music by Mr. F. A. Challinor, the composer, and is published by Ryalls and Jones, Limited, 224, Great Portland-street, London, W., and Grange-road, Birkenhead. The musical setting is an artistic piece of work, full of delicacy and feeling. Its quality is attested by a critic who is himself a composer.

# PSYCHIC PHOTOGRAPHY.

So many allusions have been made in the recent articles and addresses on Psychic Photography to the late Mr. Traill Taylor that a short account of him will be of interest to those whose memories do not go back to the days of the early experimenters.

Mr. J. Traill Taylor, who passed away on November 10th, 1895, in Florida, where he cultivated orange-trees, was born at Kirkwall in the Orkneys on January 23rd, 1827, so that at the time of his death he was in his sixty-ninth year. As a youth he was attracted to and practised the daguerreotype process, and in the intervals snatched from the pursuit of his profession as a watchmaker developed great aptitude for the study of chemistry and optics of the then very young art of photography. In Edinburgh he was brought into contact with Sir David Brewster, Henry Fox Talbot, Mungo Ponton, Piazzzi Smyth, R. H. Bow, Thomas Davidson (the optician), and other noted workers of sixty years ago, by whom he was highly esteemed for his knowledge of photography and his abilities as an experimentalist and writer. For some time he was connected with the "Scotsman" and other Scottish newspapers, and dated his first association with photographic journalism from about the year 1853, when he established an ever-circulating magazine devoted to photography, and called "The Photographer."

In the year 1859 Mr. Taylor became a regular contributor to the "Photographic Journal," and thus started a connection which was only to terminate with his death. Five years later—that is, in 1864—on the retirement of Mr. Shadbolt, he was appointed Editor, a position he filled for the succeeding fifteen years. In the early part of 1879 he vacated the chair for the purpose of taking a commercial appointment in the United States, and before his departure he was offered to him as marks of the esteem in which he was held by the photographic public. Circumstances decided him to abandon his new position about a year after his arrival in New York, he resumed his connection with photographic journalism, taking up the editorship of the "Photographic Times" (New York), which rapidly prospered under his skilful direction.

He did a fine work not only for psychic photography but for photography in general, and was a leading figure in the photographic world, being highly popular by reason of his geniality and helpfulness. He was in fact a man of warm sympathies as well as outstanding ability in his vocation.

Our last recollection of him is when he spoke publicly

on the subject of psychic photography, and we recall one of his observations to the effect that some quite genuine examples of psychic photography looked as if the "extras" had been cut out of another photograph by a can-opener. Needless to say he was quite convinced of the reality of the results, although he was naturally reticent on the subject of the precise causes at work. His attitude was the scientific one of testifying to the genuineness of the phenomena and avoiding hypotheses.

We salute his memory and pay a grateful tribute to his work as a pioneer of one of the most important branches of psychical research.

## "PSYCHIC EXTRAS": A CAUTION.

Two photographs with alleged "psychic extras" have been sent to me this morning (July 16th) for criticism.

More inspection of prints or negatives cannot be decisive one way or the other; everything depends on how the negatives were taken. I may, however, say at once that these look *prima-facie* like fakes. I have had satisfactory personal proof that psychic photography is a genuine phenomenon, but to accept all alleged instances of it is quite another thing. Messrs. Whately Smith and Patrick are quite right in detailing how frauds may be imposed on the credulous.

One of the simplest is to expose a plate on a faked portrait surrounded by drapery, against a dead-black background, to substitute this exposed, but undeveloped, plate for one of the experimenter's own plates, and claim the result as an "extra."

Sealed packets, too, can be opened unless the sealing is very well done. The most effective method of sealing is to tie a coloured silk thread round the packet, knotting it back and front, and to seal over the knots. If this is done and the plates are signed by the experimenter immediately the packet is opened by him before the medium touches the plates at all, there is a reasonable probability that any extras are genuine, if also there are several plates exposed in the camera without any adjustments, and the development is carried out by the experimenter himself. If these conditions were carried out by all the sitters there would be fewer doubtful results. No honest medium will object to them, indeed they are a protection to the medium as well as to the sitter.

S. DE B.

## THE MEANING OF MEDIUMSHIP.

By PHYLLIS AYLMER LLOYD.

There are so many forms of this gift that each requires separate study and treatment, though certain great fundamental laws link all the different phases. But without the careful consideration of the laws governing mediumship little good can result. In all cases, I think, the medium should be treated as a finely-tempered instrument, the handling of which requires great delicacy of touch, and guarded with that care with which a master craftsman keeps his most valuable tools.

In physical mediumship scientific experiment is apparently discovering that it is the vital force of the psychic which is temporarily tapped to provide the power with which the spirit operators are able to manifest on the material plane.

Therefore, in experiment for this kind of phenomena, it seems that the physical body of the medium should receive special care, both before, during and after a sitting, to ensure satisfactory results, and that all bodily fatigue should be avoided so far as possible. Consequently, one should sometimes at the reasoning of those who argue that for money to be received in payment for psychic services is unsuitable and conducive to fraudulent practices.

In most cases, in these days of industrial competition, time means money. No doubt, many great souls in various professions would willingly give their services in the interest of humanity, if it were possible to persuade the tradesmen, merchants, and even the Government, to do likewise!

In mediumship on the mental plane great quietude of mind and spirit is essential, and to those who understand the power of thought, it is readily comprehensible that in the state of acute sensitiveness to which a medium is keyed up in order to function upon super-physical planes, he—or she—vibrates like a taut wire to the mental conditions around him,

I feel more and more assured that the only atmosphere in which a medium can mentally breathe is in an atmosphere of sympathy and love created by the thoughts of those whom he (or she) is trying to serve, and that this atmosphere, too, is one in which the spirit communicators can operate most perfectly, being, as it is, the normal condition of the spheres to which they belong, and in which spheres the psychic is temporarily functioning in the mental body.

I speak with experience when I say that hard and even keen thought can wound this finer body as sticks and knives can wound the physical body, and when it is remembered that, according to the form of mediumship exercised, the psychic is working in the etheric or spiritual body, it is easily understood with what care we should regulate and control our thoughts and actions when seeking the advantage of her supernormal activities.

Spiritual mediumship, I think—if one can use that word for want of a better—very rarely occurs unless the medium is alone, and is the result of such upliftment of thought and such tapping of the universal reservoirs of knowledge and power that the incarnate spirit is almost completely detached from those conditions which can harm or affect the medium on lower planes.

But the word "medium" in the sense of an instrument of communication between incarnate and discarnate souls, implying, as it does, three separate entities, does not really apply to this last state, as here the communion is direct between spirit individualised and spirit universal, and can rarely be interpreted to another.

It will be seen, therefore, that mediumship proper is not a path strewn with roses, or rather that though there are roses, there are also many, many thorns, and should not be entered upon lightly or from any motive that is not born of the desire to serve both God and mankind.

It is wise first to develop strength of character and that spiritual unfoldment which brings in its train such love for anything in which is life, that the sacrifice entailed in mediumship counts as nothing against the pure joy of service, which is at once its power and its reward.

### A BASUTO PREACHER'S STORY OF HIS CONVERSION.

Recent numbers of the "Johannesburg Star" contain accounts of a native evangelist, the Rev. Walter Matiti, who has been travelling along the reef expounding the gospel, as he understands it, to congregations of natives. Everywhere, we are told, they flock to hear him in thousands, and are held spellbound for hours together. The main theme of his sermons is his own conversion. Born in Basutoland he led a pretty wild life until well on in manhood. Then about fourteen years ago he was stricken with a serious illness which lasted nine months. One day his heart seemed to have ceased to beat, and his family thought he was dead. He himself believes that he actually died, and it is his wonderfully realistic and graphic descriptions of what he saw in the trance which preceded his return to earth experience that so enthralls his audiences. He tells how he was taken up to heaven and down to hell, how every single action in his past life was presented to him afresh, and he was charged to repair the wrongs he had done. Travelling with him through space his angel guardian pointed out the various countries over which they were journeying and the coast line of West Africa. He was told to look closely at Basutoland. He did so, and saw his own home, his dead body lying stretched out on a mat, and a group of weeping women and children gathered round it. Then followed experiences which vividly recall parts of the "Pilgrim's Progress." When he came back to life he declares that he could speak all languages—Greek, English, French, German, Chinese, etc., but he has lost this gift perhaps, he fears, because he has not followed the Divine will closely enough in the injunction that he was to go abroad and preach to every tribe, irrespective of creed. He was ordained as a minister of the Dutch Reformed Church, but of late he has thrown off the denominational shackles, and preaches to members of all churches.

A native minister told a representative of "The Star" that many of the natives were mystified when Mr. Matiti began to tell them bits of their past life. Those who have heard Matiti and witnessed the effect of his eloquence and personal magnetism on his people sincerely hope that his doctrines will never be tainted with politics, and that his influence will always be as wholesome as it appears to be at present.

### A CORRECTION.

The Vicarage,  
St. Anne's Park, Bristol.

SIR,—I do not think you would willingly create a false impression as to the progress or otherwise of the Church of England, which, however, a note in your issue of July 9th, left uncorrected, is likely to do.

Far from there being a decrease in Confirmation Candidates, the official figures for 1920, as compared with 1919, show an increase of 2,408, whilst the number of communicants increased by no less than 38,418. Moreover, the figures for the latter year did not include the Welsh Dioceses, whereas the former did, which makes the increase the more significant.

As regards Ordination Candidates, the small number available at the moment is due to the closing of the Theological Colleges during the war. These are, however, practically full again now, and the normal supply from them will soon recommence.—I am, Sir,

Your obedient servant,  
H. S. URCH.

July 13th, 1921.

P.S.—Voluntary contributions also increased greatly in 1920.

[We appreciate our correspondent's care of statistical truth, and regret having been misled by the "Evening Standard." Referring to the Official Year-Book of the Church of England we find our correspondent's figures to be quite correct, and are obliged to him for setting the matter right.—Ed.]

AN OCCULT PLAY.—Under the auspices of the Union of East and West an occult play called "Affinities," by Zula Maud Woodhull will be given at the Prince of Wales' Theatre on July 26th at 2.30. The truth conveyed in this drama has long been known in the East, and throughout all ages and in all countries the presence of occult forces and the consequent subtle influence of one life upon another have been vaguely felt. But the scientific expression is given for the first time in the West in this play. The cast includes Lucy Wilson, Barbara Everest, Florence Buckton, Hazel Jones, Hugh Bayly, Arthur Vezin, Gordon Bailey, and Frederic Sargent.

O Lord of Nature's life and light,  
In us thy living power be shown  
To melt the self from heart and sight,  
Thy might to feel, Thy will to own—  
That thus our kinship we may prove—  
O Lord of Life, enlarge our love!

T. T. P.

### "OPTICAL WAVES AND THOUGHT WAVES."

Mr. C. V. Tarr (Exeter) writes:—

The communication sent by D. D. which appears in *LIGHT* of the 2nd inst. (p. 432) under the title "Optical Waves and Thought Waves," contains some extremely interesting statements. One particularly struck me, viz., that the human eye gives off an emanation or radiation in the act of vision.

In view of the announcement in the "Daily Chronicle" recently that Dr. Russ, M.B. (Lond.), M.R.C.S., L.R.C.P., has invented an instrument capable of responding to a hitherto unknown ray from the human eye, I think this statement worthy of attention. Of course, it is only another instance of the knowledge and prescience of the spirit people being superior to that of men on this side.

For some time past I have suspected that the eye plays some part in the movement of the sideric pendulum. It is very difficult to prove this with the pendulum, which will only move in contact with the hand. But I have noticed that if I close my eyes and then after a few minutes open them again, the action of the pendulum is very much weaker by that time, and sometimes has almost completely stopped. In a short time, however, with the eyes open it will move more strongly, regaining its original vigour. I have noticed this ever since I began experimenting with the pendulum, but I confess that I had not conceived that a definite ray proceeded from the eye, which might be concerned in the production of the movement. I had thought rather, that with the eyes steadfastly fixed on the instrument, a thought-force might be generated which sometimes helped the movement.

Another line worth following up, I think, in the light of the new discovery is the fact that healers all through the ages have healed persons by the power of the gaze alone. I know of firsthand cases. A friend who has great healing power tells me that her most potent healing force is exerted by the gaze. *She had no control of this gaze.* The power simply possesses her, and is focussed in the eyes. Patients say that they feel this force of a look running through the whole body like an electric shock, and relief usually follows. Truly, science, with heavy feet, treads in the wake of the Spirit.

### ANSWERS TO CORRESPONDENTS.

JUSTICE (Hastings).—It is true that a thing must be either right or not right, but surely that is an abstract view of the question. In this matter of vegetarianism, for example, it would be wrong for you to eat meat if you felt it was against your highest interests; but what about a Greenlander or a Laplander? Even if he were a Spiritualist he would have to go on consuming animal food, because his climate requires it, and he would have little or nothing else to eat. We do many things which would be wrong for people in other lands with other religions and customs; and *vice versa*. What is wrong to you may not be wrong in another. There are great rules of right for all mankind, but there are smaller questions which each must settle for himself. He must not try to impose his particular law on others. "If each would mend one we should all be mended."

MAXIM.—The allusion is doubtless to the statement of Madame Guyon, the mystic: "I understood that God wished to teach me that the language of angels might be learnt by men on earth—that is, converse without words."

JOHN YOUNG (Largo).—Your letter and the verses are welcome, although the latter offer us nothing suitable for quotation in *LIGHT* this time. Thank you for your good wishes and the news you give us.

MRS. I. M. HUMPHRY.—The Psychomotormeter was invented by Dr. Mansfield Robinson. It is made of aluminium, and the force supposed to influence it is described by the inventor as "soul force."

PHOTOGRAPHIC STUDENT.—Yes, the practice of using a hymn or prayer as a prelude to an experiment in psychic photography may be overdone, but it is quite understandable on the part of those mediums who hold their gift sacred and recognise the existence of the unseen world.

W. BAYNFORDE.—"Procul, O! procul este profani" may be translated, "Retire, retire hence, ye profane ones!" It was the beginning of the invocation used in the Eleusian mysteries.

### NEW PUBLICATIONS RECEIVED.

"The Origin and Problem of Life: A Psycho-physiological Study," by A. E. Baines (Routledge, 3/6 net).

"The Ruins: or a Survey of the Revolutions of Empires, to which is added The Law of Nature." By C. F. Volney. A revision of the translation of 1795 with an introduction by George Underwood. (Pioneer Press, 5/- net.)

## 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.

### DETECTING SPIRIT PRESENCE.

"LYLEAF" writes: "We are constantly being told that we are surrounded by unseen companions, guides, spirit friends, and so on. Now at circles and when people are sitting together privately, they have sensations of cold, and otherwise feel themselves physically affected. This is attributed to the presence of spirits. But if so, and spirits are always with us, more or less, why do we not feel so frequently? One would expect it to be an almost constant fact, if the Spiritualist teaching is true in both cases." In reply, I would ask if my correspondent really believes that spirits are always with us, more or less? There is much evidence that this is not the case, and besides, it is against reason, if it is true, as we are told, that the next life is one full of activities. At the same time it is certain that spirits are often present without our being aware of the fact. To feel their presence requires a state of placidity and a degree of sensitiveness, as well as a mental and spiritual picking-up with the Beyond. In other words, spiritual perception has to be awakened. If this were not the case highly developed sensitives could not carry on the business of their ordinary lives. They "cut off" their psychic consciousness while going about their daily affairs. You and I do it, too, unconsciously, in our outer normal consciousness when we pass, without seeing, a friend in the street.

### WHAT IS THE SUBCONSCIOUSNESS?

J. C. (Glasgow).—A whole article might be devoted to the question you raise, which is not at all easy to answer in a few sentences. Leading writers on Spiritualism, as you say, frequently refer to the subconsciousness as the source of some (not all) communications supposed to come from spirits. There is a conscious mind and will which we exercise in our everyday life, but there is also a subconscious part of us which carries on some of our work without any direction from us. The heart beats, the blood circulates, the food is digested under the direction of an intelligence which operates independently of our conscious minds. On the mental side of things, this applies to many operations which are at first carried on with difficulty and by the exercise of our wills, but which afterwards become automatic—that is to say, they are done by the subconsciousness. One need not give examples of this—they are common and obvious. Beyond this stage come, for example, "dream states," in which the unconscious mind will weave all kinds of fancies that have their origin in the mind itself, freed for a time from the direction of the conscious will. Another step beyond this brings us into the region of definite and evidential examples of spirit communications—the action of intelli-

gences outside ourselves. These may occasionally be coloured or perverted by the action of the subconscious part of the person through whom they are transmitted. This is to deal very briefly with a large question; but it may be of use to you in gaining a better understanding of the subject.

### DOES OMNISCIENCE INCLUDE THE NEED FOR JUDGMENT?

G. T. Foster.—Your question as to the accuracy of writers on Omniscience as exercising judgment involves the old question of the Absolute and the impossibility of speaking of it in any but relative terms. In reply to your objection, Dr. Powell writes:—

"Judgment is not merely ascertaining whether impressions or ideas agree or differ. Every judgment is a partial interpretation of reality, becoming more and more complex, and involving a wider and wider range of reality as knowledge advances. This judgment ranges all the way from the simplest act of perception performed by the child who says 'This is a dog,' to the embracing and interpretation of the whole of reality in an ideally perfect judgment by Omniscience. The wider the knowledge the better the capacity for judgment. I must say I am amazed at the suggestion that it is only 'lack of information' which renders necessary an act of judgment. On the contrary, the wider the information the more complete and perfect is the judgment."

### MEMORY BEYOND THE VEIL.

G. WILSON.—The best way of replying to your question may be to quote the following passage from a recent book, "The Fringe of Immortality," by Mary Monteith (p. 82): "A short memory is not characteristic only of the dead. If we consider how elusive it is in life, and with what difficulty old memories are awakened, more sympathy will be shown with those on the other side when disappointing messages, which are perhaps distorted out of recognition in the transit through another's mind or brain, are received. The delicacy of telepathic communication, to take but a normal method, can only be realised through practical experience, and, like experiments [in telepathy] with the living, make one wonder how the dead ever manage to convey sensible messages at all. It is no good underestimating the difficulties of communication, and not the least is the lapse of memory on the part of the inquirer with regard to certain points raised by the communication." We would recommend you to read the book. It clears away many of the objections and difficulties of the inquirer.

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Mr. HAROLD BAYLEY has presented the whole Edition to the "Light" Development Fund, so every copy sold will in future help this fund.

## RAYS AND REFLECTIONS.

In the "Sunday Express" Mr. James Douglas deals trenchantly with the disease of the age. He says, "England has no time for God," and repeats that striking sentence several times in his article. He speaks of the dull incapacity for the higher joys, the finer raptures of existence—the "ignoble fear of rest and quietness and solitude and silence." It is all sadly true. That is why Spiritualism is in the world to-day to provide an elixir, to show a more excellent way, the way of the Spirit.

The July issue of the "Sovereign Magazine" contains a story, "The Power," by Kathryn Rhodes. It tells of an old woman, a reputed witch, living with her son, a hulking poacher, in a lonely cottage on a country heath. The old crone tells fortunes to the swains and lasses of the neighbourhood, and is visited by police officers, who design to entrap the woman in the usual way. But they have reckoned without her "power," which, as she says, "comes and goes," for indeed she has admitted to a previous visitor, a village girl, that when the power is absent she "makes up" her prophecies. The power having come upon her, she astonishes the police officers with a story of a murder in the neighbourhood, the perpetrator of which one of them (a detective) is endeavouring to discover. She identifies the murderer as her own son, and he is arrested on his return home—a dramatic story with a moral concerning the true inwardness of fortune-telling.

I have referred before to some of the remarkable predictions made by Andrew Jackson Davis in the 'fifties of last century, when he foreshadowed the electric light, the automobile, aviation, etc. I am reminded of one of his prophecies by an article in an American magazine which deals with the fact that the problem of generating electricity from the wind has been solved by the engineers of the Perkin Corporation, acting in conjunction with the Westinghouse Electric Company. Now, Andrew Jackson Davis not only foretold aerial flight, but said that the first method of propulsion would be superseded by the discovery that the force required could be generated from the air. The discovery of the American engineers is at least significant.

The Rev. Ellis G. Roberts tells me he is very pleased with the use made of the case of silver spoons which he presented to *LIGHT*, as described in the account of the Garden Fête. And he tells me of a curious coincidence in connection with it. But as at the moment I have not his permission to give the story I must reserve it for another occasion.

I have a lurking sympathy with the crank whose function in the economy of life is ordinarily misunderstood. He is usually a man of one idea, an idea in advance of his time, and generally contrives to be a nuisance. But this is the way of Providence in getting a new thought into the consciousness of the race.

I was told some time ago by a visitor to a certain café much frequented by reformers, that while there his attention was drawn to a strangely attired man, who was taking his tea with a little group of advanced thinkers. He was told that this man was a crank who made it a practice never to carry money. "Then how can he pay for his tea?" asked the visitor. "Oh, his friends do that," was the reply; "you see it is a new religion." "A new religion?" said the astonished inquirer; "why that's not a new religion. That's a very old dodge!" Yet even when laughing over the story I could not but feel that the man who thus disdained the use of money might be one of the fore-runners of that new and better dispensation in which the "cash nexus" and the commercial life will be superseded by a social system like that described in William Morris's "News from Nowhere"—a commonwealth where Service before Self was the rule and money was unknown.

LUCIUS.

### "LIGHT" DEVELOPMENT FUND.

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

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THE heavens were once given to the astronomer. No other starry system can be expected than was once delivered to the Chaldean star-gazers and their fellows in other lands. Yet astronomy has been finding out more about the heavens ever since, and the end is not yet. It is so with the truth of the Spiritual world.—"The Hibbert Journal."

## SUNDAY'S SOCIETY MEETINGS.

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

**Lewisham.**—*Limes Hall, Limes Grove.*—6.30, Mrs. Worthington.  
**Croydon.**—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mrs. A. Boddington.  
*Church of the Spirit, Windsor-road, Denmark Hill; S.E.*—11, open service; 6.30, Mr. T. W. Ella.  
**Shepherd's Bush.**—73, Becklow-road.—11, public circle; 7, Mr. H. Bolton. Thursday, 8, Mrs. W. Smith.  
**Holloway.**—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—To-day (Saturday), at 7, whist drive. Sunday, 11, Mr. T. W. Ella; 3, Lyceum; 7, Mr. Percy Smyth. Wednesday, 8, Mrs. E. Edey.  
**Brighton.**—*Athenæum Hall.*—11.15 and 7, Mr. Alfred Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. S. W. Roe; Mrs. Curry, clairvoyance.  
**Peckham.**—*Lausanne-road.*—7, Mrs. E. Orłowski. Thursday, 8.15, Mrs. E. Marriott.  
**St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).**—7, Mr. H. W. Engholm. Wednesday, 8, Mrs. Jamrach. Monday, 7.30, circle. Thursday circle discontinued.  
**Sutton.**—*Co-operative Hall, Benhill-street.*—6.30, Madame Rose, address and clairvoyance.

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"Inasmuch as ye gave ear unto the sighing  
Of the least of these, the children, of  
My care,  
Of your love from death redeemed them,  
or in dying  
Stood betwixt them and the shadow of  
despair;

"Inasmuch as, when the little ones did languish,  
Ye put forth the hand to make their burdens light;  
Inasmuch as, when they lay on beds of anguish,  
Ye were with them in the watches of the night—

"All the joy ye brought to light when sorrow hid it  
Now awaits you, an exceeding great reward,  
As ye did it unto these, to Me ye did it:  
Enter ye into the joy of your Lord."

"Lord, when sought we out the children that did languish?  
When put forth the hand to make their burdens light?  
Lord, we wist not when they lay on beds of anguish,  
And we slept throughout the watches of the night."

"Inasmuch as, though ye might not touch or tend them,  
Ye were with them in your love, to heal and save,  
And were hands and feet to those who did befriend them,  
By the gold and by the silver that ye gave."

JAMES BRUNTON STEPHENS.

and determine to "Fight the Good Fight" until triumph crowns our efforts.

The child you save may grow up to be just an ordinary man or woman—just one of the common people—or, it may be, you are nurturing the spark of life in some frail infant breast, who in later years, is destined to be a bright and shining light amongst men. No matter what the future—we all have a solemn duty to the present, and if we close our ears to the heartrending conditions of these little innocents—then we have disregarded—not only the laws of Nature and civilisation but the teaching of the Son of God.

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Little lives are flickering out whilst you hesitate. The cruel clutches of Starvation are tightening in torture on little spectral bodies. Save one or more to-day. Yield to the impulse of your heart and render a God-inspired service to these poor starving children.

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