

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, AUGUST 20th, 1921.

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,119.—VOL. XLI.

[Registered as]

SATURDAY, AUGUST 20, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

In that I shine confest
By my own light, in motion or at rest.
—ARIOSTO ("Orlando Furioso").

The protestation of one of the parties to a recent case in the Courts that his experiments in spirit communication were "all a game" recalled to our mind a passage in Andrew Jackson Davis's "Present Age and Inner Life," published in 1853, in which he gives the rationale of spirit intercourse and much valuable information almost entirely ignored by present-day investigators. He depicts a "sitting" by a family who wish to "have some fun" and who, flushed with mirth and excitement, seat themselves around the dining table "which, its character for honesty being long established, is at once beyond the possibility of mechanical deception and the suspicion of being party to any modern fraud." After sitting round the table for a short time one of the party proposes that they "call up" the spirit of their old dog, and the question is asked: "Table! will you tip if we ask questions?"

To the consternation of the party the table tips a short angle and returns to the floor, as significant of consent. "What can it be?" asks one. "Nothing but electricity," says the other. "How do you know it's electricity?" "Why, don't the paper say so?"

And after that it is decided to "call up" the spirit of the old dog, the experiment being of course "all a game":—

"Boss! are you there?"

All is silence. The effect of the previous surprise has not departed. The evening lamps are lighted, but there is something strange in the thought of seeing a table move without assistance from tangible hands. Slowly and noiselessly at one end it rises from the floor, and, by returning, produces three sounds meaning "Yes."

"Boss! give us a communication. I'll call the alphabet and write it down."

Slowly the table begins its mysterious work. The spelling goes on and the following is received: "Dear friends, I am happy to meet you all. Tell mother to weep no more when she thinks of me."

That clearly does not come from "Boss," the dog. As Davis puts it: "The work is accomplished! The

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family is silent. A mysterious quiet pervades the apartment which nothing disturbs except the low sobs of joy awakened in the mother's breast." That was written nearly seventy years ago, and countless experiments begun in the same way have had a similar result.

A correspondent in Wellington, New Zealand, sends us some information concerning the position of Spiritualism in New Zealand. It seems from the narrative that much of the subject is kept at a very low level, being too often associated with persons of very shady antecedents. The fortune-telling element is very much to the fore, and the little band of genuine Spiritualists have much difficulty in keeping the movement clean of undesirable influences. It is perhaps to the good that there have been several prosecutions of fortune-tellers—not an unmixed evil, although often, as we know, associated with much ignorant misrepresentation and veiled persecution of Spiritualists. Our correspondent, however, is not pessimistic. With cuttings dealing with the prosecution of fortune tellers our friend sends us a report of an address, "Is Spiritualism True?" by the Rev. Wyndham Heathcote, of which we give a *resumé* in another column.

We observe that an American contemporary, as an organ of Spiritualism, devotes some of its columns to recording the cases in which ministers of religion have been convicted of crimes. While we are aware that there is much provocation to excuse this form of reprisal, we cannot approve such tactics. They strike us as unworthy and undignified. It is never wise to descend to the level of opponents who use foul methods of attack. There are cases, of course, in which we may justifiably pay an adversary back in his own coin, but this is not one of them. There have been times in the past when Spiritualists have been literally pelted with mud. But they never pelted back. Happily those times have long gone by, and when it is moral or mental mud which is used the case should be the same. If, for example, the Church papers of the more supercilious type took to publishing scandals about the private lives of Spiritualists we should never reply in the same strain, although we fancy there would be no lack of material. We should leave it to the good sense of the community to see that such forms of argument are irrelevant, to say nothing of being childish and malicious. It is always the litigant with a bad case who, through his lawyers, endeavours to win by blackening the character of the witnesses on the other side.

MISS BESINNET IN BIRMINGHAM.—Miss Ada Besinnet, accompanied by Mrs. McKenzie, recently paid a short visit to Birmingham. A series of three sésances was held and these were attended by a number of well-known local psychical researchers. A wonderful range of phenomena was experienced and all those attending the sésances were favourably impressed by the facilities afforded by Miss Besinnet, in the way of investigation. Repeated attempts to photograph the forms that appeared were unsuccessful, as, although these were often clearly visible to the naked eye, they were not sufficiently actinic to impress an image on the sensitive plate, in spite of the fact that large aperture lenses and very rapid plates were used.—F. B.

✓ TELEPHONIC COMMUNICATION WITH THE NEXT WORLD.

SOME MOMENTOUS DISCOVERIES.

BY F. R. MELTON, B.Sc.

PRELIMINARY NOTE BY THE EDITOR.

Our readers have already had the opportunity of reading two articles in these columns by Mr. F. R. Melton, which we have reason to know have excited wide and deep interest. In an interview we recently had with Mr. Melton at Nottingham, we were greatly impressed by his clearly defined views and true scientific attitude towards the investigations he is undertaking. In view of the important character of the statements given in his article regarding telephonic communication with the next world, Mr. Melton, at our request, gave us some particulars respecting himself as a practical scientific worker, and his son, who is also engaged in scientific work, with a brief account of how he came into touch with the communicating spirit W. B.

Our readers will be glad to have these details as they throw considerable light on the statements made by Mr. Melton, and suggest a promise of more important discoveries yet to come from this source. The following is Mr. Melton's preface to the paper given below, entitled "Some Momentous Discoveries":—

PREFACE BY F. R. MELTON.

I remember, as a boy at school, I wrote in my copy-book, "Too great a familiarity oft breeds contempt." I am afraid I have become so familiar with my friends in the higher life that I have forgotten that others are wondering how this came about. Let me try and briefly explain.

Some thirty odd years ago I had a very remarkable experience of living in a "haunted house." I had just returned to England, having been one of the exploring party that went to the southern part of New Guinea when the British Government took over that large island in 1885. I thought I knew all about such things as haunted houses, and could soon explain all that was supposed to happen, but I was mistaken. What happened was impossible of explanation by any of the ideas I had formed upon the subject. So in company with five others, we set out to prove either that spirits of the dead did return, or that some other cause produced the phenomena that took place at the house in question. I am not going now to attempt to narrate all we did, but what I want the reader to understand is, that after six years' careful investigation, we were convinced beyond all doubt of the reality of spirit return. I left Birmingham for Bristol, and again this subject was brought to my notice; I joined five gentlemen who wished to investigate on strict scientific lines, and our researches went on for nine years.

I have witnessed all classes of phenomena, in many parts of the world, and when speaking upon this subject at the Nottingham Cosmopolitan Debating Society a year ago, I was asked if I would join a body of impartial but sincere investigators, and give them the benefit of my experience in conducting a series of trials in spirit phenomena. This I did, and one evening while attending one of the sittings at a friend's house, I received a message, requesting me to have a sitting at home, with members of my own family. My wife was very pleased at the thought of having our own private circle. Of course, the subject of Spiritualistic phenomena was a familiar one to us, but since coming to live in Nottingham we had never thought of having sittings at home. I had satisfied myself on the reality of the thing—and so let the matter go.

We sat for the first time on Good Friday evening. There were present my wife, my daughter, my second son, a gentleman friend who was staying the Easter with us, and myself. Now, my eldest son was not at all interested in this matter, he treated the thing as a joke, and when he came into the room about 10.30 p.m., he was very much amused to see us sitting at a small table, and as he said, tipping it up just how we pleased. But an experience was awaiting him that was to change the whole tenor of his life.

I must go back a little in order to explain. When war broke out my son was at one of the very large electrical works close here, and as he had good knowledge both of the construction and working of telephones he at once volunteered for field service. He was accepted, and went to the war. In the following November he was badly wounded, and rendered unfit for active service, but his knowledge of telephony was of use to the Government, and he became

lecturer and instructor at one of the Army Schools at an important city in the North of England. Often he had to go to different establishments in the city to procure certain electrical apparatus, and at one of these establishments he met a most estimable young lady. Their friendship grew, and in due course she came to see us during my son's leave. She endeared herself to us, and we all hoped some day to call her one of the family, but a short illness took her to the higher life. Now, she was well versed in matters electric, understood wireless telegraphy, and could rattle off the Morse code at a great rate.

To resume. It so happened that at our sitting on the Good Friday, just as my son came into the room, we were receiving a message purporting to come from this young lady, whom I shall refer to as J. F. We had upon the table a card, with the alphabet in large black letters upon it, and were spelling out the message when my boy came into the room. He passed a jocular remark; when my younger son said, "Shut up! we are getting a message from J." His brother smiled, and shook his head, and when the message was complete he doubted its accuracy. We had during the evening been having a series of little taps that sounded between the card and the table, and my eldest son at once said, "If you are J. at the table you can rap me out a message?" Instantly came the reply, "Yes." My boy sat down and in a few seconds they were dot-and-dashing it as fast as they could go! I saw my son's face change colour, and his whole manner became serious. At last he uttered a favourite expression of his when anything occurs to astonish him. He said, "Well, it's a devil." "No!" rapped the table, "it's J." My son then told us it was J. indeed. She had given him their own private code signal, and had answered questions on matters only known to themselves. She is a constant visitor to us now; she has sat by the side of my boy in our room, we have all seen her, and she has brought us beautiful flowers that fill the room with their perfume.

Now, she knew my temperament, and my mode of life, and as she was anxious to help us in our family and investigating circles, she recognised that we wanted to get in touch with some one who could tell us something, and who would not be afraid to be questioned. She informed us one evening that there was a gentleman who had been watching my son all through the war, and who had, unknown to my son, often helped him in many of his electrical experiments, and other scientific matters in which he was interested; furthermore he had often, she said, been in my surroundings, but could make no impression upon me, but he understood what kind of mind I had and he knew he could be of use to me if I would only become sympathetic towards him. I told J. that I should be delighted to meet him, and she then told us his name, and said if my son would only become passive he would control him, and we could then talk matters over together.

Previous to this, my wife's brother, who was killed in the war, tried on one or two occasions to speak through my son, but was not successful. One evening, five weeks after our first sitting, my son was sitting back in the arm-chair enjoying what we thought was a brief nap. I was playing the "Moonlight Sonata"; my wife and daughter were reading. Suddenly a deep, manly voice said, "Good evening, Mr. Melton. I have taken the liberty of coming and making myself known to you. I am W. B., whom Miss J. F. spoke about." Our surprise having calmed down, we at once expressed our pleasure at having him amongst us. We talked until after two o'clock in the morning, and when at last he took his departure, promising to come again as often as we wished, we realised that we had been talking to no ordinary person. Not only was his language of the most elevated kind, but his knowledge of the various subjects we discussed was profound.

We have learnt to know him intimately, and now entertain for him sentiments of respect and affection for his goodness and untiring patience he shows over the many complex questions we ask him. He is ever ready to give us demonstrations of phenomena. The only regret we have is that my son is oblivious to it all. He is in the deepest trance, but W. B. says the time is soon coming when he will be actually one of us. He will be able, without controlling my son, to make himself visible at any time we sit, and he

will then talk to my boy, and tell him all the good things he has in store for him.

I thought I knew much of the phenomena of Spiritualism before I met my friend W. B. No doubt I did, but best of all I am now learning the laws that govern them, for when a man takes any real interest in scientific matters he is always anxious to know the explanation of all the phenomena he observes. When I mentioned this to W. B. he said, "Quite right; get to know all you can, but what then? What will you make of it? Will you be afraid to tell it to others?" I laughed at the idea of being afraid—I who had travelled to most parts of the world, who had penetrated far into the jungles of India, who have lived a wild life in the Gulf of Carpentaria, to say nothing of my adventures among the islands below the Great Barrier Reef—frightened to tell any one? Of course not! "All right," said W. B. "I will put your courage to the test some day."

Had I known what he had in store for me I might never have written these articles. The conversation took place at a sitting we had on Thursday night (June 9th last) and on the Sunday morning following I had to go to the G.P.O. to send off a telegram. Now, I never go to church, unless it is out of curiosity to hear some parson whom I have not heard before, and as I had the whole morning before me I looked in the newspaper to see what was on. My eye caught the announcement that at the Spiritual Evidence Society a Mr. W. R. Sutton was speaking, and would give clairvoyant descriptions. So I thought I would go and see if he could describe W. B. to me. I went, and judge my surprise when the President came up, and told me they had met with a disappointment. Mr. Sutton could not come, would I take the platform? I was just going to refuse when something said, "I'll put your courage to the test some day." I had not the least idea what I was going to say or do, but I said "Yes." When I got on to the platform, of course I was not nervous, for I am used to public speaking. I certainly felt strange, and when the President asked me to open the proceedings with prayer I realised then how much courage I had got, for I had never prayed in public in my life before. (Only once in my life was I ever asked to do such a thing, and that was when we were shipwrecked off the coast of Japan. I told my mates they had far better watch me swim!) Well, I got through somehow, and I was asked to take the evening service, which I did. At night we had a sitting, and W. B. was more than kind in his expressions of approval at my endeavour, and he told me he was a member of a band whose work it was to convey to earth the truth of the life to come, and I in my humble way could help in doing my "bit." So these scattered articles are a slight attempt to show my gratitude for all the kindness and knowledge that W. B. has shown to me; and if in any way they are of help to others in learning and spreading these great truths, then I feel that I have not lived in vain.

SOME MOMENTOUS DISCOVERIES.

By F. R. MELTON, B.Sc.

When some few months ago the newspapers were stating that at certain of the wireless stations strange and unaccountable signals were being received, many were the suggestions that perhaps the inhabitants of other planets, such as Mars, were trying to get into communication with us; but soon a supposed satisfactory explanation was forthcoming, for what at first appeared to be weird and mysterious.

My son who, during the early part of the war was attached to a corps of wireless and ordinary field telephonic work, says that on many occasions he received disjointed messages, and parts of strange questions, nearly always unfinished, and he was quite at a loss to account for these peculiar occurrences. Were they trials on the part of our Spirit friends, of

A NEW MODE OF COMMUNICATION?

Perhaps some day we shall know.

Since peace "broke out," and my son had become interested in all phases of psychic phenomena, he has often referred to these strange happenings, and when our friend and guide W. B. was able to speak to us from the world beyond in the direct voice we asked how it was that all our friends on the other side could not speak to us in a like manner? He replied that it was the want of knowledge on their part of how to use the ectoplasm drawn from the medium for vibratory sound purposes. When discussing this matter, and the laws that govern this class of phenomena, he further told us that it was a blessing that our friends in the Higher Life did not understand how to use these forces, otherwise pandemonium would reign supreme. Alluding to the questions and disjointed messages my son had received and heard during his work in the early days of the war, W. B. said that so extraordinary were the mental conditions of some of the soldiers—conditions brought about by the terrible stress of the war—that often it was quite easy for our spirit friends to speak direct, and also show themselves in a materialised form, and that many of the experiences which have been ridiculed as the effects of a distraught mind,

REALLY HAPPENED,

these manifestations generally occurring when the recipient of them was most calm.

The recounting of these incidents naturally led us to enquire into the various laws or conditions that governed these occurrences, for it must not be forgotten that to one who has had some little scientific training the first thought that occurs after the recounting of any item out of the ordinary run of life is, How did it happen, what is the agency at work? Now, it has generally been laid down that if a voice had been heard in the interior of some holy place, such as a monastery, cathedral or convent, it is some Angel of the Lord, or the Lord Himself speaking; but if some voice speaks to me in my little study, it is considered to be some emissary of his Satanic Majesty. The scientist knows that it does not matter whether it is an Archangel or a Devil that speaks; the same laws of sound have to be put in motion, and at present all we want to know is, how they do it: we will decide afterwards as to the merit or demerit of what is said.

Now, I do not wish to give a lengthy dissertation on the laws of sound production. What sound really is no one knows; we can only deal with its effect, and how that effect is produced, in its relation to the capacity of the human ear. This capacity may be summed up in quality, pitch, and intensity. An audible sound produced by the larynx, and affected by its passage outwards through the mouth and other cavities, we call a voice, but the point I wish to call attention to is that, in reality, when we speak the vibrations coming from the mouth strike the air, producing sound, and that all forms of wave-motion in sound may be reflected and refracted.

This process is

STRICTLY MATERIAL,

and can only be produced by using the properties of matter. Now, our Spirit friends have no power over the properties of matter in its ordinary state of inertia, as we understand them. The Spirit form is in, and of, the ether, and we

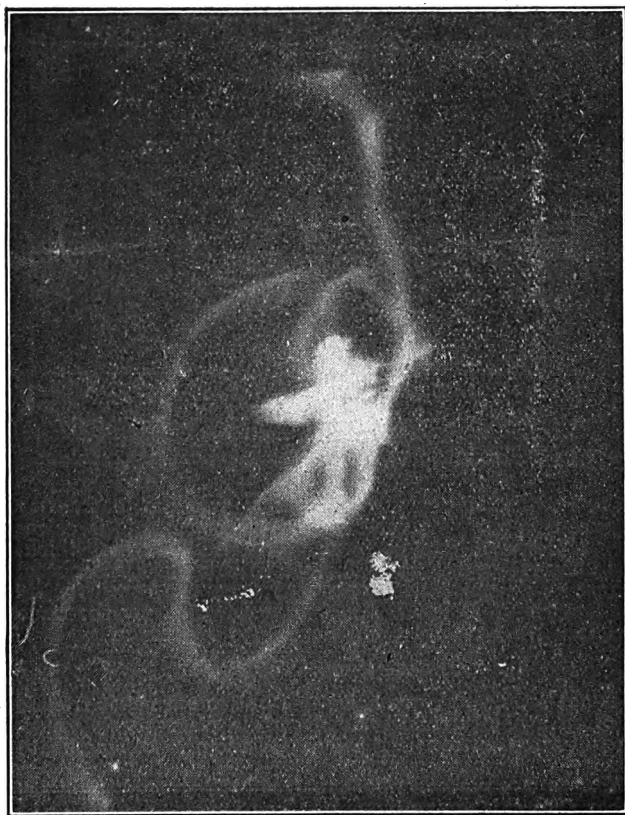


ILLUSTRATION NO. 1.

Showing a wreath-like formation of Ectoplasm from the actual photograph taken by Mr. Melton. In an interview with us he stated that the Ectoplasm appeared suspended like a wreath of tobacco smoke whilst he took the photograph, using a blue shaded electric light for the exposure, the Ectoplasmic wreath remaining stationary; and the three centre points showed very plainly against the less dense wisps of Ectoplasm.

have no means of judging what the properties of ether are, for no one has ever been able to examine the ether pure and simple; whilst any idea the spirit friends are able to impart regarding this marvellous substance has always to be explained in terms of matter, for we are incapable of comprehending what is meant by any other process. Thus, in order to give even a slight idea of the unknown forces of the etherial life, we are compelled to distort the real meaning in the process of translating the actual state of things into our material language and understanding.

As far as I can gather from lengthy conversations, and abstruse arguments with my colleagues in the higher life, the situation is something like this:

Our friends do not speak to each other as we do; they do not see each other by the process we adopt, nor hear

sound by the same methods. In all those cases on their side it is the operation of

MIND UPON MIND

through the substance of mind—difficult as this is to grasp fully. How, then, can the etherial beings speak to us in the material voice? That is what we want to know. Let me at once say that no instrument can be made, however delicate its construction, that of itself will enable us to hear our spirit friends speak, for the simple reason that they cannot talk or speak as we do. When we can evolve an instrument capable of thinking and having a mind of its own, then our friends on the other side will chat with us night and day. Spirits can only use mind, and the substance of mind, the ether and the vitalised ether, or ectoplasm.

Now, let me try to explain how we can assist our friends in using this mind substance, so that we may

HEAR THEM SPEAK TO US.

As the ether saturates everything and is entirely independent of matter or inertia for its action, you will at once realise that one cannot isolate any one portion or particle of this ether. If one were to make a box of thick steel, the ether is in the steel as well as being inside and outside the box, and our friends, being in and part of this ether, can pass through all matter, just as the ether does. If, for instance, a spirit form agitate the ether inside the steel box, the agitation passes through the steel, just as easily as if the steel had not been there; therefore, it is impossible by the device of any trumpet, telephone receiver, or isolated box, to imprison or confine to their localities the ether vibrations. It must be remembered that we do not yet know if, even in wireless operations, the ether is really the medium

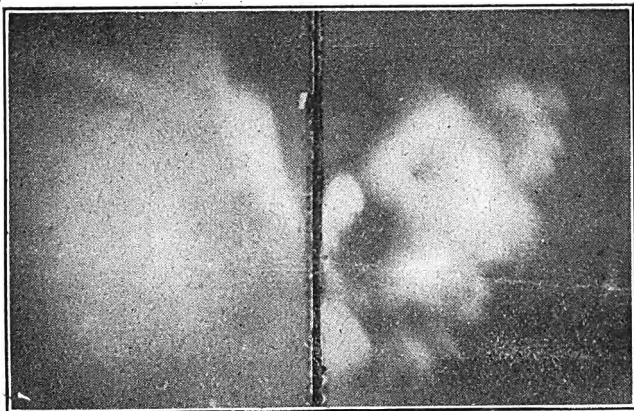


ILLUSTRATION NO. 2.

From an actual Photograph taken by Mr. Melton of Ectoplasm, in cloudy formation gathered within the Trumpet used by him as a Direct Voice Telephone—his son being the medium.

for the transmitting of the electric waves sent out. Our atmosphere is composed of material atoms, and it is calculated to be somewhere between 700 and 1,000 miles thick. No one has yet been able to operate outside our atmosphere, and just as all matter is dependent upon the ether for its shape and being, so is the atmosphere governed by the same principle. We have all often heard the expression

"LIFTING THE VEIL."

This is not merely a figure of speech, but to our spirit friends it is often a painful reality, and certain atmospheric conditions will often make it impossible for them to communicate properly.

Those of my readers who have read "Raymond" will remember that this young man, who had lived in the midst of scientific surroundings and training, in one of his communications to his father, Sir Oliver Lodge, said: "There is always something oozing up from the earth, always something being given off." This is a kind of earth aura, and this something often prevents our spirit friends getting through to operate with us properly. Now, all these laws and peculiarities must be

STUDIED AND UNDERSTOOD

before any real progress can be made in coming to some method of establishing communication with the next life by the aid of any mechanical appliance; and, naturally, when we have mastered the significance of these complex conditions, it will materially help us in knowing what is required in the formation and construction of a spirit telephone. Many have been the experiments in this direction, and all have been doomed to failure, because the basic principles which govern such a possibility have been ignored.

It is the same with psychic photography. Having mastered the laws and conditions of this phenomenon, I am now able at any time to get psychic impressions when the necessary rules are complied with. When I put into operation the laws that govern the communication by telephone with

my spirit friends, I can talk with them as long as I like. Now, let me try and explain the laws that operate in the production of this phenomenon.

First, it must be remembered

SPIRITS CAN SPEAK TO US

only by the operation of material laws.

When a spirit actually speaks through a medium that medium is always in a state of complete trance. Inspirational or partly entranced mediums are in a large measure contributing agents to the communications received, and pure spirit messages do not come through, but when the entire mind-faculties of the medium are rendered submissive to the will of the controlling spirit, the ego of the medium is taken away, and the controlling spirit takes charge of the vacant body, and so uses its material vocal organs; but in this process it also uses the ectoplasm that remains in the body of the medium, and as the spirit control becomes more familiar with the mental and physical conditions of its medium's body, so does it become easy for it to use these forces in other directions. When my friend W. B. first took control of my son, he always spoke through his mouth, but gradually he was able to draw sufficient of the ectoplasm from my entranced son to build up the necessary material conditions for speaking in any part of the room, and not necessarily only in the cavity of my son's mouth. Naturally the reader will want to know how this is done. I have before (in one of my previous letters) explained the difference between the ether proper and the ether vitalised, or ectoplasm. Now, the personal ectoplasm of my son is taken by the controlling spirit, and he mixes a portion of his own vitalising powers with that of my son's, and can then draw this substance from his medium and take it, and attach it, to any article in the room. I asked to be allowed to see this ectoplasm in operation—that is, being used for direct voice production—and my friend W. B. gathered sufficient particles of matter from the atmosphere

TO MAKE IT VISIBLE

Also he made it partly luminous. I am sending the Editor a photograph of the wreaths of ectoplasm taken during one of our conversations. The ectoplasm was held stationary for sixteen minutes, while I photographed it. The little knots of light or thickened ectoplasm at the junctions of the wreaths of the same are the voice centres, and actually represent the spirit voice photographed. (See illustration No. 1.)

Now, this ectoplasm, when only very slightly thickened with particles of matter, cannot pass through other matter; hence, when the process is carried on in the tube of a trumpet, or the receiving box of a telephone, the sound conceptions can be easily set up in these localities. All controls, however, cannot handle their mediums as my friend W. B. does my son. If they could there would be

NO NECESSITY FOR TRUMPETS

or telephones; but with a little practice a control can soon set up very low vibrations, even while the medium is in a normal state. It is then for us, under these circumstances, to catch those low vibrations, amplify them, and pass them through our telephone so magnified that they become sufficiently dense for us to hear. There is indeed no reason why every operator should not be his own medium. All that he has to do is to supply the necessary conditions, passivity and receptivity, and he will soon attract those on the other side, who will respond to the affinity set up, and he will hear them speak much more clearly than we hear on an ordinary telephone.

As far as the construction of the telephone is concerned, I have made mine as follows:—

I have a twenty-three inch aluminium tube, open three inches at the mouthpiece end, and eight inches across the other end. In this tube, or trumpet, is formed the ectoplasm (see illustration No. 2) sufficiently dense to prevent it penetrating the sides of the tube; this gives

THE OPERATING SPIRIT

a good field for vibratory matter to work upon. At the large end of this tube I have a receiver connected with four of Fleming's amplifying valves, each valve capable of receiving ether vibrations of 10,000. This gives a sound vibration about twenty-five times greater than its normal first production, so that even with a very low sound vibration, not audible in the ordinary way, I am able to intensify it one hundred times, and so get quite a clear and loud articulation. This intensified sound-wave is then transmitted to a super-sensitive telephone or oraphone, the receivers of which are, of course, attached to the headpiece which covers the ears, and shuts out all other sounds.

With this simple apparatus, when my son is in the room and comes within a few inches of the receiving tube, without his going under control, we can converse with one or two of our spirit friends with ease. There are spirits who have not learnt how to draw from the human body, even in ever so slight a degree, the power necessary to put the vibrations in motion, in order to use the telephone, and consequently they are unable to speak through the telephone; but in

cases of this kind one of the operators on the other side receives their message and

TRANSMITS IT TO US.

I have had messages from all sorts and conditions of people on the other side, but we make it a condition not to deal with any message from a spirit unknown to us, unless the spirit gives his or her full name and address when on earth, or some circumstance of special identification, and I have been able to demonstrate to numbers of people quite unknown to me, that such messages have been sent. I am hoping shortly to give a public demonstration at one of the Sunday meetings of the Spiritualists' Society in Nottingham. Both my friends W. B. and C. S. are anxious that I should make the trial. The demonstration would take place in lieu of the usual clairvoyant descriptions, and the *modus operandi* would be for my son to act as the medium, and W. B. to operate the 'phone. Any spirit associated with any member of the audience, if able to work the 'phone, could

SEND A MESSAGE,

and the person in the audience would be called to the 'phone and receive the communication direct. I have every confidence that this will take place, for my friends in the higher life have never yet let me down; they always carry out what they say they can do.

I have only come to these conclusions after long and careful study, and innumerable experiments, in order to demonstrate if possible the laws that govern the phenomenon.

✓ SPIRIT AGENCY—OR COINCIDENCE?

A REMARKABLE STORY.

By M.L.C.

In October, 1920, a young daughter, a girl-friend, and I left Scotland to visit the place in France where my son was killed, in the hope of identifying his grave. We had corresponded on the subject with the War Graves Commission. I may say here our visit was successful, and the grave is now named.

I had not been well previous to the journey; indeed, the doctor's consent to my going had only been wrung from him at the last moment, so the journey from Scotland to Paris, and some hours beyond, seemed rather an undertaking.

We began badly at Victoria Station by being so late for the train to Folkestone that the guard was shutting the carriage doors as we hurried on to the platform. We seemed to be the only people who had not got seats, and the guard hunted up and down the train before he found a carriage for us. As he shut the door he remarked casually, "I suppose the gentleman has got the tickets?"

After I had explained that we were alone, and shown the tickets, I said to the girls it was odd the guard should have thought we had a man with us, as we three seemed to have had the platform to ourselves.

The next incident occurred on the following morning when we were on board the boat at Folkestone. We embarked early in order to get our seats comfortably before the boat train, with its crowds of passengers, came in. Very few people were on board at this early hour. I felt rather worried by the early start and by the passport complications. One of the sailors now asked if we would like to have chairs. When I had thanked him, and said we certainly should, he

BROUGHT FOUR CHAIRS,

and arranged them for us. "But," I said, "you have brought four chairs, and we only require three." "One for the gentleman," was his reply.

The third incident occurred when we were trying to get seats in the train for Paris. There had been the usual scramble through the Customs, and we three, followed by our porter laden with hand baggage, tried to find seats together in the crowded train. There were two seats in one carriage and one in another, so I asked a man already seated if he would mind changing into another carriage to allow of our all being together. Certainly, he would be most happy to oblige us, "but," he added, "where will Monsieur who is with you find a seat?" or words in French to this effect. Again the mysterious man!

It was not until a week or so later that it occurred to me that the three incidents on our journey, involving the apparent presence of an invisible fourth, might not be merely a very odd coincidence, but that the dear son, on whose behalf the journey had been undertaken, might have intervened to help us. He was always particularly anxious to save his mother from fatigue and trouble; splendid on a journey, looking after everything, always cool and unflurried.

Six weeks after our return I had a sitting with Mrs. Osborne Leonard, and in the midst of other matter, and without question on my part, came what follows:—

Feda said: "He was in a station trying to help you:

there seemed to be a sort of fuss, or difficulty. Something wasn't quite right—he was

"TRYING TO HELP YOU.

"He thought there was going to be a mix-up which would upset arrangements. Since you were here last I made a sort of pilgrimage with you." (The word "pilgrimage" had never been used nor had it occurred to us to use it in speaking of our visit to France; but it expresses the object of the visit better than any other word could do. Of course, the fact that I had been to France was never mentioned to Mrs. Leonard either before or during the sitting). "I was there with you in my spirit body, reminding you that I live now. . . . I live now and for ever. . . . God . . . guard . . . guard". . . . B. tried to impress, tried to make things easier. B. was worried about it, tried to help you—getting out, getting away from it." "I don't know what he means [this rather plaintively from Feda], but he seems to think you will." "Trains, he is going back to trains again, and looking as if he was worried at the time. He was helping, he couldn't do very much, but he tried to . . . train—guard—crossing, all mixed up and connected. B. says he was there. He is glad something did not happen at another point. He was pleased with the pilgrimage—he was trying to tell you he could be with you just the same as when he was here."

These remarks of Feda's seemed to point to the fact that a big effort had been made to help us in our difficulties on the journey, but it is evident the communicator is not sure how far he had been successful in making himself seen; "trying to help" would mean this.

It would be of great interest to the writer if some reader of LIGHT has had a similar experience of a guardian presence being visible to strangers, while invisible to the ones who were being shielded. I remember having read an account of a murderer lying in wait for a man who usually passed through a lonely wood at a certain hour. The man was, however, not alone as he himself supposed. Two men walked with him, so the murderer dared not attack. These companions were invisible to the man himself. But this is only a recollection. Possibly some reader may know a somewhat similar first-hand instance, and be willing to communicate it.

"NEW THOUGHT" FROM THE OTHER SIDE.

The publishers' announcement which accompanies "Thy Brother Shall Rise Again" (Christopher Publishing House, Boston, U.S.A., 1 dol. 50 c.) states that Miss Dorothy Pearce, whose name is attached to the book, is "a young college girl whose whole life and thought have been as far removed as possible from any idea of receiving messages from the departed." But the messages have come, and, judging from their impulsive character, probably come with a rush that would not be denied. Not all are from the automatist's brother; some are from various friends and relatives of the family; but one feature appears to be common to the experience of most, if not all, of the communicators—they claim to have known what it is to be met on the other side and helped by Christ Himself. The messages from Philip Pearce are, in general, of the usual type of communications of this kind, overflowing with the wonder of his new life, mingled with tender solicitude for his young widow and their children, and his sister and the old folk—but here and there a novel note is struck. We should imagine that brother and sister were not unfamiliar with New Thought ideas, for "Phil" insists that all evil, including "death, the crowning evil," is unreal and an illusion. Not only so, he repeatedly declares—and in this he is supported by another of the communicators—that he has experienced no change of body, that he has the same body he had on earth. There is, he affirms, only one body, and that is translated from stage to stage. "This is the fundamental thing to learn: that spirit and body are one and the same. . . . All is spirit, and spirit is substance." By which we suppose he wishes us to infer that the physical body that was put in the grave never had a real existence, but, like disease and death, was only an illusion—a mere appearance! It would seem also that Maeterlinck's vision of the hall of unborn children is not to be regarded as simply a poetical fancy. All life, says Philip—vegetable, animal and human (and the statement seems to accord to some extent with the views of our contributors, Mr. Melton and Mr. C. V. Tarr)—has existence, and is matured, on the spirit side before it appears here. He seems to mean that it exists as a thought in the great Creative Mind—a thought which to spirits on the other side may apparently sometimes become visible. In this way, he says, God saw each of us, a grown man or woman, before we were born. To the automatist's objection that that sounds as though all our acts were destined, her brother replies, "No, man is a free-will agent, but what his choice will be is already known by God." Absolute perfection is the goal of man's being, and "God sees man before his birth on earth, perfect and eternal."

* These two words came out as if Feda were trying different words, as she often does, till she got the right word—guard.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

THIRD ARTICLE.

By way of varying the interest of these articles I purpose, on this occasion, to leave the mountain tops for the lower levels; in other words, not to deal with matters which tend to stress the mind, but rather to entertain it. It is a relief, not to say a necessity, at times, to descend from the heights, and pursue an easier path along the plains, especially if it leads in the direction we are going. The views may not be so extensive, but they rest and relieve the eyes.

MAN'S FIRST STATE AFTER DEATH.

As a man is, spiritually, when he dies, so he is on his re-awakening on the Other Side. There is no sudden or miraculous change into an angel of light—or a spirit of darkness. This is a fact repeatedly insisted upon both by the Vale Owen Script and by Swedenborg.

Progress there depends upon effort, just as it does here; and he who expects to enter Heaven as a special favour or without effort, will be disappointed. Man passes through more than one stage before he enters the Kingdom, but here we will merely glance at what our two respective authorities have to say on the subject of man's first appearance in the world of spirits.

Swedenborg says:—

"The first state of man is like his state in the world, because he is still in externals. He has, therefore, a similar face, similar speech, and a similar disposition, with a similar state of moral and civil life; so that he knows no otherwise than that he is still in the world, except when he adverts to the circumstances which occur to him, and remembers that at his resurrection the angels told him he was then a spirit. Thus the next life is but a continuation of the present, and death but the passage from one to the other."

The truth of the above remarks is well illustrated in an account given in one of the earlier Vale Owen messages of the passing over of a soldier during the Great War. His first question on recovering consciousness was to ask where his kit was; and it was only gradually that he realised his changed conditions. His language and demeanour were no other than what one would expect from a decent soldier lad. The communicator who relates the incident says:—

"Those who come over still use the manners and language of earthly speech. Some of you would be greatly shocked to hear the rather forcible phrases which drop from the lips of spirits when first they meet their friends of earth. I speak more especially of the soldiers who have fought in the war."

In another message we read:—

"When people first come out of the earth life into the first stage of their life eternal on this side, they are as they left the earth. They who have any serious religion at all continue their worship and manner of life, and conduct according to that religion as to its main and leading principles."

So much for the first stage. It may be of interest to record that Swedenborg affirms that there are three states (each involving many changes) which man passes through after death before finally entering either Heaven or Hell. The first state is that of what he calls his *exterior*; the second that of his *interiors*, when the real man stands forth; and the third, that of his *preparation*, which is a state of instruction. This is given by angelic instructors from various societies, in places specially appointed for the purposes, such as Colleges, Temples, Universities, etc., such as we get many glimpses of in the Vale Owen messages.

ONE METHOD OF COMMUNICATING.

There are many interesting passages in these messages dealing with the methods adopted by our friends on the Other Side to get into touch with us. The following is especially worthy of note as showing how a small group, or a number of spirits acting together, can so attune their minds as to become, for the time being, but one personality, as it were. In effect, such is sometimes the case, for their thoughts are focussed through another spirit, who acts as intermediary between the group and the person on earth they wish to communicate with. In the extract given below the communicator is explaining to Mr. Vale Owen the method adopted on that particular occasion:—

"Only in part are we able to make in anywise clear to you the method we are employing in this particular case. First then, here we stand, a group to-night of seven—sometimes more, at others less. We have already broadly settled what we shall say to you, but leave the precise wording until we sight you, and sense your disposition of mind. Then we take our stand a little distance away, lest the emanations of our several minds reach you in detail, and not as one stream, but as many, and so confuse you.* But from the little distance at which we stand they merge and mingle, and are focussed into one, so that by the time our thoughts reach you, there is unity and not multiplicity of diction."

A little further on he describes how and why they sometimes make use of an intermediary, in this instance, a female spirit whom they name "Kathleen," on and through whom they direct their thought stream for conveyance to Mr. Vale Owen.

All this is quite in agreement with what Swedenborg says with regard to one of the many ways in which spirits and angels can communicate with man.

"It is worthy of remark," he says, "that when angels and spirits turn themselves to man, they can converse with him at any distance. It deserves further to be mentioned that many spirits can converse with man at the same time, and the man with them; for they send one of their number to the man with whom they wish to converse, and he turns himself to him; the other spirits turn to their emissary, and by this mutual aspect concentrate their thoughts, and he utters them."

Seeing that the above was written long before modern Spiritualism had its rise, and a knowledge of communication methods only slowly accumulated, it is, to say the least, a remarkable pronouncement viewed in the light of the Vale Owen message.

HEAVENLY ARCHITECTURE.

No one who has read the Vale Owen Script can fail to have been struck by the beauty of some of the descriptions of the various Temples, Halls and Palaces there described. Indeed, Mr. Vale Owen seems to have taken a particular interest and delight in this feature of the Realms of Light. The impression left on one's mind after reading some of these word pictures is one of unparalleled grandeur; and if words can convey so much, what must the reality itself be!

I am not aware that Swedenborg has given any similar detailed descriptions, but he does refer to the exceeding beauty of the architecture of the Heavens. In speaking of the various societies there, and how each has its respective Governor or Prince, he says:—

"Their chief, who excels the rest in wisdom, dwells in the midst of them in a palace so magnificent that nothing in the world can be compared to it. The architectural features are so stupendous that I can with truth assert that they cannot, even to a hundredth part, be described in natural language, for it is Art itself there realising itself."

In another place he says:—

"I have seen Palaces beyond description. Their upper parts were refulgent as if they were pure gold, and their lower parts as if they were precious stones; and the splendour without was equalled by the magnificence within."

This latter quotation reminds me of the description given by Mr. Vale Owen's mother in one of the earlier messages of a visit she paid to the home of one "Prince Castrel," to where she was sent on a mission with four other women. They were told to search for a certain city in the mountains, with a golden dome in the midst of it. After a journey through the air over the plains, they find the city, and are met by the Prince, who conducts them to his home, a great Palace "with parklands before and around it. The building was immense, and stretched before us right and left, and had high arches, and entrances, and porticos; and, surmounting it, a great dome. It was the landmark we had seen when approaching the city, only we found that it

* It will be remembered that in my article on "Why Spirit Names are Hard to Communicate," a quotation was given from Swedenborg in which he stated that "thought diffuses itself in every direction in the spiritual world," a fact which, he adds, was entirely unknown in his day. Very few even to-day know it.

was not all gold, but gold and blue." They were led into the interior of the Palace, which "was lofty and very magnificent. The entrance hall in which we stood was circular in shape, and open right up to the great dome above. The rotunda was richly embellished with stones of many colours."

It was probably some such similar building that the great seer refers to. He says in another place:—

"The habitations of good spirits and angels have generally porticos, and long corridors attached to them, sometimes double, to walk in; the walls of which are constructed with much variety, and are adorned also with flowers, and wreaths of flowers most wonderfully arranged, besides many other ornaments. Their dwellings are also changed into more beautiful ones, in proportion as their spirits are perfected."

The Vale Owen messages also refer to this change taking place. This is the reason why, as we also read in the Script, that those who see these dwellings "read, not its character, so much as the character of those who inhabit it."

We shall see in a later article why it is that angels are so skilled in the reading of character from buildings, and other objects of their environment.

"LETTERS FROM THE OTHER SIDE."

ARCHDEACON WILBERFORCE AS A COMMUNICATOR.

Miss Dallas's admirable article narrating an experience of hers connected with the book entitled "Letters from the Other Side" (in *LIGHT* for July 9th, p. 442) interests me deeply and suggests an incident in my own experience of late. It was my privilege to know Archdeacon Wilberforce over a period of eighteen years, during each one of which I passed some months in Europe, usually leaving Italy in the spring for Paris, and moving thence, later, to London, where I availed myself of every possible occasion to hear the Archdeacon, both in his own church of St. John's and in his afternoon discourses in the venerable Abbey; and where, too, I had frequent opportunities of visiting his home. On my last visit, which was in the May of 1914, the day before I was to sail for Boston, he took me into his little study, where the walls were lined with pictures of Mrs. Wilberforce and other souvenirs; and, after a memorable conversation, gave me his blessing and I fared forth, little dreaming that I should never see him on earth again. In that visit he also gave me a very fine photograph of himself which, after arriving at home, I had framed and hung. During the summer of 1920 the Rev. John S. Moses, the first assistant minister to the Rev. Dr. Alexander Mann (rector of Trinity Church in Boston) seemed greatly attracted to the Archdeacon's picture whenever he came in, and I mentally questioned if I should not present it to Mr. Moses. The death of Archdeacon Wilberforce had made the portrait especially precious to me (as his last gift) and his friendship I held as one of the priceless things of life; but we do not lose any possession by giving it away, if the time and the gift are fitting, and I felt that if the beauty, the noble serenity, and illumination, of that wonderful countenance would be an inspiration to a young clergyman, then that was the appointed place for it to be. Thinking it over, I decided simply to ask the Archdeacon himself if he would like me to give the picture to Mr. Moses. I called to him in spirit; I told him that if the gift would be of aid to the ministry of a younger clergyman, I should wish him to have it, and I begged my revered friend to find a way to tell me. Five days went by and I had no answer. But I felt sure that I should have it (spirit to spirit) by telepathy.

THE ANSWER CAME.

I was walking down the street—not, at the moment, thinking of this matter at all—when I became conscious that the Archdeacon was speaking to me (not audibly, but falling on an inner sense in the most unmistakable manner). "Do you not remember," the inner voice said, "the talk we had about my own young curates?" Then it all poured through my mind—how on that very last talk I had with him, he had spoken at some length of his feeling for his assistants, and had said: "I never interfere with them; what God gives to them they must give out in their own way." Then, in an indescribable way, without expression in words, but overwhelmingly earnest and positive, the direction seemed to come to give the portrait to Mr. Moses. This was on a Saturday afternoon; that evening I took it from the wall, and at the early Communion in Trinity, the next morning, I asked the verger if he would kindly step across to the side door of the Brunswick (only a narrow street between this door and the cloistered entrance to Trinity) for the little package, and hand to Mr. Moses. When the young clergyman replied, by note, he said that the benediction of Archdeacon Wilberforce's face looking down upon him from the walls of his study would be the most wonderful inspiration to him in his chosen work. He also told me how, when quite a lad, he once went with his father (who was the Dean of the cathedral at Long Island City, New York) to

hear the Archdeacon preach in the Abbey, in a summer when Dean Moses had taken his son with him to England; and how the impressiveness of that service had remained as an influence in his life. This note from Mr. Moses confirmed my conviction (if any confirmation were needed) that the Archdeacon wished the young clergyman to have the portrait.

May I beg space for one more word on another but related subject? On opening the little book, "Letters from the Other Side," my eye first fell on the paragraph regarding the Holy Communion on page 56; and I was especially struck with

A CERTAIN SIMILARITY

of the expression regarding the perception, by the spiritual senses, of inward and spiritual grace—by a certain likeness in these words to some things that Archdeacon Wilberforce had said to me at different times, regarding the Sacrament. Another marked feature in these messages is that of the frequent quotation of some line, or lines, of poetry, which was most characteristic of the Archdeacon. Let any reader turn over the volumes of his published sermons and see how frequent are such quotations. Without specifying several other especial things in the messages that touch the vibration of my memory, as being so like him, I will only add that the more carefully I read this little book, the more I am absolutely convinced that it is directly stimulated, to a rather unusual extent, as automatic writings go, by the great Churchman and true follower of Christ, whose faith and friendship and fellowship all contributed so signally to the spiritual progress of his time.

This leads me to another instance of "automatic" writing which involves a curious psychological interest. Mrs. Jane Revere Burke, of Milton, a town near Boston, has recently privately printed a little book entitled "The One Way," which she believes that William James wrote through her hand. Mrs. Burke is an estimable woman of domestic life; she never saw Dr. James; she has never, she says, read a word that he wrote. Now one may naturally question, why, if the writer were Dr. James, did he select this medium? Or, if he were not, why and how should Mrs. Burke become so imbued with this belief?

The answer lies, I think, in a rather curious and complex occurrence. Mrs. Burke (evidently an earnest Christian of the Nonconformist type) had read with intense interest the book called "The Seven Purposes," and had (it would seem) become almost psychologised by it. She had also read Basil King's "The Abolition of Death," and was impressed with Mr. King's belief that the intelligence writing through his daughter's hand, claiming to be William James, was so in reality. These two currents linked themselves together in the mind of Mrs. Burke, a sensitive, and (in my opinion) combined to produce the writing which she ascribes to Dr. James, than which nothing could be more unlike him. Again, there is one entire paragraph quoted from "The Seven Purposes," included in, and ascribed to, Dr. James as part of his (alleged) automatic writing through her hand. That Mrs. Burke is quite sincere is evident; but I should say it could not fail to be undeniably evident to any friend, or reader, or student of William James, that he has absolutely no relation to this mass of communication. Psychologically, the instance is a curious one.

LILIAN WHITING.

The Brunswick, Boston, U.S.A.
July 20th, 1921.

THE UNSEEN WATCHERS.

The following reaches us from "Mercury," a journalist who has taken up the study of Psychic Science in remarkable circumstances, and has arrived at complete assurance:—

How solicitous are the care and watching of our Helpers is effectively shown in the following passage from a conversation between a Helper and his "man," a few days since:—

"I have been watching over Ethel to-day in your absence. When she was in a certain room she was sad. Do you know why? Well, I am afraid even to you I could not describe it. How strange, that when that child was brushing those long locks out, her mind was so entangled. Somehow her thoughts told me everything had seemed upside down and had gone wrong. The vision of the morning with all its bothers was in front of her eyes—the heat, close atmosphere—all these thoughts mingled. Then, when she turned round and looked at her face by means of reflection, she thought, 'I guess I am throwing a shadow with him on his journey.' Then she went downstairs, and while doing so all of a sudden such a bright light went through her, such a radiant light went all round and through her, and I thought, 'What a light for an earthly shadow to be wearing!'

"I followed her to a room where two people sat. (You see, I can see so well through her.) I knew they thought she was still worrying or thinking of the horrid time, but to their surprise she was bright and happy. I can hear the remark almost now as she went out of the door, 'Well, she looks happy enough.' Her inner mind was a light; her outer being was a radiance."

LIGHT,

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MASCOTS AND PSYCHOMETRY.

In a recent issue of "Nature" appears an article on "Modern Credulity," with special reference to the subject of mascots, which we freely admit, as a modern fad, is carried to ridiculous lengths. In the course of the article reference is made to the question of spirit-communication, as arising out of a consideration of the mascot-superstition, and the writer remarks:—

It is clear that these beliefs cannot be treated as being all upon the same level. Mascots are clearly a result of fashion and in a number of cases—probably the majority—the owners would deny any faith in their efficacy. They are just "for luck." The Spiritualist, however, holds his convictions with something of the fervour of a religious zealot, yet taking the beliefs as a whole they have one element in common. They represent a reversion to a very primitive type.

We could say a good deal upon the general question. We prefer here to confine ourselves to one or two salient points. We have never found that any system of beliefs or customs was all of it *pure* superstition. There was invariably some little core of reality at the back of each. That is why medical science, for instance, has had to admit that there was often a good deal of truth at the back of much therapeutic folk lore, which was at first dismissed as "old wives' tales." We have given instances in the past.

Now, what is at the back of the mascot idea? Surely a dim recognition of a fact behind what we know as "psychometry," involving the charging of material objects with subtle forces of a psychical nature. Those who have investigated the matter are familiar with the facts, and when we have facts to deal with, we can dispense, for a time at least, with their *rationale*. They ought not to occur—they are contrary to the laws of Nature, etc., etc. We are all familiar with the arguments of the theorists when asked to examine a new thing. Still the facts are there, and the facts of psychometry stand like stone. Material objects are in some mysterious way charged with subtle life essences, and reveal their stories when placed in the hands of sensitives. That does not commit us to a belief in all the fables associated with the mascot fad. No doubt such useful purposes as it may serve arise from the faith excited in the individual concerned, and we know the psychological value of faith.

We have heard or read many strange stories of the influence exerted by amulets and gems. Some of these appear to be fairly well authenticated. But even into these questions we need not enter. It is sufficient to note the facts recorded by the psychic explorer who finds that material objects—rings and other trinkets, for instance—may serve as focussing points for those subtle forces which we know as psychic, and may produce curious results by their interaction with the life or mind forces of persons sensitive enough to respond to them.

We may plead guilty to the charge frequently made that believers in these things are ignorant of the forces at work. That is so. We, for instance, could not explain the process by which these things happen. We only know that they *do* happen. Experiments in psychometry have proved them to us over and over again. We hand an old ring to a good psychometrist

and forthwith we get a history of the ring, descriptions of the persons to whom it has belonged—sometimes veritable portraits of them—accounts of episodes in their lives—all accurate—and are left to infer either that the ring is the storehouse of these memories or that it forms a kind of *point d'appui* whereby the psychic is brought into mysterious relationship with those memories or impressions wherever they are stored up.

There is plenty of superstition woven about the central idea. There is no superstition in the idea itself. Modern science is naturally shy of anything it does not understand or which it finds a difficulty in relating to received knowledge. But as it is all the time being driven by the impact of mental evolution to the region of the finer forces, we may reasonably expect that in the end these questions of psychometry, auras and other of the more subtle manifestations of life will come into its purview.

As to the divergence of the writer in "Nature" into the question of spirit existence we need not now enter upon that subject. Here, as in other directions, we are content to rest primarily upon our facts. It is unhappily the habit of the scientific critic to apply himself to the manifestations of popular credulity and to base all his generalisations of our subject on these. Now our attitude towards popular credulity is very much the same as his own, except perhaps that we may be a little more indulgent towards it as recognising the existence of a core of reality. It is very much as though a critical mind concerned with electricity at its crude beginnings considered only the popular superstitions concerning it and based his opposition to the new thing upon these alone. We know there were many wild ideas about the powers of "wireless" and of radium when first they were heard of. We recall how a practical scientific worker engaged upon the investigation of both some years ago deplored to us the nonsense written about each of them in the sensational Press. But the things were each a fact, none the less. And it is so with the theme with which LIGHT is concerned. They have each their experts—men of science, practical investigators. It is these who should be consulted by the critical inquirer who wishes to write usefully upon the subjects.

The most reliable authority upon psychical matters is the trained psychical scientist—not the medical man, the psychologist, or the clergyman, as such. That seems to be a matter of elementary common-sense. But apparently it will take some time for the idea to enter the mind of the man who discourses upon the subject from without and bases his generalisations simply upon an observation of popular reactions to the particular matters concerned.

IS SPIRITUALISM TRUE?

Though not giving a direct reply to the above question, which formed the subject of his discourse, the recent pulpit utterance of the Rev. Wyndham Heathcote, at the Unitarian Church, Wellington, New Zealand, is well worthy of notice. After remarking that Spiritualism had now to be taken seriously—that for good or ill it was up for trial by the modern mind—he pointed out that there was this to be said on its behalf, that it offered a rational and scientific philosophy of life. The theory of evolution had greatly assisted the acceptance of Spiritualism. When the human mind in any small degree grasped the wonderful evolutionary process from the fire mist to protoplasm, and from protoplasm to man, it was a little difficult to think that the undertaker called a halt. On the contrary, it was suggested that a process which began before and apart from this planet's individual existence, would continue off and beyond its individual existence. He submitted that anyone to-day would be justified in accepting the philosophy of Spiritualism, in view of the fact that so many, great scientists, who had spent years in examining the phenomena, had accepted it, just as people accept the evolutionary hypothesis on the authority of science although they themselves had not observed the facts upon which the hypothesis was based. After observing that no one could become convinced about Spiritualism without personal experience, Mr. Heathcote concluded by relating some remarkable experiences which he himself had undergone, and which he found himself unable to explain under any other hypothesis than that offered by Spiritualism.

FROM THE LIGHTHOUSE WINDOW.

The "Freethinker" is publishing a series of articles on Spiritualism, being impressed by the fact that the explanation of trickery does not at all cover the question. It justly points out that if mere trickery can be carried on generation after generation, and over an area practically co-extensive with the human race, the fact of trickery would be "slightly more wonderful than the alleged reality." Of course it would, but it is wonderful how many incredulous critics of Spiritualism were credulous enough to believe that the thing was all imposture.

The "Freethinker" also takes account of the fact that for one person converted to Spiritualism by professional exponents of the subject—whether real or sham practitioners—there are a dozen brought to believe in communication through happenings in their own families. Just so. That should make the average observer think. But the "Freethinker" finds an explanation for this which will be developed in the course of the articles. We shall look with interest for that explanation which, we gather, will do away with the idea of a spirit world altogether. Perhaps.

We may note in passing the "Freethinker's" contention that "those who approach the subject from a genuinely scientific point of view know that there is with Spiritualism no greater evidence of the existence of a future life than there is proof of a hell or a heaven in the visions of a mediæval monk." Well, we have met many men of scientific training who have entered the ranks of Spiritualists, and who do not "know" anything of the sort—they have arrived at a quite contrary conclusion.

According to the "Daily Express" a woman of seventy in the Hungarian village of Platjsky has been burned at the stake as a witch. She was regarded as a sorcerer who had communications with evil spirits. The difficulty in all these cases—which are always deplorable exhibitions of barbarism—is to determine whether the suspicions attached to the victim had any real basis or not.

We know from our study of witch-burning in the past that the helpless victims were in some cases obviously possessed of psychic powers, but doubtless there were many cases in which the accusations had no basis beyond fear, suspicion, and ignorant gossip. It is worth noting, however, that the attacks upon witches were as a rule occasioned not by their reputed association with spirits as such, but with *evil* spirits. The ancient law of England treated this supposed traffic with evil spirit agencies as a very real thing. Naturally, there was very little discrimination. The mere idea of spirits as communicating with earth at once conjured up visions of the Devil and his sprites, as we see in the case of Joan of Arc.

Mr. James Coates, who is staying at Montana-Vermala, one of the beauty spots of Switzerland, writes: "A clear blue sky is dotted by a few white clouds, and the greater portion of the Rhone Valley can be seen to the Simplon Tunnel, while the Weisshorn, Rothorn, and Gabelhorn lift their snow-capped tops to the heavens. Spiritualism is taboo here. To the Padre of the English Church it is foolishness; to the Canon of the Catholic Church a device of the devil. But LIGHT comes here, and I am happy."

The Berlin correspondent of the "Daily Express" reports a "murder mystery cleared up by a card fortune teller. A mechanic, one Fiek, was shot from behind while walking in the woods outside Berlin, the police failing to find the murderer. Some time afterwards a woman visited a Potsdam fortune-teller for advice regarding her husband who had been behaving in a strange way. The fortune-teller at once pointed out that the husband had committed a murder, and was sought by the police. In the result the man was tracked down, but committed suicide before he could be arrested.

"W. Crampton" (Stretford, Lancs.), writing in "John o' London's Weekly" about old-time records of "Healing Stones," said to possess an "aura" which exerted a healing influence when applied to swellings of various kinds, makes the following suggestion: "In the light of subsequent discovery the question arises as to whether the emanations of radium have anything to do with the alleged healing properties ascribed to the stones, and it would be interesting to get some further information on the subject. If their source can be discovered it may be possible thus to increase our supplies of radium; or, on the other hand, a hitherto comparatively unknown natural force may be brought to light."

The "Times" of the 6th inst. has a picturesque descriptive article on Cromer, which connects curiously with our recent notes on that resort.

From the "Daily Express" we learn that public demonstrations of hypnotism, spiritualistic séances and other experiments of a psychic character have now been forbidden by the police throughout Germany. The reason is that many crimes have recently been traced to unscrupulous hypnotists who have influenced their subjects to commit unlawful acts.

This step on the part of the German police is intelligible enough, for we do not at present look for the exercise of much discrimination by public functionaries, who are naturally ignorant of the whole subject. No doubt, when the matter is better understood, the necessary distinctions will be made. At present it is as though the existence of mischievous bands of religious fanatics, or of rogues acting under the cloak of religion, led to the closing down of all places of worship!

The commonness of the saying that "coming events cast their shadows before" does not make cases of presentiment of approaching calamity any the less mysterious. Such a case was revealed a few days ago at an inquest at Clacton-on-Sea on a young man named Phillips, of Harringay. His wife had had so strong a feeling that something untoward would happen on the first anniversary of their wedding that she had to be kept for a few weeks in a nursing home. When released she went with her husband to Clacton, and on their wedding anniversary he was drowned while bathing.

Mr. St. George Lane Fox-Pitt, we are sorry to see, has been the victim of a serious accident. Walking by the side of his bicycle near Chertsey, he was knocked down and run over by a motor lorry, with the result that one leg was fractured and so badly crushed that it is feared it may have to be amputated.

The Spiritualist movement is strong in Czecho-Slovakia. At a recent Congress one hundred and fifty delegates from Silesian and Moravian societies attended, and both these countries have their own Spiritualist papers. Courses in both the theory and practice of Spiritualism and propagandist lectures are being organised.

Mr. Duncan Campbell, in the course of a letter to the "Glasgow Herald," narrates his experience of a materialisation séance with the late Cecil Husk. He went as a stranger, but the séance had only commenced when one of the spirits addressed him by name and hoped he had a pleasant journey up from Scotland. What followed is thus described: "A number of spirits materialised and were recognised by the sitters. They spoke to us and allowed us to touch them. One of the spirits was an old lady. She appeared to be about 80 years of age, and addressed the gentleman sitting on my left, 'William, do you not know me?' He replied that he did not. She said, 'I am your grandmother?' He answered that his grandmother died when he was very young, and therefore he was unable to recognise her, but he said his grandmother was very proud of her hands, and he had a picture of her hands at home. If she would show her hands he thought he would be able to tell. She asked him to hold out his hands and she would place her hands on them, which she did. After examining them he said he had no doubt that they belonged to his grandmother, and the rings on her fingers which she had materialised were in his safe at home."

The Spiritualists of South Africa have welcomed the aid of that competent psychic researcher, Dr. Lindsay Johnson. Our contemporary, the "South African Spiritualist," says that he has delivered two interesting addresses, and that more are to follow. It is hoped to publish them in book form as text books for students.

In the same issue of our Johannesburg contemporary we note an outspoken letter from a Wesleyan clergyman, the Rev. A. E. Horsfall, who says: "Some eighteen years ago, at a critical point in my mental development, and when I was intellectually committed to materialism, the testimony of men like Alfred Russel Wallace, Sir Oliver Lodge, and others, as to the reality of psychic phenomena, shook my faith in scientific materialism and opened my mind to altogether new conceptions of the universe and wider views on religion. Since then I have kept in touch with your great subject, in so far as books could help me to do so. I am a regular reader of LIGHT, a really great paper. Spiritualism is doing a great and necessary work in breaking down materialism."

"DIRECT VOICE" MANIFESTATIONS.

RECORD OF A SITTING WITH MRS. WRIEDT ON SUNDAY, JULY 31st, 1921, AT 3 P.M.

Knowing that Mrs. Etta Wriedt, the well-known American medium for the "direct voice" was in London, I wrote to her for a sitting, and subsequently attended a private sitting on the above-mentioned date at the house in Oxford Gardens, Notting Hill, W., where she was then staying.

After greeting her, and exchanging a few commonplace remarks, Mrs. Wriedt, who seemed to be a woman of quiet manners, took me to a small room at the top of the house, suitably darkened against daylight, but fitted with electric light, and sat down in a chair against the wall, whilst I took a chair opposite to her, about five feet away. Midway between us was placed, standing erect on its wide end, a telescopic megaphone trumpet about three feet long, made, I think, of aluminium. She then switched off the electric light and the room was in complete darkness. Mrs. Wriedt remained in the normal state, and talked to me at intervals throughout the sitting, but not about my personal affairs.

After a few minutes of silence, I heard a strange kind of sonorous voice, which sounded like that of a man. The words at first were to me very indistinct, but grew gradually more audible. Mrs. Wriedt said it was a man who had come to meet me, and urged me to speak to him. He seemed to be giving his name, but I could not catch the words. She then said that it was an uncle, whose name was "William." I asked: "Is it William Taylor?" and understood him to reply in the affirmative. The voice grew more distinct, and the speaker said how glad he was to meet me, and that he often saw my father. I asked: "Is he here with you?" "Yes," he replied, "and will speak to you later." I remarked that I thought he would not have approved of this kind of thing in his earth life. "I belonged," he replied, "to a narrow creed, and did not know anything about it, but the old ideas are changing." "You have now," I said, "the larger vision." "Is it not the same with all of us?" he replied. On my remarking how difficult things were, he said: "But it is very general; the state of the world is a gigantic problem, and it is not finished yet." He then said good-bye, repeating his pleasure at having thus met me. I thanked him very much for having come, and Mrs. Wriedt did the same.

This gentleman in his earth life was a Wesleyan, with narrow religious views. He could not conceive the possibility of anyone obtaining salvation otherwise than when on earth, quoting the text: "As the tree falls, so shall it lie."

After a few minutes' silence, Mrs. Wriedt told me that she saw a kind of blue cloud forming over my head, which indicated that some one was coming to speak.

A little later I again heard a voice, but this time it sounded like that of a woman. It said: "I am your mother, and am so pleased to meet you here." I expressed to her my own pleasure. She added: "There is scarcely a night that I do not come to wish you good-night." I mentioned that my sister Ada had some months ago heard some one call her name softly one night in her bedroom. The voice replied: "I was there, and tried to say to her, 'Ada, you will get well.'" I asked her if she remembered my reading to her when on earth about Mrs. Piper (the well-known American medium) of whom she did not approve at that time. She replied: "Oh, my son, you must remember my early education, and that I was not brought up to understand such things. I thought that men like Sir Oliver Lodge and Dr. Hodgson were deluded." I asked her if she could tell me anything about Josephine. "She is so good and sweet," she replied. "Have you known her long?" I asked. "From the very first," she replied. "She was the first one I saw, and said to me: 'I have come for you, to take you with me.'" After expressing her love and pleasure, she then said good-bye. Mrs. Wriedt stated that my mother was in the Sixth Sphere.

After a few minutes' silence, I again heard another feminine voice, with somewhat different intonation. It said: "I am Josephine. Oh, my dear, what a beautiful experience this is." I expressed my pleasure at meeting her again. She replied: "It is only recently that I came to know that this was possible." I asked who told her of it, and she said that it was her father (if I heard her aright). "Is he happy?" I enquired. "Perfectly," she replied. "I am frequently with your mother," she added. "Are you in the Sixth Sphere, too?" I asked. "Yes," she replied. "I take care of the children, in the kindergarten." "Was it you who brought those children to me the other day?" I enquired. "Yes," she said. "I had seen you there before, so I decided to bring some of the children with me the next time for their education." This would appear to refer to a clairvoyant description given to me a few days previously at the British College of Psychic Science by Mrs. Brittain. She singled me out, and said she saw several children with me. She described one of them, a boy about 14, whom I could not recognise, but she thought he was connected with two persons named "Florrie" and "Ethel."

I remarked to Josephine that I had never heard her described at any of the public meetings for clairvoyance which I had attended. "No," she replied, "I never got an opportunity of showing myself, and I wanted to materialise, and

show myself plainly to you." "Do you know about Germaine?" I asked. "Yes," she replied. "Have you any message for your sister?" I asked. "Give her my dear love," she said. "She is very anxious about things," I added. "They will turn out all right," she said. "Do you think they will?" I queried. "Yes, I know they will," she replied, with some emphasis. A little later she said good-bye, after expressing her pleasure at this experience, to which I replied in similar terms.

Mrs. Wriedt at one time mentioned that there was some one named "Mary" there, and I replied that I had had an Aunt Mary.

After a few minutes of silence, I again heard a man's voice, which said: "I am your father." I expressed my great pleasure at thus meeting him. I remarked that he would scarcely have approved of this kind of thing in his earth life. "You see, my son," he replied, "I regarded it as uncanny and on a low level." I said, "So much depends, does it not, on the spirit in which one approaches the subject?" "And also," he replied "on the spirit in which we come." I asked if he approved of the work I was doing in connection with this movement. He replied: "What better work could you do, my son?" He added: "I am frequently with your mother. We are trying to build you up, physically, intellectually, and financially, and William is helping me." Mrs. Wriedt had remarked that my father wished to confirm what Josephine had just told me. My father also said: "Elizabeth is very pleased that she was able to show herself to you." I replied: "Do you mean Mrs. Willis?" To which he responded in the affirmative.

This would appear to refer to an incident which occurred to me recently at the British College of Psychic Science. The clairvoyante, Mrs. Johnson, of Hastings, was giving psychometrical readings of articles sent up to her on a tray by the audience. I had sent up a silver matchbox which I had worn for many years. In dealing with this, she described to me the spirit form of a lady, whom she saw, who had associations with Nottingham, and she also got the name "John" connected with her. This lady had also had a good deal to do with Manchester, but had afterwards lived in country surroundings. One or two of these details I could only identify the next day, and though I could not identify the description with any feeling of certainty, the totality of the clues mentioned strongly suggested to my mind the Mrs. Willis above named, who was called "Elizabeth."

My father now said that he must say good-bye and hoped that we should meet again in this way, which he described as a wonderful thing.

After a few minutes' silence, he again spoke, and once more said good-bye, to which I replied in appropriate terms.

Mrs. Wriedt then said that everything was at an end, and that my father was going home with me. The sitting had lasted about half an hour.

I have recorded the above mentioned conversations as accurately as my memory will permit, and although I do not claim that they are word-perfect, I think they are substantially correct, and practically identical with what was said.

I never felt the touch of the trumpet during the sitting, and, as it was quite dark, do not know whether it was moved from its vertical position on the floor. The comments of Mrs. Wriedt seemed to come from the place she occupied before the light was switched off, and the voices seemed to come from some position in the air between her and myself. I noticed no visual phenomena of any kind, and saw no other person in the house than Mrs. Wriedt. Both on greeting her and afterwards, she did not give me the impression of knowing anything about me.

In Vice-Admiral Osborne Moore's book entitled "The Voices" the remarkable "direct voice" phenomena obtained with Mrs. Wriedt are described at length.

ERNEST W. DUXBURY.

SWEDENBORG AND MODERN THOUGHT.—While far from regarding Swedenborg as infallible, Mr. H. Stanley Redgrove considers him one of the world's master minds, and holds that "his philosophical doctrines (or certain of them) are of the greatest importance in their application to the thought of to-day, and are much needed by that thought." To mark this importance and meet this need Mr. Redgrove has written "Purpose and Transcendentalism" (Kegan Paul, 5/-), a work wherein, starting with Swedenborg's doctrine of degrees, he applies it in succession to symbolism, ontology, physics, biology, and ethics. He concludes a closely reasoned study by quoting the dictum of the seer that "The uses of all created things ascend through degrees from ultimates to man, and through man to God the Creator from whom they exist." "Such," remarks Mr. Redgrove, "is the heart of his philosophy. I commend it to modern thought."

MISS ADA BESINNET, who is in charge of Miss Barbara McKenzie, is taking a well-earned holiday of about a week in Paris. On her return we understand that her sittings at the British College of Psychic Science will be resumed.

As we go to press we learn that the Rev. Walter Wynn has just arrived home after his tour in South Africa, in which, like some Highland bearer of the "fiery cross," he seems to have rallied the clan to great effect.

PSYCHIC PHOTOGRAPHY. ✓

PERFECT PROOF.

By FRED BARLOW.

My father passed to the higher life towards the close of last year, after a long and painful illness. Gentle in disposition, he was one of God's true saints, and was beloved by all who knew him. In those last solemn moments of his earthly life, my repeated but unspoken cry was, "Father, if it be possible, come back and prove to us that you still live."

We have just been fortunate in having Miss Besinnet with us for a short series of sances. During the last sance, on a Sunday evening, an Intelligence, purporting to be that of my late father, endeavoured to communicate and manifested to my wife and also to my cousin, who was often with him towards the end. This cousin resides at our native town of Congleton, and was on a short visit to Birmingham. To her, on that Sunday evening, a message came in the direct voice, "Don't return home yet—stay on a little longer!" and then, indistinctly, what sounded like "Uncle Harry." My cousin immediately exclaimed, "Oh! it's Uncle Harry" (my father).

The day that Miss Besinnet and Mrs. McKenzie left us, Mrs. Deane, the psychic photographer, and her family came to spend with us their August holidays. The morning after their arrival (12/8/21) we sat quietly together with a view to securing photographic phenomena. After a short service my cousin (who had decided to remain a day or two longer) and another lady were separately photographed, six plates being exposed in all.

After exposure I took the plates into my dark room and developed them, neither Mrs. Deane nor any of her family being present during this operation. Two plates out of the six we exposed that morning were affected. The lady friend, on whom the first three exposures had been made, obtained the face of a most beautiful girl, the psychic effect being much clearer than the normal photograph.

On one of the three photographs of my cousin we secured a supernormal likeness of my father—clear and distinct and very similar to what he appeared to us during those last moments of his earthly life. We had no difficulty in recognising the result from the wet negative, but anxiously awaited prints before definitely committing ourselves. It seemed as though the negative would never dry, but eventually we were able to take prints, and no one knows just how much that photograph means to us. It seemed too good to be true, and in order to get independent confirmation I immediately sent out prints, being particularly careful not to suggest who it was. Such a precaution, however, was quite unnecessary as the likeness is apparent to all who knew my father, and have seen this photograph. Of all these, so far as I know, not one has hesitated to pronounce the psychic effect a beautiful likeness. My little boy of seven was shown the psychic picture, and asked:—

"Who is this, Ronnie?"

"Grandpa!"

"Which grandpa?"

"The grandpa that died!"

"But how do you know it's grandpa?"

"Well, I know his face, don't I?"

Mrs. Deane had never met my father, nor had she seen any photograph of him. The psychic effect is not a copy of any normal photograph nor could it have been produced from same. At the same time, the likeness is such that it

was immediately recognised by my mother, brothers, relatives and by many who knew my father—some of these indifferent, or actually antagonistic to Spiritualism. They simply could not do otherwise than admit the likeness as the resemblance is immediately detected, even by those who did not know my father, on comparison with a normal photograph.

During the sance my cousin states that her thoughts were mainly on her father and mother, whom she hoped would be able to manifest. I must confess that my own attention was centred, more or less, on the photographic proceedings.

Reference has several times been made in *LIGHT* to the attack on "Spirit Photography" by Messrs. Vincent Patrick and Whately Smith. In my reply to this ignorant and abusive article I pointed out that I, with many others, had on numerous occasions secured supernormal photographic

results, under conditions where trickery would be absolutely impossible. I also endeavoured to point out many of the absurd arguments and want of photographic knowledge on the part of the authors. At the same time, I made the confession that, although I had taken part in scores of photographic sances, I had never personally secured what I could truly describe as a definite recognised likeness.

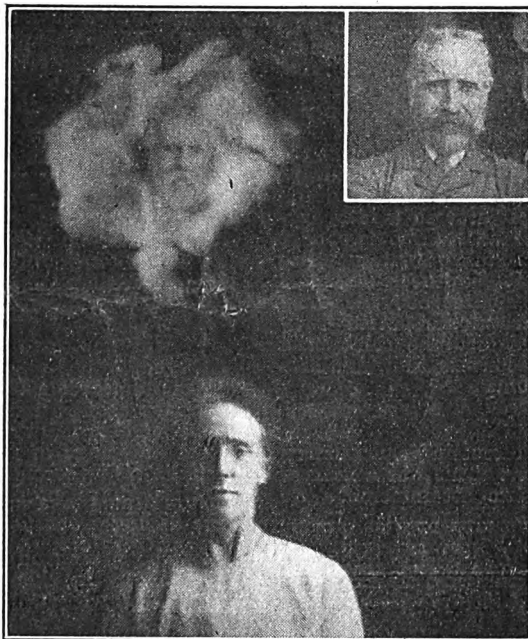
Mr. Whately Smith, in his article, says:—

"If it could be shown (i.) that a given 'extra' was unmistakably recognisable as a portrait of a deceased or even a living person, and (ii.) that the medium concerned could not possibly have obtained a likeness of that person to work from, then we should be obliged to attach great weight to this factor, even if the conditions were not otherwise such as to exclude fraud. For such a result could not be fraudulently produced."

I know that this has actually happened in hundreds of cases, but I could not then say that I personally had experienced it. It is almost as though this photograph has been sent to me so that I can say to Mr. Whately Smith, "Here, my dear Sir, is the positive proof you seek. The evidence is sound and will admit of thorough investigation. Both intentional and unconscious trickery are ruled out of Court. This one photograph alone answers, to the very letter, the specification you have laid down for a result that 'could not be fraudulently produced.' If, as you say, you are willing to be convinced, why do you not investigate a few cases such as this instead of taking an unfair advantage of your position to cast abuse on honest folk like the Crewe Circle and Mrs. Deane—a deed that should rankle in your mind and cause you the discomfort you deserve?"

Our would-be critics are silenced! How can they be otherwise in face of perfect proof, such as this, which week by week is steadily accumulating?

* In comparing the normal with the supernormal photograph, it should be borne in mind that the normal result was taken some fourteen years before my father passed on. At the same time the likeness between the two results, as regards the features, will be obvious. Towards the end the face became much thinner through illness, the beard became longer and the hair whiter. In fact, the psychic result greatly resembles the features as they were just before death.—F. B.



A direct reproduction from the photograph obtained through the mediumship of Mrs. Deane, showing a psychic extra, in an ectoplasmic cloud formation, which has been recognised by Mr. Fred Barlow as that of his father. The portrait inset shows Mr. Barlow, Sen., taken in life. It may be noted that the psychic extra, recognised at once by many members and friends of the Barlow family, does not actually resemble any photograph ever taken of Mr. Barlow, Sen., before he passed on.*

HOW THE SPIRITS HELP US.

CASES OF ILLNESS DIAGNOSED AND CURED.

By R. H. SAUNDERS.

A great deal of nonsense has been written about spirit messages by those who have never investigated for themselves. It has even been said that nothing to help humanity has ever come through, and that the messages are trivial. How absurd such statements are can only fully be realised by Spiritualists who have read the beautiful and elevating literature available in the Library of the L.S.A., at 5, Queen Square, and who have themselves experienced the ministrations of the spirits. An ounce of fact is worth a ton of theory, and I give some instances, from my own knowledge, of the sympathy and power of those who, although beyond the veil, are still connected with us in the strongest bonds of love and help. It must be borne in mind that to the spirit the human body, and the working of its organs, are as clearly visible as the contents of a glass globe would be to our eyes; and what is far more wonderful is the fact, and it is an undeniable fact, as I have proved time after time, that our thoughts are as clear and tangible to them as though they were the printed page of a book. None of the incidents I relate were in any sense considered as a test. They arose from the belief (and, incidentally, at our sittings) that the spirits could and would help in cases of stress—they had told us so many times—and when, unhappily, occasion came for their help, they did not fail us.

A CLAIRVOYANT DIAGNOSIS.

A friend of mine suffered from a complaint which puzzled the doctors. He underwent an operation, but still the trouble continued. One evening when sitting in a Direct Voice circle, I asked Dr. Sharp, the well-known spirit who officiates at Mrs. Wriedt's sittings, if he would diagnose the case for me. "Certainly," he said. "Think of the man, and the house, and I'll follow your thoughts." I visualised my friend, his house, and the road, and dead silence prevailed in the room for five minutes or so, when we were startled by the doctor's strong voice saying, "I've found the man—it is cancer, and you should tell his son. It should be known by the odour. And see the man yourself, and tell him there is no death." From this, I inferred a fatal termination, and I hesitated to tell the son. But two days after he came to me and said, "This is a dreadful thing about father—the doctors now say it is cancer." I did see my friend, and had a few minutes' chat about Spiritualism, but I was doubtful of the effect. He passed away shortly after, and nine days after he died, he came back and spoke to me, and referred to our conversation, and said he realised the truth of communication.

AN ANSWERED CALL.

Another friend of mine had been discussing Spiritualism with a man he was anxious to convince. This was a man of considerable ability and great linguistic attainments. He was very sceptical, and little impression seemed to be made. Recently he came to my friend in great distress. His little boy, six years old, was dangerously ill. A skilful surgeon had that morning operated, but the child was sinking fast, and the experts had practically given him up. That was at about 2 p.m. My friend took him into his office, shut the door, and said, "Now, I want you to picture your boy and your home—think intently of him," and he himself sent out a mental call to our good friend in the Spheres, who had promised to help in such a case. He felt there was a presence with him, but he could neither see nor hear anything. The next morning his friend called upon him and said that at about half past two the previous day a change came, the functions of the body resumed working, although feebly, and the doctors now gave hope. Now, taken alone one might treat this as a coincidence, but it was placed upon a very different foundation a few days afterwards. I was sitting in the circle, and said to Dr. Sharp, "Mr. M. had a friend in great trouble, Doctor, and he ——" "I know, I know," interrupted Dr. Sharp. "The call reached me, and your guide at once dealt with the matter!" "The boy was better in the morning," I said. "Of course," said the Doctor. "You say that with confidence," I said. "Certainly," he replied. "The boy is being treated now." Here we get a double connection. Not only was the "call" read correctly, but the mental picture by the father of his boy was understood.

A PREDICTION FULFILLED.

My wife had been suffering from two troublesome complaints, one of old standing, the other recent. The spirit doctor, who has often helped, said, referring to the recent trouble, "I am treating the wife. She will be better tonight, not so well in the morning, better again in the evening, and after that the trouble will disappear." Sure enough, it ran the course precisely as the doctor predicted: better—worse—better—disappearance—and at the times stated. Then, referring to the old trouble, he said, "The skin is very sensitive; try olive oil, or, better still, a solution of Epsom salts, but remember, don't wipe off—let it dry on."

A CURE BY SPIRIT AGENCY.

During the war a friend of mine submitted himself for the army, and three army doctors, after careful examination, diagnosed Bright's disease, and a civilian specialist confirmed it, and certified accordingly, and he was rejected for the army. He is one of a small circle sitting to obtain the Direct Voice. One evening, some two years ago, the voice of "Dr. Sharp" came: "Mr. M., our Indian friends over here have cured you of your trouble. You had considerable irritation, and your earth doctors mistook it for Bright's disease. It was not that, for Bright's disease is incurable, but you are clear of that now"; and so it turned out. He has had no further return.

It is clear from these incidents that our thoughts, under the impulse of earnest concentration, radiate through the ether, reach, and are understood by the spirits, who have always not only shown a great desire to help us, but have given us evidence that they have done so.

OPTICAL WAVES.

AN EXPERIMENT AND SOME CONCLUSIONS.

By J. TAYLOR.

In LIGHT of the 2nd July (p. 432) an interesting article appeared under the heading "Optical Waves and Thought Waves," by a contributor, "D. D." This article struck me specially as being confirmatory of a theory I have built up from certain facts, which I have observed recently.

I must say at once that I have not expert knowledge in optical matters, and if someone else can throw more light on the following, I will be very glad.

I will first take two extracts from the article referred to, both of which have a special relation to what I have to say. These two extracts are contained in what purports to be a message from the spirit of an engineer. They are as follows:—

(1) "You are assuming that waves of light enter the eye and then travel along the optic nerve to the seat of sensation. You are wrong. What happens is that you adjust the focus of your eye, and at the same time, although you do not know it, you set the optic nerves in vibration to correspond to the waves or vibrations which impinge upon the retina from without."

(2) "You know yourself, of course, how an image persists in the eye."

FACTS OBSERVED.

I will now give a brief summary of the facts I have observed.

In a dark room I switched on an electric lamp and stared at it for about a minute. Switching off the lamp and leaving the room in darkness, I focussed my gaze on the wall, when an image of the lamp at once began to shape itself until in a few seconds it was startlingly bright and clear.

This image persisted for a minute or so, then slowly faded away.

The same effect is obtained without putting out the light, by gazing on a white ground, say a sheet of white paper; only in this case the image will appear of a dark greenish blue.

I noted two facts in connection with this experiment:—

(1) It took a conscious effort to get the image into sight, and when this effort was relaxed, the image at once disappeared.

(2) The image tended to move about, nearly always rising up the wall to the right, and again it required an effort of the will to make it stay steady in one place.

All this is doubtless familiar to most people, and the explanation usually given, so far as I am aware, is that the image of the lamp is impressed on the seat of sensation behind the eye for a short time, and that the nerve goes on recording that exact impression for an interval after the actual lamp has disappeared.

But, as I will show, this explanation must be wrong. Something more than this happens. For I observed a third and rather singular fact (at least to me), and that quite by accident.

It was this:—

The image was subject to the law of perspective exactly as a real object outside the eye, but in an inverse direction.

Let me explain.

As I stood gazing at the image on the dark wall, I happened to step backwards, when I was surprised to see the image increase in size. I then stepped forward, the image getting less and less as I moved, till with my face a few inches from the wall it had decreased in size many times.

It then occurred to me to make another trial with my eyes closed. The image appeared as before, its size being the same as I saw it with my eyes open, when close to the wall. With my eyes still closed, I moved backwards and forwards, but the image in this case remained exactly the same size.

(Continued on page 546.)

"LIGHT" PUBLICITY BONDS.

WHAT THE ADVERTISING CAMPAIGN FOR "LIGHT" DEPENDS ON.

IF you pause for a moment to consider, it will become apparent to you that **LIGHT** is one of the most important journals of to-day—its message is vital to everyone. At no period of the world's history has there ever been a greater necessity for a Spiritual lead than at present. **LIGHT** each week offers to a restless world the key that can open the door to a future desired by all right thinking people. Small though the sales of **LIGHT** are in comparison with its sisters in the newspaper world, it is a power. We want to make it a greater power, and with your help this can be done.

Our limited resources prevent us from advertising **LIGHT**, and, for that reason, thousands of people have not heard of its existence. Did they but know of it the sales of **LIGHT** would at once increase and the journal become entirely self-supporting in consequence.

For this purpose the Proprietors of **LIGHT** propose the creation of obligations called

"LIGHT" PUBLICITY BONDS
to the total amount of £10,000.

Publicity is essential to **LIGHT**. The fact is too obvious to need emphasis. If we hide our light under a bushel we are denying the people. Publicity costs money, therefore the Proprietors of **LIGHT**, to raise the money, have decided to ask you to take up these Bonds. They do not take the form of an ordinary financial proposition for the reason that **LIGHT** cannot be classed as a commercial undertaking in the general sense, although it is run on strictly business lines.

These Bonds carry no lien upon the undertaking in any way, that is to say, they are not mortgage bonds or debentures, and they bear no interest. The Trustees will, however, provide that the whole of the surplus profits of **LIGHT**, after meeting its running expenses, shall be placed to a Sinking Fund for the redemption of the Bonds on their maturity. These anticipated surplus profits are in fact the security for the Bonds. The Bondholders, as sympathisers with the cause which **LIGHT** represents, will stake their money on its success.

These Bonds will be issued in denominations of—

£25, £50, £100, £250.

The Trustees for the Bondholders are:—

VISCOUNT MOLESWORTH,
SIR ARTHUR CONAN DOYLE,
DR. ELLIS T. POWELL,
H. W. ENGHOLM.

The Bonds will be redeemable at the end of ten years, but if at an earlier date the success of **LIGHT** should provide the necessary fund, the right is reserved to pay off the Bonds.

In the past we have been helped on our way through the **LIGHT** Development Fund. Our friends and supporters have given willingly to this fund, and their assistance has always been in the nature of a gift. But we now feel that by the creation of the Publicity Bonds the money received by **LIGHT**, though still somewhat in the nature of a gift, will provide a prospect of repayment enabling us to discharge our obligations subject to the success of the journal. That is to say while in a sense the money is a gift to a great cause there is an excellent chance of its ultimate repayment.

Let us now consider the prospect of the Bond-holders when **LIGHT** is backed up with financial support to advertise it and thus increase its sales. To put it briefly and simply, a sale of 20,000 copies of **LIGHT** weekly will make the journal self-supporting and show a profit. We are now convinced that such a net sale is a *certainty* and can be secured and held with a moderate advertising expenditure. The reason is to be found in the strictly economic methods adopted by the management of **LIGHT**. This journal is run on lines that reduce waste to a minimum and render extravagance impossible. The direction of **LIGHT** is in the hands of newspaper experts, who are in close and friendly touch with all the firms on whom the distribution of the journal depends.

Will you become a **LIGHT** Bond-holder to-day and so enable us to carry **LIGHT** into the highways and byways of the world? The sum we ask is ridiculously small, in view of the vital importance of the object we are setting out to achieve, which is:—

To guide the people along the true path of Spiritual progress;

To bring home to the World the Great Truth of Survival after death;

and open the spiritual eyes of mankind to the wonderful vista of the life eternal.

HOW TO OBTAIN "LIGHT" PUBLICITY BONDS.

Fill in the application form below and send it, together with your cheque, made payable to:—

Viscount Molesworth,

Chairman for the Trustees of the **LIGHT** Publicity Fund. You will then receive an official **LIGHT** Publicity Bond duly signed by the Chairman of the Trustees.

NOTE.—You can apply for as many Bonds as you like.

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I enclose Cheque for £..... in payment of Bond of £.....

Name in Full.....

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Date.....

Please cross your Cheque, London Joint City and Midland Bank, Ltd.

OPTICAL WAVES.

(Continued from page 544.)

THEORY.

From the above observations I formed the following theory:—

When the waves or vibrations of light from an object impinge on the eye, the optic nerves, by a more or less unconscious effort of the will, are set to vibrate in tune with these waves; and the result is vision.

But by this vibrating, a return set of waves are sent outwards just like a reflecting mirror. If the room is darkened immediately after getting the first impression, these reflected waves will become apparent by travelling outwards till they meet the first obstruction, such as a wall or any other object, whereupon they become visible by sending back another reactionary wave to the eye—this being a repetition of the first act of sight, but with weaker vibrations.

Therefore, the bright image of the lamp on a dark wall is not merely an impression on the seat of sensation of the eye, for that would give one fixed dimension to the image. It must be an impinging of waves from the eye to the wall, and forming an *actual picture* thereon.

This being so, it will be obvious that, as these waves go out (and come in) through a focussing point in the eye, they will cover a larger area the further they travel from the eye, and vice versa. Hence the reason why the image is subject to perspective law in an inverse direction. This also explains both the size of the image and why it does not alter in dimension when seen with the eyes closed, because the eyelids are then acting in place of the wall, and, of course, have a fixed distance to the optic nerves.

The relevancy of my remarks as to the confirmatory evidence in the article I already referred to, will now be seen, and further reflection will make it apparent that my theory, if correct, would seem to have a direct and important bearing on clairvoyance and crystal gazing.

Many other points could be mentioned, but I hope that I have said enough to indicate a certain line of inquiry, which seems to me to hold out a promise of interesting results.

"IMPERATOR" AND "MALACHI."

Professor Nielsson writes:—

"The name 'Malachi' is not a pseudonym, as Miss H. A. Dallas states. The Book of Malachi is an anonymous writing. The name 'Malachi' is apparently one attached to the book by an editor. It owes its origin to chapter iii., v. 1, 'Behold, I am about to send my messenger (malachi) and he will prepare the way before me.' As the name stands, it can only mean 'my messenger' (the Hebrew substantive *malach* means *angel* or *messenger*; the Hebrew suffix *i* means *my*). On this all Hebrew scholars agree. See, for instance, John Merlin Powis Smith, 'A Critical and Exegetical Commentary on the Book of Malachi,' or George Buchanan Gray, 'A Critical Introduction to the Old Testament.' When I saw Dr. James H. Hyslop in New York in the summer of 1917 I told him this."

Writing on the same subject A. W. T. sends us the following:—

"As I am engaged in researches into the identity of Stainton Moses's 'controls,' and have access to the original records, will you kindly allow me space for a few remarks concerning the closing paragraphs of Miss Dallas's article on 'Perplexing Problems, Telepathy, Clairvoyance, etc.,' in *LIGHT* of August 6th.

"It is true that some Hebrew scholars hold that Malachi is not a proper name but the equivalent of 'messenger' as a generic name. A reference to the article in the *Encyclopædia Britannica* on Malachi will show that there is good authority for the contrary opinion, and that there is even a tradition about his personal appearance.

"'Imperator' distinctly claimed to be Malachias (the form of the name given in Smith's Dictionary of the Bible), alleged that he was the author of the prophecies ascribed to Malachi, mentioned incidents of his earth life and described his relation with some of his contemporaries, e.g., Daniel and Nehemiah."

APPRECIATIONS.

You provide your readers with a surfeit of good things each week, and before one has had time to taste, much less test them, another banquet is set before us.—J. SCOTT BATTAMS.

A. YOUNG, an Irish reader, in sending her subscription, writes: "I desire to express my deep appreciation of your most valuable paper, spiritual in every sense of the word, and especially for the stand you are making against any tendency to raise barriers between Spiritualism and the Church, which would be an irreparable loss to both. The tact and fairness shown editorially in *LIGHT* on this difficult question are beyond praise."

✓ PROOFS OF IDENTITY.

PROFESSOR H. NIELSSON PROVES THE RETURN OF HIS LATE WIFE.

[Referring to Mr. Ernest Duxbury's allusion to Professor Nielsson in the course of his article on the mediumship of Miss Ada Besinnet last week (p. 530) we have asked the Professor to supply us with his account of the episode, and he has kindly supplied us with the actual notes from his diary, which we have pleasure in giving below.]

FROM PROFESSOR H. NIELSSON'S DIARY.

SITTING OF THE 14TH OF JULY, 1921.

When Miss Besinnet had fallen into a trance and several manifestations visible and audible had been observed, a lady's face, young-looking and beautiful, appeared in front of me where I was sitting next to the medium. It looked at me, and I thought at once that I knew it. I felt greatly moved, but awaited in silent expectation of its appearing again. This happened before we were ordered to stand up, and the materialisations were going to take place. Later at the sitting when we had stood up round the table and the faces had begun to appear, the very same face came to me again. I asked it to appear over and over again to enable me to determine its physiognomy. There was no doubt that it was the face of a young and beautiful lady, rather pale, more serious than when it first appeared, almost smiling. At last I asked, "Is it Bergylot?" and was at once answered with three prompt raps. When the power was most intense, and I saw the face most clearly, it seemed to me strangely to resemble the face of my late wife. While this was taking place, my hands were constantly being touched, and I raised my right hand with the thumb upwards, fingers outstretched, leaving the palms open, the edge of the hand still leaning on the table.

I was expecting her to materialise a peculiar mark on her hand between the first finger and the thumb—a growth resulting from an old injury. She had promised me if she died before me to try to show me this mark as a proof. I still remained intent, but not observing the mark on the hand, I said aloud to her: "Can you materialise the mark on your hand as you promised?" Then I felt the same hand several times. And she began to rub my hand on exactly the same spot where the mark had been on hers. This I took as a token that she could not materialise the injury on her finger, but was endeavouring to point it out to me by rubbing where the mark had been. Then I said: "If you cannot materialise the mark on your hand, couldn't you give me the sign I had promised you, in case I were the first to die, by touching that spot on my head? In that moment, two hands grasped my head, but let it go instantly. I was distinctly touched on my left ear. I said, "Go on." Then the hand felt its way along the edge of my left ear, but somewhat tentatively, and I said again: "Don't be afraid." Then at once the top portion of the lobe of my left ear—the remains of an old swelling of the gristle—was pressed by the hand touching me. I had promised my wife that if I died first, I would try to give her a proof of my survival by materialising this deformity in my ear. I now realise that a promise of this kind is not so easy to fulfil, because the materialising spirit is always dependent on the physical conditions of the medium.

There are still two points I want to remark on in connection with this sitting. I saw distinctly two faces at the same time illuminated by the same light. They appeared on my right, and came for a lady sitting next to me. One face seemed to be much older than the other. This struck me as very convincing, because one would have been the medium's face, as some of the sceptics might argue.

Another proof I had of the medium not being able to produce the phenomena by any trickery was that my left arm was tied to her right arm, and both her arms and feet tied to the chair. But, in spite of this, the tambourine was picked up from the table and played in the most vigorous and skilful manner; the character of the song varied from time to time, and the rapid evolutions of the tambourine could be followed by observation of the luminous paint attached to it.

When, ten days later, I had the sitting with Mrs. Osborne Leonard, my wife said to me, by the aid of Feda: "I have tried at another place. I showed my face and neck there. When I built up I thought you came too near, and was afraid that it disturbed the power." She also said: "I know I looked a little pale. I touched you on the top of the head." Feda added, referring to my wife, "She was excited. She did enjoy that sitting. She liked one sitting better than the other. You have sat there twice, but both sittings were good. But at one there was much more singing. She felt as if she was at a concert." This was very remarkable as I had not mentioned to Mrs. Osborne Leonard that I had sat with any other medium.

My wife also indicated on the same occasion that I had sat with still another medium, and she had tried to manifest there, which was also true.

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.

OBSESSION.

Max.—This is a very wide question and the subject of many conflicting views. It is impossible to deal with it in any off-hand fashion. Some persons deny the reality of obsession altogether, while others talk as if it were a common phenomenon. We think the truth remains as usual between the two extremes, and that obsession is a real if a rare experience. It is not unlikely that a great deal that passes as obsession by spirit agencies has no deeper cause than the influence of ideas or emotion. Probably there are a hundred persons obsessed by some fascinating idea to one who is actually under the influence of some invading spirit. This is in line with the best instruction we receive from "the other side." Mrs. Wallis's guide, for example, tells us that obsession is a very rare and also a greatly misunderstood question. He also pointed out the impossibility of any permanent form of obsession, since a controlling spirit, whether friendly or the reverse, can only retain his hold on a medium for a limited time. Again, it is our conviction that certain cases of obsession are, so to speak, automatic. The spirit concerned is often quite unconscious that he has been brought into contact with the consciousness of an incarnate person. This is due to the working of some obscure law of psychical attraction. On the whole we think the dangers of obsession, though not to be despised, have been greatly exaggerated.

AUTOMATIC AND IMPRESSIONAL WRITING.

F. J. S.—The term "automatic writing" is rather loosely used to cover both writing which is actually automatic and writing which is more or less a matter of mental impression. However, as you understand the difference between the two, one need not labour the point. The use of the term "automatic writing" to cover all varieties is simply a matter of convenience. With regard to your experiments, it is all to the good that you are pursuing these in a critical attitude of mind. So long as that is not carried to excess, it is a very healthy check upon anything of a spurious kind. As to whether the writing which now appears to be semi-automatic will ever develop to the stage of being fully automatic, is more than we can say, but it is worth noting that the impressional writing is on a higher level than the purely automatic. With regard to the ouija board, our experience is that the best results are obtained when more than one person is present, but even then it is a question of having the necessary psychic elements. It is advisable in all these experiments not to concentrate the mind too closely upon the matter, as this tends in all branches of psychic investigation to weaken the results, and it is always wise not to pursue psychic experiments to excess, but give them their due proportion with other matters of daily interest. Undue concentration upon the subject of spirit communication is a main cause of any mischief that may result from investigation.

FRAUDULENT MEDIUMSHIP.

H. HODGE.—A tremendous amount of undeserved odium has been poured out on the mediums of the past for they were often the victims of an utter ignorance of psychic laws on the part of their critics. But it is not at all easy today to get a perfectly correct view of all these old far-off things, nor do we think it absolutely necessary. You mention Slade, concerning whom there is still much hot controversy amongst persons old enough to remember him. To some of these he was an out-and-out rogue, to others an entirely honest and genuine medium. But the man is dead, and so are most of those who witnessed his phenomena. If the whole case for Spiritualism rested on this or any other individual medium of the past there might be some profit in pursuing these enquiries. It does not, and consequently except for the purpose of vindicating the reputation of the medium (as Sir A. Conan Doyle is doing in the case of D. D. Home) there is little practical good in raising these ancient issues. You allude to the trial and conviction of Slade, and on that point I may tell you that there is in the office of the Alliance a table produced in Court at the trial of Slade and sworn to by an expert witness as a "trick table." It is not a trick table but a quite ordinary innocent piece of furniture. If the other charges made against Slade were no truer than this —!

REUNION WITH FRIENDS.

M. B. H. (Gorey, Co. Wexford) asks, "Do you think it certain that we shall meet our friends on the spirit side?" We regard it as being as much a certainty as that the magnet will attract the steel in its neighbourhood, since all of life, from the highest to the lowest, is governed by law. We shall infallibly be drawn to all those with whom we are in spiritual affinity. Yes, we shall each go to our own place, that for which we are exactly fitted, and find our companions in those to whom we are linked by the ties of love. Many of us have received practical proof of this by the realisation that our loved ones are frequently with us and make their presence known unmistakably by voice and message.

THOUGHT PHOTOGRAPHY.

M. T. L. "Bowdon."—There is no reason why you should not carry on experiments in "thought photography," although "thought photographs" are not to be procured easily. It would perhaps be better to study the subject first and read up the accounts of such experiments as those carried on by M. Baraduc, the French scientist. It is of course entirely a matter of the power of concentration, when such images are produced on the plate. These images appear to connect very closely with the process by which "spirit photographs" are obtained, the suggestion being that spirits probably effect their results by a process of thought precipitation.

HISTORIC ENGLISH

JAMES C. FERNALD, L.H.D.,

Author of "Expressive English."

THIS work traces the history of the English Language from its origin down to the present time. It is written by one who was expert in English, and the points made by the author are illustrated by extracts from masterpieces of English literature—not the everyday masterpiece found in books of recitation, but choice specimens of English.

To those who love their Emerson; to those who have enjoyed the genial spirit and practical philosophy of "The Autocrat of the Breakfast Table"; to those who delight in the mannerisms of the precise and measured phrase of Henry James, Dr. Fernald presents in this volume a work that lacks none of the graces of these masters—graces that have rendered his other contributions to literature attractive and made them so popular. No one who has read him can fail to admire his command of our common language, for his method of treatment is marked by its perspicacity, good sense, and solid reasoning.

Written by a man who combined an amazing versatility of mind with vivacity of intellect and an intuitive sense of harmonious association, this work is marked by a discrimination and elegance seldom if ever excelled. It is an invaluable book on the history of English.

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Gentlemen,—Please send me on approval the new cloth bound work, the **HISTORY OF ENGLISH**. After approval I agree to send you 3/6 within eight days, and 3/6 monthly for the following two months, making a total of 10/6; the book then becomes my property.

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LIGHT.

PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

Mr. Whately Smith writes:—

The controversy between Mr. Wright and myself threatens to become interminable and, as such, unedifying. But before leaving the points at issue to the acid-test of time—as in the last resort, we must always do—I feel obliged to protest against Mr. Wright's attempts to convict me of self-contradiction.

The statement that it is "extremely difficult" to devise a really fraud-proof method of sealing is not incompatible with the statement that it "can" be done. Perhaps I ought to have italicised the word "can," but one is surely entitled to expect that this word will be understood in its ordinary sense, as indicating possibility rather than habitual occurrence.

There is no contradiction at all, as anyone can see, and Mr. Wright will not strengthen his case by trying to pretend that there is.

A simple analogy should make Mr. Wright's fallacious methods of controversy clear. Surely it is logical to say, "It is exceedingly difficult to design safes which will withstand the efforts of a skilled cracksman to open them, but we all know that it *can* be done." Surely it is illogical to say, "If Mr. Whately Smith and eight assistants (why eight, by the way?) cannot open a good safe in a week, it follows that Mr. Bill Sykes cannot open it in an hour."

I must also protest against the assumption of prejudice which follows this. I have not assumed fraud *a priori*. I gave my reasons for believing the evidence for the genuineness of the phenomena to be insufficient and my opinion is, therefore, *a posteriori*. Mr. Wright may think my reasons bad, but they seem good to me, and my opinion is, at least, honest.

To conclude an already too long letter, let me state that I would not carry the "Davey" principle as far as Mr. Wright suggests. But the point is very easily settled. What one wants to know is: (i.) The history of the films from the moment of purchase until insertion in the camera. This must be such as to preclude tampering or exchange by the medium, and the preclusion must not depend on observation; (ii.) That the medium had no opportunity of tampering with or exchanging the film after insertion in the camera and during the *séance*. This is easily ensured by holding the *séance* in a daylight room without a dark-room adjacent, and winding the film into position for the first exposure before bringing the camera to the *séance*; (iii.) That the *séance* room has not been faked. This is easy; (iv.) That the medium has no chance of tampering with or exchanging the film after exposure. This necessitates taking the camera home and developing in a private dark room and *not* in the presence of the medium.

Exchange at any stage can be prevented by exposing the first film of the roll before the *séance* on some privately selected subject. If it is certain that the film has not been faked before purchase, these would be real test conditions. Have they ever been fulfilled, please? If so, let us have a full account. Or are these conditions too severe?

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove.*—6.30, Mr. William Ford.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. G. R. Symons.

Shepherd's Bush.—73, Becklow Road.—11, public circle; 7, Mr. R. H. Sturdy. Thursday, 8, Mr. and Mrs. Muspratt. *Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Mr. Codd; 6.30, Mr. A. Nickels, of Luton.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), at 7, whist drive. Sunday, 11, Rev. Geo. Wood; 7, Mrs. Annie Boddington; 3, Lyceum. Wednesday, 8, Mrs. Alice Jamrach.

Brighton.—*Athenæum Hall.*—11.15 and 7, Dr. James Coates, F.A.S.; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Robert Gurd.

Peckham.—*Lausanne-road.*—7, Mrs. E. Neville. Thursday, 8.15, Mr. and Mrs. Brownjohn.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. E. A. Cannock. Wednesday, 8, Mrs. Louie Harvey.

Sutton.—*Co-operative Hall, Benhill-street.*—6.30, Madame Clare O. Hadley, address and clairvoyance.

THE SOCIETY OF THE COMMUNION OF SAINTS, concerning which an announcement appears amongst our advertisements, has been started by the Rev. C. L. Tweedale, in pursuance of a plan advocated by him in *LIGHT* some time ago. The idea, which has our cordial sympathy, is to enlist the aid of a body of persons within the Church, but not necessarily confined thereto, in promoting the advance of psychical enquiry. They will form a group, or groups, for reading and study, and having thus gained an intelligent understanding of the subject and its importance, will use their influence in extending their knowledge. As Mr. Tweedale points out, his plan is the first organised attempt in this direction within the Church.

ANSWERS TO CORRESPONDENTS.

F. J. S.—Thank you for your letter, the inquiries in which are dealt with in the Questions and Answers Department. We have added some advice which you need not take as directly applicable to yourself. The answers given are written for the benefit of other readers as well as the inquirer himself. We note that you are a friend of Mr. Regnault, to whom we ask you to give our cordial remembrances.

H. SAVAGE.—True, as you say, the lines quoted in Mr. A. J. Wood's article (p. 519), "Flower in the crannied wall," are Browningsque. But they are none the less rightly ascribed to Tennyson.

T. L. RIX.—Thank you for your interesting letter and the cases from Cromer, to which we will make reference when our crowded columns permit. You have indeed a long experience of the matter. Very few of us go back as far as 1871 in our psychical recollections.

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Do not wait and hope! Kill the demon of agony and suffering at its source. Send but a trifle of your money to help in the work of relief—give to the most just cause the world has ever known.

If you will not give for the sake of the starving children in Russia, surely you will give for your own sake and for those dear little children at home.

They, like the children of Russia, are innocent. You would not LET them or MAKE them suffer! How can you let the tiny helpless little ones in Russia suffer even another moment of agony?

GIVE QUICKLY—GIVE NOW—IN THE NAME OF HEAVEN.

! The joy of giving will be a lasting reward. The happiness of having done good is greater than any other. Without distressing yourself you can maintain the life of another child! You can beat death and pestilence—you can conquer all horrors of famine and suffering, if you give without delay. Remember—the children of stricken Russia are on the verge of starvation—they are ACTUALLY starving. They die like poisoned flies—they drop by the wayside—they suffer indescribable torture. Their hands are extended toward you in an appeal for mercy! Surely you will not refuse? You will not turn a deaf ear and pass on? Be a Good Samaritan. Succour the dying—help the perishing.

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