

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, DEC. 17th, 1921.

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,136.—Vol. XLJ. [Registered as] SATURDAY, DECEMBER 17, 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.

That Light whose smile kindles the Universe
That Beauty in which all things work and move. . .
—SHELLEY.

While certain so-called psychic investigators are weaving impossible theories, the real investigators are quietly at work carrying on experiments and recording facts which will presently leave the theorists looking very foolish indeed. One of their favourite theories is that of "fraud." It appears to be mainly based upon stories from the past when mal-observation was common and there was a plentiful lack of any understanding of the delicate factors at work in mediumship. Hence it was that a given medium, who, in the hands of men of high intelligence and scientific training, yielded phenomenal results of the most evidential order, was later, when the same phenomena were investigated by people of a coarse, clumsy and ignorant type, loudly denounced as an impostor. All instructed Spiritualists and Psychical Researchers are familiar with the story to-day. They know that, setting aside cases of actual roguery and imposture by sham mediums, the great bulk of what to the superficial observers in the past appeared to be highly suspicious or actually spurious was due to the mis-direction of subtle forces, mental and physical, in close combination. We are rather tired of the past. We can only examine its records, which are often in flat contradiction to each other. The "things done" can no longer be seen and analysed. We can only examine the things of to-day which are under our own eyes. These are the things that matter, and they throw a great deal of light on the problems of the past over which the duller type of minds is still engaged in futile discussion. Like a new order of the sages of Laputa they look behind them all the time and miss the events which are going on in front of them. When they eventually condescend to look that way we can promise them some shocks and surprises.

It is not of the slightest importance whether Jones, the photographic medium of the early 'sixties, was detected in faking plates or even whether he stole money out of the family missionary box, if Robinson, Smith and Brown, the photographic mediums of to-day, can be shown to be associated with the production of genuine psychic photographs to the satisfaction of expert photographers and other capable observers. And when Nokes and Styles and Tomkins carry on experi-

ments in their own homes and get psychic results also, without the assistance of the public mediums, surely it is time for the sceptical writer, who occasionally deludes the public into the idea that he is a psychic expert, to pull himself together and forget the events of forty or fifty years ago upon which none of us to-day can pronounce with any certainty. His arguments sometimes remind us of the lady visitor to a police-court who was sure the prisoner was guilty because he had red hair and a cast in his eye. We have said sometimes that these critics are deficient in any real knowledge of psychic inquiry. We go farther and say that some of them are lacking in the most elementary common-sense.

Some of the mystically-minded amongst us attach a deep significance to what has been called the "Glastonbury Legend," without placing any undue reliance upon the purely historical side of the matter; some of the traditions are of course open to doubt. It does not do to make matters of spiritual illumination rest too exclusively upon records of external fact. To us this is a kind of topsy-turvydom. The Church, for instance, should not rely on the secular power. That has been its grave mistake. The material world must always be subordinate to the spiritual one from which it derives. And so in regard to Glastonbury we have our ideals. We like to think that all through the ages Glastonbury has been the repository of a sacred fire—the "guarded flame" of a spiritual revelation. It is not scientific truth, but Life is more than science. Let us call it poetic truth, which is sometimes a more important matter. In the case of Glastonbury we have hints, gleams, intuitions. Not until the time is ripe is the truth born. It always begins as a vision and ends in a fact or a multitude of facts upon which science can get to work. The story of Glastonbury, in short, is great poetry, and great poetry has upon the souls of men an influence vastly more lasting and potent than all the discoveries of physical science.

A TRIBUTE TO "H. A. D."

Miss Lilian Whiting (now in Florence) wrote recently from Boston, U.S.A. :—

The religious spirit that is the breath of life in Psychical Research, sustaining and being sustained by the scientific data, is wonderfully presented in that beautiful little manual compiled by Miss Helen A. Dallas, entitled "Communion and Fellowship." Few books so lend themselves to an indispensable personal companionship. Miss Dallas's aim is to comfort the bereaved and reveal the true nature of the change we call death; and the tenderness of the sympathetic spirit that pervades the little book is as sweet as the fragrance of a rose. There is much to be said of a book that one can always have with one—that can be slipped into a handbag for travelling, and be, literally, a companion. Miss Dallas's suggestion "that death need not hinder mutual aid and service" is one of universal appeal. To the untiring faithfulness with which Helen Dallas has, for more than twenty-five years, served the cause of spiritual enlightenment, is added her resources of notable scholarship, her fine literary quality, and her invariably noble order of thought. Familiar with the Romance languages, Miss Dallas has contributed much of value in her translations of books by foreign authors; and her exquisite range of selection in this little "Communion and Fellowship" volume, renders it an especial aid and uplifting comfort.

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THE PROGRESSION OF MARMADUKE

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

(Continued from page 791.)

April 9th, 1916.

THE GROWTH OF THE HIGHER ASPIRATIONS IN THE SPIRIT LIFE.

"Men's aspirations on earth are often not the highest. They want to make money, or a good reputation; but they do not think what the hereafter may have in store for them, or how very different its standard may be from theirs; and so their characters are attuned to the lower level. Once they pass over, however, they are appalled at the heights they have to climb and the perfection towards which they are required to aim. They have to try and try again, though generations of your earth life may pass in the struggle. Even here we do not soar upward without falls; we sink to rise again, and if we only gain a step each time, we count it as a gain. We know that all depends upon ourselves, and that no one can help us except by advice. If we were constantly helped we should gain no strength of character, and so it is that we have to be taught by experience and disappointment, even as those who are now our guides have learnt in their time also. Dear friend, does Heaven seem to you a less perfect place than you had pictured? Does the life seem crude and difficult? Do you feel that earth, with all its faults, is a better place? Ah! then I have given a wrong impression; I have failed to describe truly. Even in earth life we are not happy unless we are using our powers to the full; much more is that so here, and the miserable lives of the earth-bound spirits, who have no wish to progress, are a constant object-lesson to us to press forward on our divinely-guided way. 'The Kingdom of God is within you,' and it can be the kingdom of God or the reverse, according as we ourselves make it.

"So do not think our descriptions are of a dreary school-house, or a place where slaves work in chains, but rather picture it as a place of development where repulsive qualities are cast away, where the good become better, and the mean and selfish become large-hearted and generous. Before us go the image and example of One who in earth life set for us the standard of selflessness, and we must, in a lesser degree, be a beacon-light to those who come after us, and whose feet it is our duty and privilege to set in the right path. That path is not too narrow to follow; the hill is not too steep to climb. If we set ourselves to do the task that lies before us in good faith and the firm resolve to succeed, we shall succeed. The reason why our descriptions sometimes give you a feeling of dismay is because the earth ideas are still clinging round you, and you do not realise that with the casting off of your earth body you will be able to cast off the prejudices of the earth mind and its outlook on life. The pleasures here are far more vivid, far more delightful than any experienced on earth; but 'spiritual things must be spiritually discerned,' and until men put aside the mentally narrow outlook of earth they will not be able to enjoy the more refined beauties and more delicate pleasures of the spirit world."

April 16th, 1916.

THE WISDOM OF THE FREEWILL GRANTED TO MANKIND.

"While on earth we are often tempted to think that freedom to go wrong is a doubtful blessing; but could one imagine a world where there was no freewill, where everything was settled beforehand? I think the wildest imagination could hardly conceive of it. There would be no incentive of any sort: men would find that whatever they tried to do was thwarted, if it did not coincide with the fixed scheme evolved. It was a great theory of mine in my unregenerate days on earth that there was no reason for doing one thing more than another; that we were all victims of a blind fate, pushing, driving, urging us headlong forward either for good or evil. And with what result? I ceased to be a responsible being and became a fatalist, driven by passion and the belief that what must be must be, and that to try to stem the tide was only to be drowned in it. What a wretched race we should become if all thought in this way! The knowledge that it lies in our power to raise ourselves, even while on earth,

however low we have fallen, is an incentive to try for the better life.

"Can you picture the world after a few generations if there were no freewill? Sickness would be allowed to work havoc: 'Kismet, his time has come,' would be the cry. Did a man shine above his fellows, it would not be attributed to his own efforts but to an unjust favouritism of Providence. Men would certainly 'toil not, neither would they spin,' for they would say: 'If we are to have food we shall have it, and clothing too if it is so fated; why then make our lives a burden by working?' I have sometimes imagined such a state of things and thought out the results, and more and more I am impressed with the Almighty Wisdom in allowing mankind to reap the fruits of its own mistakes and sins, as in the present war."

"But the innocent suffer," you may say. Yes; but to the innocent, compensation is given: the guilty alone will have to work out their own salvation. The fatalist is a man who cannot believe in a just God. He may grant that there is a ruling power of some sort, but he cannot reconcile fatalism with justice. Then too, if there were no effort made on earth, it would take the spirit of man much longer to gain a footing and be at home in our world, where effort is the watchword of our lives, and where there is a continual striving after perfection.

"Though freewill may often bring sorrow and misery to mankind, yet it is a helpful pain, which acts as a warning against low aims, and as an incentive to higher aspirations. Will not men count the cost after this war, and say: 'Why should there be war? Why must countries continue to rival each other in possessions? Why should they not live amicably, exchanging their different commodities?' There is no reason. It is only the aggressive, barbaric spirit of man himself that is the barrier, and surely this war will be a lesson and will stir the nations to their depths. Peace is not practicable at the present moment, but when the war is over it will be so, and then will be the opportunity for a change in the outlook of the world."

THE TRAINING OF CHILDREN IN THE SPIRIT WORLD.

"Whether a child has lived on earth a longer or a shorter time, there is much to be taught it on arrival here, and the spirit-mothers are their first teachers. Later on, the child goes to a school which suits its age and development. Children vary very much, and some find it as hard to get into the conditions here as adults do. But their spirit-mothers help them, and they are taught all things they would need to understand as to the earth-life (if they passed over very early), and also everything necessary to help them in their life here. Astronomy is a great study, and there are many of the most famous men of earth who are now engaged in sometimes giving lessons to our little ones. So many of the planets are inhabited that it is quite necessary to understand about their nature and formation, and this is made a special study. We often wonder it is so little taught on earth. Surely if the world we live in is of importance, not less so are the worlds we may live in, for we have told you that some of our spheres are in the different planets."

April 30th, 1916.

THE NEED FOR THE INFLUENCE OF THE SPIRIT WORLD ON THE LIVES OF THE EARTH-DWELLERS.

"Very few know of this influence, except those who have developed their psychic gifts, but yet it goes on incessantly, either for good or evil. It is sad that there should be bad as well as good influences at work, but as a man lives on earth, so he attracts to himself spirits of a similar nature to his own. If he leads a bad life the results are deplorable, but the same thing is constantly seen on earth, normally: bad men congregate together and plan crimes which each one singly would hardly contemplate, and when influenced by unrepentant earth-bound spirits from the next world the result is the same. Clairvoyants can see the deadly influence at work and can warn others, but the truth should be known not only to the few but to

everyone, and should be taught in your schools so that your children may see the dangers of a wrongly-spent life.

"Now to turn to the brighter side. How beautiful are the lives of those on earth who are surrounded only by the best and purest influences, which confirm them in their desire to benefit and help their fellow-creatures! Did you never feel a wave of love rush over you and overwhelm you with the wish to be up and doing for someone—to heal, to comfort, to brighten some life, to bring a ray of sunshine where all was gloom? You may have similar impulses yourself; but often this wave comes surging on you, directly impelled from the spirit side of life by your guardian or guide. There may perhaps be a slight disinclination for service: the feeling comes to you, 'Surely I have done enough; may I not rest now?' Then your unseen mentor replies: 'No, the earth-world is a world of action; a school for moulding character; toil on while you can, for the work must be accomplished, and you will find it easier to do it now than to commence the schooling when freed from the earth-body.'

"So listen to your impressions; take them as guides, and you will never go far astray on the narrow path of self-renunciation and service. I have learnt much since I passed over, and I can thank God that I was taken away from earth when I was; for had I remained my life would have been but a sinking lower and lower into a more profound selfishness, and a disregard of every law of God and man.

"Now this war will have a far-reaching effect one way or the other: either the earth-world will emerge a chastened and better people, with higher ideals, truer brotherhood, and greater nobility of aims, or it will become a militant people, looking only to arms, and to the development of the manhood of the nations as a fighting power. Which is it to be? Is all the misery, are the lessons to go for nothing? Men have drawn nearer to God than ever before. Is all to be lost? God forbid! We on our side are working for the spread of true righteousness. Do your part on earth to make war impossible; to raise up the spirit of brotherhood, love, and pity, and we shall join hands even through the veil, and mutually help each other to bring about, not the millennium as yet, but a gradual striving towards higher things and a more spiritual life.

"May God in His mercy help us to make this possible, and instil His love into the hearts of the people on earth, so that war may be regarded as criminal, and love be the only motive power in the adjustment of differences. Ambition and greed of gain must perish that the flower of true philanthropy may spring from the dying foliage and mould of the old evils which too long have governed the world and made of its populations the whirling leaves blown hither and thither by the nations' rulers and the ambitions of the oppressors of other nations. May it be granted that a new era of peace be not far distant."

(To be continued.)

A PSYCHICAL RESEARCH SOCIETY FOR BIRMINGHAM AND THE MIDLANDS.

The latest addition to psychical institutions is the Birmingham and Midland Society for Psychical Research. The President is Mr. J. Howard Kirk, the Hon. Treasurer Mr. Frederick Warwick, and the Hon. Secretary Mr. Fred Barlow. The Council consists of the Rev. S. M. Berry, Messrs. George T. Gilby, J. Coole Kneale, M.B., Ch.B., J. Ellery Pollard, L.R.C.P., H. N. Shirley, and J. Warwick. The Society is making good progress, amongst the speakers in the coming year being the Rev. C. Drayton Thomas and Mr. Stanley De Brath. The Society is entirely un-denominational, and believers and sceptics are equally eligible for membership. Full particulars as to membership may be obtained from the Hon. Secretary, Mr. Fred Barlow, "Bryntirion," Springfield Road, Moseley, Birmingham.

UNCONSCIOUS MUSCULAR ACTION.

Mr. D. M. Jones (Croydon) writes to thank the correspondents who have replied to his query on this subject in *LIGHT* of the 19th ult. Of K. R.'s letter last week (p. 799) he remarks that the writer has either missed his point or is not quite clear as to the distinction between working muscles unconsciously and being unconscious of their working. "In the one instance the motor, in the other the sensory nerves are in question. My contention was that whether we work our external muscles consciously or work them unconsciously—that is, whether the movements are voluntary or reflex—we are inevitably aware of the contractions occurring, provided of course that they are sufficiently strong to produce an effect—such as raps by a table—and that our minds, not being otherwise occupied, are open to receive the impressions sent."

Mr. HARTLEY W. FORD, of the Richmond Spiritualist Church, informs us that Mr. and Mrs. Millard, two pioneers in the movement, are lying seriously ill at Ashford. He asks in their behalf the prayers of Spiritualists.

THE AURA: SCIENTIFIC INVESTIGATIONS.

Mr. J. Barker Smith, L.R.C.P., writes:—

Certainly I think with your correspondent, E. A. L., that the glistening, or rather scintillating, particles are the expression of "the glowing life energy." However, let me state once more the exact conditions of the phenomenon. I wanted to compare the Kilner Aura with the "Vital Force" of Professor Joire. Both authors thought their forces associated with materialisations; but I was seeking a means of ascertaining the effects of thyroid and other glands. I could not obtain Dicyanin, and was glad to get the glasses obtainable at the office of *LIGHT*. For curiosity I also used Fehling's strongly alkaline solution for sugar testing to prepare my eyes. My faculty of seeing the aura appeared increasing, when at last I found that faces and contours gave a purplish-blue haze which was not the aura. In viewing the band of aura or haze between my thumbs, my back to the window at sunset and a far off dark background in the room, I saw to my utter astonishment the radiant matter between my thumbs contained a number of scintillating particles which puzzled me and which I at first thought were *in situ*, where seen. Of course the ability to produce a spectrum in a minute's exposure is a potential gain, whether to cure incipient cataract or bad temper we must leave to experimenters—a spectrum which becomes fainter after two months, but which excludes one from viewing the true aura. Radium is put in the group of alkaline metals, and I have viewed my Fehling's solution in the dark with Mr. Glew's "Scintilloscope," and I am still inclined to think there is a slight luminosity. This, too, I must leave to experimenters. It is the ultra-microscopists who have afforded me a clue to the phenomenon. They have found in every animal and vegetable cell colloids, granules, an interliquid, granules, and scintillating particles. I take the nebulous particles seen by me to represent colloids, the spaces between, interliquid, the granules and granules to be albuminoids and lipoids, and I ask whether the scintillating particles, so regular in size, are the last stage in the albumen hydrolysis, before the building up of the flesh tissue.

I have used "The Vitic Rod," invented by Mr. A. E. Baines, the electrician and author of "Studies in Electrophysiology," and I find the energy of the scintillating particles increased or diminished when held in right hand or left hand; so the terminals of a magneto-machine, so also by different diet and liquids. Other observers must take up the subject, one possibly of the greatest importance. The separate elements of the phenomenon must be examined carefully under all circumstances of health and vitality. To-day the colloidal condition is the life condition. "Accumulation of the colloid is disease and death." *Vide* "Rôle des Colloïdes," Auguste Lumière, 1921.

A CLERICAL CRITIC.

We have received a cutting from the "Northampton Echo," of the 5th inst., containing a report of an address by the Rev. J. J. Reeves on "Why I am not a Spiritualist." We take from it the following excerpts:—

One of the reasons why Spiritualism had proved so attractive to many who were associated with our churches was, he said, because of the materialism of modern Christianity. The Churches had delighted to assert that Christianity was a religion for this life. That of course was true, but when they belittled the other life, as had frequently been done, when they spoke of other worlds with a sneer and allowed heaven to fade into the background of Christianity, they were forgetting the essential part of their Gospel. It was no cause for surprise that men with eternity in their hearts should seek for light on the great question elsewhere.

Quite so; but this is rather a reversal of the old criticism of the Rationalists who represented the Church as drugging the people with promises of a beautiful hereafter to console them for their distresses in this world, it being (said the Rationalists) to the interest of the Church to protect the rich and keep the poor quiet with promises. Mr. Reeves' view is the truer one.

He proceeded to tell his congregation that "the results of dabbling into Spiritualism by the rank and file had not been good." We agree that "dabbling" in things is not desirable. Dabblers in theology, for example, are notoriously the worse for their "little learning," and where great forces are concerned, it is dangerous to play with them. But that does not reflect on the intrinsic character of the great force, whether it be Love or Fire.

The correspondent who sends the cutting thinks it affords scope for reply. But we find very little in the address, as reported, to quarrel with, except that Mr. Reeves has an incomplete knowledge of his subject or he would not advance as arguments against it, things that its own advocates themselves maintain. In his remarks on Spiritualism and the Bible, for instance, he says very much the same as many Spiritualists in the Church themselves say, only they offer the arguments as confirmatory of their convictions and not as opposed to them.

THE WONDERS OF ECTOPLASM.

ADDRESS BY MISS F. R. SCATCHERD

Before the Members of the London Spiritualist Alliance.



MISS F. R. SCATCHERD.
Journalist, Lecturer and
World-famous Psychical
Researcher.

Order. To-day the scientific world was faced with yet another instance of the fact in the case of the strange substance upon which Miss Scatcherd would address them. It was a plastic substance which seemed capable of taking an infinite number of shapes—it might be a flower or a living human form, or a mass of drapery. It might be formed into rods or levers to produce movements of objects, or the levitation of human beings, as in the many cases of the kind related in the literature of miracles or the records of psychic experiments. The stories told of the substance suggested tales out of the "Arabian Nights," but now that its existence was being put on a scientific basis it threw an astonishing light on some of the legends of the past, which became more credible in view of this latest discovery. It was like all things else—something out of the unseen—but its nature, as an apparent link between the physical and the superphysical worlds, suggested an immense range of discovery yet to be made concerning our future life beyond the bounds of matter. Scientists all over the world were taking up the investigation of ectoplasm, and a tremendous advance had been made, corroborating the reports of the Spiritualists during the last fifty years. Nevertheless we were still at the very fringe of the matter. We knew a few things about it, and it seemed to be the opinion of those who had studied the question that ectoplasm represented a great creative power. Miss Scatcherd would tell them of the things which she had actually seen for herself. That was always her principle—to speak of nothing but those things of which she had first-hand experience. (Applause.)

MISS SCATCHERD, after pointing out that the word "ectoplasm" was made up of two Greek words "ektos" outside, and "plasma," a thing formed, and discussing the advisability of continuing to apply the term to materialisations, said that all experiences in materialisation phenomena tended to prove the existence of one primordial substance, of which living forms were but representations. Little or nothing could be known about that substance

On Thursday evening, 8th inst., at 6, Queen Square, Miss F. R. SCATCHERD delivered an intensely interesting address, with lantern illustrations, dealing with her experiences and experiments with the mysterious substance known to psychic science as endoplasm and ectoplasm, although, as Miss Scatcherd pointed out, both these terms have been already appropriated by other branches of science, and therefore the terms *endoplasma* and *ectoplasma* would be better adapted to preserve a distinction.

MR. H. W. ENGHOLM, who presided, said that it might be stated with complete truth that everything in this world came out of the Unseen—it was an embodiment or materialisation of some idea or principle in the Unseen

at present. As Flammarion reminded us in "Les Forces Inconnues," "we must not hide from ourselves the fact that these phenomena cause us to penetrate another world, a world unknown, and as yet entirely unexplored." When "ectoplasm" had been studied with the same dispassion, the same ardour, and the same faithful adherence to the conditions necessary to ensure results, as had been accorded, say, to the study of electricity, then perhaps, some progress would be made in the exploration of that unknown world.

Dr. Franz Hartman attributed all psychical phenomena to a nervous force which produced mechanical and physical effects outside the human body. That explanation could not be accepted by those who had had even limited experience in physical phenomena and was rejected by Flammarion, Dr. Geley, and also by Mme. Bisson. Dr. Geley's theory of the Subconscious, expounded in his "L'Étre Subconscient," was likewise inadequate to explain the facts, as observed with Eva C. and other mediums, and he had himself modified the view therein expressed so as to cover the whole field of phenomena. In his latest work (translated by Mr. S. De Brath), "From the Unconscious to the Conscious," Dr. Geley said:—

"During the whole time that the materialisation lasts it is in obvious physiological and psychological relation with the medium. Every impression received by the ectoplasm reacts on the medium and vice versa: the extreme reflex sensitiveness of the forms is closely connected with that of the medium. Everything goes to prove that the ectoplasm is, in a word, the medium herself, partially exteriorised. I am speaking of course only from the physiological point of view, and not at present from the purely psychological side of the matter." (Page 63.)

He went on to complete his views of the problem thus: (a) The essential unity of organic substance; (b) The evidence of a superior dynamism implied by the necessity of admitting a superior, organising, centralising and directing dynamism; (c) The conditioning of the dynamism by the idea.

This third term, said Dr. Geley, was the most important of any: "The directing dynamism itself obeys a directing idea." When to these three terms Dr. Geley added what was really implicit in them—the attributes of "ideoplasticity," the directing dynamism itself obeying a directing idea, and "teleplasticity," the same phenomenon taking place at a distance from the dematerialised organism, the ground of ascertained facts with regard to materialisation was fairly covered.

Miss Scatcherd said she had referred to Mme. Bisson, Dr. Schrenck-Notzing, and Dr. Geley rather than to other experimenters in ectoplasmic phenomena because she had recorded similar experiences, without photographing them, several years before Eva C. met Mme. Bisson or Dr. Geley, and some of her experiences took place with their medium, Eva C. Their careful experiments confirmed and explained her own more sporadic ones in every essential detail. Until their studies were published the statements she made were treated with amused contempt or crude denunciation, and she failed to secure for Britain the honour that had fallen to the Continental investigators, as she could not induce the English investigators to avail themselves of the mediumship of Eva C., whom she met shortly after the well-known séance at the Villa Carmen, Madame Bisson, Von



AN ECTOPLASMIC HAND.

The shadowy hand projecting from the bosom of the lady on the right was formed unconsciously in plasma through her desire to raise her hand to prevent the medium on her right toppling forward, as he was in danger of doing whilst in deep trance,

Schrenck-Notzing and Geley were names that posterity would for ever associate with the discovery, or rather the elucidation of ectoplasmic phenomena.

But it must be borne in mind that the study of living forces, or of living modes of matter would always differ in one respect from the study of non-living forces such as electricity. No two investigators, other things being equal, would obtain exactly the same results, and this for the following reason: the entities who manifested at séances exhibited characteristics more or less pronounced not only of the medium, but also of the sitter. This applied to physical phenomena, seemingly independent of the medium, such as the direct voice, and partial or fully formed materialisation.

Describing his séances with Mr. Franek Kluski, Dr. Geley wrote: "It is certain that the general aspect of séances, and their chief phenomenal modalities are somewhat conditioned by the dominant mentality of the one who organises the sittings. Crawford, a mechanical engineer, got mechanical phenomena. Dr. Schrenck-Notzing, a specialist in the basic study of the 'substance,' obtained that substance in abundance, also ectoplasms, shapeless and half-formed. And ourselves always in search of the most complex phenomena, we have obtained photographs of beautiful faces and hands, anatomically perfect."

Miss Scatterd proceeded to relate instances from her own experience. She was sitting one afternoon by the fire with an elderly music-mistress who was very fond of her when she saw a white mist stealing up between them, heavy and thick against her friend's black clothing. At first she thought the lady had set herself on fire, but her dress was not alight, nor was there any smell of burning. Yet the "smoke" continued to curl upwards until the lady disturbed "conditions" by rising from her seat. That was the first time that Miss Scatterd saw ectoplasm in the form of vapour. She explained that the sympathy existing between herself and her friend probably accounted for the phenomenon, for emotion generated or liberated ectoplasm. They were told they must study such phenomena dispassionately, but how if the lack of emotion prevented them from obtaining results?

Another occasion on which she saw ectoplasm was when she was hunting for rooms with a friend in the neighbourhood of Russell Square.

"My friend, much older than myself, was tired. She wore a long black velvet cloak and was sitting on a high chair so that the cloak fell in straight folds to the ground. It was about 2 p.m. and the light from the large windows fell full on her face. I noticed she looked sad. Then I observed a patch of cloudy white substance growing larger and denser on her left side just above the waist. I watched this uncanny growth while I discussed terms with the landlady, a little woman with refined features. Suddenly a look of horror came into her eyes. She was staring, transfixed at the globular mass of white substance on my friend's black mantle. For out of it looked a living face, a low, cunning-face that needed but a short clay pipe in its coarse-lipped mouth to typify the hanger-on at racecourses. I mentally ordered him away. He grinned defiance."

Fearing to startle her friend, Miss Scatterd took the landlady, who was convulsed with tears, to the far end of the room, and asked what was the matter. The woman exclaimed, "O Miss, he's come back!" (explaining that "he" was her first husband). "You must have seen his evil face grinning at me from your friend's cloak." It was needless to say that they did not take the rooms.

The third occasion on which Miss Scatterd saw ectoplasm as it was now known was when she received a hasty summons to Paris. A group had been experimenting with Mlle. Marthe (Eva C.). The phenomena had ceased. The entranced medium re-iterated one sentence—"Il nous faut la dame qui rit." Asked to explain she said: "You call her Felizia; we call her the lady who laughs." So Miss Scatterd was telegraphed for.

"One afternoon we had sat three hours without results. The sitters had left and the hostess, her daughter, Mlle. Marthe and myself had supper together. When we had finished Marthe said she wanted to give me a sitting. I begged her not to do so as I feared the long afternoon had tired her. She insisted, and our hostess said I must not oppose her. She was soon in a state of deep cataleptic trance, her head thrown back so that she could have seen nothing in front had she been normal. The curtains of the cabinet—merely a corner of the room—were not drawn, and the light was only slightly lowered. We sat talking when suddenly I saw a large mass of substance about 18 inches away from the medium's chair, on the floor to her left. It was dazzlingly white and luminous.

"I thought, 'How did she manage that? Is it attached to her in any way?'"

"'Il n'y a pas de liens,' said the control, answering my unspoken query. 'You may pass between us,' which I did.

"I thought my sight deceived me as to the whiteness, but a new lace handkerchief looked grey when held beside the ectoplasm. I placed myself in such a position as to be able to touch the substance, unperceived by the others or the medium. My hand was within a few inches of the mass when the medium's body contorted with agonised spasms

ECTOPLASM AT WORK.



[By permission of Madame Bisson.

THE FAMOUS MEDIUM, EVA C.

This photograph and the one below were taken by Dr. Geley at a seance in Paris, when the strictest possible test conditions were observed. The medium is seen in deep trance, her hands being held by the experimenters. The flashlight photograph disclosed a mass of Ectoplasm exuding from her fingers.



By permission of Madame Bisson.

HOW ECTOPLASM BUILDS UP,

The small face and mass of Ectoplasm attached to lit, and from which it was formed, disclosed by a flashlight photograph taken under the strictest test conditions by Dr. Geley, the medium, Eva C., being in deep trance at the time, and held by two of the artists present.

and the control cried: 'Ne mē touchez pas. Ne mē touchez pas. C'est ma vie à moi.'

"Conscience-stricken, I apologised. Later on I was permitted to touch the substance, and found it slightly lower in temperature than the surrounding air, and with about as much resistance as the beaten white of an egg.

"How I should like to weigh it," I said to the hostess, 'but that is impossible, as we cannot touch it without harming the medium.'

"The hostess gave me an amused look and asked her daughter to fetch the scales from the kitchen.

"Meanwhile the uncanny substance was literally squirming and changing form in a reptilian sort of fashion. I felt it actually understood what was going on. But I had the shock of my life when it wriggled itself off the ground, and like a huge slug-like mass stood on end and mounted into the tray of the scales, which stood on a pedestal about 10 inches from the ground. There it remained till we had recorded its weight, which was very slight in comparison to its volume. It then wriggled itself backwards from the scales on to the ground where it returned to its former shapelessness, and while I was watching it, it was gone. It did not melt, it disappeared."

Miss Scatterd added that on one occasion after a séance she left the gentlemen to search the cabinet and herself put the medium to bed, carefully examining every garment.

In conclusion, the lecturer said: "Ectoplasm gives the clue to the legends, myths and miracles of all ages, such as writing hands and talking heads. The myths of Proteus fall short of what I have myself witnessed on various

occasions, such as the extrusion of my own double where my own eyes looked into my own face, and the two sitters beside me cried out, 'Look, there is Miss Scatterd in the middle of the table.' And while we three were watching, the form became a man.

"If I am privileged to speak to you later on I may be able to tell you to some extent not only how ectoplasm works, but what it is, from the matter side of things. Now I can only say that it works with the rapidity of thought, with the intensity of lightning, with more than the subtlety of electricity, building up, breaking down, transforming and transmuting beyond the wildest dreams of the weirdest imagination. Its activities can be best described in these lines by Emerson, headed, "Brahma":—

"If the red slayer think he slays,
And if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

"Far or forgot to me are near,
Shadow and sunlight are the same,
The vanished gods to me appear;
And one to me are shame and fame."

(Applause.)

Miss Scatterd then showed a number of interesting slides.

On the motion of the Chairman, seconded by Colonel Baddeley, a very hearty vote of thanks was accorded to Miss Scatterd.

DAVID DUGUID.

A NOTE ON A FAMOUS MEDIUM.

We cull from an article on David Duguid, by Mr. James Robertson, his friend and one-time employer, which appeared in *LIGHT* of October 27th, 1894, the following brief particulars of the famous medium now so well-known in connection with the mediumship of Mrs. Roberts Johnson:—

David Duguid was born in Dunfermline, County of Fife, on February 10th, 1832, the year of the first Reform Bill, so that he is now (1894) in his sixty-third year. He was reared in the doctrines of what broad-minded people would call a narrow sect. His parents were Calvinists, who took pains to instruct him strictly in all the subtleties of the Shorter Catechism, which the majority of children in Scotland have to learn by rote. He had come almost to manhood before any doubts crossed his mind as to the orthodox faith; but a discussion which he attended on Original Sin and a Universal Flood, made him drift slowly from the old moorings, until he came to the conclusion that some of the things which he had accepted as inspired truth were the mistakes of men. He was led to read books on geology, and to study the subject practically, and so Moses had to give way to Lyell. This bent of mind he now believes was largely induced by spirit people to lead him on the way to the higher knowledge. Nothing of a very special occult character occurred to him in youth. His mother and other members of the family were "ghost seers," and were remarkable dreamers, and he himself at intervals had what he calls "strange visions," and saw "people" in his waking state, which he then set down to imagination. There is a considerable amount of striking narrative as to the return of the dead to be heard all over Scotland, but the people who meet these things are often the very class who would stand aloof from Spiritualism as being in some way diabolical temptations of Satan, from which the devout-minded should seek deliverance through prayer.

David Duguid, having learned the trade of a cabinet-maker, came to Glasgow. He married there, and when about twenty-eight years of age was first brought into contact with Spiritualism. In the warehouse where he was employed a gentleman named Whittaker, a draughtsman, who had recently come from London, began to speak on the subject, and invited David and two or three others to meet with him and form a circle, and thus see for themselves the reality of the things he had been speaking of. There was much laughter amongst them, as the whole thing seemed so ridiculous, but they went to his house, nevertheless, more for diversion than for the sober investigation of a new subject.

When they entered the room all looked strange to them. The floor was covered with oil-cloth, a large oak table stood in the centre of the room, surrounded by chairs, and a small table stood in the corner. The side of the wall was fitted up with glass cases; in these were placed small boxes, in each of which was a pocket-handkerchief tied up in a knot, which Mr. Whittaker said was the work of spirits. Around the wall were texts of Scripture in large letters, their burden bearing upon the return of spirits. The company numbered seven—three ladies and four gentlemen—the only person present who believed in the existence of spirits being Mr. Whittaker himself.

Surprise came to all when the table moved and a bell

was lifted without any hand being seen. Knocks were heard, and imitations of sawing and boring were given, and through raps they were told what money each had in his or her pocket. Not very elevating all this, perhaps, but undoubtedly real and extremely surprising. The large table could not be held by the sitters when influenced by the unseen force, but this did not satisfy them as to the existence of spirits. There might be all kinds of forces at work of which as yet they knew little; animal magnetism might account for much of it. At the second sitting there was more belief; they were satisfied as to the honesty of Mr. Whittaker, and higher phenomena occurred. Answers to mental questions were given, and direct writing took place. But the sitters were still far away from the full recognition of anything trustworthy. Soon it got noised abroad as to what was going on and crowds became anxious to participate in the gatherings. Considerable numbers came, and received descriptions of departed friends through knockings and table movements.

One incident had a striking effect on Mr. Duguid. A gentleman came one night who declared his determination to find out the truth of the thing. He said he would hold the table himself against the devil and all his angels. The other sitters retired at once from their places, but the Intelligence insisted that David should keep his seat as he was a strong medium. He sat at the head of the table, the gentleman at the foot, reiterating his statements that he would push against the devil and all his angels. David used no exertion, but the gentleman put all the weight of his body against it. For some time the table made no motion. In the end the table made a sudden movement and pushed him right against the wall. The gentleman is said to have rushed from the room, and never asked to investigate further.

These were the preliminary experiences of David Duguid, whose career as a medium is one of the most remarkable on record.

A CORRESPONDENT, "E. C.," has made an unsettling discovery. He says quite truly that, grammatically construed, the line in the metrical version of the Lord's prayer, sung at many Spiritualist meetings, "When in temptation leave us not," would, if written in full, read, "[Do Thou], when [Thou art] in temptation leave us not," which is clearly not what the singers mean. He suggests, "When we are tempted, leave us not," as at once giving the right meaning and retaining the metre. Conductors of meetings may perhaps take the hint!

YOGA PHILOSOPHY AND PRACTICE.—As explained in the preface, "The Inner Teaching and Yoga," by Charles Wace (Riders, 4/6 net), sets out to unify the view-point of the extreme East with that of the extreme West and "to make the deeper philosophy of the East available in practical right-thinking in daily life and action in the Western world." The author tells his readers at the outset that thoroughly to understand and progress along the lines given in the book, they must realise that the whole process of creation and of spiritual consciousness is an unfolding of Infinite Mind. By realising the perfection within every living thing by virtue of its unity with that Mind they will bring out that inherent perfection into actual existence here and now. That is certainly a consummation devoutly to be wished and sought for. The chief method for attaining this realisation would appear to be the right learning and complete application of Yoga breathing, making it, not so much a physical as a mental act. That, we are assured, will be our salvation.

THE SO-CALLED DOWSING ROD AND SOME OF ITS IMPLICATIONS.

By SIR WILLIAM BARRETT, F.R.S.

In *LIGHT* of the 26th ult. Dr. Cushman of Washington, U.S.A., has an article on the so-called Divining Rod in which he propounds two hypotheses to explain the phenomena he and others have observed. As Mrs. Leaning has pointed out in the following issue of *LIGHT*, Dr. Cushman appears to be unaware of the bibliography on the subject, especially of the lengthy researches, extending over more than ten years, which I conducted on this difficult and perplexing subject. My investigations and the conclusions reached are published in the *Proceedings of the Society for Psychical Research*, Vols. 13 and 15 (1897 and 1900). Those who have not access to these volumes and are interested in the subject I would refer to my book on "Psychical Research," Home University Library, or to the first number (July, 1920) of the "Psychic Research Quarterly" (now "Psyche"), which contains an article by me on the Dowsing rod, giving a summary of my investigations. In chapter 12 of "Psychical Research" will be found an outline of the whole subject, and on page 184 I state the general conclusion arrived at in the following words:—

"There is therefore very strong presumptive evidence that a good dowser is one who possesses a supernormal perceptive power, seeing, as it were, without eyes. Like other supernormal faculties it resides in the subliminal self and usually reveals itself through some involuntary muscular action. Possibly a like faculty of discernment, beyond the power of vision, may exist in certain animals and birds, and afford an explanation of the mystery of many otherwise inexplicable cases of homing and migratory instincts."

This conclusion has been abundantly verified by subsequent evidence and it corresponds with the first hypothesis now suggested by Dr. Cushman.

There are, however, two remarkable and interesting effects connected with the dowsing rod, which need further investigation. One of them is that the sudden and often violent motion of the forked twig is frequently beyond the control of, and even opposed to, the dowser's muscular effort. Doubtless involuntary muscular action—motor automatism—due to some unconscious nervous stimulus, explains the usual twisting of the rod in the dowser's hands. But there are numerous cases in which the rod is so forcibly twisted, in spite of the dowser's effort to restrain its motion, or of another person's effort to stop the gyration, that one limb of the forked rod is broken in two. To the dowser himself, and to any impartial observer, it appears as if some intelligent force, outside the dowser, was in operation. This may be the case, incredible as it may seem at first sight. On this question I have an open mind, and have discussed this uncontrollable motion of the rod in Part XI. of my second report (see *Proceedings S.P.R.*, Vol. 15, page 276, *et seq.*)

It may be, as Dr. Alfred Russel Wallace, O.M., said in a letter to me, that:—

"The evidence you adduce shows that it is *not* [involuntary] muscular action [on the part of the dowser], and if this can be proved, it of course places the dowser in the rank of a physical 'medium,' which I have always held him to be. . . . Then it follows that the motion is a physical phenomenon analogous to others occurring in the presence of mediums."

In the *Journal of the S.P.R.* for December, 1897, the former Assistant Secretary, Mr. E. T. Bennett, supports this view, and urges with much cogency that if Faraday's explanation of table-turning being due to involuntary muscular action is now considered inadequate to cover all the observed phenomena of this kind, so the twisting of the dowsing rod may, in some cases, be due to an extraneous (unseen) intelligent force.

The other curious effect which I have noticed in connection with the dowser is the apparent transmission of motor automatism from the dowser to a previously insensitive person. This is discussed in paragraph 4 of Part XI. of my second report, *Proceedings S.P.R.*, Vol. 15, page 292. Thus when a good dowser places his hand on the hand or shoulder of another person holding the rod and with whom the rod will not turn, the twig instantly rotates. This has been noticed for upwards of a hundred years both in continental and English dowsers. It may be an effect due to suggestion, but often no verbal suggestion or hint has been given, in which case it may be telepathic. Analogous phenomena are noticed in experiments in thought-transference—for example, Professor Gilbert Murray's experiences—and also in mesmeric experiments. Dr. Boirac in his "Psychic Science" (page 225) gives cases where the mesmeric influence or effluence "may be transmitted, at least momentarily, from one who possesses it to another who does not possess it."

These curious and incontestable examples of the unconscious transmission of psychic power from a sensitive to an

(Continued at foot of next column.)

RAY'S AND REFLECTIONS.

On the Marriott experiment I have one opinion to express: If any man after reading the account can suppose that what is performed with so much elaboration, risk and excitement by a highly trained conjurer can be and is done off hand at any moment and in any circumstances by Mr. Hope and his equally simple and unskilful compeers—then let him not talk about the credulity of the followers of psychic photography, for he will have shown himself far more easy of belief.

Some time ago a "Times" reviewer, dealing with a book on psychical research, expressed his disgust with the idea of ectoplasm. And certainly at first blush there seems to be very little that is attractive about it. But so much depends on circumstances. The laboratory product looks and feels very different from the ectoplasm produced in a circle of high spiritual order. "M.A. (Oxon.)" remarked on this in describing the difference between the materialisations which appeared in a circle where the sitters were cold and inharmonious and those which came where there was a rich atmosphere of affection and harmony. It seemed to be the difference between a rigid corpse-like figure and one glowing with life and animation. That is a matter which the purely scientific researcher may well fail to understand.

Imagine one of the apostles or saints being called on to work his miracles under the eye of (say) Aristotle with the accompaniment of rope-tying, sealing and all the other "test conditions" imposed by a generation which, having cast off faith, has gone violently to the other extreme. But mediums are not saints? Not always, but I have known some very saintly souls amongst them. The race of saints did not all die out in the Middle Ages. And what difference is there between a saint and a sinner when it is a question of a surgical operation or a scientific analysis of the vital processes of each? Very little as a rule.

That is what this question of ectoplasm comes down to. It is simply the raw material of beauty, as much so as the beef and beer which Shakespeare may be said to have converted into exquisite poetry.

There is "no poetry in ectoplasm" I have been told. Perhaps there may at least be a theme for rhyme in it. Let us try:

ECTOPLASM.

(DEDICATED TO F. R. S.)

Between this world and the next the chasm,
They tell us, is bridged by ectoplasm.
It is subtle, ethereal, thin, elastic—
All things indeed that are "ectoplastic."
Savants are making it scientific,
And the wrath of the sceptics is now terrific;
While many a person of tastes fastidious
Says that, if true, the thing is hideous.
Ah, well! all things which the soul engages
Are lovely or foul in different stages.
From the mire and the midden Nature still is
Moulding for man her sacred lilies;
And so from the ectoplastic bases
May come abundance of sweets and graces.
In the mud and slime, said Blake so finely,
There's always something that sings divinely.
So when they have passed through their first sharp
spasm
Poets may carol of ectoplasm!

D. G.

(Continued from previous column.)

insensitive person appear to throw some light on the origin and meaning of the ancient and widespread rite of clerical ordination by the imposition of hands. Here it would appear to be the transmission of a spiritual and not a psychic gift, provided that the Bishop has true spiritual power, the Divine afflatus, without which the rite is a mere ceremonial relic. St. Paul in both epistles to Timothy, speaks as if this act not merely symbolised but actually conferred the *charisma* or spiritual gift. Then in the gospels we have instances of the healing power of our Lord's touch, and the well-known case (Mark v.) where He was conscious of some power going from Him when touched by the suppliant.*

*See my article on "The Deeper Issues of Psychical Research" in the "Contemporary Review" for January, 1918.

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PROOF.

ITS LATITUDE AND LIMITS.

We wrote some time ago of the "red-faced man" (in "Sketches by Boz") who, as a "parlour orator," frequently scored points by calling on an opponent in a debate to "prove it." There are so many things which we accept as true in everyday life which we could not prove at a moment's notice, if indeed we could prove them at all. We have never heard anyone, for instance, dispute the existence of a lunar rainbow, but a sceptic might very well reject it if he could only be satisfied by objective evidence and refused to accept testimony in the form of accounts from eye-witnesses at the tropics who might have the good fortune to see what is even there, we believe, a rare phenomenon. But, as a general proposition, we hold that no one is called upon to prove anything which he does not require that someone else shall accept.

The difficulty in this subject of Spiritualism is that we are dealing all the time with different grades or orders of truth—truth of fact, scientific truth, moral truth, and a higher order which we may call spiritual truth. Truth of fact can usually be demonstrated by experiment. So also scientific truth, although an unscientific sceptic might ask in vain for a sight of the ether! The higher truths are matters of perception. It would be futile to try and demonstrate them to anyone who had no intuitive consciousness of their reality. The reasoning mind therefore accepts the position calmly and receives with composure demands for proof on matters which can only be proved by the inquirer for himself and not by anyone else on his behalf.

GHOSTS AND RACE EXPERIENCE.

The fact is that new ideas progress not so much through repeated demonstrations of their truth, as by the creation of an atmosphere in which they may flourish as part of the general mental stock of the community—the "folk consciousness," as it is called. They then become part of the accepted order of things arising out of the race-experience, from which it is impossible to wipe out anything. Thus the people of the Middle Ages required no proof of the existence of ghosts or spirits. Their descendants in the nineteenth century dismissed ghosts as "stuff and nonsense." But the "stuff and nonsense" came back again inevitably and all the massed battalions of Science and Theology could not banish it. It was a matter of race-experience rising again, not as an "obstinate superstition," but as something essentially true to be revised in the light of that more recent knowledge and later thinking which in the large sense we call Science. Science can never get rid of an Idea; it can only cleanse away the superstitions which encrust it like barnacles. The ghost is a fact, although many things once accepted as true about the ghost are plainly fictions. We do not think it necessary to "prove" this proposition. Those who are abreast of the times in the later developments of Science and who can follow intelligently the course of

human history will need no proof but see it as something self-evident. Those who are not may be left to the tuition of those two "demonstrators" who in the end prove all things that are provable—Time and Experience.

HUMAN SURVIVAL AND IMMORTALITY.

We are sometimes asked if Spiritualism "proves" Immortality. No, not in the ordinarily accepted sense of the word "proof." It only proves human survival, and it can only prove that by demonstrating the return of the human being after death into a temporary relation with our conditions of time and space. Outside of these he is past our ken and beyond the compass of our thought.

We are speaking now in the logical or scientific sense, but not forgetting that as the incarnate man is himself a spirit he may and does have powers and faculties unknown to earthly science which can bring him spiritually into touch with his fellows who have outsoared the shadow of mortality. That again is a proposition we could not prove. It would be quite unnecessary in the case of those in whom these faculties have become awake and active, and quite impossible as regards those without such experience.

A HOMELY ILLUSTRATION.

There is nothing necessarily transcendental about this reasoning. We could illustrate the matter by a quite homely instance. Suppose the case of a race of people to whom the sensation of bodily pain was unknown until one day a process of nervous evolution resulted in a few of them having head-aches. How could they prove this to the satisfaction of the local Society of Rationalists or the sceptical philosophers of the tribe? The sufferers would know it quite well—too well in fact—and would doubtless have a malicious satisfaction in being able to transfer their pains from themselves to the unbelievers and so supply the proof!

There are some persons who can never be convinced of the existence of the soul by any amount of testimony. They will receive the proof eventually in every case. It will probably come at first in the shape of a pain. That will be the "proof," for in this matter all proof must be in the nature of personal experience. Until that comes the truth is merely a matter of theory, belief or speculation.

DECEMBER: THE ROSE OF VISION.

Slow dieth the sun's red glare
Mid its cloudy bars,
And Night in her sable hair
Sets a garland of stars.
A weak wind sighs on the wold,
And sobs in the lane,
With a murmur of "Cold a-cold"
At the window pane.

On the eaves is a hood of snow,
And below there hangs
Of icicle-daggers a row,
That are winter's fangs.
And bared of its rushy sheath
To the steely skies,
The mere on the frozen heath
Like a scimitar lies.

The earth is opprest with doom,
But beyond the Night
Is a wonder of beauty and bloom,
And a realm of light.
Many a radiant face
That its joy would share,
And only a hairbreadth space
From the Here to There.

To winter of earth and sea,
Or winter of soul,
Ever an end must be
As the seasons roll.
Vision comes in the glooms,
And the wintry woes
Are mocked by the Dream that blooms
Like a Christmas Rose.

G.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle is to deliver an address on "The New Revelation" at the People's Palace, Mile End Road, on January 10th, under the auspices of the Jewish Spiritualists' Society.

Sir Oliver Lodge, in a letter in "The Times" (December 10th) on Einstein and relativity, concludes with the words: "Conservative physicists must confess that they have not as yet probed the hidden dynamics of the ether, and hence, as an interim tool of exploration, the principle of relativity is gratefully received."

Mr. Horace Leaf has been invited by the Spiritualists of Australia to undertake a lecture tour similar to that carried out by Sir Arthur Conan Doyle. He will probably accept the offer, and in that case will leave England towards the end of January next. An invitation has also been received by Mr. Leaf from South African Spiritualists for a series of lectures, to follow his Australian engagements.

At a meeting of the Society for Psychical Research on December 6th, Mr. F. Bligh Bond read a paper on "Recent Discoveries at Glastonbury by the aid of Automatic Writing." Sir Lawrence Jones presided over a large gathering, and keen interest was shown in Mr. Bligh Bond's story, as well as in the excellent pictures thrown on the screen. Among the audience was Mr. John Alleyne, through whose hand most of the automatic scripts came.

The Rev. C. Drayton Thomas's book entitled "Some New Evidence for Human Survival," will be published early in the new year by Messrs. Collins. It deals with Book Tests and Newspaper Tests, and gives the results of four years' personal investigation. Those who are acquainted with Mr. Drayton Thomas's work in this direction look forward with interest to the forthcoming volume.

Lieut.-Colonel Hardwick chose a congenial subject in "Our Dimensional Existence" for his address on December 7th to the members of the Psychical Research Society at the Working Men's College, St. Pancras. He had a critical, but keenly interested audience. At the close he replied to a number of questions.

The Rev. C. L. Tweedale has been informed that the "Society of the Communion of Saints," which was promoted by him, has been included among the Church societies published in "The Official Year Book of the Church of England" for 1922. Mr. Tweedale points out that this is the first psychic society formed within the Anglican Church.

Mr. James Douglas in the "Sunday Express" (December 11th), describes the successful attempt of Mr. William Marriott, a well-known conjurer, to produce a psychic "extra" under conditions said to be the same as those obtaining with Mr. Hope, of the Crewe Circle. A statement by Sir Arthur Conan Doyle, who was present, is also published.

Sir Arthur writes: "Mr. Marriott has clearly proved one point, which is that a trained conjurer can, under the close inspection of three pairs of critical eyes, put a false image upon a plate." He goes on to say, however, that psychic photographers have never been known to possess any skill in conjuring. A statement by Mr. J. Hewat McKenzie with regard to Mr. Marriott's experiment appears elsewhere in this issue.

Regarding Abdul Baha's stay in London, some particulars of which we gave last week, W. T. P., writes to say that this venerable religious teacher, who was the guest of friends in a private flat, lived the simplest life possible. "He partook of two frugal meals each day, and shared his few possessions with the poor." Our correspondent, who was the guest of Abdul Baha on several occasions in Acre, Haifa and Alexandria, is able to testify to the noble simplicity of his life. He writes: "I have seen him give away his only coat to a poor beggarman on a cold winter's day in Acre. Abdul Baha rarely slept for more than four hours in the twenty-four, spending most of the night in prayer and meditation. During the war many hundreds of people in Palestine would have starved to death had it not been for this spiritual 'Servant of God.' The wonderful example of his serenity and cheerful courage in the face of continual persecution and imprisonment will ever remain a profound inspiration with many millions of his devoted followers throughout the world."

This mention of Abdul Baha recalls the excellent little pamphlet about him written by Miss Felicia Scatterd,

being a reprint of an article of hers in the "Psychic Gazette." Miss Scatterd brought about an interview between Mr. W. T. Stead and Abdul Baha, an account of which appeared in the "Review of Reviews" for March, 1907, and is, she considers, "one of the clearest summaries of the Bahai teachings."

Dr. Ellis Powell in the "Birmingham Mercury" (December 4th) replies to three searching questions put by readers in response to his offer to discuss Spiritualistic research from any angle. They are: (1) How do you defend the practice against the Scriptural prohibition of dealings with spirits? (2) Do you admit that the manifestations at séances may be the work of devils? (3) Is it not the case that Spiritualists are all either cranks or fools? It is needless to say that Dr. Powell deals with these objections in his customary masterly and conclusive way.

Realising that he is addressing a new audience, Dr. Powell has something to say of his qualifications for the task he has taken in hand. Speaking of his knowledge of legal evidence and his intimate acquaintance with that famous solicitor, the late Sir George Lewis, he adds: "That training, combined with a very wide business experience, is the kind of equipment which I have brought to Spiritualistic investigation. So that whatever readers may think of the views I put forward, I think I may reasonably ask that they shall not be regarded as those of a tyro or a fool. Once upon a time, at ten minutes' notice I had to take the place of Mr. Hughes, the popular Prime Minister of Australia, as the chief speaker at an Albert Hall demonstration, where 10,000 people were already assembled. Unless I had possessed decent intellectual qualifications, that ordeal would have 'floored' me. I do not mention these facts in any spirit of egotism, but merely in order to remind one type of critic that my mental equipment is at least up to the average, and perhaps a little above it."

Mr. Gordon L. Gilmour, a member of the staff of the "Paris Daily Mail," forwards us a cutting from the "Intransigent" (November 30th) in which M. Paul Heuzé, author of "Les Morts Vivent-ils?" announces that he is endeavouring to prove psychic phenomena scientifically. One definite object he has in view is to decide whether there exists such a thing as ectoplasm.

The three series of Class Lectures in connection with the L.S.A., conducted respectively by Mrs. Leaning, Mr. Ernest Hunt, and Mr. George E. Wright, came to a conclusion last week. They were highly appreciated, and many of those who attended have expressed a wish for their continuation. We understand that similar classes will be included in the L.S.A. programme for 1922. At a pleasant gathering in the hall at 6, Queen Square, on Tuesday evening last, members of these different classes met and conversed. Mr. Hunt and Mrs. Leaning each said a few words, Mr. Field contributed two brilliant pianoforte selections, and songs were rendered by Mrs. Jeffreys and Mr. Hunt. Light refreshments were served.

In Princess Pauline Metternich's volume of reminiscences, "The Days That are No More," just published by Eveleigh Nash and Grayson, there is a chapter devoted to D. D. Home. The following account is given of a séance conducted by him in the rooms of the Empress Eugénie at the Tuileries: "When, in the gardens of the Tuileries, the customary tattoo was played by a regiment that was marching through, a table began to knock in the same time, and accompanied the drums in a muffled tone. This was curious, but rather childish. On the other hand, there was one phenomenon that struck me then, one of which no one, not even any professor of physics, has ever been able to give me an explanation. On the little table that had just played the drum so prettily there stood a candlestick with a lighted candle. The table began to move, to rise, to dance, then to lean so far forward that under ordinary circumstances anything placed upon it would inevitably have fallen off. But what happened? Not only did the candlestick not fall off, but the flame, instead of continuing to burn perpendicularly—as, of course, normally happens when one holds a candle at a slant—leant over at the same angle as the candle and the table. Let him explain this marvel who can!"

Another instance recorded in the book relates to a séance in a brilliantly lit room in Paris when rapping appeared to sound "out of the table": "One might have imagined that someone was sitting under the table and making these sharp taps. My husband could stand it no longer: he declared that he was going to install himself under the table, so as to discover how these taps, apparently coming from below, were worked. Hardly had he done so ere he exclaimed, 'Don't rap on the table from above—no jokes, if you please!' We had to tell him that none of us had made any movement, and that we had heard the knocking come from below, just as before. For a moment all present were speechless—we could make nothing of the business. My husband emerged from his hiding-place, and the experiments continued."

PSYCHIC PHOTOGRAPHY.

THE "SUNDAY EXPRESS" EXPERIMENT.

SOME DEDUCTIONS AND OPINIONS.

SIR OLIVER LODGE'S OPINION.

Doubtless Mr. Marriott had several methods available for achieving a result, if the first and simplest failed. But, judging from the report of Mr. Douglas in to-day's "Sunday Express," it apparently did not fail, and he was able to put in the slide, straightway, either one or two of the plates he had brought with him; secreting Mr. Douglas's pair of plates till a convenient opportunity for getting rid of them. That some confusion and manipulation of the plates occurred in the dark room is manifest from the fact that Mr. Douglas had signed one twice instead of both once.

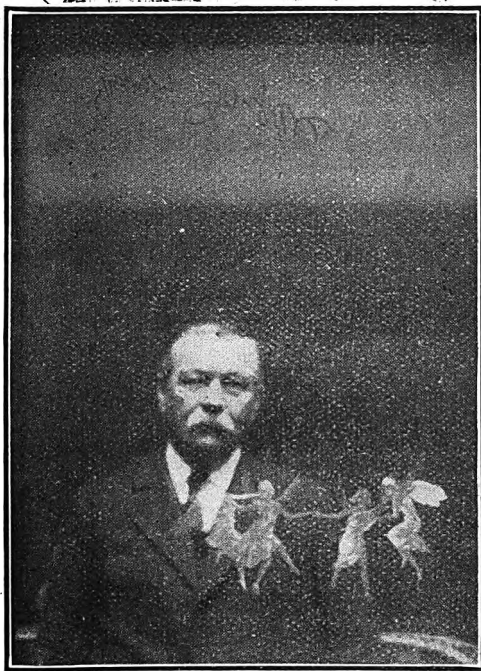
OLIVER LODGE.

December 11th, 1921.

MR. MCKENZIE'S STATEMENT ON THE RECENT EXPERIMENT.

A demonstration of conjuring in connection with the above subject was given at the British College on Monday, December 5th, before a select Committee, consisting of Sir Arthur Conan Doyle, Mr. J. Hewat McKenzie, Hon. Everard Feilding, Mr. James Douglas, and Mr. Nathan Dean, in response to a challenge made by Mr. James Douglas, editor of "The Sunday Express," and accepted by Mr. William Marriott, a member of the Magic Circle, to produce psychic "extras" under the same conditions as Mr. Hope, of Crewe, had done with Mr. Douglas at a recent experiment made at the College.

The conditions governing the experiment having already been fixed by Mr. Douglas' challenge, the Committee agreed that these should be strictly adhered to, and Mr.



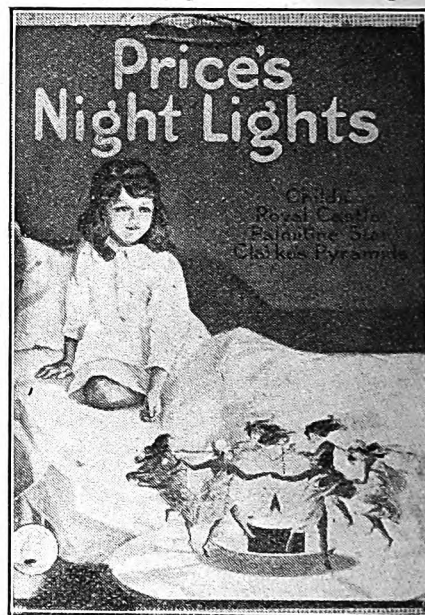
[By permission of the "Sunday Express,"

One of the Photographs obtained by the conjurer, Mr. Marriott, showing the figures he superimposed by a trick during the experiment on Monday, December 5th, at the B. C. P. S., Holland Park, in the presence of Sir Arthur Conan Doyle, Hon. Everard Feilding, Mr. James Douglas, Mr. Dean, and Mr. J. Hewat McKenzie.

Douglas was appointed sole referee on any point of dispute. A full report of the experiment can be seen at the college, this being recorded by a stenographer as the experiment proceeded.

Several important conclusions may be drawn from the result of this experiment.

First. It demonstrated the ease with which a conjurer may deceive the eye. (This lesson was learned by most of us at school, and need not be laboured. It is necessary for all students of psychic phenomena, both mental and physical, to remember this fact, and to realise that intimate, personal and private internal evidence is essential in deciding what are genuine manifestations.)



The well-known advertisement from which it has been discovered (by Mr. Fred. Barlow) that Mr. Marriott obtained the fairies he superimposed by trick on the plate during the experiment described on this page.

Second. The limitations of the human mind to observe and record accurately the actions of two individuals at one and the same time.

Third. The ability of a conjurer to produce an imitation "spirit" photograph, while under the observation of one or more individuals.

Fourth. The limitations of a conjurer to succeed in his plan without discovery, with one who has only a scant knowledge of both photography and conjuring.

Fifth. The emotional strain a normal individual may undergo when submitting himself to a test of skill. (Space being limited it is impossible to work out in detail the separate points under headings second, third and fourth, but these can be deduced from the following notes.)

Mr. Marriott provided the camera and double dark slide for the experiment. Mr. Douglas brought his own packet of a dozen plates. It was arranged that four plates should be exposed, using one carrier only, which held two plates. This necessitated two visits to the dark room. It was arranged that no one should enter the dark room when plates were being loaded but Mr. Douglas and Mr. Marriott.

After the camera and double dark slide had been carefully inspected by the members of the Committee, Mr. Douglas entered the dark room holding in one hand the double dark slide which for convenience I will call Slide A, and in his other hand the packet of plates.

While within the dark room Mr. Douglas dictated his actions to the stenographer without, and a careful record was made. They returned in ten minutes, when I requested Mr. Douglas to hand me the dark slide for an inspection. I immediately pointed out that it was not the same slide as the one he carried into the dark room. A particular mark in the wood of the frame of Slide "A" was not apparent on the slide carried out by Mr. Douglas. Later, when allowed to examine the cardboard of the substituted slide, I found it different from that of the cardboard I had inspected in Slide A. Mr. Douglas confidently

said (and I am sure he was sincere in this), "It must be the same slide for I have not let it out of my hands while in the dark room." Here Mr. Douglas' memory was at fault, for on referring to the shorthand notes, we find that his statements when in the dark room were as follows: "Douglas opens packet of plates, asks Marriott which plates he desires to use. Marriott selects first and third plates. Douglas takes out plate one, and inserts in carrier. He places cardboard on top of plate and then takes out plate number three, places it in carrier, closes carrier. Douglas closes packet of plates, puts them in his right hand breast pocket. Marriott draws the slide back and Douglas signs it, holding the dark slide in his hand." "Douglas closes packet of plates and puts them in his right hand breast pocket." While this process of wrapping up the plates and putting them away was going on, both Mr. Douglas' hands must have been employed, and to hold the dark slide while he wrapped up and put away plates was nearly a physical impossibility, and this Mr. Douglas did not claim he accomplished. Some hours afterwards I asked Mr. Douglas where the double dark slide was while he wrapped up the plates and placed them in box and put them in his breast pocket. His reply was that he thought the slide was in his pocket, but it was obvious from his reply that his memory was hazy on this point. That the slide was not in his pocket is also obvious from the notes taken at the time he recorded his actions, for he made no statement that he put the slide in his pocket, and therefore we must conclude that he left it on the table in front of him and in the immediate vicinity of Mr. Marriott. Only a dim red light burned in the dark room, and therefore we may suppose that it was an easy matter for Mr. Marriott to substitute slide B for slide A while Mr. Douglas' mind was intent on the wrapping up of the plates, which is not at all an easy matter for a novice in a dark room. It is quite obvious that Mr. Marriott substituted the slides, that within slide B he had two plates previously prepared by him at home, upon which he had imprinted his "extras" with a short exposure. This is a simple method and one well known to all photographers who endeavour to produce faked "extras." Mr. Marriott having substituted slide B then proceeded to slip up the sliding shutter so as to expose the plate for the signature of Mr. Douglas, as previously arranged. Having done this Mr. Marriott reversed the slide for the second signature. There was evidently some confusion here, as it was afterwards found that one plate was signed by Mr. Douglas twice and the other not at all. It is also important to notice that the sliding up of the shutters by Mr. Marriott had been previously agreed to by the Committee. There is no doubt that when Mr. Douglas signed these plates he was under the impression that he was signing those taken out of his own packet.

It has been necessary for me to give the above details to show how the trick was or may have been accomplished, but there is no shadow of doubt in my mind regarding the substitution of slides, in spite of Mr. Douglas' statement to the contrary. It is not expected that Mr. Marriott will confirm or deny the statement, as a conjurer does not give his method away, nor, judging from his article in Sunday's "Express," is he willing to acknowledge that his trick was detected.

Mr. Marriott has tried to make a grievance of the fact that I pointed out the substitution of slides. I do not see how this could be avoided, because had I kept silent until the close of the proceedings, just complaint might have been made by Mr. Marriott or any member of the Committee for my failure to speak at the right moment. He tries to minimise the value of my evidence by making other incorrect statements, suggesting that I was there purely as an invited guest, whereas I was selected by Mr. Douglas himself, who also had the selection of the other members of the Committee.

Naturally no conjurer likes to be detected in his arts, for to perceive his methods is to expose him to the charge of being a clumsy workman. As the man whom Mr. Marriott charges with fraud in psychic photography is a valued worker at the College, and as I had willingly granted Mr. Douglas the use of the College for the experiment, it was considered important by him that I should be present. Mr. Marriott in the "Sunday Express" also makes several garbled statements which it is useless to discuss here. With regard to the search he refers to, he refused to allow this at the time I pointed out the substitution, and any search made later, which was of a very cursory character, was long after the event, and when time and opportunity had been afforded him to dispose of the original slide. In the later superficial search a small box about 1½ in. by 1 in. was found in the lining of his coat. This may have contained a flashlight apparatus, well known in the production of faked psychic extras, and the surmise that it was some such apparatus is founded on good grounds, as he refused to produce the object when asked if he was willing to do so.

The whole experiment went to prove the poverty of the claim made by Mr. Marriott and other conjurers. The final result of the four plates exposed showed that two of them had faked extras, obviously produced by double exposure. Here we have one of the champions of the art, doing his best, and upon his first experiment his method

* This was the probable point of substitution.

was detected. If he fails upon the first experiment what chance would he have in a series of experiments even with a band of amateur investigators? Mr. Hope has been carrying on his work for seventeen years, and no one—not even a conjurer—has ever found him produce his extras by trickery.

Referring to my fifth point; while sitting at the table with members of the Committee, Mr. Marriott's pulse was taken by Sir A. Conan Doyle, and found to register 114, the normal being about 60, showing that he was suffering from a very severe nervous strain. Outwardly he appeared quite calm, beyond a slight trembling of the hands. If one, conducting an experiment along purely mechanical lines, suffers in this way, how much more must a sensitive such as a medium suffer when asked to produce phenomena under test conditions? The medium is justly entitled to refuse test experiments with ultra-critical opponents, for all students know that the first essential for successful phenomena is a calm and harmonious atmosphere.

Mr. Marriott could not even complain that he had critical opponents, for I have never known a more harmonious circle of gentlemen than those who formed the Committee, and the very kindest of free play of good humour was manifest throughout the proceedings.

It is important to remember that the séance given by the Crewe Circle to Mr. Douglas was not a test séance, nor was it known that a challenge would be made, otherwise Mr. Hope might have agreed to much stricter conditions. Mr. Hope and Mrs. Buxton have, however, agreed to give another sitting to Mr. Douglas early in the New Year, under conditions of a much stricter character, which will enable Mr. Douglas to arrive at more satisfactory conclusions as to the quality and kind of the work done by Mr. Hope, which may lead him to the conclusion arrived at by many other earnest investigators that the extras are produced by supernormal means.

Mr. E. Wake Cook, of 28, Heathfield Terrace, Chiswick, W.4, writes:—

We should all be grateful to Mr. Marriott for disproving his own claims, and strengthening our faith in spirit photography. His fake, as given in the "Sunday Express," differs vastly from all the photos claiming to be genuine. The latter grow out of a mystic cloud, and look like photographs, while Mr. Marriott's is manifestly a reproduction of a drawing or a painted picture. I speak as an expert. In the reproduction given in the "Sunday Express" Sir Conan Doyle and Mr. James Douglas are in the usual light, while the faked figure is lighted from below, and the shoulders and the top of the head, which in such lighting would be in shadow, are in high light, and it is outlined all round against the background. So it is a very clumsy fake. But he scores a success with his fairy photo. If this is the best conjuring can do, it strengthens our faith immeasurably in the photographs claiming to be produced by spirits, as the methods of production are wide as the poles asunder.

MR. JAMES DOUGLAS AND MR. HOPE OF CREWE.

Mr. Douglas was an interested spectator and listener at a lantern exhibition of psychic photographs given by Mr. Hope at the British College on Wednesday, the 7th inst. These included recognised "extras," old and new—some having been obtained at the College—secured through the mediumship of Mr. Hope and his devoted co-worker, Mrs. Buxton.

Mr. Douglas, in the "Daily Express" of the 9th inst., sums up the man, as he appeared to him on this occasion, and as he appears to all fair-minded persons who have personal knowledge of him. "He is uneducated. He is homely. He is humorous. He is simple. He is religious. He seems quite artless and sincere. Altogether he is an amazing character." It is these very characteristics, so pithily summarised, which have carried psychic photography forward to its present place in public discussion.—B.

MAN is no star, but a quick coal
Of mortal fire;
Who blows it not, nor doth control
A faint desire,
Lets his own ashes choke his soul.

—GEORGE HERBERT.

£5 PER CENT. INTEREST—FREE FROM INCOME-TAX DEDUCTION—can be obtained on your Savings. Dividends paid Half-yearly in full. Easy Withdrawals without expense or deduction. SECURITY ASSURED. Total Assets over £1,000,000. Reserve Funds exceed £40,000. Full particulars from WESTBOURNE PARK Permanent BUILDING SOCIETY, 136, Westbourne Terrace, Paddington, London, W. 2.

"LIFE AND ITS MANIFESTATIONS." A STUDY OF A REMARKABLE BOOK.

By J. P. C.

(Continued from page 795.)

In passing on to the cosmic philosophy which is stated to be based on the scientific laws here enunciated, it is necessary to bear in mind some of the principles advanced by Swedenborg in his works, namely, the Law of Correspondence and the Law of Influx. Evolution and progress also form part of the main principles of philosophy here disclosed. The key note is stated to be that there is

"ONE LIFE"

of which every living thing partakes. It is unfathomable and unknown, except so far as it can be only known by its manifestation in the form which it builds up according to the state and condition in which it finds its being. With regard to the Law of Influx, it is stated that the "influx of life, or life current," flowing through the external, physical body of human beings, "supplies the vitality and something more of every form of life of the animal, vegetable and mineral kingdoms." This is stated to be the case because, even in the lowest forms of life on this earth, there is an aspiration which attracts such lower forms to the majestic form of man, who is to these lower forms what God is to man.

The human life principle, or atom, is stated to progress in a circle. The word "atom" throughout these volumes is used to signify the smallest existing particle known; ions, corpuscles and electrons were not known, or, at any rate, scientifically established in 1891. It must also be understood that the angelic form is dual, in that it contains within itself both the masculine and feminine forms, which, though united at times, are also separated in the two distinct entities and forms.

Let us trace the growth of this atom containing the human principle, as explained in these teachings: This atom commences from the Zenith, where the angelic feminine and masculine forms received from an interior sphere something which became a unit containing within itself a human principle different from other principles, which had already been ultimated in a life form on this earth plane. It then descends through various spheres, to be explained later on, until it is ultimated on this earth (the Nadir). It then ascends through the same spheres until it again reaches the angelic sphere.

There are three spheres—the angelic sphere, the spiritual sphere and the mundane or earth sphere. Each of these is divided into two planes, the inner and outer plane. This earth is the outer, mundane plane. There is a fourth sphere called

THE DIVINE SPHERE,

and after that comes the great beyond where the central power dwells Infinite and Omniscient. I will again refer to these spheres.

Space is full of life atoms (apparently the same as what Science calls "ether"), just as the ocean is full of drops of water. Each life atom can be differentiated and impressed with the human principle, as explained before, or with the animal or mineral principle. The atom containing the human life principle, in its descending course, has a form incomprehensible to us, and is practically unconscious. This external form is dissolved and rebuilt when it descends into the descending spiritual plane, and thence to the inner earth's plane, where it becomes semi-conscious; but the life principle continues its existence, and so when it descends into the earth plane it takes the form of man, with the conscious enjoyment of life here and knowing that "I am." It then passes through what we call death into the inner ascending plane, or earth sphere, in the astral form which lasts for a certain time, when it builds up a new form; and then again it passes through a second death into the spiritual sphere, building up from the substance contained in each new sphere a new form suitable to its state and condition. Then it passes into the angelic sphere, where there is no death, and it is conscious of the passing on. On each advance into a new sphere the consciousness becomes wider and more extended, until, when it reaches the angelic state, it becomes a conscious unit in itself, and has also an actual knowledge of its relation to the vast whole of which it is a part, and understands why it must pass through these changing states.

The human life principle and the animal life principle must not be confused. The animal life principle preceded the human life principle, which was ultimated in due time on this earth into the highest form of animals which then were living thereon. The first human beings were therefore

so saturated with the animal life principle that, at first, they were

LITTLE MORE THAN ANIMALS

by habit and nature; but as the human principle became more absorbed, the progress of man slowly developed.

It must be observed that it was not therefore simply by natural selection that new forms of life came into being, but by reason of what is called "the Law of Influx." This, of course, cannot be proved, and must with our present knowledge be placed in the chamber of pure speculation, for it is based on scientific facts unproved from man's point of view.

I should here add that, according to the teachings of the communicator, the first atoms of life which existed on this earth dwelt in organic minerals. They were perpetually changing, and eventually became an infinitesimal part of the soil of the earth. This afforded conditions for the manifestation of other distinct forms of life, namely, the vegetable kingdom. The roots of these were dependent for their forms on the atoms which compose the soil, and so the vegetable life absorbed the mineral atoms in the soil, on and by which it reposed and was sustained. Then came gradually the animal atom, which absorbed into its form vegetable atoms to enable the former to live; and so on until the atom containing the human principle was eventually ultimated on the earth, and into the human form animal atoms were in turn absorbed. The original atom is said to be never lost, destroyed, or annihilated, though it is absorbed and changes its form; for, in each case, it continues to possess a life quality of its own. When the human body dies and dissolution takes place by the withdrawal of the spirit, the life quality of these atoms ascends, and is absorbed back into the ocean of life; it is only the residuum that returns back to the earth. Consequently, the apparent waste of life is not real, because these atoms, after returning to this

OCEAN OF LIFE

are again utilised.

If we substitute for the "Law of Influx" the words "spiritual force," the theory in more modern words would appear to be this: A spiritual force sets in motion invisible wave vibrations, which impinge on an electron, assumed to contain the potential force of developing both an exterior form and an inner conscience, and by such impingement awakens in such electron this potential force. Cut off this spiritual force, and then Life and Evolution would cease. Diminish the current, then vitality and progress become weak. A different spiritual force is used in the case of the electron of the human being from that of the electron of the animals. There is no "missing link."

The "Law of Correspondence" as taught in these volumes appears to harmonise with the Platonic Doctrine of "Ideas." We are told that nothing is discovered or fashioned by man on this earth until a corresponding discovery or creation has first been conceived or designed in thought in the higher spheres.

One cannot fail to notice that, in general outline, there are many conclusions in these revelations which have a striking similarity to those arrived at by Dr. Geley in his work "From the Unconscious to the Conscious."

I must now again refer to the mundane sphere. This is the "personal sphere"—that means that on this earth the personal self is the only thing that is considered, which to some extent accounts for the evil on this earth. The spiritual sphere is that of Individuality. There all love of self has passed away, and the thoughts of spirits that dwell there "become co-extensive with the area of its vast surroundings."

Before advancing into the angel sphere, or

SPHERE OF IDENTITY,

it is necessary to go through the state of union where the two spiritual beings are united into one angel; but, of the enjoyment of life there, it is stated that language utterly fails to give the faintest conception. To this state, we are informed, all human beings will come as by right of heritage in the course of what we call here "time," and even perhaps to the Divine Sphere and the Great Beyond. This is the hope and consolation to which we are led up through many difficult and obscure sayings.

I have found it impossible to include in this short article many other interesting points which are raised: Reincarnation, which is denied and cannot form part of this philosophy; the suffering and misery on this earth, the law of compensation; the human will; the phre-

manon of materialisation; the theory of life thoughts; the attenuation of consciousness and dreams; besides the varied side-shows which illustrate the laws and principles enunciated. The theory here attempted to be sketched is not likely to become popular, but as there may be grains of truth in it, I thought it deserved a wider publicity.

I should like to have given particulars of the occupation of discarnate beings in the higher spheres; such as the rescuing from the Hells the wicked or evil minded discarnate spirits; the gaining knowledge by attending lectures; the mode of travelling; the beautiful cities, corresponding to our great cities here; the homes of the angels and the wonderful Temples of Rest with their beautiful gardens. All this would seem to be similar, but without the rich and wonderful details, to that which is to be found in the revelations given by the Rev. G. Vale Owen.

I venture to think that we ought to be grateful to those who, by their patience and labour, attended in the course of eighteen months these ninety-one and more eventful sittings. Ought we not, too, to thank those on the other side who gave out these discourses and explanations on subjects which have puzzled mankind since civilisation first dawned on this earth?

I cannot do better than quote, in conclusion, some lines from one of the last chapters:—

"These are only words, words, words," I hear reverberating and issuing from certain spheres; and in other phraseology, 'leaves, leaves, nothing but leaves.' What do such leaves accomplish? They hide the fruit from such as cannot see it; or, as I would say, they cannot discern the truths contained within the words that are given forth. But these are 'leaves from the tree of life,' and are given for the healing of the nations of your earth."

THE ARGYLESHIRE GHOST.

BY THE REV. STANLEY GORDON.

I observed in *LIGHT* of the 3rd inst. (p. 781) a reference to an Argyleshire ghost. As I have investigated this case, some further particulars may be of interest to your readers. The cottage in which the phenomena take place is Baravulin Cottage, Ledaig, about four miles from Connel Ferry. The drive to the cottage in the evening light was one of the loveliest I have ever experienced. The cottage is situated on the edge of a moor. Mr. Donald Mackenzie is one of the local postmen. The room in which the alleged phenomena take place is in the far end of the building. Three boys sleep in this room. About the beginning of January, 1920, rappings and noises were heard. The noises increased, and whilst the parents were at first incredulous, it was gradually borne in upon their minds that the noises and rappings were abnormal. Later, about the beginning of June, 1921, a weak voice was heard, which gradually became stronger. This voice spoke to the boys. It professed to be the voice of a spirit named "Janet," who had been a servant in the house about fifty years ago. The voice spoke, sang and recited poetry in English and Gaelic. "Janet" claimed to be interested in the boys, and refused to be dislodged from the house.

Another voice that seemed to drill soldiers was heard. The Marseillaise hymn was sung and French was spoken. Other phenomena of a perplexing character occurred.

"Janet" is very elusive and will not speak to strangers. But on the night of my arrival I heard her voice distinctly. The boys were then in bed, and "Janet" was talking with them. It was a thin, falsetto voice, and quite unlike the voices of the boys. On my arrival she went away, but returned as soon as I was out of the house.

On the second night I was there the only phenomenon that occurred was a perceptible rapping in the room which continued for ten minutes by my watch. We were all in the kitchen at the time, but as the room is adjoining and the door was open, rapping could be distinctly heard.

Mr. Mackenzie described to us some of the extraordinary phenomena that had taken place. A heavy table had been tilted up. The pictures in the bedroom had been smashed. "Janet," however, claimed that this was not her work. Other manifestations of an extraordinary nature had been given.

In a letter before me from Mrs. Mackenzie, I am informed that "Janet" has ceased, to a great extent, to trouble them. But on the other hand the boys, Malcolm and Ian, are developing very special psychic gifts. Levitation has occurred and other similar phenomena.

There can be little doubt that the boys are psychic, and more may be heard of them. Mr. Mackenzie impressed me as a man who is thoroughly sincere, who at first was a disbeliever in the phenomena, but who has had to admit the facts taking place under his eyes. With a stern determination he holds to his position heedless of the senseless chatterings around him. Sceptics abound, and all kinds of explanations are offered as to the cause of the phenomena. But "facts are chieftains that winna ding," and

(Continued at foot of next column.)

MESSAGES FROM A HUSBAND TO A WIFE.

This little volume* will bring comfort, hope, and enlightenment to many hearts. It is the continuation by Mrs. Heslop of the beautiful messages from her husband which appeared in her former book, "Speaking Across the Border-line." To those correspondents who asked her how she was sure that the communications were not mere products of her subconscious mind, she replies that at the beginning no one could have been more sceptical than she was. Then she went to stay with an aunt through whose psychic gifts she received a series of wonderful tests of her husband's identity. Then gradually her own powers developed and she was able to sense her husband's presence. Finally, she became clairaudient and then clairvoyant, and was able to see her husband and hear him as he spoke distinctly into her left ear. She simply writes down what he tells her.

The communications contain much valuable information for psychic researchers. Here, for instance, is something on the subject of tests. After stating that those on the other side find the best channels in the minds of very simple folk, the communicator goes on to speak of the difficulty of answering the tests that are sometimes sought to be imposed.

They seem so simple to you, but often they are impossible to us, while it may be quite easy to give you a voluntary test. So I would advise you when investigating this subject not to fix your own tests, because if you try to confirm them—probably through a psychic who is new to us—and we fail, it has a disastrous effect upon the faith of the investigator. We know that you must have tests, and we will give them to you, often when you least expect them. When we find a mind still and receptive we can give many convincing proofs. But above all things, you must be patient with us, and should there appear to be mistakes, or things happen which you do not understand, just go on quietly, undismayed. Later the mistakes will often be explained and the doubts vanish.

According to the communicator, what he calls the psychic body is nearly always externalised in sleep, remaining beside the sleeping form, ready instantly to resume possession. We are told that, "It is this psychic body which responds when you tell yourself that you must wake up at a special hour in the morning. While you lie inanimate it solves difficult problems for you, frequently in consultation with your spirit guides, and presents your difficulties in a new light." Here, in effect, we have the psychic or etheric body identified with what we are accustomed to call the subconscious mind. But the communicator explains this by saying, "It is your psyche, through the possession of your subconscious mind, which solves the problem for you while you are wrapt in unconscious slumber."

Some things said in this book have already been given in communications from other sources, but they will bear repeating. Here, for instance, is a re-assertion of the necessity for what are called missionary circles on earth.

God has many ways on this side in which the lessons which should have been learnt on earth are taught and acquired here, but one thing is certain—they have to be learnt either on earth, or here when the earth training has failed. Another thing is certain—it is far easier to acquire this knowledge in the earth surroundings than on this side. It is for this reason that so many disembodied spirits return in their spirit bodies to earth, striving to gain from earthly teachers what they failed to learn when with you.

There is much in this little volume that will tend to right thinking and right living. A Foreword is contributed by the Rev. G. Vale Owen, and an Introduction by Dr. Ellis T. Powell, both of whom commend the work.

(Continued from previous column.)

facts will eventually win the day. The real question at issue is whether there is a spiritual world as well as a material world. If there is a spiritual world, and if the dead really live, then the phenomena taking place at Baravulin Cottage in Argyleshire are another evidence that the doors of the spiritual world are not entirely closed, and that under certain conditions, communication between the two worlds can be maintained.

I have purposely refrained from giving details of the more remarkable phenomena that have taken place in the cottage. These details depend on the credibility of the witnesses. As told to me the details are sufficiently startling. I saw several of the neighbours who had been present in the cottage when the phenomena took place, and who confirmed the statements made by Mr. Mackenzie.

* "Further Messages Across the Border-line." By F. Heslop. (Charles Taylor, 5/6.)

THE HIGHER ASPECTS OF PSYCHIC RESEARCH.

ADDRESS BY DR. ELLIS T. POWELL.

Speaking at the Stead Bureau on December 8th on "The Higher Aspects of Psychic Research," Dr. Ellis Powell said he had been urging the pursuit of what might be called the higher aspects of the science for many years, and he was glad to see that events were now definitely moving in the right direction. Of course, the first aim of psychic research was to demonstrate the fact of the survival of human personality after bodily death. When that had been done the next step was obviously to popularise the knowledge so as to bring it within the comprehension of all classes upon whom the impact of sorrow and bereavement fell. The third stage was obviously the development of the psychic faculties in order that the Communion of Saints might not be a mere theoretical profession in a creed but a familiar fact of existence. He believed that there was not a family in the land without psychic faculty existing in some member thereof. In fact, psychic faculty of some kind was an almost universal possession, though many of the people who had it and benefited by it would be astounded if they were told what was the real source of their inspiration.

When, however, the truth had not only been demonstrated but disseminated, and when man's psychic powers had been developed, we ought not to rest satisfied. If we did there was a real danger that Spiritualism might develop into a kind of ancestor worship. That was to say, the holding of communion with the departed and the realisation of their affection and interest would become the be-all of the whole movement. That, in his opinion, would be a very undesirable state of affairs. The demonstration of personal survival was only the beginning of psychic science. We ought to go on beyond the demonstration into the ever-expanding investigation of the conditions of the life beyond so that we might more readily and more adequately be able to prepare ourselves for the inevitable change. With every one of us that change was bound to come after the lapse of a few short years. Surely when it was confronting us inexorably in that fashion we ought to do something to shape our lives so as to enter upon the new existence with a knowledge of the conditions under which we should survive. And that knowledge could only be obtained by pushing the investigations of psychic research beyond the mere fact of survival into a detailed scrutiny of the facts and conditions of life on the other planes of existence.

This view was largely confirmed by messages which came from the Other Side. They told how one individual, for instance, who had steadfastly turned his face away from any acquisition of psychic knowledge was virtually lost for a time amid his new surroundings because they were so entirely different from the state of affairs he had expected. On the other hand, another person, who had done his utmost to acquire some knowledge of the country whither he was travelling had settled down into quietude and happiness almost immediately because he found himself amid an environment which, thanks to his studies, might almost be called familiar.

After all, this was only common sense. If any of us knew that at no distant date we should have to reside for a long period of time in the United States we should naturally make some enquiry as to the conditions of life in that part of the world, so that we might not drop into a totally strange environment when we arrived there. If we were so foolish as to remain in total ignorance of the climate, the monetary system, the conditions of Government, and so forth, the change would be much more trying and troublesome when at length we had to commence our residence. In that case, however, the contrast was only between two countries, both inhabited by English-speaking peoples, and both governed on very similar lines. How much more was the principle true in relation to a plane of existence where we should find ourselves without a physical body, away from astronomical time and space, with a power of spiritual perception instead of eyesight, a range of colours beyond anything we had ever imagined here, and a thousand other startling innovations!

Nor was it only along those lines, said the speaker, that the higher aspects of psychic research ought to be studied. They were beginning to shed an entirely new light upon many of the profoundest problems of life in this world. For example, quoting from one of the latest scientific works, Dr. Powell pointed to the statement that the idea of "dead" or "inert" matter had been abandoned by science. Everything was in a condition of upward evolution. Thus far human science could go. It could affirm the fact but was unable to explain it. The psychic researcher, however, was in a position to offer an explanation which was, perhaps, tentative, but at all events served the purpose; and he (the speaker) was delighted to find that in the scientific work to which he had alluded one of the most eminent scientists of the day had indicated the claims of psychic research to sympathetic consideration. Dr. Powell then proceeded to give examples of the facts of psychic research applied in this way to the mysterious cry on the Cross, and other problems which had profoundly interested religious thinkers in all ages.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

LANGUAGES IN SPIRIT LIFE.

A. S.—The fact that spirits of different nationalities find no difficulty in communicating their ideas to each other may seem perplexing at first, but is not really difficult to understand. Language is the external side of thought, its material clothing, and, generally speaking, spirits live on the interior side of the physical life and its experiences. Perhaps we can best illustrate the point by reference to an anecdote in a book, "A New Heaven," by the Hon. J. W. Russell, a member of the New Zealand Government. We quote from memory. A man, describing his experiences in the spirit world, tells how he met with a number of children, several of them of different nationalities, and made friends with them. With one little girl he chatted for some time, and finally remarked how curious it was that they were all able to speak English (his own tongue). "Are we speaking English?" said the child, "I think not." and on reflection the man discovered it was not so. He was under an illusion. He only knew he was speaking a language which all the children could understand and in which they could talk to him. It was "the tongue which spirits use." Now it is not a matter of importance whether this particular story is true or not. We simply take it as a convenient illustration because it so well exemplifies what we have found by study and experience to be a fact.

SPIRITUALISM AND THE NOVELISTS.

ALLEN SIMS.—We can class both your questions under this heading and answer them together. First, as to the accuracy of the statements made by Miss Florence Marryat in her books on Spiritualism: We knew Florence Marryat, and do not like to say anything in disparagement of that warm-hearted, impulsive writer, but we never thought of her as an exact chronicler. She hated formalism and was impatient of restraint. Consequently as it takes restraint to be accurate, some of the details given in her accounts of experiences in psychic phenomena are open to doubt. But the general truthfulness of her stories we have no reason to be suspicious. She had that large, generous nature, the presence of which is so helpful to mediums, and consequently she was favoured with experiences that do not fall so readily to colder and more precise minds.—As to Maurier's "Peter Ibbetson," we do not know what foundation the famous artist had for his statements on "dreaming true," although some people claim that they have confirmed the truth of these things by their own experience. We suppose it depends on the person and the kind of "dream life" they enter upon during sleep. Certainly we know people who, however much they practised the instruction given in the book, would never come within miles of Peter Ibbetson's dream experiences.

THE GENESIS OF THE HUMAN SPIRIT.

C. W.—This is a very deep question on which opinions vary widely. It would require a special article to deal with it even on the basis of a single explanation. We find it sufficient as a working hypothesis to suppose that the human being is an individuation of the infinite spirit, a centre from which undifferentiated spirit comes forth into self-knowledge, so in that sense it might be said that although Spirit is eternal, the human spirit as an individualised consciousness has its beginning in the material world. This is a very imperfect explanation, but it is as far as we can go in the matter in a brief answer like this.—With regard to your other question, the matter is dealt with in the reply to another enquirer and will doubtless come under your attention, but it is not a fact that a controlling spirit's ideas are always in accordance with those of the medium even on the disputed question you raise; we have known instances to the contrary.

WAS TENNYSON A SPIRITUALIST?

H. G. HUTCHINSON.—You ask if Tennyson was a believer in Spiritualism, but we cannot answer the question definitely. We have reason to know that he was interested in it, since he read *LIGHT* "from cover to cover," as he said, and once invited its then editor, the Rev. William Stainton Moses (M.A., Oxon.), to stay with him at his home in the Isle of Wight, an invitation which was accepted. His belief in spirit communion and his mysticism are apparent to all students of his poetry, and you are probably familiar with his work and know the lines in "In Memoriam" and the noble passage in "The Ring" which are amongst the indications that Tennyson taught Spiritualism in its highest and best sense.

LIGHTS IN SEANCE PHENOMENA.

G. COPE.—The appearance of lights at séances, while it is a quite authentic phenomenon, is not easily to be dealt with along purely scientific lines at present. But a good deal is being discovered in connection with investigations into ectoplasm, of which we may have something to say later. In the meantime "spirit lights" have a good pedigree, so to speak. Thus in the religious history of the past we have stories of mystical lights in connection with St. Francis of Assisi, St. Ignatius of Loyola, and St. Philip Neri, amongst many others, but most of these cases relate to illumination of the person or face of the saint by the auric light. But then figures at séances are frequently seen by their own radiance. A great deal of information as to the nature of the light is likely, as already mentioned, to be gained in connection with investigations into ectoplasm, so that eventually this religious "miracle" and psychic phenomenon will be made generally credible and intelligible.

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ANSWERS TO CORRESPONDENTS.

O. WELLS.—Letters for Mr. Hope, of Crewe, can be forwarded if addressed to him here.

R. GOODWIN.—We shall deal directly or indirectly with your questions in other columns. But we cannot do more than touch on them generally. Opinions differ so widely in details.

Z. R.—The writer of the paragraph referring to psycho-analysis was expressing a passing opinion on a subject upon which opinions are various and conflicting.

J. SCOTT BATTAMS.—Thank you for letter and the article which we have passed for insertion. But you were in error in supposing that LIGHT had made no allusion to Mr. Clodd's article. There were two or three brief comments on it at the time.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—11.15, open circle, Mr. Cowlam; 6.30, Mr. H. Boddington.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Mr. T. W. Ella. 25th, 11, choral service; no evening service.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Walker. Thursday, 8, Mrs. Golden.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), whist drive in aid of Building Fund. Sunday, 11 and 7, Mrs. Mary Gordon, addresses and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Annie Boddington, address and clairvoyance. Friday, 8, free healing.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Jennie Walker. Monday, 8, healing. Wednesday, 8, Miss A. Scroggins.

Peckham.—Lausanne-road.—7, Mr. R. Boddington. Thursday, 8.15, Mrs. C. O. Hadley.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Rev. G. Ward. Wednesday, 8 (to arrange). Christmas day, closed.

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